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Centh wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. IX.-NO. 4

# Frontier Department.

S. S. JONES, PUBLISHER AND PROPRIETOR.

..... E. Y. WILSON

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DISCUSSION, AT FOND DU LAC, WIS. B:tween E. Y. Wilson, ..... Spiritualist,

Geo. C. Haddock, ..... Methedist,

Phonographically reported for the Religio-Phylo-sophical Journal by Miss Josephine F. Smith.

Mr. Haddock continues for the rest of the half hour, to read from Leland Pot'er, and oth-

ers. E. V. WILSON. Mr. Chairman, ladies and gentleman:

My opponent gets up before you here and reads extracts from a book written by an enemy of Spiritualism. McD mald and Fishbough never were Spiritualism, and that book is called McD mald's Expose of Spiritualism, and for him to quote from that book, carrying the impression to the audience that he was quoting from Cors L. V. Daniels works, is a base fraud, and a violation of right and parliamentary rules. When asked to let me see the book he answers: "Buy your own books!" When we insist upon seeing the bock, we are excluded on the ground that it is private property. We then demand the title of the book, and he replies, "I am quoting from Cora L. V. Daniels' We again demand the title page of the book, and forced him to tell that it was McDonald's Expose of Spiritualism, and not Mrs. T ppan's work. This is not admissable as testimony, coming from the third person, and any court would throw it out as such.

Who is this B Hatch, that he wants to bring in here as a witness? A man that married his wife when a mere child, for the purpose of making money out of her med unistic powers, and ill used her to such an extent that her friends had to defend her, and to complete his infamy, tried to put her in a house of prostitution, for the purpose of making money there, as well as in the lecture field, when again her friends came to her rescue. That is the man that is brought up here as a witness to the prostitution of Spiritualism. Shame! And when that wife was sick at Boston, and unable to filher engagement, he swore she should go on the rostrum if he had to hold her up. That is Mr. Hatch that is brought here as a witness against Spiritualism.

Again, he comes on the marriage question through his quotations. I have fully shown that there are ten separations in the church, to one in in the ranks of Spiritualism, but that don't show that the church is the cause of the mirriage troubles. Because there is a separation of man and wife among Spiritualists, it don't show that Spiritualism is the cause. It don't belong to Spiritualism, nor any other ism, ner is it caused by what Spiritualists believe in, or what they don't believe iv.

To prove that Spiritualism is the cause of all sin, all trouble, he brings here as witnesses, a disappointed Hatch, a disappointed Leland, a a disappointed Potter, and McDonald and others that were always enemies to Spiritualism, but this testimony that he has given here of McDonald's, any court would rule out.

Hatch, to day, is a despised and disappointed man, and Cora, his injured wife, is an honored wife of a respected cuizen of Washington. (Mr. Wilson here read quotations from Johna-

than Edwards, and John Calvin, on Infant Dimnation)

There is the damnation doctrine of the church but we don't hear it preached now, and why? Spiritualism is but twenty-two years old, but it has driven infant damnation out of the church, and knocked HELL out of the preachers. That is some of the good works of this Spiritualism.

As for spirit is fluence and spirit presence, in all ages, poets and soges have sung and written of the spirits being near, and I will read here what John Wesley says in his sermon, Vol. 3.

page 313.
"It is a pleasing thought, that some of those human spirits attending us with, or in the room of angels, are of the number of these that were dear to us while they were in the body, so that there is no absurdity in the question: 'Have ye your own flesh forgo'?'"

Again on page 315, we read; "What power God may permit them to exercise over them we do not know. But spiris do influence mer, air, storms,

water, earth, meteors and is clearly ascerted by John Wesley.

Again on page 318, we read: An indisputable proof of this we have in the 22nd chapter of Rev., 8th verse." I put in that testimony in favor of spirit in-

fluence, and he says they rule the seasons, earthquakes, &c. Friend Haddock says, "Shall undeveloped spirits rule us, too, and how are we to know the

good from the evil?"

This is the very point under consideration. The resolution is intended to reach. Spiritualism determines these points, and if under spirit phenomens, we determine who are evil spirits, and who are good-most assuredly then is Spiritualism, the great feature of the age; the blessing of the mineteenth century; for, if through it we determine the fact that evil spirits, unknown to us, are continually affecting our lives, our health, our happiness, as well as the seasons, evil, and pointing out the way to shun it. As was so on the principle that sprits out of the

to the "fountain head; so corrupt and black,"where is it? In an orthodox heaven; in an orthod x B ble; in the orthod x church, with the

two thirds of our rumbers are from the church-Then, if the "fountain head is so corrupt and black," and we can not raise above it, then heaven, hell, the Bib'e, the churches, and the ministers being our antecedents, are responsible for our post natal condition, for are they not our antecedents? Haddock says Spiritualists are from the church. He quotes Hatch that he could count seventy speakers and mediums, that had left their wives. Suppose he can, I can count seven hundred clergyman, elders, deacons and class leaders, who have left their wives and families, and guilty of the sins referred to by Hatch, and will rame many here to night, if des red, hence, if these seventy are made evil by the teachings of Spiritual sm, are not these seven hundred made evil through the instruc tions of the church? They belong to our foun-

orthodox ministers, and unfortunately for us.

GEO C. HADOCK. Mr. Chairman, ladies and gentleman:

Wilson tries hard to show that the church is evi', and Christianity a failure. Suppose we admit it is a failure, it does not follow that Spiritual em is going to take its place. If our cler gyman and teachers fall—it is in spite of the teachings of christianity, while Sp.ritualism teaches corruption.

Prof. Mason said to me that the teachings of Spiritualism was Calvinism gone to seed, and he is a Spirituali t. To whom do Spiritualists pray? Here is L'az'e Doten's prayer (reads it), there she prays to Lucifer. (Quotes A. J. Davis' "key to the Summer Land," Emma Hardinge, and also many passages from the Bible, denying spirit intercourse) Mr. Wilson has brought the Bible here as a witness. Will be impeach his own witness? The history of Saul with the Witch of Endor, shows he fell, because of dealing with familiar spirits.

Angels are spoken of in the Bible, but angels are not men; I can read right from the Bible, and show you they were not. (Reads from Hebrew, 2: 7, 16; 1st. Cor., 4: 9; 13, 1; Job., 38)
That proves that angels are not men. I have

clearly shown this, right from Mr. Wilson's witness, the Bible, that ar ge's are not men, and the condemnation of spirit communication.

Now, I admit that phenomena has taken lace, but I deny the conclusions. I deny that It is caused by spirits. Science can explain a part of it, and trickery another. I have shown you the trickery of the Davenpords and others, of their expose. I do not think Mr. Wilson is a fool. I don't say he has done this, but he has been here six days and nights,—last night in this hall, he told you of spirits that he saw, and what they said. How easy it would be for him to find out all this by listering, and by adroit questioning, post himself on all these points.

TUESDAY EVENING, AUG. 2ND.

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

Mr. Haddock brought up the marriage question, and when I met him with the Bble. he backed down on his own arguments, and then denied having done so, and again f intly touch. es the subject, but handles it lightly. Again I meet him, and he crops it entirely.

I have met him at every point of his argument, and he quietly backs out of his position, and takes hold of something else, and now, at last, s'oops to suspic on for argument. On Sunday eve, in this hall, we saw just what we said we saw. We saw there a man, described him, and teld what he said. His son recognized him. We saw there a woman, s't'ing in a chair, told how she sat, and described her, and her son recognized her. My friend does not believe it. Does he believe the Bible.

(Quotes passages to prove spirits being seen.) It is a poor rule that will not work both ways. Will Mr. Haddock impeach his own

Mr. Huddeck has quoted Prof. Mison a number of times. Prof. Mison told him that Spiritualism is Calvinism gone to seed. Professor Mason told him that he could get as good a communication from a baystack as from a spirit. Now, Mr. Hiddock, perhaps you will deny

HADDODK. No: Iwill not. WILSON. You said it, did you? HADDOCK. I did.

WILSON. Thank you. I don't believe Prof. Mason ever told you any such thing.

HADDOCK. He did. WILSON. I wrote to Prof. Mason after our friend made that assertion, and here is the correspondence.

July 27th, 1870. Prof. Mason:-List night before many prople, Dr Haddock, of your city, stated that you said to, or told, him, that you had rec ived as good communications from a haystack as ever you received from a spirit or medium. Will you affirm or deny the above, and forward to

you affirm or deny the associate me by return of mail and oblige.

E. V. Wilson. Fond du Lac, Wis.

Appleton, Wis., July 29:h, 1870. MR WILS IN .- DEAR SIR :- Your letter is recaved. In reply it is proper for me to say that I have never in my conversation with Mr. Haddock, intended to convey the idea he attributes to me. What I may have said is substan-

tially as follows. In the conversations I have frequently had with him, the question of the unreliability of spirit intercourse las been urged on his parthe claiming that we should get as intelligent answers if we invoked the spirit of a haystack as determined by John Wesley and others; it or a horse as we should to invoke the spirit of then comes to us to our rescue, by showing the man. I conceded that that might be so—even

body are very like those in the b dy. If we approach them in an insincere and caviling mord, they will be I kely to treat us as our folly deserves, thus fulfilling the injunction of S lom on,—'Answer a fool according to his folly lest he be wile in his own conceu." Truly yours,

CHICAGO, OCTOBER 15 1870.

R. Z. MASON. There, gentlemen and ladies, is the case before you. Haddeck says Mason told him so. Ma-son says Haddeck said it himself, and he assented to it, remarking, "Answer a fool according to his foliy." We can draw our own con-

Haddeck admits the phenomens, but denies the conclusions. John Wesley speaks of the influence of spin's as a fact, and concedes to them more power than S, iritualists do to day, for he has them ruling the elements, planets, and seasons.

Haddock has read Lizzy Daten's prayer to Lucifer. I accept the prayer, for the Cyclopa-dia of the B ble says the word Lucifer means or signifies the slining glittering star, the day star. That the morning star is intended, is plain from the addition—from the original Ben-shar har, S n of the Morning,—so you are welcome to all the capital yo can make out of that. But do you notice in t'e prayer the sentence? 'Thou canst not harm us unless God permits thee."
D es Haddeck deny that? If he dees, then Lu offer is master and G d is not.

' Suppose Cari-tianity is a failure, it does not follow that Spiritualism is going to take its

No, we should be very sorry to have it so, for that would be going from bad to worse.

Haddek says the Bible condemns spirit comit. The quotation in Lev. 19:31, is not a command, but an opinion to not regard those that

had familiar spirits. The next quotation is a command, and that command did not exit in Abraham's day, but came through Moses, and for the purpose of providing for his family in the character of the priesthood, and the house of L-vi, and the law is testimony positive, that spirits did commune, and that a certain class of spirits were forbidden--not all. God scems to ignore that command when he brings his son Jesus out of the house of Judah, and of the root and branch of David. From the history of the house, I think the chain a poor one, for a more corrupt family never existed than the family of David. I now quote from the Old Testament.

"Beloved, believe not every spirit, but try the spirits."—1st John, 4:1.

1st Samuel, 28 h chap, we find the spirit of Samuel before Saul; Math. 17:8, we read of the spirits of Moses and Elias; 1st Cor. 12, "To another discerning spirits;" in Tobit 5:12, and Ger. 18:1, 2 3, we read of visitations of spiri's. I a'so put in the tes imony of John Wesley, Judge Edmonds, Todd and others.

Angels and spirits are different beings, says Mr Haddock Gen. 13 h chapter, it is said that three mon hungry and tired did eat of the food before them. These men were angels. Gen. 19,-

Two men called upon Lot, and they were an-

gels. Gev. 32.--Jic)b wrestled with an angel. Math. 17: 18-Moses and Elias are angels. R.v. 19:10, and 22:8—The angel is John's fellow servant. Judges, 13:8,—"And Manoah entreated the Lord and said, Let the man of God con a again." Daniel 10:5,-Man clothed in fine linen but an angel. Now, I affrm that there is no difference in the general features of the angels in character, habits or

GEO. W. HADDOCK. Mr. Chairman, la dies and gentlemen:

The Bible tells us that there shall be strong delusions among mer. Spiritualism is the strong

Mr. Wilson accep's the prayer to Lucifer. This is the first that I knew that Mr Wilson was Lucifer.

Dr. Steele told me that Prof. M son said that we could get as good communications from a haystack, as from any spirit, and he afterward said the same to me in a store. Now, where is the fool? We can find the fools among Spirualists.

As for the divorce law among Spiritualists, they have no law about, when they want to lcave and take another wife.

For six evenings, Mr Wilson has been telling what Spiritualists believe. Who made him the mouth piece of Spiritualism? He can tell what E. V. Wilson believes. I know what Spiritual'sts believe from their works, from which I have read pretty extensively. I still assert that angels are not men, and no Spiritualist can from the Bible bring forth any good sound argument to show that angels are men.

Wilson tries to prove that the Witch of Endor was a very fine woman. I claim that she was not considered so, and that she wes a clairvoyant. She saw a man with an old garment. Now if that man was an immortal, was the gar ment immortal? Spiritualists claim all phenomena to be spirits, which can be explained by animal magnetism, and trickery or some other influence.

They claimed P. B. Randolph as a superior medium, till he came out against Spiritualism, then be was under the influence of the church. Subsequent facts showed that when he was a superior medium, he was a hashesh eater, and when under this influence, he was inspired; so

much for his spirits. Our ministers fail in spite of the teachings of the church, and it is a well known fact, that sin and error always grows faster than good. Evil is always easier learned than good—that is why Spiritualism has made such fast progress in the short space of twenty two years, but it has not er me to stay. Why, see, they erect no school-houses,—no churches, nothing to show they are a sect or society—this shows that they are I neither accept reject it, and it may be upon

only one of the strong delusins; but it has not come to stay. Why, when the Method s.'s were five years old, they had built a large church, and more than one school house; but S, iri u.dism has not come to stay-it is translent, and they know it, too, or they would erect churches and school-houses.

I admit the phenomena, but if mesmerism and psychology wes rightly under-tood, it cou'd be all explained. Man is a dual being, with two arms, two limbs, two eyes, and I c ntend with two brains,—a left brain and a right brain, and one brain psychologizes the other, and in this state, he does things strange to himself. There are persons that are influenced by the changes of the moon and tides, and it is especially so with luna ics. None will dispute that the moon does it. Spirits are lighter than mortals, more etherialized, and could not exist in our ata esphere, or breath; in our air-hence, could not hold to our earth and communi-

Swedenborg says they have air bags that the y car y with them, perhaps that sustains them. I have put in witnesses to the facts of victors in clairvoyant or mesmer zel state, and I rememb r another, of a man who lost a fifty pound note, and in a clairvoyant or m smerized state, saw where it was, and told where it was; yet, when he returned to consciousness, he knew

nothing of what he had said, yet upon investigation, he had told just where the note lay. There were no spirits about this—only mesmer-

I have brought nine witnesses here to prove my argument, and what has Wilson? E. V. WILSON. Mr. Chairman, ladies and gentlemen: Truth is our witness everywhere. I have brought here positive witness swith their indisputable testimony. I have given the evidence of Tova, of the power of spirit aid. Tanshow, as a positive witness to Muml r's spirit pictures, of Dr. Antis, to the fact of spirit pictures, besides, Dr. H. re, Judge E-monds and hosts of others testifying to spirit influence, and John Wesley with the number. I have brought John Wesley with the number. I have brought Josephus and the bible here as witness, and have Prof. Mason's letter to test the truth of haystack communications which, like the Davenport expose at Appleton, stands unanswered, and this is only equaled by his perversion of the words of John the Revelator, and when a man, and that man a minister of the gospel up and openly, and with intent to injure, misrepresents his neighbor, as Haddock has Mason, misrepresen's his God and Savior, as Haddock has done Jesus—misrepresents his churc'ı, and disgraces his pulpit by denying the visions and phenomena of the bible,—the ancient traditions of the church—the testimony of Wesley, Josephus, and the views of the many brethren in the chu: ch, and moreover, disgraces the pulpit of the Methodists' on the sabbath day,—by preaching the "curly-tailed pig and the long-taild pig disc urse," as he did in the Methodist church in this city last sabbath, we need not be surprised at anything he may say.

"Man is dual, has "wo brains-left brain

psychologizes the right." Man has two hands, why not the left hand rychologize the right-right arm the left armright lin.b the left, Tois opinion amoun s to nothing in the case of the harrow tooth, neither orain knew where it was, and yet be went directly to it, and moreover the strength of the man in lifting the stone to put the harrow tooth under it, was equal to two mez-loes Mr. H. mean to ray that the left arm psychologized the right, the left limb the right? Mr. II, you are kicking against the pricks. You are cutting your own throat. You are throwing

away all your argument. "Spir tualism is a strong delusion, and has not come to stay."

If a delusion, then christianity is a myth, and my assertion to that effect, is just as valuable as his. We have proved the fac s of immortality outside of this material body, and photographed the immortals. When the Chri tian world photographs Jesus Christ, we will shake hands

with them in fraternity. "Who authoriz d E. V. Wilson to be the

mouthpiece of Spiritualists?" Here is a power higher than that which haid hands on Haddeck. Millions of men and womci-millions of immortals! and by this great crowd of wi'nesses, I am authorized to hurl the thunders of heaven against such reverened blackguards as this man, who for seven nights

has done nothing but misrepresent. "Mr. Wilson says that so many ministers have done wreng-let him name them."

I will Ray Snyth of gin and milk notoricty; R.v. Green, the thief; R v. Leland, the liar; Ray. Smith, the wife muderer; Rev. Henderson, the seducer; Rev. Powley, memorable for assignation, and four hundred others, and all of these are in the church, except Laland, and all of these are Spiritualists, for "have they not got the symptoms badly?" A word about Leland. He has left several places with his bils unpaid, and failed to speak when the ball was lighted for him, and in Appleton he refused to lecture again, unless they would furnish him an entire new audience, and Haddock imitates him. They refuse to debate twice in one place. Why? Because, parrot-like they have learned their lesson, and have no more to

"Influences by the moon." Christians, your champion of the curley tailed p'g sphere, has discovered the influences of the Bible, and asseris the influence of the moon,—hence, chris tianity rests upon a moon struck Jesus and apostles.

"Spirits are too etherial to hold to earth." This is but an ipse dixit of Haddeck's, and not maintained by logic; besides, "all things are possible with God." Hence, Spiritualism is possible and probable, and its proof rests with itself. As to the air big theory of Swedenborg,

the system of Haddock's hay-stack, the truth of which, I fully explained in Mason's letter.

The vision of the fif y pound note that Haddeck has been telling us about, is a clear evidence of an intelligence beyond the mind of the seer,

hence a spiritual phenomena.

Haddock says I have put in nine with reses.

Who are they? Let us see Leland, M'Quen and Hatch—the first a liar, the second a thief, the third proved in court anything but a man of honor. Of the two first named men, I am prepared to prove what I say of them, and more! of the third, I state just what was provided him in a curt in New York. Thus I dispose of his

Dr. Me D ma'd's book from which he has read of Mrs D mids, Miss D ten and others, carrying the idea to the andience that he was reading from the work of those ladie, when he was not. Now, one of two things are true-haddock is ither a knave or a fool, for it is a well understood fact in law, that "hear say" is not evidence, hence all he read from Me Dinalls book, has no hearing on this resolution. Thus

I dispose of the fourth witnesses.

J. H. Wagner's works—Le is not a spiritual writer. Proffess r M. hau—not a Spiritualist; hence these writers b long where McD mald does. B.-P. Randolph-well, pour Randolph, the child of christian misc genution, psycholo-gized by christians in New York city, and by them freed to write under evil inflaence,—that which Haddock has read from Wagner's work;

flierce, he testifies again to the truth of Spirit-Professor Greg ry on psychology and mas-merism. I accept without a comment,—save what I have put in as testimony on the affirma-tive. The Bible—well I admit the b.ble, and flored him on every passage.

but the moment he is out from under that in-

The Religio Philos phich Journal and the Banner of Light, I admit all he has read,

but have upset his conclusions completely. So I dispose of his witnesses, and he has proved nothing but that he is a good reader,

I have brought my witnesses here and proved my statements. HADDOCK.—Mr chairmon, ladies and gentlemen: I bow before the midesty of my opponent, accept his comp'iments, and wish I could return them. Every person that is not a Spiritualist is a liar, a thief, and all that is bal. I I think I have shown that honesty and virtue and truth did not exist in the ranks of Spiritualism. Just think of a man getting up before an ardience, and thus falsifying his neighbors. I have shown you that, and more, that what spirit med'ums do, is done by subjects of m smerism and psychology and disease, and that visions have been seen, events told, and prophecies made, and that hot baths are a cure for most of these visions, and that our friend Wilson might be cured of seeing spirits by hot baths; but he has been in hot water for the last

seven nights. I have shown you of the trickery and expass of the D verports and other mediums, and that trickery and science can account for all spirit

phenom na. Somnambulism, mesmerism, and psychology and other Scientific causes for spirits, is what

the Spiritualists have. I have shown you that no spirit can come to earth or breathe the atmosphere of earth, unless they carry Swedenburge's air bags with

them-perhaps they do carry them. I have shown that, according to the law of visions, what one person can see, all can see;

therefore Mr Wilson does not see spirits. I have met ali his argument and evalences; answered all his points, but has he met me? How is it with his mad dog? He has never answered my question-has the dog a soul? Assilence gives consent, we may infer that the dog has alsoul; so if the dog has a soul, and controls the man that has the hydrophobia, then whi key has a soul, and controls the man that has the delerium tremens, and when he sees suakes, he is contr lied by the soul of the snakes, and hastish and opium has a soul, and control the consumer, and if dogs have souls and can control mediums, then all other animals have souls and can do the same, and when you get a communication—it may be from s me deg or other animal. So is this worthy of your confidence and support. And if Spiritualism is true, what good does it do? Cui Bono-what good does it do? What good has it done to my friend here? I would like to know! It 's twenty two years old, and done no good-built no churches, no senools and done

no good whatever. It has not come to stay. I have brought here witnesses to substantiate all my statements, and have fully done so. Can Mr Wilson say the same. I think not, and 1 bave a few more that I will bring in to night.

(Reads many extracts.) I have kept my position from the first, and fully proven that Spiritualism is not worthy of your confidence or the support of the people.

A room with pictures in it and a room without dictures differs by nearly as much as a room with windows and a room without windows. Nothing, we think, is more melancholy, particularly to a person who has to pass much time in his room, than blank walls, for pictures are loopholes of escape to the soul, leading it to other scenes and spheres.

held in \_\_\_\_\_, la likely handed the plate a charity fair, held in \_\_\_\_\_, la likely handed the plate a wright man well known for his sting! nothing," was his curt r something, sir," she answe begging for the poor."

A little girl se back unsuccessful, com were standing round

Written for the Religio-Philosophical Journal. THE UNKNOWN LAND.

O land unknown! Beyond our merial sight, Wrapt round with gloomy studows of the night, Our spirits dread, yet long to wing their flight To thy mysterious shores.

O land unknown! We strain our eager eye: Into the dark we send our pleading cry; We call in vain, no voices make reply From thy mysterious shores.

O land unknown! A never-ending train In stern procession from these realms of prin, Moves slowly on, but comes not back again From thy mysterious shores.

O land unknown! Artthou far off or near? We or ly know our loved ones disappear, And the old voices we no more can hear from thy mysterious shores.

O land unknown! By the dividing stream We stand and gaze, and sometimes fondly dream The clouds will part and yield one transient gleam Of thy mysterious, shores,

O land unknown! That day of days draws nigh, Which shall unlock this h dden mystery, And bid our dreading, longing spirits fly To thy mysterious shores.

REPLY.

Aland unknown? Though not in mortal sight, No gloom is there, no shadows of the night; Our spirits long, yea long, to wing their flight To these testic shores.

A land unknown f Not so-with eager eye We peer into that bright elysion sky; We call at d call: glad voices make reply From those beatic shores.

A land unknown? A never-ending train In stern procession once from realms of pain Move slowly on, but now come back again From those beat's shores.

A land unknown? 'Tis not far off but near. We know 'tis true our loved ones disappear, But their dear voices now we often hear From that not distant shore.

A lard unknown? By the dividing stream We stand and gaze and often fondly dream The clouds do part and yield a brilliant gleam Of that most brilliant shore.

O blessed land! The day of days draws nigh-Which shall unlock this seeming mystery, And bid our yearning spirits fly To that most blissful shore.

F. H. S.

## Original Essays.

ROSICRUCIAN MUSINGS.

What Constitutes a Lie.

BY F. B. DOWD.

A lie is that which is untrue. There are many kinds of lies.

The he of ignorance is winked at, and considered a mere surface affair; while the willful, malicious lie, is looke I upon as a thing so low and vile as to be bated by all honest people.

It is dill u't to say really what it takes to constitute a lis. It seems to me that the worst kind of a lie is constituted of the intat to deceive, and the actual deception accomplished, with the sole purpose of wronging some one.

Lies are graded from the lowest, blackest kind, up to harmless white lies, so common that it is a question unsettled as yet, whether they are not really more beneficial than the naked, unvarnished truth.

A lie is generally considered as the opposite of truth. If we could define truth, we then might also define a lie. There are many things which constitute a lie. A few examples will show my meaning.

A won an is something indispensable, and a real, genuine woman is as beautiful and lovely as anything possible for man to conceive of. In fact, angels have always been arrayed in female attire, showing that man's conceptions of the

truly beautiful have always been feminine. Now, we recognize natural, physical beauty, as well as mental beauty, as true and real, and to be desired by all men above everything else. It sometimes happens, however, that women are not really what they seem; that they owe to art the charms which lure, while at heart they are false. Such are a living lie. That which constitutes such a lie as this, is an indescribable blending of cosmetics, chignons, innumerable trinkets and gewgaws, with an artful smile and natural grace of motion and figure. Thus Nature the true blends with Art the false, and the two so blended constitute a lie, when it is calculated to decerre.

In this light the great mass of the members of society are living a lie every day; for who is there, that is what he appears to be? It may be that the masses are better than what they appear: but it is a deception, notwithstanding, if the appearance be less or more than the reality.

The pes tive facts of life—the objects and the phenomena of existence—are considered true: it there are only appearances, and Reason sets them aside as a lie and a mere delusion. The earth appears to be flat, and the overarching dome of heaven seems to meet the earth at the limit of vision; but reason stamps it as a lie and a mere delusion of sense. This lie is constituted by the earth, and the relations man sustains to it by reason of sense. So every positive fact that which appears to the external senses-may be proved as untrue by Reason; and hence you see the difficulties of demonstrating what constitutes a lie.

We may not hold aside the veil which hides the real and the true from the false hearts and the untrue relations which we sustain to the true. We may not know the true, for our field of labor is among talse conditions. While we recognize some things as truer than others; yet to-morrow we may find that which may prove our truth the veriest falsehood. We may not strip the truth of its false covering, and lay bare the heart of Nature; for then we would find no pleasing variety, no changing conditions. Without the false in Nature, there could be no progression, for all would be perfect. We may not strip the variegated surface of mother earth of the wonderful variety of colors displayed, in not alone the floral kingdom, but in every object which meets the eye, and lay bare, and reduce to its primitive state those delicate fleeting combinations which make life so desirable, and the feast of the senses such a Godlike repast,for then we would behold a light so brilliant as to destroy vision, seal up the senses and cast them aside as a worthless garment.

He who can demonstrate what constitues a lie, can strip from fod his secret and solve the problem of existence.

admit the unreally of existence, made up of false relations the same time say that ate true to themselves, and moe man, as being one of this only true enjoyment and the unreal. If it point of the Pacific Railroad.

were not so, God would stand revealed in all perfection in every object, in every word, set and circumstance, and of necessity, universal stagnation and annihilation must be the let of whose tendency is onward and upward, or of those who are moving downwarl in the scale of being. It is man's imagination which makes the lie. Some imagining good leads us captive, and we put on a bland exterior, and assume an angel's garb and smile; while at heart we are as a seculcher full of all me pnerof filth and treachery. If it were possible to lay bare the heart and lives of mankind, -even the the b.st would sicken us with its dark and flithy caverns, its kathsome corners, which we, in hopes of the better time coming, cover up from the gaze of our fellows, and shroul ourselves round about with words and ac s not ourselves.

It is well that thoughts are hidden: well that words are cf.ener lies than otherwise; well that our acts are not final and real; for we hope to think better thoughts in time; hope to acquire power to control the idle words, and leave them unspoken; hope to act true to our convictions,

one of these days. Without hope, the heart would burst. The true seems to me to be a dream long since forgotten; it comes back now and then, vague and indefinite, like dim, disjointed strains of far distant rayishing music, which thrills and throbs my soul like a chord, drawing me to seek its source. If the broken strain of discord be as much as I can bear, why ask for true Larmony? Discord is harmony to some senses. Les may be true to him who tells them! Who can be a judge? It we forget the truth, falsehood is real and true. If we lorget the false, all things are true.

THE ABSURDITY OF THE DOCTRINE OF RE-INCARNATION.

By D. P. Kayner, M. D.

Anything, however little or however dim the outline, that we are able to discover and comprehend, relating to forms, individualizations or entities, touching the law of spirit forces and of spiritunl development, leads us at once into the realm of immortality, and leading us there, it gives us a consciousness of individualized immortal exist-

Everywhere and all around us are the manifestations of spirit essence, taking to itself forms in the physical realm or outer temple of Nature. We know that forms change in becoming individualized, but nothing is lost; no prin iple in Nature

retrogrades. Relatively, the lower forms of individualiz d spirit manifest only the intelligence of their par-ticular degree of development, yet each individual is complete in itself, and as such, is distinct

No two blades of grass can be found exactly alike. If you think there can, search among the striped garden grass, where the marks are more plain to the unaided vision than in the common ileld grass, and when you have found the twin blades, alike in every particular, please inform us of the fact. If in this search you are not satisfied, and have not learned a line, or single letter even, of the grand lessen of infinity, then gather from the numerous blades in the field those that appearto be similar, and place them under the field of a proper microscope and trace each particular line. and show me the correct tracings of any two of them that are alike.

If thus upon the very threshhold of Nature's in

dividualizations of spirit essence the field of infinity widens with the immensity of its resources, and its endless varieties of expression in simple forms, what shall we infer of the vastness of its multiplied changes in progressing through the infinite processes of the higher or more complete forms. as it rises to the individualized entity of a human soul. We have, then, flowing out from the grand illimitable ocean of infinite spirit. a universal tidal wave, that fouches, penetrates and permeates all things, imparting to them vitality, form, organism and intelligence, corresponding in each to its par-ticular degree of development, from the grain of sand upon the sea shore up through the springing carpet of green, to the towering tree that rises heavenward to embrace the sunlight with its extended arms and woo the z phyrs and drink in the dew, on through all forms of azimated existence up to man, the grand microcosm of the universe, the crowning capital of God's glory, the connect ing link, completing the circle of affinities between

atom and Deliy.

This wave of pure spirit infused throughout al Nature is the organ zer, the builder of all things It imparts to the molecules and particles, their attraction and cohesion, to form the grain of sand. It constructs the various individual mineral deposits, and builds up the rocks, hills and mountains. It blends the gases into drops, and forms them into rivulets, streams, rivers lakes, seas and uceans. It causes the grass blade to rise from the earth's crust, unfolds the rose and erects the forest. It forms the infusoria and the elephant, the worm and man. It is all and in all, "God working in us, both to will and to do of his good p'easure."

A particle of pure spirit from the grand ocean of spirit essence that permeates all worlds and fills illimitable space with that universal vitality and intelligence which we call God, attracts to it-self and materializes the various atoms, molecules, and particles corresponding to surrounding conditions, which control or limit its organization and individual development. It now assumes physical proportions, and takes on turrounding material conditions, and becomes aut ject to the law govern-

ing those relations. Through the magnetic power generated by the union, it holds intercourse outwardly with the external world, and inwardly, through the relationship of spirit to the grand, all pervading spirit es-sence, with the soul of all things.

This magnetic molecular action constitutes the life of the physical body, and forms the external covering of the spirit, or real spirit body, taking the form of the perfected physical, built up into spiritual entity, and hence into an individualized

mmortality.
Now, if we can limit the infinite, if we can circumscribe space, if we can narrow down to our finite comprehension the endless cycles of pregression, or make God an old granny, that would forever want to play with babies, then can we find some apology for the mythological mystification of the ancient absurdity of ignorance and narrow-minded superstition, the revived doctrines

of metempsychoris or re-incarnation.

To revive this exploded doctrine at a time when
the lines of communication have become fully established between the two worlds, demonstrating individualized immortal existence, betrays at once the weakness of the versels into which this "new wine" of truth is being poured, and clearly manifee's that the finite mird is yet closely allied and clings to the vagarles, errors, and fallacies of the

ignerance of past sges. When we consider that thoughts are living thirgs, that thought power is generated by indi-vidualized vital force, and that that individualized vital force is a demonstration of individual spirit entity, we can clearly perceive that man has started upon a career of progression without limit or

To entertain the doctrine of re incarnation for a moment, shows that we would narrow God down, and limit the all pervading spirit to the narrow limits of our finite conceptions, having no thought of the infinite grandeur of the ever expanding, everinfolding future, and losing sight of that sublime ides, that though progressing ever in that endless future that we can never reach infinite perfection; for as individualized mind or spirit progresses and unfolds, the illimitable ocean of intelligence widens and expands with the general growth, and he cycles of progress ever roll on in harmony with the general unfolding. Erie, Pa., Sept. 20th, 1870.

The schools of Virginia, now closed, are

to be re-established under the township plan of New England.

The American Scientific Association proposes to establish an observatory on the highest MEDIUMS

Interesting Statements and Particulari-Inc'dents a: the Richm ad Convention.

BY D. W. BULL.

Quite a number of well meaning Spiritualists seem to be afflicted with a chronic madness for exposing the evidences upon which their theories are built. The disorder will be noticed very readily by observing the patient in his incoherent mutterings and mumblings over the word "humbug." It would make little difference whether he understood the meaning of the word, since if he only knows enough to prate it, it wil act as a spell, and save him a vast amount of philosophizing.

And again, there are some whose every hope of success as lecturers, is based on the downfall of medium lecturers Impelled by this selfish motive, without the good of the cause at heart, they strike at the very founds ion stone of the super-s'ructure they are living in, and publish to the world that "seven-tenths of all the communications purporting to come from the Spirit World are of mundane origin," leaving us in great doubt as to the other three-tenths, and then gravely inform us that all "shut eyed mediums "are humbugs and chea's.

My experience, which has certainly been as ex-

tended as that of every other person within the two years I have been in the lecturing field, has had quite a different influence on my mind. Haying found this theory unpopular, one of its propsgators has lately come out with a series of arti-cies on the subject, in which he has become the noble carrion bird to carry off the little of filth that remains amongst Spiritualis s. The fraternity will certainly be glad to hear that Spiritualism could not turnish the necessary food upon which his life depends, and hence he has been compelled to go out lie of the ranks, where he could surfeit to his heart's content.

At the Convention were quite a number of good m.dlums, only two of whom at present, we propose to speak of, as their merits were somewhat discussed there at the time.

The first one that came to notice was Mrs. L. I. Molicre, of Toledo, Ohio. By invitation she came upon the rostrum, stripped up her sleeve, and the name, Henry C. Wright, came out on her arm in large red letters, and shortly after, the name, Mary C. Wait, appeared, just below the first name. The President, J. G. Wait, told the andience that he had lost a chili in infancy by that name, but that he had not thought of her coming. Indeed, had he been looking for any one, it would have been the last daughter that

had died, as she was most constantly on his mind. Indeed I must say I was not satisfied. In coming on the rostrum through the entry, she had opporon the rostrum through the entry, she had oppor-tunity to write those names upon her arm. But before I should express an opinion, I had deter-mined to have an interview with her alone, where there could be no collusion. This opportunity I was deprived of during the Convention, for want of time. My brother, Moses Hull, as well as I, was not satisfied, and so announced himself, a short time after. short time after.

There are always two extremes in every such gathering, which prevent a candid investigation of the subject, and it is to be regretted that such was the case here. The war finally became very hot, and my brother took the stand and offered a hundred dollars if she had a writing produced on her arm, under such conditions as he should impose. She announced she was ready, and that he could impose such conditions as he pleased, and she would not take a dollar of his money. I knew she could not have any manifestations under such conditions, yet my confidence was increased in her.

With an audience wrought up to the highest pitch of excitement, I felt that I could not remain under their influence without injury, so I went back. It is needless to say no manifestations were had under such conditions, nor could have possi-bly been expected. Of course it was all a humbug. Some were ready to say, "Why, Moses Hull could take a pencil and write the name Henry C. Wright on his arm, therefore she did." A sage conclusion (?) surely. I can write my name on this sheet, therefore no one clas can do the same thing. No one had seen her write on her arm, but they knew she could do it, and because she could, she was just dishonest enough to co it.

Now, I cannot say she did not write the name herself, but I have no right or authority to say she old, till I have either seen her do it myself, or have the evidence from some one whom I can credit, who has seen her. But I must confess the evidence to me, is somewhat in Mrs. Mollere's favor. I never heard of a rogue's wanting his pockets searched, yet she was willing to submit to such conditions as they might see fit to impose. I should not have done any such thing. I should have told the audience to have selected certain of their number on whom they could rely-not your burly skeptics who make up their reports before hand, and have gone into a private room with them.

Another evidence I had of her honesty, were the controls I saw about her. It she is a deceiver, she is badly deceived herself.

Before I close this, I will offer one word of caution. Be careful when you are exposing humbugs, that you do not denounce some good mediums They are the most sensitive people in the world, and we had for better let ten humbogs go un exposed, than to thus injure the fine feelings of one

poor medium. The other medium to whom I shall call attention, was Mrs. Ferris, of New Orleans. I attended her seances, notified that she was an arrant humbug. I must say I never saw conditions worse in my life-a little bit of a room half packed with a set of complete simpletons (I among the rest), each one vociferail g as if they were the only one that the control would be expected to talk with. l examined the lady to my satisfaction. I four d her tied in a char, in such a way that I could not make any improvement on the tying. The room was darkened, and the instruments began to play in different parts of the room at the same time Fically a light was struck, and she was found in the same condition she was before the room was darkened. The next time she was untied during the performance and the rope thrown over to the andience.

Next came the ring test. I must say I am doubt ful of that, but I have no idea she performs the feat herself. Under the control of her Indian spirit, she is enabled to get her hand through the ring, and then through it, on to the arm of her companion. She is entirely unconscious of the way this is performed, and she is entranced during

the performance. The reader will doubtless remember that W. F. Jamieson exposed this years ago, and denounced the medium as a humbug. Brother Jamieson is one of the best men in the world, and never tells what he does not believe, but, like many others I know, is liable to make either too much or too little of everything he takes hold of. At this time he had hardly got free from the psychologic control of John McQaeen, and when he saw she had made a mistake in one thing, he naturally concluded there was no such thing as a mixture of legerdemain with physical manifestations. A new class of thinkers must take hold of this matter, who will sift the genuine from the false.

The room was again darkened, and when the lights were again struck, the medium was found with her hands tied together behind her, and fast to the chair back. When again the room was darkened, the guitar floated about the room, playing all the time, and almost brushing my face, whilst all around you were climics the little

Whilst all this was going on, a spirit with whom often talk face to face, came to me and said: "Well, Hull, what do you think of it?"
"I can't teil," I said. "There is so much confusion here that I can't see as I could if it was

"God! the lady is tied," he said.
"That's all very true," I replied, "and she is in her chair yonder, for I hear the control talking through ber."

"What, then, is it?"
"I can't tell. Nobody could perform such things unlets it is the or the other of those two men at elther end of the circle."

"Why, they are all three talking," he said, and so they were, as noisy as any one in the room.

At some future time I have the promise of having a citting with Mrs. Ferris alone, when I shall give you the result, unbiased by any preconceived notions, or disposition to "exposs humbugs." IF IT IS NOT MAGNETISM, WHAT IS IT?

By Wm. B. Fahnestock.

As my name has been mentioned in connection wi h the above question, I will, with due deference, endeavor to explair.

It is, perhaps, not generally known that there is a physical aroma exhaling from the person of every living thing, whose quality varies according to health, diet, fatigue, etc. There is also another. eliminated from the spiritual body, which is called the mental aroma.

Spirits also eliminate similar mental and bodily exhalations. These constitute the bord of union between mortals and spirits, and it is these exhalations which have been seen and mistaken for ms gnetic or electrical currents. As far back as the 25.h of March, 1860, the spirit of Professor Hare gave me through Dr. O. a full explanation of these eliminations, etc., in a communication which I now promise to transcribe and send to you for the benrilt of those who may be interested in it.

Further: Miss B. is controlled by a spirit, and like most of them, she balieves in a magnetic, or "an electrical formation, which produces the necessary condition,"—for what? If for spirit control,
It is simply the somnambulic condition that has
been entered, and enables the spirit to do so.
Again: Miss B. is controlled, is not well, but
sufficiently clairopent to see or know that the

reason why the spirit cannot control her properly is because she is not well, or rather, I would say, not sufficiently in a somnambulic condition. The spirit lays is hands upon her stomach, and she is relieved, and only was so upon the principle that Christ healed, viz: "Thy faith hath made thee whole," or, she believed and was healed. The spirit telling her the truth about what was

to happen to a sister, is possible, and was only the rower of fore knowledge, which all spirits possess,

according to purity.
In the case of Miss Mattie H., Miss B. has a subject who unfortunately, has not been taught the true rature of her condition, consequently does not understand her powers, but who, if she had understood them, would not have "feit stiff or rigid in a trance," and her not being able to come out of it until Miss B. interposed, was purely because she selieved she could not, and what she atterwards acknowledged, proves that my view of the case is correct, for she said: "Oh! Miss Lydia, I am so glad you came to me. I wanted you to come to me so much, for I knew that you could relieve me,

though my own efforts were all in vain." Her efforts were only so because she believed that they would be, consequently, she did not make the necessary efforts.

necessary efforts.

She believed herself under spirit control that Miss B. could remove, therefore when Miss B. touched her, she was relieved at once, but I insist that if she had known her powers, she in the first place would not have fallen into the condition, which was nursely somnambatic and the interwhich was purely somnambulic, and the inter-ference of Miss B, which, under the belief or circumstances, was necessary, would not have been so at all.

Miss B seemed to control spirits that had Miss H. under influence, because Miss H. believed that she had, but as Miss B. acknowledged that she was in a normal condition, and that no will effort was made to "demagnetize" her, it could not have been magnetism that relieved her, but simply Miss H's belief that she could.

There can be no reason given why there should

be an opposition or an unwillingness to understand the true nature of the condition which is necessary to spirit control, as well as to clairvoyance, especially as there is a natural condition (to point the way) precisely like it, whose subjects are clair-voyant, and possessall the powers and exhibit all the phenomena that are possible to those who are in an artificial state, unless it is the false teachings which have been promulgated by those who have mistaken appearances for facts, lose the powers which the "animal magnetic" theory made them believe they possessed But, in conclusion, i will again state that if any

thing is seen by spirits or clairvoyants like a material substance extending from one person to another, or, space usving no existence in eternity. from planet to planet, or their pirit spheres, etc. it is simply the effete matter or aura eliminated from all bidies, whether material or spiritual, the nature of which, the communication of Dr. Hare, which I propose giving, will more fully explain.
I have but now to add that if Miss H. will study

the true nature of her condition, and her powers therein, the will soon find that the power is within herself, and that she can do all by her own will that is now accomplished by the aid of others; nay, more, she will be independent of spirits, as well as of mortals, and can yield to the influence of the one or the other as she pleases, or to no one, if she is determined to do so.

I have had many similar cases, who, upon being taught the truth, became independent, and if those who are interested in the truth will study the facts in the case one-tenth as long as I have, now over twenty-seven years, they will appreciate what I have here endeavored, however imperfectly, to explain.

COMMUNICATION FROM DR. HARE.

To Dr. Fahnestock.

DEAR DOCTOR :- Every human being while on the earth sphere, has exhaling from his system a particular aroma, which consists of the effete particles of his physical nature, resolving themselves into their original parental condition, and in so doing, they necessarily envelop the individual in a sphere of this semi-decomposed materiality. The quality as well as the quantity of this aroms, is varied by the accidents of health, fatigue, diet, rest temperament, etc.

In addition to this exhalation, which is purely physical, there is also another, which is an emana-tion or elimination from the spiritual body, and may, for want of a better term, be called the mental aroma. Now these two eliminations, in the case of a living man or woman, constitute their bond of union with the spirits. This mental aroma is constituted by the expenditure of thought, desire, hope, fear, and indeed by all the passions of man's spiritual nature, and is more or less powerful in proportion to the intensity of the individual's will, by which any or all of its components may be made to act, or to remain quiescent, either on its own physical medium, or on the mental aroms of any other intelligent being, whether man

The physical aroms of man can only act on the physical senses of another, as is noticed in the purticular odor of certain persons, as the African, and others of this class. The dog, with the lower animals, to some extent, possessing a nicer sense of smell than man, by means of this physical exhala-tion, is enabled to recognize his master, although that master may be in the midst of persons who in point of dress, size, etc., are precisely like him. The mental aroma is only recognizable by the mind. and as it carries with it the entire nature of the individual to whom it belongs, it apprises those pos-tessing a nice sense of mental discrimination, of the character of its owner, even while at a distance hence the affinity or aversion we feel to persons at first sight.

ROBERT HARE.

From the above fac's, it is evident that the magnetic currents about which so much has been said. are as foundationless as the imaginary base upon which they were built, and we might as well attribute thought, desire, hope, fear, or indeed, all the passions or qualities of the mind, to "animal magnetism," as to say that somnambulism, clair-voyance, or spirit control are caused by it, or are results of its influence, and until those, whether spirits or men, who advocate the magnetic theory, can prove its existence to eyes in a normal condi tion, or show that all the phenomena attributed to it cannot be satisfactorily explained upon the principles of clairvoyance, mind reading, or will-power, I shall be forced not only to differ from them, but to expose their short comings.

WM. B. FAHNESTCCE. Lancaster, March 25th, 1870

SPIRIT PICTURES.

Letter from M. Milleson.

DEAR BROTHER JONES :-- I saw in your valuable paper some days ago, a letter from a man in Wyoming, asking for information in the matter of spirit portraiture. For the benefit of said party and all others whom this may concern, I send you the following letter of Dr. A. Stone, touching my works, the same that you have seen in Chicago, before the drawings were sent to the father of the spirit children.

I would say to all who are desirous of my services as a spirit artist, that my guides assure me, that they can be more successful if I am in the homes of parties having lost members of their families, and that I am ready to accept invitations to go to the homes of such as wish likeness.s of their spirit friends; and that I desire to spend the winter in the state M'chigan, and should be pleased to receive orders from

Hoping yourself and the solid Religio-PHIlosophical Journal may long live to do good, I remain your friend and brother. Troy, N. Y., Sept. 29th, 1870.

SPIRIT LIKENESSES.

Interesting Statements from Dr. Stone.

From the Banner of Light.

Editors Banner of Light-Among the num rous mediums that have received favorable notices in your Banner, and some of them many such, even for years, I have scarcely notice I the name of M. Milleson, whose claims represent that peculiar and interesting phase of mediumship as to be able to portray the spirit features

of our departed friends. In a very recent number of the Banner appears a communication, representing a conversation of this artist with his spirit guides, Berj. West and Anthony Van Dyck, relating to the laws or conditions which control in such cases, necessary to be observed for the full and complete success and obtainment of the desired object. Also, explaining the philosophy of development and peculiarities indicated by many of the spirit likenesses painted by the artist above named, in which reference is made to a group

of my children. Feeling impressed that many who have read the communication above referred to would like to learn something more respecting the claims or the peculiar mediumship of M. Milleson, I venture to supply the chasm hitherto almost unnoticed in your paper.

It is several years since that I was called to part by death, in rapid succession, with three dear and fondly loved children. What made the blow more poignant it occurred in a strange land, whither I had just wandered in pursuit of health, and among strangers. Here I was called upon to bury their little bodies from mortal sight, while I, with blighted hopes, returned from that far distant country, which, but a little time before, I had anticipated as a permanent earthly home, to spend the remnant of my days. But in the progress of events and the natural unfolding of the mysterious laws of the Creator, I found myself bolding almost direct correspondence, through channels that had been opened up and perfected, with these dear departed children. I need not stop here to state the thousand and one tests of their identity—of their pro gress and development onward and upward in spiritual growth and spirit-life; that will be taken for granted in this period of light and indubitable demons ration. St flice it to say, the volumes of evidence of their identity—of light eliminating from this continued spiritual correspondence -conveyed consolation as well as spiritual wisdom to my mind that could be realized from no mere mund ne scurce. At length my desire to possess something tangible of their present developed appearance captivated my mind, hence my interrogatories to them, for the

time being, turned upon this point alone. I was assured by them, through Mr. Mansfield, that they could control M. Milleson, and the object so much desired be accomplished to my satisfaction. But who and where was M. Mi leson? His name I had never be ore heard. nor had I seen it in print, to my recollection. I was told by them that he was located in New York: but on it quiry I found he had gone west. and located for the time being in Chicago; hence, I was again disappointed, and so communicated it to my children. They, without any discouragement, persisted that their chances were just as good West as East, and that I only had to communicate to the artist their intentions,

and they would present themselves at his studio. The conditions being complied with in a few weeks the artist found, among many other paintings produced by him, a group of lovely, children; but then the questions designation or individuality was to be determined. To this end the artist interrogated, by way of scaled letter, through Mr. Mansfield, of New York, his spirit-guides, and received the following reply, which was forwarded by Mr. Mansfield directly to me, before going into the hands of the artist:

C.PY T My DEAR CHARGE—Try queries of the 11th, (of June) are before me, and I hasten to say the two young ladies that group together are represented by names as given here 'Christina' and 'Purity Stone.' I am pleased to say they are faithful likenesses of their present appearances, If they fail in any one particular, it is in brauty, for the one calling herself 'Purity' surpasses all spirits for beauty and loveliness I have as yet seen. They cannot fail to please the father of these dear spirits. Well are they worthy of a choice place in his parlor. The delight that it afforded the dear children to come thus tangibly, is more than I can describe.

Thee is doing finely; persevere, and know we BENJ. WEST. are with thee. 14th June, 1869."

The comfort and satisfaction it affords me to posses the likenesses of these two daughters and a son, since painted by the artist, are beyond my power to describe; and in this lies my motive of making known the claims of M. Milleson to public confidence, at the same time embodying some suggestions as to the conditions for others interested to gratify their desires in accomplishing what I have done.

My children passed to the Summer Land long before the medium was developed as an artist; he never was known to me, nor I to him, before this time, and I learn since, from personal acquaintance, that he had never taken lessons nor painted before being developed by his spirit-

Being desirous of extending my gratitude to the artist canable of conferring so much happiness, M. Milleson is now my gues! (by special request), where he will remain during July, and the first or second week in August. He will be pleased to receive and entertain parties interested in obtaining the features of their spirit friends, or visit lamilies when so desired, for the accomplishment of said object. After the above specified time he proposes moving onward into Michigan, the banner State of Spiritualism, to meets the wants of those desirous of his services

ANDREW STONE, M. D. Lung and Hygienic Institute, Bowery Place.

Troy, N, Y., July 10, 1870,

" THE BIBLE IN THE BALANCE."

Rev. J. G. Fish, Author.

This work, the publication of wilth was announced several weeks ago, has come to hand, and fully real'z d our expectations. It fr wittten with no a tempt to display "well rounded periods or brilliant metaphore," but contains solid facts, cogently expressed, and admirably adapted to supply a demand that now exists. It is really a valuable work, one that will im nortalizethe name of the author, and sound his praise everywhere, for it will have an immense sale. Sp aking of the Extravagance, Incon-SISTENCIES AND SELF CONTRADICTIONS OF THE

BIBLE he, SUS: "It is said. Gen. 6 5, 6 7, "And the Lord saw that the wick does of man was very great in the Earth, and that the imagination of the thoughts of his heart, was only evil continually.

And it repented the Lord that he had made man upon the earth, and it grieved him at his And the Lord said I will destroy man whom I have created, from the face of the earth, both man and beast, and creeping things, and the fowls of the air."

Here God gives as a reason for s nling this destructive deluge of waters, the wickelness of man; but, in the Sta chapter, 21st verse, we hear the same God saying, when he smells the odor of the burning flesh upon the post diluvian altar, " I will not curse the ground any more for man's sake for the imagination of man's heart is evil from his youth." Here God is represented in the former passage, as destroying man on acc unt of his wickedness, and for the same reason pledging hims if in the latter, not to do so again. Are both these statements literally true? It is impossible for the mind to receive them as such. They are ab olutely contradic-tory. In numbers 11.31, we are told of an enormous shower of quaits, "brought up from the sea by a wind, that went firth from the Lord," By a careful calculation there could not have been less than 5 000 000 000 of cab c yards of these birds, sufficient to breed, by putrefaction, a pes'ilence that would have swept off the entire nation in a single we k. Or if the reader prefers another calculation, and one more modorate, let him take the amount gath cred. It is said in verse 32, that "the people gathered the quails, and he that gathered the less! had ten homers.,' Suppose by an average we allow fifteen homers to each individual, we should have 140 bushels, or about 46 barrels of quails to each individual in the Hebrew camp. a quantity that no God, or man, of common intelligence, would have thought of sending at one time. And they came from the sea. How was this possible? Quails do not inhabit

In Judges 14. 4 we are till that Samsom went and caught 300 foxes, and turned them tail to tail, and put a fire brand in the midst, between the two tails, and let them go into the standing corn of the Pail'stines to set fire to and consume it. Whatever may have been the skill and expertness of Sam on as a hunter of foxes, it is not possible he could have caught so many in one locality. Foxes are never so plenty as that. There are probably not so many foxes in any one of the New England states; and, besides, the foxes would naturally have taken to the woods instead of the fields, as soon as let loose. In the same chapter, verse 8, we are told that Samson smote the Pailistines "hip and thigh with a great slaughter." Is it possible a single man could commit any great slaughter in an army of thousands against hin? Verse 15 tells us he lou ass, and taking it in his hand, slew a thousand come familiar with the beautiful truths it premen, and looking exulting about, God smiling on him the while, and well pleased with the slaughter, he exclaims, with a teeling of saveg: triumph, "Heaps upon heaps, with the jaw hone of an ass I have slain a thousand men." He is weary, but not so much weary as thirsty, and Gid cleaves a hollow in the gory bone, and water gushes forth, and Samson drinks, and his spirits come again, and he revives." No miracle is intimated here by the Bible, yet the whole account of this man and his superhuman exploits lacks historic certitude. Is it true that the three condemned Hebrews were thrown into that furnance, heated seven times hotter than it was wont to be? "Inpossible," says the chemist, "multiply the degree of incandescence by seven, and the whole cortents of the furnac, men and all, would have flown off in a state incandescent vapor.

Science demonstrates this statement to be true, and hence as a history, the Bible statement is not reliable. Whatever may have been God's protection of his favorite worshipers, the fuel of the furnace could not have been retained under so great a degree of heat. Did Jonah really live three days in the stomach of a fish, and escape by ejection unharmed? Did Jesus feed a multitude of at least ten thousand, on an amount of food scarcely sufficient for a dozen? Did those demons leave their usurped human habitations, and tabernacle in the organisms, of swine, and drive them into the sea? The Bible asserts that all these things were done, but their historic certitude is wanting.

In Num. 31, God is represented as directing Moses to war against the Midianites, and he does so, slays a large number of them, and takes their flocks and herds, with the women and children, whereupon God, by Moses, commands all the mothers with the male children to be slain in cold blood, but all the virgins to be given over to a fate worse than that of death.

Such an act as this, would, if perpetrated by any modern nation, call down the veng ance of the entire civilized world, and well it might, yet the Bible represents it as God's doings, and a portion of the females were devoted to the uses of his altar. The whole number thus saved, was 32, 000, and 52 sacrificed.

This story is not only improbable, but absolutely blasphemous. It charges upon God, not only the crime of cold blooded murder of help less women and innocent children, but the still more heinous offence against humanity, the sac rifice of female virtue and purity upon the pol lited altar of uncontrolled passion and unsanctified lust In all candor and sincerity of soul, dil God direct that horrid cruelty?

In Leviticus 35, 44, 46, is recorded God's pro vision for slavery. The Jew is not to be ruled over with rigor, nor for a longer term than seven years, unless a new contract of servitude is entered into, but of strangers, they may buy for themselves and their children, and they shall be their "bond men forever." This law has never, according to the Bible, been either modified, ab rogated or repealed. How could it be? Slavery is made a perpetual and an eternal institution. by a single act of legislation on the part of God Is it true? Then the Union men of the north, fought against an instution of heaven when they poured out their blood upon southern battle fields to free our nation from the curse of human slavery. The Jew had even a wright to kill his slave, not suddenly, but if he lived a day or two after the blow, he should not be punish-

ed, for "he is his money," (Ex 21. 21.)

The Bible represents God as jealous and revengeful (Exo. 30. 5), "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of them that hate me." David, the man "after God's own heart," in the 109th Psalm breathes out the most terrible im-

children. (verse 9), "Let his children be fatherles, and his wife a widow." "Let his children be continually vagabends and beg; let them seek their bread out of their des late places, (verse 10) "Let there be none to extend mercy him, nei her let there be any to fay ir his fatherless children," (verse 12). Did God approve of that prayer? He certainly did according to the Bible, for David was "a man aft r Gid's own hear'," and never d d but one thing that God did u tapprove of, and that was in the case of his brother's wife. Is it true that God is subject to the weakness of jealousy? That is a human weakness, and always arises from a feeling of inferiority, which is not consistent with the character of an infinite being. Is he so unjust as to visit, except by the law of hereditary descent, the sins of the parent upon the child?

We may read that this is so, but can, and does the mind recieve it as a reality? If nat, then as the s'at ment of a fact, it is not reliable. It is a fact that some of the psalms of David express the high st and holiest sentiments and emotions of the soul, the most exalted imager, and the truest touches of poe ry, for which the author might, with propriety, claim inspiration; but when it is claimed that G id inspired the sentiment of the psalm referred to, the statsment strikes the mind as a blasphemous error. Such opposite streams of bitter and sweet waters may flow through the same d ke, but they can not proceed from the same fountain. Is God infinite? So all men believe, and so the B ble is supp sed to represent him; vet in (G.m. 3. 8) we are told that God "walked in the garden in the cool of the day," and further on, that, not finding Adam and Eve as he expected, called to them, whereupon they produced themselves. It may be claimed that he saw them all the time, and knew where they were. But this cannot be, for the Bible expressly asserts that they hid themselves from the presence of the Lord God amongst the tries of the girden. It is no use to shuffl; the language; it evidently means something, real or imagined. If the former, then there was a finite being which Adam called the Lord God. It the latter, it matters little or nothing what it means. In Gen. (18. 21), God is represented as saying, "I will go down now, and see whether they have done altogether according to the cry of it which is come unto me, and if not I will know." Here is an acknowledgment of God that he had heard something quite directly about S dom, and from the reliability of his informant, he thought it best to investigate the matter personally, and hence does so, and does it as a man; for, in verse 2, we are told that he appeared as one of three men, and he was so very like a man, that the cli patriarch did not hes ate, the disguise of firsh being so complete, to call him a man. That Abraham had further reason for calling him a man, is evident from the statement in the eighth verse that he "stood by them under the tree, and they did cat." As an evidence that Abraham he knew h'm to be God, his calling him Lord in the familiar conversation by the way, after the rustic meal, and the tacit acceptance of the title on the part of the divine partner in the conversation, is abundant proof. The question is, was God there, or was he not? The B b'e says he was, and that he used the language quited, and that he did eat of that calf and of those cakes. It is not true, and such a representation of the G id of the whole universe must be regarded as enrely incorrect."

We know of no work that contains such a va t amount of useful info-mation, readily comprebended, leading the mind into the channels of truth; and rendering the vision clear on matters heretofore "badly mixed," as the "B ble in the Balance.' All should read it, and besents. There is no point of interest to the thinking, investigating mind, that the author has left untouched. Science, History, and Logic were combined by him, in presenting a work minds will ever hold him in grateful remem-

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HENRY C. WRIGHT.

By Sada Bailey.

Henry C. Wright, as some one remarked of Charles D.ckens, is now the property of the world; therefore we suppose that all are privileged without fear of personalities to speak and write of him as we desire.

True and brave reformers are not generally understood or appreciated during the labors of earth-life; but when their precious dust is laid within the silent tomb, then is society's heart inspired with solemn reverence to eulogize the sacred dead. But for one, I can thankfully say that my praises for this faithful veteran, were as earnest mid the persecutions of his life as now. From a little child the language of my heart

has been, "How true and beautiful is his great soul of love.'

He was indeed the children's friend; and we all could say of him in the language of the poet, 'To know him was to love him; to name himwas to praise." Sweet and soothing as angel whispers, fell his words of Christ like gentleness, when he talked to little children.

Pleasant memories ever linger with the re-trospection of my childhood days, and bright is the golden link which, in happy thought, bids me be a child again, enjoying the pure and buoyant pleasures of one of his "children's picnics." How quietly we sat and listened, as he poured forth the words of truth and duty, and when the play hour came, how joyously we gathered round him, each one eager to grasp his warm loving hand, and now as I write these lines, tears of sorrow fall thick and fast when I think, that, mouldering in the grave, is that friendly hand which I shall never grasp again. Oh! yes, dear friend, I shall grasp thy hand again. When this form, upon whose brow already lingers the furrows of care and trial, is like thine, sleeping 'neath the sods of the valley, when my soul like thine, is born again into the realms of spirit life then shall I meet thee as joyously, and love thee as purely as in the inno-

cence of my childish heart.

As in my childhood, I stood by him through his persecutions as an abolitionist—so in my girlhood I plead for him through his persecutions, while promulgating his views upon Soul Marriage. Thus in my womanhood and through my life may I live true to that spiritual love of harmonious marriage, and when my earthly pilgrimage is ended, join with him and angel hosts to labor on in the cause of humanity, guid ng and influencing human souls to obey the higher law—the law of nature and of God. Laporte, Ind.

GARRISON'S IDEA OF SPIRITUALISM

As the manifestations have spread from house to house, from ci'y to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diyerse in accounting for them-as these manifestprecations against his enemies and their unborn I ations continue to increase in variety and

power, so that all suspicion of trick and imp sture becomes simply about and preposterous and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoyance, and the like, has thus far proved abortive—it becomes every in telligent mind to enter into an investigation of them with candor and fairness, as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or sceptical: Our conviction is, that they cannot be accounted for on any other theory than that of spiri ual agency.

UNIVERSALIST BELIEF.

By J. L. Porte.

BRO JONES:-The question of sp'ri's return ing to earth and giving their thoughts to mortals through the various media of our time, has brought out this saying from our universalist friends: "You do not agree among yourselves as believers, and the spirits teach diverse dectrines, etc. As the Univer alists are all schooled in the same word of G id, and sent out to preach the same to unbeli vers, they, of course, agree upon all essentials. Let us examine some of their rayings. D. P. Livermore says on page second of his belief. We believe in the bible. We accept the scriptures as the word of Gid, and consiquently as an authoritative standard of religious iostruction, to which we constantly appeal. We believe in the divine authenticity of the bible, and in the superiority of i's ethical and doctrinal teachings, and in the power and adaptations of its truths to enlighten the human mind, to elevate the race, purify the heart, and bring man into the ways of virtue, and r concile im to God. Page 3rd.—We believe in J. sus Carist as the son of God and saviour of the world. Since we believe in the unity of God and not in the trini arian hypothesis, involving three persons in the Godhead, we were the first christian churc's in America, to advocate the unity of God, and dissent from the common doctrine of vicarious atonement.

Page 4th. "While we do not believe that Christ was the Infinite God, we do not on the other hand believe that he was a mere man.-We believe in the scriptural doctrine of at mement. We do not believe in vicarious suffering, that Carist suffered the pena'ty of the divine law due the transgressor, to save man from punishment as the sacrificial theology teaches. Page 5th. "Carist labored and suffered and died, that he might bring man to God, and effect this divine reconciliation of the soul, and

not to appears the wrath of an offended God.— Page 6 h." We believe in the doc rine of reentance, conversion and the new birth; not in the common acceptation of those doctrines, but in the christian and scriptural application of those terms."

S) much for L'vermore. He does bilieve the bible, and he does not, just as you please. Jesus Carist is not God, neither is he man. Query-Woat is he? II; believes in the doctrine of atonement, and then he does not take him either way—there is his belief. Now, compare his belief with Charles Taylors, published in the Northfield Enterprie, in reply to the Rev. J D. Potter, that made an attack upon Universalism. We believe in one God, the Father. We believe in one Lord J sas Christ, the Son of God and the Mediator between God and man. We believe in one Holy Spirit of truth and Grace, called the Comforter and Smelifi r, and that it is one with the Father and the Sm, just as the true disciple is one with them. We believe in the bible, its inspired portions, to be the word of God,-the only authorized standard of doctrine, and the only infall ble rule of faith and practice. We believe in the christian doctrine of the atonement, that God commanded this love to us in the death of Carist, and that he is in him "reconciling the world unto himself' that the world needed, and for which its liberal | Bro. Livermore does not believe the bible to be an infallible rule of faith and practice, but an authoritative standard to which he constantly appeals. It is or is not infallible. Pray tell us, ye wise Universalists, which is it? Was there an atonement mude or not, is there a father and son, and comforter, and these three, one? Tell us truly ab ut your faith. And least you may think the above is not a true representation of your doctrine, we will add Fletcher Wilson's

ideas, published in the Journal of June 11th. Article 1st. - We believe that the holy scriptures of the old and new testaments contain a revelation of the character of Gid, and of the interest, duty, and final destination of all mankind. R member, he says, that this article does not require us to believe in the plenary inspiration of the bible, neither do we, etc.

Article 2 id.—We believe there is one Gid. whose nature is love, revealed in one Lord. Jesus Christ, by one Holy S irit of grace, who will finally restore the whole family of mankind to holiness and happiness.

"Revealed in one Lord Jesus Christ"-not in his own person or blood, but in his character and teachings. Here it is—did Christ labor and suffer and die to bring us to God, or will his teachings do it? Is the bible inspired or not? Tell us, ye wronged minds, something more about Uriversalism!

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CHICAGO, OCTOBER 15, 1870

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

All letters and communications should be addressed E. S. JONES. 189 SOUTH CLARK STREET; CHICAGO, ILLINOIS.

#### A Search After God.

Views of the Bible Characters-The Negro and Watch -Conditions of our Existence.

List! Are we lost amid this interminable con-Act of opinion,—this strife of ideas,—and do we feel like relinquishing our Sourch after the Di vine Architect of the U iverse? Not yet! S'ill resalute, still unfi nelling, we will prosecute our search, continue our favestigation, and endeavor to unveil the true character of that Being who has heretofore evided the closest scrutiny of mortale.

In the traditional past, dim with ignorance, superstition and licentiqueness, a rude class of people, whose conceptions of things were not comprehensive, and whose minds would bear no than Gulliver's Lilliputians would wi h the Cardiff Giant, worshiped what they supposed to be a personal Gol.

At one time God is represented as saying, in Exodus 33: 23, "I will take away my hand and thou shalt see my back parts." In the 11th verse same chapter, it is stated, "The Lord spake to Moses face to face, as man speaketh to his friend." In G.m. 2: 9.10, it is distinctly declared that God called unto Adam, and said unto him, "Adam, where art thou?" In Gen. 32: 30, it is boldly affirmed, "I have seen God's fice, and my life is preserved." In Issiah 6: 1, the assertion is made. "I also saw the Lord siting upon a throne, high and lifted up." In Ex. 24: 9, 10, 11. we find this: 'Then went up Moses and Asron, Nacab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. They saw God and did eat and drink."

These statements on the part of the Bible, are entitled to about as much credit as the account by a novelit in some romantic story. Why a large portion of earth's children should believe that those distinguished men of traditional times actually saw God,—receiving their word therefor,-we cannot explain, while if any one should declare at the present day that they had seen and conversed with him no one would believe their statements. The children of earth are strangely constituted: They crystalize Gods to suit their own conceptions, and worship just as the ancient Mexicans did the sun, or the bigoted Israelites a golden calf.

Beneath a large palm tree in Africa reposes a Congo Negro. How dark his skin; how thick his lips; how crispy and wooly his hair; what a fiendish expression on his countenance! His teeth are like pearls, and the white of his eyes presents a strange contrast to his black skin, and when he laughs, it puts us in mind of the anaconda that has opened its mouth to lave the life-blood from one of the vic'ims of its strength and malice. He is chief of a large and powerful tribe, and wields his power with a remorseless hand. He is a monster instead of a man; an animal, instead of the "noblest work of creation," and a fit associate for the rhinoceros or alligator, instead of intelligent beings. Well, he has murdered a missionary, and has just arisen from a meal, composed of his liver, kidneys, lungs and blood! Ghastly, horrible spectacle! A human being laving his tongue in the lifeblood of a missionary, and eating his flesh with the satisfaction that a gormandizer would a piece of beefsteak! A cannibal is he? He belongs to a class of people, the Bible states, that originated from that miserable old debauchee, Noah. As he rises from his feast, licks his thick lips with his serpent-like tongue, and pate his beastly stomach, with its precious life olood and desh of a human, being, be is the yer, embodimen of a gig nur

merous to men'i n, are the result of his success. He adorns his person with them, and in his wild enthusiasm he dances and sings, and enjoys himself in his rude way. But all at once he t kes from the missionary's pocket a large silver watch; it ticks, and in the excitement of rains. the moment he drops it! The hands move! the tick, tick, resembles a little insect that frequents his hut, and he thinks it an animal -comes to the conclusion that it is really alive. Finding that it will not bite or sting him, he carries it to his hut and exhibits it to his followers, as one of the most wonderful insects in existence. On the following day the watch runs down, the ticks cease, the hands refuse to move, and the poor Negro came to the conclusion that the animal was dead! And he dissected it just as Agassiz would an insect from some foreign coast.

The American Indians took the Spaniards for gods, because they made use of gunpowder. and rode on horsekack, while their ships they regarded as huge birds. The inhabitants of the Island of Terrian, having no knowledge of fire, before the arrival of the Europeans, took it for an animal which devoured wood. These are strange notions ye' none the less true.

After God's communication with Abraham, it is anid in the 17 h chap., 22 id verse of Gene i; "And he left off taking with him; and Gol went up from Abraham." Now, we would like to ask how an Infinite Gid, -omnipresent, -can leave Himself. "If He is omnipresent, He can le ve no one. 'If he departs from a certain lo. cality," Ha "leaves Home of there," for He is omnipresent. If He leaves Himself, how can He go up from anybody? The i lea is too ridiculous to require a moment's notice. God never talk. ed with Abraham and never will. The mo ment he becomes local in character. He ceases to be Infinite; besides, the very language subsegrently used, gives us good reasons to believe that Abraham never communed with God-nev er had any communication from him-

"And the Lord appeared unto him in the plains of Mamre, and he sat in the tent door, in the heat of the day.

"And he lifted up his eyes and looked, and lo! three men stood by him, and when he saw them, he ran to meet them from the tent door, and turned himself toward the ground."

Here is an admission on the part of Abraham that the Lord who appeared, consisted of three men, and he held conversation with them, calling them Lord. In all other cases, we have as good reason to believe that he simply meant minis ering spirits who had assumed a materia form, and came to earth for the purpose of hold. ing communication with him. In all this con. v. reation, the Lord talks like one who possesses the ordinary capacity of mortals; nev r for a moment hinting that He is all-powerful. He says in Genesis xvii: 21," I will go down now and see whether they have done altegether ac cording to the cry of it which is come unto me, and if not, I will know.

The ilea of Gui talking in the manner indicated above, is absurd. It would sound well for mortals to talk of going down or going up, but for a God, who is omnipresent, to talk in such a manner, it looks exceedingly ridiculous. If any one ever communicated with Abraham from the Spirit World, it certainly was a spirit, en more comparison with those of the present day | dowed with capacities, perhaps, far superior to

> Now these ancient Bible characters, no doubt, were honest in their statement that they had seen God, yet they were as sadly mistaken as the Negro who thought the watch an insect,

> The Negro who believed the watch a large insect; the notion of the savage in the Island of Terrian, who thought fire an anim il that devoured wood: the Indians who believed Columbus was a god and his ships huge birds; and Moses, Isaiah, Alam, Aaron, Nadab and Abihu,-Bible characters who knew that they saw God,-all belong to one class of illiterate rabble, that do not know what they are talking about.

> The Negro could be easily taught that the watch was not an insect, and the Indian convinced that fire was not an animal; or a shin a huge bird, but the Orthodox Churches are so obstinate in their ignorance, and so contemptibly foolish in their worship of traditional narrative, that they still believe those Bible characters in their statements in reference to the existence of

> In the discussion of this subject, we look up on the human mind as a tree that sends out shoots and branches in every condition of life, and while enlarging its field of supply for itself, it is enabled by its fruits to be of more benefit to humanity.

The mind when searching for God should send out messengers in every conceivable direction, and bring back reports therefrom,-benefit humanity by stating what the eye hath seen and

Humanity to day is lost, as it were, in the vast gulf of speculation, and they desire to know whether fate rules with an iron sway or not They know they are forced into, through, and out of the world, and thus far they can be readily convinced that inexprable fate governs with an iron

Well, what does this establish—the existence of a God? Just think of it—these three conditions applied to every human being, and from which a lesson can be learned.

1st-Forced into the world.

21-Forced through the world. 31-Forced out of the world.

These are three laws that exist that are inexorable in their nature and action. Now if these conditions were not arranged by an overruling Providence, or by the inherent action of law. then the first man forced himself into, through

and out of the world, and he is the only free agent that ever existed. These three conditions are in accordance with law. Which were first, man or the laws that created him? If man, then he came into exist-

ence without a cause. It law existed first,blind law-could it originate intelligent beinger If such is the case, man is product of law, hence , we brough only like and one tree are

flower on the tiny stalk. Nature's laws don't think. The lightning's flash is not a radiant smile of the Liftaite, neither is the thunder,' roar an expression of his anger; nor does he cry, as a certain class once believed, when it

Well, by and by we will unveil G d,-not in the manner that many of our readers expect. Behind this din and discord that pervades the human family, is a beacon of light the radiations of which becken us on into other fields and the realization of grander truths. Behind us is a world of contention, war, strife, internal discord, licentiousness and crimes of all shades, while beyond we catch a climpse of those things which reveal the greatness and grandeur of the

#### Mormonism in Utali.

The condition of Mormonism is graphically described by a correspondent of the New York' Tribune. A great change is now being made in Utah, and the time is not far distant when Brigham will lose the power that he now exercises over his followers.

"A few years since it was impossible for a person to reside in Great Sait Lake City for a single week and express an opinion against Mormonis a or Brigham Young,—one and the same thing, in fact,-but those times have gone by. Men professing belief in the Brok of Mormon, but opposing polygamy and all other " innova'i ms" on the "ancient faith" not only live there undisturbed, but even hold meetings and pass resolutions denouncing the acts of Brigham Young and the Council with impunity. Little by little the faith is becoming modified, and the hold of the rulers of the Church upon the people is becoming weakened. Mormonism is still a living faith, but it has culminated, and unless the old fava icism is rekindled by the flowe of unwise and unnecessary persecution, it will die out slowly but surely, as a fire burns out, by the exhaustion of material on which to feed. I find that the "Jesephics," as the followers of young Jue Smith are called, are just about holding their own,—not gaining rapidly, at any rate; while the new schismatic, denominated the "Godbeites,"—after their founder,—re, at least, doing enough to seriously andoy, if not actually alarm, the followers of Brigham The Godbeites hold that the Book of Mormon is an inspired work, and entitled to full belief and reverence as such; but they go further, and insist that there is no warrant for polygamy, and that there is tru'h in all religions, or, in other words, that no single religion contains all the truth They claim that M shomet was a pure, upright, holy man, who really believed in his mission, and effected a great reform, and advanced the cause of truth in his day and generation, and is, therefore, entitled to be considered a benefactor of mankind, as was also Swedenborg and many other reformers. They say that it is the heart, not the creed, that makes men good or bad: in fact, hold very similar dectrines throughout to those so boldly put forth by Aliamirano and his associate free-thinkers in Mexico at this time, and occupy nearly the same position to the Caurch of Uah that the Mexican free thinkers do toward the Church of Rame. I am informed that several of the professors of the new faith have "brought forth fruits meet for repentance," commencing by putting from them their wives, save their first, dividing their property with the discarded supplemental helpmaets; and I know quaintances"

#### Mrs. A. H. Robinson.

Tais excellent medium, under the direction of her sp'rit band, continues to give tests and prescribe for disease with unparalleled success The advice that the spirit intelligences give through her in relation to busine's, always proves satisfactory to those seeking it. Her success in the treatment of disease has been truly remarkable, and her charges are within the reach of all. Those suffering from any bodi'y ailment should consult her at once, and obtain relief.

#### Another Witness.

A Writer in the Sunday Morning Gazette expresses his views of Spiritualism, af er visiting one of the searces of Dr. Slade, as follows:

"Now I know-to not believe -that 'if a man die he shall live again,' I know that on last Wednesday, at the rooms of Dr. H. Slade, 906 F street, in this city, with heaver's sunlight shining fully into the apartment, with the window up, in the full possession of all my faculties, and my senses reveling in the delights of the natural elements and force; -that while Dr. Slade and myself sat, joining our right and left hands on the table, and the other right and left intly supporting a slate, on which lay a tiny splinter from a slate pencil—that on that slate, while thus held, without any possibility of collusion or fraud, was written intelligent and pertinent sentences; that physical objects were moved without the personal contact of human beings in the body; that the accordeon was played, both under the table and without, and clear up under his let arm; that hands touched and handled my pers r, while both the Doctor's hands were engaged, and in plain sight; that the touches of the hands were as gentle as those of a prattling in ant, and strong, like the robust man; all this and more I know, as well as I can know anything through my natural senses. Why, then, I repeat, should I doubt? J B. W.

#### "A Feast."

P. P. Parker, of Parkersburgh, Iowa, writes "I must have your JOURNAL. The 'Search after God' is worth a year's subscription, and the whole is 'a feast' of fat things well defined."

Mrs. Horton lectured at Croeby, 8 Music Hall on Sunday lest, to a small but appreciative audience. She lectures again on Sunday next.

#### Notice.

Owing to the absence (unavoidable) of the person having our mail list in charge, the credits of those sending money for renewal of their subscriptions, and for new subscriptions, will not appear so soon by two weeks as they otherwise would. It is better to suffer this delay, than the mi-takes that would occur by substituting an inexperienced person. Of two cytle w "hoose b" 'eret,

#### Report of J. L. Potter.

To THE SPIRITUALITS OF MINNESOTA:-Through the RELIGIO PHILOSOPHICAL JOURNAL, I send you my report for September, with an appeal to the delinquent Spiritualist of our Sate, hoping to stir up their pure minds by way of rememberance, that many subscribing to the State Fund at Fairbult, have not as yet paid up their arrers. The Annual Convention is near at hand. Our reports must be made up. and accounts settled, and unless you all pay your dues promp'ly, some bills must go unpail. Let each person that has not paid their dues, consider as th y read this, that means me, and come to Mineapolis the 21st of this month. with the stamps to settle your arrears, or send the same by some one that is coming from your place. Justice demands a settlement between yourself and the association, that they may start on the new year, even with the world at least. Please make an extra effort to raise the little due the a sociation, and come prepared to encourage one another in the work. Come one, come all! for we are going to have a glorious time. Let each bring as good a time with them as they can, and as much of it as possible, and we will have a profiable meeting. Spirits friends will be there, ready to encourage in every good word and work that morta's may espouse.

Whole numb r of 1 c'ures giv en, 21; expenses, \$ 9 55; whole number joining association, 25; Paces visited-Plymouth, Excelsior, Kingston, Hutchinson, New Auburn, and Shakopee. Amount in collections, \$41, 16 At Hutchinson the church people raised objections to our lectures, that resulted in a discussion of four ey enings with Mr Griffi h. an Annihilationist, that ended in our favor. While at Hutchinson, at the house of S. A. Bunting, September 15th, I joined in marriage, Mr. David R Caristbib, and Miss. Marv E Coffin-all of Hutchinson, Mc Lood Co, Minnesota

At Excelsior, Mr Galpin, a Congregationalist leader came in one evening, and made some objections, but refused to meet us again-so the work goes b avely on, and Theology retreats at every attack. Before the convention, I shall visit E len Prairie,-St. Paul, Stillwater, Sunrise Prairie and Taylor's Falls.

The above is respectfully submitted to the Spiritualists of Minnesota.

#### Shak spee, October 1st, 1870.

The Unfortunate. Miss A. M. Corey, of Shortsville, Ontaria Co.,

N. Y., writes Sept., 1870: BROTHER JONES -- My father has been a sub scriber for your paper, and thought much of it; but, on the 16 h of this month, "he passed over the river," into that country of which he has long known so much about. He was a Spiritualist for twenty years or more, and death had no terrors for him.

He was a poor man, and leaves a poor man'd legacy to his wife and daughter. In regard to the subscription, I do not know how much he is in arrears; but I am not able to pay any thing now, as I have to support myself and mother by my needle, and have a good many expenses to meet this fall. You will please stop the paper. and write to me in regard to the bill, and I will settle as soon as possible.

I regret to give up the pape, but necessity is now my master.

Yours truly, A. M. COREY.

DEAR SISTER:-You will consider the debt canceled I will continue to send you the RE-11GIO-PHILOS PHICAL J UNNAL in the name of your beloved fither-free.

Occasionally a brother or sister, who is blessed with plenty of this world's goods, sends us a nessed at the seances of the Davenport Brothers, few dollars for the benevolent fund,—the balance I take out of our own proket, and replenish that fund for the benefit of the unfortunate. To send them the Journal free, is a means of producing sunshine in our own souls, as well as in those to whom it is sent.

We hope those who have plenty, and to spare, will contribute means to our Benevolent

## The Journal.

The Journal this week will be found "chuck full" of interesting reading matter. Brother Child gives some startling incidents connected with Spiritualism. "The Foneral Coremonies of Henry C. Wright" will well pay perusal. Brc. Dowd gives us some "spice" in his 'Rosicrucian Musings." D. Kayner, D. W. Hull, Dr. Fahnestock. M. Milleson the spirit artist, Sada Bailey, J. L. Potter, and others no less worthy, have their say. The Wilson and Haddock debate is, as usual, very interesting.

The JOURNAL is the only exclusively Spiritual paper in the West, and this week's number will be read with profit.

#### The Richmond Convention.

Forty five pages of the Report of the Richmond Convention comes to hand just as we are going to press. It will appear in our next. We have also a phonographic report of the address es of Mrs. Addie L. Ballou and Mrs. Warner, made there, which will appear soon.

#### Professor William Denton.

This eminent lecturer is the author of two pamphlets,- one "The Irreconciable Records: or, Genesis and Geology; "and the other. "Orthodoxy False, since Spiritualism is True. "The first is a pamphlet of eighty pages, and from the title the reader can judge of the nature of its contents. Gencsis and Geology are compared with a master hand, the discrepancies between them pointed out, and made so apparent that all can understand. The latter pamphlet is somewhat smaller, containing twenty aix closely printed pages, but none the less interesting to the general reader. Professor Denton stands high as a Scientific man, and his works, on whatever subject, will be read with special

Dyspersa, its Varieties, Causes, Symptoms and Treatment by Hydropathy and Hygiene. By E. P. Miller, M. D.

This is a very valuable little work, of about one hundred pages. The author is well known.

both in this country and Europe, as a highly successful Practitioner and Popular writer. In this work he gives the Causes, Symptoms, and Treatment of Dyspepsia in complete detail, so that any one can comprehend it. We bespeak for it an extended circulation.

Miller, Haynes and Co, 41 West twenty sixth Street New York Publishers

#### Versonal and Tocal.

-Cophas B. Lynn, during October, will be on the line of the Michigan Southern R. R., from Toledo

-M. S. Day writes from Watertown, New York, that the scances of Charles H. Read, medium for physical manifestations, have been a complete success. Mr. Read will soon be in Chicago.

-Thanks to the friend who sent us the Du Quoin Tribune, containing items of interest.

-C. Fannie Allyn is now in Kansas City, Mo. speaking to crowded houses. She allu les to this, her first visit to the West, as having been very pleasant. Sie is willing to delay her departure therefrom awhile longer, if any other societies, South or West, desire her services. She remains at Kansas City during Oc'ober; lectures in Cincin. pati in November. Address her at thes: pieces. Please inform us of the incidents of your travels. Our readers take an interest in you, and desile to know what you see, say and do.

-Thomas G des Forster's dectures in Washington were a success. The Gazette says that he presents his subjects "with a power of thought, a reach of mind, and a beauty of tanguage that can seldom be heard "

Our sister, Mary L. Mi ispaugh, of Joliet, in renewing her subscription to the Journal, says:

"I should hardly know how to get along without it now-its social cheery columns are like the genial face of a dear friend. Long may you live to keep the hungry, starving souls in mental

-J. Fleming, of Champagne, Ill, says that a test medium would do good in that place, and hopes that such may be induced to give them a call.

-The mean, contemptible, hellish, unchristian, monster like, puritanical, praying bipeds of Detroit, who prevented a young girl frem reforming who had erred once, have been rebuked by Robert Faulkerson, of Elkhart, Indiana, who offers the girl'a home, saying, as an inducement, that his wife "never scolds," and that he will treat her as one of the family.

-K. Graves, of Richmond, Ind., is in the field again, as a lecturer. He wants to near at once from all parts of the West. He says, "I have already many unfilled calls from Ohio, Indiana, Iowa, Idinois, Kentucky, and Missouri. Having lungs that never tire, and a voice that never grows weak, I desire an arrangement by which I can speak once or twice a day during the whole winter season." He will accept the appointment of State Missionary, to collect funds and lecture. Set him at work. Let us hear from your field of labor, Brother

-Dr. E B. Wheelock is again in active labor. He has been suffering for some time from a severe attack of infl mustion of the eyes, but has now recovered, and proposes to murch with the moving columns in the grand work. He has been speaking in Powesheik County, Iowa, and has created a great deal of interest there. He proposes to go South through Missouri into Texas.

-A correspondent writing to the Banner says that "there is in Boston a remarkable physical medium by the name of Frank Cummings, who is a' present working as a mechanic, but whose powers, as shown, are beyond suspicion, though his scances are held in the dark. The manifestations cecurring in his presence are similar to those witand others."

-Mrs. Lydia A Pearsall gave two discourses at Algonquin, Sunday, October 9.h. On Sunday, the 16 h, she lectures at McHeury. She will lecture evenings, as the filends of the cause may desire. Keep her emp'oyed, friends.

-Mrs. Clara A. Field desires to make engagements for the fall and winter in Mussachusetts. Societies desiring her services as a lecturer, will please address her at Portland. Me., in care of J. W. Mansfield, E q , until further notice.

-It is said that the Jews in the Cry of New York are opening schools on Sunday to keep their children out of evil associations, and from being demoralized by a day hitherto to them one of purposeless leisure.

-Mrs. Fannie T. Young, trance speaker, will accept ergigements for a few weeks to lecture evenings and Sunday in Maine, prior to her visit to the West Address her care of Dr. H E Coburn, Stafford, N. H. -Thank you, brother, for that copy of the Nation-

at Democrat, published at Mineral Point, Wisconsin, containing an item in reference to a "Clerical Lothario." These items are essential when the orthodox allude to the immorality of Spiritualists.

-Dr. R P. Fellow, who has been located at 706 Arch street, Philadelphia, healing the ills of mortals by the ail of his spirit band, will soon take a tour Westward. We hope he may receive a cordial

-Miss Lottie Fowler, of whom we have frequently spoken, is still holding seances at Fontine, New Haven, Connecticut. The Evening Register says:

"At the best she is a strange girl, and after one has contributed what he can afford to foreign missions, and settled his conscience with the treasurer of the Orphan Asylum, if he has anything left, he can get two dollar's worth of cabalistic lore, and be made to recall some of the strangest events of his life, by calling upon Miss Fowler at any hour between ten A. M., and ten P. M."

-Mrs. Horton, of Vermont, an able and elequent advocate of our cause, gave us a fraternal call a few days ago.

-Get but the truth once uttered, and 'tis like

A star new-born, that drops into its place, And which, once circling in its placid round, Not all the tumult of the earth can shake.

-S. McElvain sends five dollars on subscription. but fails to give his place of residence, hence we cannot place it to proper credit until we hear further from him. If our friends would be more careful when writing on business, it would save them the trouble of writing a second time.

-Dr. R. R Roberts will heal the sick by snimal magnetism and the Swedish Movement Cure, at the Revere House, Salt Lake City, for thirty days, commencing Oct. 1st, 1870.

-D. W. Hull spoke at Covington on Sunday last. He is an active laborer and is doing good. He soon goes East again, and we recommend him to our Eastern friends, as one of our most able advocates. His article, on another page of our paper. will be read with special interest.

-Brother P. P. Parker writes to us that E. V. Wilson has been at Packersburgh, and that his lectures were enthusiastically received.

-Passed to the Spirit World from Newport, R. I., on the 9th of September, 1870, Dr. John C. G.innell, in the thirty-ninth year of his age, after a life of physical suffering, caused by the malpractice of physicians in his early years, by which the joints and tiesues of his system became so impregnated with mercury, that even the host of spirit friends with whom he was in close and almost constant rapport for the last fourteen years of his life, were unable to restore him to health.

-Brother F. A. Crans speaks in high terms of the efforts of Brother Ass Warren, who has been lecturing to the good people of Cedar Falls, lows, the third Sunday of each month during the year. He says that, "with Brother Warren, it has not been the delivery of a few well-prepared and oftrepeated lectures, constituting the entire stock in trade, -but with a thorough knowledge of the philosophy, a just perception of the true incentive to action, and with an intimate acquaintance with human nature, he has at each address led us into new fi ids of thought, and higher up the plane of teing."

-Brother C. C. Colby, of Carthage, Mo., writes to us, "we are building a very fine school house at this place, costing when finished, about thirty thousand dollars. Our house will be ready to ecmmence school about the middle of December. Now, we want a first-class teacher to take charge of this school, at about one hundred dollars a month. We do not want a sectarian or an old fogy-we want a liberal man, and one who is up to the times as an educator-strictly moral and temperate. None but those of first class talents and education need apply."

-Broiler Wm. F. Williams writes to us, and alludes to the fact that he can by closing his eyes, see Indians and other classes of people. The probability is that he is clairvoyant.

-Dr. J. K. Bailey is at present laboring in the vicinity of Harrisburg, Pa. He spoke at Mechanicsburg, Pa, on the 18th inst. Keep him busy, friends. Address him at Elmi:a, N. Y.

-Mrs. M. J. Wilcoxson has been creating quite a censation East. A paper published at Waverly, N. Y, speaks of her as follows: "Mrs. M. J. Wil-N. Y, speaks of her as follows: "Mrs. M. J. Wil-cox: on, of Chicago, Illinois, delivered three lec-tures in Exchange Hall, on the subject of Spiritual-iem. The first lecture on Fritay evening was on "The Angel Ministry." But few attended, a cir-cus being in full blast at the same time. The sec-ord, on Saturday evening, on "The Origin and Nature of Evil," was well attended. The third, on Sand y of terracon on "The Origin and Destiny of Surd waiternoon, on "The Origin and Destiny of was also well attended, and all were listened to with the most profound attention. She spoke in the trance or unconscious state, and stated before commencing her lectures, that they were not emanations of her own mind, that she made no preparation whatever with regard to She invited persons present to select subjects for her lectures if they desired, and also invited criticisms and interrogations at their conclusion, but none were offered. At the close of the evening lectures, she described spirit beings present, some of which were readily recognized, others not. Whatever may be thought as to the origin and source of these lectures, all present must agree that they were of the most pure and explied character; deeply profound, clear, concise, logical, beautiful. Those who remained away through fear of Mrs Grundy, missed three of the most thrilling and soul stirring lectures ever delivered in Waverly." -Dr J. P. Cowles, of O tawa, Ill., announces

himself as ready to take the lecturing field. He

"Fo m nearly eight years' study and observation I have become thoroughly convinced that no sub ject has a higher importance for the present and in ture well-being of the races than the "Human Temperaments," when applied practically to character, conjugatity and parentage, and I intend, during the condig whater, to spend some time in expounding its principles. I in end to make my lectives self-sustaining, but hope to receive the encouragement of the friends of progress, either from engagements or co-operation."

We believe Dr. Cowles to be master of his profession, and hope he may meet with such encouregement as shall warrant him in pursuing the course indicated.

-The Reverend John Moore, of Philadelphia, sends us the following clallenge:

"Believing fully that modern Spiritualism consists mainly of trand, witchery and demonism, and that it is the most dangerous form of infidelity, I am ready to do what I can to expose it, and to counteract its evil influence. I am prepired to deliver lectures on this subject, and on the harmony of science and the Bible, and I hereby chal-lenge any of the accreci ed advocates of Spiritual ism to hold public debate, at such times and places as may be mutually agreed upon. Any de-siring to secure lectures, or to accept this challei ge to debate, can comm micate with me at 1563, Alder street, Philadelphia."

The gentleman who makes the above challenge, is a Pennsylvania minister, was editor of the American Guardian for three years and is an able man. He debated with Reverend J. G. Fish, in Palledelphia, last winter.

-The name of our Brother, J. L. Potter, is made t appear J. L. Porter, in this week's issue. Mr. Potter is one of our most efficient laborers, and has done great good in Minnesota.

-Mrs. Julia B. Dickinson, late of Vineland, New Jersey, is now stopping at No. 148 Washington street, Chicago. She comes well recommended as a healing medium. The sick will do well to give

-Brother N. Kinney, of Waverly, New York, says that since Mrs. M. J. Wilcox on visited that town and addressed the people, they are getting somewhat "waked up He says:

"I am prepared to say that she is an able and excellent epeaker, and a woman of noble quali-

Mr. Kinney desires to learn the address of Charles Read the physical medium.

#### Amusements.

CROSBY'S OPERA HOUSE.

The fifth night of the opera season was a gala night. The oper was Meyerbeer's great work, "The Hugueno's," and the noise was crowded to overflowing in every part, with one of the most brillaut andiences ever assembled upon an opera-tic occasion in this city. "The Huguenots in English, is comparatively new. The old Richings troup; last season, introduced it to us at M'-Vickers for the first time, and some of the artists, Mrs. Bernard, Mrs. Bowler, and Mr. Drayton, who were in the cast then, appeared last evening also, and renewed their rinmans. It is bridge necessary and renewed their riumphs. It is hardly necessary to spak of them now, except to renew the praises we expressed upon that occasion. Mrs. Bernard's impersonation of Valentine is siways effective, because she always lainess it with such as indemitable spirit and enthusiasm. Mrs. Bowler was in good viice, and savg her grand aria in the second act with fine effect.

AIKEN'S MUSEUM.

The "Unequal Match," and "Jonathan Bradford," are drawing well at the Museum. The house was filled last evening. Same bill to night,

M'VICKER'S THEATRE. "The Hidden Hand," with Miss Annie Tiffany in the role of Capitola, is still on the boards at M'Vick.

DEARB IRN THEATRE.

The Minstrels had, as usual, their little theatre eto 'ed to the door me night.

## Zhiladelphia Department.

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

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

Does Mediumship Induce Disease? Does Disease Induce Mediumship?

NUMBER TWO.

In our last, we spoke of the raps, which furnished the first reliable means of telegraphing intelligence from the spirit-world to this. These raps had occurred in all ages and with all haman beings, but being irregular and incoherent. they were most generally unnoticed. It was necessary that they should be systematized by intelligence, and made to transmit this, before the world of markind could be made to compre hend anything about them; therefore, it is not the rap, important as it is, but the incelligence which lies behind it; and the same is true of a.1 the manifestations that are doing the great work.

In other mediums, the power is manifested in the capacity to move ponderable objects, either with or without contact, and these have furnished similar means of communicating intelligence. Another form of physical medium ship, is the power of healing, a power which has been known and appreciated more or less in all ages of the world, and am mg all nations. There are two kinds of healing mediumship, one in which the individual gives off their own superabandant visity to those around them. By a wise and beneficent provision ia nature, all healthy living beings generate more vitality than they need, and are thus enabled to give off something to those around them. But the most power'ul healing mediums are those who, in addition to this superabundant vitality. are made the channels through which powerful bands of spirits can transmi, health and vigor to

human beings. We can only refer to two other phases of mediumship, namely, Trance and Inspirational. In the former, the spirit of whom we have spoken as the copartners in early-life, or some others who have been introduced by them, take entire possession of the physical body, and set aside for the time the indwelling s, irit, using the organism almost as their own, without any consciousness on the part of the spirit thus displaced.

In Inspirational mediumship, the indwelling spirit yields consciously the organism to another. and becomes itself a listner and observer of what is going on. We shall now a tempt to answer our questions as applied to each of these forms of mediumship. The first form, the beautiful mediumship of early childhood, neither produces di esse, nor is it induced thereby. Neverthele s, the diseases of early childhood do produce wonderful changes in the mediumistic powers. In our own cases, a severe disease and her ic treatment changed the entire condition of the system, and established a mediamsh p which has remained over fi'ty years. The eruptive diseases inc dent to childhood, measles, scarlet fev r. & ... are all calculated to change the mediumship, but the gracest care should be taken in early life to develop the physical pow-

Do the rans produce discusse? No instance has come under our notice that would postively indicate this; but we know from observation and experience, that disease will produce this form of mediumship. We have mit with several cases where the ran were only heard when the individual was sick—sometimes around the dying bed we have heard these. For many years we had the raps a most constantly, but during the last five or six years they have not occurred excep: when we have been very sick, and we have known others who have had them only when they were unwell. The same is true of tipping medianship-it does not produce disease, but is madified by it. Does healing mediumship produce di ease Many persons take on, temporarily, conditions similar to those diseases. They are able to relieve, and if long continued and oft repeated, this may produce disease. We would n t ad ise rensitive persons t) e intinue to sub ait to these influences.

Many are not conscious of any suffering in treating disease and most heating mediums, who are reasonable and moderate in the exercise of their powers, find their physical health developed by it.

We believe that disease is frequently produced by ignorance of the laws of mediumship, and opposition to it, and resistance on the part of the medium is almost certain to produce suffering and disease.

We owe much to Spiritualism for the knowledge of these laws, and if we as Spiritualists were faithful, we might save much suffering of the med ums. It is highly important that mediums should

always exercise as much care as possible over their health, because their conditions render them extremely susceptible to suffering. Too much devotion to mediumship is often injurous, especially in the earlier developments of it.

Spiris are not always wise and judicious in regard to this; neither are mediu as. There is no means of enjoying higher health or more perfect happiness than by proper mediamistic development, which results from the harmoni ous and beautifully r unded unfoldment of the entire system.

This is the means by wh c'i natural mediumship will be evolved, and not by those hot-hou e ero vths which are the results of disease or angular development, and which are always accompan-

ied with pain and suffering. Let mediums endeavor to abstain from every thing that injures them physically, mentally or spiritually, and they will find their unfoldment taking place naturally, and .in the most beautitul harmony, and the tountains of health and happiness will be opened to them, and by their lives and examples, they will add much to the weight and influence of the noble testimonies which they are called upon to present to the world. Spiritualism in all ages has been much influenced by the condition and character of its missionaries. It was the noble and true life of the gentle Nazirene that gave so much weight and power to the beautiful testimonies which he left to the world. S) in all ages men have known mediums by their lives as much as by the truths they have untered, though persecution has been the common lot of all. Spiritualism is for the healing of the nations—It is from G.d, through his ministering angels and His children on earth, and as augels and men do their work with its beauty and har nony be manifested. It is a glorious thing to be a medium, and to do justice to, and honor our mediumship, and while the responsibility is great, let no one falter, for the reward is sure.

#### Knowledge and Good-Nature.

Kind hearts are the gardens, Kind thoughts are the roots, Kind words are the blossoms, Kind deeds are the fruits; Love is the sweet sunshine That warms into life. For only in darkness Grow hatrer and strife.

The Manifestations in Harrisburgh, and Vicinity, Pa.

Wonderful Demonstration of Spirit Power-Zinc Weight found-Interesting Particulars in Reference to a Cannon, etc.

In a former article, entitled "On to Richmond," written on the cars, we gave an account of some manifestations in the above place. Below we give a letter from Brother Brenneman, of Mechanics burgh, giving a further account. We have also received a letter from Dr. Barr, setting forth some of the same facts. The friends in that section are certainly doing a good work, stirring not only the waters of the Susqu hanna Rive, but the more turbid waters of old theology, on which men have been disposed to float their barks down the stream

We had an opportunity of seeing the zirc weight and we have since learned that Wm. Denning made such a cannon as he describes, and that one of these was captured by the B i ish and carried to London, as is stated by the spirit.

As fir as we have been able to trace these mani. festations, there seems to be no doubt of their genuiueness, and the charac er of all the parties concerned, is a voucher of their integrity and determination to find the truth and present it to the world. We give the letter below:

BRITHER CHILD .- You and your numerius read. ers would no doubt be intrested to tear what is transpiring in our neighborhood in Spirituali-m, by the spirit, Patrick Oper, in the way of teas of spirit power and spirit id n'ity, and in reference to relies found by his direction, through his median, Andrew Potts, of Harrisburgh, Pa

I was notified by the spirit Patrick, by letters from Harrisburgh, that he would bring his boy, as he calls his mentum, up to our town to find a relie, as a test of spirit power. On the morning of August 23th last, at five o'clock, a number of us started from my house, following the medium to a grove about two and a half miles from town. In the centre of a fallen hickory tree, in the rotten part he found a z ne weight of eleven pounds, in the shape of a reli, filled with lead, except a small cavity in the top, in which was found a continent al bill, payable in gold or in Spanish milled dol-lars, at the freesury of Virginia, dated O.t. 7 h. 1776. The spirit, Wm. Denning, says he placed it there in 1822 and left the form in 1830, aged 94 years, and that he made the first wrong it iron cannon, and that one of his canuon was captured at the battle of Br niywine, and can be now seen at the tower of London, England. He now feels sorry that he was the inventor of a life destroying machine, and said if those things could be de stroyed it would relieve his mind of many unpleasant thoughts. Why he placed those things in the tree, he cannot tell, unless he spirits so dictated, for a wise and good purpose. He said in his last days on ear h he became a medium, and could con: verse with spiri's as we do now.

Another test—Last Sunday, September 18. h, myself and others, with the medium Andre & Potts, left Harrisburgh on another tour, to fin I so ne ind an relies. The spirit Catawasso took coatrol of the medium, as be ore, and we followed him to a place about three miles from town, down the liver bank, to General Cameron's farm, where he exhumed from under a shelving rock, a stone band, said to belong to an image or stone gid, worshipped by the indians about the year 150), near Hardsburgh, Pa. Walle on this trip, we met two trains of cars, for our route was on the relicoid. The medium's eyes were clos d in a trance, but when the cars a me up he turned out to the other track, to avoid being run over. This was an evidence that spirits protect their mediums

Again, yesterday, September 22 id, we made auother tour down the river, four m les below Harrisbarg, with the medium, and found the head of the stone god in the river.

Be ore I close, let me give an incident of what was done at the circle in H. rrs-big, on the even-ing of Sepender 21.t. Fac m dia a Willism Posts, wen in o an adj ining room, in the dark, and in five minutes, the spirits drew a picture of the squaw of Carawass) in spirit life.
This evening Miss Lucind Potts and Andrew

Potts were controlled by two In II an spirits, and held a conversation in their own language con-cerning the image to be found next day, which was interpreted by William Potts, medium, while

Now let me give you a psychometric test by Andrew Selfurth, of Machanicaburg, Pa., on the stone hand found near Mechanicsburg. In taking the hand and nolding it to the forehead, he said: The influence is very unpleasant and disagrees.

ble. Now f s e a lorest of pine trees—it is near a river I see wild animals, deer, porcupines, etc. f see Indians—taey are clothed with the skins of animals. I see a large number collecting, I should think abon; one thousand, forming in a circle arour d a stone image, very rude in appearance. 1: has a head like a man. I see but one eye. I see something like a hand. On the shoulders, extending a little above it, I see where this hand is broken off Beside this image I see a chief stand. ing, wi ha large ring in his note, pointing to the image and talking to the crowd. I can't unlerstand him. I wish I could. Here comes an inter-He tells me the cal if is telling his people that this image is not the Great Spirit, but it is to represent him : but som : of his people contend it is the Great Spirit. Upon this, a debute ensues, and to end the strife, the chief orders the image to be thrown into the river. Then a fight commences, in which some are killed in trying to retain this im ige for worsh p, but the chief's party succeed in throwing it into the river."

H. BRENEMAN. Mechanicsburg, Pa, Sept. 23rd, 1870.

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See Bannas or Light, Message Department, April 9th, 1870; ver.fication in April 28d, 1870. Address J. H Mills, 420 4th avenue, New York City.

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it to buut t plaining that doing nothing FUNERAL OF HENRY C. WRIGHT,

At Pawtucker, Bhode Island.—Addresses by William Lloyd Garrison, Wendell Phillips, and Honorable Henry Wilson.

Memorial services, a tribute to the memory of Henry C. Wright, were held yesterday in Armory Hall, Pautucket. It will be recollected that he died in the shop of Mr. Henry C. Dorsey. From there, his remains were taken to his late hearding place, Mr. Isaac Kenyon's, where he had a welcome and a home.

He had been there some months, and in the meantime had made the acquaintance of Mr. Dorsey. The latter found in Mr. Wright a heart that heat responsive to his own, and was impressed with the noble ideal to which his friend had attained, and his exaltation of Lumanity. The circumstance of the death occurring as it did, and the regard Mr. Dorsey entertained for his friend, made him feel a deep interest in a proper memorial service over the remains of one who had fought a good fight and given more than the life of a generation to God and humanity—one and inseparable. He therefore took a leading part in the arrangements.

The remains were taken from the house of Mr. Kenyon to the hall, accompanied by numerous friends, and arriving at the hall, the large audience attested how deep a hold the deceased had on the affections of those interested in the

rotorms he had advocated.

Many had come a long distance to honor the dead, and present a testimony on the occasion. There were present several who with him had gone through the anti-slavery campaign, William Llovd Garrison, Wendell Phillips, and Sephen S. Fuster, James N. Buffam—ex Mayor of of Lynn, Hon. Henry Wilson—Senator of Mass, who early rauged himself on the side of liberty, Hon. Themas Davis, whose voice I as been earnest and steadfast in the cause of human free-

There were also present Dr. H. B. S'orer. of Boston, and N. Frank White, who with Mr. Wright had been public exponents of Spiritualism. Friends who with him had labored for Peace and Temperance, came to henor him whose mind swept the entire circ'e of reform, and advected everything which could conduce to the weal of the race and the progress of man.

Most of these mentioned above occupied the platform, and the general direction of the exercises were entrusted to Mr. Garrison, as most fitting by reason of the relations he and the deceased sustained to each other. Mr. Garrison opened, and said:

"I rise to pay a heartfelt tribute to the life and character of one of the best and foremest of these who have unselfishly toiled to leave the world better than they found it. His mortal remains are waiting to be conveyed to the sheltering tomb; his deathless spirit has been suddenly translated to a higher and nobler sphere of existence. Here, then, is no occasion for sadness or regret, but rather for exaltation and thanksgiving. For

We are not sad to see the gathered grain.

Nor when their mellow fruits the orchards cast.

Nor when the yellow woods thake down the ripened

mast.
We sigh not when the sun his course has falfilled,
His glowing course, rejoicing earth and sky.
In the soft evening, when the winds are stilled,
Sinks where his islands of refreshment lie,
And leaves the smile of his departure spread
O'er the warm-colored heaven and ruddy mountain-

And I am glad that he survived so long.
And glad that he has gone to his reword;
Nor can I deem that Nature did him wrong,
Sofily to disengage the vital chord.

No,—there is nothing to be deplored as to the manner of his death, or the time of its occurrence; for though his eye was not dimmed with age, nor any of his faculties impaired, he had, nevertheless, exceeded the allotted three score years and ten, and grandly rounded the period of his earthly sojourn. The change came to him just as he had always desired; and precisely as it came to his reverend mother,—painless, and without premonition; the intellect clear and the heart sound. How much better than long-protracted suffering, with physical emaciation and mental imbecility!

But it is not for any of us to decide how or when we may be called here. Death can never be truly said to be untimely; for it is a natural event, depending upon certain physiological conditions. The pulpit, indeed, solemnly admonishes all to be prepared for it. But it would be just as reasonable to talk of being prepared for seed-time or harvest, for the rising or going down of the sun, or for any other of the operations of Nature. No special preparation is needed in the one case more than in the other. It has no moral or religious significance whatever. It furnishes no motive to moral restraint on the one hand, or moral ob dience on the other. It is not a 'mysterious dispensation of Divine Providence,' in any instance. It is not a change to be dreaded, or a calamity to be deplored, but in it-self as merciful and beneficent, as natural and indispensible as any other divinely ordered occurrer ce. It is not, therefore, to be met with any special resignation; for that implies something to be viewed as a hardship or an infliction, from which we would save ourselves if we could, and is a direct impeachment of Divine Wisdom and Love.

"The mountain falling cometh to nauzht, and the rock is removed out of his place." Whatever is mortal must be subject to the laws of mortality. 'Can a man take fire into his bosom and not be burned?' Let this suffice:

Life is real life is carnest.
And the grave is not its goal;
Onet thou art, to dust returnest,
Was not spoken of the soul.

Nor, turning to the Scriptural record, was it spoken of the body as a consequence of Adam's transgression, for it reads—'And unto Adam he said, in the sweat of thy brow shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.'

To say that the dissolution of the body is the result of man's disobedience, is as irrational and illogical as to say that man's disobedience is the result of the dissolution of the body.

Some years ago, a very good woman gravely assured me that she should never die, because she had attained to sinless perfection; but in due time she died, nevertheless. Does not the Christian world effirm that Jesus was sinless and imprecable? Yet he yielded up the ghost more quickly than either of the hardened thieves with whom he was crucified. For John says—Then came the soldlers, and brake the legs of the first, and of the other which was with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs.

But how could an immsculate being die—and die so easily—if death is the consequence of sin? Away, then, with all childish fears and unmanly lamentations concerning what is purely natural? Away with all priestly and clerical teaching as to its being either a mysterious dispensation or an inherited curse? Away with all doubts as to its imperative necessity and inestimable advantage? Away with all traditional and educational training whereby we are taught to regard as a calamity that which is mercifully designed for all mankind, and which includes all as the heavens cover the waters of the care of the covers of the care of the covers of the care of the covers of the care o

less merciful and long suffering toward his erring children in another sphere of existence than this! As if there were the slightest change in the relations of the departed to him, or in his feelings toward them! Through divine wisdom and infinite benevolence, there is 'a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; and to everything there is a season, and a time to every purpose under heaven. Whatsnever God doeth, it shall be forever; nothing can be put to it, nor nothing taken from it. That which hath been is now; and that which is to be hath already been. All go unto one place; all are of the dust, and all turn to dust again. One generation pas eth away, and another generation cometh: but the earth abideth forever. The sun also ariseth, and the sun goeth down, and hast eth to his place where he arose. The wind go-eth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. The thing that hath been, it is that which shall be; and that which is done is that which shall be

done; and there is no new thing under the sun.'
In presenting these views of the events which have brought us treather, I am stating them not merely as my own, but as those emphatically of the beloved friend who is not here but risen. Less than this I could not refrain from saying; has than this he would not desire me to say, could he speak audibly to us on this occasion; he would affirm with the poet:

There is no death: what seems so is transition:
This life of more all breath
Is but the suburb of the life elysian,
Whose portal we call Death.

Looking at the universe, in all its sublime manifestations, he could jayfully exclaim, 'How manifold are thy works, O Lord! in wisdom thou hast made them all. Let everything that hath breath praise the Lord!' Come life, come his will be done!

Henry Clarke Wright was born in the township of Sharon. Litchfield county, Conceticut, August 59, 1797: consequently, had he lived in the firsh a few days longer, he would have completed his seventy-third year. But, prolonged as was his earthly term, to compute it as men ordinarily spend their lives would give no adequate idea of his longevity. In view of his experiences and aspirations his labors and sacrifices in the cause of freedom and humanity, his multitudinous testimonies against wrong and outrage on both si es of the Atlantic, his unwearied (florts in the broad field of human progress, he may be said to have lived conturies.

Few could compare with him in respect to industry and perseverance. He never laid down his pen, save when he took the desk or platform to bear test mony to the truth, however unpopular it might be. His correspondence with the friends of justice and equal rights, of free inquiry and religious liberty, at home and abroad, was constant and voluminous. He fr quently wrote for the press, and especially for the Lib. erater during thirty years of its publication, and hundreds of thousands of readers are familiar with his contributions. I doubt whether there is a man living in this country who has attended so many public meetings, participated in so many reformatory conventions, or addressed so many public assemblages as himsel. He was a veteran in the lee uring field, and almost constantly travelling to comply with invitations or fu'fill appointmen's There seemed to be scarcely a city, town or village in all the North that he had not visited to enunciate his reformatory sentiments to the public. Cosmopolitan in his spirit and philanthropy, but radical far beyond popular acceptance, while he made numerous opponents, he also made many warmly attached friends and co-workers, at whose fires'des he was ever a welcome gues'. He is well-known throughout G eat B it an, where he labored extensively in behalf of An ti Slavery, Peace, Temperance, and kindred movements, and where he has troops of friends who will bear of his departure with a warm benedic ion upon his memory.

He was intinately acquainted with the eloquent champion of Italian liberty, Joseph M-z zina; with John Bright, and R chard Cobden and other eminent Eiglish reformers; and es pecially with those early and untiring friends of our country in its darkest hours, George Thompson, Henry Vincent, James Houghton and Richard D. Webb In Scotland his labors were abundant, seconded by the Patons and Smeals the Wighams and Ritchies, and many other noble men and women who cordially responded to the sentment, "Our country is the wor'd, our countrymen are all mankind." In short, by a constant reiteration and an uncom promising application of fundamental princioles to popular corruption in Church and State, he played no unimportant part in the great reforms which have been effected on both sides of

the Atlantic within the last thirty years. He was not "a man of one idea," but miny sided. His mind had both centre and a vast circumference. There was nothing impulsive in his temperament, or eccentric in his nature. A Puritan of the Paritans by birth and early training he had great tenacily of conviction, and made no changes without much c'reumspection and forethought. His characteristic frankness. plain dealing, and absorbing love of the truth are strikingly exempl fied in the very sermon he preached after his ordination as an othodox minister in West Newbury, Mass., in 1826. I quote from his autobiography: "I assured the people that whatever change I might experience in my opinion, on any dectrine or social system or practice, they should be the first to hear from it, and that from my own lips from the pulpit on Suday; that I f It bound to no set opinions or practices, any further than I saw and felt them to be true and right; that I felt bound to no creeds, and to no par icular sectarian inter-pretations of the B ble; that I should cast away o'd opinions and adopt new ones whenever I saw cause for so doing; that I cared little by what sectarian name I was called, as I regarded them all alike absorb d and productive of mischief; that if people were to forget these sectarian names, they would forget, also, many of their quarrels, heart burnings and difficulties; that I should have nought to do among them with religion as a science—a string of theological dogmas; that I had good reason to detest all mere dectrinal religion, which only served to perplex and mystify and confound the head, without the least purifying influence on the heart; that theological dogmas rather tended to sour and excite the tempers, and alienate the kindly feelings and sympathies, than to unite men in bonds of general brotherhood, and I should have little to do with them in my pub lic or private intercourse with them; but that I should aim simply to induce them 'to love their neighbors as themselves,' and ' to crase to do evil and learn to do well; and that I should not hesitate to expose any practices or customs among them that should appear to me to ba

Such was the tenor of my first sermon aft er my ordination. I took the whole day to get through it, and it was based on the following remark of St. Paul to the Corinthians:

evil.

exist. it and the unjust, is any periences and the severest trial. He had to es-

Am I therefore become your enemy, because ith God is Indicagna, that I told you the truth!

That he meant all he said with such openness his subsequent career demonstrated. Yet as the light was more and more revealed to his mind, he was called to the most profound religious ex-

chew much that he had been educated to regard with reverence, and gave to the moles and ba's many of his theological and political idols. He saw how worthless is a time serving, ceremonial religion, and hore the strongest testimony against it. He saw the public everywhere catering to what was strong and popular; and though himself, for a time, an ordained clergyman of the strictest sect, he burst the trammels that bound him, as Sampson did the withes of the Philistines, and fearlessly denounced its rec reancy. He rejected the dogma of plenary in spiration of the Bible, and maintained that the book must stand or fall upon its own merits, and be as freely examined and criticised as any other volume. He denied the sabbatical claim of the week, and insisted on abstinence from unrighteousness as the only sabbatism. He abjured theological creeds, and advocated the largest liberty of conscience in matters of religious faith. His preconceived views of the atonement, total depravity, the trinity, and mau's eternal fixedness of condition beyond the grave, he abandoned as indefensible.

Of course, he was freely denounced as a heretic and an infilel, as he has been since his death was announced to the public—denounced by those whose moral cowardice is "palpable as a mountain," who are not worthy to lose the latchet of his shoes, and who are still smarting under the severity of his exposure.

Had they lived in the days of Jesua, they would have j ined in the pious clamor—"This man is not of God; he keepeth not the Subbath day." And again: "He hath a devil, a d is the associate of publicians and harlots. He hath spoken blasphemy; what further need have we of witnesses?"

Sach furnish the best certificate of character for the accused. The portrait drawn by the Quaker poet Whittier, of a noble and revered philauthropist, is the "counterfeit presentment" of our departed friend:

Friend of the slave, and ye' the friend of all;
Lover of peace, yet ever foremost when
The need of battling Freedom called for m n
To plant the banner on the outer wall;
Gentle'and kind, ever at distress
Melte d to more than woman's tenderness,
Yet firm and steadfast, at his duty's post
Pronting the violence of a madden'd host,
Like some gray rock from which the waves are
tossed,

tossed,
Such was our friend. Formed on the good old plan,
A true and brave and downright honest man!
H\* blew no trumpet in the market place,
Nor in the church with hyporitic face
Supplied with cant the lack of Christian grace;
Loathing pretence, he did with cheerful will
What others talked of while their hands were still;
And while "Lord! Lord!" 'he pious tyrants cried,
Who in the poor their Master crucified,
H s daily prayer, far better understood
In acts than word, was simply noung good.
So calm, so constant was his rectitude,
That by its loss alone we know its worth,
And feel how true a man has walked with us on
carth.

With immense firmne s, he had a very teachable disposition, and was as far removed from doggedness as the poles are wide assunder. To his sense of duty he would be loyal, cost what it might, lead where it might; but if shown to be in error, no one was more ready to pursue the right path. He had no pride in consistency. no weakness of self-conceit. A strong man physically, he was a non-resistant in principle and practice, and as gentle in spirit as he was vigorous in frame. He seeme i to be lifted above all fear of man, even when exposed to the greatest perils. His courage was exactly of the kind so elequently depicted by the late William Ellery Channing "There is," he says, "in truth a virtuous, glorious courage; but it happens to be found least in those who are most admired for bravery. It is the c urage of principle, which dares to do right in the face of scorn; which pu's to hazard reputit on, rank, the prospects of advancement, the sympathy of friends, the admiration of the world, rather than violate a conviction of duty. It is the courage of benevolence and piety, which counts not life dear in withstanding error, superstition, vice, oppres sion, jajustice, and the mightiest foes of human improvement and happiness. It is moral energy; that force of will in alopting duty, over whic's menace and sufering have no po ver. It is the courage of a soul which reverences itself too much to be greatly moved about what befalls the body; which thirsts so intensely for a pure inward life that it can vield up the animal life without fear; in which the idea of moral, spiritual, celest al good has been unfolded so bright-

ly as to obscure all worldly interests.

"This courage may be called the perfection of humanity; for it is the exercise, result and expression of the highest attributes of our na-

this kind of courage no one has ever surpassed the deceased in all my acquaintance.

As a speaker he had not those gifts and graces which serve to make the utterance of unpap

S) far D: Channing, and I will add that in

ular truth less distasteful.

His s'yle was blunt, pungent, aggress'va, after the manner of Luther, John Knox and the Cromwellians. He ab'horred all circumlocution, and went straight to his mark. But he was sometimes infelicious in the presentation of his views, and consequently, gave occasion for grave misapprehension as to his meaning; not sufficiently remembering that what was so clear to his own in'nd, needed the most lucid exposition to be understood by minds has enlightened. Nevertheless, his standard was always exalted as the heavens, his purposes high and holy, and his labors on the broadest scale of human brotherhood, prosecuted under circumstances of great

self denial and rare disinterestedness. For thirty five years he has been among my most intimate and cherished friends. As was the love of Davil and Jonathan, so has been ours for each other. No one ever espoused the Anti Slavery cause more resolutely or more devotedly than himself; and he did this in its darkest hour, when he had reputation and position, and influence, and could easily have increased them, if he had chosen to follow in the wake of public sentiment. Whoever else might falter or turn back in the long and desperate struggle, I was always certain as to his fidelity. The abolition of slavery was brought about by many instrumentalities, not one of which could have been spared; but whatever credit may hereafter be accorded to the abolitionists, singly or coll c'ively, for what they did under God to effect it, he deserves to be regarded as among the most intrepid and laborious. In his diary he made the following record of his adhesion to

the cause of the enslaved: "Would that I had been taught that to be true to men, is to be true to God, and to be false to men is to be false to God; that what ever wrong I felt or did to men, I felt and dil to God; that I had never been taught to think of God a part from human relations and duties; and that all my ideas of God, of Heaven and Hell, eternity or imm reality, had been associated in my mind, in childhood, with my fellow beings, and my relations and duties to them, and to the physical universe. Then I should have had a religion of justice, of purity, of love, of goodness, that I cou'd feel to be a realty; then I should have had a God, who had truly been omnipresent and omnipotent, and my soul would have wound around him, and made him an ever active and ever present principle of life. Then had my life been hid in the divine life, and God had been the light and glory of my existence. I had been spared many dark and desolate hours. The gorgeous and costly phantom that men call God 111 To which they build and dedicate temples, practice observances, make prayers, hold convocations, consecrate times, places and priests, and perform a pompous, soul crushing and conscience soothing worship; to 1 cno:

which they toil, they freeze, they burn, they strive, they suffer, they die, they stifle and crush all the sacred affections and sympathies of their natures, turn their backs on man, and retire into soli ude to pray and meditate; defraud, op-press, enelave, and slaughter their fellow beings, and convert themselves into fiends, and this fair heritage into a Hell! That phantom has been the scourze of my life; it has haunted me, sleeping and waking, as an omnipr sent, omnipotent, malignant dem n. The stern, b'oody, ghostly spectre, which I saw exulting over the slaughtered first born of Egypt, and marching through the desert and the land of Canaan, with a sword and garments dyed in blood, cutting to pieces men, women and children, and spreading five and desolation around the world; that phantom Gid of my childhood and youth has no affinity with the Being who filled up this universe of beauty and glory, and made my soul to live, forgive, and sympathize with those among whom I live. Thank G d! the struggle is over; the victory is won; the phantom has yielded to the fact, the Divine and Human have kissed each other. I see G id in these two little ones, and he is made manifest to all that bear his image. Henceforth I will love him and serve him, in loving and serving my fellow beings." In a let er received from him nine years ago

at the West, he wrote, "It is very wearing to p'visical life to travel, talk and lecture all the time. I get prostroted at times as the excitement is wearing. Yet, I must run on till I stop, and ny change comes. I often wish it might come soon. Yet I will, if I can live in the body to see a clear, full certain beginning of the end of slavery. Then shout, 'Hallelujah!'—glide out—secede from my body." That secession has come, but thank God, not till he had seen not merely the beginning of the end, but the end itself of slavery! It requires no stretch of fancy to imagine four millions of liberated bondsmen standing around his bier, weeping that they have lost so true a friend, so steadfast an advocate.

He was still earlier in the Temperance than in the Anti-Slavery movement, and gave to it the same outspoken testimony, in season and out of season, wherever his lot was cast. He not only abstained from the use of all intoxicating drinks, but even from the and coffee, drinking only cold water. No doubt, through his example and exertions, thousands were saved from a drunkard's terrible fate. It is not only difficult, but impracticable to measure such moral forces as he set in motion, but they were certainly potent and far reaching. In these days of abounding intemperance, it is hard to part with one so considered to the removal of the deadly curse.

Equally earnest was he in his labors for the promotion of universal peace. He protested against all war, and all preparations for war, and accepted as the true method of reconciling warring mankind the injunction of Jesus—"If any man will smite thee on the one cheek, turn to him the other also. Be not overcome of evil, but overcome evil with good. Fear not those who can kill the body." He believed that the use of spiritual weapons was sufficient in al corflict with evil, and therefore discarded all others, being at all times ready to lay down his life for his enemies, as he proved in various thrilling instances. "B'essed are the peacemakers, for they shall be called the children of God"

Of his numerous works—all having the pacification, purity, freedem and happiness of mankind for their object—no one has gone through so many editions, or been read by so many persons, both on this and on the other side of the Atantic, as his admirable little work, entitled "A Kass for a Blow." It breaths the very spirit of heaven, yea, the spirit of Him "who, when he was real'ed, reviled not again, when he suffered, he threatened not, but committed him elf to him who judgeth righteously." Many a child will owe his subsequent admission into the king dom of peace, instrumentally, to the reading of this excellent treatise. Many an adult has been led by it to advocate the beating of swords into plowshares, and spears into pruning hooks, and learning war no more.

The brautiful piec: 'There's a home beyond," having been sung by the Spiritualist chair of Providence, Wendell Phillips was introduced, and said: Truly a great man has fallen, one whose perceptions of the right were unusually keen, whose instincts even were in the line of the welfare of his race, whose labors were incessant, whose courage was decided, a man whose labors and sacrifices were for others, and one who entirely subordinated self. He was a man it was safe to endorse at any time, and under all circumstances. No matter what misr presentations came, or what lying reports were circulated, they could be weighed and es'imated, even if they came from a thousand miles. To know Henry C. Wright, was to have in hand wherewith to measure him and to tell how much reliance was to be put on what was said and reported of him.

He first met the decessed at Lynn, there were perhaps a dozen who had banded together to fight the battle of Freedom. Most of these have gone to their reward, one or two fell out by the way, and a few survived. Of all that band none had a more earnest purpose than Henry C. Wright, or a clearer insight into the scope and bearings of the question they had undertaken to solve.

A few years since, as we were conversing, said the deceased. We must ab lish the negro, we must lift him ab ve race, and see him upon the platform of manhood. And he fived to see it done. A few months ago the ur just distinctions of the law were obliterated. He lived to see the last cloud vanish from the negro's sky. Auspicious then, was the time of his death. He was like a shock of orn fully ripe.

His clearness of vision made him an intense

His clearness of vision made him an intense worker. He knew no rest. There never was an hour he did not work. He laid aside his pen to go upon the platform, and his public duty performed, resumed it again. Hs ten talents were all used, none were hid in a napkin, none suffered to rust. He used them to the last, he died on his feet. Noble man, the world is better for his living, it has an example of duty performed, a legacy precious above silver or gold, he has gone to his reward, the society of the good, the angelic, the crowned ones of the Father's kingdom.

The song, "Shall we know each other there." having been sung, Hon. Henry Wilson was introduced and said, he intended when he came to pay a silent tribute to the memory, worth and labors of his friend. He had been asked to assist in their public recognition, and he most willingly did so. For forty years there had been a contest between Freedom and Slavery. It was bitter, and required no mean amount of courage and heroism. A few months ago he was present, when the last honors of patriotism were paid to the remains of one of the great captains who had contributed most heroically to the success of our arms, in subduing the rebellion. A day or two since, he stood by the bier of the great Admiral, who had with intrepldity carried our flag to a triumph, both were great men, worthy of all honor and respect. But it was doubtful if either did more heroic deeds than he whom they had met to honor. He was no ordinary man, he was greater than captains. generals or admirals. His influence could not be measured. To know him was to love him. and this gave him an immense power over the

hearts of men.

The lateness of the hour forbade further speaking, and the coffia was opened to permi a provided them with suitable homes.

last look upon a sweet and placid countenance, beaming with that smile which death could not conquer. His remains were entombed in Swan Point Cemetry, followed by friends and sympathizers

#### Griginal Boetry.

Written for the Religio-Philesophical Journal, RETROSPECT.

MRS K. A. COMSTOCK.

'Tis sweet to go back to childhood's glad hours.
When bright summer days live a fairy wand.
Brought joy to our hearts with each sweet flower.
While earth seemed as fair as the bright Beyond.

'Tis sweet to return to fond dreams of youth,
When fancies took form from the bright be aumonde;
When all things to us wore garments of truth,
And earth was lovely as the bright Beyond.

Tis sweet to linger in Memory's halls.
Again see the forms that friend-hip's strong bon's
Death could not sever, when soft angel-calls
Drew them from loved ones to the bright Bayond.

'Tis sweet to linger when twilight's soft haz?
Is deep ning on meadow, mountain and p wil,
In the quiet spot where the loved ones gazed,
Thro' Nature's beauty to the bright Beyond.

'Tis sweet to commune with the loved of earth, But oh, sweeter far with those who are gone From this "vale of tears" to where joys have birth, To the land of souls, to the bright Bayond.

It is sweet with them in fond retrospec t
To plance o'er the past when thought did respond
To the answering thought, as naught we recked,
As we talked of earth or the bright Beyon?

Oh. 'tis sweet to know when this life is o'er.
When asking for rest bright ones will respond
With welcoming sonzs to the heavenly shore—
To the land of souls—to the bright Beyond.

## TO MY WIFE ON HER SIXTIETH BIRTHDAY.

BY H. WINCHESTER.

I am thinking of the past, wife, Of the many years gone by, And of our whitening hairs, wife, Blossoming to dle.

Within my heart I feel, wife, A thrill of Joy and pain That all the past is but a dream, The fature all our gain.

A few more years, and then, wife, You and I will pass away. Yet the flowers vi I bloom as sweetly As on our wedding day,

When forty years ago, wife, You stood up by my side, The fairest of earth's lovely flowers, My own dear blushing bride,

How many years have passed, wife, Since you and I were were wed. And the hopes we fondly cherished, wife, Are buried with the dead.

Still in my heart I feel, wife, The love I pledged to thee, Forty years ago, dear wife, Beneath the old pine tree.

#### SPIRITUALISM.

Is Helief Un'mportant to the Support of its.

BY A. C. BARNES.

It is frequently asserted by various Spiritualists, that Spiritualism does not at all depend on belief for its support, but that its adherents have knowledge of its facts and phenomena. But 1.t any one of the millions of Spiritualists, except the mediums for physical manifestations, tell only what they know of the facts and phenomena of Spiritualism, what would it amount to? Not much, we think, in support of the claims of Spiritualism. If belief is unimportant to sustain Spiritualism, why should mediums tell us what they see clairvoyantly or in the trance state, since the assumption that Spiritualism depends on knowledge alone, implies that each Spiritualist has a knowledge of the facts and phenomena of Spiritualism, or at least enough is known to compel their assent to the truths of

At present I take the Journal, have taken itfrom its commencement, never missed one—always read it with interest, and turn with special
attention to articles headed 'Spiritual Manifestations' or "Wonderful Spiritual Phenomena;"
but when I have read the articles, I do not know
that they contain the truth. What though they
tell of the manifestation of a spirit body! I
never saw one. Should I believe what is published? What is it published for if it is unimportant whether it shall be believed or not?
Let us reason. No one has more knowledge
than his incividual experience gives him.

But my friend says to me, "If you lack knowledge, go to the mediums." I have been to some n e iums, and mysterious things o curred—still mysterious to me. My loved sister's name appeared in blood red lines, as if well written by herself, on the mediums arm! Could I know that my sister did that? Scaled letters have been answered and the seal not broken, the answers purporting to come from my spirit guardians, but I do not know that the answers came from that source. Persons in whose veracity I have the utmost confidence say that in the presence of some mediums, they have seen and handled the spiritual bodies of some of their dear friends whose mortal remains they had seen deposited in the grave in years long past, but if knowledge alone is important, they have failed to benefit me by telling of their experience, for such experience I have not had, and msy never have.

But would it not be the greatest of impudence for me to say to those persons of long established and well known good moral character and first class abilities, as Haddock says to Wilson in their debate, "Mr. Wilson may tell you he has seen spirits, but he don't; he never saw a spirit." The reply is both impudent and impertinent, I think, for I cannot see how a negative assertion has any bearing upon a fact affirmed. Why do I say that the seeing of spirits is "a fact affirmsince I never saw a spirit? Because the evidence, to my mind, that Mr. Wilson sees spirits, converses with them, is as conclusive as is the evidence that telegrams are sent over the electric wires, and although I cannot work. the telegraphing apparatus, I must believe that others do it, more or less correctly, in accordance with the proper condition of the electrical machinery and skill of the operator. I would not discourage any one from reasoning to discover the truth, nor intimate that they should wait for angel visits, by saying: "Our religion is one of knowledge, and not of faith like the orthodox religion." When reason asserts her right she leads to correct belief, else reason were useless.

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It was spoken by her with great pathos at an exhibition of the Children's Progressive Lyceum, in Du Quein, on Christmas Eve, 18 9.

Over the river they becken to me—
Loved ones who've crossed to the further side;
The gleam of their snewy robes I see,
But their v ices are lost by the dashing tide.
There's one with the ringlets of sunny gold.
And eyes the reflection of heaven's own blue;
He crossed in the twitight gray and cold.
And the pale mist hid him from morial view.
We saw not the angels that met him there.
The gate of the city we could not see.
Over the griver, over the river,
My brother stands waiting to welcome me i

Over the river the heatman pale Carried another—the household pet; le brown curies waved in the gentle gale,— Dirling Jessie, I see her yet! During Jessie, I see her yet!

She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bark;
We watched it glide from the silver sand;
And all our susshine grew strangely dark,
We know she is safe on the farther side,
Where all the ransomed and angels be:
Over the river, the mostic river. Over the river, the myetic river.
My childhood's idol is waiting for me.

For none return from those quiet shores Who cross with the beatman coid and pale;
We hear the dip of the golden ours,
And catch a gham of the shining sail;
And lot they have passed from our yearning

They cross the stream and are gone for aye; We may not sunder the veil apart

That hides from our vision the gates of day. We only know that their barks no more May sail with us o'er lite's stormy sea: Yet somewhere I know on the unseen shore. They watch and beckon and wait for met

And I sit and think, when the sunset's gold Is fushing river, and hill, and shore. I shall one day stand by the vater cold.

And list for the sound of the boatman's oar. I shall watch for a glam of the flapping sail; I shall pass from sight with the boatman paic. To the better plure of the suirit lend: To the better shere of the spirit land:
I shall know the loved who have sone before,
As d joyfully sweet will the meeting be,
When over the river, the peaceful river,
The Augo, of Death shall carry me.

The Two Wishes-An Egyptian Tale.

BY JOHN G. SAXE.

In Babylon, some ages since, Death took, one day the reignir g prince; And so—'Tis needless to be said— The heir apparent reigned instead. The heir apparent reigned instead.
(I or then as now it was the law
"Le rol est mort!"—so "Vive.e roi!"
In the same breath the courtiers sing,
"The Kinz is dead!"—"Long live the King!")
The son, on looking round to find
What wealth the sire had left behind,
With other riches,—more indeed
Than e er a king could fairly need,—
A secret chest discovered, where
His a rdid sire, with unxious care,
mis golden gains had safely stored.
Till now they reached a mighty hoard.
"Great God!" he cried, "O may I spend
This amp e treasure thou dost lend
In charity,—and may I live
Till not a coin remains to give!" In charity,— and may I live
Till not a coin remains to give!"
The Vivier, smilling, said: "Good Sire!
Your noble aim I much admire;
But list, your Majesty, I pray.
To what I heard your father say.
While gazing on this very chest.— Then scarce a questerfull, at hest,—
"O Gracious God I be it toy will,"
He cried. "that I may live to fill
This coffer full! Grant, I implore.
The one request—I ask no more."

Written for the Religio-Philosophical Journal,

#### SONNET.

To Andrew Jackson Davis.

BY C L. JAMES.

Thrice : lorious spirit! to whose favored eye
Etern'ty unveiled her radiant brow.
And open her secret stores of mystery.
With reverence, hail! Our guardian genius, thou

Standest like that great angel seen of yore, with feet upon the earth and on the sea, But hands upraised and voice to heaven, who swore The phan om Time had ceased at length to be.

Time in thy wondrous vision is no more.

Nor pain, nor dea h; but glorious, pure and free Greation spir ads her wings from shore to shore,

Through the bright ocean of limensity,

Where souls unnumbered lose themselves in bliss; Ah! sw. et his life must be who comprehends all this! West Eau Claire, Wis.

#### Good And Evil.

Letter From R. B. Wheelock.

BRO. JONES:-In your issue of August 6.b, I observe a short note from Bro. Kent, containing a little criticisn of my article, published

He informs us that he holds in doubt that which cannot be proved. If you, and I, and the readers of the JOURNAL, were to do the same, we should all doubt that Bro. Kent ever has, or does feel pair, because he can not prove it, for who can feel it for him and give evi dence that they know it. Is not this one of his "dogmatical" assumptions more ridiculous than the one he accuses me of, in assuming the existence of a Supreme Deity possessing the attributes of wisdom and goodness in an infinite degree.

The purport of his criticism is this,—that to assume the existence of God, Deiry, Absolute Perfection, is no better logic than to assume the existence of an Almighty Self-existent Devil, and and then "dogmatically "effirm that there is no such thing as "good,"—or God in an absolute sense This is no new Pantheistic nut, and is generally brought up to mislead the unthink-

But let us analyze both of the above predicates,—the Infinitude of Good and Evil.

Let us make the "dogmatical" assumption that good and evil are self-existent; that both Gid and the Devil are infinite, and exist independent of each other,—what kind of logic would follow?

In mathematics we have both Single and Double Position, and by the rules of each, we solve rational problems. The mode of figuring, is to assum: ("dogmatica ly") the answer, and by working prove the truth or falsehood of the as-

sumption. Now, let us work out Mr. Kent's Double Po sition problem by the rules of rational logic. We will suppose that God (or good) is inflnite, and that the Devil (or evil) is infinite, and

then we have the proposition thus: Infinite God plus Infinite Davil, quals 2 Infinitles—the answer of which is a lot tv Good suppose the

re can be 2 285,36

finite Evil; then a finite good,-

·- evil,

Or by admitting the truth of the infinitude of both good and evil, we would have the problem of the boy, who said: "Master, suppose two big snakes, of qual strength and power, should swallow each other up, what would be the remainder?" Answer,—nothing plus noth-

Or suppose again, that evil and good are both finite entities—each at war with, and eating up each other, -then what will b:come of Bro. Kent?

He says he is a quainted with one man who "knows" that evil is as real, as absolute, as positive as good. I would like to know if he intends to give the same meaning to the terms above used, as I did in the article to which he By real, I intended to signify that which is,

and ever was, and ever will be. Hence whatever is liable to pass away, in the above definition, is not real.

By absolute in logic, I mean that which exists independent of finite conditions, and cannot be changed by contingencies of any name or nature.

By position I mean the possession of a force and power superior to, and above all other orces and powers—self existent and infinite—filling, pervading, and permeating the infinite whole,

Now, if Bro. Kent can produce the man who "knows" that exil is real, absolute and positive in the above sense,—why, Barnum, the great showman, would give a thousand dollars for him, and make an independent fortune out of him in three months, and would have him embalmed for the benefit of future generations. A little child can tear down a bird's nest, but it takes a bird to build one.

Bro. Kent usually writes to tear down, but

what does he attempt to build up?
My faith is that he often feels pain, but can he prove it to me? Were he destitute of a ner-vous system he would feel no pain. The suffering of pain when rightly understood, is a triendly admonition to mankind. (S.e Combe, on the Constitution of Man.)

In imitation of our friend, I would subscribe myself, both yours and his in love. E. B. WHEELOCK.

## MEDIUMS'

The Religio - Phil sophical Jeurnal Leirg an especial friend to all true mediums, will bereafter pullish a complote Tirectory, giving the place of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time. that we may keep their place of residence correctly regis-

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kee' Sr Paul & Sloux Jity, Kastings & Decots roads, Come one come all. Harriet M. Pope,

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the Powders ag in

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