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Ernth wears no mask, bows at no human shrine, seeks neither plat nor .pplause: she only asks a hearing.

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Original Poetry.

Written for the Religio-Philosophical Journal. We Sing of Freedom.

BY ELIZA A PITTSINGER,

We sing, ob, Freedom, sing thy hallowed numbers; For thee, oh, how thy noble champions foil! And yet we find thee but a germ that slumbers Within the depths of embryotic soil ! Ah, there we find thee sleeping, A life-sustaining boon yet unerjoyed, As formless as those clouds that now are sweeping Through Time's uncompassed void.

In echoing ton's of bicrahanalim midness, How many now o'en chart thy sacred name; But oh, what woo, what mockery and madness Roll their dark shadows o'er thy crystal flame! Not yet, not yet the glory; Though alten tongues may juin in tones to praise

thee, Though all the world may box and fail before thee, Not yet the power to raise thee !

A shapeless mars of dank and lurid embers Chaotic gleam a moment, then expire, And only by some mugic breath their members, May be rekindled from that smoldering pyre-And oh, what breath shall fun them.

Beneath what influence may those flames refine, And permeate those lifeless clogs and plan them For something more divine!

Mars, roll thy planet through the l'quid ether l' Behold, oh, earth, the swiftness of her course ! On thee her shad ow falls, as now beneat her Thou reinest in the orbit of thy force! Roll on, then flery planet,

Track each dark evil to its primal law. And with the splender of thy pinions fan it To chaos, gloom and war !

Yes, speed thee swiftly on-from each gradation, Behold I a nobler destiny is wrought, Upon the summit of whose revelation We trace the path to some new world of though Speed on, for no creation Is unartended with its hallowing pain:

And from the spoi's and blight of desolation. More lasting peace we gain.

We hear the cannon's boom, while silvery pealing From answering bells rings forth a joyous chime : And martial strains, their symphonics revealing In tones triumphant, thrilling and sublime-And yet, oh, sainted Spirit! Dim are thy footprints, pale thy shadow lies

Upon the age, whose victories but inherit A presage of the prize.

We sing, the darkest chains are yet unbroken! Most dismal chasms yawn beneath our fears! The grandest oracles are yet unspoken, And blend their symbols with the swift-winged years !

We sing! and yet unbroken Are those mysterious links around the mind: Oh, where the power, and from what wisdom given, These shackles to unbind?

The Rostrum.

ADDRESS

BY MRS. ADDIE L. BALLOU.

At, the Meeting of the American Association of Spiritualists, at Richmond Ind., Sept., 20th, 1870.

OFFICIAL REPORT.

Phonographically reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

My Friends, I cannot tell you with what emotions I stand before you to-night. When I consider that this is a National Convention, that there are representatives here from many of the states, that there are speakers here from these, I feel subdued, I feel humbled-I would fain leave the stand for worthier feet than mine. When I look down the alsles of the past to the First National Convention, and look over the audience, I see some faces that I saw in that meeting, while there are others, whose voices come to me from the angel shores, and I hear the words, "Go on I the angels are with you." I feel that my feeble voice may do some good, and am willing to contribute my little mite, as a pebble that lies on the shore, is to that shore.

I cannot pass on to the subject that I am to present to you, without referring to some of our brothers and sisters who were with us in former occasions, whose white teet now stand upon the bright shores. That noble worker Henry C. Wright, the dear earnest sister Alcinda Wilhelm Slade, and many others, have gone on. Ferguson is not here in the form with his elequence, yet we feel that they have not gone from our midst. The workers never die. They who idle by the wayside may pass away and we shall scarcely miss them-like the breath they pass away, but those whose strong muscles, whose nerves, and sinews, and souls have been with us, are living in our hearts to day, working in and through us, and for us and the great truths which our philosophy teaches, and now that we have come up here in convention from many parts of the United States, we do not consider that we have come here for idle

play. We have come here with the mission of in our country. We know that we have just of the Spiritualists, I fear, would tell me that these the angels in our hands—with their confidence, passed through a great sea of blood, in order to poor creatures are so low, so lost, that it is imtheir support, their encouragement, and we know that where much is given, much will be

It is not all in the resolutions that we shall pass. It it not in the harmonious feelings that we shall bring with us here or carry away with us. It is not in the constitution or plat-form that we shall lay down, but it is in the de-termination to do something for humanity, that

has not yet been done.

We claim to have brought into the world a better expression of religion than it has ever had before. We believe that there is but one religion in the world. We now claim that we have given a better manife soliton of the religion. have given a better manifestation of the religious element, the religious principle. We claim to have given a better expression to these things, than the churches of the past. Are we doing for humanity what they have not done? Have we litted the serrow from the stricked heated, and brought comfort to the mourner? Until wede, our words are empty, our claims are false, we are I ving hypocritical lives.

Spiritualism has done a great many things. It has demonstrated immortality; this is its 'A-B C,'—its phenomena, by which we have demonstrated immortality; strated that men and women and children are immortal. The world of Spiritualies have grown beyond this; they claim to be philosophers twenty-two years of age.

We know that the Harmonial Pailos phy will live, for it is based on truth. The world may not see exactly how much of truth we may have, or what we have accomplished. I do not know that any of us can define it.

First, we have demonstrated immortality, and proved that suiris can and do some back to

proved that spirits can and do come back to earth. Then we have destroyed the ide labr cation of an Orthodex hell,—this we have removed. We have given the world to understand that heaven is built upon the hasis of conditions, and hell also, and those conditions being within ourselves, and surrounding us, our heaven and our hell belong exclusively to ourselves. We have known all along, through the part,

that it has been necessary that there should be some form of worship. We have been destroying the old, without having sufficiently established lished smictring in its place. We mut do something for the se whom we have robbed of the covering even of superstition. We must do something by which we may be recign zed as ciff rem from the world. We know the Catho lie from the Protestant by their lives, their associations, and by their schools; but do we know the Spiri na i to from any one else? The world. says they are good m. ral p. ople; some say they are not.

We believe Spiritualists may be classed as a moral pe ple, -not that they are better or worse than any other people. We have learned, too, that much depends on ante-natal conditions. and hence a great responsibility rests upon us. As Spiritua ists, we have learned that all things have their influence. This little bud has a life within it,—a germ seed which, when planted in certain conditions, will produce its kind, and we will find that everything which we have been accustomed to call inanimate is not without a spirit within it, that affects us. I take this paper, and I read the character of the man who wrote the lines on this page.

We have learned that everything is mirroring itself upon the world. We have in our land so many things to work at,-there are s) many great roots of evil, whose branches are coming up, showing the want of proper soil and nour-ishment. We have a great work to do. Look at our popular institutions. We have schools, and children are taught in these schools to reverence things that we know are talse. We have no voice in the legislature. We are scarcely recognized by the Orthodex world,

We find that those who have been persecuted, are the very ones who wish to bind the chains about us to keep us down-they are seeking to punish our healing mediums, demanding that they shall not lay their hands on the sick until they have received a diploma.

We know that there have been many start. ling developments in this direction, within the last twenty five years; it is a period of growth. You may sigh, if you please, to go back to the good old times of your fathers and mothers, but I tell you there never was a cay that was so grand and glorious as now. We are all missionaries to the race, and there has never been so grand a time. I would not go back five years, but rather press right on with the great heaving tide, going on and gathering up the crumbs as they fall by the way. I want to stand forth in the promulgation of something that shall bless humanity, though it lead me to martyrdom. I am glad that we are persecuted, because it

brings out the truth that is in our philosophy. We do not need to turn our backs upon our philosophy-upon the teachings of the angel world. We dare not be ashamed of tois, so long as humanity is holding up its hands, and calling upon us to come to their assistance. We know that Spiritualism has not yet attained its mission—has not yet unfolded his true dignity.

We have much to do here. We don't want to talk of Christianity; of hel', and of the first, second and third and seventh spheres, and the angels in these. We have a great work to do down here. To fight the great wariare, we must dig in the trenches, mount the breastworks, and have our cannon ready in position, to fight error—these errors are not afar off, they are within us. We shall have a work to do, so long as the laws of our country sanction and encourage crime. We are now old enough to be citizens, and to vote as Spiritualists. It is time that we should demand that our country should protect us; that we shall be assigned a place in the affairs of our country. L.t us do all we can to put an end to all the metitudous and laws that are a disgrace to humanity. We want to do semething that shall mark a new era

establish the principle, that freedom must and shall exist, on this soil dedicated to liberty. The (E u penical council at R me, was not convened for naught. It meant more than you and I think for. We have been thinking of all these anotherms that were exected they think for. We have been thinking of all these anathemas that were enacted there, and the giving out of the infallibility of the people. The carons of this council, all have a direct bearing upon something. While they are drawing the bonds tighter, we must have a greater historiality in our religious ideas. We must maintain the right to worship according to the dictates of our consciences. We must work for humanity and the angel world, even though we wade through seas of blood, at the print of the bayonet. I say there is a meaning in all these movements and events of today. Spiritualism is waking the people up, and bilding them get ready for the conflict, when it shall come. Spiritualism it is says human life is side; that we dare itua ism says human life is sacred; that we distant punish by death the criminal. We must take care of the cininals, and learn them the better way; then they will not commit crimes. The money that is expended every year in punishing criminals, would furnish bo ks and food for the poor; and if we do our date, there must be a great change in the treatment of c i ni

There are a few places where capital punishment has been abolished. It is a shame that there should be any in these United States, in which this relic of barbarism should remain in force. I want to tell you semathing with regard to the cause of crime. I do not believe it arises entirely from tight locing. The child is not at any time responsible for its organism, nor is it responsible for all its education. Everything is mirroring itself upon everything else. As long as one man is a drunkard or a criminal, his influence will be felt by those around him,—especially by the children. As long as one woman is vie, her influence may make a great many bad women.

We are making our mark in the world. We are easing our reflections upon thous note of airrors. in water this relic of barbarism should re-

casting our r flestions upon thous and of mirrors, and unless we can make a harmonial reflection, it comes each to us in some form that will cause us

It is not altogether fashion-though that is a terriale tyrant, but this does not do everything to shape the distinles of our women. It is ignorance-woman is not educated properly. She do s not unders and her mission. She does not know the kernels of real worth within hers lf. She do is not know that hidden gems of beauty and use are within her pussession. She does not know how to unfold them, and man, through ignorance, has become as great a ciquer as woman. He has not been educated to govern his passions and appetites, out has been educated to think that because he is a man, he is not expected to do anything particular for woman. She must govern herself, her husband and her children, and to the responsibility is thrown upon the ignorant member of the family. Woman must be educated to think and know what she has to do.

Woman can be woman's savior, whereas she is too often her sister's curse; so often betrays her sister when she sias. We have been educated to think that if a woman does a wrong thing, she is not fit to be associated with us—not even in our kitchens, while the man who does the greater wrong is courted and invited to our homes. is not a poor desolate woman in the world that is not my friend. There is not a poor lost woman that is not my als er.

I was talking about saving woman, in Wiscon sin, and then she would save man; that just as soon as we educated woman to be what she might be, man would be saved; and the care streamed down from the eyes of some of those who sat before me. After the meeting, an old grey-haired man came to me and said, "Sister, you have plead eloquently for lost woman, but you have not said one single word about saving lost men."

There is not a poor man or a poor woman in the world, who has committed a crime or a sin, but what has done it for a purpose, and we who are Spiritualists, ought to be the most charitable people in the world, but I am sorry to say, I am airaid we are not. We should look into conditions and see why these persons are anning.

It is not siways a calld that is born of the best

pa ents, who is farthest away from sin. These sensitive min's are the most easily led astray. And as I pass along the street and hear the sweet music in those salvons in which crime is made fascinating, and the witching influence of this music upon the young man, pernaps just from the coun try, he enters and soon finds the influences around him which he cannot resist. He is psychologized by the music, then the fare bank and cards and the intoxicating glass, and soon the money that he has is all gone, and being ashamed an affaid to go home and tell what he has done, he goes on from bad to worse, and by and by he is placed in the pententiary, among older criminals.

I know criminals are not made in a moment. but a great many are made just in this way. A iew weeks ago, I visited the Penitentiary at Joliet, in Illinois, and I was surprised and astonished when I went into the different wards and looked at the heads of the men, for I saw that in almost every case they were intelligent men, whom I knew had capacities for doing good in the world. They had all been children whose parents loved them dearly in their childhood, and when they fondied them on their bosoms the mothers thought, "By and by, when he gets to be a man, we will have a good report from him," and when she klased his little pink toes and pink finger tips, she has led her hopes on the thought of what he would be to her in her declining years; that he would bless her for rearing him so tenderly and care-

Then our girls sometimes go out into the large cities and they are entired and fall in an anguarded moment, and then all is over with them, -they cannot get a signation or place to work, and they are torced by society to do just what they do, seil their virtue for bread to keep body and soul to.

And now men are giving them licenses, and thus making a mockery of his, selling virtue. Men make these laws b cause they are pleased to do so, and as long as this is so we shall have Just such institutions, that are as volture's feet to innocent

Are we as Spiritualists, doing anything to make the world better?

If I were to go to day into those dens of vice in the streets of Chicago, and talk to the people there, they would say I was insane. A majority

of the Spiritua ists, I fear, wou d tell me that these poor creatures are so low, so lost, that it is impossible to do anything for them. We have no system, no deflate object of his kind. We don't do anything of this kind. If a woman goes into some of these places and says a kind word or speaks of love as the redeming power of the world, there are those all around her who will quistion, the virtue of her set! They will say, "What good does that womind? Her motive is good, her inten ion is good, she is doing what is her duty, but we have not a single missionary in stitution, a single plan by which we can do any thing to save these poor victims, men and women.

Not only in low places, but in high places, we find these pair ou casts; and if there is a class anywhere that needs our sympathies, our encouragement, it is just this class of outcasts weom no bady owner who do not say. If we cannot who agement, it is just this class of outcasts were mobiled owns, nobedy can save. If we cannot, who can? The angel's voic a come to us, bliding us do these things. We cannot do them off ctually, unless we have some system, some body to work through an association that will support us. You may think this is a peculiar hooby of mire. Two or hree times I have seen beau itulyone girls, who were going away from their non a succause they had not been educated to labor, and the world demanded of them that they should dress, and the question came whether they are not dive end go he behad way of crime, that so many nave gives into with bre king hearts and streaming egge.

ep.s.

i. cannot help speaking of these things, for I have meard soft west voices from the other shore telling me to go but before the world and plead for woman, because his world is so refs with crimes of all descriptions, and there are so few who are willing to take up this subject and speak plainly upon it. I have been made an unwilling instrument to diffuse information, taring to stand and meet the scoffing and back biting if I can be the means of saving one who was one the innocent object of a father's and mother's lave, and as I see these waying their white hands or the opirit shore, and ence ing me on, I feel that I was indeed work on. I must say to parents, look upit of your children. Social vices and crimes are the sailt of secret habits of your children. I need and speak plainer than this—it is a fact that sta es in the face. Our youth have corrupted them astyres, and now are corrupting each other. This selves, and now are corrupting each other. This is something that we must look into. There is no body who can do it better than sparitus ists. and voyance has unfolded to us great click s ... rice and crime, and shown us the son co. the cause from whence these flow. Oa! how my u a t has wept great tears of blood for humani y, as I have seen it suffering and struggling, covered over with blo ches of scrofula and disease in these bodies, and I have seen the pure dismond of the spirit sparkling amid all this, trying to expand itself,—even in these crude and gross forms I I have seen this bright jewel of immortality the rejever shining, and I have seen the suffering that these poor crea tures must endure, unless they are reformed and

Oh, there is given to us such a holy ministry from the angels, to hand down to humanity, and we must do it or suffer. We must lift them up, or we cannot be shining ange's by and by.

We must work while there are suffering ones down here, hungry and starving for love and kind-ness, and good deeds, good works, must cnaracterize us, while there are houseless and homeless

It is a shame for the Spiritualists that they have not some kind of organization, that shall be educational, that shall do what Christiani y has not

I hope this Convention will make it a point in their resolutions, and not only on paper, but at heart, that they will form some kind of system that shall give relief to those that are hungering and thirsting, not only for spiritual food, but for material growth-something benevolent in its purposes; something that shall reflect credit upon Spiritualism and Spiritualists; something that shall beneat human angels more than give glory to some far off angels. They don't want to be glorided by anything but by the reflection of their works upon aumanity. They are not too high and diguided to come down upon our plane and help us in the great work. They can and surely will come down and go with us to the lowest places of earth, and help those whom we find there, and until we do this, we never shall know what good angels we can be.

There is a strange feeling of recognition of Spirituali-m,-just as soon as one of us dies, many persons are afraid of us. So they begin to praise us. I don't want anything of this kind. The most you can do for me when I die, is to lay this poor body away, and if I leave my little ones, as I shall, probably, motherless—that somebody will say to that child, "Come and live with me, and I will clothe you and care for you. Your mother did all she could to help the world onward to better con

I believe that angel power that has kept me all these years without going hungry, will carry me safely through the world, and those who have been consigned to my charge, will also be cared for when by and by the sands of my life shall fall away, when the lights shall grow dim, and I hear the waves floating my little bark to the other shore. I want to feel that some have been made better through my labors; that some sister or brother will bless me for the words and the work that I have done.

I see a bright golden light coming down over this audience now, outsiretched in holy benedic-tion for you all. There stands our dear risen brother, Henry C. Wright,—oh, how you loved the man while he was here, and could your eyes behold h'm as I see him now, you would almost feel like bowing down. He would say, not so, I am only one of your brethren, just as he said when he was in the form.

There are hosts of workers here now—they have not forgotten us, nor their work. It seemed to me when I wanted to decline speaking here, that, perhaps, I might never speak to you in a National Convention again, so I took upon myself the honors that have been conferred upon me,

I feel gratitude to the Great Father who has given me conscious being, who has made me responsible for that which he has given me; for the many b'essing :- or, ludeed, everytaing has been a blessing all the way through life. Thoras have pierced my feet, and I have hid many bitier experiences in my life, but as I look back over these, see that they have all been disciplines and blessings to me.

I know that as we stand firm to principle, as we dare confront the world, and maintain the right, of Aidenn, where there are as we are faithful ever in the few things, we shall babies, horned devils, liars, receive our reward in the consciousness of duty Boston, Oct. 14th, 1870.

well done, and have the blessing of the angels, and the realization that they will be our loved comparions throughout all the coming future.

> Written for the Religio Philosophical Journal. To My Mother's Picture.

Thine eyes, dear mother, gaze on mine, With love as pure and mild As when a little boy you soothed The troubles of your child.

Thy lips that oft my cheeks have ki sed Are mouldering in decay; Thy loving tones my heart has missed For many and many a day.

Yet while I gaze, it reems the years Have backward rolled their tide; I fancy I'm a child again, And standing by your side.

Ob, m ther dear, is it thy hand I feel noon my brow? A cool and fragrant zepher seems To float around me now.

Letter from Paschal Beverly Randolph.

He defends himself from the base attacks of Geo C. Had Isels.

To GEO. C. HADDOCK AND THE REST OF

In the Religio-Philosophical Journal I am qui ted as a "hasheesh cater." Now whoever mukes that assertion is a deliberate falsifyer. In 1858, there came out a book from Harpers. alled the Hasheesh Ester, by the late Fitzhugh Ludlow. In the same year, there was a general di cu-sion of this subject of hasheesh, all over the United States, and I, among thousands of others, made a few experiments, taking it four times nall in the space of ten years, and less than one-ignitienth of an ounce altogeth r In the first part of the experiment, I thought it might el, a man to pencirate the veil between the two worlds, but on the third trial, I became convinced it was a nest pernicious drug, and I so amounted, and denounced it in my books. I never male a spe ch under its influence. I never wrote a line under its power, and never made any discovery of its good eff cts as a Spiritual-eye-opener.

It has been the custom to slander me in all points here tofore, and to attribute things to me that I don't intend to let pas s lently in future, and I warn Geo. C. Haddock, and all others, that I shall hold him and them to the proof and the law to the full extent, for every libel hereafter uttered against me.

I never fought true Media, true Spiritualism, true men or the true God, but I have fought error, humbug and lies wherever I have found them. I ask no man's pity. I despise it, for I am an honest man, no matter who affirms the contrary, and have been ever true to my Boul.

It has been fashionable to make me the scape goat, and it has been my fashion heretofore, to run, but of late, it has paid me to turn and defend myself, and I'm going to keep doing it —never against the right, but ever against the wrong. I have been wronged too long. B:hold! the

turning point has come. I once took hasheesh (1864) in U ica, for spas-

mody of the kidneys, and liked to have gone home from the combined effects of both. On three other occasions I took it, and if eyer a human being suffered hell and heaven badly mixed up-small slices of heaven, half tons of unrectified, orthodox, patent, double distilled. concentrated, brimstonical, Methodistic, Haddeckistic, chrystalized Hell and damnation, it was myself. Hisheesh? Oh no, not if we know curself, and we think we do. I would not take another single grain of hasheesh for all the gold on God's earth. Suppose thousands of humbigs exist—and

perhaps they do-how does that invalidate even. one well attested fact.

Undoubtedly Christ and the system based upon him, cont-ins much and great good, but not all good, or all good men, for in the church, as out of it, are many bad men. As for me, I'm human, with human passions, -- wasn't cut out for a saint, and never pretended to be one, but still God, if no one else, so loved me, his son,—after all think of that Bro. Haddock I think of that-that he opened my eyes to let me catch a gleam of his glory, but he didn't do it for you Mr. Haddock. Why? Because you hate your brothers, and expect and hope to see them grilled, fried, and rossted on Hells gridirons, and I don't-which accounts for the milk in my c coa-nut, you see, and the whey in yours. Glory hallelujah! TIGER! How are you, Reverend old HAYOOCK!

Now a word to E. V. Wilson, Don't defend me any more; but if these dabaters in logic chopping want a bout with this "child of Christian miscegenation," they can be accommodated. Let them know that I tought the talse in Spiritualism, as well as outside of it; and further, tell them that in so doing, it is now my firm belief that I was in the direct van of the armies of the living God-not the dead one; that I don't want to be forgiven for obeying my destiny, and the behests the Better Land; and say, too, that I'm the happiest man alive, knowing that when I die, I shall so to the green flowery reads of Aidenn, where there are no gridirons, spetted babies, horned devils, liars, or slanderers.

Original Essays.

Written for the Religio Philosophical Journal

INFESTATION AND OBSESSION.

By Wm. B. Fahnestock.

The fact that it is possible for spirits to return to earth, and to control, obsess, possess or infest those who are naturally so constituted as to enable them to do the one or the other, can no longer be doubted, although the Caristian or orthodox world

have set theirfaces against it. How any one, in the face of all that...history, the Bible, and the demonstrations of at ere present ago have brought to light, can dean carespirits do return, is a mystery, and it seemlogrene that nothing but a positive determination not to look, not to see, and not to believe the evidence of their own conses, can account for the folly of those, who wilfully and persistently still ignore and disregard the truth.

No fact has been more clearly demonstrated by history and the endless number of cases recorded, the many now infested and obsessed in our hospitals, asylums, and in our very streets, in high and low places, in the tavern, the brothel and the prison, ought to satisfy any one that the evil is stalking unabated in our midst. What is it that leads the unwary into danger, constrains the unsuspecting into lewdness, forces the drunkard to his cups, or compels a man to slay his brother, but o resistless submission to temptation, or the will of evil disposed mortals who have passed into

The idea that spirits do not come unbidden, and that they do not desire to re-erjoy life through our organism, had better be forever dissipated, for if they can but once control and taste of life through mediums again, they will come in legions to renew their connection through us with the material world.

terial world. This being so, we should not be surprised if when they do come they should bring their dispositions, propentities, tollies and habits of earth-life with them, and act them out to the very letter,

and even practice wicked and evil annoyances. As they have no light, no pleasure, no enjoy-ment in their spiritual condition, is it any wonder that they should desire to come back, and to embrace every opportunity of again enjoying the scenes, the tastes, and the follies of earth-life that they revelled in before?

Hence we have enacted through susceptible living persons, the selich recklessness, demoralizing series, appetites, prostitutions and cruelties of their former earth-life, regardless of the feelings, the happiness, or the consequences to which they subject those whom they may infest, even cont ary to their will.

It is useless to quote cases, give examples or to detail experiences, for the word is full of them. They carouse through the drunkard, revel in the rowdy, and urge the destruction or the slaying of their vici im through those whom they control.

The mind, the body, the very soul is prostrated

by these ghostly fiends, and there seems to be nothing secure against their ieroads when conditions are favorable to their liftaence.

I. therefore, deem it unwise, ungenerous and ruinous to clock or hide these facts from an unsuspecting world. An ambashed enemy is always the most dangerous. I would therefore say to all, make yourselves acquainted with the facts, no matter how repulsive they may be to the finer feelings of our nature, and the remedy will certainly come with a knowledge of the truth.

Frayer to God and a faith in the powers of Christ to remove them, has had no effect to dis-lodge these vampires in a single instance, and when they are asked, "Why do you intrude upon us, and possist in your intrusion, though commanded to depart?" the answer has generally been something like the following:

"Because we live on you,-through your aura, elim nated from your body, we enter into the atmosphere of life again. That is our happiness—we know of none else. We have none in spirit-life—there all is dark, dreary, barren, and Jyless. We love to be back in the warm, bright life of earth, and we achieve it through you. You are our highway, our bridge, our door, along which we travel, over which we pass, and through which we enter and again possess the heritage we had lest. In your emanation we revel; through your nostrils we once more snuff up the groma of earth, the scen's of the least and the wine cap. Through your eyes open upon us, of old, all the sweet va-

ricties of life. Now, if this be really so, and who, with a common share of penetration, can doubt his senses? it would show the necessity there is of finding a remedy to prevent so flagrant an innovation upon the peace, comfort and happiness of those who

are subjected to their influence.

But as it is possible for spirits who are less good than others, or who are evil dispesed, to control susceptible persons, who a though not evil disposed themselves, are ignorant of their power to resist, it does not follow, this being so, that good apint's cannot also control and guard mediums who are well disposed, and in many c ses not only prevent, but counteract the evil effects of obses-

If the truth could be ascertained, it is not unlikely that in some cases of obsession the medium so taken p assession of would be found naturally disposed to the same weakness that the controlling spirit was addicted to in earth life, but the great majority, however, I conceive, are exceptions to the above idea and in these cases it must be ascribed to a want of knowledge or a proper conception of their power that prevents them from thron-

ing off the spirit's influence It must be evident to every observant and reflecting mind that it is only persons who are mediumistic that are troubled or annoyed by them, and as all mediums must be in a somnambulic condition before it is possible for spirits to control or take possession of them, it follows that they can only amoy them when they give way to their influence, while they are in that condition, and they are only enabled to do so because mediums do not know that they have the power to prevent their coatiol by throwing themselves out of the

This would show the necessity of understanding the true nature of the condition, and their powers of resistance, etc, when they are in that state, and at is only a resistless submission to the will of the spirit that enables them to control the m dium at

It is, therefore, only necessary for the mediums to know that no sprit can control or have power over them unless they are in that condition, and that even then, if they choose, they can r sist any effort the spirit may make. Kn wirg these facts, it will be the medium's own tault it they do not exercise the powers which are nathral and possible to all who c'n enter that condition.

Some mediums have supposed that they are not in a somnambulic condition when under control. he cause they have their eyes open and are con-scious of hal that tran pies outside of themselves. But all this is possible, even with those who enter the condition by instructions, and they can, by an act of their own will throw themselves into the condition in an instant, with their eyes open, and have a full knowledge of all that is presing around them, yet they are at the same time clear-minded an mediumistic

This is the case with almost all who enter the state naturally, and in f et, some natural mediums are almost always in the state, or go into it so readily that they scarcely notice the charge.

These are the cases that are usually controlled or obsessed by spirits, and will be so annoyed until they learn the true nature of their condition and their powers to resist them in every state, if they make up tuelr mind to do so.

The power is unquestionably theirs, and it will only be necessary is them to be convinced of the fact, to be able to ex-relse it.

The fact hat obsession is possible under certain conditions, has induced some timid persons to ask, "If this be so, why have anything to do with Spiritualism?"

I answer L a infestation and obsession are not the result of an intercourse with spirits, but on the contrary, that intercourse may eventually be

the means of preventing it, especially if a true kn wildge of it and its connection with somn on-bulism, which tru'y is the foundation of spirit

communion, be perfectly understood.

This knowledge will no doubt so enlighten mediums that they will be able to resist the efforts of spirits to control them, and thereby to prevent the evils resulting from possession or intesta-

tion.

Mediums or susceptible persons, being ignorant of their powers, has enabled spirits to take ador their powers, has enabled spirits to take advantage of the only means of again enjoying the selfish propensities of their previous earth life, and this method of gratifying their takes, their lusts and their evil propensities being taken from the m, by the refusal of mediums to permit control, will eventually force them to seek for higher and more lusting enjoyments, which can only be reached by lasting enjoyments, which can only be reached by repentance, regeneration, and a holy desire for the higher phases of spirit life.

MEDIUMS. One great cause of obsession is the false teaching or the false ideas entertained by mediums, as well as the community at large, that they are subject to the will of others, and that, in the case of mediums, their being controlled by spirits is necessarily injurious to their health. This is all false, and in a cost measure has erisen from their helief in an great measure has arisen from their belief in an animal magnetic influence, and that it is the cause of many phenomena, and a remady for most of

the ills of life.

At this late day I am sorry to find that spirits, as well as many of our best inspirational mediums are still tinctured with these false ideas, and that until they study the true nature of their condition and their powers they will not only continue to promu gate doctrines which are false, but inimical to themselves as well as others. It is therefore high time that they should study and embrace the truth, or they will continue to disseminate evil where good was intended.

IO WA.

Report of third Annual Convention of the lowa State Association of Spiritualists.

Agreeable to a call made by the President, the delegates met at the Spiritualist Hall in Des Moines, Iowa, on Friday evening, October 7th,

House called to order by the Presi'ent, Joel P. D.vis. The Secretary, H. C. O'Blenness, having left the state, Mrs. A. Comstock was appointed Secretary pro. tem. On motion, the following committees were appointed:

Business committee.-I. O. Bamp, Mrs E.P. Higgins, W. W. Shinner.

Committee on Resolutions.-Mrs. J. H. S verarce, M. D., A. E. Edmonds, H. Stepiens, J. K. Marsh. Committee on premanent organization.—Dr. Connely, S. Wilkersnam, Mrs. S. C. Bump. Mrs.

S. M. S.ephens. After pleasant and appropriate remarks by Bro her Warren Chase, Sister Severance, Brother J. P. Davis, A. E. Edmonds and others, the meeting moved to adjourn with seven o'clock in the

EVENING SESSION.

House called to order. President Davis in the chair. General conference and love feast. Dr. Biakesly made some very good remarks. Made some striking illustrations of orthodoxy. Mee ing adjourned until Saturday moding at nine

MOZNING SEPSION. Meeting called to order. Committee on permanent organization called to report. Report laid over. Committee on resolutions called. Resolutions read and laid over to be acted on at the opening of the afternoon session. Conference of

At ten aclock there was a lecture by Warren Chase. Subject, There his never been any revelation from God to man, except those reveiled through name. Infinity cannot communicate

through finite mortals" Truly a scientific discourse, listened to by the audience with great attention for over one hour. adtiorned to

Afternoon Session.

Meeting called to order by President Davis. Committee on resolutions called to report. Report:

Whereas the spiritual platform is one on which it is in order and proper to dis. u-s and pass upon any and all subjects pertaining to the welfare of the race, therefore it is desirable that we lead our influence to the reforms most needing help, as in former years we have to the an i s'avery cause. Resloved. That whether it should,in popular par-

lance, make man a Christian or an inidel, the highest and best he can do for himself and others. is to cultivate and bring in o legitimate use his mental ficulties and physical organs in harmony with one another, Resolved. That man has the power, with the

means thrown around him, to effect this harmoni ous development semetimes and so newhere in the universe. Inst that only is reform or worthy our support, which aids in this unfoldment. Resolved, That the use of tobacco, stimulating

drinks, confectionaries filtry habi s, and too much or too little labor, tend to impair the body and Resolved, That the move of the Protestant

chures to uni e church and saie, and to distranchise all but those termed or hodox, opens anew the war of the revolution, and should be alarming to the friends of republicanism.

Resolved, that as believers in Spiritualism suffer. by not understan ing the laws of spirit commun-ion, and the relation b tween spirit and matter, we urge upon our unbelieving friends the necessity of learning these very important laws of nature, to save themselves from misery and unhappiness, coming in consequence of the ignorant violation of

Resolved That we demand the same morality of man that we do of woman, and that she is entitled to equal rights in all relations of life. Resolved. That the real soul growth of the individu. I is shown by the degree of charity manifested

toward erring humanity. Resolved, That slavery in any form, whether to fashion, public opinion, appetite or passion, is detrimental to the welfare of the individual, and that freedom in all the relations of life must be se-

cured before we can develope carmoniously. Resolved That we recommend to the Spiritualists of lows, that where enough friends can be gathered together, they use every effort to employ speakers as much of the time as possible, and as shirt engagements are more expensive to both speakers and people, we recommend the employment of speakers for a term of not less than six

m nits or a year, where it is possible so to do.

Resolved, that the cruelty and barbarism of war is in direct conflict with the spirit of the age of civilization and reform, therefore, as Spiritualists, we will work for the establishment of the law of love as the rule of nations as well as individual life, by leaving legal demagogues and political brokers to fight their own battles, while we engage all our powers in promoting truth, justice, love, mercy, long suffering and kindness among

Resolved That we hall as a movement in the right cirection, the formation of the American Liveral Tract Society for the dissemination of liberal views, and as an exponent of the harmonial philosophy, and we, the spiritualists of lows, in Convenion a sembled, pledge ourselves to give said society all the aid and encouragement in our Merting adjourned to half past seven in the

Evening Session.

evenlug.

Opened with music. Followed by Mrs. J. H. Severance, M. D., reading a prem entitled, "Right and wrong." Music. Discourse by same. Subject, "The phiosophy and uses of magnetism." Mrs. Severance is a fine speaker, and deserves

the thanks of the Convention. Music. Convention adjourned until Sunday morning at nine o'clock.

Sunday Morning Session. House called to order by President Davis. Committee report on officers for the ensuing year.
Officers elected: For President, Dr. J. M. Blakes.
y, Anits, Cass County; Vice Presidents, Mrs.S. M. Stevens, iowa Falls; Mrs. A. Comstock, Oskaloosa; Tressurer, E. M. D.vis, Des Moines; Scere ary, Edwin Cate, Anita, Cass County; Trustee, E. Ben-

boe. Marengo, Iowa County. President Davis vacated the chair, and introduced Dr. J. M. Blakeely as President elect. Dr. B. made some very appropriate remarks for the favor conferred upon him.

Mr. E M. D. v's presented the following resolu Resolved, That the thanks of this Convention be tendered Mr. J. P. Davis, for the faithful man-ner in which he has performed the duties of Presi-

dent for the past year.

Adopted. Also resolution by Dr. E. B. Whee-Resolved, That to learn the laws that pertain to spirit, we must know the laws that pertain to

Mrs. A. C. Edmonds offered a resolution, which was read and laid on the table.

The hour for the lecture had arrived. Dr.

Blakesly took the chair, and read a poem by Lizzie Doten—highly appreciated by the audience—fol-lowed by a discourse on the following subject: "Man is by nature a religious being."

It was one of the most logical and scientific religious discourses of the day. Meeting adjourned to half past three o'clock in the afternoon.

Afternoon Session.

Resolution by A. C. Edmonds read and adopt Resolved, That the thanks of the Convention be tendered the speakers, who have teasted our minds upon the rice est spiritual food. May the Angel World give them strong h in every time of need,

and comfort in every hour of sorrow.

The following resolution by Warren Chase was adopted: Resolved, That we r. cognize in the Index, Francis E. Abo it, its editor, and in the society that supports him, a kindred religious movement, clossly allied to our own, and one in which we are in

hearty sympathy.

Resolved, That the Secretary he instructed to report the proceedings of this Convention for publication in the Religio-Philosophical Journal Meeting adjourned to seven in the evening.

Evening Session. House called to order by Dr. Blakesley. Mrs J. H. Severance, M. D., first speakef for the evening. Subject, Spiritualism and R form;" prefaced by a

porm, "Stand for the Right." Tue lee ure was clear, pointed, and full of plain truths—expressed in such carnest eloq tence that it struck a raight to the mark, the audience expressing their appreciation by foud applause.

Warren Chase spoke next in order. Subject, "Whatever is, is right."
The lecture needed but to be heard to be appreciat d. Full of charity for all humanity, but earnest in its appeal to use every endeavor for the progressive development of all mankind, showing this life as but prepara ory to a higher existence, and the importance of earnest effort, to attain to

a higher state of perfect on. Convention then adjourned, to meet next at E. Cate,

Secretary. Anita, Cass County, Iowa,

Written for the Religio-Philosophical Journal.

EDUCATION.

NUMBER TWO.

How can such an education as contemplated be best attained?

By having a harmonious society or community of families so situated that they can act in concert or co-operate in the work; not necessarily a community of property, and living together in one large family; but living in a convenient neighborhood or settlement, where each can be an individual, and manage his own business in his own way,—and where combined efforts or co-operation, can be ter accomplish a specified purpose.

For convenience or commy a numb r of families might combine together, and have all the household work done in c m non, each paying his just propurion of the expuse, and yet each family have their own domes ic family arrangements. Too intimate mixing together of different families, having different interests, tends to product inharming. In our present state of development, we are better fitted for individualism than for community. We want individual freedom. Nature demands freedom to think, freed on to speak and freedom to act; and yet the equal demands of others must be regard-

In a settlement or neighborhood thus situated, all the children could be under the direction or control of suitable leaders or teachers, and all their amusements, all their labor-, exercises and studies, cou'd be judiciously and systematically arranged, and thus parents would be relieved of much of the daily care and responsibility of the children. And children, that growing up together, under proper regulations and restraints, would become assigned to each other and firm a hermonious family. The efforts that have been made at community life, and the failures that have been the result, prove that we are not yet in a condition to regard the interest and welfare of others equal to our own.

There is too much selfishness in the individual. and where that predominates, dissatisfaction and inharmony must be the result. When we shall have attained that condition of development that will allow every other human being equal rights and privileges with ourselves, then we may be prepared for something like community life. But in our present undeveloped solfish condition, we are better adapted to individ-

ualism. When a community or settlement can be made up of intelligent, enterprising, harmonious individuals, the cause of education and improvement must alvance, and a better condition of society be the result. The science of life, or a true system of living would be thoroughly studied, an I practically illustrated, and every usel as or hurtful habit be abandoned and overcome. Tobacco, alcoholic l'quors and amproper fo d, would not pollute the fountain of life, and each one world serive for daily improvement.

Such a condition of soci ty would be prepared to carry forward and sus ain such a school or such a system of education as we need. Who is prepared for such a movement?

THE BEACH AT EVENTIDE.

There is no solitude like this. The beach Spetching afar, lapped by the singgish wave, is sient, save the murmurous tones that reach The ilstening ar, a sit, musical and grave; Tones that the winds take a d bear along. Mingling their sweetness with the land-bird's song;

The sea-bird on its lagging wing doth call
Its lagging mate to trace the shining rand;
No other voice save the hushed winds doth fall Upon the spothing sil-nee; colland bland. The zephers come, sweepin; old ocean's breast, Charming to pe ce its bosom of nurest.

As thus the waters eleep 'neath tender skies, That bathe them in their own relectial hue, Let their calm influence still the storms that rise. In the o'erburden d heart, and plant anew Undyner kepe and strength and patience still, To grasp the good or bide the coming ill.

The New York Tribune estimates that the rings and monopolies of that city will expend \$2 000 000, to re-elect Hoffman. They can afford to spend twice that sum, and still eve a handsome margin of profit out of their stealWritten for the Religio-Philosophical Journal. SOME OF THE CHIPS.

By Dr. J. K. Bailey.

"And if too weak to hew the logs, We're strong enough to gather chips." George Lynn.

FAVORITISM.

In harmony with a law of our being, it is perfectly natural and undoubtedly useful, that we should gravitate toward a magnetic equilib rium with such persons as prove genial to each. It is quite natural that such as are "attractive" to us, should most positively command our admiration, and more certainly reach the "heart" of our understanding and appreciation. This tendency is an element of our nature—one of the emotional vibrations of our being. Every person embodies the attributes of attrac ive power. Some seem to be most unfortunately weak in the elements of attraction. Whatever attractive force some may have, it would seem to be confined to narrow limits of influence. It only has sway in special depart-

ments of numan possibilities. We are very apt to form our judgment, and measure the ability of claimants in all departments of effort, in the light, and under the influence of the attractive or repulsive tendency upon us, by virtue of said law. Especially is this true, in all departments of mediumistic effort and interchauge. Although this is a neceseary adjunct of our being, we have other attri butes, powers and duties. It is not becoming in us, nor an evidence of "high poise," that we permit this emotional tendency to sway our estimate of the merits and as fulness of an idea, measure or individual-aspecially does it evince weakness when it sways our dealings with any who are honestly working for the promulgation of the phenomena and philos pa; -pre senting in any and every form the varied facts and truths of Spiritualism. Of course, there is a limit to this application of duty, propriety and justice.

Walle we can not avoid the enevirable tendency, to a cially blend with those who emanate a gental, and to us, a tractive sphere-we may avoid the manifestation of preferences, as to the public work of all promulgators, No matter though the ind vidual may be personally repulsive to us; no matter though not capable of benefiting the se repulsed-yet every per on (always supposing such to have a resonable satus of moral and intilice and culture) seimpeient to useful inflance in b.halt of some predy s. vis.

The anentible prevalence of favoritism among Spiraualists, in reference to the work of promugators is a great draw-b ck. It drives many it dividuals, woo might be very useful, trom the work so much needed. It is but another expression of selfisaness. It virtually says:

"It this or that phase, individual or siyls does not suit or attract m; it is worthless; I wal not parron ze it." Nay, more-it undertakes to strangle all the humanitarian impulses welling up in the soul; to smother by the various aris and means of cold selfi-nness, every impulse of the better nature; every sw-lling empio 1 of good will and desire, to do a noly and noble work of reform. It enwrags isolt in the self com placent robe of bind selfishness, and pronounces every individual was does not radiate the following unction of geniality (to great I), a failure—a "born" It blinding forgets that others may be benefited—may be warned into be ter unders's iding, a pication, hope and purpose, by lastru neutilities repul sive to it. O', if conscious of saca fact, its arrant selfishness decides that each may take care of him alf,-"I can only patronize those who administer to my needs.

JUSTICE

demands more impartiality—less favoritism more good-will and courteous treatment-less ostracism and frowns; mire hearly support and sympathy-less colliness and snower-but as of ind fference as to the work, only when our rayorites are to be paroniz d; more reasonable and equal remu eration-less regard to the popularity, or even relative ability, of the respective ladorers. For every laborer will bought some, even though we "do not see it,"

Enthusiasm from gentality, or coldness from the lack there it, may build our discriming ion. The time of each is equal in unp reduce, in the absolute seuse. Perhaps the unpapular, because less risted with the elements of a true ion; those lacking surpassing abidity—genius; chose lackingsensutional power, or extraordinary median-istic phases, may be able to do quite as much good in a less estantation way,—a a more quet manner; may more need all that can be be stowed, not only in finances, but more especially in sympathy, kind tree ment and encourage ment. All need the recognition and acknowledgement of their work. But how often the credit falls upon others! This because of the blindness aforesaid.

MEDIUMSHIP

is not the plaything many have so erroniously supposed. When accepted a a means of public giot-when the higher considerations of its use for the elicidation of advanced ideas in religi m,- which means, in the fullness of its sig nificance, all that belongs to human good and possibilities, in progressive wis i m, -it becomes a migaty power of usefulness, and places the most sicred responsibility up in the recipient of its grand, thrilling, unspeakable emitions and blessed j ys; its depressions, deep sufferings and in-atiable desires. Finen, whise accepts the sacred trust, undertakes to become teacher by its mis ion,—an mater in what phase,—assumes unbounded responsibility, and needs great selfcon rol, warm sympatny, rational euc uragement, the influence of loving hearts, pure and noble purposes, and positively poised intentions of good and good only.

How desolating to the soul's nobler, most sacred impilees, when a medium has singet—has "cheated!" How list to all 8 use of the pure, brautiful and good,-or else how weak, nega tive and easily urbalanced from the phise of rectitude and det rmiaed fait if alans to trut i, is that medium who can trifle with the soul's must secred hopes, aspirations and purp 1828. Alus that human weakness permiss such an abase of this most holy function of life! Alas, toa: human favoritism, injustice, capidity and self bness, should make the conditions of its possibility. Let all strive for better conditions and better results.

I olead for more general sympathy, kindness, confidence, hearty recognition and justice toward a l mediums; less coldness, distrust, fayoritism, and rej ction of any who are horest, rational, cleanly and intelligent. Not that blind enthusiasm of the fl.st few years of Midera Spiritualism, nor the reactionary listlessness and often, repulsion of the present. Each for his "proper sphere," but encouragement and fair dealing,-necessary adjuncts to the healthy and rapid attainment of one's sphere.

Do you know how sensitive and shrinking is the nature of our best mediums? There are exceptions to this rule. Occasionally you meet an individual who is an arrant egotist, and a good medium, but generally, whatever brassiness is exhibited by the medium, is the result of c m bativeness and firmness intensified by spirit-will. "legislyfive ha.le."

D) I counsel indiscriminate support of mediums? Not by at y means. But the discriminative julgment should not be biassed by peramal likes or dislikes; by that blind zeal or frozen perception which results from the ten-

dencies indicated above. Charlatan and besotted letches, should not be encouraged or counten inced in their nefarious work. Kind admonition and firm rejection of their services, in our work of promulgation,

will soonest bring such to a sense of shame, and cessation of evil practices. PERSONAL.

It may be weak to exhibit desire for recognition and the award of what belongs to oneto even indulge the propensity, though not expressed-but both tendencies are exceedingly human like. But what I most wish to say under this head, is that the foregoing "chips" are not tossed, thrown or hurled in my behalf or defence, but are intended for general good. Ten years of experience and observation, with intense desire to see, know, comprehend and do the truth good and right as a medium, has culminated in the conclusions hereby submitted. Expecting to som leave the field of promulgation, in the Spiritualisic work, I cannot be justly charged with selfish movives therein. Though it should be laughingly or sneeringly insinuated that "sour grapes" is "what's the matter," I know now, that I have attained the summit of the little hillock, from which I can see the way to miderate success in all except finance. I must provide for the contingencies of old age, s ckness, &c., as well as the necessities of the present. Ten years of sacrifices (so far as nearly all worldly considerations are concerned) would seem to be a sufficient gap from out the prime period of one's "earthly pilgrimage." But I do earnes ly desire and pray for the best good of the Cause of Spiritualism and of all mediams and p ople.

. Why Should we Mourn?

BY DE VERE VINING.

Why should we mourn for the friends gone before

Gone long agone, to the bright spirit land? Daily and nightly they're keeping watch o'er us, Round us in sorrow and trouble they stand:

Cheering as forward to wisdom, and only. Pointing us up to the mountain of Right, Throwing around us a halo of beauty, Leading us ouward in Truth's ho'y light.

OLD SAW No. 2.

-If the world's a wilderness, Go build houses in it! Will it help your lo teliness On the winds to din it? Raise a but, however slight. Weeds and brambles smaller, And to roof and meal invite Some forlerner brother.

A REMAKABLE PHENOMENON.

Fire from the Spirit World-A Family Swept Awiy - Singular Experiences.

Residents of the Liver root, tiwn of Wawa-

From the Gushen (N. Y.) Republican.

vanda, about am lo and a half fro n Gardnerville and in the vicini y of what was for nely known as Rudlem's limikile, have been considerably excited for the part faw weeks by a ball of fire, which has been seen at different times of night and in different localities within the radius of To more fully understant the statics in relation to i', and to give the credulous room to strip the narrative of its superstitions fea ares, it is necessary to mention that a certou family in the neighborhood has been sorely affi c ed within a fe v years past by the visitations of death; first the mother, then the daugher, the father, and the two remaining daughters —the latter two dying within a year or so of one another-and all three of the daughters taken in the orime of young womanbovi, idolized by their family, and love by all for their gentle qualities of heart. We would not pain the remaining members of the family thus referred to by mention of the r affl ction, but for the purpose, as above stated, of giving to superstition the credit of a fair portion of the tales told, such as, that one person is suit to have seen a light in every window of the nouse on a certain night and another saw the light at another it ne approach the house and apparently eater at the wind w. Such tales are told, and, of course, among the supers idously inclined, are attributel to the domestic ill cloud the family. The point we wish to impress here is that such interpretations of the caracter of the phenomenon are en rely on of place and upjust. A light was probably used in the different par's of the house at the time referred to, and could be easily explained in various ways, such as a person going from one room to another. A young man, son of a well known gentleman was resides in the vicinity. Walle driving along the ral one evening, or w this light appr arning in a direct line toward him, and he expected to come in contact wishit, but it disapported when within a few fest of him. Tais pirs a is not naturally of a timid disposition but was thorough, ly terrified, and drove into a neighbor's yard, intending to stop at the house until daylight, but finding that hey had retired for the night, put the whip to us horse and went home. where he arrived in a state of terror, and left his horse stending at the door for another member of the family ,to unhitch. This is but an instance of similar experience by several. It is not a story told by children or weak-minded grown persons al me, but is qualified by persons of mature age—not by two or three, but many —in whose minds superstition has never, until the occurrence of the events described had an abiding place or even a temporary hold It is no trie c of a mischievous person as it has been closely approached and prived to be simply a strange, weird-looking light, a sacromo and by human agency, coming and going apparently at the bid of some unseen power. Thoughthat and sens ble persons are as ounded at its freaks and ghosely character; persons who have the dideath unfluctingly, qual before this wandering, curious s, irit like caper as i. moves here an I there about the highway and over fiel's and fences, seeningly an uneasy visitant from the spirit

La A new volume of prems, by Jeva Lugalow, called "Ins Monitions of the Uissen,"

world, mocking the mortals of tois mundane

will be brought out this fall. Q tesa Victoria, yielding to public sentiment, has written a letter of conditions to the

Empress of the Francis. Miss S. A. Grozu was elected to a full membership in the Pittaburg (Pa) Typographical Union, saturday night, being the first lady

of that city elected to membership, The Woman Suffrage people are preparme to capture the Mitnigan L gislature. They are going to hold a convention during the legislative session, and in the immediate vicinity of

Original Loetry.

Written for the Religio-Philosophical Journal. HOME OF MY CHILDHOOD,

After an Absence of Forty Years.

BY IL WINCHESTER.

- I wandered by the brook side,
 I wandered by the hill,
 And sought to find Hope's sunlight,
 That once my heart old thrill,
 But the bramble's choked the flowers,
 And the little birds had flown;
 I wandered the state of the state o I could not press the tears back. While wandering there alone.
- I sat uppn a mossy rock;
 When forty year- ago
 I listened to my own thoughts
 And to the brinklet's flow.
 The shady bank backed just the same,
 The waters just as clear,
 As when I sat there long ago,
 In waters young drawing year.
- In youth's young dreaming year, I wandered to the riverside -
- The water clear and still— And listened to its murmarings, And to the whippowil.

 The event g w nds sigh of through the pines,
 And sang a requiem low
 For one whose pure heart throbbed to mine
 Some forty years ago.
- I mused beneath a pine tree,
 Ah, was it all a dream;
 I thought I was a boy agair,
 And loating on its stream,
 And heard my playmate's wild hurrah I—
 Their joyour's out and gice,
 And oh, how bright the future seemed
 In face then to me.
- In falcy then to me,
- I walked to each familiar spot,
 Where in my howho d's days
 I wond red with my darling May,
 And listened to the lays
 Of singing-bird, and bumble-bees,
 Ar d gathered flowers heside
 The babbling brook, to make a wre ath
 For May, my boyh nod's p ide.
- Then I was bappy in the thought
 That in my coming life
 My little blushing, modest May
 Would be my darling wife;
 But like a flower that blooms beside The Alpine drifts of snow, My b whood's hope—my boshood's pride— She perished long ago,

WHY WE VISITED A SPIRIT MEDIUM.

Spiritualsm at Salt Lake_City.

From the Salt Lake Trionze.

Opportunities are not always afforded, nor are the times always favorable for the ciscus sion of certain subjects-circumstances rendering it proper, sometimes, to withhold that which otherwise might be of service and interest to one's friends and associates in life—and the very subject you may be desirous of agitating, must be withheld for a time for prudential reasons.

Singularly enough, the members of the Movement have had, and still continue to have, these

propitious times forced on them without an effort on their part. Sometimes Geo Q is considerate enough to furnish a text; then Orson Hyde affords excellent arguments for demolition ; so that any doctrinal display on the part of our orthodox brethren is sure to be met with a reply that keeps the minds of the people in a condi-tion which ultinately leads to their disentangle-ment from priesteraft, and places them in a po-sition to think and reason freely for themselves. The present article is a fair illustration of this

idea, and could not have been well written without some act on the part of President Young to call it forth. Because, although we have been anxious on our parts, inasmuch as himself and members of his family were referred to in a very startling way in the experience to which we are about to draw attention, we felt bound to be reticent of the whole subject, and should never have made public that portion which he has now opened the door for. We can, however, assure him that, whatever he may say of us, we shall still hold sacred the portion that concerns him-

President Young, on his resent trip South, while preaching at Provo, entertained the audicnee with a fuct, not, however, told correctly, when he stated that "Fred T. Perris and John S. Lindsay, as soon as they arrived in the States, visited a spirit medium and, drawing largely upon inferences, endeavored to show that, as they were members of the Movement. it was a body of Spiritualists, and being Spiritualists were, of course, of the Devil—one of those assumed conclusions the Priesthood so frequent-

ly jump to. Bro. John Lindsay and myself started on our trip to England in a thoroughly disenthralled frame of mind; not tied to special articles of belief for salvation, and thoroughly freed from fanaticism, and were, consequently, not afraid to investigate anything in the form of theology. Of spirit mediums we knew nothing practically.—

We had been taught by our orthodox friends that everything of the kind was of the Devil,-This mere say-so was not conclusive evidence to our minds, and our knowledge of phenomena existing throughout the entire world, and also described in history, both B blical and profane, made us anxious to exchange belief for facts that could be demonstrated to our physical senses and understandings. The proof of immortality—of individual identity after death—was the prob-lem, and its solution our object, seeking to wit-ness suitable phenomens. To be sure, our be-lief was as strong as belief well could be; as we argued with ourselves, that as all nature had progressed and witnessed its culmination in map. and he a progressive being, then the inference was a fair one that he would still continue to progress in still further developed forms of life and usefulness, and immortality could be no greater mystery, could we only understand it, than mortality. We had often contemplated man in his physical, social and mental natures, and asked the question: what his origin; the object of a life of care and vicissitude, and his ultimate position? We could neither accept the Biblical account of his creation, nor the extreme doctrine of Atheists—that of total annibilation at death. Neither could we see consistency in Brigham's theory of an Adam God, and a paysical body resurrection. We, therefore, were determined to seek for ourselves.

The opportunity was soon afforded us-not, as President Young represented, "as soon as they got to the States they visited a spirit medium"—but quite the reverse. We were invited by a New York friend to visit a gentleman of his acquaintance and went without even knowing who or of what character or profession he was; so that en the particular occasion to which Bro. John T. Caine referred, when he communicated the important piece of information, the interview and its results were quite unsought by us.

The mere fact that we had visited such a parson was the sum total of John T.'s information, for had he or the President known what was communicated to us, we are morally certain he would have kept silent.

It is not our present purpose to give a lengthy description of the nature and quality of the manifestations and evidence that the dead do return and communicate with the living, which were given to us, but just sufficient to show that, to our minds, it was conclusively proved to be a

When it was announced that certain of our immediate relatives, and others well as quainted with Prest. Young, desired to communicate with us, in the early part of the interview we were startled, in the first place, at the names given; then our ekepticism came into play in order to have them i entify themselves, so we might be sure we were not imposed upon. In order to do this effectually, we proposed they should tell us something known only to ourselves, and not even known to both of us; such, tor instance, as what took place on a certain very particular coasic n, and what was said—rather a tight place for a lying or deceiving spirit to get into. Nevertheless, these questions were answered in the most perfect and satisfact ry manner. Peculiar events of our chil hood, circumstances connected with dear ones long since passes away, both grown up persons and little children, some of these facts known to no one on earth but ourselves were referred to by the on earth but ourselves, were referred to by the spiritual beings c mmunicating as proofs of identity; and as demonstrating the glorious fact that the so called "dead," not only do love and can communicate with the living, but that trey are most anxious to do so. In additions to this personal and peculiar facts connected with inviduals then resiling two thousand miles off, in Utah-some of such persons, menbers of our own household—lescribing their traits, gifts, and qualifies of personal organization which could by no possibility have been known to the medium, were familiarly detailed with an accuracy that no hing but supernatural power could have done. This, together with evidence of a physical character, was given, enough to solve our problem; and although, of the greatest possible consequence to us individually in setting doubts in our own minds, and as a basis by which to exchange faith—which at best but surmiss—for tangible knowledge, yet we do not surmist-for tangible knowledge, yet we do not offer it as evidence to any one else, or care what they think of it, only so far as it awakens thought and creates investigation. We do not present this much of our experience, as proving that all the or neighes known as Spiritualism are true, or as endorsing all mediums. What these matters have demonstrated to aur mind, is simply that correct communications can be had with the depired, whe her one or a thousand others are false or otherwis. In every case, with professed mediums as with professed prophets, we say test them for yourselves upon their individual merits.

We wish now to analyze and discuss a few dogmatic points with which the ortholix mind is thoroughly impregnated, and which forms rart of their belief.

The announcement, then, that certain members of the Movement had visited a spirit medium, was intended to still further prejudice the people against it, based, as it was, on the knowledge that they were already tutored by the priesthood to believe that Spiritualism and mediums were of the Devil-i doctrine which, if believed in, stops all the avenues to thought and investigation, and which is assubtle in its effects on the mind, as it is untrue. Fortunately, it is one of those dogmas on a par with the Adam-God theory, "Unconditional Obedience," and many others that immediately explode when an attack immediately explode when an attack is made on its foundation.

The starting point, then, for our argument is that Joseph Snith was a spirit-medium, or that no spirits spoke to him or through his organization. That Moses, Paul, John, and all others that we have any Biblical account of, were mediums or the representatives of phenomena—in many instances clearly describ d in that book— or that they did not see visions or hold converse with angelic personages. Choose either side of the difficulty for an argument. It any angel or spirit spoke to Moses, and he to the Israelites, Mess was, of necessity, the "medium" by which the thoughts and language were conveyed to the people. If Moroni, or any other spirit spake to Joseph Smith Joseph cartainly was the "medium" of communication to the Latterday Saints. Admitting that Jos pa Snith, on one occasion, spoke through Brigham Young so perfectly that Juseph's looks, gesticulations and general manner were clearly observable, must prove that Bligham Young is a spirit-medium; or that the people were mistaken in what they witnessed. If A tells B to deliver a message to C, B is evidently the "medium" by which A's thoughts are conveyed to C. No other word in the English language conveys so perfect a meaning, in this respect, as "medium;" so that, on these general principles, all who have communi-cation with the invisible world, must be mediums. But the d fliculty in the Mormon mind is not with the absolute meaning of the two words, but the peculiar conception or rendering they have been taught to have of them.

Instead, then, of taking the extreme view of such men as Mahommed, Swedenborg, Matthias, and even Joseph Morris, and denouncing them all as impostors, or as the mouthpieces or representatives of God, we reconcile the whole matter, and sift out the truth by saying they were simply spirit mediums of different degrees of developmet, but all mixing up their revelations with their own peculiar conceptions of God and theology; and so proving that in no one man is a thorough revelation of all the mind of Deity; in other words, that no man can be a perfect revelator; but that the human mind must, in all cases, sit in judgment upon all revelations, and determine upon their value for itself.

That the phenomena of Spiritualism is of the Devil, is another sweeping assumption, but is entirely without evidence that challenges scrutiny: Ask a Latter-day Saint what he knows of the subj ct, and he will tell you he knows it is of the Devil, and that is sufficient for him.

A k him for his reasons, his proofs, and he has none to give, being simply ignorant of the whole matter.

If the spirit intercourse of Spiritualism is of the Devil, as assumed and taught by the Priesthood, then there is reason for believing that described in the Bible to be from the sam; source, as its operations are alike. How few people have ever given thought and attention to the literal wording of such passages of Scripture as we now call attention to, and which gives evidence of an abnormal condition of the mind during the period the person is operated upon by spiritual beings and influences. Balaam, the son of Beor, "fulling into a trance with his eves oven." saw the vision of the Almighty, etc. Peter, at Joppa, who when he had gone on the house top to pray, "fell into a trance" (Acts x, 10), and then saw heaven opened. Paul, while praying in the Temple, at Jerusalem, fell into a trance." (Acts xxii, 17) John, on the Isle of Patmos, "while in the spirit," saw and heard, and was commanded to write in a book, etc. Here we find Scriptural proofs that these men were in an entranced condition when seeing visions or communing with angelic personages, and to-day, after the lapse of centuries, we find this law of nature unchanged. J seph S nith, like Peter, "fell into a trance" whenever he had communication with the invisible world, beyond impressional revelations, as also do modern mediums.

Here, then, we have a solution of the difficulty why all persons do not see visions and converse with departed friends, simply because their physical organizations and mental characteristies do not permit their "falling into the trance" that Peter, Paul and Balaam experienced.

It may be said that the personages visiting these Scripture characters were a different order of beings communicating to those of Soiritualism, and that they were not men who had once lived upon the earth. But, then, the sopuical Journal, apostles tell us they saw "Moses and Elias," and street, Chicago, Ill.

John the Reve'ator, what he called, an angel, but who avowed hims if to be "his fellow servant, and one of his brethren the prophets," and who, therefore, must have been a departed

The truth is, the leading minds of Mormonism are precisely where they were thirty to forty years ago, so far as their knowledge of the philosophy of spiritual phenomena is conc. rned. At that time the subject was not understood by the world; and the parallel was then drawn in the minds of the Latter day Saints, that their experience was analagous to that described in the Bible, and their concep.ion formed of it from that book.

There are now numbers of our prominent orthodox breturen, whose whole faith, as to the divinity of Mormonism in its entirety, as inaugurated by Joseph and promulgated by Press. Young is tounded on the splittual manifestations then witnessed your example at the Korley of the contract of tions they witnessed years ago at the Krtland Temple, and in other places, strengthened, as it has been, by the undoubted spirit intervention, seen in the early missionary labors in England and other places. Yet these persons have no idea that the same and even greater spritual developments have ben taking place all over the globe since that time.

What, then, can be expected of men who allowed the theological portion of their minds to mature and come to fixed conclusions years ago; and who have been so psychologiz d by the will of one master-mind ever since that they have had no opportunities of keeping pace with the progressive discoveries of the age?

The gifts once thought to be confined to the Church can be witnessed, more or less amongst all creeds and denominations wherever there is

a proper physical organization, and proper conditions brought about to receive them.

The eminent Cardinal Wileran said he should not be a good Catholic unless he believed in spiriculistic manifesta ions." The gitt of tongues in the currently mitnessed amongst our heating. is frequently witnessed amongst our brethren the Josephites; but it does not necessarily prove that their belief is that one by which a world is to be saved; and it is not even evidence that the persons so gisted have any more divise nature than any one else. The best evidence in fayor of speaking in tongues, so far as their spiritualistic origin is concerned, is where the individual speaks in a modern tongue without any knowledge of it in his normal conduion, and which can be verified by persons acquainted

with the language.
Spirit-me lams do speak in all the molern-languages, yet their religious natures may be warped by the circumstances and associations of their leves.

Let us here repeat a truth, and a great one it will prove t the Latter-day Suat, who will allow his mind freed in of action and cut him seif loose from pries ly dieta in; that is, all gifts, whether of thagues, healings, visions, and all else that go to make up the list of what is called supernatural phenomena, are such to pe-cul ar physical organizations, and have no ref-erence whatever, as to whether the individual is a Catholic, a Handoo, a Marmon, a Swedenburgian, a believer in witchcraft, or is a member of the Cau ch of Zon, except that, in the latter case, he is taught to study the great governing laws of the Universe, and recognize in these manifestations a principle as unchangable and immu able as that of any other well known law of nature. Then, instead of saying, as ignorant and clouded minds are apt to: "All this is of the Devi;" he will try to understand humanity and Nature in all its varied phases and entirety, and learn that all are of the Kingdom of God, who try to have righteous and good lives, and who try in any degree to entire ten or ameliorwho try to he righteous and good hees, and who try, in any degree, to enlighten or ameliorate the condition of their friends in life.

A man's belief is made up entirely of impart-

ed parental characteristics, surroundings from chilchood and experiences in life; and he is no more accountable for it than he is for his crea-

These are not assumptions, but they are sus coptible of the most perfect proof, and are some of the reasons for our present position.

We ask you to let reason, and the light shed by your own intuitions have its influence on your ninds, and try to learn the dogy and the great truths of God's universal Kingdom, as you would any other scientific subject,

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footed maiden.

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Her day had been the night:
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A Search After God.

NUMBER TWELVE.

The Warfare Between Man and God.

dikian loads his revolver and shoots his fellow-man, and is regarded as a criminal-a murderer. The Orthodox God charges a cloud with electricity as systomatically as one would load a gun, and discharges the same at weak, puny man, and kills him. - Which Is the greater criminal !- We can arrest the former -how can we acrest and punish the latter?"

Continued from last week.

Once more at our desk, holding communion with our spirit friends. It is a beautiful Sanday morning; the air is cool and bracing, the sky is clear, and the sun's rays come like little messengers, to kiss away the sadness of our heart. All Nature seems full of juy,—seems to smile in the prosperity that has crowned her labors during the past year, and to feel that her mission to hum mity, for a season, has been accomplished. Amidst, then, as it were, the grandeur of Nature and the colossal greatness of a magnificent city, we sit down to write. This is our Sunday morning devotion. We feel the presence of something. A tingling sensation in our brain forezhadows a rapport with our spirit-guide. and soon oblivious to surrounding objects, we become absorbed in our subject-lost, as it were. Ah, how strange the influence, as it plays upon our brain, and leads us along! * *

He who traverses the mines of Alconda, or winds his way among the chasms and labyrinths of the land of the Montezumas, or travels amidst the cliffs and gorges of Chili, to search for dismonds or precious stones, does not stop for a moment to inquire the nature of that which he is seeking,—he understands that already. How different in our Soarch.

We have traversed the fields of the past, wandered among ancient traditions, stood by the side of the colossal grandeur of cities, followed the index-fingers of ancient landmarks, searching for the D.vine Architect of the universe, not knowing anything really of his character or attributes.

We are no Kane seeking for Sir John Franklin: no Alonzo d'Ojeda, searching for the spring elix'r; yet, if the statement of the various Orthodox Churches be true, "Gid is not lost,"-then why "search for him?' Will a sane man search for that which is not lost?

Halson Tuttle says that the rock, the tree, the insect, are as sacred as God, being a part of him, or a portion of his works. Really, then, he glistens in the eye, circulates in the blood. gives to the features the glow of health, and is not lost at all.

The insect a part of God? The miserable, loathsome reptile, that lives in its own filth, eats its own young, and whose tongue is poisonous, and the efflavia of whose breath is pestilential, is a God on a small scale! If God has intelligence, so has the tree, the rock, the insect, and they even are small Gods, while man within himself, is quite a God,—almost equal, perhaps, to his Father.

But then it is best to dismiss this theory of Hudson Tuttle, for the God we are searching for, does not stand-at least, does not appear to. now-in such relation to the material world

But we will let that question pass at present. The sayings of prominent men-those who have Searched after God with an assiduity worthy of all respect-are only calculated to CODINGS US.

er previous article, we considered the question of Evil, and in this we desire to further elucidate our position. This is the great ques. tion of the present age; one calculated to baffle the most skillful logician, and confound the most learned scholar.

That there is misery, soff ring, licentiousness and crime of all shades existing in the world, no one for a moment will deny. Wuy institutedwiy this arrangement—why misery and suffer ing allowed? Is the cry of poverty, as it procoeds from the low, damp cellar, or the dark attic, or the miserable hovel, a harmonious sound in that volume of music which all humanity and nature is chanting? Is it one note in the chromatic scale of God. which he is sounding for his own gratification? Are the groans of the wounded and the dying on the field of battle, their agon'zing cry, their heart rending appeals for assistance, a note, too, in that grand song which God is constantly singing through his manifold works? Is the belching cannon, the loud noise of the mortar and colombiad, or the dismal beating o' the drum, just as much a part of the music of creation as the roating thunder, the belching volcano, the shock of the earthquake, or the surging billows of the cean?

The cannon, the mortar, the colombiad, loaded by man, charged by his hand, by his skill, through his instrumentality, send forth messages of death, to lave their tongues in the life blood of mortals. That volcano, charged with fire and gas, sends forth its streams of lava, I ke long, slimy, disgusting, loathsome serpents, and they coil around Pompeli, Herculanzum, and other arcient cities, and thousands of earth's mortals are crushed to death. Poor Pliny the naturalist saw them approaching, heard the awful roar of earth's artillery, felt the offluvia of those serpents' breath, and died in the embrace of one,-a neb'e man, a profound scholar, and useful citizen.

Look at that dark cloud, moving, snake-like, near the earth. It is not loaded by man, is not charged with powder and balls, but a higher power, somewhere, has charged it with electricity, and as it moves along, it frisks its tail with glee, and its dark features seem to be lit up with a smile, and as it approaches a crowd playing on the green, a terrile crash is heard, and a dozen human beings are prostrated in the arms of deathf

Look at the firmament overhead. Gaze at the mist that seems to be driven to a certain part of the heavens. See the lightning's flash, hear the thunder's roar, and observe the agile movement of the elements. All at once a tornado, a wild tornado, an insane messenger of the skies. is started forth to destroy the fairest works of man. You can hear it approaching, sounding more fearful in its onward march than the tread of vandal soldiers. It groans as if mad, sheds tears of rain, as if its anger could only express itself in that way. It comes, a messenger of the Orthodox God; it moves along in mathematical order and regularity, describing a parabolic curve, like a planet in its orbit. It does not proceed at haphazard, but moves forward steadily, grandly, majestically, caring nothing for the puny prayers of the children of earth. An old, venerable minister, whose locks have been silvered over in the "service of the Lord," whose presence is dignified and commanding, and who bends the knee, and with lifted hand and upturned eyes, prays to have this wild tornado evade his house. But on it moves. All tornadoes describe a parabolic curve .-- move similar to a planet in its orbit,—and is would not change its course for puny mortals. It destroyed little children, coolly murdered this venerable minister, devastated the finest works of man! It blasted the fields of golden wheat just ripening for the sickle, cut down acres of corn. stripped the trees of their bark and foliage-ah, it was an awful tornado! The house that we were in was carried off its foundation and rocked like a cradle, while those around us were uttering fervent prayers. An army in its march could not have been more destructive or cruel. This was a powerful engine of war.

Who started it on its mad career, destroying the fairest works of man? Did God? Ah, there was no chance about it. There is as much system in charging a cloud with electricity as in filling a Leyden jar; in arranging a tornado as in organizing an army of vandal soldiers! Yea, even more.

That tornado was organized, its forces arranged, its power computed before let loose upon the inhabitants of earth. Its strength was measured, its course marked out.

We tell you, readers, that all tornadoes follow a parabolic path,—seem to be guided by unseen forces. Well, if there are engines of destruction organized by intelligent beings that are constructed to destroy the fairest works of man, to devastate portions of country smiling under the hand of industry and care, so there are engines of death more powerful than puny man on earth can compute, that are organized in the regions of space, which, as they move forth on their errands of death, many times leave behind the n a sadder tale than that caused by contending armies. Poor puny children of earth, your engines of death are mere playthings compared with those within the control, it is said, of an Orthodox God, in the spirit

Again, look at the heavens-how fearfully black they are! Tae Indian then thinks the Great Spirit mad, with frowns on his countenance, anger in his heart and intense hatred be ming on every feature, and as the lightnings flash, they think that he is firing some big gun, for the thunder immediately follows. Yes, glance at the heavens covered with dark portentious clouds, -- see the lurid light that darts from cloud to cloud, like angry flames from building to building, and see the "windows of the heavens" opened to admit the mad dashing waters! The rain pours down in torreuts. It beats against the windows and on the roof as if angry, as if to avenge some wrong. The winds blow and sing a mournful melody, while the streams, rivers and lakes lash themselves, and aweep along as if seeking for some one to destroy. The streams rise like a serpent lifting or shall we kneel to Pace us Apollo, an image | Murseries, Lake Mills, Wis.

i's slimy head, and creep from their bels where they have laid for years, perhaps centuries, as quiet as a babe on its mother's bosom, and destroy the fairest works of man. See that little rivulet swollen until it moves over the valleys and lawns, and in its mad career destroying the fairest works of man. Prayers are heard, the shrieks of the terror stricken sound forth, but they do not close the "windows of heaven.' Talk of the destructive colombiad and the death messengers that man has organized; talk of the destruction caused by armies -ah! they will not half equal in destructive effects those messengers of death that are said to be organized by an Orthodox God in the re gions of space. Look at this storm alone, one out of a million, and see the work of devastation. Man on earth can not control the clouds. the lightning's flish, or the "windows of heaven." The water will pour in torrents, and messengers of death are continually sent against the inhabitants of earth. * * * * * *

One might well conclude, that, supposing God controls the elements, that there is a ceaseless war between him and his children, and that he is a murderer! He sends forth the lightning, and to protect ourselves from that, we erect lightning rods. He organizes the tornalo and sends it forth, and who can withs'and its destructive offices? The chilling blasts of winter areat his co.nmand, and they freeze the life blood of many of the children of earth. H: causes the volcano to burst forth and bury cities and their inhabitants in rains of lava. Is this war? His the orthodox God declared war against his own children? Dies the cannon sond forth messengers of death? Do opposing armies spread destruction in their pathway? Do not the torrents of rain, the lightning, the earth quake, the volcano, over which the children of earth have no control, also carry on a work of destruction? and when death occurs, who baries the dead? when painful wounds are made, who binds them up, and nurses the sick ones until well? War on earth-night better say, war between the hellish O:thodox God and man! * * * * * * * * * *

Amidst this dia, discord, wild confusion. where life is destroyed, hopes blasted, and disprder prevails, can we discern one ray of intelligence that points significantly toward an allwise God? On all sides we behold the wrecks of nations, cities laid in ruius, and rivers of blood are constantly flowing. "Is carnage Gid'sdaughter?" Is the lightning a death agent? The earthquake an engine of death that " Gid" sets in motion? Where is the love that should be manifested? Are the agonies of the dying music to Daily's ear? When Pompeit and Herculance in were buried beneath the volcano's lava, and ancient c'ties in Central America swallowed up, did the shrieks of the perishing ones sound a harmonious strain in his ears? Is death, life; disorder, peace; discord, harmany, and carnage the legitimate fruits of an omniscient being ? *

Horrible peals of thunder strike upon the ear! The lightning sends forth its errands of destruction, and man is swept away like a tiny blade of grass before the night's frost! Kneel in prayer if you wish, puny mortal, and the shrill blasts of winter, that pinch you poor starving woman until her life's blood is frozen in her veins, will laugh at you. Pray! you old hoary headed mini ter, when the windows of heaven are open, to stop the flowing torrents, and the winds will mack and deride you. Pray! you poor fragile creature, you in whom innocence nestles like a fairy queen, reposing on a pillet of straw, in a damp cellar-pray to the Orthodox God! to Jesus, to the angel Michael, to the good and pure of the Spirit World. P av with your eyes moistened with tears—oray standing until too weak, then kneel, and when weaker still, prostrate yourself on your miserable pallet of straw, and continue to pray-pray to the God of Beecher, whom he said in a sermon, "Though not present, he dwells in heaven,"pray to the God of Brooklyn church, the church of the aristocratic nabobs, who bend the knee on soft carpets, worship out of goldenbound books, and look with reverence from their rented pews,—yes, pray to their God, to any God, to all Gods-still the hunger increases, the pulse quickens, the hectic flush comes over the features, and finally the crimson hue of death passes over the praying one, and she dies!

Really, this is a curious world. No wonder we desire to find a God. The animals kill each other. Men kill each other. Animais fight and maltreat each other. Men engage in furious conflicts, and spread devastation in their pathway. Does God achieve harmony through discord? Is war a part of the scheme of creation, and wild disorder a good picture for God to dwell upon? Is there no balm in Gilead? Finally, to add to the confusion, the cloud loaded by hands other than the children of earth, startles the world by its destructive career. Well, shall we pause to catch breath, in glancing at the scenes that prevail around us? * * *

Shall we kneel in prayer? Pray-shall we pray-and will our prayers find response in the corridors of heaven? Pray, as the hoary-headed minister prayed, when he tried to avert the impending calamity; as Piny prayed as he heard the dashing lava weaving a web of death around him? Pray to whom? To the Great Spirit, to Brahm, to the Ezyptian Sphynx, to the Golden Calf; or shall we pray to him who, it is said, made the Garden of Elen with its wooing birds, its murmuring streams, its flowers and fruits, and then cursed them? Pray to him who would not protect his own son; who sent forth a lying spirit; who made the subtle serpent, and finally became a tailor? Pray to him who sent a famine over Egypt; who fought with Michael in heaven; who allowed the devil to maltreat Job; who sent forth deceivers; who never did answer a prayer, and who never will? Hercules defied the lightning, and laughed at the huge thunderbolt—shall, we defy the God of Moses, of Abraham, Isaac and Jacob;

of whom the sturdy old Greek carved out of parian marble? To whom shall we pray? To whose God shall we bend the knee? Amidet this clash of arms; this contention; this strife of idear, we will seek for some green ossis, where the name of God has never been breathed; where the air is pure, the breezes fragrant, and nature all aglow with love—there amidst the grandeur around us, we will survey the works of creation, and from that standpoint, we will start forth again, endeavoring to unveil the real God. * * * * *

(To be continued.)

The Journal.

Our paper this week contains the usual amount of interesting reading matter. The address of D. W. Hull, on page 6, is a masterly production, and will be read with interest.

Oa the 31 page, the article taken from the Salt Like Tribune, will well pay perusal. Fred T. Perris and John S. Lindsay cannot be intim-

The article from Brother Fahncstock, on "Obsession," contains many facts that should be generally known.

Brother Haskeli's article on "Education," is progressive in character, and aims in the right Dr. J. K. Bailey makes many good suggestions

in his communication, "Some of the Chips." The address of Mrs. Addie L Balleu, on the first page, is full of good practical suggestions, and cannot fail to interest the reader.

P. B Rudolph nobly defends himself from

the base attacks of Geo. C. Haddock, and he, in turn, attacks the position of Brother Wilson, and Spiritualists in general. Brother Caila's art c'e on "Stimulants," contains words of advice that are well worthy of

consideration. Oa the 4 h page will be found the usual editorial articles and items of interest.

The article of Mr. J. Tinney, on page 8, ad-

vances on disputed domain, and contains many new thoughts. The poem by Miss Pittsinger is gem. Many other items of interest.

Another Selfish Movement.

Our readers in Illinois will be surprised to learn, by a notice in this week's Journal, that the Second State Association has been formed for them, without their knowledge or consent, and that they are now called on to ratify it.

Do not these people know that they cannot impose upon the great mass of Spiritualists in this State by any such coup d' ctat. The Spiritualists of Illinois are not slaves, nor will they allow a half-dozen of individuals to get up a second State Organization for them. When the people move in this matter, it will not be done in a corner, nor will it be done for the purpose of subserving selfish ends.

No notice of this pretended organization was ever published in this paper or the BANNER OF LIGHT—the only Spiritual papers that have any considerable circulation in this State.

The movement is a sham, as well as impudence unbounded. It will fall, still-born, like all similar movements heretofore inaugurated by the same parties, and the mourners will be

Marriage of Mrs. Emma Hardinge.

It will be seen by the accompanying notice, that the distinguished lecturer and expounder of the Harmonial Philosophy, Mrs. Emma Hardinge, who lectured here during two months, at Boston. For years a zealous Methodist, he belast summer, has been married to William G. P. Britten, one of her own countrymen. It is with pleasure that we congratulate them, believing that their wedded life will cast over the pathway of each other a holy influence, that will result in greater happiness and enjoyment

Tuesday, Oct. 11th, 1870, married, at Grace Church Rectory, Jersey City, by the Rev. J. Rice, Emma Hardinge to William G. P. Britten, both of London, England,

The happy pair will sail for England, Nov, 2. We hope that their sojourn there may be brief, and that they will soon return to this country. again. It will be seen by a note from Emma to her friends, the oes not purpose to within which she has been so draw from the long successfully laboring.

Agricultural.

The Rock Lake Hoerbearing Raspberry. This remarkable Berry is an accidental seedling which came up on the grounds of Mr. Asa Favill, near Lake Mills, where it grew until its

bearing habits were fully tested. For the past six years, we have had the entire control of all the stock on our own grounds, where we have tested the same in a great variety of ways and found it fully sustaining the following qualifications:

1st. It is as prolific as any Raspberry with which we are acquainted. 21. In quality and size of fruit, it cannot be

surpassed. 3d. The vines are perfectly hardy and it is a

rapid and vigorous grower. 4th. The great advantage of this Raspberry over all others is its Fall Crop of Fine, Large Berries which it produces at a time when all other small truits, except grapes are out of season. The last crop begins to ripen the latter part of August or the first of September, and continues to blossom and ripen fruit up to hard freezing weather-a slight frost does not interfere with its productiveness.

A more extended explanation is unnecessary. as all lovers of good fruit will appreciate a full supply of fine, luscious fruit at this season. All who have had experience in canning fruit during the hotter part of the season will readily see that fruit will keep bet er if put up in the Fall.

We have a small stock of these plants, to offer. which we propose to sell, not at fancy, but at remunerative prices. The market will never be overstocked with plants, as they are difficult to propagate—the bearing season extending through the time when the canes shall be put down for

rooting, Orders for Plants will be filled, in rotation as received, at the following prices:

Single Plants, 153. \$ 1,50 per dozen.
" (bearing) 25c. \$ 2,00 " " Davidson's Thornless, 75c. per doz. \$ 3 per hund Doolittle Black Cap, 50c. " \$2 " " With a general assortment of Apple, Pear, Cherry and Ornamental stock at the lowest cash prices.

ISAAC ATWOOD. Proprietor of the Rock Lake Vineyard and

Fersound and Tocal.

-A correspondent writes to the Lawrence Guardian, a paper published at New Castle, Pa., as follows, in reference to Mrs. Wilcoxson's lectures: "Mrs. M. J. Wilcoxson, an eminent Western spirit medium, lectured in the brick school house, at Lowellville, Onio, on Subath morning last. Subject, modern Spiritualism—speaking in the trance state. It is a singular face that Spiritualists al-ways invoke God's mercy and blessing upon us, that we may learn to obey his laws, while our modern orthodox ministry pray God to step outside of established laws, upon which the very existence of the universe depends. The subject at all events, was handled in a masterly manuer, closing with an original poem. Mrs. Witcoxson may speak in New Castle. Should she do so, I would advise all who read this to go and hear her. Should you take exceptions to wast you hear, don't show you differ by sneers and suppressed merri nent. A few lessons on politieness would not be amiss in Lo vellville." Airs. Wilcox son is doing a good work, and meets with a warm reception wherever she goes. She soon goes to Wneeling, Bellow's Falls and Piltsburgh.

-At the second annual meeting of the Delaware State Society of Spiritualists, held October 7.h, la the city of Wilming on, the following officers were elected for the easting year: President, S. N. Fogg, ; first Vice President, George. W. Wood; second Vice, Robert L. Smith; Treasurer, Mrs. E. L. Forbes; Secre ary, Miss Lou Brooks. Board of Managers: Samuel Marshall, George Baugh, S. D. Forbes, Mrs. Amand, Hulson, Miss Elien Fulmor.

-Jacob Romine writes to us that Mrs. Jenny Curtner, in regard to whom we have published two communications, "has become developed as a first-class medium. Since the sad misfortule hip. pened her, the spiri's materialize hands, make spirit lights, take the medium up to the ceiling while sitting in her chair, and also speak in clear audible voic.s."

-Several names, handed in for our Medium's Register, will appear in our next.

-A. E. Vernum writes to us, speaking in high terms of Dr. S. L. McFadden, stating that he cured a little boy in one hour's treatment who had not been able to walk since Jane.

-Dr. Newton has opened an office in Boston, at Harrison Avenue, where he will exercise his remarkable gift. He lately returned from England. -The San Francisco Pioneer, of October 1st, says that "the talented Laura Cuppy Smith will shortly give in San Francisco a series of lectures. The public will no doubt, greet most cordially Mrs. Cuppy Smith's return to the lecture field, sithough but for a brief period, as we regret to learn that Mrs. Smith will after these lectures leave us for sojourn in the Atlantic States."

-Mrs. J. H. Stillman Severance will commence a course of lectures in Bowman's Hall, Milwankee, the first Sunday night in November, to be continned each Sunday night, until further notice.

-Rev. A. J. Fishback has been lecturing at Port Huron, Michigan. He is one of our most cloquent lecturers. He officiated at the funeral of Miss Jessie Lee, who died at Du Quoin, Ill. His remarks will be published next week.

The BANNER OF LIGHT Says that "Dr. P. B. Randolph, who recently gave up his office in this city to Dr. Smith, having completed the writing of his two new works, has been prevailed on by his patrons to resume his practice, and he has accordingly re-purchased the establishment, and will be found at his office, 80 Court street, as per advertisement in another column. He is also ready to lecture within a reasonable distance of Boston,"

-Mrs. J. A. Drake, of Cieveland, Ohio, magnetic healer and clairvoyant, has opened an office.

-The American Spiritualist says: "We learn that Brother O. L. Sundt, one of Onto's most earnest pioneer workers in the cause of Spiritualism, intends spending the winter East, who head quarters came familiar wish the Biole, which he now uses with telling effect in proving the trucks of Spiritualism. His explanation of the mysteries of that famous book, especially the prophecies and revela-tions, are original and highly interesting; and if there is to be a revision of its dim and dingy pages, we hope that Brotner Sutlit will be employed to do the work. By him, the 'pale horse and his rider' affright us no more; the gloomy picture of an angry God, the terrors of death and hell, melt away as moled myths before the spiritual power of a true interpretation. Those wisning to engage Mr. Sutliff's services, can address him at Wooster,

-Mrs. S. A. Rogers, recently in the West, has arrived in her journey East, at Haverhill, Massa chusetts.

-"Modern American Spiritualism." The success of this great work of our highly gifted Sister Hardinge, must be exceedingly gratifying to her, and we know it is to her host of friends. We are in receipt of a large share of the latest edition, and are prepared to supply all demands of our readers and to furnish the trade.

-C. Fannie Allyn has been lecturing at Fort Scott, Kansas, and creating there considerable excitement. F. Grasmuck, M. D., writes to us that the angels have poured out upon us a perfect flood of beauty and eloquence, through the organism of our gifted sister. Yes, we have heard the angels speak, and our hearts have been made glad. Her lectures are very fine, and appeal to the reason, but her improvisations are sublime, consisting of beautiful and classical poetry."

-W. F. Jamieson, Spiritualist, and O. A. Yurgers, Christian, have a debate at La Porte, Indiana. commencing November 1st, and continuing eight evenings. The following are the propositions:

Mr. Jamieson affirms-That the spirits of the departed furnish clear and reliable communications to those living in the body, in reference to the past, present and future; also conferring extraordinary powers upon men to heal the sick, to speak with tongues and foretell events, as did the ancient prophets, Carist and the apostles, as recorded in the Bible.

Mr. Yurgers affirms-That the Scriptures of the Old and New Testaments furnish a complete revelation, by divine authority, of min's origin, duty and destiny, and the only rule of life which God

The indefatigable laborer, Annie Curran Torrey, is now at Meridian. Mississippi, holding circles, lecturing and giving tests, thereby convincing the people of the truthfulness of Spiritualism.

-M. C. Vander Cook, of Alligan, Michigan, has entered the lecturing field. He is semi-conscious when occupying the rostrum.

-W. W. Shearer. Esq., of Meridian, Mississippl, would like to have a good medium for physical manifestations; give him a call. He will give one a home at his house. He does not want dark circles, but those producing raps, tipping tables,

-Samuel Clegg, of Dodgeville, Wilconsin, thinks a lecturer would do well to yielt his locality.

etc.

-We are glad to announce that Mrs. Addie L. fillou, who has been quite unwell for some time, has recovered sufficiently to again take the field of setive labor. We hope our friends in the West will bear this fact in mind, when making out their list of speakers for the winter. Her permanent address is in care of the Journal.

> -Dr. Dake, the healer, of Rochester, was again in town last week, on his way to Beloit, Wisconsin, where he will heal for a few weeks. Our last issue contained a fine tribute from the orthodox press in reference to him. The doctor is earnest in his work, a genuine Spiritualist and a noted medium.

> -Send twenty five cents to Austin Kent, and procure his pamphlet, thereby aiding a worthy brother, and benefitting yourself.

-The celebrated French healing medium, known as the Zouave Jacob, has recently arrived in London from Paris, and was entertained at a meeting of welcome, at the Progressive Library, on Thursday evening, the 1.th ult. He has taken up his residence at 20 Sussex Place, Cornwall Gardens, South Kensington, where he receives patients from -two till six o'clock daily.

-"Human Nature" says: "Our readers will remember the case of the haunted house at Muchelney, near Yaovil, which we had so much to say about upwards of a year ago. We have made inquiries us to the result of the disturbances, and learn that the maid-servant soon left the house, when the disturbances entirely ceased. She seems to have been a medium, and that her powers were developed in association with other influences centred is that place. Such an explanation will account for similar phenomena not occurring to the girl at other places where the proper requisites

Leibultz said God accommodated bimself to the various kinds of mind. He believed that Ezekiel had learned archietecture, or was a court engineer, hence his visions of fine buildings, etc.; while the rural prophets, as Hosea or Amos, only saw rural scenes and lendscapes, and D.niel, who was a statesman, thus rules the monarchies of the world. Leibnitz was opposed to all sectaries, both in religion and philosophy. His own genius was universal. He only wished to embrace truth in its full integrity, yet how tolerant was he of all. The only subject to be regretted was the unhappy controversy between him and our great Newton on the "Differential Culculus."

-Dr. Samuel Underhill, who has arranged a debate with Professor Phelps, is now after the Rev. E. B. Paulding, of Ohlo. He says in writing to him: "I like you for your boldness, and will ob lige you by giving you an opportunity to be heard. 1, have no objections to your question, as first stated. I love truth and am its fearless advocate. I have debated with Alexander Campbell, in Cleveland. Ohio: with Gaham, of your church, in Mantua, Ohlo, and was a profes or in the Willoughby Medical College, Ohio, and refer to General R. P. Buckland, of Fremont, Sandusky County, Ohio. As to my character and ability, I could give many references. I am the author of a work on Mesmerism, published two years ago. I was converted from Materiali m to a belief in immertality, by the proofs afforded by clairvoyance and Spiritualism. But I have to debate with Professor Phelps. of Missouri, November 1st, or near that time, on the question, "Is modern Spiritualism worthy of reception by an enlightened community?" When that is over, I will meet you at Hobert, Indiana. where resides Moses and D. W. Hull, and many Spiritualists Please write me immediately, so that I may get your letter before I go to New Boston, to meet Professor Paelps. We ar 45 minutes each, each session—once at 11 o'clock to 2 o'clock, then from six to nine, with the usual Parliamentary rules, with no calking to orde, except for person-ilities. Even for them, I never call tof order. I promise the most urbane and con-teous treatment. I was educated a Quakar, and am too much of a Quaker and the old to trifie. Besides, the principal motive for debating with you, I expect you to be converted to Spiritualism. You can answer me through the paper, or direct to me at Tonics, La Salle, Co., Ill.

-Don't fail to read Isage Atwood's circular. His

nursery is worthy of patronage. -Mrs. A. H. Horton lectured at Crosby's

Music Hall on Sunday last. Charles Darwin promises another successor to his "Origin of Species." The forthcoming book is to appear this autume, and is to be entitled, "The Descent of Man."

Rosicrucia and Reform.

P. B. Dowd in the Field as a Lecturer.

Engagements may be made with this distinguished writer and speaker, to lecture by addressing him at Davenport, Iowa. . His subjects are: "The Rosicrucian Philoso.

phy," "Budhism," "Magic," "Magnetism." "Clairvoyance," "Fire-Worship," "Governments," "The Issues of the Times," "Mediumship," "Development," "Demonology," and all the great subjects of the day.

We take great pleasure in recommending Bro. Dowd to our friends. He has within him the elements that invariably lead to success. He is a clear, logical thinker, an eloquent speaker, and 8 live man in every sense of the word. We hope he will be kept constantly employed.

BEJUST:-Our friends are most urgently requested to exemine their accounts with this JOUR-NAL, as they find it reported from week to week, upon the margin of the paper, or upon the wrapper in case the subscriber receives the paper in a

A jull explanation of the manner of keeping these accounts, will be found at the head of the Editorial column on the fourth page of the paper. We speak of this mater, most emphatically meaning that payment is expected from subscribers new in arrears, without delay. If any mistake is found upon careful examination of the account, inform us of the fact, and it shall be corrected. If any one has been unfortunate, so as to make it very difficult to pay now, write, and inform us of the particulars, stating when payment can be made, so that we can know what to rely upon, and time will be cheerfully given in such cases. time is wanted, it is certainly worth writing for, and we can know what to depend upon. We are weekly breaking the very bread of life to

our numerous subscribers, most of whom pay prompily, but those who owe us large sums, do us great injustice, by negligently allowing the time to run on from month to month and year to year, without doing anything to relieve us from the heavy burthen we are constan ly carrying for their benefit. A remittance of a part of what is our due, is much better turn nothing, in such cases.

We do say to all who are in arrears, that the sacrifice Jou are required to make to squire your accounts with this paper, is merely nominal to that which we have made for your benefit every week since you become indebted to us for the paper.

It is painful to us to allude to this matter, but justice demands it, and we shall persist in doing so

until justice it done. We mean to give no offense to any one. It is a matter of business, and common justice, which all Spiritualists must appreciate, dictates that all who owe for the JOURNAL, should pay for it, even as they should pay for the bread they eat.

Zhiludelphia Aepartment.

BY H. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 684 Race street, Philadelphia,

On the Cure of Intemperance.

We have spoken of stimulants and their influences on mankind. A grave question follows. How shall we cure this enormous evil? Various means have been suggested, most of which may

be useful, but none have as yet be en effectual.

The pledge has been an important means of saving many, and its moral influence has been much increased by the co-operation of those who have no need of this restraint. We have taken the pledge several times with others who were thereby induced to take it. The prohibition of the manufacture and sale of intoxicating liquors, would be a very certain and efficiive measure, but this seems something like the fable of the mice putting a bell upon the cat—it might be well enough if it could be done.

General prohibitory laws have not been as successful as could be desired. We believe local prohibitory laws would be more effectual. We urge these, and think there should be a law requiring the people of each district to vote every year whether they will allow the manufacture and sale of intoxica ing liquors, and wherever a maj rity of the people are opposed to this, it should be positively suppressed. Such laws, having the suction of a maj rity of the people, would have a greater moral force than tho.e which are not sustained by the masses.

The experiment has been successfully tried in our state, and others, where special acts have been passed permitting such a vote to be taken. We should have a general act, requiring the people to vote annually. In those counties where it has been tried, it has succeeded, and been maintained, and we hope to see it extended all over the county, and have bright spots of Temperance sandwiched throughout the land, where its blessings may be exhibited in a bet ter, happier and more prosperous condition of the community, with much less burdensome tax-ation, and far less crime.

We are aware that all political measures, all force in the moral field, are necessarily upon a low plane. The man who is sober merely because he is unable to be otherwise, is not morally much better for this; physically he is, and his inflaence upon society will not be so perni-

In order to build up humanity to the highest condition which it is capable of attaining, we need moral principles everywhere; and in this temperance movement, as in all other reforms. education is the grand lever which is to elevate the world, and moral influence under this, to enable mankind to do what education teaches is

right.
The whole community need education upon those great principles which underlie true temin a healthy body, can only be realized by proper and healthy food and drink, and the observ-

ance of the physical laws. One of the great streams that leads on to intemperance, is the false idea that we may violate physical laws, and by the use of stimulants under the name of medicines, escape the penalties of these violations. Quacks advertise that you may violate laws with perfect impunity, and by taking their n strums, escape the suffer-

ings. The true physician is always a teacher, and well knows that the attempt to escape the penalty of one violation by committing another only adds to the suffering.

Tital abitinence, from a conscientious feeling that these things are injurious but to ourselves and to others, will give the individual great power.

Example and association are among the most potent means of spreading intemperance, and the opposite kind of example and association will be still more powerful for the prevention

S.rong convictions of principles are the most efficient means for the cure of the giant evil. Every individual has an inflaence for or against it, and it may be well said, that they who are not against it, are for it. Hence the necessity of active, persistent and conscientious labors in this great work. While, therefore, we would not throw aside any influence that can be brought to bear upon this important subject; while we would help pollicially to prohibit the manufacture and sale of intoxicating liquors, and would use force to restrain the drunkard. just as we would any other insane person,-still we perceive that the real cure lies in the introduction of the grand moral principles which are to be exhibited, and lived out faithfully-first by the Apostles of Temperance, and then through their influence extending all around. Not denunciations, but kind and loving entreaties, are required to bring back the erring and fallen ones, to the path of virtue and rectitude. Let us all, therefore, be earnest, but not intemperate in our advocacy of this great couse; consistent in our protests against the evils; hopeful for the good time coming, when those which now curse so many of our fellow beings shall cease, and peace and prosperity abound in many places, where now discord and want are felt.

We know the good time is coming, because mankind will not always be so unwise, as to bring suffering upon themselves and their families and the world, by these things.

Let us do our parts to swell the grand tidal wave of temperanc :- that, with its clear crystal streams of cold water, shall wash away all the corrupt currents from whence flow intemperance, and in its beautiful train shall follow health, peace and competence, such as the world has never known before.

Here is a grand field of labor for all who will work, nobly, earnestly and truly, and the re-ward is certain for yourselves and for all man-

Then let u: join the army of temperance as it goes marching on, and rally round its standard ever, till the dark demon of intemperance shall

be swept away, and known no more forever.

Richardson the blind Medium.

We have had a ripple on the quiet surface of Pailadelphia, by the announcement that this wonderful personage, who was at one time laid out as being dead and was strongely restored to activity, would lecture here. He is a medium through whom spirits communicate yery freely, and there is a great diversity in the manifestations. We were with him one evening, and after various spirits had spoken to us, a spirit announced himself as Samuel Starmard of Dorset. Bennington county, Vermont, and desired us to prict a message on the Journan. He said, "I left a wife and daughter when I went away from earth, but, thank G d, they are both with me now. Knowing that I have a great many friends in Dorset,—especially among the marble quarries, who do not believe in Spiritualism, therefore I would like to tell them that I am not dead, but that I am still with them. I have got two good legs now, and I don't have to use a

wooden one. I am much be't r off here than in earth life. I think I might have staid a little longer in the form than Ldid, had I been at home in that hot weather. I was partially unconscious when I got home to Dorset, after my peddling trip, but I don't feel to regret the change provided that my message reaches any one in Dorset. Letthem show it to the Irishman on the ledge. don't want them to believe in Catholicism,-

T-il Return Underhill; that I am with him a great deal while he is on the ledge. Y u may send this to Return Underhill or Noah Landon.

H's daughter is in the Post Office.

Another Spirit said: Mr. Caairman, I don't want to bother you but a minute. My name is old Jessie Cannon. I used to hunt foxes for a living, I got tired of that and cut my throat. I came from the same place this other fellow did. We were always at sword's points when in the form, but we are not now. I started to come in but he got in before m, or you would have got my story first. Tell them that I did not use to believe in the immortality of the soul. I not only believe it now, but I know it. Tell every-body that I would advise them not to do as I did, but live more honest with everybody. Good by, From Jess. Cannon. Tell them never to shoot themselves, cor cut their throats as I did.

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The Zostrum.

THE CHRISTIAN SYSTEM OF ATONE MENT.

A LECTURE, By Rev. D. W. Hult, Delivered at Pence's Hall. Terre Haute, Ind., on Sunday Evening, Oct. 3rd, 1870.

Reported expressly for the Jounnal.

"I am the good shepherd: the good shepherd giveth his life for the sheep."—John 10:11.

I have chosen this text, because in all the gespels I can not find a stronger one in favor of the popular idea of the vicarious atonement. I know that some of the epistles of Paul favor that idea; but this morning we found that Paul spoke on both sides of that subject. This may be accounted for in two ways.

1. By his intense zeal for proselyting; he

"Unto the Jews I became as a Jew; to them that are under the law as under the law; that I might gain them that are under the law; to them that are without the law, as without the law,"—1st Cor. 9:20, 22.

Thus when Paul was with the Jews, he becomes a Jew, has Timothy circumcised (Acts 16:3); purifies himself by four men who have a vow (Acts 21:23), and conforms to the customs of the Jews by having his head shorn (Acts 15:18); but when he gets among his Gentile brethren, he as vehemently denounces all these customs (Gal. 3:2; 5; 1-4), and finally he becomes a politician, and hits upon the plan of harmonizing Christianity and Judaism by substituting Jesus as the ultimatum of Jewish sacrifices, making one typical of the other. This course was condemned by the more radical brethren, whom Paul calls "false apostles" (2 Car. 10:13), and finally Paul comes out with the following justification:

ed through my lie unto his clory; why yet am I also judged as a sinner!" (Rom. 3:7.)

Some of the brethren were very conscientious on this point, and would not compromise their views for the sake of popularity or position, and they condemned Paul's course of interblending truth and error. Paul did not profess it was right to tell a falsehood only under certain circumstances, where the interests of theology were enhanced by so doing.

2. It is somewhat doub'ful that Paul said all that is attributed to him. History tells us that Origen went over the Bible, and interlined a great many marginal notes, and erased many obnexious passages, and in time, his emendations became incorporated with the body of the text. Origen was a great believer in the Pagan system of a vicarious atonement; and we are not sure that he did not embody his system of theology in his emended Bible, which was canonized by the Council of Nice, A. D. 321, and has been handed down to us as it came from his hand. In any event, we trust we shall be enabled to show that the doctrine of a vicarious atonement is unreasonable, unphilosophical, immoral and vi laus.

We come then to inquire in what sense was Jesus the shepherd of the sheep? There were many shepherds. Peter was one. At one time I hear Jesus asking him the question, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea Lord; thou knowest I love thee. He saith unto him, Feed my lambs." (John 21:15) Again, and again, he repeats the same question, and receives the same answer, and he is admonished to feed his sheep, thus making Peter a shepherd, as was Jesus.

"Oh, no!" says one, "There never was but one shepherd, and that was Jesus. He died for

the sins of the world!"

I can't tell what the poor sheep ever did that they should need one to die for their sins. Dr. Adam Clarke, I believe, teils us that this passage should have been rendered: "The good shepherd hazards his life for the sheep,"—that is, places himself between his sheep and danger, so that the adversary cannot reach the sheep until he has first removed the shepherd, which can only be done, it he is a faithful shepherd, by killing him.

It was thus that Jesus and Peter proved that they were good shepherds. They were both crucified, and one was as much a savior in accordance with the good he had done as the other.

The clergy have an accommodating mode of interpreting this shepherd idea. Frequently when I find my way into a neighborhood, they raise the cry of "wolf;" and they run off and hide behind their pulpits, and leave their sheep at the mercy of the wolf. They call themselves shapherds then.

Says Jesus:
"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them and scattereth the sheep." (John 14:12.)

Great shepherds they are certainly,—"dumbdogs that will not bark," till after the wolf is gone, when they become very brave. It proves that they care little for the sheep if they do not yield a good fleece and plenty of mutton.

The clergy of the 19th century are very much

like Ezekiel's foxes. Said he:
"O Israel, thy prophets are like the foxes (jackals) in the deserts. Ye have not gene up into the gaps, neither made up the hedge for the house of Israel to stand in the day of battle, in the day of the Lord." (Ezek. 13:4,5)

Jackals depend entirely on plunder for their support, but when the trapper comes around, they always sneak into their holes in the side of a hill. If the trapper sets a trap at the entrance of their den, they always find another mode of egress, and should the trapper set traps at all the avenues to his den, he remains in there, having laid up provisions enough to last him awhile. Need I say that Spiritual lecturers have had the same experiences with the clergy of the 19th century. They are always denouncing us as wolves, and arrogating to themselves the title of shepherds, whilst they are ever ready to hide when the wolf comes too near the flock. Jesus says such are hirelings. So much for the text. We now pursue our investigations of the

subject.
The idea of a vicarious atonement was not new at the introduction of Christianity. The world had many Saviors, numbers of whom had the same historical characteristics as Jesus of

Nameth.

I have not time to give you in this discourse the cumulative evidence upon that point. Suffice it to say, that I have evidence at command at the E-senes, or Theraputes had the ar gospels we now have, long before the time of Therius Casar. Of course I conclude one was copied from the other.

More than two thousand years ago the Hindons had their Yees Chrishnu, who had many of the Christier title we have since attributed to Jesus of the right and which with the same advantages they their had, we might again apply to George Washington or Abraham Lincoln.

1. He was born at the same time of year, Dec. 25, midnight:
2. There is scarcely any difference between the pronunciation of the name Yees Chrishnu and Jesus Christ:

3. He was a savior of the people:
4. There in no difference between his mother's name, Maia, and Mary, the name of the mother of Jesus:

5. Both mothers were virgins;
6. One conceived by the Holy Ghost, and the other by a ray of light (Progress of R ligidess, Vol. 1, page 84); and what is the diffrence in the signification of the two words?

The word holy comes from Helas, the sun, and ghost signifies spirit or emanation, so both mothers conceived by a ray of light:

7. B.th washed the feet of their disciples, and 8. Both were taken to heaven after their

death.

But I hasten on to tell you of Esculapius, who was also a savior of mankind. I shall detain you by giving the peculiarities of this personage, but before I leave the subject, I wish to read you a poem, and I want you to tell me what it was written about:

"Once as the sacred infant she surveyed,
The God was kindled in the roving maid,
And thus she uttered her prophetic tale:
Hall! Great Physician of the world, all hall!
Hall! Mighty Infant, who in years to come
Shall heal the nations and defraud the tomb.
Swift be thy growth, thy triumphs unconfined
Make kingdoms hicker, and increase mankind.
Thy daring art shall animate the dead,
And draw the thunder on thy guilty head;
Then thou shall die, but from the dark abode
Shalt rise victorious and be twice a God."

"Why," says ore, "That's one of Watt's Christian hymns." Not a bit of it. It's a poem written by Ovid with reference to Esculapius, lorg b fore the Christian E'a.

Another one of the world's crucified saviors is found in the character and history of Prometheus, who also died for the sins of the world.

He was born of a virgin.
 He was incarnated in human fl sh.
 He died for the sins of the world.
 He was raised again the third day.
 He ascended into heaven, and

He was scated on the right hand of God. Five hundred years before the Christian Era, the citizens of Athens, annually celebrated the life, sufferings and death of Prometheus in their theaters. He was nailed upon a cross upon Mt. Caucasus, and there, as he ground his life away, the people were made to understand that they were actors in the play; that it was on account of their sive that he tane suffered, whilst near the foot of the cross, were the weeping methers and Marys. Soon the sky blackens, and the jarring thunders shake the whole building. In his dying agmies he cries out that he is for saken of God; the vail biding the Holy of Holies, where G d is supp sed to dwell, is rent asunder, and the implements of the sanctuary are revealed to the vulgar gaze of the public, who now are too much absorbed in the play to notice; but the curtain falls, and when it is next raised, the cross with the dead body of Prometheus on it, is revealed. A female is standing near the foot of it, and as she sings the following piece, which somehow has crept into the Christian hymns, a soldier pierces his side, and blood and

water gushes forth:

"Lo, streaming from the fatal tree
His all atoning blood?
Is this the infinite? "Tis he—
Promethens and a God I
Well might the sun in darkness hide
And shut his glories in,
When God, the great Promethens died

For man, the creature's sin."

Dear friends, how came all this about? Was Paganism copied from Christianity 600 years before it was born, or were these characteristics taken from Pagan mythology, and affixed to Jesus of Nazareth?

swer, and he is admonished to feed his sheep, thus making Peter a shepherd, as was Jesus.
"Oh, no!" says one, "There never was but one shepherd, and that was Jesus. He died for the sins of the world!"

Another idea claimed to be peculiar to Christianity, was the cross. I am sorry that I have not time to speak upon this at length. I will only content myself by giving you a few extracts, and let the subject go.

"How it came to pass, that the Egyptians, Arabians and Indians, before Christ came among us, paid a remarkable veneration to the sign of the ross is to me unknown; but the fact itself is known.

* * * * * *

And in Egypt it stood for the signification of

eternal life.'—Skelton's Ap. Common sense p. 45.
"The Christian reader may start when he be-

holds the sacred emblem of his faith used as a symbol of heathen devotion; but it is even so.

* * It is found engraven on their monuments, and even the erection of many of their temples was conducted on the same cruciform principles. The two great pagodas of Benares and Mathura are erected in the form of vast crosses of which each wing is equal in extent. —Oliv. Hist Init. p. 43. Maur. Ind.

Antiq. Vol. iii, pp. 360, 377.

"The Spanish conquerors were surprised beyond measure at beholding the cross, the symbol of their own worship, unusually adored in Mexico. It was sculptured on the walls of their temples."—Ear. Peop. of Amer.

"Another rite of the Mexicans filled the Spaniards with amazement, the forming of an image of the principal god with Indian corn and blood, and after pronouncing over it certain mysterious words, distributing it to the people, who eating it in sorrow and humiliation, proclaimed that they were partaking of the blood of the Deity."—Ib.

So far as I have been enabled to judge, there is little difference between the religion of Pagans and Christians. They are not allke in every particular, but enough so to be brothers, and so much so that their own votaries can scarcely point out the difference.

"Very respectable natives," says the pious Sir Wm. Jones, "Have assured me that one or two missionaries have been abourd enough in their zeal for the conversion of the gentiles, to urge that the Hindoos were even now almost Christians, because their Brahma, Vishnu, and Mahesa (Siva) were no other than the Christian Trinity, a sentence in which we can only doubt whether folly, ignorance, or implety predominates.—[As. Res. Vol. i. p. 272.

In heaven's name, if the two systems are so much alike, why are we sending missionaries to convert the heathen? What will we convert them from, and what to? But my time is passing, and I am admonished to hasten on with my subject. I would that I could follow up this branch of my subject, but I must not. The world has always had its saviors to heap its guilt on, and it has ever given an excuse to crime, and paid a premium on sin. We now turn to consider this subject in the light of

I will here take the opportunity to say that the subject of a "Vicarious Atonement" by a human sacrifice was an unlacked for event. It is claimed that the Hebrew system of sacrifices was typical of a human sacrifice. If such was the case, we should at least exp of some hint on the subject where those sacrifices were mentioned, but such a hint is nowhere found in the Old Testament. If we turn to Lev. 1:3, 4:4:20, 26, 31, 35;9:7; Num. 15:25-28; 2nd Chron. 29:23, 24, we find abundant reference

to the atonement, but never once to the existing systems of sacrides, as types of an atonement to be made by the vicarious sufferings of one man. For the period of 1,500 years, the Jew was accustomed to offer a sacrifice for the sins of the people, and never once, during all this time had he a hint that he was only playing sacrifice, by killing a lamb, or a bullock, or a heif r, instead of a human. He supposed that the Hebrew system was perfect, and was not aware, after he had gone through all this c-remonly, that it was of no kind of use—that it was a hure toke played of an bicorreduction.

a huge joke played off on his credulity.

Indeed, the Old Testament contemplated no such ides, and no delusion was better planned than was that. I have not time to show that, as a type, the atonement does not fit the sacrificial systems of the Jews at all. Suffice it to say it would be necessary, in case one was typical of the other, that Jesus should have been slain upon the tenth day of the seventh month, the body should have been burnt on the fire, and the off al should have been carried without the city.—

Num. 8: 7—11; Lev. 15: 29; 23: 27.

But allow me here to say that they were not

expecting an atoner, but a deliverer. Their prepaets had spoken and their poets had sung of a deliverer who should help them to burst the shackles of servitude to other nations. Is. 7: 14-16, is frequently referred to; but there is nothing in the passage to sustain the idea of a human sacrifice. A child was to be born during the time of the present siege; but Jesus was not born till more than seven hundred years after, and hence could not have had reference to him. In Isaiah 6: 9, a personage is spoken of, who was expected to deliver them from political thralldom, but never is be mentioned as a sacrifice. Indeed, it is doub ful that this has reference to Jesus, as Cyrus was emphatically a deliverer of the people, and was so spoken of in Is. 44: 28. Even the term "anointed" was used, which shows that he was emphatically the Christ,

which means anointed. We are told that Adam by transgression lost the right to life; and we inherit his delir quency, therefore it is necessary that Josus should die to redeem us back to the position we had he fore the 'fall." If this is the case, then there will be a universal selvation, for J sus restores all that Adam kai lost by disobedience. But we are told, in answer to this, that we are in our Gid's displeasure by our own disobedience, and we must pay the penalty of a hopeless death, unless our sins are atoned for. If that be the case, there will be a universal damnation, for we have twice forfeited the right to life; once in Adam's and once in our own crimes, and as Jesus has only di d once we are all the subjects of

Everything in the system of atonement, as taught by the churches, is inextricably involved in a mystery, and we are gravely told that we should not investigate the subject. If Adam, by sinning, died a three-fold death,—temporal, spiritual and eternal,—as we are told he did, then, before we can expect to recover from that catastrophe, we shall need one to die, as he did, for the law will require a three-fold death as well in a substitute as in a criminal; and now, dear friends, book at the consequences: Jesus must come here and die, first, a spiritual death,—that is, become a sinner,—second a temporal death, and third, an eternal death, from which there can possibly be no redemption.

What a hapless condition we are in, exposed to the ceasel as torment of a never-ending eternity, so long as Jesus shall be paying the penalty—a universal damnation from which eternity is too short a space of time for Jesus to pay our penalties in, and from which we cannot hope to be extricated until the "uttermost farthing" is need.

We will next call your attention to the passage found in 21 Cor. 5: 18, 19. "And all things are of God, who hath b come reconciled unto us by Jesus Christ, and hath given to us the ministry of reconciliation."

us by Jesus Christ, and hath given to us the ministry of reconciliation."
"There," says one, "you need not read any farther, this proves that we cannot be sayed

Yes, yes, I know; but then I read the passage wrong on purpose; because we have, somehow or other, derived the idea from our theological teachings that God has become angry with the world, and actually gone off to one corner of the upper world to pant, and refused to be reconciled. And after all the flattery, petting and coaxing, his son hit upon the plan of killing himself to appease his wrath. Of all the toys of heaven, there was nothing could alter the caprices of his Almightiness except that.

Talk not of blasphemy while the Orthodex Deity must be fed on sugar-plums, in order to have him reconciled to the world. It is necessary that this passage should read so, in order to bear out the accepted idea; but I will now read the passage as it is, that you may see the difference between the teachings of the Church and your Bibles.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation:
"To wit, that God was in Christ, reconciling the world unto himself, not imputing their tres-

passes unto them."

Quite a difference, you see. Instead of God becoming reconciled to the world, the world must become reconciled to God. I will explain

"But," says one, "we are saved by the death of Jesus."

Well, I don't know about that. I will read a passage on that subject. Piease turn to Romans

5: 10.

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by

What I saved by the life of Jesus! The church teaches exactly the contrary. Ignorance is the absence of knowledge and as God is Truth, Wisdom, Intelligence and Love, the want of these qualities renders us "far from God." Every advance step reconciles us to God, by bringing us nearer to him. Then, as now, people were afraid to learn.

The devil is always supposed to be lurking about the tree of knowledge of good and evil, and that God will feel himself deeply insulted if we attempt to make ourselves better by being wiser, and learning right from wrong.

When Jesus came on the earth, teaching his philosophy and morals, the Pharisees thought he 'had a devil," for no man could, in a normal condition, offer such wholesome instruction. But the more they learn, the more they become like God; and thus they become reconciled to God, but God is not reconciled to them. But thought was intensified on that subject when Jesus gave himself a martyr for the cause he advocated.

We needed a John Brown, and the death of your sons and brothers to start people to thinking on the slavery question; so we needed a Jesus to die in behalf of the truth he promulgated in order to start men out of the rut of their old theological mode of thinking,—for it is only thus that they may be reconciled to God: "much more bing reconciled, we shall be saved by his life,"—that is, we shall be rewarded by following the pure pattern laid down in his life. Our lives are only efficacious as the precepts and ex-

amples shall have on effect on our neighbors,
We come now to talk about the morality of
the doctrine. We are very voluble in talking
about the wickedness and ignorance of the heathen, but until we have purer morals at home, we
had better let the heathen alone; for

To make the entrance sure for rogue or thief, As well as by him who lives by honest means, Our hero so arranged his belief
That even the rogue, provided he gains
Both faith and grace, should stand the beiter chance,
As all his previous sins would but enhance

His worth in heaven; at least we're often told
That o'er repentant sinners by the saints
There is more joy by rear an hundred-fold
Than o'er the virtuous souls of whom complaints
Had never reach d the gods. This was a bribe—
A fine inducement for the sinning tribe.

I believe there is no form of religion in all the world, which offers such a premium on sin as the Coristian. To illustrate: there is Constantine, a frightful example of Christian morals, who haled his wife to death, beheaded his eldest son. Crispus; murdered two of his sister's husbands. his father in-law and his own nephew. After committing this six-fold murder, he found there was nothing mean enough in paganism to blot out these crimes. The pagan priest informed him that a historical fact could never be removed. He next turned to the Unristian priests, who said that he could not act so wicked or malicious but the offence could be blotted out, or covered up with the blood of Christ. This was the very religion of his choice. He wanted a system of religion upon whose bank stock he could draw for whatever morals he might need. This idea of furnishing his own morals suited his royal palate but little better than it does the modern churchman. So the Caurch, with one touch of the blood of Jesus, forever blotted out the grease-spots of his character, and forever removed the historical fact that the bloody butcher Constantine ever committed a murder, and adroi ly strapped all his sins upon the broad buck of his very essential personage—the devil. Here, friends, is one of your Orthodex Christians, without whom you would have had no Christianity, and he carries out the legitimate result of the atonement doctrine.

Eus blus, than whom none have been more faithful in manufacturing evidences for Christianity, says:

'I am annoyed when I contemplate such singular goodness and piety," [and well he might be] "Moreover, when I look up to heaven, and behold his blessel soul living in God's presence, and there invested with a blessed and unfading wreath of immortality,—c maldering this, I am oppre-sed with silent am z ment, and my weakness makes me dumb, resigning his encoriums to Almighty God, who alone can give to Constantine the press he morits."

Great heavens! and is heaven to be filled with murderers, horse thieves and villains? If so, I beg of Almighty G id to let me have any kind of a place in the other world—anywhere—only I can't affird to live, even in heaven, with such comrades.

But now that Constantine has become a Christian, he finds not only a license to butcher, but an actual premium paid for murder; and if, as we are told, the greatest sinner makes the best saint, Constantine will certainly have a gory crown with many stars in it, the blood of which he has been guilty being "washed out by the blood of Je-us."

We next find him in a council, and his zeal manifested in propagating Caristianity by the sword (and without the sword we should not have had Caristianity) entitles him to a license as an exhorter, and we hear him exhorting the yenerable bishops as follows:

"Having, by God's assistance, gotten the victory over mine enemies, I entreat you, therefore, beloved ministers of God, and servants of our Lord and Savior Jesus Carist, to cut off the heads of this hydra heresy, for so shall ye please both God and me.'—Euseb.' Vita Const. lib. i, c. 6, fol., pp 227.

"So it is very necessary that you should please me at any rate, and as I hold a mortgage on the eternal Son of the Almighty, I will either bring him to my terms, or hold all heaven in contribution."

How selfishly insulting a little pseulo Christianity makes some people. In order to give you a correct idea of this doctrine, I must make two more illustrations.

I have a little girl just rising to the years of accountability. The only sin she has ever committed is the crime of not securing an interest in the "blood of Jesus," by uniting with the Church. During next summer, sometim), she sickens and dies, and in a short time I am ushered into the "land of souls," but my case is different from hers. I knew of a spiritual bankrupt law, and as I never had any merits of my own, and did not wish such useless superfluities to encumber my conscience, I have managed to get a rogue's ticket, which will carry me safe to an upper ten heaven. Ah, that was a sharp trick I did! I an now able to show I am as good as any man that ever lived, although I never did a good thing in my life, and was a curse to all the poor in my neighborhood. But I have an interest in the blood of Jesus," and if I filch the last half-dime from thei poor little bare-footed orphan in the morning, in the name of Jesus I can get forgiveness, and next Sunday I will put on a long face, and get some poor, ragged, bare footed, friendless urchin to put the only two remaining pence he has into the missionary box, for the building of floating palaces for the clergy to flust around in.

Having been thus sharp, I find my way into heaven, for the Almighty cannot comprehend all the sharp practices that are played off in the name of religion. He thinks it is right, since it is done in the name of religion, at any rate. I scramble for a seat as near the throne as possible; and having taken my seat, I commence playing on my golden harp, and singing. But although I like the exercises very much, I begin to get tired of them by the end of a thousand years. I say to myself:

"Well, here I've been sitting on this seat, and playing on this golden harp for a thousand years, without any other interlude, only now and then to stop playing, till I could tell the Almighty what a good fell whe is, and flatter his vanity a little. This harp was a rare instrument when I got it, but I have been playing on it so constantly—and these old songs over so often—that I believe I can find relief by going and looking over the battlements of heaven into hell. Perhaps I may see some friends there. I had some fine neighbors that have gone there—bless the Lord! And as I stand there, I hear a voice exclaim:

"Thank God! their damnation is just!"
I turn around, and who should I meet but the very dread of the neighborhood I had leit, Mr.

"Why, B," I exclaim, "how did you get here?"

"Through the blood of Jesus—glory to God
for salvation!" he answers.

"I never knew that you belonged to the

Church," I respond.
"Did you know old Squire A?" he asks, with a significant wink.
"Yes," I answer, "and a fine man he was.

There was a riot in the village of F, where he and I lived, and all our efforts to quiet the mob were unavailing, till old Squire A mounted a store-box, and immediately he had quiet restored. His very goodness gave him influence."

"Indeed!—that was so. But, as I was going to say, I killed him, and—"

"What! you kill Squire A!" I exclaim, starting back, "what did you want to kill him for!" "Well, it was in the providence of God that

I should, else I never should have come here.
I'll tell you how it was. I saw that Squire A had secured a little money, and was wasting it upon the poor of his neighborhood, and I thought I might as well have it. The day previous, I had been to hear Brother Noworks lead to hear bear Brother Noworks lead to hear Brother Noworks lead to hear Brother Noworks lead that he habit of telling himself.

preach, and he had told us the moral man out of the church was the worst man that could be, because, I suppose that he proved to the world that a man can be moral without belonging to the church. That discourse proved to me, sir, that the church ought to monopolize all the morals in the world, and the man who would live moral outside of the church, was really robbing it of that which peculiarly belonged to it, so I felt that after all I was denounced as such a wicked man, I was not so much the enemy of

God as the moral sinner.

I went that night, and with one sure stroke. I plunged the dagger in his bosom, and got what little plunder I could; but the next morning it was soon found out, and as I was the worst man in the community, everybody suspicioned me, and finally, I dropped a word that

You can infer the rest. I was tried and sentenced to be hung, but Noworks visited me, and told me it was useless for me to expect a reprieve of the Governor, and if he should reprieve me, the outraged community would have me ere I should pass the cell door; that I had better look to the interest of my sou!. He then told me about the all-cleaning blood of Jesus, and that if my sins were forgiven, I could go to heaven, as pure as the purest angel. Of course, I accepted it, and as a result, I am safe. Had I not committed that murder, I should have been in hell with Squire A. But I sent him to hell in a

But suddenly, as we are talking, Squire A boils up from the depths of the boit miess pit,

hurry: then I sailed off to this place by virtue

of my crime. Glory to God for the plan of sal-

and points his finger at Mr. B, and says:

"Ah, sir, had it not been for you, I should have had an opportunity of standing in your place. But you deprived me of that opportunity and sent me to hell. Be it so; I had rather be in hell with a clear conscience than to enjoy a heaven which I never carned. Mr. Hull, there's your little girl."

I look; and Great God! I do see my little girl rise to the top of the lava-tide of hell, and as she looks up and her eye meets mine, she raises her little hand, dripping with the whitehot flowers of hell, she cries in that same pitiable time I last heard rise from her fever-purched lips, on earth:

'O my pa! just give me one little drink of

water!'
Can I stay in heaven—I who have staned every day I lived more than my child dil in all her life! No, sir; if I can't ameliorate her suffering, I will leap over the barriers between the two countries, and if my child suffers eternally, it shall be with the consciousness that her fat's.

er commiserates her sufferings.

I tell you, friends, if you thus enjoy that which your children are deprived of, without raining out hell with your tears, it is because every noble quality has left your soul; and if heaven is to be filed with such demons, I ask to be excused from their company. Talk about blasphemy! Who ever heard of worse blasphemy against the God of the universe than this idea of a Vicarious Atonement!

a Vicarious Atonement!
Young triends, one word before closing. You are just starting in life; but oh, do not suffer the clergy to p isuade you that you have no responsibility! I tell you there is a tribunal in your own hearts, before whom you shall be tried for every act of your lives; and though you had an interest in the blood of a thousand saviors, you cannot escape the penalties of your own crimes. You may run away from earthly tribunals, or possibly escape the "Judgment Day," but until you can run away fr m yourselves, you need not expect to escape a trial before the judge who reigns within.

You look back upon your past life, and memory brings you to trial for some foible, and you say: "I wish it had not been done." Why? Because you somehow feel that it was wrong. You condemn yourself, and no one can convince you that it has been removed by the "blood of Jesus." And every time that memory shall call up your evil deeds in the untold ages of the future, your conscience shall decide against your actions. Thus every sin will meet an eternal punishment, simply because it becomes a part of our history, and our individuality is determined by conventions.

mined by our actions. Let us be careful then.

Do you want to go to heaven? Then live so as to enjoy heaven; possess a "conscience void of offence toward God." If you live in heaven, you will die in heaven, and you will wake up in heaven on the "other side." I will make all the heaven to day that I expect to enjoy tonight, and if I continue so to do every day, I shall always be in heaven.

May the loved friends on the other side help you to so live that you will not have to go to heaven upon the merits of another.

A SAD ALTERNATIVE.

In one of the border feuds of the Scottish lairds, during the reign of James VI., a young gentleman had the misfortune to be taken prisoner by his here littry enemy. He was brought into the castle, when the lady of his conqueror inquired of her husband what he intended to do with his captive. "Hang him, dame," said the laird, "as a robber." His lady, who was more considerate, though less humane, advised him to compel the prisoner to marry their youngest daughter, "with the meikle (large) mouth, without any tocher" (i. e., without any portion). The laird consented, as the daughter was blessed with so unpromising an exterior that there was not the least chance of her finding a husband under any other circumstances; and, in fact, when the alternative of such a marriage or death by the gallows was proposed to the prisoner, he was for some time disposed to choose the latter, and, no doubt, felt strongly to exclaim, in the words of the old song:

"Oh, no," said he, "I'd rather gib Than to be tied to a woman's crib: Drive on the cart, bold fellow."

He yielded, at last, to the instinct of self-preservation, and married the daughter of his conquercr; and it is said that she proved to be an excellent and affectionate wife, though the unusual size of the mouth, for which she was distinguished, was supposed to be discernable in her descendents through several generations.

MR. HOME AND THE EMPEROR.

The following evidence given by Mr. Home before the Dialectical Society is of interest:—
"He had seen a pencil lifted by a spirit haud write on paper in the presence of the Emperor Napoleon. This took place in a large room, the Salon Louis Quinz?. The Empress was also present. The hand, after writing, went to the Emperor, who kissed it; it then went to the Empress; she withdrew from the touch, and the hand followed her. The Emperor said, 'Do not be frightened, kiss it!' She then kissed it, and it shortly afterwards disappeared. The writing was an autograph of the Emperor Napoleon I. The Emperor of Russia had also seen and handled spirit hands, which afterwards seemed to melt away into thin air." The Emperor Napoleon has been at a great many of Mr. Home's seances, and Mr. Home was asked by members of the Dialectical Society to state other things which had been observed on those occasions.—Mr. Home said that he did not feel at liberty to state any more than the Emperor was in the habit of telling himself.

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DISCUSSION, AT FOND DU LAC, WIS.

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

LAST DAY'S DISCUSSION.

GEO. C. HADDOCK. Mr. Chairman, ladies

In the beginning, Mr. Wilson presented eight or nine propositions to show that modern Spiritualism was superior to christianity. In these he denied a Personal God-claimed that Spiritualism healed the sick-reformed the drunkards and the sinner; demonstrates the immortality of the soul by photography, painting and other wonderful manifestations, and all these he has endeavored to prove, but unsuccess'ully. All these I have shown were not true, and that the wonderful manifestations were fully accounted for by trickery, mesmerism, psychology, sem-nambulism, bi logy and diseased nerves—that hot baths could successfully cure in such cases, and although Mr. Wilson has been in hot water for eight nights, it would be well for him to try them, to cure him of seeing spirits. He has endeavored to show you what Spiritualists believe, but no m n or set of men, has authorized E. V. Wilson to tell what Spiritualis's believe. To learn what they believe, you read their l'terature, which I have done very extensively, and have shown you my authority for my knowledge of their teachings and beliefs, and different opicions. Mr. Wilson has only told you what he believes. I have showed you what all the prominent Spiritualists believe and pre-ch. I devoted the first four evenings to showing you that modern Spiritualism was mesmerism. and could be fully explained by science; and I read what the opinion of all the prominent teachers of Spiritualism was, and that A. J. Davis, the great seer of Spiritualism, said that seven tenths of the manifestations were of no other spirits than those in the circles, the embodied minds either present or absent; that the Committee at the Cleveland Convention, deeided that the majority of the manifestations were caused by diseased minds and disordered nerves. Judge Edmonds said he never heard a cound that he could not imitate, and that he received a communication from one that he afterwards learned, was not dead. Mr. Wilson has failed to explain this point. I have given you the testimony of well known and prominent Spiritualists, that there is no reliance to be placed on any communications received, and that there is such a difference and conflict of opinious among the spirits themselves, that nothing but doubt and conflict is derived from their teachings. Is this worthy of your support and confidence? There is not ten in one hundred communications that are what they pur port to be, and nothing reliable in any of them, according to the testimony of all Spiritualist

P. B. Randolph said that when he was a Spiritualist, he was mistaken, but was at last converted, and made to see his error. That was when he was not under the influence of hasheesh. When he again became a hasheesh eater, he again became a Spiritualist.

Home's fire-test was done through chem'cals and trickery, and through no other agency, and I have plainly shown you that the Daven ports were exposed in their sleight of hand tricke, and this has not been successfully rejut-

ed by Mr. Wilson.
I have shown that spirits cannot approach our earth—cannot live in our atmosphere. therefore, cannot communicate while at a great distance from the earth. If they approach the earth, they must carry the Swedenborg air bags, which our reason tells us is not so. And science tells us that the law of vision is the same for all, therefore, what one can see, all can see, and when Mr. Wilson in an audience of 300 tells us that he sees what no one else sees, we may believe the 300 before the testimony of the one only; and nothing can be photographed that does not reflect the light, and Mumler was proven to be a humbug by the convention of photographers at Philadelphia, and when exposed closed his career as spirit photographer, by the expression, "I don't care a

So much for the success of spirit photography In this hall, Mr. W. says he was converted to Spiritualism by a death-bed scene, but when reminded of the speech he made in New York. wherein he said that being knocked down was another knock-down argument, and, therefore. I have no reason to believe that he was knocked down; and when Mr. Wilson tells us he sees a spirit in this hall, that no one else can see, we can conc'ude that Mr. Wilson is ballucinated or an impostor.

I have here brought forward overwhelming testimony, to show that hallucinations have ex isted in all ages, as great, and greater, than that of Spiritualism.

In their dark circles there is trickery and deception practiced. To show you this, I have brought forward the testimony of Spiritualist teachers and preschers innumerable, and t seyident that they "love darkn as better than light, because their deeds are evil." There is a looseness in the marriage relation

among Spiritualists, that is demoralizing to society, and to show you their teachings in this relation, I have read you the doctines of A. J. Davis, H. C. Wright, John M. Spear and others. and by their teactings it is plain to be seen that they consider it right to live together as long as they love each other, then separate and take another on the same conditions.

As for the rapid growth of modern Spiritualism, it is well known that sin and wrong grows faster and makes more rapid progress than good, and it has come in an age of telegraphe, steampropelling power and rapid progress of ideas. therefore spreads more rapidly than any other theory. The next theory or delusion that comes up will make still more rapid growth.

I have shown that Spiritualism robs God of all power, all authority, and to prove that, I have brought forward the RELIGIO-PHILOS PH-ICAL JOURNAL, the BANNER OF LIGHT, the Unireres and Spiritual Telegraph. These are the mouth-pieces of Spiritualism. The RELIGIO-PHILOLOPHICAL JOURNAL says that spirits control the elements, and that man is God,-God is the whole, of which man is a part,—and more such expressions, and of that paper Mr. Wilson is one of the editors, and takes subscribers for it.

The other papers contain the same expressions, and Mr. Wilson himself has here reviled the God of Moses, robbed him of his personality-made him an impersonal nothing. Can we accept this, and beblieve him to be a God of wisdom-a God of love?

Child and others says that whatever is is right, -evil is right, -all evit leads us to heaven. —the devil leads men through hell to heaven, a had man is as worthy as a good man,-Judas as necessary as Jesus!

Do you accept this? Is this worthy of your support and confidence? Mr. W. has endeavored to show you that there is more corruption in the church than in Spiritualism, but I have suc cossfully demonstrated that what evil is in the church is in spite of the teachings of Christianity, but the evil of Spiritualism is through its

teachings.
L. I have shown that the Bible does not support

modern Spiritualism, and Mr. W. by endeavoring to prove the contrary, impeached his own witness. The seeming manifestation through the Witch of Endor was but the just designs of God for a wise purpose, and through this was Saul's fall, and this woman was not considered a worthy woman, and it the man that she saw was an immmortal, then the garment that he wore was immortal. The manifestations of this day are mostly the reflection of surrounding minds through the medium, - perhaps this was the way of that manifesation.

Communications through the mediums are the reflexion of surrounding minds—this is the testimony of the teachers and lights of Spir-

I have shown that Spiritualism is a failure that has done no good—that it is a system of darkness, trickery and hallucination.

Mr. Wilson has failed to substantiate the eight or nine ipre dixits laid down by him in the beginning of this discussion, while I have fully proved that:

Spirits do not communicate with mortals. That all manifestations are trickery, mesmerism, psychology, biology and hallucination. 3. Modern Spiritualism robs God of all

power and personality.
4. That Modern Spiritualism teaches that man is not responsible to any but himself for his deeds; is not responsible to any higher power; that God did not create the universe, but that spirits did instead ; that Jesus was only. a man and not our savior, except through his teachings; that the B ble is not the word of 5. I have shown that Modern Spiritualism

has accomplished nothing, and evicently has not come to stay. That mun and angels were not the same. That the Bible does not support or prove

Mode n Spiritualism. (The speech of Mr. Wilson will corclude the debate in our next. We regret that it was handed in too late for this issue.-Fr. Jour

E. V. Wilson's Appointments for November, 1870.

Sunday and Monday, November 6.h. 7th, 13 h, 14th, 20th, 21st, 27th and 28th, in Oleveland,

Tuesday, Wednesday, Thursday and Friday, the 8th, 9th, 10 b, and 11th, at Farmington, Trumbull County, O.io. There will be a matinee on Wednesday and Friday afternoons, the 9 h and 11th, at three o'clock. Lectures each evening as

early candle light.

At Ravenna, Ohio, on the evenings of Tuesday, Wednesday, Thursday, and Friday, the 15th, 16th, 17th, and 18th. Ma inces on Wednesday and Fri-

day evenings.
Will be in Youngstown, Obio, on the evenings of the 22ad, 23rd, 24th, and 25th. Marinee Wedgesday and Thursday aftergoon, at three o'clock. At Alliance, Onio, on the evenings of Faesday and Wednesday, November 29 h and 30 h, Taurs day and Friday, December 1s, and 2nd.
Will speak in Cinciunati, Ohio, the Sundays of

December, 1870. In Washington, January, 1871.

Our post office address during November, will be Cleveland, Ohio. Subscriptions received for the RELIGIO-PHILO-SOPHICAL JOURNAL.

20002200000cc

Written for the Religio-Philosophical Journal, Our Position.

Pacts in Relation to Spirit and Matter-A New Field Explored.

LETTER FROM J. TINNEY. BROTHER JONES:-Is there any wrong in insisting that the advocates of the doctrine, that spirit is independent of matter—that matter is liteless and inactive, and can only act as acted upon by spirit,—should give some evidence to sustain their position? Burn to this plane of existence, early in the present century, during the administration of J fferson, and having the deepest veneration for the principles enunciated by him in the declaration of independence, that the just powers of government are derived from the consent of the governed; and believing that the rule is universal in its application; that it applies with equal force to all things, whether visible or invisible, spiritual or material, it is but natural that we should regard with distrust and anxious solicitude, any move that tends to weaken the public faith in the principles therein set forth. If the just powers of government are derived from the consent of the governed in any case, will some one be kind enough to tell where the rule ceases to operate? More evidence and less argument is what the world needs most to day. We night argue til doomsday, with the whole Spirit World to back us. that twice two make five, with the same evidence in our favor, as that there is a cause that is independent of effects, and who would believe us? Not one; while in the other case the world swallows it whole, producing unbalanced conditions and quarrels, and contentions are the natural result. As the decrine of immortality seems to be the base on which Spiritualism is founded, will you permit us to ask the meaning of the term, as used by Spiritualists, and also what evidence there is to sustain it? Does it mean that the part that survives the disolution of the body, is unchangeable? that it ever has, and ever will retain its identity of man, monkey, mouse, or whatever condition it is in, after pass ing the change called death? Does it mean that the male and female have ever sustained the same relative conditions without change of sex? Does it mean that the spirit man of his planet is the ultimate of organ c law, and that there is no higher condition than he represents? Does it mean that the invisible or Spirit World is universal in extent, and that the spirit man of our planet is capable of passing at once to any part he may wish to visit, or has each material world a corresponding Spirit World, which can only be left for higher ones as the occupants advance in knowledge and refinement? Dies it mean that the spirit man of this planet can pass directly to the Spirit World of some more refined planet, without first passing to the material side of that planet, and that when we have our present material form, we never occupy a higher and more refined one? Does it mean that belief in a supreme power is necessary to belief in a continued existence, or that immortality and eternal life are synonymous terms? We ask an answer to these questions, in order to a correct understanding of the term, immortality, and hope some of the expounders of Spiritualism will volunteer to give it. We readily admit that Spiritualism has discovered means of communication with our Spirit World or plane, but has mistaken the relations existing between them. which is not singular after being so long chained to the car of slavery. We claim to have discovered principles in nature that are as sure to revoutionize the orinions of this world, as time is to continue. It will be admitted on all hands,

that whatever is in harmony with organic law,

must be correct, and what is not, can not be,

come from what source it may. We claim that the organic laws of existence are founded on

principles, that the religious world, Spiritualism

included, have entirely ignored, and that till

these laws are recognized and obeyed, discord and contentions will continue to increase as a natural consequence. When we affirm that unbalanced conditions, produced by belief, in a supreme power, are the chief cause of evil, we only assert what the accumulated evidence of centuries and the every day experience of the world proves true. Still the religious world is trundling along in the same old rut—rearing their different edifices on the same foundation, only to see them fall for want of sufficient support,—the different isms making dry faces at each other, and calling all manner of hard names, intent only in making converts to their particular form of building, without regard to the base or the warnings that experience of the past furnishes. Ask them if they could solve a problem in mathematics, by setting apart a su-preme unchangeable number, and if they did not call you a fool, they would store it in their books; and yet they are intent on solving the problem of existence, by setting up a supreme unchangeable power, forgetting that life consists in change, and that the same rule that solves the one, must the other. We care not from what some theories are derived, whether from the material or spirit-side; if their tendency is to produce discord, they are sure to be wrong. No matter how much we disagree on religious subjects, we all agree on mathematical ones. What stronger poof can we have of the wrong of the one and the right of the other? We ask for the evidence that spirit is independent of matter, or matter of spiri,—and silence reigns supreme. We dony that either can exist independent of the other, or that there ever was a material form that was not produced by the union of a mule and female spirit, and that union effected by the united action of the male and female on the next material plane above them; or, in other words, a male and female spirit were united by the action of our parents, and brought from the spirit plane next below them to the material plane they occur ied, and we are the result of that action, and a simple demonstration of organic law, and although emb. died in one form two distinct beings compose it,—the male and female,—and becoming alternately visible on each succeeding material plane.

We claim that every visible material form has its invisible or spirit counterpart,—whether worlds or their ou growths,—and that from one to the other, or from spirit to matter, by the union of spiritual beings, and from matter to spirit by the disintegration of the cuter covering the body-is as natural and real as from night to day, and from day to night; and that instead of being descendants from some old Adam, we are direct ascendants through every form to the one we now occupy; that we are constantly throwing off the old and taking on the new,that which was old to us being new to those on lower planes, who ere following ue, and that nothing which constitutes our being escapes that ordeal.

If imm atality means unchanging conditions, of any part of our being, weask for the evidence of it. We again assert that there never was, and never can be, a material form that was not produced by the union of a male and female spirit, and that union effected by the united action of a male and fimale on the plane above, and to which this union brings them, the posi tive and negative in the mineral, corresponding to the male and female of the vegetable and animal, including man.

Finally, we claim the discovery, as above stated, of a unitary law, that resolves the phenomena of the universe into a single science, and furnisces an exact basis for all thought; that places the problem of exister ce beyond the reach of contending factions, and development by interchange, where no creative flat can disturb

We are well aware of the oblequy that ever attends the introduction of new ideas, when presented by the most distinguished of men; but for an obscure individual, like our humble self, to claim the solution of a problem that has ever bafil d the efforts of the mightiest intellects of the world, seems egotis ical in the extreme, and presumptuous to the last degree. But there it s; the question stands on its own merits,—not on our assumption. The rule is its own yindicutor, and to it we appeal to sustain our position. If our position is correct, the relations between material and spirit worlds have been mistiken, and that such is the case seems to be

abund intly evident. Westfield, N. Y.

ILLINOIS STATE SPIRITUAL CONVEN TION.

On Saturday, Sept, 17th, 1870, agreeably to a call previously made, a Convention was held in Crosby's Music Hult, in the City of Chicago, organizing a State Association of Spiritualists, and for other purposes.

The meeting was well attended from Chicago, and a few places in the interior were represented, but in view of the brief notice given, and the small attendance in consequence, it was thought best to adjourn to a future time to perfect the work of organization.

A Committee was appointed to draft a Constitution, and to report at the time of adjourned meeting, which was appointed to be held at Crosby's Music Hall, in the City of Chicago, on Saturday and Sunday, Nov. 12th and 13th.

Therefore, in view of the action of the meeting, it be comes our duty, as officers of said Convention, to annonnce to the Spiritualists of Illinois the adjourned meeting will be held at the time and place above specified, commencing at ten o'clock of the day first mentioned. We do earnestly invite the Spiritualists of every locality in the State to be as fully represented as possible on that occasion. Several of our best speakers are expected to be present Friends from abroad will be accommodated as for as possible, free of expense. Mrs. J. A. Robinson, Secretary, J. E. Titus, President.

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