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

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Biterary Department.

BY LAURA A. SUNDERLIN.

For the Religio Philosophical Journal. THE WIND.

The wind, the wind, ah! whither art thou, In your wayward flight as you kiss my brow. Have you come to me, from the far off shore, Where the billows bound and the oceans roar,

To whisper a tale of the mariner hold, Whose ship went down with a fate untold? Then away in your flight, o'er the created sea, Wer the storm-torsed waves of the ocean free,

To the towering pine on the mountain crest, Where you rock the englets in their nest,-Then whirling around with wildest freak In the crater's rocky cavern deep;

Then away in your flight, from the cloud-capped snow Of mountain peak to valley below, Where the crested waves roll to the sea And forests rock in their mirth and glee.

Or have you stole on your wings of air, To fan the brow of the monarch fair, Or the ancient sage as he ponders o'er The hidden depths of forgotten lore.

Then fleeing away in your frolicsome glee, Where the rosy bowers and the orange-tree Are blending the richness and fragrance rare, In thy gentle breath, oh, beautiful air!

Or do you come with a love lit song, Which you stole away as you sped slong, From the lover's lips that are gliding free In their fairy skiff, o'er some moon-lit sea?

Or yet you may bring me the whispering tone. Of anguishing hearts that are beating alone In the dreary world with the sigh and the tear, O'er the buried hopes 'neath the shroud and the bier.

Or do you come from the battle plain, Where loves are lost, and the noble slain, With a last fond message, a whispered prayer, Which a patriot breathed on the midnight air.

In the humble cot 'neath rosy bowers, Where innocence blends with birds and flowers; Thou art, oh! in thy freaks the same As where palace dome, rear wealth and fame,

Where the busy strife of the world doth win, In gaudy array of fashion and sin, Thou art blending thy breath at the gilded shrine,

As where virtue is reaping the rubies of mind. For free is thy breath, oh wing of the air! Dwelling alike with joy and despair; Caring not whither or whence you go.

From torridclime, to regions of snow. And thus I am asking, and asking in vain, From whither thou art, but yet 'tis the same: You stop not to answer, for whither you go. Tis only in fancy, that mortals may know.

Grand Mound.

PS YCHOLOGICAL PHENOMENA. A Modern Papa Wiraclo-The Crown of

Thorns-She Manifests the Strange Appearance of our Saviour.

The intelligent psychologist has never far to look for subject matter. If he does not find "sermons in stones," he can always rely on getting excellent discourses in our social customs, our popular superstitions, and our religions. Now here is there more room and greater need for the psychologist than in the religious field. The "miracles" of all faiths form an interesting investigation, and one promising great results. Nor need we fear that "the age of miracles is past," according to our orthodox friends, and that we shall have to rely on volumes written by gobody knows whom. The devout Roman Catholic knows better; his God is "the same yesterday, to day and for ever ;" and if miracles were wrought in Jerusalem in ancient times,

they can be repeated in Rome to day. The study of psychology, in its wider sense, has a peculialy liberalizing tendency. It enables us to look with charity and judge with compassion in subjects rarely spoken of without ran-cor or contempt. Especially is this the case in regard to the miracles or wonders of all religions. These have been greately misapprehended. both by the believers and the sceptics; and though both are doubtless in error, we think it the lesser evil that the phenomena should be believed in, though its character be not understood, than that we should be so blinded by prejudice as to deny the evidence of our senses. Psychology frequently enables us to see where "both were right and both were wrong." By it, we see both sides of the shield, and can satisfy our selves, if not the disputants, that the one is silver and the other copper.

It is scarcely necessary for us to show that there can be no such thing as miracles, in the ordinary acceptation of that term. Few, we should think, even in the Church, believe in violations of the laws of nature." To assert any thing to be at variance with the laws of nature, assumes a knowledge of these laws no sane man would claim. The " miraculous" and " supernatural" are continually receding before the tide of science. "Every general law is only a par-ticular fact of some *more* general law, presently to disclose itself. There is no outside, no finally enclosing wall. The principle which to day seems circumferential, to morrow appears includ-

The Roman Catholic branch of the Church has always been prolific in "miracles." Scarcely a saint but has been the instrumentality for some wondrous work, and great has been the distinct marks of the stigmata. There were also influence exerted over millions of our fellow- marks of the Crown of Thorns round her head,

creatures by these representations. The Church has appealed to these " miracles" as evidence of its divine origin and supremacy, with a success but too apparent. Their Protestant opponents meet these statements with a flat denial, and point in triumph to several petty tricks in which they have been discovered. But the facts are too numerous and well authenticated to be argued or sneered down. No, our Protestant friends must try other tactics. Let them carefully study the phenomena embraced by mesmerism and spiritualism, and they will soon be in a position to understand in some degree the majority of the so-called miracles. We do not assert that they will thus be able to explain all the whys and wherefores of such phenomena, but they will be enabled to accept them as facts without having recourse to " special providences" as a cause. They would find such miracles to be common to all ages and religions, varying in detail with national idiosyncrasies. Many of them, too, are reproducible almost at command, varying only in degree. Surely to the properly constituted mind this would be preferable to denying them altogether, simply, because we cannot satisfactorily explain them. It is always uncomfortable mind trained to call a man a lier. able and irritating to call a man a liar.

The above remarks have been suggested by the appearance in Belgium of another "Estatica." This peculiar phenomenon has been observed several times on the bodies of devout members of the Catholic Church, according to credible authority. It consists of marks on the body in imitation of the wounds received by Christ at the crucifixion, and is looked on by the faithful as a token from God of his special presence among them, and as proof of their being the Church. Science has not yet enabled us to say exactly how such phenomena are produced; and although it is unlikely we shall ever be able to reduce them, as it were, to an equation, enough is known to take them out of the category of the miraculous. The effects of impressions, or the power of the mind over the physical organism, a deep subject, and one of vast, importance It is yet in its infancy. We are principally acquainted with it in its destructive manifestations; but as a writer on the subject says-" Action and reaction are equal; and if you can tell me the exact amount of injury which fright, grief, or any other maleficent impression is capable of producing on the health, then I will tell you the exact amount of benefit which an impression of an opposite character, and rightly directed, is competent to effect in the way of cuce." * A magnificent example of this power was recorded in the February number of this magazine, the case being that of a woman who gave birth to a child having an extraordinary resemblance to a rat; the cause being that from conception, and during the whole time of utero-gestation, she had been frightened by the presence of rats in her house. All who have experimented in

mesmerism know the wonderful effects which can be produced in susceptible subjects, mentally and physically, by the will of the operator. In the case under consideration, and the majority of such, we have all the elements desirable for the production of such phenomena. Again to quote from Mr Jackson, "they were the natural and necessary effects of a fixed, or shall we say often recurrent idea, acting on an organization more than ordinary susceptible to the influences of the nervous system. Now, what was this idea? The agonizing scene of the crucifixion, impressed in all its horrors, first by a physical presentment of the image, carved, colored, and set forth with all that efficiency and force of representation for which the Roman Church has long been celebrated in her more imposing ceremonies; next by the fervent and eloquent address of the priest; and lastly, by the frequent and prolonged meditation of the

The following deeply interesting narrative is from the columns of *The Tablet*, one of the most respectable periodicals of the Roman Catholic Church in England. It is noted for its trustworthiness and nonsensational character, so that the reader need have little hesitation in accept-

ing the facts reported. We give it verbatim:-THE " ESTATICA."

We feel some difficulty in noticing the details of a case so full of delicacy and mystery, and in a journal which may fall into the hands of readers of all classes, including many to whom such a narrative can only be an occasion for profane mockery. But certain considerations, which seem to us decisive, induce us to do so. It is precisely at a moment when the world is more than ever hostile, and its impious maxims propagated with more audacity than ever, that the Vicar of Christ has chosen to summon a General Council, with the object of reproving with greater solemnity its falsehoods and impleties, and of providing a remedy for the evils which afflict society. Why should we wonder if Almighty God, wishing to rebuke the madness of the world, choose the same moment to produce another " Estatica" —one of those mysterious beings in whom, if we may so speak, the Passion of his Divine Son is reproduced? Our account is derived from the ancient Dominican who was appointed by the Bishop of the diocese to investigate the case. and from whom we have received the following report :-He arrived at the village of Bois d Haisne, at the House of Lafans, about one o'clock in the day. Louisa was at the very moment in one of her mysterious trances; but the venerable Provincial was only disposed to doubt, since her appearance was perfectly natural. However, the parish priest, who accompanied him, soon convinced him of the reality by shaking her violently, and then sticking pins into her arms and legs without producing the smallest effect upon her; nor did blood flow from the punctures, though they were deep. Finding that she was entirely insensible they proceeded to examine her hands and feet, in which they found the distinct marks of the stigmata. There were also

but there was no trace of blood in any of the wounds. After about a duarter of an hour's observation, the priest recalled her to consciousness by the simple words: "Well Louisa!" She opened her eyes quite naturally, and then saw the Provincial. The priest explained to her that he had been sent by the Bishop to investigate the matter. In answer to his inquiry as to what she had seen in her ecstasy, she re-plied that she had been assisting in the bearing of the Cross. He was very much struck both with her simplicity and ignorance; she was merely a peasant girl, and nothing more. The priest having left the house, the Provincial resolved to remain and watch the case ; but that he might not appear to be doing so, he took out his Breviary and began to say his office. He remarked only that she turned to the east, and that her expression was one of singular modesty and recollection At a little before two o'clock she gave a deep sigh and litted up her hands. Soon her watcher perceived a stream of blood to issue from the wound in the left hand, which could not have been caused by any instrument or other agency, as she had not moved from her orm-chair and her hands did not touch each other. Tears flowed from her eyes and tell unheeded on her cheek. Her expression changed to one expression great anguish a kind of from to one expressing great anguish, a kind of foam escaped from her lips, and filled her mouth. At a quarter to three she fell, her arms being extended in the shape of a cross and her feet separated, while her head was lying on the ground. Her sister ran to put cloths under her head and feet, the former being lifted with great difficulty. Her face was warm, but her hands and feet were icy cold and as if dead, while the pulse apparently ceased to beat. At three o'clock she moved, crossing her feet a little, and assuming exactly the attitude of Christ on the Cross. Thus she remained till four o'clock when she suddenly rose, knelt with clasped hands, and seemed to pray with the utmost fervor. Her body during this time appeared as if it scarcely touched the After about ten minutes she seated herself again in the arm chair, resuming her attitude of modest recollection, and the Provincial thought she would soon be herself again; but the most curious phenomena were yet to come. After a few seconds, her expressions became painfully distressed; she lifted her arms again in the shape of a cross, sighing heavily, and green ish foam escaping from her mouth; while the mark of the crown of thorns on her head became more and more distinct. Suddenly she burst forth in a loud cry and bowed her head. At that moment her body had all the appearance of death, her face was deadly pale, and even cadaverous; her lips were black and livid; her eyes glassy, open, and apparently with-out life. At a quarter-past five she closed her hands and her whole body assumed the appearance of our Saviour when laid in the sepulchre. A few minutes after the color returned to her cheeks, and her face assumed an expression of intense beatitude. The parish priest came back at this moment, and, taking a lamp of petroleum put it close to her eys without her perceiving it. The provincial pricked her feet, both on the soles and on the upper parts, without her feeling it in the smallest degree. At a a quarter past six she suddenly became "herself" again. The provincial then proceded to question minutly as to what she had seen and felt during the three hours of her ecstacy. Her answers were simple and streightforward as those of a child. She had been allowed to participate as it were in the whole passion of our Lord. Her description of His person, and that of His mother, and her dress, &c., &c., were in exact accordance with the tradition of the Church. When asked any-thing beyond this, she simply replied: "I did not remark," "I don't know." She seemed to think little or nothing of these extraordinary visions, and did not attribute to herself any merit of holiness in consequence. She is a Tertiary of St. Francis, but knows very little of his history. In answer to some further questions which were put to her, she replied that she had never been spoken to by our Lord, and that she had seen the evil one under various forms but when she mentioned him she seemed filled with fear. The following morning she was at the parish church, and received the Holy Communion at the hands of the provincial with the greatest reverence. The priest's housekeep er being absent, she came to the presbytery to prepare breaktant. The provincial was struck with her brisk and healthy appearance, and could scarcly imagine that he heheld in the bright, simple girl before him the "Estatica" who in a few hours probably would again be undergoing this mysterious conformity to the sufferings of our blessed Lord.

A Leaky Scow Pumped by a Ghost Which Drags the Captain from His Runk.

From the Toledo Commercial, Aug. 27. In former times, ghosts were quite numerous, and their teats, if we are to believe tradition. were most remarkable; but in the nineteenth century they have seldom put in an appearance. and it is the opinion of many that ghosts are not favorable to progress, and refuse to appear to enlightened people. There are said to be excep-tions to all general rules, and it may be that ghosts do sometimes appear among enlightened people, or among those who should be enlightened. That this is the case, there is an abundance of human testimony, and the number who stand ready to make affidavit to having seen one ghost or more, are more numerous t'an unbeliev-

ers generally suppose.

A case of recent date has come to our knowledge which is very remarkable. Our readers will remember that on the 1st of July last, Patrick Shaughnessay, captain of the scow Red Rover, was killed at Ten Mile Creek, about ten miles below this city. After that sad event, a man by the name of Connelly was placed in

until a few days past, when he and the entire crew deserted the vessel under very pecular cir-

While on a recent voyage, the Red Rover sprung a leak, which threatened to take her to the bottom of the lake in a very short tine. All hands went to the pumps, and, by working with all the speed at their command, soon made headway on the water and found it was in their power to save the craft. By exerting themselves to the utmost for a time, when their strenght was exhausted they could rest for ten minutes withont endangering the safety of their scow. The system of long work and little rest lasted until the craft reached a point in the lake off Monroe, when the men, having become greatly fatigued and their strength being almost exhausted, went to their bunks to rest. Scarcely had the bodies of the weary mariners touched the couch ere all were rapped in a deep slumber. Ten min-utes passed, and no one was at the pumps. Twenty minutes-thirty minutes-an hourpassed, and still the pumps were idle and the men asleep! Two hours passed with that leaky vessel rocking upon the waves, and the crew slumbering, unconscious of the dangers surrounding them! At the end of the third hour, some three hard entered its fluores in the some unseen hand entangled its fingers in the uncombed hair of the Captain, and he was dragged from his bunk. On looking at his watch and discovering that he had slept three long hours, he wondered that all were not at the bottom of the lake. Hastily he aroused his crew, and then looked to see what progress the water had made. To his utter amazement there water had made. To his utter amazement there was no witer in the boat. On inquiry, he was unable to find any one who had bulled him from his bunk. For sometime the mystery could not be solved; but finally the Captain and crew agreed that the lamented Captain Shaughnessy had worked the pumps while the crew slept, and had pulled Captain Connolly from his bunk when they had slept anough from his bunk when they had slept enough. So thoroughly were the men convinced of the correctness of this conclusion that, on their arrival in this port a few days since, every man deserted the scow and could not be induced to ship upon her again.

Voices from the People.

MINNESOTA.

Paulina Horton writing from Minnesota city,

Minn., says

"I find I can do no longer without the Jour-NAL. It instructs me, it encourages and strengthens me, and brings to view so vividly, the holy and glorious truth of Immortality, and this is what our beautiful religion (the Harmonial Philosophy) has been and is still, doing. It is drawing aside the dark cruel veil of priest-craft that has so long extracted the bitterest anguish from the human family. I can speak from ex-perience, for the terrible ordeal through which I have passed, has brought me to a much higher and better standpoint, even unto Spirit-

GOOD TO BE THERE."

Grove Meeting .- E. V. Wilson -- Seven Bas kets Full.

LETTER FROM L. B. CRANDALLS.

Yesterday, the nineteenth was our Annual Grove Meeting. We assembled at the grove, two miles south of town. About eleven o'clock A. M., the meeting was called to order by Bro. C. Mc Grueafter which we listened to some sweet music by Miss Foster, of Farmington, when Bro. E. V. Wilson favored us with one of his ever-good discourses.— Then the meeting adjourned for two hours to refresh the inner man with the good things that our kind friends had carefully provided for the occasion. After the multitude had eaten until they were fully satisfied, I can sately say as was said of the feast of "the five loaves and two fishes," that of the fragments, we took up seven baskets full.-At two o'clock, the meeting was again called to order by our good Bro. C. McGrue,—when one hour was given for conference. This interchange of thought give us a real feast of fat things. Bro. Wilson then gave us another one of his good discourses, and as near as I could learn from the expressions of the people, it was "good to be there."
Yates City, Ill., August 20th, 1869.

E. V. WILSON.

Spiritualism in Monroe, Wis. - Lectures and Tests.

LETTER FROM C. L. MORGAN. Permit me to say to your readers that the

cause of Spiritualism has lost nothing, but rather gained much, by the four lectures recently delivered in Monroe, Greene county, Wis, by that truly wonderful man, E. V. Wilson. It is said that Spiritualism is of the devil, yet all the Orthodox sermons to which I have ever listened, if condensed into one, would not have portra ed in such vivid colors, the "exceeding sinfulr ss of sin, its dire effects not only upon the individual sinner, but also upon children, and children's children, even unto the third and fourth generations," as did E. V. Wilson, in one lecture subject, "Influences." And then, those wonderful tests; do they not clearly prove that every act leaves its daguerrectype upon the soul? Could any amount of Orthodox sermons so 'llustrate the scripture, "Every secret thing shall be brought to light"? May the jure gospel of Spiritualism speedily prevail over the grim and horrible creeds that have so long crushed the heart of humanity!

APPRECIATIVE AND SUGGESTIVE.

Extract of a letter by N. S. Pope Let me empty in part a sympathizing soul

remember the name of S. S. Jones in connection with its earliest history, and how pained was I when that paper died out for a time, producing a blank which nothing could fill, creating a darkness, made visible by the Banner of Light. I do not know the numerical character of your paper, but it seems to me impossible that any religious Spiritualist can do without it. I can see no light on religion in any other—less

of the philosophy of religion in any other—less of the philosophy of religion.

All religious philosophers welcome its new birth with gladness. It commences a new era of religious liberty and healthy growth. What is it to be a religious philosopher? To be ever ready to give a reason of the hope within you. If so at this point Spiritus here leaves the church If so, at this point Spiritualism leaves the church at right angles, the latter descending down the rocky road into the gulf of oblivion, while the former mounts with the eagle's wings up to

In our day, men and woman can prove Methodism, Campbelism, and Presbyterianism, but when they attempt to prove all things, they become Infidels, especially if among them, is found Spiritualism.

H. M. FAY EXPOSED.

A letter from George L. Shafer.

DEAR JOURNAL: -Will you have the kindness to give me a small space in the JOURNAL for the publication of an expose of H. M. Fay the "musical medium." The exposure was complete and undeniable, and a large portion of the audience saw it. The exposure was made in this way: His attendant raised the curtin of the cabinet accidentally, and Mr. Fay was seen with his hands out of the ropes, making spirit hands at the top of the cabinet. He dropped into his chair very suddenly, and giving his hands a sudden twist in the ropes he was securely ted again. Throw the ropes, he was securely tied again. Throwing his head on his right shoulder to hide his shame, such an abject look is seldom seen as he presented, and on being interrogated by Mr Mcto whom it was standing there making spirit hands, replied it must have been an emanation of his spirit, for it was not him. A voice in the audience replied it had your clothes on, any way. I feel that such villainy should be exposed, such men have no right to impose on the people. Mr. Fay left the city as soon as it was possible to get out.

Yes, we give you place to say just what he has bragged of doing repeatedly. If he was seen to hide his face for shame in your place, there is yet hopes for him, for he was never known to do so before.

OUT OF DARKNESS.

Extract from a Letter by C. A. Skinner

MR. S. S. Jones :- Your valuable paper came into my hands the other day, and I am glad to see that superstition and ignorance are being driven from our land, and the glorious truth of the spiritual philosophy is taking its place. I have been under the dark and stormy rule of bigotry and priesthood for many years as a preacher of the order of the Baptist. I have tried to make the world believe that the "blood of Christ" would atone for all of our sins, if we would repent. It is false, and thanks be to the Eternal Father, my spirit friends have come and talked with me face to face without a dımning veil between. I am now laboring as clairvoyant speaker in the cause of truth and progression.

Valparaiso, Indiana, Aug. 9th, 1969.

A God in the Constitution.

A nationally religious creed is fatal to the successful progress of liberal institutions; and our fathers were wise when they agreed that Congress shall make no law respecting an establishment of religion or prohibiting the exercise thereof." Insert a clause in the National Constitution, especially acknowledging any particular deity, and you abrogate that portion of the VI. Article which says: "No religious test shall ever be required as a qualification for any office of public trust under the United States.

But how shall this constitutional recognition of the supreme authority of Jehovah be decided nationally obligatory? Shall the number of votes that decide the fate of the politician determine the God of our acceptance? If so, then as changes the policy of the Government by the success of different political parties, so would the character and authority of the nation's deity change. "And at no distant day, this land of boasted religious liberty might be given to the control and authority of the Catholic's God, as expressed through the power of the Pope. Do Protestant Christians desire such a change? Such a result would be the very culmination of religious tyranny .- Papers for the People.

The treasury of the Irish . republic, or what remains of it, amounting to about seventy thousand dollars, is now in the hands of a receiver, to be disposed of as the legislature of the State of New York shall determine. This is all that is left of the voluntary contributions, and of the proceeds of the sale of the bonds of the republic, at the time when Fenianism was at fever heat, and Irish men and maids poured out their small savings like water. The whole amount contributed, if it had not been squandered, would have reached many hundreds of thousands of dollars, and would have put many hundreds of families in positions of comfort more desirable than they are ever likely to see charge of the scow and has sailed her ever since, I love the RELIGIO PHILO'L JOURNAL, and I under the flag of their Irish Atlantis.

Bacific Department.

BY.....BENJAMIN TODD

THE PACIFIC COAST. A Trip to Oregon and Washington Territo-

> ry, Number Two. SPIRITUALISM IN ASTORIA.

The Spiritualists in Astoria have had many difficulties to contend with, particularly the strong. and unyielding prejudices of the religious societies In the place. Slander and personal abuse, the usual weapons of the Christian world, have been wielded with an unsparing and untiring hand; and when the religiouists thought that the last of these were siain, they arose again like the ancient aphinx from their ashes, to the astonishment of their enemiss. Though few in numbers, yet they are earn-

est, untiring and energetic workers. Within the last year, they have erected a fine Hall with capacity sufficient to accommodate almost the entire population of the place. Here they hold their social gatherings, and the floor being built on rubber springs, it makes an excellent hall

We delivered a course of five lectures there dur-Ing our stay in the place to good audiences, and found a congenial home at the house of I Ross. who, together with his estimable wife, is among the most energetic workers in the good cause. Col. Taylor, the President of the Oregon State Spiritual Accolation, also one of Nature's noblemen, resides

UP THE COLUMBIA RIVER.

On Saturday morning, we bade adieu to Astoria. and took passage on the steamer Rescue, bound for Portland. The air was dense with smoke on account of large tracts of timber being on fire in Washington Territory. This we regretted much as it deprived us of the beautiful scenery that lines the banks of that indeed beautiful river. It made the frip uncommonly tedious, to say nothing of the suffering we endured with our eyes from the smoke. Two years ago when we passed up and down the river, the air was clear as crystal, and the intensely green fir woods with the soft blue sky for a background, with high rocky bluffs along the river banks and anon beautifully cultivated fields and nest white frame cottages, formed a panoramic scene as we passed along, that was delightful to behold. Again, the snow clad mountains that reared their perpetually white crowns far above in the cerulean blue, added greatly to the beauty of

While passing up the Columbia from Astoria to Portland, we got a view in clear weather of all the mountains on whose tops rest perpetual snow, that are on the Pacific coast. Their names are Mount Bood (twenty-one thousand feet high), Mount Jefferson, The Sisters, Mount St. Hellen and Mount Rainler. We passed within thirty miles of Mount St. Hellen. To one unaccustomed to behold such things, it does not appear more than from five to ten miles. We think Mount St. Hellen, the most grand majestic sight we ever beheld. It is perfectly conical in its shape, and retains its fleecy whitemess until near mid-summer; after that it assumes a more dingy, grey appearanc

We reached Portland at 7 o'clock in the evening. This is a very fine city of seven or eight thousand inhabitants, situated on the Willamett | now we see many things growing in our midst River, twelve miles from its mouth, and one hundred and ten from Astoria Bere we found old friends, whose smiling countenances and cordial hand shaking, told us plainly that they were glad to see us once more.

When we visited this city two years ago, there were but two or three out-spoken Spiritualists in the place, and if there were any others that belleved it in their hearts, they dared not give utterance to their sentiments ou account of the vast amount of odium that was attached to it.

The Rev. Earl had just closed one of his protracted religious efforts, and left Jesus in charge of the lambs of the flock, and taking God and the Holy Ghost with him, had gone up to Salem to make what converts he could at a twenty dollar gold piece a head. We wonder if he divided the twenty dollar pieces with God and the Holy Ghost : it seems to us that they ought to have had an equal share in the funds, if they did an equal share of the work. But such were the circumstan. ces under which we commenced our labors in Portland. We are frank to confess that it was with some misgivings that we enlisted in the work: nevertheless, the people came out to hear in crowds, and the excitement far exceeded that of the Rev. Earl's. Whether Jesus, in whose charge Earl had left the flock, had gone on a bender or had got tired out with the long protracted effort and gone to sleep, we know not, nor do we care: but this one thing we do know, we stole a good many of the lambs before they got them into the fold. Poor Earl, when he returned from Salem and learned what had been done in his absence, he literally cried like a baby. He undertook to preach a farewell discourse that had been arranged for him, but he made a poor stagger of it for some ten minutes, then gave it up and said he felt so bad he could not preach, and they turned it into a prayer meeting, and fell to praying for us, that God would send us out of the State, or kill usanything to get us out of the way. We rather think that their God took the whole thing as a joke for we never felt any inconvenience from it. The seed sown by us during our stay of five months in the State, backed up by the phenomena through Mrs. Faye who came up as a reinforcemeent, has brought forth an hundred fold.

Probably there are not less than six or eight thousand Spiritualists in Oregon to-day, and so strong are they, the State Association of Spirituallists have engaged us at a stated salary, to travel under their auspices throughout the State for a

There are some as fine mediums that have been developed in Portland, as we have ever seen. Among them are Mrs. I. W. Peters, an excellent writing medium, through whom a multitude of grand tests have been given: Mrs. Robert Ladd. a first-class seeing, describing and personating medium. Then there are others, whose names on account of surrounding circumstances, we must at present withhold, where excellent physical manifestations can be obtained.

By their invitation, we visited their circle on two different occasions, and witnessed the phenomens. Various articles from different parts of the house, were brought by the spirits and placed on the table. Spirit hands came and caressed us, patted us on the head quite forcibly, lifted the table entirely from the floor without human contact, and showed brilliant scarlet lights, and would also rap so furi. ously on the table as to well night cause the same

obedience to the law governing them-namely: Select only those who will attend the circle regularly (excluding all others), and continue the same until they are well developed.

Spiritualism has now so strong a hold in Portland, that no power can eradicate it or stay its onward march. The Methodists, that are by far the most numerous in the State, are already beginning to wall and howl fearfully as they read in the growing signs of the times their future destiny.

One of those howls reached our ears the other day in the form of a threat from one of their prominent characters, that we were to be favored with a new suit free of expense, composed of tar and feathers. But after having been in the Reform field as long as we have, we made up our mind that we were not of that kind that would scare worth a

In our next, we will take our readers to Milwaukee and Oregon city.

The Bostrum.

Lecture Delivered by Wm. T. Jackson, a Deaf Mute, at Crosby's Music Hall, August 22nd, 1869.

For the first time in my life, I appear before you as a deat and dumb lecturer. How glad I am when I see so large an assembly of intelligent people in this Hall! Here are deaf mutes who want to hear something about Spiritualism. I hope that you who can hear and speak, will be patient till my lecture is through, when it will be read to you by a gentleman present.

About twenty-five years ago, there was a chaos of darkness and ignorance, when there appeared a brilliant star of Spirltualism,-a youth, Andrew Jackson Davis, who produced a great revelation, called "Nature's Divine Revelation," which has been shaking all churches to a realization of their errors on the Biblical questions, and since that time, Spiritualism has been gaining the ascendency, and is rapidly spreading in every direction through the whole land. A few years after, Miss Fox became a rapping medium; and now there are thousands throughout the country. Our loved friends (departed) do communicate with us from the Spirit World! Who denies such facts? What is Spiritualism? It is an absolute knowledge of things visible and in-

It is a great consolation to know that we never die-only casting off our garments when our mission is fulfilled, and that we are marching gloriously to the blessed Summer Land, bidding our Mother Earth an affectionate adieu, and knowing no terrors in our shining path!

The earth was once a fragment of the sun, and was a liquid mass of fire, repelled into the immense space, and after many ages, the sun attracted it back and fashioned and endowed it with conditions of life, and repelled it away again for many ages, till it became a settled planet in its own orbit round the sun, revolving round the Sensorium, or the central sun of the Univercoelum, as described by the youth Davis, and after many great convulsions, the earth settled, improved, enlarged and fashioned, and -it is a fact that we are related to them. How man sprang into existence on earth, -I say from rocks in the mineral and vegetable kingdom, but I cannot explain fully for want of time. Let me proceed to consider other items of my lecture. Matter is eternal. It has been said that God created heaven and earth, &c., out of nothing. Impossible! I cannot believe my senses when I look around the beautiful things, and reason on the law of matter, which is penetrated by causes and effects from a stand point of perpetual motion,-eternal life.

What is God? Nothing but a principle permeating through things in the universe-not he

What it? We are fragments of it? We are sensibly affected by the motion of it. The it is the Great Cause of all !

There are seven spheres to the Sensorium of the Univercoelum from which all things have come into eternal existence. There was never a beginning of it, and there will be no end of it! Enough for the present.

There are many contradictions in the Bible, and, therefore, we cannot rely on it as authority, though it is a mixture af truth and error. The so-called Christians who profess to believe in the Bible, are superstitious. The idea of worshiping Jesus or Joshua as God, is an absurdity.

Did Jesus say, "Is it written in law that ye are gods?" When he lived among the Jews (if the Bible be true), there were millions of Indians in the New World, America. Was he God according to so called Christians when he could have told the Jews of the existence of such a strange race as Indians? Can you lay your finger on any passage in the Bible that he knew of the existence of any such unknown race as then inhabited America? No! He and the Jews and other people were ignorant of the existence ot the Red Men in America. After many generations, there arose a great man, Columbus, who was inspired to discover the great Western Continent, and he found it after great risks in navigating over the unknown regions of the Atlantic Ocean with his almost mutinized crew.

According to Christians, Jesus will come with hosts of angels to judge the world; he will send them to gather good people to the right hand of Jesus, and the bad people to the left hand of Jesus, and millions of Indians appear on the left hand, who never heard or knew of Jesus. What would be the charge of the Judge to the Indians? What would be the answer of the Indians to him? Would he send them to hill for what they did as much as we do! Would it be an act of justice in him to send them to hell? We are no sinners, and, therefore, we are not depraved by nature. The so-called Christians are stultified when they still cling to errors of the past. They have surely no ears to hear. Pity them, and by and by their eves will be open-

ed to the light of Spiritualism. What is sin? It is ignorance, or making mistakes in life. There is but one law in nature. and only sub-laws of it. If the law be understood, there would be harmony in our actions. and no mistake or sin in us! There have been These manifestations have been obtained by too many laws enacted by men, clothed with powers of authority, and rendering the laws so confused and unintelligible to the minds of people, who are obliged to employ cunning lawyers to read the law for them at a great expense and risk, for no good whatever. We see the jails and other places of confinement filled with unhappy criminals. They are scattered and lost sheep, and need a good shepherd and a law-giver to lead them into pleasant and peaceful habita-

I do not believe in all sorts of government. from president or king or queen or emperor or czar, down to the lowest. Could we unite together and make a general law, so simple and intelligible that all men could understand it, there would be no need of government? Yes, if w choose, we can govern ourselves. If we are true to ourselves, we can accomplish the law of nature in establishing a universal brotherhood which would enable us to sit under trees and eat fruits of our labor without fear of molestation. In the name of humanity, let all the places of punishment be leveled, which have hardened criminals to desperation, and there would be harmony or peace. If there was no law, there would be no sin. You have seen the result of sin occasioned by unsatisfactory laws enacted by ambitious men, clothed with powers whose aim it is to prey on us for sake of money. Love of money is the root of evils. If we lay aside Biblical prejudices and fork out Almighty Dollar (the root of evils), and exert our will in laying the facts of Spiritualism before the people they to one man would rise and sweep every vestige of errors off the face of the earth. Yes, we can-we shall see! Old things must disappear and new things must appear. We can bend our will in devising a general plan for the establishment of universal brotherhood so firmly, that there would be no crime of povertyour united labor would bring us as much food and clothing as would last two years or more. and we would be all happy. Have we considered the ways of industrious bees? Do we see how bees get honey? Swarms of bees are coworkers, and they industriously bring honey into their great hives from all flowers and other plants during summer, and live in their cells during winter, enjoying the fruit of their labor. Let us be bees in this principle. Such demands and supplies, which are the law of necessity, gratify our desires. We can have a free trade, a free ride, a free travel and a free hunt to our heart's content, so there would be no sin or mistake in us. We assert our right to think and act freely. Let us be independent in our actions and deeds, and above all prejudices; let us be dignified and elevated, yet humble in our intentions and aims to get rid of social evils and to do good to our brothers and sisters.

The abuse of a certain press on liberal-minded Germans and other free-thinkers, is unwarrantable. The free thinkers are not infilels. Why? Because they reject darkness of errors and accent light of truth. "The agitation of thought is the beginning of wisdom." The Christians are the most wicked infidels—like Pharisees earth-for they disobey the law of nature which leaches that all men are born free and equal; but they falsify the light of truth which emenated from Christ. They have no right to be Christ-ians. We are all Christs for we agree in his light! They have for years been hiring corruptible and contemptible men to injure the reputation of Spiritualism; still they have helped the rapid spread of it by opening the wool on the eyes of the people. They are dismayed at their folly. We are willing that they should do more to help us, if they continue in their blindness! We are indebted to Washington and his compeers in convention for framing the Constitution of the United States, for their sagacity in introducing the following clause into the Constitution, declaring that "every citizen has the right to worship God according to the dictates of his own conscience." Were it not for that clause, we should have been the most miserable of all. But, thanks to the Fa ther of his country and his compeers, for what they have done through inspiration. But as we increase in knowledge, our present Constitution should be enlarged and fashioned according to our wants and needs.

If the Jews, during the days of Jesus, had a constitution like ours, they would not have crucified Jesus. Now, if we had no constitution at all, priests and bigoted people would have probably crucified A. J. Davis and other Spiritualists, as Jesus was treated in the same manner

for attempting to enlighten people! As to proposed creed in our Constitution, the priests and their pious(?) followers (old Theology) have been anxious to have an amendment to the Constitution, declaring that Christ is the ruler of all nations, etc. Such attempt us that, thus reviving horrors of barbarism and superstition as experienced in the past, is inappropriate to the march of our progressive minds. Our duty as Americans and free-thinkers, is to repel such dangerous attempts with impunity. But we are too enlightened to be alarmed, yet we must be on our guard, for there is something in the Christian league that will take us unawares. We recognize God in men, and will help each other in the pursuit of knowledge and happiness. The brains of such men, attempting to revive barbarism and superstition. need plowing and harrowing; let lightnings of truth dart into them, and let showers of love and wisdom pour on them, and cause the flow of brilliant and star-like ideas to pass through them like silvery drops of water, and they will be new creatures!

Spiritualism is a great science, and should be deeply studied to advantageous results-then our organs of sight will be improved, enlarged and penetrating, so as to search invisible things with ease. As we increase in knowledge of light we will be able to see spirits face to face. The Riman Popes (Catholics) were once powerful, and had great armies which swed people into blind obedience to the cruel and oppressive rule. Now the present popery is weak, almost tottering to pieces, and will, no doubt, be desolved into oblivion. So Christianity (old The-

ology) is fleeing before the light of Spiritualism which is shining out darkness of errors. Look at the recent revolution in Spain. Truly. as it may appear, religious liberty begins to reign there. Now there are two presses in that agitated country, which speak the principles of Spiritualism! Spiritualism has done much good to our beloved country, and which emancipated the slaves of the South through our lamented Abe Lincoln. We have left the age of darkness, and we are onward to the age of light! We have by inspiration, invented many things which help us well! What cars of progrees roll! Who can stop them? Theology cannot! The light of Truth in Spiritualism is dispelling the mists and darkness of old Theology, which have for so many centuries enveloped our bright and beautiful world! Some doubtful Christians are making a petition to God for a sign to appear on Christmas day next December, indicating by its appearance the truth of the bible. I am in some hopes that the Congress of Intelligences or spirits will answer the petition somehow by a sign so plain and intelligible to all people on earth, which will be only one Law of Lave, Wisdom and Harmony in Spiritualism that will give us peace and happiness. In the language of Gen. Grant, "Let us have peace." I wish I could lecture all day; but it is getting late, and you are tired of sitting so long. I have omitted many important things which cannot be embodied in this lec ture. I can write many volumes. It would give me pleasure to lecture on every Sunday if my services be needed, here as well as elsewhere.

May you grow happy in knowledge of such lights as you need. Here is my hand of love and friendship to you all!

Original Essays.

For the Religio-Philosophical Journal.

SPIRIT PHOTOGRAPHS.

AN INDIAN Spirit Appears Drossed in Full Costume-Further Experiments-Many Spirit Faces on One Plate.

BY CARLETON RICE.

In the Bible, we read of the history of Joseph being sold into Egypt, and of his making himself known to his brethren who sold him, and his telling them that he was their brother they once sold, saying, "Ye meant it for evil, but God meant it for good."

So it was with Mayor Hall, of N. Y. city, and others who acted with him in causing the arrest of Mr. Mumler, and having him tried in a civil court for humbuggery. Some of the clergy and orthodox defenders, having heard Mr. Mumler was taking photographs, and on the same there generally appeared to be spirit pictures, in addition to the one of the sitter, and that a great many people were beginning to believe that those of spirits were genuine, and if so. that fact would have much to do to confirm the theory of Spiritualism, it was thought best to stop the thing where it was, and so they concocted the plan of arresting this artist, Mumler, and by a well contrived plan of action, have him convicted of practicing fraud and deception, and by so doing put a stop to further knowledge of the fact that the spirits of our departed friends do visit with us, and can and do communicate.

The consequence and result of this act of persecution has turned out different from that hoped for on the start, for instead of convicting Mr. Mumler of fraud or humbuggery, he has been tried and proved to be an honest man, and not the least circumstance shows but that his pictures of spirits are truly and nothing else but what they are claimed to be. So people are now beginning to inquire what does this all mean, and is it possible that people when they die are not marched right off to hell where the Devil is keeper; but are at liberty to be with us in spirit? This action toward Mr. Mumler has had the effect, and will continue to start people through the country to inquire into spiritualism and hear opinions,; yes, it has done more to cause an investigation of Spiritualism than any one thing that has yet happened, and that is just what Spiritualists always ask, an investigation and that is what their opponents fear.

And now as to those spirit pictures, are they what they are claimed to be? I will state what I know about them.

At Waterville, Oneida County, New York, is an artist by the name of Noland, who has the power to take spirit pictures precisely as does Mr. Mumler. They are the only ones I ever heard of as having this power, or as the Apostle Paul calls it, "Spiritual gift."

My oldest daughter, from her earliest remembrance, has been a medium, and still is much of the time. She has been controlled by an influence who calls himself Wyoming; says he was an Oneids chief; lived on this continent before the pale faces came. He has controlled this girl most of the time for years, and the communications received from him show him to have been a person of great power and knowledge in his day. In conversation with him at one time, in speaking of the manner of dress he used to wear I said to him:

"I should like to see how he looked when he was on earth," to which he said:

"If you will go with the medium to Waterville, at Mr. Noland's room (setting the day to go), I will go, too, and if the conditions are favorable, I will make an effort to show myself in a picture."

At the time designated, I went with my wife and daughter to this artist's room, and asked him if he took what was called spirit pictures. He replied that he did sometimes. My daughter then took a seat, and the artist proceeded to takelher likeness. During the time I sat near and watched the movements of the artist, and noticed the condition things were in, for I had no faith in the result.

After taking the plate from the camera. he asked me if I would like to see the picture drawn out, and invited me into the room for that purnose. At first, the likeness of the sitter showed | could make to start one here. I have now

itself in the ordinary way. In one corner, there began the appearance of a cloud, mist or a light something, and presently it began to assume the image of a human being, and on bringing the same to the light, there was plainly to be seen an Indian dressed in all the costume they usually wear.

It would be difficult to describe all the articles of dress which are plainly to be seen. One of the most singular features of the dress is, the lower part of the figure represents it to be clothed in fure, and the face of a deer is in the front part of the dress, as though the figure was clothed with a deer skin. This likeness has been shown to many, probably to hundreds, and all admit it to be a most singular picture. I have the same now, and will show it to any one who desires to see it.

Mrs. Smith, of Petersborough, N. Y. (near here), on hearing of this affair, went with her daughter, Mrs. Miller, to this same place, to sit for a picture. On taking the chair, she said to the artist, "Wait until I am ready."

She then drew a chair to her side, and said," I wish the spirit of my deceased son, to sit in this chair beside his mother." She then told the artist to proceed.

On taking the picture, there was to be seen. Mrs. Smith and the chair beside her, and in the chair sat a spirit with his hand in Mrs. Smith's lap, facing her. She recognizes it to be the spirit of her deceased son that died many years since.

This Mr. Noland has taken a vast number of this sort of pictures, and by many has been denounced as a humbug and the like, and many artists have been to see vim. and determine the art he uses, but have, in no one instance, been able to discover how the thing is done. Some bring their own plates, to be sure there is no cheat made byjusing old ones, but it makes no difference as to the spirits.

One singular thing connected with this is, the artist declines to do all the work that is solicited for he soon becomes exhausted in his vital energies, and yet he asks no more for a spirit picture than an ordinary one. And here to-day, is this artist, Mr. John Nolan, ready to allow any one acquainted with the art of Photography, to examine him to their heart's content, and discover any deception he uses.

pictures, by orthodox believers, but he still continges to do so, and the longer he practices, the better his success. On one plate is to be seen but one spirit,

Mr. Noland has been urged not to take those

while on others there are so many as to fill it full. I have counted twenty-three on one plate, some quite plain, and seem to be far in the dis-Mr. Nolan tells me a large share of those who

get spirit pictures, recognize them on the spot, and he has known people, who, when they received their pictures would tell him they did not know who the spirit could be, and after leaving him, would say they recognized the same at the time. So it was in the case of the arrest of Mumler,—"They meaut it for evil, but it has turned out for good."

> For the Religio-Philosophical Journal. CO OPERATIVE MOVEMENT.

Manual Labor School Association-Letter from D. Birdsall and David Scars.

Since the publication in your paper of the 14th inst., of my article on the Manual Labor College Association, I have received many letters, all earnestly desiring to help carry out its objects and purposes, and desiring immediate information, if anything favorable to its success should or could be accomplished. I, in accordance with such wishes, forward you the following copy of a letter from David Sears, Esq., of Maquoketa, Jackson county, Iowa.

I have some years since been through some portions of Jackson county, Iowa, and found it a fine county of land, and should feel much in favor of said location, and have written to him to know at what price he will sell a sufficient number of acres of his land (say some fifty acres or more), including water power, on which to erect all public or association buildings, and for one hundred building lots of half an acre each. so that each shareholder may have such building lot in fee simple to build on, and for garden. I find many would prefer having their own private building and garden rather than live in community form. Such shareholders, then,might do so, while those desiring community life could associate together, and yet harmonize in educational,-commercial and agricultural pursuits; and I would further say to all those desiring to join said association, that all kinds of good thrifty stock, such as brood mares, oxen and good cows, young cattle and sheep ought to be taken in payment of shares; such association should at once start a cheese factory of sufficient capacity to work in the milk of five hundred cows,-it would pay largely from the start.

As soon as I get Mr. Sears' answer, I will forward it to you for publication, together with all further information of Interest I may receive. Please give this article together with the following letter an immediate publication for the benefit of your many readers.

Very respectfully,

D. BIRDSALL. Faribault, Minn., Aug. 22nd, 1869.

> MAQUORETA, JACKSON Co., (Iowa, Aug. 17th, 1869.

Mr. BIRDSALL-DEAR SIR:-I have just read your proposition in the RELIGIO-PHILOSOPHICAL JOURNAL, of starting a Manual Laboring School Association, and your plan so completely agrees with my views on the subject,-I am induced to offer you my improved farm with waterpower and buildings, for the establishment and use of such association here, only reserving to myself or heirs the right when such association shall dissolve, break up, or fail to carry out thereon any of its objects, to venture and take possession of said lands. I have made the advantages of unitary co-operation my study for many years, and to see one in successful operation, would amply repay for all the sacrifices I

about four hundred acres in one body, mostly within the incorporated limits of the city of Maquoketa, about half good river bottom, sixty or seventy acres of timber with a large maple sugar bush, and superior water-power that has been improved. I have a very good brick house, an old barn and several other buildings. The land has nearly all been fenced, but all is getting more or less out of repair. I lately sold thirty-three acres for thirty dollars per acre, and any other thirty acres of it, is worth as much, and some much more. Other lands adjoining may be bought for twenty to thirty dollars, but I think this is amply sufficient land for a large community, where much of its attention can be turned to manufactures, fruit and stock raising and cheese making, as this place is well calcu lated for all these.

We expect a railroad to come through this place from Davenport to Dubuque; but are at present twenty miles from a depot, or the Mississippi river, on which there is a large number of market towns within forty miles, of which we can always have our choice. I have an abundance of limestone and clay for bricks,and good gravel for concrete bricks, and a machine to make them. No coal mines now worked within forty miles, but much is sold at all railroad depots. I have all varieties of soil, so that I know of no kind of fruit except peaches. and, perhaps, quinces, but may find its appropriate spot for superior production. There are now seventy-five to one hundred apple trees, very thrifty,-commenced bearing, with some other valuable fruit.

I feel so much attached to co operative labor and educational association, that I am willing to do anything I consistently can, to promote them; but my health and age (sixty-six years) will not allow me to promise much physical labor or active bodily exertion. Up to fiftyeight years of age, my health was good, and I had been very actively engaged in many different kinds of business with success; since that my health has been poor and I need not work to make money to better my own condition. All I do now is to benefit others, and I see no way to do so much good as in co-operative association, if I can get a sufficient number to join with me who are determined to do right in all things, and will earnestly seek, to learn what is right in all questionable cases. If this offer finds favor with you, appoint a committee, or send some one or more to see the property and situation, and let me know what you will do as soon as possible, for I must make some change very soon as I have already entered into negotiations with persons to come on to the place, and must accept or reject their offers soon. If you can get half of the stock taken, or even less, to begin with, and suitable persons to work and manage the affairs, it would be acceptible to me, and with my lands, would be sufficient to try the experiment.

Yours truly.

DAVID SEARS.

For the Religio Philosophical Journal. ORTHODOX MORALITY. Morality Among the Heathens and Christ-

ians-Death-bed Repentance, etc. If there is any one class of people who have an exalted opinion of their own merit and worth. that class is Orthodox Christians. They are of the par excellence order. They lift up their heads and thank God that they are not as other men. All the honor, all the virtue, all the morality in the world, they seem to imagine they completely monopolize. Every ism opposed to their Biblical isms, must of necessity lead to the most barbarous degradation. Every man who has the least skepticism as to the infallibilitv of their sacred writings, must be entirely deficient in all the pure and elevated characteristics of human nature, and consequently a vile and dangerous member of society. Their venerable guide and preceptor having had an existence since the world's babyhood, his word must not be questioned, his morality must not be doubted. To become his disciple and follow his teachings is to become a paragon of saintliness; to reject his teachings is to become a monster of vice.

Incredulity leads us to examine these conclusions.

Are these people the superior beings they claim to be? Are they more religious or more virtuous than other men? Have they more morality than Heathens? If mildness of disposition, if religious pilgrimage, if earnest prayer have anything to do with purity of character, the Heathens must be by far the most humane and moral.

Is there any more rascality and crime in Pekin or Constantinople than there is in London or New York? Reports recognized as authentic, show there is far less. There is a story extant of a traveler arriving at Constantinople, and being surprised at seeing stores filled with goods unlocked and unwatched, said to his Turkish escort, "Why! how are these goods kept from being stolen." "Ah," was the cool reply, "we never allow a Christian to pass through our city without a guide."

Here is a forcible illustration of the degree of confidence Heathens have in the honesty and morality of Christians. And what confidence have Christians in themselves? Do not their bars and locks, their pledges and oaths, answer

the question. Is there anything in the belief and teachings of Orthodox Christians, that should make them better than the people they hate and despise for infidelity? These Christians claim that man is naturally a depraved being,—that he prefers evil to good-that in life there are two roads,-one leading through flowery fields and sylvan groves, finally ending in everlasting woe; the other a narrow rocky road, leading through thorns and thistles, finally ending in eternal bliss. If the traveler wishes, he can take the pleasing and beautiful road to the very edge of destruction. then owing to the close proximity of the other road at this point, he can by a single step cross over and be at once at the entrance of paradise.

destination reached. In other words, the sinful course is the course of pleasure and happiness, while the righteous course is one of sorrow and suffering. Thus, a man can live a life of sin which they consider happiness, till the eleventh hour, then by repentance, all his sins will be forgiven, and at once he will be entitled to all the joys of the man who always lived an honest and virtuous life. What ideas could be more inconsistent and abominable? What doctrines could contain more encouragement for corrup tion and vice? Who would lead a virtuous and moral life when one of pleasure and sin brings the same reward? With such doctrines is it to be wondered that such universal depravity exists in Christian lands? Where in the teachings of the so-called infidels, can such encouragement for vice and sin be found? They believe in cause and effect,-in the immutability of law.in a reward for virtue, and in a penalty for crime. They have no subterfuge of forgiveness and death-bed to skulk behind and avoid the penalties of their transgressions. If Christian morality is superior to either Heathen or infidel morality, we can see it only in bombastic braggadocio.

> For the Religio-Philosophical Journal. EUREKA, CALIFORNIA.

The Condition of the Spiritualists—State of Society-Want of Mediums,

LETTER FROM W. J. SWEASY.

DEAR BROTHER:-In your issue of July 3rd there is an article from Brother Todd, headed, "Coming to California."

From this statement, I presume he does not know that Humboldt county is in California. It is a frequent mistake of those who live in large cities to overlook the existence of villages and small towns. If he does know that we are in California, he has done us an injustice. The time was when this would have been very excusable when the mines and mining towns constituted all that was known of California; but to-day, California consists of a variety of counties, famous for various productions and industries, and claim to be recognized as a portion of California, and to which the rough mountain roads and fifteen cents per mile does not apply. Such being allowed, I dissent in teto as far as this place is concerned, to his description of the inhospitality of California. It is true we have not the convenience of railroad travel, and that Humboldt county is cut off from the other portions of the State by a range of mountains almost inaccessible to a lady, and only practical for one hundred and fifty miles by mail or horse, and as far from San Francisco as Chicago, -six days by mail. Twice a month we have a Steamer from San Francisco, distance by sea about two hundred and forty miles. Almost daily we have sail vessels arriving and leaving for the same port, and various countries on the Pacific.

Two years ago, a lady medium came here, unexpected and unknown—she was received with open arms; a dozen homes were pleased to receive her; her expenses on Steamer were aid; every one vied to make her visit agreea ble, and when she left after giving us five lectures in various parts of the county, a reasonable compensation was paid her, with which she expressed herself more than satisfied. Again, one of our members expended over a thousand dollars in currency to bring a medium here, and the paraphernalia for alyceum; but the medium died between Panama and San Francisco. And to-day, I can assure any true medium, test or inspirational, or one possessing both gifts would be prefered, a hearty welcome, and all the comforts of home a new country can reasonably be expected to afford, and reasonable compensation for their time; but to make it profitable, he or she must be willing to spend with us from three months to a year. We should prefer a lady—even for the novelty—as the lady before alluded to was the only lady lecturer we have ever had in the county. In one county we have four or five little towns besides this of Eureka, one seaport and county town. At each of these there are a few believers and many inquirers, and a good audience could be got together at

Truly, our lot is cast in a pleasant place, we have a most agreeable climate, seldom freezing enough to skim over water, and yet, in summer not warm enough to necessitate a change of clothing. We have a neat flourishing little town that will compare favorably with any in California, and a total absence of extremes of wealth and poverty; and to show that we are getting to be of some importance, the Holy Mother church is just establishing a Catholic Missionary Seminary, and Brother Sam Strong has just finished the best hall in the county, 40 x 70, especially for Spiritual lectures, a lyceum and social gatherings.

Now, if any of those "coming to California," think they could pleasantly and profitably serve the Lord in this far West for the time specified, let them write to me, and we will give them every information.

Eureka, Humboldt Co., Cal., July 26th, 1869.

For The Religio-Philosophical Journal. WHO MAKES US DIFFER? The Effects of the Mother's action transmitted to the Embryo Child,

BY MRS. M. A. WHITTIER.

At this question is often asked, and our theological teachers say "God," I would, like Elihu show my opinion," conferred by a life-experi-

Some twenty years since, a New England man of more than ordinary ability, settled near me-his wife a woman high in the scale of intellectuality. I was with them much in the vicissitudes of life, up to the period of a birth of their fourth child. Then sickness in my family, and the subsequent spirit birth of a dear one to spirit life, was the cause of my not knowing and seeing their fourth child. The three

older possessed very fine minds. One Sabbath morning, I was sensibly impressed

they attended the Presbyterian Church, Mrs.being a member; but duty urged and I obeyed. I found them at home, but their children not in. When making apology for coming on their day of worship, they said, "We never were so glad to see you. We have gone to church till our children have outgrown the minister, and ask us such questions on religion and the Bible, we can not answer; and thought we would stay at home to-day, and let them go out and gather flo wers."

The father, soon brought photographs of himself and wife and three eldest children. After commenting on their artistic finish, also lifelike expressions, he brought one of this fourth child, saving, "What do you think of this?" I replied, "Very unlike the others."

He said, "but who made them to differ?" when before my mind's eye, as in panoramie view, I saw the child as he was, and the reason why; they urged me to say what I thought. I told them "I did not wish to as it would be only my thoughts."

They both insisted. I answered, " You can not believe one word he says."

The father with tears streaming down his manly cheeks, said, "That is true; neither can we catch him in a lie, for his answers are ready, and he goes from one to the other."

But the question is, "Who made him to differ from the others?"

My answer was, "The causes lie down deep in your domestic life-experiences, and to uncover the same would wound you sensibly, and then it is only what appears to me." When they could refrain from weeping, they said, "We wish you to tell; we will acknowledge all."

Ans: "I see you, Mr.-, sick, and while your wife is bending over you with all her soul love and womanly sympathy, you are fretful,cross, exacting and tyranical, and your wife having been caught the dogma of expediency, that the end justifies the means, telling you hundreds of lies."

With the promptitude of truthful natures they acknowledged all to be so.

The husband then said, "Do you remember the year I lay so long sick with nervous fever in harvest time, when so much depended on the crops being secured—so many careless men in the field, and such inefficient help in the kitchen?"

Well, the wife resorted to all kinds of falsehood to appease his irritability, thinking she was doing God's service to keep him quiet,nevertheless God's law was broken. She had made herself a liar, and the effect was transmitted to the child of which we speak, for in a few weeks he was ushered into existence with the lowest organization of any mortal of whom I have any knowledge, for the mother was so shocked in all her moral nature (though taught to lie for peace sake), that there is not a redeeming quality in her child.

Philadelphia Department.

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LIFE.—NUMBER 4.

One of the most singular and interesting characteristics of life is its anti septic power (from anti, against and septum, a division), a power of preservation. We admire its wonderful building and no less wonderful tearing-down power.

The ingenious bridge builder, who arranges his structure so that a defective plank or bolt may be removed and replaced by a new one, has borrowed his idea from the living organism, which is continually doing this. But we would speak of the powers of life to preserve the elements and compounds of the various tissues of the body, be it vegetable or animal,—under so many conditions which are most favorable for the rapid decomposition of these tissues and compounds, although these are composed of substances calculated to promote just such changes.

The beauty and perfection of the life force is manifested in this power to retain and preserve these tissues, in many instances, year after year.-This quality of the life force is dependent upon many conditions—the air we breath, the food that is taken and every thing which acts upon the life forces. The influences of pure air in prolonging life, and enabling it to resist the changes which chemistry is ever demanding of it, are very apparent. We read that air, which is redolent with the life of flowers and plants, having received as it passes in gentle breezes through the forests and over the fields of "living grain"-not only the lifegiving oxygen, but also something of the superabundant life of the plant itself. Food, both liquid and solid, must be considered. Man has taxed his ingenuity in all ages and countries, to find the clixir of life in the form of some stimulating drink, but has most signally failed everywhere.

God had written NECTAR in the clear crystal founts of pure, sparkling cold water, and from the dawn of the world to this hour, He has been issuing prohibitory proclamations against all manmade nostrums, from the tea and coffee that our good mothers prepare so temptingly for weak mortals, to the vile New England rum, Irish whiskey and old Bourbon, and headaches and neuralgias, and bloated faces and broken-down constitutions, are lines and sentences in these ever-living proclamations of the God of nature and of health, which all may read who will, and they who do not heed must suffer.

We must sooner or later learn that there is but one article of drink, and that is pure cold water,-The relations of food to health and the preservation of life, are no less important.

The gastric juices have the power of arresting decomposition, when applied to various articles. From this fact it has been supposed that meats and other substances, might be more easily digest. ed, and more nutritious, when partially decomposed. We do not see any reason for this, and shall continue to think it a vitiated taste.

There is an important point which may be refered to here, in relation to meat diet for those who think it necessary to continue this, and that is that animals are subject to numerous diseases, and especially domestic animals and those which are reared for this purpose.

On the question of eating meat, we are decidedly Either road can be taken, and the same glorious I to go to their house. I felt some misgivings, as I of the opinion that the time will come when man-

kind will abandon it. The time has come now when a considerable portion of the human family are in a condition in which it would be better to avoid the use of animal food entirely.

As a physician, we often find patients in conditions in which animal food seems absolutely necessary to sustain the life forces, and enable them to

carry the system through some trying ordeal. At present, it does not seem possible to lay down any fixed rules, but we believe the time is coming when the necessary strength on the animal plane, will be received by our association with the more refined and graceful animals. We find the deer, the grey hound, the horse and many other animals and birds, have a very beneficial effect upon the more developed human organisms. Association with these for a small portion of the time is thus beneficial. but if it be continued too long, its effects are apparent in rendering us like the animals. This is true of all, but especially of children.

As man ascends in the scale of refinement, he will not only avoid the use of meats, but also roots and gross vegetables; and then fruits and grains will form the food best adapted to his wants. Living naturally upon pure food, with no other drink than nature's beverage,—pure cold water,—and breathing the purest atmosphere that can be obtained, man will rise to higher conditions. The aristocracy of wealth will pass away, because it is based upon unjust and false foundations. There will always be select associations of those who are congenial on the plane of life. The coarse, rude boor will not intrude upon the society of those who are refined and delicate, but each will gravitate to their appropriate position and find the conditions to which they are adapted. In this higher development of life towards which therace is moving, there will be much more real enjoyment than is at present realized. Men and women will not be seeking weak and flimsy excuses for the violation of physical laws, but will vie with each other, not only in seeking a knowledge of these laws, but by living in the strictest and most practical accord with them.

The movement for woman's rights has spread to Italy. Not long since a young and beautifnl woman appeared before the Roman Senate, and announced herself to be the last descendant of the Emperors of the East, living unknown with her father in a valley in Piedmont; and, producing documents, she demanded an invesligation of her pretensions. The Senate comof ed with her request, and finally recognized her as the Princess Luscaris Paleologus, ordering her name to be thus inscribed in the "Book of Gold" at the Capitol. The Princess subsequently went to Florence, where she has now taken a bolder step and founded a masonic lodge for women.

SPEAKER'S REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

ITo be useful, this should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the imple address having partie. plars to be learned by special correspondence with the fudividuals. l

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The Pen is mightier than the Sword."

PSYCHOLOGICAL PHENOMENA.

The Power of Man over Animals-Pythagoras-The Warning Voice-The Obedient Smake-The Affectionate Swan.

"Man is a microcosm of the Universe; animals are not horizo, if he knows how to direct the sixty-four primal elemonts ombraced within his organic structure, he can easily control any animal, for the highest order only contain about afteen of the elements, therefore can really be only one fourth as powerful as man."

The various features of man's life from the cradle to the grave, are worthy of careful study. The declaration of a promuent philosopher, "That the proper study of mankind is man," was true to the letter. Man to a certain extent is here an enigma; his true nature has never been solved. The mysterious action of the magnetic and electric forces of his system, the circulation of the blood, the assimilation of noursehment to supply the waste that is constantly going on, and the wonderful action of the nerves and nerve centres, to a certain extent are involved in mystery, and just so long as such is the case, the proper study of mankind is man.

Pythagoras, quite an eminent philosopher of ancient times, eccentric in his actions and weird in all his movements, seemed to be endowed by nature with more than ordinary powers. He. was the enigma of the day in which he lived. His people did not understand him. They could not comprehend the nature of the wonderful in fluence that he seemed to possess. His intellect was colosed in proportions; his influence in many respects, most powerful. He knew his power, yet did not comprehend the source whence it spring. He could not explain the nature of his own acts. Though eminent as a philosopher, he did not understand himselt and the strange influence that surrounded him. Like all men with his peculiar temperament, he was often despondent, and his whole interior nature would seem aflame with the spirit of sadness for he knew his power and desired to know its

Walking in the green fields on one occasion, his mind contemplating the grandeur and magnificence of the scenes around him, he suddenly stops and turns his eyes heavenward, as if directed upon some object, desiring to at ract its attention. Steadily he gazes; his eyes seem to flash an electric fire; his whole soul seems to be imbued with a heavenly fervor. But what is he gazing at? See that feathered songster, its plumace glistening in the sunbeams,—warbling its sweet, heavenly music, not far above Pythagoras' head-there it is flying in a circle, joyous and happy, fearing no danger, and gradually approaching him. Nearer it comes, and soon lights upon the shoulder of this eminent philosopher, and there appears to be perfectly at home, knowing that nod anger can possibly arise. He passes along, the crowd of airy songsters constantly increasing, until the very air is alive with them. This was, indeed, a strange spectacle—to see this eminent philosopher exerting his influence over the animal creation. But all at once they seemed frightened—they fly away, apprently alarmed for their safety. The "spell" had been broken, the influence which gave him this power had been withdrawn,—the magnetic connections severed, and the little songsters of the air hastened away in great alarm.

On one occasion, when turning a troublesome ox from a field of grain, it is said he whispered in its ear, admonishing it to never commit a like depredation again-strange to say, the ox, previous to that time unruly, became from that moment perfectly orderly, and gave no trouble thereafter.

Do you suppose that Pythagoras knew any thing in reference to his 'emarkable powers, the source whence it sprung,-and why he was compelled to exert it? We presume not.

In all ages of the world, we find men occasionally arising that possess certain marked traits of character, which render them distinguished. One man, like Napoleon, wields a wonderful influence over the minds of others. He is a central orb; those around him are mere satellites; they obey him-it may be reluctantly -because they are compelled to do it.

This power in its action is governed by well defined laws, for it owes its origin to the action of law. That which owes its origin to the action of law, will invariably be governed by law-it

can not be otherwise. Not only is it true that one man may control many men, and influence their actions, but it is also true that in many instances, he possesses wonderful influence over the brute creation. We know a man in Missouri that possesses a wonderful influence over the lower order of animals. especially the snake. He is particularly attracted to them, and may always be seen with one in his bosom, which obeys him as readily as a child obeys its parents. He will place it on the ground, and singling out some person present. he will direct it to commence battle against him at once, which it will do by starting toward him with mouth open and head erect, and will not withdraw from the encounter until so directed. It seems perfectly familiar with the voice of the

one having it in charge, and never falls at once to obey his commands. The influence of man over animals, in many instances, is truly marvelous; the influence of spirits is equally so. A farmer having a large, fine Newfoundland dog, - was surprised to see him walking leisurely along in an adjoining field. with no one near him, as he was never known to leave the house unless accompanied by some one of the family. While looking at him, he noticed that he seemed to be greatly pleased at something, when all at once there arose up by the side of the noble animal, the spirit of his deceased wife, and walking along a few rods, as suddenly disappeared. She was wonderfully attached to this dog, and so influenced him that he was induced to walk forth with her in the

A clergyman, in the early settlements of New England, happening to be traveling in an unfrequented part of the forest, all at once heard the words, "Stop, turn about." Without tightening the reins of his bridle, his horse suddenly stopped, and turning back, he did not travel but a short distance, before he saw a light not far away, which led him to a house where he secured comfortable quarters for the night. Returning to the place in the morning where he heard the voice, he saw but a few feet in front of him, a precipitous embankment, over which he would have fallen and been killed, had it not been for the warning given. The horse seemed to hear the voice as well as the man, and manifested a feeling of terror.

The Ass that Balaam was riding, saw the angel even before he did, showing if the biblical account be true, that the Ass had a better clairvoyant vision than his master.

It was spirit influence and assistance that

awed the lions in the presence of Daniel. But the most remarkable case on record of spirit influence over animals, happened some time since in the city of New York, a full account of which was first published in the New York Sun, and copied therefrom into the Jour NAL. We allude to it briefly again, as we intend soon to explain the cause of this wonderful manifestation, therefore desire our readers to remember the incident. The lady belonged to the first circles in the city; was attractive in appearance, and possessing a well cultivated mind, it is not strauge that she drew around her a large circle of admirers. Finally she met one, to whom she promised her hand and heart. The day for the marriage ceremony having been appointed, she prepared for the occasion, expecting to make at least, one heart happy. Strange, her affianc d did not come, and to add to the pangs of the occ sion, he was found murdered, showing plainly that he had been foully dealt with. For three years thereafter, she refused to receive company; and when she did charge her mode of life, almost the first place she and one of her admiring friends visited, was Central Park, and while walking around enjoying the delightful scenery, a swan not far distant, with plain demonstrations of delight, separated from its group, and coming up to the lady, manifested the greatest joy, allowing her to caress it and fondle it as she chose. She finally left the place, and while doing so, was watched by the swan until she disappeared from its sight. Not yet satisfied, the lady again returned to the same place, arriving there from another direction. Strange to say, the same swan again detected her presence, and with the same manifestations of delight, again approached her. The lady attributed the cause thereof to some strange influence of her betrothed, as he was murdered near the spot. intimating the idea that transmigration was no humbug, but that he had only changed his identity, and was now a swan!

The power of man over animals will be more fully explained in a future article.

THE NATIONAL TEMPERANCE CONVENTION.

The National Temperance Convention met in this city on the 2nd inst., to inaugurate a movement for the formation of a new party, the object of which is to institute prohibitory measures against the use of intoxicating drinks anywhere in the United States. Truly, this is a gigantic enterprise, and one that should meet the hearty approval of the people,

Gerrit Smith, the philanthropist and reformer, whose whole life has been devoted to the cause of humanity, and whose efforts have generally been accompanied with success, was the leading spirit in this movement, -his gray hairs, dignified, maulý appearance and calm suggestions in regard to the proper course to be pursued, contrasted strangely with the eccentric, angular, oddly dressed "Ned Bantline," whose fame has been heralded forth in the columns of the New York Weeklies, in the form of romance, including murder, ship-wrecks, betrayed confidence and seduction. It was well, perhaps, to have those two extremes of life on the rostrum. in the inauguration of a movement, having for its object, the reformation of this large Republic. Such men as Ned Buntline, George Francis Train and hundreds of other eccentric characters, have their mission to perform as well as those who are looked upon as their superiors in every point that distinguishes the tru'y great and good man.

We look upon the Convention as the harbinger of a great revolution,—not immediately at hand, but requiring at least a half a century to accomplish its mission; and although the principal characters engaged in the discussions, b: came rather boisterous in their remarks toward its close, resembling a parcel of unruly schoolboys whose teacher was sadly deficient in discipline, and who became disorderly because they were prompted to do so by the action of their own interior natures,-we still think great good will result from the deliberations.

While we rejoice in the inauguration of the movement, deeming its final success certain, we deplore the unruly conduct that characterized the actions of some of those participating in the proceedings, as it certainly will tend to detract from the real merit of the measures proposed, I dicated that he expected at no far-distant day to I receipt of fifty cents.

The following represents an occasional tangentlike movement that characterized the debaters: DAVID AND GOLIATH.

Miss Way remarked that David went out and slew Gollath. Had not the Temperance party as many men as accompanied him? [Applause.]
Mr. Hatfield said he had heard of many people who went out wooling, and had return shorn.
Not everybody who went into the street to fight
came back with Goliath's head under his arm.

[Continued and very hearty laughter.]
Dr. Ross claimed the floor; several others claim ed it—everybody addressed the chair. There was confusion and hisses, and Dr. Hatfield declined to go on.

HATFIELD AND THE TRIBUNE. A gentleman asked if Dr. Hatfield was one of the

editors of the TRIBUNE, and if he had penned the article in Thursday's paper. [Laughter and applause. l An answer was demanded by Mr. Stoughton.

Dr. Hatfield. The gentleman must have queer idea: of decency and common politeness to ask any such question. It is an insult; and I might just as well ask him if the place where he lives is a house of lil-fame. [Hisses, applause and general

Mr. Hammond claimed to be as honorable gentleman as Dr. Hatfield. He judged from his reply that he was a Methodist minister. He would drop him. [Confusion, hisses and general tumult; cries of "Give it to him."]

Mr. Hammond proceeded to say that even if there were Democrats who would rejoice in the formation of a party to defeat Republicanism, Republicans had put in lager beer and infidelity in their platform, and why should they go with

any such party?'
Mr. S. B. Ransom was surprised at Dr. Hatfield and any one who opposed the formation of a dis-tinct party. The gentleman was stopped by the arrival of noon, when the convention insisted upon adjourning to prayers.

Mr. Hatfield is certainly a "disorderly" man, and, as it appears, he was the principal turbulent character of the occasion, taking particular pains to measure "intellectual acumen" with the dignified, matronly Miss Way, who, if her voice had been strong enough to fill the hall, would have been one of the leading spirits of the Convention, but on account of that weakness, she was once forced off of the rostrum to give room for those whose voice was more largely developed, but whose ideas were far less pointed and appreciated than those presented by her.

Although the proceedings of this Convention were, at times, disorderly and undignified, we still see incorporated within it real merit, which cannot fail to exercise a healthy influence in the Nation, and which will result in great good. A movement that has for its object, the alleviation of suffering, the promotion of morality and the encouragement of honesty in the political parties of the day, cannot fail in having beneficial effects on the masses of the people.

At the close of the proceedings, the following sentiment was offered by Rev. J. E. Rutledege, o Neponset, Ill.:

The National Prohibition Party. May it live to capture old King Alcohol and bury him in Lake Michigan, with his head downward, so deep that the hand of the resurrection can never bring him up again to curse mankind, and here in Chicago to erect his monument, and on it place this

Beneath this sketch There lies a wretch— Cold water took his breath— And when he died, We'er tickled most to death.

with the above ended a movement, having for its object the inauguration of measures that will tend to elevate humanity in the scale of ex istence, and relieve the country of an untold amount of evil. We wish it success; we believe it will finally triumph; we see within it, the dawn of a brighter day. And when the clouds of intemperance that now so thickly overshadow our beloved contry, shall have passed away, we can truly thank those who assembled in Convention in this city, to sow the seeds of a moral revolution!

"HOW TO COME TO JESUS,"

"But how am I to come to Jesus?" Such were the words rather abruptly addressed to me toward the close of a long conversation with

He had been an officer in the army. His sunken and pallid cheek indicated that he was not long for this world. He was dying of consumption. His life had been a very sinful life; and his shy, almost repulsive, manner made it difficult to approach him After some experiments, however, found myself on an easier footing with him. At last he seemed to welcome my visits, and, although he said but little, to listen earnestly to what I had to say. One day I said, "You have not spoken to me of your past life. In what light does

On that I could recall it! It has been very bad,—all sin, and nothing else. It is a great bur-den to me now. I wish I could forget it and blot "It may be blotted out. There is a way of de-liverance from it ali. The load which has grown

eavier for so many years may be all taken away. Do I not say what is true? I know that Christ died for sinners." "Yes, even for such as you,—for the very chief."
"He is able to save me, or any one. I know that; but yet I am not saved."
"Do you really believe that he is able and wil-

ling to save you? Do you believe that he can take this long life of sin, and sweep it away from his nemory forever?

"I believe all that. There is no sinner whom he "But further: he is ready, ever ready to do this ready even now, while we speak together, to do this great thing for you."

"Still the thought comes back on me, -what about me? How am I to get to be one of those who are saved?" "Something like this is indeed what I mean. Are we to believe if we are without repentance? Let me endeavor to put the matter in a clearer

light. No man can be saved without a change of heart so great that it is called 'Passing from death unto life, You have been a dead man; you must ecome a living man." "Yes; we must all be 'Born again." "Let us go on Repentance is part of that great change. The heart is changed both toward Jesus and toward sin. You can not come to the Savior vithout having new views about sin ; you can not

think rigitly about sin without coming to Jesus. "You mean that repentance and faith must go together; not that repentance comes first, and "Yes, it is just this,—that the great change in the soul is seen from different points of view. They are both parts of that change, and can not be separated. I have sometimes expressed it thus: there is no such thing as unbelieving repentance, and there is no such thing as an unrepenting be

ever. No unbeliever has repentance, no nurepentant man has faith." I see it more clearly. The very fact of a man coming to the Savior intelles repentance; otherwise he would not come at all."
"Yes; to take up sin as a burden, you must have repentance; to take this burden to Jesus you must have faith; and both repentance and faith are only

found in one place,—at the foot of the cross." While pasing near Farwell Hall a few evenings since, a sanctimonious, solemu-visaged, austere looking young man, whose appearance in-

pass over the "River Jordan," and when fairly on the other side, to meet a special delegation of ministering angels, who would, with psalm and praise on their tongues, conduct him to the presence of the Son of God, whom he has so faithfully served, to receive from his hands, that meed of praise, that his prayers and confessions so well entitle him to, -handed us the above, "How to come to Jesus." We have no doubt that this young man, who "dispenses" these tracts on the streets and by-places, has prayed long and earn estly for the conversion of the world through the "blood of the Lamb," and when on his knees, he never fails to confess the extreme wickedness, not only of himself, but of the whole world, at the same time calling on God to save everybody through the atoning grace of the Redcemer.

We have no objections to the prayers of this young man, although we do not think there is any more efficacy in the same, than those uttered by the Bramin before the altar of Bram. Indeed, we think that the prayer of the Bramin is entitled to just as much respect as those uttered by Dr. Hatfield and the Rev. Mr. Moody, and will receive a response from the angel world quite as

According to this tract, there is no such thing as an "unrepenting believer;" no "unrepentant man has faith." "To take this burden to Jesus, you must have faith; and faith and repentance are only found at one place, at the foot of the cross."

If this method of reasoning on the part of our Methodist brethren, does not east into the shade anything of the kind that we ever before saw, we are greatly mistaken. It is plain that this "reformatory" tract was not intended for those whose reasoning powers are well developed, or who can grasp intricate truths intuitively. Many would suppose, on carefully perusing the above, that it would be absolutely essential for a verson to have the identical cross on which the Savior was crucified, in order to find "faith and repentance." An individual actuated with a desire to become a good Methodist, would wonder where he could find the "Cross" therein alluded to, not thinking for a moment that the same is a figurative expression, intended to envelop in darkness, an idea in regard to the truth of which the world has ever doubted.

We find that the Orthodox in the promulga tion of their peculiar ideas, still adhere to the biblical fashion of talking and writing in parables, believing, no doubt, that mysticism will give to their peculiar dogmas an appearance of truthfulness which could not be obtained from any other source.

Instead of going to Jesus to be saved, we would advise every one to "go to himself" and hold communion with his own interior nature, see the wants thereof and endeavor to supply them in such a manner, that good will result therefrom, recognizing the sublime fact, that it is cowardly for any person to desire to "be caved" through the life of another, "Become a Savior auto yourself." and you will have no reason to complain of your treatment in the Spirit World.

" ME BEG."

Mrs. Addie Ballou, in her remarks at the National Temperance Convention held in this city, thus touchingly a'ludes to the "poor little boy:"

I am reminded of the story of the poor little boy, who, with dilapidated garments and hungry visage, pinched with want and suffering, was the subject of sympathy, and in whose behalf some kind persons were making an appeal. He was starying, cold and dirty. Some one says to him: "Why don't you beg?" "Me beg!" says he, and his little blue eyes rolled up, filled with tears. "Me beg! Don't my knees sticking out of my trousers beg? Don't my hnngry, sunken countenance beg? Don't my sunken cheeks, thin with suffering and want, beg?" Are not the wives, widows and orphans of the land, the hungry child, with the torn and solled garments. appealing for the abolition of the accursed dramshop, which is scattering its rain over our country? Are not the wives and mothers of the country appealing to be made free from this, this great and increasing evil?

THE DAVENPORT BROTHERS

Will be here on the 15th of November, and will remain at least two weeks, giving all an opportunity to witness the wonderful manifestations given through their mediumship.

J. Brainard of the U.S. Patent Office, thus speaks of their seances at Washington: "Any candid person who has visited the exhibitions of the Davenport Brothers, at Metzerott Hall, must at least admit that the demonstrations are of a most wonderful character. On Tuesday evening I had a very favorable opportunity to detect any deception on the part of the Davenports and their associates, having been selected as one of the committee of examination. Every opportunity that could have been asked was afforded the committee to detect the least degree of fraud.] know not the opinion of the other members of the committe, both of whom are entire strangers, I, therefore, speak only for myself, and I believe that those present on that occasion will give me credit of slucerity when I state that I know of no developments in science that are capable of explaining these phenomena."

JUSTICE TO THE PUBLISHER.

We desire to say to all of the subscribers for this paper, that your good will is duly appreciated. You have, many of you, done much to increase its circulation. We thank you kindly tor doing so, and hope all will at this time make a renewed effort to obtain new subscribers. Is it asking too much of those whose time is up, and nearly up, to renew for six months or a year without further delay? Be kind enough to do so, friends, and you will aid in inspiring us with renewed energy.

MAIL ROBBERY.

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

A NEW PROPOSITION.

To any one who has never taken the JOURNAL. we will send it for three months on trial, on the

SPECIAL NOTICE.

If any person receiving this number of the JOURNAL, on which the letter "F" does not appear, either upon the tag attached to the margin of the paper, or upon the wrapper, he or she will understand that payment is expected. In case arrearages are now due, it is expected that the same will be paid. We do not publish a paper to give away, unless we so indicate upon each copy of the paper sent. We can not afford to do so. If any person has a different understanding of the matter, they will oblige by advising us of the grounds of such expectations at once. A year's subscription, it is true, is but a small amount, but when such losses are frequently repeated, it necessarily results in bankruptcy of the publisher, the wrong is perpetrated upon. Never get a postmaster to do that which you would be ashained to do yourself. Plain talk is the bis in business matters,

BUTLER, IND.

Geo. W Carpenter, of Butler, DeKalb county, Ind., writes to us that the friends in his neighborhood are in need of spiritual food, and which would be duly appreciated, and the mediums and lecturers find hospitable homes. Mediums and lecturers will please make note of this, and address as above.

DH. J. H. NEWTON. The advertisement of Dr. Newton, published

in this number of the Journal, should be perused by every invalid. There they should go and be healed. DR. T. BOND,

Of Penfield, Pa., writes that a good physical medium would find a home and employment in his neighborhood. Any such are invited to correspond with the doctor.

Ziterary Botices.

THE ATLANTIC MONTHLY.

Devoted to Literature, Science, Art and Politics, for September, is on our table. The Atlantic is always a welcome visitor, for it invariably brings a fresh supply of food for the mind, to satiate its hunger and give it a higher and better view of life. The Atlantic has achieved a world wide reputation already and what is worthy of special attention, is the fact that its articles, from month to month, continue to increase in interest and merit.

Fields, Osgood, Co., publishers, Boston, Mass. Terms \$4,00 per year; single number, 35 cents.

OUR YOUNG FOLKS,

An illustrated Magazine for Boys and Girls. Fields, Osgood & Co., puplishers, Boston, Mass. Terms \$2,00 per year. This Magazine, as its name indicates, is admirably adapted for the young, -all its anticles being selected with the view of imparting solid information, instead of light and trashy reading that can benefit no

Loomis' musical journal,

Devoted to the interests of the Musical Prolession. Masonic Fraternity and Odd Fellowship. This nicely got-up journal will be particularly interesting to those enumerated above, for in its three departments can be found rare gems of thought that tend to elevate the mind. The lovers of music will find within its ample pages, many instructive lessons, while the Mason and Odd Fellow will find such allusions to their respective orders that will be of especial benefit

C. R. Loomis, publisher, New Haven, Ct. THE OVERLAND MONTHLY,

Devoted to the Development of the Country. We like this journal. There is a beauty and freshness connected with its pages, that reminds us of the green slopes and valleys of the " Queen of the Pacific," and we never examine its well filled pages without feeling we are benefitted thereby. The Western News Company, Chicago, keep this valuable journal on their counters

THE PHRENOLOGICAL JOURNAL

For September contains the portraits and bio. grap hies of John Rogers, the designer and modeler of the well known "Rogers' Gropps;" Jos. Wright, ex-governor of Indiana, and late Minister to Prussia; Von Baer, the Russian Naturalist; Vinnie Ream, the Washington Sculptress; besides interesting articles illustrated and other wise on Heads large and small; Personal Beauty; St. Mark's Cathedral at Venice; Apoplexy, or the Philosophy of Sudden Death; the Rhinoceros; Controversy, its Uses and Abuses; Life Saving Apparatus; True Relation of the Sexes; A Visit to a Cloister, or the Ape men by Carl Vogt; Presentments, etc. Price 30 cents, or \$3 a year. S. R. Wells. Published 389 Broadway, New York.

WRITINGS OF OMAHA.

Chicago, S. S. Jones, Publisher, Religio-Philosophical, Publishing Association.

The above named pamphlet, in neat covers—should be in the hands of every reader. Spiritual philosophy is the

The first chapter treats of Division of substances. The Senses—their Number and Limits—Man a Duality—Spirit Intangible—The World Opens as Senses are Multiplied. The second chapter treats of Man Strange to Himself-Bees and Sycless Fish may See in the Dark-Matter, how Determined-Magnetism and Electricity-their Choice of Character-Force-What it i -- The Magnetic Bar.

The third chapter treats of Transverse Currents of Magnetism and Electricity Surrounding the World—their Pressure—Pressure of Atmosphere—Matter—Theories of —

The fourth chapter treats of the Duality of Man-The Spirit Body only Lives-Why It Lives after the Material Body Dies—The Abnormal State—How We Know of Spiritual Things—The Modern Discovery of Communications, Raps, Moves and Tips—The Fox Girls—Media—Spiritual Acmesphere around the Sody-Magnetization-Scakes Charm Birds-Spiritual circles Spirits magnetize Mesmer-Religious Conversions Through Magnetism.

No little work has ever been published which anounds with more intensely interesting and instructive matter. Price 25 cts. Postage 2 cts. Address S. S. Jones, 192 South Clark St., Chicago, Ill.

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Good mediums always in attendance.

Zunsements.

Service of the property of the part of the service of the MO'VICKER'S THEATRE.

The poetical drama, "Enoch Arden," founded on Tennyson's beautiful poem of that name, has made a successful draw upon the public, with Edwin Adams as the star, during the present week.

WOOD'S MUSHUM.

Mr. Frank E. Aiken, the proprietor and popular manager of this attractive resort, again made his appearance upon the boards of this theatre, on Monday evening, August Soth. The play, as we previously announced, is "Progress," a production of Robertson's and given here for the first time on any stage in America. In connection with the afterpiece, "easy shaving," it has delighted the large auditory with which it has been received at each succeeding exhibition.

OPERA HOUSE.

A two week's engagement was commenced on Monday, August 30th, at the Opera House, by the celebrated Ærial Gymnasts, the Gregories, accompanied by a miniature circus of dogs, monkies, ponies, and goats; with the original Punch and Judy, &c. &.

DEARBORN THEATRE.

The regular season at this new and beautiful theatre has been auspiciously opened, and the talented and popular minetrel troupe, under the management of Emerson and Manning, has made a successful reappearance, in a new and sparkling programme. Go and see them.

PUBLIC MEETINGS.

Convention at Racine.

A Convention will be held at the Court House in the city of Racine, Wisconsin, on Saturday and Sanday, October 2nd a d 3rd 1869; for the purpose of organizing a Southern Wisconsin Spiritualist Association.

Good speakers will be present. Provisions will be made for entertaining all who may come. Then, friends, let us have a grand rally to this feast of reason and flow of soul. By order of Com.

Two Day's Meeting.

The Spiritualists of Roscoe and vicinity will hold a two day's meeting at the Free Church, in the village of Roscoe, on the 25th and 26th of September. Good speakers will be present to address the meeting, and a good time is expected Arrangements will be made to entertain those who come from a distance.

Per order of Committee.

Kansas State Convention.

The State Society of Kaneas Spiritualists will hold Their Third Annual Convention in the city of Topeka, at Constitution Hall, No. 133 Kansas Avenue, on the 1st, 2nd and 3rd days of October, 1869, commencing at 2 o'clock P. M. Friday, and perhaps continuing until train time Monday noon. Delegates and other friends will be properly cared

F. L. CRANZ, President S. S. K. S. SAMUEL HALL, Sec'v.

Northern Wis. Association of Spiritualists. The Annual Meeting of this Association will be held at Oakfield, Fon Du Lac county, Wisconsin, Saturday and Sunday, 25th and 26th of September. Good speakers will be in

> R Z. MASON, Pros't. L. D. NICKSON, Vice Pres't

RUTH A. FLORIDA, SEC'Y.

attendance.

Obituary.

From the residence of his grandfather, Henry Tripp, Portage, Wisconsin, Friday, August 13th, 1869, Willie, iufantson of Wm. G. and Julia C. Mann, aged two months.

SPECIAL NOTICES.

Money Made Without any Risk. Send for an Agency of the Positive and Negative Powders. Address Prof. Payton Spence, M. D., Box 5817, N. York City. See advertue-of the Powders in another co.umn

Spence's Powders.

The ingenuity of man has never devised a remedy for the The ingenity of man has never devised a remedy for the Fever and Agme, or Chills and Fever, equal to the Great Spiritual Remedy, Mrs. Spence's Postive and Nega ive Powders. I have known a single Box to cure two or three cases, radically and permanently, in twenty-four hours. See advertisement in another column. Mailed, post paid, on receipt of \$1,00 for one Box, or \$5,00 for six Boxes.

Address. Prof. Payton Spence, M. D., Box 5817, New York City.

For sale also at this office. Address S. S. JONES, 192, B. Clark St , Chicago, Ill. vol. vi, no. 23.—tf.

To the Afflicted.

I take pleasure in adding my testimony to that of so many others concerning the healing powers of Dr. J. M. GRANT, of this City, and recently from Cal. The protracted labor of the last eighteen months, with serious exposures from heat ed halls to the most biting cold of Winter, had induced such prostration of the whole system as to force me from the field of active labor. A severe pain in the region of the heart, was frequently followed by spasms and coldness. which alarmed my friends as the sure indications of an early departure with the pale boatman. But less than a month's treatment has restored my appetite and very nea ly my average degree of best health. The pain has entirely subsided, with all the spasmod c action, and my sleep has become sweet and invigorating.

In a few days, I shall, by the blessing of Heaven and the healing power of this worthy and consistent gentleman, again take the field of my ministry. I most heartly recommend all the suffering to Dr. GRANT, as a healer of no mean pretensions, but as one of rare ability in his line of labor. Sincerely, M J. Wilcoxson.

ADVERTISEMENTS.

TWO GOOD PHYSICAL MEDIUMS, WANTED TO TRAVEL.

The undersigued, a Practical Newspaper man of some I year's experience, who thoroughly understands what is requisite for success, wishes to enter into an arrangement with one or two Good Physical Mediums to travel as Business Agent, would not object to a good healer.
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vol vi no. 25—24.



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Parents second read it and give it to their children or impart to them a knowledge of its contents. Price only 20 cents.
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It is always ready for use; is very compact, being kept in a small ornamental, perfumed box, that can be carried in a lady's pocket if required.

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It being made without buckles, buttons, hooks or syes, and requires no pinning, it cannot become loosened in any way white being worn.

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Price, 30 cents—two cents additional for postage . The following is the beautiful chorus : Write, write, canny Planchette!

Set the truth-echos humming! Write, write, canny Planchette! Answer, angels coming, coming, angels coming. For sale at this office.

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Ao. 26, Vol. 5, tf.

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DR. J. R. NEWTON

WILL HEAL THE SICK

In Leavenworth, Kansas, commencing saturday, Sept. 11th, at 8 o'clock A. M. every morning.

after 12 o'clock, at the Planter's Hotel.

Dr. J. R. NEWTON OF NEWPORT, R. I.

Practical Physician for Chronic Diseases 23 Harrison av., 1 door N. Beach St., BOSTON.

No Medicine Given. No Pain Caused. No Surgical Operation.

Dr. J. R. NEWTON'S practice is based upon the most strict principles of science; it is in harmony with all natural laws. Many eminent physicians of every practice not only acknowledge this power but receive the treatment for themselves and families.

as well as advise it to their patients. Dr. Newton cures when all other efforts and treatments have failed. Often when he has thought a case hopeless, the patient has been restored to permanent health. ALL who receive treatment are

By this treatment, it takes but a few minutes for inveterate cases of almost any curable disease—and so sure is the effect, that but few diseases require a second treatment.

Dr. J.R. Newton is successful in curing Weak Eyes, Partial Blindness, all diseases of the Brain, Weak Partial Blindness, all diseases of the Brain, Weak Spines, Tumors, Falling of the Womb, all kinds of Sexual Weakness, Internal Ulcers, Dropsy, Loss of Voice, Weak Lungs, Catarrh, St. Vitus' Dance, Weakness of the Limbs, Dyspepsia, Rheumatism, Nervous Debility, Diabetes, Bronchitis, Diseased Liver, Kidneys, Heart, Throat, Effects of Poison, Humors of the Blood, Skin Diseases, Bladder and Kidneys, Secrets Careers Enllers, Nausleis Kidneys, Scrofula Cancers, Epilepsy, Neuralgia, Jaundice, &c., &c.
Patients bedridden from Female and Spinal

Weakness will in every case be cured at once. Paralysis is slow and uncertain; sometimes these patients have been fully restored with one opera-tion, they are, however, always benefited. Deaf-ness is the most doubtful of any malady.

Those persons who cannot well afford to pay are

cordially invited to come and be cured-"Without Money and Without Price."

The following late testimonials are given with

the consent of each who wish them known for the benefit of suffering humanity: INDIANAPOLIS, Ind., Nov. 30, 1868. DR. J. R. NEWTON—Dear Sir: Duty impels me to give you a plain statement of my life's sufferings,

and cure by you, which you may publish.

I. Abraham Clarke, of Indianapolis, Ind., 21 years old the 25th inst., having been a paralytic cripple ever since I was three months old, unable even to lift my hands up to my head or walk without great difficulty, and so nervous I could hardly stand or sit still, and at times suffering so great pain that my wailings were intolerable to those around me, on Saturday last, Nov. 28th, went with my mother to see if you could cure me, for I had learned so much of your wonderful power of curing all kinds of diseases without medicine, which all other doc-tors said were incurable, that I had faith you could. To make a short story, I say, you cured me perfectly, with one treatment. I arose upon my feet, walked without limping, with a firm, easy step.

raised my hands above my head; then I took a large, heavy chair in either hand by the leg of each, holding and balancing them above my head as few well men can do. And, to sum it all up, I say that I am made whole and sound as any other living man, as far as I know or others discern, and for the first time in my life am in the full enjoyment of health. And I thank my Heavenly Father that I am a well man. My former life and suffering seem like a dream.

In gratitude I am your friend, ABRAHAM CLARKE. INDIANAPOLIS, Nov. 30, 1868.

Personally appeared before me, Abraham Clarke, who deposes under oath that the foregoing statement is every word true. Subscribed and sworn before me, J. P. Pinkerton, a Notary Public, in and for the county of Marion.

State of Indiana. J. P. PINKERTON, Notary Public.

The foregoing statement or my son, Abraham Clarke, is all true. ISABELLA CLARKE. Clarke, is all true.

Rev. Frederick R. Young, came from England last June, with a malady that baffled the best physicians in the country. He returned cured with one treatment, and a full account of it was published in several English papers.

Ivory H. Thompson, Middleboro', Mass. Paralysis, unable to sit up or move for eight months, was not expected to live be was gured with 20 minutes.

not expected to live, he was cured with 30 minutes' treatment, dressed himself and walked a mile with out a halt or limp; this was last June, he made his

own hay and continues well.

Mrs. Abby Otis, Whitmarsh, South Hanson,
Mass., Hemorrhoids 18 years. Epileptic Fits 10
years, during Spasms it frequently took four to hold
her; she called on Dr. N. lately, and represents herself perfectly cured, over a year having elapsed. She will be pleased to be referred to.

Miss Joan Bonney, East Bridgewater, Mass. Spine and Female Weakness, unable to walk for over three years, brought to Dr. N.'s Office on a bed, was restored to health with one treatment and walked a full mile at once. Louisa Harlow, Bridgewater, Mass. Unable to

walk but little for 20 years, perfectly cured with one treatment, walked a mile or more at once. Female and Spinal Weakness. Japhet B. Packard, West Bridgewater, Mass. Unable to speak for 16 months. Cured instantly to speak as well as any one

to speak as well as any one. Miss Mary M. Tisdale, 51 Oak street, Middleboro', Mass. Pemale Weakness, lame back and general debility, unable to walk but little the last two years, cured. She writes that her friends feel as if

years, cured. She writes that her friends feel as it one had been raised from the dead.

Jeremiah Hill, Smithfield, Me. Very lame four years, cured in 15 minutes, walked off well without limping, and left his crutch and cane.

Mrs. Lucy W. Dewey, Worcester, Mass. Spine and Womb Disease, three years, unable to walk for the last three months, cured with one treatment and walked out.

and walked out. Thomas W. Richmend, Burrillville, R. I. Diseased Kidneys and Bladder, with Hemorrhage, cured. Joanna Cook, Ellsworth, Me. Spine Disease, a

case of great suffering, cured.
Daniel Shepley, Bangor, Me. Very bad case of Heart Disease; cured. John Coyle, Jr., Newark, N. J. Catarrh and

Dyspepsia; cured.
Mrs. Macia Phillips, Waterville, Me. Four years her limbs were so contracted as to be unable to put her feet to the floor when in a sitting posture. Had the advice of the most eminent physicians. Her limbs were straightened to walk, the first treat-ment; on presenting herself perfectly cured to the doctors who had pronounced her incurable, they said: Well, this Dr. Newton has some power that

we cannot account for.

William Grinnell, Exeter, Me. Wry Neck; cured:
Clara A. Hill, Bradford, Me. Three years an invalid with paralyzed limbs, blind; could not bear a ray of light, brought on a bed 20 miles, with a few minutes' treatment was restored to perfect sight and strength of limb, the next day walked a mile. D. D. Aikin, Esq., Bangor, Me. Blind with one eye. Great inflammation; cured. Ellery C. Crosby, Albion, Mc. Cured of Con-

sumption; he was so low when brought as barely able to walk. He will be pleased to be referred to. Mrs. Moses M. Hodsdon, Kenduskeag, Me. Heart Disease and Female Weakness, bed-ridden four years, was cured, dined with the family, then walked out, the next day rode five miles.

Mrs. Charles K. Mathews, Waterville, Me. Female Weakness and Spine, unable to walk for one and one-half years, cured with one treatment.

Mrs. Mercy Harrison, Bradley, Me. Large Ovarian Tumor, confined to bed, and so low it was thought she could not live; she is perfectly cured. Geo. B. Downer, of Brown street, Portland, Me. Scrofula, his arm was literally rotten; perfectly cured, leaving nothing but white scars.

Clara A. Boyce, Indianapolis, Ind. Blindness 12 vears : cured. Isaac Lockwood, Indianapolis, Ind. Neuralgia eight years, so bad as to lose sight of one eye four years, cured and sight restored; age 17 years. John Carr, 81 Massachusetts avenue, indianapo-

lis, Ind. Right eye totally blind, cured, sight perfect in five minutes. Mrs. Clarissa A. Boyce, Indianapolis, Ind. Blindness 12 years; cured with one treatment.

Mrs. Amanda Myers, Indianapolis, Ind. Neural-

gia three years : cured. Mrs. Hattie Brossen, Indianapolis, Ind. Chronic Ulcerated Throat; cured. Hannah O'Conner, Lanesville, Ind. Leg drawn

up by contracted cords; cured in five minutes. Libble C. Stephenson, Pendleton, Ind. Wry Neck and Spine Disease; cured; walked off well.

Mrs. A. Gebhard, 14 Delaware street, Indianapois. Ind. Cured of Inflammatory Rheumatism. Mrs. Annie Scott, Indianapolis, Ind. Lame hip four years; confined to her bed most of the time;

restored to good health.
Joseph Sulgrave, Perry Township, Marion Co.,
Ind. Heart Disease and Dyspeptic 30 years; cured.
Hemlerson Hemming, New Paris, Ind. Paralysis
all over; cured with one treatment so that he had

no use for crutches. Mary B. Lincoln, Norton, Mass. Spinal injury from a fall; unable to walk for 13 months. She was perfectly cured, Dec. 30th last, in 30 minutes, and walked a mile unaided.

Nathan Rowley, Fulton, N. Y. Cured of Dys-pepsia and Liver Complaint. His wife was bedridden for three years, from Spinal and Female Weakness; was perfectly cured with one treatment. Miss Amanda M. Hubbard, Winthrop street, Roxbury, Mass. Spinal and other Weakness; confined to her bed with intense suffering for over three years; was instantly relieved of all pain, and in half an hour cured, dressed herself and walked out

and called on her neighbors. This was in June last; she remains in perfect health. James Albert Town, son of Joseph DeWitt. Oneida Co., N. Y., 15 years old, paralyzed eight years, his left hand hung at his side perfectly powerless, also dragged his left foot, walking with great difficulty; he was restored to perfect health and strength with one treatment. In addition to the above infirmities he had from eight to twelve Epileptic Fits every day; his father came two weeks after and stated that his son was perfectly cured, and could now do a man's work, and had no

Hon. W. D. Stewarts, Mayor of Syracure, N. Y. his son 15 years old, cured of a Tape Worm. James A. Woodin, Camden, Oneide Co., N. Y. Gravel, with Spinal Weakness 10 years, suffered pain all the time, instantly relieved of pain, and permanently cured with one treatment. Albert Stebbins, Homer, N. Y. Very lame four years; could just hobble on crutches.

Harman Cowell, Huron, Wayne Co., N. Y. Partially blind from birth; cured with one treatment to read fine print without glasses.

Almond Lindsay, Vermillion, N. Y. Paralysis of legs; unable to stand for eight years; cured with one treatment of 15 minutes, and walked to 'depot.'

Seek App Delege North Hugen N. Y. There

Sarah Ann Delang, North Huron, N. Y. Tumor near eye; cured with one treatment Mrs. C. A. Smadley, Vermillion, N. Y. General Debility, Womb and Spinal Weakness; unable to walk but little for five years; cured at once and

walked over a mile.

Auvin Wilcox, Corning, Steuben Co., N. Y., P.
O. Box 466. Broken foot 20 months, unable to walk without crutches, in pala all the time; cured in 20 minutes; walked off well and left his crutches. W. H. Duval, Utlea, N. Y. Left fore finger perfectly stiff for 16 years; cured instantly to bend as Mrs. Elizabeth Potter, Yarmouth, Mass. Could not speak above a whisper for six years; cured in-

stantly. Charles Abrams, 16 Bolton place, Charlestown, Mass., child lame two years, unable to stand, cured instantly to walk as well as any one. R. H. Ferris, South Farmington, bad cough for thirty years, perfectly cured. Is now more healthy

Mrs. W. J. Chase, No. 4 Ohlo place, Boston, in-fiammatory rheumatism. Cured with one treat-

James Downing, 29 Wrapping street, Charlestown, totally blind. Perfectly cured with one treatment. Can see to read fine print without glasses.

Miss Martha Bartlett, 127 west Lenox street, consumptive, bad cough for twelve years, and great weakness; given up by other physicians. Perfectly

cured with one treatment. Mr. Isaac Pray, of Salem, was so afflicted with lameness in the hip joint and leg as to disable him from walking up stairs the usual way for seven years; was cured in one treatment.

Mr. Nathaniel Ham, of North Beverly, had a very lame knee, badly swollen; walked with a crutch; was cured in two treatments. Mrs. Naucy J. Fowler, Margin St., Salem, lameness, and was cured immediately, running with the

agility of a child.

Mrs. Judson Chase, Harbor street, Salem, for nine weeks had been suffering from hip complaint and an abscess, during which time she could not walk; was brought in a coach, March 31st, requirements of the same having that the property have not been a coach, and the same in this property have not been a coach, march 31st, requirements in the same in the same in this property have not been same in the same in this property. ing two persons to carry her in their arms; in thirty minutes she walked back to the coach without

assistance, perfectly cured.

Mrs. David Porter, of South Danvers, had suffered from tumor of three years' standing. With two operations was entirely cured.

Mrs. James Estes, of South Danvers, had running scrofula sores on one limb, and was entirely cured in forty-eight hours from the time of treatment. Miss Matthews, 8 Ash street, Salem, had lost the use of her voice for six years; was perfectly restored with two treatments.

Ella Meader, daughter of Henry Meader, of South Danvers, had lost her voice for thirteen months; was perfectly cured with one treatment. Alice M. Ward, daughter of Mr. Nathaniel M. Ward, of Hayerhill, Mass., had stiff fingers on one hand and could not use them for two years; cured with one treatment.

Julius Comstock's child, eleven years old, Mexico. N.Y. could not speak for two years; cured instantly to talk as well as any one. Mrs. Ann Murphy, 28 Steuben street, Utica, N.Y., lame forty months, unable to walk without limp-

ing : cured in five minutes. C. S. Bates, Wampsville, Madison County, N. Y., child ten years old, bad curvature of spine and abscess of hip; called and reported a perfect cure.

Mrs. Norman Shepard, Fulton, N. Y., ulcers on limbs twenty-five years, unable to walk without assistance during that time, unable to sleep an hour at a time for four months previous; perfectly

E. R. Gridley, Auburn, N. Y. Called and reported himself perfectly cured of Paralysis by Dr. Newton. Mrs. Clarissa M. Laird, 79 Pearl St., Syracuse, N.

Y. Cancer cured.

Mary G. Kerns, Harrisburg, West Va., Lame S yrs., cured in 5 minutes, and walked off with her cruch on her shoulder; also cured of loss of voice.

James S. B. Norton, Farmington, Maine. Bad Scrofula humor all over head and body, perfectly cured and his skin made perfectly clear with one treatment; he was so bad that he could not feed himself for five months.

Mrs. Ann Marion, Newburyport, Mass. Cared of Mrs. Dana Morse Marlboro', Mass. Dyspepsia and general debility 4 1.2 years, vomiting perfectly cured with one treatment.

Mrs. J. H. Higgins, East Boston, Rheumatism 16 years, cured with one treatment.

Mrs. W. A. Kilburn, Woburn. Lame 3 years given up by all physicians, cured with one treatment, walked of three miles without crutch.

Edward Marston, Provincetown. Lame back for several years, caused by a fall, perfectly cured with one treatment. John H. Wilson, Mall Hill, Pa., cured instantly

of a stiff hand.

Mrs. G. W. Prescott, City Point Hotel, South
Boston, female weakness and general debility, cured with one treatment.

Abby J. Thornton, Greenville, R. I., female weakness and general debility could walk but little

for six years, cured with one treatment.

Mrs. Carolina Hinckley, Hyannis, Mass., spasms in stomach and limbs for three years, cured.

Mrs. E. Brooks, Merritt, Scituate, Mass., loss of voice for two years, cured with one treatment. Mrs. Abby W. Bruffum, Leominster, Mass., cured of a tumor as large as a person's head.

street, cancer on eye fifteen years, perfectly cured, one treatment. Mrs. Sarah F. Young, Malden, Mass., could not raise her hand to her head for 13 years, cured instantly.

Eugene T. Sherman, 224 Washington street, inflammatory rheumatism, cured instantly.
Mr. Charles Fisk, Lexington, Mass., cured of lameness with one treatment. Miss Grace Lovis, South Boston, Mass., chronic hiccough for nine months, cured in five minutes. Benjamin Green, South Boston, fever sore; cured

with one treatment. Son also cured of chronic pleurisy. O. M. Sables, Chelsea, Mass., blind with one eye; cured instantly.

Mrs. Willard Goodenow, Gloucester, Mass., spine disease, unable to walk for over one year; cured with one treatment. Mrs. Emily Robqins, Harwich Center, Mass., spine disease and weakness, barely able to stand for three years; with a few minutes' treatment walked off

well, and has ever since done her housework. Mr. C. II. Pulsifer, Salem, Mass., cured of an enlarged spleen with one treatment.

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May Questions, to be answered at our Inner Life seances, should be lacoric, well written, and directed to the editor, when inconvenient for the questioner to be present at the

INVOCATION.

Beloved Father, ever present, ever kind, and ever full of mercy and goodness-Thou, who are in the heavens above, on the earth beneath— Thou, who watcheth all things with an eye of wisdom-Thou, who biddest the seasons come and go-changing, yet ever performing a mission-Thou, who hast created man as the highest type-grandest and most noble of Thy works -Thou, who hast marked out the different paths for Thy children-unto Thee we would look with that perfect trust which assureth us that it is Thy will, Thy pleasure, and that Thou

"doeth all things well." May our souls ever be filled with that trust that we shall be enabled to say-even though our paths be filled with thorns, and we become weary and long for rest-from our souls we can exclaim, not our will but Thine be done.

In everything we behold life and power sufficient unto itself-sufficient for its unfoldment upon the material and spiritual planes of life. Yes, our Father, all things are governed by Thee With the care that Thou bestoweth upon that which is beneath us, need we fear that Thou wilt be unmindful of us, Thy children? Need we ask Thy blessing, when we behold the many benefits that Thou art constantly bestowing upon us? Need we fear for the future? Nay; our Father, we will ever trust in Thee.

Realizing that within the breast of every child, Thou hast implanted the trust, the assurance, that we are the children of an infinite Father. let us be true unto ourselves, thereby being true

QUESTIONS AND ANSWERS.

O. I would like to know how you work the organs of that medium so as to talk, i. e., the practical way of getting possession of the medium's organs of speech to give us those words. A. That is a very good idea, for everything

should be made practical. I must say that I use them just as I would my own. If you know how you use your organs of speech, you know how I use mine, and how I work the organs of this medium to speak to

But the question is, how I get possession of those organs not my own?

By my own individual power, and the aid of others I make myself positive to this organism, i. e., externally not interiorly. I close the external senses of this organism. My mind being positive, I enter, as it were, right into her spirit, and that which is her organism becomes my organism. It is mine while I have possession of it, just as much as yours is yours, yet I do not remove her spirit-I do not remove the actuating principle, neither do I harm it in any way whatever—take nothing from it—seem to close the external, and instead of her senses taking cognizance of the external, it is mine. How it is done is the question. It is shaply by the law of positive and negative forces—she becomes negative to us, we positive to her, and thus make use of her organism. That is the best

explanation we can give. Q. We have been told that while the spirit from the Spirit World was controlling the me-dium that the medium's spirit would leave the body. How is that? Is it true or false? Can two spirits he in the same body at the same

time? A. The question is, is it true or false, as you have been told, that the real spirit of the medium left while we control the organism? Now, is it true or false?

We will say that there may be instances where the spirit is impressed so forcibly, and the impression is so vivid upon the persons impressed, that they retein it when they become conscious upon the external plane, and actually feel that they did leave the form.

As far as our experience goes, we may say that we know of no spirit leaving its form to give place to another, and after once vacating it.

taking possession of it again.

Here is myself. I occupy your attention. I
do not remove your spirit. So with this organism, the spirit is its own individual self-is unconscious of external things, and not being conscious of external things, does not retain a correct idea during this time of what transpires. The spirit of the medium does not have to leave the organism of the medium to make room for another spirit. I occupy your thoughts but do

not take them away.

As we have said before, a glass or pint of wine contains more spirit than a pint of water; yet it is no more a pint than a pint of water.

While I make use of this body, I do not take up space. There are mediums who are not unconscious, yet the spirits compel them to do their wishes—they can not help themselves. Now let me ask: Does the spirit of the medium leave the form, or is it consciously impelled to do as it does? The impression was so strong that they believed that what they saw was a reality. [That they really believed that they left their own physical forms?] Yes. [Was it a psychological effect upon the mind?] Certainly-an impression. What impression but psychological effect ?

Q. Is it not possible for the spirit to leave the physical form, and visit its friends in any part of the country during sleep? A. The same law holds good there, my

brother, that obtains in the other case. We know of no case where the spirit leaves the form and then returns.

Q. Do you know that it could not be done? I judge from reason. I never say a thing can not be done. I speak as far as I know only that it is not a fact that the spirit leaves the body, or is forced out of it, while another spirit is controlling. Let us take that for granted (that the spirit in sleep leaves the body and goes away), we then inquire by what law does the body retain the forces that are necessary to

Questioner. We are told that the spirit does not entirely disconnect itself from the body. Spirit. We know that you are told that the magnetic cord, the life-principle, is not severed.

Q. I would ask if there are no cases of persons in the form controlling and communicating through a medium—is it not possible? A. Yes, if they have transpired, it is possible.

If that was the case—if we knew of instances of that kind—it would cover the whole ground. Such things are seeming facts; but yet I know that it is brought about by spirits outside of the material form. I know it from my own

I would not for a moment doubt the sincerity, the truthfulness, of the individuals who beheve to the contrary, whoever they may be. It is real to them. Take nothing for granted that does not accord with your judgment.

Q. How is it that people are seen by two different persons, the body in one place and the spirit in another place, at the same time? I have heard of that but never experienced it. A. We would ask, in the first place, if they were but two in one place that saw the real

Quationer. Yes, it was a teacher who left ber school, and her pupils saw her in the gar-

Spirit. Well, my sister, is it not possible that the same law would operate upon the sense of vision of several that operates on the senses of

Questioner. I think so. Spirit. If there is a power by which spirits can manifest themselves in different ways-by

moving ponderable substances—then taking possession of an organism is accomplished by the same law--by the same power, i. e., a concentration of forces brought to bear upon the organism or substance. We believe that the law that operates on the mind of persons, on

their internal senses, is the same.

Q. I suppose the body of the lady was in the garden, and her thoughts were in the school room; but how she could be tangibly seen I do not understand.

A. It does not follow that the thoughts of the teacher, being in the room, would have the power to make her body visible in the school

We say again, that it is by the same psychological law or power in this instance—the same law by which the teacher was seen—operates upon mediums and makes them feel that they are off at a distance from their bodies when they really are not.

We are glad to get the opinions of individuals and exchange thoughts with them. It is certainly a pleasure to us.
Q. Is the controlling spirit outside of the

physical body? A. I think I have answered that before .-We do not act from the outside, but from the internal. We do not stand here on the outside

and give our thoughts to you. My spirit, all that I am, is right here in this organism. Q. Is that organism as real to you as your own physical organism was before your death? A. It is just as real as my own was. I could occupy it for all time. I cannot say that it

would be as perfect for me to express my thoughts through as my own. As far as my senses are concerned, this really is myself. Q. While thus possessing a material organism, are your feelings of sympathy, etc., of the same character that they were while you were occupying a physical organism before the chains called death? In other words, do you feel, on taking possession of the physical form,

as if you were living upon the material plane again? A. We live upon the material plane whether we have possession of a physical organism or not. While we have possession of the physical organism we feel the same that we did on the material plane. If you should do me an injury now, I would teel it until I would withdraw from this organism, after which I would not feel the effects of it.

Q. Suppose that you should retain possession of this organism for three or four hours, or for such a length of time as you might desire, would you wish for food or drink-would that feeling come over you the same as before you died? A. If there should be a feeling of exhaustion,

I should certainly desire food. I remember the first time I took possession of an organism. I wanted that which was conducive to my happiness before I left the earth

Spirits will take possession of a medium.—sit down to a tab'e and eat heartily of a meal, just the same as you would.

Q. Is it the spirit of the medium, or the one that takes possession of the medium, that eats? A. It is the one that takes possession of the medium, of course. So, if I should so far forget myself as to hold the external senses of the medium until such time as this body required tood, I, being in sympathy with the body as well as the mind, would certainly partake of food.

Q. You have that medium under your control now. Could you hold it a week, or a year, against her will? A. Yes, I believe I could, if I wished to do

Questioner. Can you control her absolutely against her will? Cannot she resist you?

Spirit. No, she cannot resist me, to save her Questioner. Well, that is a mighty power that a spirit possesses—a power to hold a medi-

um for years. Question by a ladg present. Can you control

Mr. N. Can spirits control me? A. Well, sir, I can say that I would not control you. I am very partial to females. [Laughter.] Yes, sister, I think I can control you.

BENJAMIN KINSLY-HIS HISTORY. Frank's Journal, No. 34.

GIVEN THROUGH THE DIAL, FRANK, MEDIUM. I am Benjamin Kinsly. You have kindled a flame in my heart by what you told David Younger. You say that God is love, but Moses says He is of wrath and vengeance, and all the ministers teach that hell is the portion of the wicked, and that it is everlasting. I do not understand why you teach so differently. I wish to learn, for the mere thought of its being possible to escape this hard condition, stirs up frenzy within me.

I lived in Cincinnati; was a book-seller. Few had better opportunities of enjoying life than myself. I lived to the advanced age of fifty three before I thought of marrying. I cared not for woman, and as my ungainly person was not fitted to excite admiration, I shunned everything like lady's society; but I fell in with a girl of more than ordinary beauty,-poor and penniless, who attended my bindery. I determined to make her my wife, but was rejected. My addresses were continued for sometime, but her repugnance seemed to increase, and the matter was nearly given up when I learned that she had agreed to marry me. It seems that her mother had made her promise to do so if I would settle some property upon her. This was done, and we were married; but no peace was mine, for I soon discovered that my wife had not the slightest regard for me; nor could her favor be gained by anything I could do. Her heart had already been given to another, and on learning this I determined to let her go, but go she would not. Her lover came frequently to see her, and to end the matter, I determined to take her

life, and only waited for an opportunity.

Hatred and licentiousness had already taken possession of her; hatred against me and licentiousness with her lover, calling herself my wife, but refusing all intercourse with me. Many times I found her in the arms of my rival, lingering, till a late hour at my house. Girl as she was, kept in ignorance of the world, it is astonishing how she knew so much of mankind: how she came to discriminate between one and another-it seemed to be intuition in her. I make no apology for my conduct, because I gave no cause for her repugnance. I treated her from the first with greatest respect, but never received the slightest return; indeed, in less than a month we were almost strangers to each other and yet, let me say, I had no hard feelings for her until I discovered her unfaithful conduct toward me with her lover. Then the furies reigned within, and I determined she should not live to be the curse of my existence; but how to accomplish this was the difficulty. At length determined to try a slow poison, and in order hide my design the more effectually, procured

Leaving home as if on business, I went to Louisville, and there enquired of an apothecary for a remedy for my mother's lumbago. He gave me a vial of liniment, but charged me not not let any one take it in their food, it might do harm. I asked him how it would operate. He said it might cause a loss of appetite at first, and finally lead to death. This was just what I wanted.

I came home and found her and her lover together. By this time they cared nothing for me or my presence. Hell raged in my bosom and made me ferocious. I dashed in with ax in hand, and began to lay about, but he escaped out of the window. My wife fell insensible upon the floor. Language cannot express the fury that now

took posession of me. Millions would I now give had I not have seen that woman; and gladly would I now separate from her, but what could I do when she refused to go. But one course was left, and that I soon put in practice. A few drops of the medicine was given every day without any peculiar effect being perceived for some time; but gradually it was apparent that her step was not so lithe; the eyes not so bright; her cheeks not so fresh and florid, and a general debility was observed. A physician was called in, and he pronounced her enciente. Not a suspicion fell on me. The drops were continued without intermission,-her disease progressed-another physician was invited to consult—he agreed with the first, and recom-mended change of air. I consented, and took her to Louisville, where I procured more medi-cine for my mother's lumbago. The disease never relaxed until in about six months, the grave received her body. Still not a suspicion

quiet, I remained. A year rolled on and found me as wretched a man as lived on earth. I could see nothing but my wife's image in everything I looked upon. Her voice was ever sounding in my ear; her step followed me everywhere; and to sleep in a room alone, was terrible. You can imagine nothing like this; it is reserved only for the poor wretch himself.

fell on me. Had the slightest rumor been heard.

I should have left Cincinnati, but all appearing

Another year rolled on, finding me still the same. Then a new horror; mysterious sounds accompanied me when alone. At first, it was but a gentle tapping. In vain I endeavored to ascertain the cause. Her influence, I knew, was ever around me, and so I attributed the sounds to her. Soon they increased in volume

and were heard by all, At night, the terror increased; for no sleep could be had where sounds like these could be heard, and my health could not stand such a severe ordeal. Gradually it gave way, and death made me his own.

I may as well say that I had never given the slightest thought to religion—seldom entered a church; and when there, heard nothing that made the least impression. My intercourse with the world led me to consider all men governed by different motives. Some thought that going to church would keep up their financial credit, and promote their means of living. Some looked to being received in society Last of all, were those who were frightened into the church for fear of the devil, by far the most numerous class. I could agree with none of them, and therefore kept aloof. Death, thought I, is an eternal sleep, and when death

came in 1819, it was to me a positive relief. What amazement seized me when on opening my eyes, there stood my wife, clad in dark habiliments, and glaring upon me with more rage than ever. For a while, she paused, paralyzing me with fear, then with a bound she sprang and clutched me by the throat. How she shricked and screamed with rage; how she shook me in her tight embrace; how I shrank from her, imploring pity. As well ask mercy of the wolf throttling the lamb. Her rage seemed to increase as she gazed upon me. I could not escape, and had to submit. Her fury abated at last from sheer exhaustion, and I sank into forgetfulness.

When I awoke, an immense number of creatures came around me, looking much like negroes; only their eyes were inflamed and their countenances distorted. I was compelled to join, and with them I have since remained.

I came to you for advice, for I understood that many have been benefitted by your instructions. I can hardly conceive how a mor-tal can do this. If a bright spirit could come, I would gladly hear what he had to say; but that is not to be thought of. I only hope that some ray of light may come to cheer this desolate heart."

I now read to him the instructions given on a former occasion to David Younger, a Metho-

"You err in supposing that God is a God of wrath. You forget his attributes,—Love, Goodness, Wisdom and Power, and that he is infinite in all, infinite in Love to devise what is best for the happiness of his children, giving to each one according to his capacity; infinite in Goodness, looking to their welfare, and infinite in

Power to carry out all his plans. Now look to the account you read in the Bible of the creation of man, that God made Adam and Eve, put them in the garden, and knew at the same time they would disobey his commands. He forbade them eating of a certain tree. They ate, however, and are sent out into the world bereft of everything. They be-come corrupt, although God intended they should be perfect. "It grieves his heart that he had made man." His wrath is kindled, and he destroys them by a flood except one family, who increase and multiply, but continue just as wicked as those he had destroyed. God's wrath burns as fiercely as before.

He now devises another plan to appease his wrath. Nothing less than to be born of woman, come as a little child in to the world, go through a life of poverty and affliction, and finally die a shametul death on the cross! All this is said of him who put this orb in motion; who spake, and light shone; who sent world after world rolling in space, and filled all creation with his power!

Have you ever thought of the utter absurdity of all this? and how it contradicts every attribute of God? A God infinite in Love, and yet a God of wrath! A God infinite in Power, and yet who makes mistakes! Who would have his children perfect, but could not! Who felt a desire to save them from their sins, but could only do so by suffering for them himself! He felt all you would have him feel to save sinners, but could not unless they believed in all this absurdity!

Now turn your attention to another point. You have been warned against sin because it leads to an awful hell. You are also told that wailing and gnashing of teeth belong to those who incur God's wrath, and that all this suffering is forever and forever: all inflicted by this God of Love!

All this mass of contradiction and absurdity, let me tell you, is the work of priests, by whom the world has been governed since the earliest records of the human family. There have always been those who have served at the altar, but robbed the poor, who filled their purses by practicing upon the ignorance of the people, and who never lost an opportunity to aggrandize the church.

What so likely to awaken fear as the dread of future punishment? and what so likely to give power as to make them believe that a priest can forgive sin? The love of gain and power have ever been the main objects that moved the pricethood, and all this about eternal punishment was invented by them to affect that object. A moment's reflection will show that it conflicts with the noblest attributes of

Deity, and, therefore, cannot be true. You are suffering. What has caused this? Not a revengeful Being, but the operation of laws established at the foundation of the world. When writhing with pain from a severe burn, is it because God is angry with you? or if death ensues from being submerged in the water, is it for the same cause? You know this is not

And besides, do you not see! there is no proportion between crime and such punishment? Even on earth we try to adapt the one to the other. Eternal woe! What mind can grasp the thought? Can any amount of sin through-out the longest life, deserve this? And all this, too, said to be inflicted by a loving father!

You have sinned—you must pay the penalty for that sin, and no one can suffer for you. But when the fire of conscience has done its work and cousumed your sin, all suffering ends. When this will be, depends much upon yourself Go alone—reflect upon the iniquity of your life and strive to repent. When from the depths of your heart, you can cry, "God be merciful to me a sinner," the work of reform has already begun, and a bright angel will come to your aid and say, "Brother, I come to show you a better way." Have no fear after this, for then all the devils in hell cannot retard your pro-

He then replied: "I would thank you if I knew how, but, indeed, language is inadequate to express what I feel. Have you ever been a preacher of the gospel?

'No, sir."

"How then did you gain such thoughts? You have given me some that I did not think it possible for me to entertain. I can not drink it all in at one draught, and must have time to reflect upon what you have said. I can perceive no flaw in a single word, for it all seems to accord with common sense. I feel that it is true, even more than my mind can appreciate. I will do as you direct, and give my whole soul to the subject, and believe me, I can never think of you but with the deepest gratitude. I came here expecting but little-you have conferred upon me an incalculable blessing."

THE" ROUND HOUSE," KANSAS. Wonderful Manifestations-Father King-

He Uses Electricity—His Statements in Regard to His Age-No Humbuggery. LETTER FROM WM. G. ELDER, M. D.

DEAR BROTHER :- I am sick this morning and unable to attend my professional duties, but I can-not resist the idea of having a tew words with you. I returned day before yesterday from a visit to the "Round House," in Linn County, Kansas. The manifestations would astonish even you. They are something great and new! The young poet Wallace, in looking at the career of the First Napoleon, exclaimed. on, exclaimed.

" He whose broad banner to the winds unfurled Rode like a whirlwind round a prostrate world, I think this morning I am incapable of such excitement as the above; but when I viewed that loose disconnected bench with a beautiful but pe-culiar frame upon it, with the bass drum on the north side and the tenor drum on the south side of it, lashed fast to the frame with copper and steel wires crossing, and all firmly bound by them for the purpose of retaining the electricity so that the spirit of Father King could use it to make manifest-ations as I now do with this gold pen to write or talk to you, that is, as an instrument or means of use and power, settling the question forever that itualism is not electricity That spirits can use it as a means of power, and did beat and play on the drums so as to be heard three or four miles. In view of all this and the other various instru

In view of all this and the other various instru-ments, etc., I could but think how much could be made by this if visited by a scientific electrician. Mr. Tippie sat every day for eighteen months, if my memory is correct, before there were any symp-toms of success, and then it came in miraculous power. What patience, patience! I was grieved to learn that the gentleman and lear that same from Chicago bore a four days are

lady that came from Chicago here a few days ago, got no demonstrations, besides losing time and money. This fall and winter they aim to sit again. Now I am certain that there have been manifestations given here that have never been witnessed before on earth—a pity the whole has not been written

out, no volume could be more interesting.

These men gave their whole time for months to this one object, feeding every one who came here to witness the manifestations, and in no case would they receive a cent therefor. Mr. Tipple is now any aged at elevish work inconscious the feeding to the consideration of the constant of the con engaged at elavish work, incapacitating him for the present from giving sittings.

I think the scientific world could learn a big les-

son here, and simplify and improve spirit inter-course by studying this whole arrangement.

BELVIDERE, ILL.

Annual Convention of Spiritualists at Hel-

The sixth Annual Convention of the Boone Co. Spiritualists, was held in Belvidere, Aug. 20th, 21st and 22nd, 1869. The Convention assembled on Friday, the

20th, at 21/2 P. M. The house was called to order by S. Lovett, of Belvidere. On nomination for officers, the following persons were elected: President, G. H. Ellis, of Beloit; Secretary, Miss H. H. Carleton. of Marengo. After which, a conference was had,in which D. Warren of Darien, spoke on "Religion, what is it?" Lawyer Shewey, of Ind., continued at some length upon the same thought. M. T. Peters, of Chicago, followed, giving a careful survey of the numerous forms of religion, asserting that of all forms, Spiritualism is the only one based upon com-mon sense; also, that of all ages, the present one is the most irreligious. Brother Shewey corrected this remark, by giving the true definition of religion, showing that in the present age, there is less blind devotion, but more of true religion. Mr. Peters accepted the criticism, and remarked that with the most intelligent nations, there is to be found the most crime. Mrs. S. Huntington, of Marengo, corrected brother Peters by referring to ancient history, which proved that the cases of crime in the past ages, exceeded those of the present, ten to one. Meeting closed with remarks by the President,

EVENING SESSION

Opened with a song by Miss Mary Cool, of Marengo, followed with remarks by Mr. Shewey, which were noted for their beauty and strength In the meantime, E. V. Wilson having arrived, gave an interesting lecture, at the close of which he read several characters and described spirits, all of which were readily recognized. Meeting closed with a song by E. T. Blackmer, of Chicago.

SATURDAY MORNING SESSION Called to order by the President at 9½ o'clock. Music by E. T. Blackmer. Conference one hour. E. V. Wilson then addressed the meet-

ing in his usual earnest manner, which produced a marked effect. Meeting closed with good music. AFTERNOON BESSION. Song by E. T. Blackmer. Conference one hour, in which M. T. Peters, E. V. Wilson and others participated. The time of the regular ing closed with a song by Miss Mary Cool. EVENING SESSION

Opened with the reading of a few selections from "Spirit Echoes," by E. V. Wilson, and music by E. T. Blackmer, followed by E. V. Wilson with a highly instructive and interesting lecture on the "Law of Spirit Control," at the close of which, the speaker described six spirits, all of which were recognized by their friends. Meeting closed with music by E. T.

BUNDAY MORNING SESSION.

Meeting called to order by the President at 9½ o'clock. Music by the choir. Conference one hour, closing with a song by E. T. Black-mer and followed by E. V. Wilson with one of his clear, logical, convincing discourses on "Is Jesus God? If so, did He accomplish his mission?" Meeting closed with music by the choir-" The Silent River."

AFTERNOON SESSION.

Meeting called to order by the President at 11/2 o'clock. Address by Samuel Smith, of Rockford, a trance speaker. Subject, "What Evidence have we of Immortality?" Song by E. T. Blackmer. The time of regular speaking having arrived, D. Warren spoke nearly two hours. Subject, "Does Human Individualized Existence Autedate the Present Earth Exist-The speaker took the negative of this question and dealt, we thought, some telling blows against the pre-adamite theory. Meeting closed with music by the choir.

EVENING SESSION

Called to order by the President at 71/2 o'clock. Exercises commenced with the reci-tation of a poem py Miss H. H. Carleton. Song by E. T. Blackmer, followed by E. V. Wilson with a lecture on the subject, "Spiritualism—why am I a Spiritualist?" which was acknowledged by all to be one of the best lectures they had ever listened to, at the close of which, the speaker gave several remarkable tests. Mrs. Herring, of Beloit, recited a fine poem, followed by E. T. Blackmer with one of his soulstirring songs. Thus closed one of the best attended and most harmonious meetings ever held in Belvidere, proving that Spiritualism is a reality, a religion as old as Delty, based upon the eternal sciences and destined to be the guiding star of all the nations.

MISS H. H. CARLETON, Secretary.

For the Religio-Philosophical Journal. WHERE IS TRUTH?

Thoughts for the Consideration of the Thoughtful.

BY MRS. H. N. GREENE.

Every human heart, at times seriously and earnestly asks, "Where is truth?" There are voices echoing along the mysterious chambers of the soul that cannot be silenced. Sometimes the heart-seeker grows weary of investigations and like a little child sits down and weeps over its disappointment. Often the brain becomes confused and half distracted by the endless theories and sophistries of the present age.

How many listen to Spiritualistic teachers who seem to be almost divinely inspired, who horrow, as it were, the seraphic eloquence of departed spirits, who have grown old in knowledge, wisdom and power, and then turn sorrow-

fully away and ask, "Where is truth?" I love the doctrine of Spiritualism. It has laid flowers of Arcadian beauty blooming at my feet; it has opened the vaulted sky and bright angelic faces from the immortal country has shone radiantly upon me; it has sustained the bereaved heart when one after another of my household treasures have gone out of sight; it has comforted me in hours of darkness and desolation, when the blue sky, the green earth, the vine-clad hills, seemed draped in sorrow and mourning!

To day, the earth is wondrous fair and beautiful, clothed in summer verdure, and dotted over with flowers of every shade and color. But, oh! I miss so much the forms that once gladdened my earthly vision; and sometimes through blinding tears, my skeptical head and over burdened heart asks, "Is it true,-do these departed come back again?" In such hours of doubt and questionings, how lame and evanescent seem all material things. The tried heart asks then to nestle closely to the Divine heart, and rest upon the promises that never tail. It needs then the soft angel hand to calm its tumultuous throbbings, and point to more abiding spheres, where the tread of the Death-Angel is never heard along the immortal shores.

But if we would have truth, we must seek for it as earnestly as we do for earthly gain. We must prize it more than the gold which perisheth. We must lay upon the altar of self-sacrifice everything that retards our spiritual growth. If there is a cross to be lifted, we must cheerfully bear it up the steep ascent. We must act upon the principle that truth is better than falsehood; that peace is better than war; that freedom is better than slavery, and that we will forever stand upon the firm platform of justice, truth and right, though like Jesus, we have to suffer martyrdom.

It is painful to observe how vacillating and indefinite are many of our religious and Spirituslistic teachers. They seem to lack that moral force and magnetism which every teacher should possess; the fibre and true steel which tem" pered the reformers of the past. They seem to handle with gloved fingers the gigantic evils of the present day, and to forget that the great heart of humanity is crying out for teachers and helpers. Oh, that we could always be positive and true to our highest convictions. I would that we could ever aspire after that noblity of soul, that divine inspiration that will enable us to adhere to the right "though the heavens

Hopedale, Vine Cottage, July, 1869.

The Prince of Wales has presented to the Exeter Museum a mummy and coffin discovered during the progress of some excavations recently made in Egypt, by command of his Royal Highness, with the sanction of the Viceroy of Egypt. Mr. S. Birch, of the British Museum, pronounces the mummy to be the body of Amenhetpai, a man prepared by the wax process. The coffin is covered with hieroglyphical nscriptions, an explanation of which has been supplied by a learned gentleman.

In Paris, a vast lyrical theatre, to contain 4,000 spectators, is to be constructed, the price of admission to which will be, for certain parts speaking having arrived, D. Warren spoke and two hours. Sucject, "Progression, not of admission to which will be salvation, the Law of the Universe." Meet-

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The Water? Planos are built of the best and most horoughly acasoned material.—Advocate and Jurnal.
Our friends will flud at Mr. Waters' store the very best assortment of Planos, Meledeons and Organs to be found in the United States.—Graham's Mag. zine.
Having used one of Waters' Planos for two years I have found it a very superior instrument.—Alonzo Gray, Principal Brooklyn Heights Seminary.
We have two Waters' Planos in our Seminary, which have been severely tested for three years, and we can testify

we have two waters rising an our seminary, which have been severely tested for three years, and we can testify to their good quality and durability—Wood & Gregory, Mt. Carroll, Ill.

HOBACE WATERS, Esq.—DEAR SIB—The Piaco you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here—Charles Piaco Peth. C. W.

me is allowed to be the best Plano in this town, and there are several of Chickering's and Stoddart's here—Charles Rice, Perth. C. W.

"Horace Wayers, 491 Breadway, is famed for the excellence of his Pianos and Organs.—Evening Post

The Waters Plano ranks with the best manufactured in America.—The N. Y. Independent

Musical Boings.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Planos and Melodeous. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Planes have recently been avarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the finning advertisements of rival plano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before Expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Plano Fortes now in our residence (where it has stood for years), of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated planists, have performed on the said plano, and all pronounce it a superior and first-class instrument. Stronger indorsements we could not give.—Home Journal.

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Xours truly.

ROBERT DALE OWEN. Address the medicine, Mrs R. D. Owen, care Phillip Horn-brook, Esq., Evansville, Ind.

St Louis, Mo., Nov., 1968. BRO. S. S JONES—I see you are advertising the medicine of Dr. Clark's spirit, who, controlling, prescribes for the sick through the organism of Jeanie Waterman Danforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies—the Syrups, Nervines and Powders—with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clark is a nobie and brilliant spirit,

J.M. PEEBLES.

M. NALLESON, New York City, writes: "Was under treatment at Mrs. Danforth's residence three weeks last winter for ulcerated inflamatory sore eyes. Returned home well; have used the remedies in my family, and am satisfied of their virtues.

T. W. TAYLOR, Ancora, N. J. writes, ordering more medicine for his wife says she has gained fifteen or twenty pounds since she commenced treatment. Neighbors notice the improvement, one of whom sends a lock of hair

ABBY M. LAFLIN PERREE, Georgetown, h. C., writes: Vegetable Syrup sent to her milk woman's husband, who was suffering with pains and internal tumors confining him to his room; in ten days was out and at his

Cincinnati, O., 1868.

MRS. Danforth—The clairvoyant examination for the lady whose hair I sent you is perfectly satisfactory. She informs me that the disguesis is more accurate and complete than she could give herself. Please forward remedies

CHARLES H. WATERS.

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Cedar Bapids	*8:00 a. m.	•6:50 p. m.		
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Prespert L	ine.			
Freeport Passenger	•9:00 a. m.	◆2:30 a. m.		
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Rockford, Elgin, Fox River and				
State Line	•4:00 p. m.	*11;10 a.m.		
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Lombard Accommodation,	◆6:10 p. m.	•7:00 a. m.		
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South Williamstown, Mass., Oct. 25th, 1968.

PROF. SPENCE.—Dear Sir: Whereever I hear of a hard case of disease, I go and leave the POSETEVE AND NECE.

ATIVE PO WDERS, and nyse them to cry them. I did this with Bichard Estes, our neighbor, a man 75 years old, who had the Asthuma rising 40 years. He also had the Casarrh, and the Neuralgis, and was hadly Bloated across the Bowels. He commenced using the Powder on the 10th of this month, and on the 15th he declared himself perfectly free from Asthum, and all the above mentioned ills. His wife told me she did not think he could live through the coming winter; but she says he now ests and works as well as eyer he could, and sleeps like a kitten. A harder case of Asthum is seldom known, as all who know him will testify. Yours truly, South Williamstown, Mass., Oct. 25th, 1968.

Erysipelas,

Manchester, Mass., Feb. 9th, 1869.

PROF. SPENCE—Dear Sir: A year ago last June I had a swelling just above my ankle, and every one who saw it said it was Erysipelas. In a fortnight it became a sore, and from that time for fifteen months I was hardly able to go about the house. And as I take the BANNER OF LIGHT, I had read about your POSITIVE AND NEGATIVE POWDERS; and thinking they might reach my case, I sent to the BANNER office and got a box. I had had, before taking them, eleven sores in that fifteen months, and another was nearly ready to break. Hefore taking them three days, the sore began to disappear, and after using one box, was entirely well. I have taken over two boxes, and can now walk as well as I ever could. The swelling is all gons. I have nothing to show but the scars.

West Sallie Young.

Catarrh, Dispepsia,

Chronic Diarrhaa. ALBERT FROST, Of Bucksport, Me, under date of Nov. 77th.
1868, writes as follows: "When I first toid the people here about the POSITIVE AND NEGATIVE POWDERS, they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get hold of them. A lady here who was troubled with Fits sent for one box, and they cured her right away."

Neuralgia, Liver Complaint,

I take the the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 18th, 1868

"Mrs Dart and daughter have been taking the POW=:
DERS the one for Catarrh, and the other Neuralgia. They are about as good as new. My wife has taken
them for Liver Complaint and Chronic Diarrhoea. She is now well. Mrs. Ames gave them to a child
five months old, for Fits. It is now well,

St. Vitus Dance, General Prostration Diptheria, Scarlet Fever, Cholera Morbus, Fever and Ague, Spasms of Stomach. Delirium Tremens

Winons, Minn, Sept. 25th, 1800.

This is to certify that I have cured the following cates, and many others too numerous to mention, with MIRS.

SPENCE'S POSITIVE AND NEGATIVE POWDERS.

A young lady of St. Vitus' Dance, of near six years' standing, and given up by all other doctors. Cured by five boxes of POSITIVES.

A lady of General Prostration of the nervous system. She had tried everything. One box of NEGATIVES cured her. She is in now better health than she has been for five years, and is delighted at the happy change.

A lady of Chronic Dipteria. Two boxes of POSI—TIVES cured her, after the Doctors had made her worse with lodine and such harsh things

A little boy cured of Scarlet Fever.

A woman of Cholera Morbus. She was so bad that her life was despaired of. She was cured in a few hours. A woman of Cholera myrous. She was supported that her life was despaired of. She was cured in a few hours. A woman who had the Fever and Ague all the spring and summer. Cured with one box of POSITIVE AND NEGATIVE POWDERS, after trying almost every

A man of Delirium Tremens. He is now a Good Tem A woman cured of Spasms of the Stomach, from which she had suffered for five or six years. The Spasms were so bad that when she took one, her friends would despair of seeing

Deafness.

her come to again.

I have the following extract form a letter from F.W. Green, of Columbia, S.C., dated Jan. 22d, 1869: "I got half a dozen boxes of Mrs. Spence's Positive and Negative Powders of you about four and a half months since, and I have not missed curing in any instance where I have used them. I took the Negative Powders which you complimented me with for Deafness, and am cured. I am treating two cases of Neuralgis. One is cured."

Oliver Peppard, of Kansas City, Mo., underdate of Feb.2d, 1869, writes as follows: "Two months ago I got six boxes of your Positive and Negative Powders for Desires of three or four months standing, and I am happy to state that I am much relieved; in fact, nearly as well as

Milk leg. Rheumatism, Fits,

Dyspepsia, Deafness. Yorkville, Ill., Dec., 21st, 1868. DR. Spence-Dear Sir; I received a letter from you al-Dr. Spence—Dear Sir; I received a letter from you almost a year ago, asking me to give an account of the curse made by the Positive and Negative Powders under my directions. One was the case of Mik-leg of sixteen years' standing, one of Rheumatism, one of Falling sickness or Fits of sixteen years' standing, and a number of cases of Dyspepsis. The Pewders have also helped my Deafness, and cured the Numbness in my legs. You can use my name.

POWELL HALLOGE.

Fever and Ague, Dysentery, Coughs and Colds.

Stowe, Vt., Dec. 2d, 1868.

PROF. SPENCE—Enclosed please find \$2,00, for which send two boxes Positive Powders. We have used them in our family until we know they are all they are recommended to be, having proved a perfect success in Fever and Ague, Coughs and Colds, Dysentery, and other diseases. Directio JOHN A. SANFORD.

Kidney Complaint,

J.P. Mist. of Ridgwood, Lond Island, under date of Jan. J.P. Mist, of Ridgwood, Lond Island, under date of Jam. 30, 1869, reports successfully as follows: Spent several years in the army. Returned with a shattered constitution, and among other complaints Disease of the Kidneys. Nothing in the shape of medicines elieved him. Bought six boxes of Positive Powders, took them according to directions, and was cured. Also a lady friend of Mr. Mist's has a little boy, now three months old, which for several days after its birth gave unmistakable signs of Diseased Kidneys, probably inherited. The Positive Powders were administered. They gave it relief, and it has nexer been troubled since.

The Magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing. Men, Women and Children and them a silent but a sure suc-

Men, Women and Children find them a silent but a sure smocess.

The Fositives cure Neuralgia, Headache, Rheumatism, Pains of all kinds; Diarrhees. Dysentery, Vomiting,
Dyspepsia, Flatulence, Worms; all Yemale Weaknesses and
derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all
high grades of Fever, Small Pox, Measles, Scariatina, Ergsipplas; all Inflammations, scate or chronic, of the Kidneys,
Liver, Lungs, Womb, Bisdder, or any other organ of the body;
Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofuls,
Nervousness, Sleeplessness, &c.

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

Both the Positive and Negrative are needed in

Both the Positive and Negative are needed in

Chills and Fever.

Physicians are delighted with them. Agents and Draggists find ready sale for them. Printed terms to Agents. Druggists and Physicians, sent free.

Fuller Lists of Diseases and Directions accompany each
Box and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Direc-

Send money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Leiter. OFFICE, 37%82, MARK PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D. Box 5817, New York City.

If your Druggist 's su't the Powders, send your men-sy at once to PHOF. SPENCE, as above directed. The sale also at the Unice of the Emesse-Permanental Journal, 192 South Clark street.

Yol No 18

Krontier Department.

Mr. V. WILSON.

BALTIMORE COURT.

Justice For Women as Exercised By Man. Mrs. Maria N. Pollard, the wife of E. A. Pollard. was lately tried in the Baltimore Criminal Court on the charge of shooting with latent to kill Dr. George A. Moore.

'ea The Baltimore Sun thus describes what took

place in the Court room: The lady was richly habited in a thin dress of dark material, cut very low at the neck, so as to exhibit to the very best advantage an unusually well-developed bust, but her face was so thickly welled that very few knew her in the densely crowdweited that very lew knew her in the densely crowded Court room, even after she had taken her seat in the witness box, although many curious eyes were turned to the spot in which she sat. When however, the case of Moore vs. Pollard was called, Mrs. Pollard accompanied by John Wills, Esq., left the witness box and took a seat among the lawyers, and she at once became the great object of attraction, as much on account of the previous notoriety of her case as for the present style of dress riety of her case as for the present style of dress assumed by her on this occasion. As the lady was without counsel, Mr. Vills so informed the court, and Judge Gilmor directed him to conduct the de

fense.

The case was put upon trial before the court, a jury being waived. Dr. George A. Moore and his two assistants then gave their evidence. The physicians who attended Dr. Moore followed, and testified as to the extent of the wound inflicted by the pistol ball, which passed through Dr. Moore's wrist, doing injury to the muscles that will last the angle of the court of the same of the court of the same of the court of the court

Mr. Wills cross-examined the witnesses, and then by permission of the Court, took the stand and detailed his former professional connection with Mrs. Pollard, giving it as his professional judgment that at the time of the commission of the alleged assault the accused was not of sound mind.

The counsel for the prisoner then asked Judge Gilmor if he would listen to a statement from the seensed, which request the Judge said he would grant only provided Mr. Knott, the State's Attorney, and Mr. Milton Whitney, counsel for Dr.

Moore, did not object.

These gentlemen having signified their willingness, Mrs. Pollard was led to the witness stand by Mrs. Wills, and after removing the thick green veil that enveloped her face, she proceeded to detail to the court the history of the wrongs she claimed to have received at the hands of E. A. Pollard, led on and encouraged, as she alleged, by Dr. Moore. She concluded a rather lengthy story by stating that inch by inch she had been deprived by these men inch by inch she had been deprived by these men of all she possessed except her honor, and that could only be taken with her life. She also stated that she bore no relationship whatever to Mr. Pollard, his treatment of her having been of such a character as to compel her to apply for a divorce, which was now pending. She did not deny the assault charged, but claimed that Dr. Moore had denied having had any knowledge of the whereabouts of Pollard, that he had told her be had not seen him for months, although she had seen him enter and depart from Moore's house only the night previous, and his constant interference between her

husband and herself had driven her to frenzy. Judge Gilmor then reviewed the case, and finally concluded by declaring the witness guilty of com-mon assault, as charged in the indictment, and sentenced her to be confined in jail for thirty days,

Upon this announcement a scene followed not often witnessed in a Court of justice. Mrs. Pol. lady rose with outstretched hands, and in a frenand yose with dutstretched hands, and in a tren-zled manner cried out, "Oh! Judge, do not send me to prison;" she then fell on her knees, and again appealed to the Judge, saying, "For the cake of my more than orphaned children, do not deprive them of the protection of a mother." She then sank with her head on the knees of Mr. Wills, her counsel, uttering bysterical sobs, until Messrs. Irvin and Carter, Deputy Wardens of the jail, appeared, and, as gelicately as possible, removed her to the office of the clerk of the court. Judge Gilmor was evidently much moved, but preserved his equanimity, and the business of the court proceed-ed. In the meantime Mrs Pollard went on with her excited outcries in the clerk's office, and succeeded in attracting a considerable crowd. When the court adjourned, Deputy Warden Irvin removed the prisoner, amid her continued excitement, to a hack standing on Lexington street, and, accompanied by the gentleman who came with her from Washington she was conveyed to jail, where she

We clip the above from the Chicago Journal. Sentenced to jail for thirty days for slightly wounding the man she knew to be the cause of her trouble, by Judge Gilmore!

Before Judge Wilcox and a jury of his brother men, Mr. Bailey is tried for killing the man who seduced his wife, and is acquitted. We wonder why Bailey did not kill the Rev. Mr. Call.

General Cole kills Hiscock in Albany,—sane the moment before he did the killing, and sane the moment after, and is acquitted.

The Rev. Mr. Lindsey, of N. Y., cruelly whips his little son to death, and justifies himself under the law of Moses, and is free to day to kill another

Hester Vaughn, a stranger in a strange land, deserted by her husband, and all alone without money or friends, gives birth to a child in the dead of winter, in an attic without fire or light. The child is found dead in the morning. She is tried for murder and found guilty.

Mrs. Butler, of Michigan, in an insane condition, kills her three children, and is sentenced to the Penitentiary for life, and the Christian Judge regrets he has not the power to sentence her to be

Mrs. Pollard shoots the destroyer of her domestic peace, slightly wounding him in the wrist, and is sent to jail for thirty days.

Is this fair? We think not. Woman ought not to be tried before a min, or by a jury of men. Her judge should be woman, and she should be tried by a jury of women for every offense against

the law. When, O woman! will you assert your rights

and be true to yourself? · We clip the following from the Chicago Evening Journal, of July the 6th inst.

"Home, the medium, has been invited to the Court at St. Petersburgh, where he is a great fa-

Pretty good for one of the sons of the Devil (?) -is it not? Would you not like to be in his case? my dear Christian sons of God, We have told you before and now tell you again,

that your only hope is in following the parable of

⁵¹ And I say unto you, make unto yourselves friends of the Mammon of unrighteousness that when ye fall you may enter into everlasting habitatione."-Luke, 16th chapter.

Disorderly Christians.

Balleving in the old adage of " What is good for the goose is good for the gander," and whereas the churches love to herald to the world the shortcomings of Spiritualists, we propose hereafter to give the world the benefit of hearing of Free Loyers in the Christian churches.

Here is a specimen of a Baptist Free Lover, in the fullest sense of the term, and is backed by letters fully endorsing him, from some Baptist congregations, stating him to be a man of ability. morality, and a worker of the church, and especially the sisters of the churches. Wonder If this same Royakin ever preached in Monmouth, Ill?

From the Paola (Kansas) ADVERTISER, of June

From the Paola (Kansas) ADVERTISER, of June 19th, we copy the following account of a clergy-man recently brought to grief in that place. He was at one time, we believe, pastor of one of the Baptist churches in this city:

About a year ago, there came to this place, a pretended Baptist clergyman, named W. F. Royakin, bearing letters from some Baptist congregation, stating him to be a man of ability, morality, and a worker of the church. The Baptist congregation of Paola, believing the representations made in those letters, took him into the bosom of the church, and supported him as their pastor. Subchurch, and supported him as their pastor. Sub-sequently to his taking charge of the Baptist interests in this city, damaging rumors began to be whispered about that Royakin was a hypocrite, and was "Wearing the livery of Heaven to serve the devil with."

It was charged he had been guilty of most outrageous conduct—the seducer of innocent girls, and the destroyer of home circle happiness. Chargand the destroyer of home circle happiness. Charges that should not only drive him from any community, but consign him to the penitentiary, were no longer breathed in whispers, but became loud and deep, until saveral respectable members refused longer to listen to him. However, the church as a body, were not disposed to credit the facts which had been related of him. Royakin did not attempt to vindicate himself from the foul aspersions which so frequently loomed up to stare him in the face, until like the dark cloud which him in the face, until, like the dark cloud which precedes the hurricane, they were no longer to be doubted, but must inevitably burst upon and overwhelm him. Satisfied that his career in Paola would be cut short by evidence to sustain the ru-mors of his crimes against God and humanity, he signified his intention to leave, thinking it might possibly avert the publication of his guilty and infamous conduct; but he will have the pleasure once more of seeing himself hung up that the community may scorn him, and the church no longer suffer from a base impostor.

For some time we have held evidence of his guilt and have only been awaiting further developments that would furnish us proof positive to uphold us in putting this man upon the record with the deep-est, darkest criminals which have ever disgraced any country. The scoundrel is known from Belleville, illinois, to Portland, Oregon. * * Since his arrival here he has made several attempts to ingratiate himself into the affections of ladies, and although circumstances were hushed, they were nevertheless facts. He is believed at present to be living in open adultery with a woman whom he claims to be his wife. Several good reasons exist to suspect the fact. Letters, affidavits and publiched reasons received and that has been lished newspaper accounts prove all that has been said of him above, and we hold ourselves in readiness to prove them when necessary. We do not publish this from any fancied prejudice against him, but from a conviction of duty we owe the world and ourselves. That such a monster as Royakin should find countenance from a church seems indeed strange, and while we cast no odium upon them, we plainly say they have been nourishing a viper in their midst whose sting is more deadly than the finid of the Upas tree."

Here is another-sent us from St. Louis. Mr. L. C. Pace confesses to having loved the sisters in his church too freely, and also as being a Free Lover himself. But why expel him? Why not keep these men in your own churches? Is not the blood of Christ able to cleanse them of all sin? Again, you ought to let them sin seventy and seven times. When those among you do not reach a score, you turn them out.

It is a truth that Spiritualism has had more trouble with cast-off ministers than any other class of people; they having enjoyed so many liberties with the flock in the churcues that they presume upon their free love proclivities when we undertake to reform them.

So gentlemen and ladies of the churches, please keep your old Free Love hacks at home, for we do

Before the adjournment of Conference, the following resolution was adopted:

Resolved, That L. C. Pace having been convict-Battle Creek, Mich.—The Spiritualists of the First Free. Church, hold meetings every Sunday at 11 A. M. at Wake-lee's Hall. Lycenm session at 12 M., George Chase, Conduced of adultery according to his own confession, and having surrendered his parchment and declared his intention to withdraw from the church, we tor; Mrs. L. E. Bailey, Guardian of Groups. hereby deciare his withdrawal from Conference.

For the Religio-Philosophical Journal.

CHRISTIAN INCONSISTENCIES.

To Whom Are We Indebted for the Right to Organize our Free Religious Spiritua 1 Associations?

BY H. S. BROWN, M. D.

The Christians say all persons are naturally depraved and their Christ pronounced the people of his time serpents and a generation of vipers. The civilians say all persons are naturally innocent, and none are pronounced depraved and vipers, until proved guilty of some crime.

The Christian's Christ says that all persons who do not believe the gospel his followers preached, should be damned. The civilians say that people who do not believe the Gospel (good story) that others preached, until they are proved true, are the most reliable people of the earth, and instead of being damned or condemned, should be exalted as the best saviors of mankind.

The Christian's Christ says that he who looks upon a woman to lust after her, has committed adultery with her in his heart. The civilian says the man who looks upon a woman in lust, yet does not commit any criminal act toward her, has not committed adultery with her in any sense; and is one of the noble of the earth because he has resisted successfully the temptation to do evil. It is not the tempted that do wrong, but those who do not resist temptation, and commit the criminal act of adultery, theft, murder or other crimes.

The Christian teaches that the people being naturally depraved, all their natural thoughts are criminal. The civilian teaches that all people being naturally innocent, their thoughts are pure unless they commit some crime.

In the present and previous articles, I have stated five primary principles that guide Christians in establishing their associations. No more inhuman judgment can be found in any system on earth against unbelievers in his Gospel than those of the Christians and their Christ. It would seem such want of belief is the sin against the Holy Ghost that will not be forgiven in this world nor the world to come. He would not condemn the woman taken in adultery, and asked his Father to forgive his murderers; but we do not find any special request for the forgiveness of unbelievers,-they must believe or be damned.

With these facts before us, can any one find reasonable ground to think that free organizations could be formed under Christian rule? Let us consider that the murderer is forgiven; the adulteress not condemned; the thief promised a home in Paradise; but the unbeliever is damned without a promised lorgiveness. In this way, a reward is covertly offered to those thieves that steal from free thinkers, and if they persist in organizing on their free thoughts, and are murdered, Christ will ask the Father to forgive the murderers, for they know not what they do.

With these facts before us, will any say Christianitvis a blessed institution, and Christians have been a curse to mankind without its authority? Let us see.

Milwaukee, Wis. 🐪

Seward reached Portland, Oregon, on Monday, and was received by the municipal A REVEREND SCOUNDREL BROUGHT TO GREEF. 3 . authorities. The people turnedjout in masse,

SPIRITUALISM IN IOWA, Letter from E. G. Bartlett.

Mr. S. S. Jones:-We organized a County Spiritualist Association, the 19th, inst,—Peter Hammond, President, and E. G. Bartlett, Secretary; constitution and declaration of principles, similar to our State Association. Bro. O. H. Godfrey, of Council Bluffs, has been lecturing among us, with acceptance. He is a worthy brother, and is doing all his frail constitution will allow for the good of the cause. We commenced with few in number, but the angels and this law and a sold t said this Iowa must be redeemed, and we all say," Amen.'

Lecturers or any true Spiritualist or reformers, are invited to call on us while passing through. Chariton is our nearest town on B.& M. Railroad. Persons wishing to com-municate with us, will please address E. G. Bartlett, Laconda, Warren Co. Iowa.

NOTICE OF MEETINGS.

The ANDOVER, Ohio.—Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P.

n, Asst. Guardian. ATHERS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a.m. and 7½ p.m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Kzra T. Sherwip, Secretary.

Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

BOSTON.-MERCANTILE HALL .- The First Spiritualist Asso-Boston.—Mercanthie Hall.—The First Spiritualist Asso-ciation meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Duncklee, Tressurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guard-ian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

TEMPERANCE HALL.—The nrst Society of Spiritualists hol their meetings in Temperance Hall, No. 5 Mayerick square East Boston, every Sunday, at 3 and 7 p. m. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

Webster Hall.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M. President, —; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Scoretary, L. P. Freeman; Recording Scoretary, H. M. Wiley. Lyceum meets at 10½ a. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Gnardan.

Music Hall.—Lecture every Sunday afternoon at 2% o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lycoum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

Union Hall.—The South Boston Spiritual Association hold meetings every Sanday at 10,3 and 734 o'clock. Mr. Keene, President; H. H. Gould, Secretary; Mary L. French,

Baltimore, Mp.—The "The Spritualist Congregation of Beltimore" hold meetings on Sunday and Wednesday even-ings, at Saratogo Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Chil-dren's Progressive Lyceum meets every Sunday at 10 A. M. Broadway Institute.—The Society of "Progressive Spiritu-alists of Baltimore." Services every Sunday morning and evening at the usual hours.

BANGOR, Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyccum meets in the same place at 3 p.m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian. BLIGIT. WIS .- The Spiritualists of Beloit hold regular

Sunday meetings at their church at 10½ a.m., and 7½ p.m. Wm. S Fost, President; U. s. Hamilton, Secretary. Lyceum meets at 12 s. Mr. Wm. Wadsworth, Conductor; Miss O. Barnes, Guardian of Groups,

Belvidere, Ill.—The Spiritual Society hold meetings in

Belvidere, ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamiscon, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guar-

Bresato, N. Y.—Meetings are ned in Kremlin Hall, Wes. Eagle treet, every Sunday at 10½ a.m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian.

BRIDGEFORT, CONN.—Children's Progressive Lycoum mosts every Bunday at 10½ A. M., at Lafayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYS, N. Y The Spiritualists hold mes. Cumberland street Lecture Room, near DeKalb avenus every Sunday at 3 and 7½ p.m. Children's Progressive Lyceum meets at 10½ a.m. J. A. Bartlett, Conductor; hrs. R. A. Bradford, Guardian of Groups. Spiritual meetings for Inspirational and Trance Speaking

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartle's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CHEIGEA.—The Associated Spiritualists hold meetings at OFFIGHA.—The Associated Spiritualism note incoming. Series of the literature of the content of t addressed to J. H. Crandon, Cor. S

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 200 Super-ior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mis. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

Chicago, Illinois.—The Chicago Spiritualists meet ever Sunday in Crosby's Music Hall at IO: 45 A.M. and 7: 45 P.M Speakers engaged,—Mrs. A. H. Colby, June 6th and 13th Miss Susie M. Johnson, June 20th and 27th. The Children's Progressive Lyceum meets immediately a ter the morning

lecture. Dr. S. J. Avery, Conductor. The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelses, at 3 and 7 p. m Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

CLYDK. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lycoum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

CARTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk.

CAMBRIDGEFORY, MASS.—The Spiritualists hold meeting ory Sunday in Williams Hall, at 3 and 7 P. M. Speaker DOVER AND FOXCEOFF, Mr. The Children's Progressive

Lyceum holds its Sunday session in Mervick Hall, in Dover, at 1014 a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 114 p. m. Du Quoin, I.L.—The First Society of Spiritualisat, hold their regular meetings in Schraders hall, at 10 o'clock A. M. the first Sunday in each month. Childrens Progressive Lyceum at the same place at 3 o'clock each Sunday evening, J. G. Mangeld, Conductor; Mrs. Sarah Pier Guardian o.

Social Leves for the benefit of the Lyceum, every Groups. Social Leve Wednesday evening. Des Moines, Iowa. - The First Spiritualist Association meet

regularly for lectures, conferences and mude each Sunday, in Good Templar's Hall (west aide) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary. FITCHBURG, MASS.—The Spiritualists hold meetings every

Sunday afternoon and avening in Belding and Dickinson Hall. Speaker engaged:—Mrs. C. F. Taber during January. FOXBORO', MASS.-Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. Geneva, New York .- The First Society of Spiritualists of

va N. Y., hold meetings every Wednesday evening 71/2 ck at the residence of R. B. Beach, Sunday 3 o'clock P. M. at the residence of Dr. Newell. Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

Harrond, Conn.—Spiritual meetings are held every Sun-lay evening, for conference or lecture, at 73% o'clock. Chil-lren's Progressive Lycsum meets at 3 P. M. J. S. Dow, Con-Hourson, Mr. - Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

Hammonrov, N. J.—Meetings held every Sunday at 10%, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Linzie Randall, Guardian of Groups. Lyceum numbers 100 members. Grand Rapids, Michigan, Children's Progressive Lycoum meets every Sunday in Empire Hall, at 12 o'clock. A. M. Swan, Conductor, Mrs. E. W. Barns, Guardian.

Havawa, Ill.—Lyceum meets every Sunday evening at twe vclock, at Halygroff's Hall. H. H. Philbrock, Conductor; Miss R. Rogers, Guardian.

II. II. Philbreck, Conductor; Miss H. Rogers, Guardian.

JERRET CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

Lorus, Ind.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They us the Hall of the "Salem Library Association." but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardser, Treasurer; Johnsthan Swain, Collector.

Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a.m. and 7½ p.m., in Temperance Hall, Market street, between 4th and 5th.

LOWELL, Mass .- The Children's Progressive Lyconm held meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ a. m. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

LIMM, Mass.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

Lapontz Ind, Association of Spiritualists hold meetings every Sunday, at 10½ a.m., and 3 p.m., at "Concert Hall."—Dr. S. B. Collins, Pres't; F. A. Tuttle, Sect'y.

Maro Manie, Wis.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-

Milwauker, Wis.—The First Society of Spiritualists meets at Bowman's Hall. Boolal Conference at 10½ a. m. Addres and Conference at 7½ g. m. Geo. Godfrey, President.
The Progressive Lyceum meets in the same hall at 2 p. m.
T. M. Watson, Conductor; Bettle Parker, Guardian; Dr. T. J. Freeman, Musical Director.

Monnours, Ill.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Leveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of

MORRISSANIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m. Milan, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

Mariboro, Mass .- The Marlboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prot. Wm. Denton, once a week for a year. Mrs. Lizzle A. Taylor, Sec MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Seats free. B. A. Seaver, President; S. Pushee, Secretary.

NEW YORK CITE.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lycoum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings avery Superiors.

worth, utdardian.

The First Society of Spiritualists held meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

New York.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hell; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall corner of 8th ayenne and West 29th attest. Lectures

Hall, corner of 5th avenne and West 29th street. Lectures at 10½ o'clock s. m. and 7 p. m. Conference at 3 p. m.

NEWARE, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Pro-gressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups. Oswigo, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Grandian

Onoro, Wis, Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-dian of Group.

PROVIDENCE R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, alternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

PLYMANH, MASS.—Lyceum Association of Spiritualists held meetings in Lyceum Hall two Sundays in each month. Chil-dren's Progressive Lyceum meets at 11 o'clock a.m. Speakers engaged:—Mrs S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

Purnam, Comm.—Meetings are held at Central Hall every Sunday afternoon at 11/4 o'clock. Progressive Lyceum at 10/4

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9½ Å. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lec-tures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.— "The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures. Quincy, Mass.-Meetings at 2% and 7 o'clock P. M. Pro-

gressive Lyceum meets at 1% P. M. BIGHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Chil-dren's Progressive Lyceum meets in the same hall at 2 p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a.m., in the same hall. Dr. H. C. Dunn. conductor; Mrs. M. Bockwood, guardian, Bochistan, N. Y.—Religious Society of Progressive Spiritualists meet in Solitzer's Hall, Sunday and Thursday ovenings. W. W. Parsells President. Speakers engaged, Mrs. Barah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum awars. Sunday. at 2. P. M. Mrs. E. S. Chilling. Con.

Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Con-ductor; Miss E. G. Beebe, Assistant Conductor. RICHLAND CENTER, Wis.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pesso, Guardian.

Springpielo, Lil.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Children's Prograsive Lyceum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall, Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

So'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

The Free Conference meets at the same place on Sunday at

Springfield, Mass.—The Fraternal Society of Spiritualisal hold meetings every Sunday at Failon's Hall. Progressive Lyceum meets at 2 p. m. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 p. m. BACRAMENTO, CAL-Meetings are held in Turn Verein Hall.

on K. street, every Sunday of 11 a. m. and 7 p. m. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian TERRE HAUTE IND .- The First Spiritual Society hold meetings in Pence's Hall, corner 2nd and Ohio streets. Lectures at 11 A. M., and 8 P. M. Speakers engaged, J. Madison Allen, for six months, from May ist.
Ohildrens Progressive Lyceum meets at the same place at 2½ P. M. E. G. Granville, Conductor.

Toledo, 0.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lycsum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardiau.

Troy, N. Y.—Progressive Spiritualists hold meetings in Harmony Hali, corner of Third and River street, at 10½ a.m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louiss Keith Guardian.

Thompson, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hail jr, Trustees; and A. Tillotson Sec-TOPEKA, KAMSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenus. Mrs. H. T. Thomas, Inspirational Speaker.

F. L. Orang, Pres't.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coon-President, C. B. Campbell; Vice-Presidents, Mrs. Saran Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hoses Allen, Conductor; Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner. Assistant Guardians.

Williamsauro.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

WORDSTER MASS.—Meetings are held in Horticultural Hall the value of the large state of the morning at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock svery Sunday at the same place. E. B. Fuller, Corresponding Sorteary and Conductor of the Lyceum; Mrs. M. A. Stearns, Consultant

WASHINGTON, D. C.—The National Spiritual Association.
Hall corner 41/2 street and Pa. Ave. Regular lectures Sundays at 101/2 A. M. and 71/2 r.M. Maj. Geo. Chorpenning Prest.
John A. Landvolgt, Secretary, J. S. Jones, Tressurer. YAYES OFF, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

PROSPECTUS

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THIS WEEKLY NEWSPAPPE will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the vising generation. In fact, we intend to make our Journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.

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