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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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S. S. JONES, PUBLISHER AND PROPRIETOR.

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VOL. VI.—NO. 25.

Literary Department.

For the Religious Philosophical Journal. THE WIND. BY LAURA A. SUNDERS. The wind, the wind, ah! whither art thou...

creatures by these representations. The Church has appealed to these "miracles" as evidence of its divine origin and supremacy...

but there was no trace of blood in any of the wounds. Her about a quarter of an hour's observation, the priest recalled her to consciousness by the simple words: "Well, Louisa!"

until a few days past, when he and the entire crew deserted the vessel under very peculiar circumstances. 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 time.

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...

PSYCHOLOGICAL PHENOMENA.

A Modern Papa Miraculo—The Crown of Thorns—She Manifests the Strange Appearance of our Saviour. (From Human Nature). The intelligent psychologist has never far to look for subject matter. If he does not find "miracles in stones" he can always rely on getting excellent discourses in our social customs...

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...

A Leaky Sew Pumped by a Ghost Which Drags the Captain from His Bank. In former times, ghosts were quite numerous, and their terrors, if we are to believe tradition, were most remarkable; but in the nineteenth century they have seldom put in an appearance...

"GOOD TO BE THERE." Grove Meeting—E. V. Wilson—Seven Baskets Full. 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. McGrue...

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...

Pacific Department.

BY.....BENJAMIN TODD

THE PACIFIC COAST.

A Trip to Oregon and Washington Territory, Number Two. SPIRITUALISM IN ASTORIA.

The Spiritualists in Astoria 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 unsparring and unflinching hand; and when the religionists thought that the last of these were slain, they arose again like the ancient sphinx from their ashes, to the astonishment of their enemies. Though few in numbers, yet they are earnest, unflinching 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 for dancing.

We delivered a course of five lectures there during 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 Association, also one of Nature's noblemen, resides here.

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 trip uncommonly tedious, as yet 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 soon beautifully cultivated fields and neat 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 the scene.

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 Hood (twenty-one thousand feet high), Mount Jefferson, The Sisters, Mount St. Helens and Mount Rainier. We passed within thirty miles of Mount St. Helens. To one unaccustomed to behold such things, it does not appear more than five to ten miles. We think Mount St. Helens, the most grand majestic sight we ever beheld. It is perfectly conical in its shape, and retains its snowy whiteness until near mid-summer; after that it assumes a more dingy, grey appearance.

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 River, twelve miles from its mouth, and one hundred and ten from Astoria. Here 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 believed it in their hearts, they dared not give utterance to their sentiments on 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 circumstances 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 to 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 us—anything 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 reinforcement, 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 Spiritualists have engaged us at a stated salary, to travel under their auspices throughout the State for a year. 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 seer, describing and personating medium. Then there are others, whose names as 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 phenomena. 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 furiously on the table as to well nigh cause the same to dance.

These manifestations have been obtained by 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 wail 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 cent.

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

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The Rostrum.

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 deaf 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 Spiritualism,—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 ascendancy, 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 invisible.

It is a great consolation to know that we need die—only casting off our garments when our mission is fulfilled, and that we are marching gloriously to the blessed Sun-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 Universe, as described by the youth Davis; and after many great convulsions, the earth settled, improved, enlarged and fashioned, and now we see many things growing in our midst—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 but it.

What is 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 Universe 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 of truth and error. The so-called Christians who profess to believe in the Bible, are superstitious. The idea of worshipping 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 of 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 hell 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 stiffened when they still cling to errors of the past. They have surely no ears to hear. Pity them, and by and by their eyes will be opened 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 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 habitations.

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 we 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 evil. If we lay aside Biblical prejudices and fork out Almighty Dollar (the root of evil), 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 of 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 poverty—our 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 co-workers, 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 infidels. Why? Because they reject darkness of errors and accept light of truth. "The agitation of thought is the beginning of wisdom." The Christians are the most wicked infidels—like Pharisees on earth—for they disobey the law of nature which teaches that all men are born free and equal; but they falsify the light of truth which emanated from Christ. They have no right to be Christians. 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 co-workers 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 Father of his country and his co-workers, 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 as 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 lightning bolts of truth dash 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 Roman Popes (Catholics) were once powerful, and had great armies which swayed 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 deposed 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 progress 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 Love, 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 lecture. 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 Dressed 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 one 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 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, Sagadahoc 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 Oneida 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 so sometimes. My daughter then took a seat, and the artist proceeded to take her 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 purpose. At first, the likeness of the sitter showed

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 furs, 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 Peterborough, 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 a way has been denounced as a humbug and the like, and many artists have been to see him, 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 by using 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.

Mr. Noland has been urged not to take those pictures, by orthodox believers, but he still continues to do so, and the longer he practices, the better his success.

On one plate is to be seen but one spirit, 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 distance.

Mr. Noland 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 meant 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 Sears.

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.

Fairbault, Minn., Aug. 22nd, 1869.

MAQUOKETA, 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 water-power 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 fall 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 could make to start one here. I have now

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 simply 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 calculated 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 fifty-eight 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 acceptable to me, and with my lands, would be sufficient for the experiment.

Yours truly, DAVID SEARS.

For the Religio-Philosophical Journal. ORTHODOX MORALITY.

Mortality Among the Heathens and Christians.—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 item opposed to their Biblical isms, must of necessity lead to the most barbarous degradation. Every man who has the least skepticism as to the infallibility 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 pilgrimages, if earnest prayer have anything to do with purity of character, the Heathens must be far by 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.

In 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. Either road can be taken, and the same glorious

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 corruption and vice? Who would lead a virtuous and moral life when one of pleasure and sin brings the same reward? With such doctrines it is 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 brag-gocio.

For the Religio-Philosophical Journal. EUREKA, CALIFORNIA. The Condition of the Spirituality-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 toto as far as this place is concerned, its 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 paid; 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 a lyceum; 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 preferred, 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 any time.

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. As this question is often asked, and our theological teachers say "God," I would, like Elihu "show my opinion," conferred by a life-experience. 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 intelligence. 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 infancy, 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 to go to their house. I felt some misgivings, as

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 flowers."

The father, soon brought photographs of himself and wife and three eldest children. After commenting on their artistic finish, also like-life expressions, he brought one of this fourth child, saying, "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 panoramic 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 say 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 tyrannical, and your wife having been taught 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 she 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 septic, a dividend), a power of preservation. We admire its wonderful building and so 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, but 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 breathe, 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 life-giving 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 elixir of life in the form of some stimulating drink, but has almost signally failed everywhere.

God had written NEUTRAL in the clear crystal fountains of pure, sparkling cold water, and from the dawn of the world to this hour, life has been less prohibitory proclamations against all man-made 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 so 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 digested, and more nutritious, when partially decomposed. We do not see any reason for this, and shall continue to think it a violated taste. There is an important point which may be referred to here, in relation to meat diet, 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 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 greyhound, 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 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 body 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 there is moving, there will be much more real enjoyment than at present realized. Men and women will not be seeking wealth and flimsy excuses for the violation of physical laws, but will live 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 beautiful 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, practicing domestic duties, she demanded an investigation of her pretensions. The Senate complied with her request, and finally recognized her as the Princess Lascaris Palaeologus, 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 bold step and founded a "Masonic lodge for women."

SPEAKER'S REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK. [To be useful, this should be fillable. It therefore begs Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and is so rapidly increasing in numbers that we are compelled to restrict it to the single address having particulars to be learned by special correspondence with the individuals.]

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All letters and communications should be addressed to S. S. Jones, 192 South Clark street, Chicago, Illinois, The Pen is mightier than the sword.

PSYCHOLOGICAL PHENOMENA.

The Power of Man over Animals—Pythagoras—The Warring Vales—The Obedient Snake—The Affectionate Swan.

Man is a microcosm of the Universe; animals are microcosms of man; he knows how to direct the sixty-four primal elements embraced within his organic structure; he can easily control any animal, for the highest order only exists about 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 prominent 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 nourishment 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 this 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 influences that he seemed to possess. His intellect was colossal in proportions; his influence in many respects, most powerful. He knew his power, yet did not comprehend the source whence it sprang. He could not explain the nature of his own acts. Though eminent as a philosopher, he did not understand himself 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 source.

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 attract 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 plumage 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 rights upon the shoulder of this eminent philosopher, and there appears to be perfectly at home, knowing that no danger can possibly arise. He passes along, the crowd of airy songsters constantly increasing, until the very air is alive with them. This, 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, apparently 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 anything in reference to his remarkable powers, the source whence it sprang,—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, with 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 fails 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 fields.

A clergyman, in the early settlements of New England, happening to be traveling in an unexplored part of the forest, all at once heard 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 Age 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 saved 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 JOURNAL. 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 strange 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 affianced did not come, and to add to the pang of the occasion, 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 change 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 ran 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 his 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, manly appearance and calm suggestions in regard to the proper course to be pursued, contrasted strangely with the eccentric, angular, oddly dressed "Ned Buntline," 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 true 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, became rather boisterous in their remarks toward its close, resembling a parcel of unruly school-boys 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.

The following represents an occasional tangent-like movement that characterized the debaters:

DAVID AND OLIATH.

Miss Wau remarked that David went out and slew Goliath. Had not the Temperance party as much to do as accompanied him? [Applause.] Mr. Hatfield said he had heard of many people who went out wooing, and had returne shorn. Not everybody who went into the street to fight 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.]

An answer was demanded by Mr. Stoughton. Dr. Hatfield. The gentleman must have queer ideas 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 ill-fame. [Hisses, applause and general confusion.]

Mr. Hammond claimed to be as honorable a gentleman as Dr. Hatfield. He judged from his reply that he was a Methodist minister. He would drop him. [Confusion, hisses and general tumult, and a cry of "No him!"]

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

Mr. S. B. Hanson was surprised at Dr. Hatfield and who opposed the formation of a distinct 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 Wau, 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 to having beneficial effects on the masses of the people.

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

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

Beneath this sketch There lies a wretch— Cold water took his breath— And when he died, Creation cried, 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 existence, 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 country, 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 the speaker.

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, I found myself on an easier footing with him. At last he seemed to welcome my visits, and, although he said but little, to listen eagerly to what I had to say. One day I said, "You have not spoken to me of your past life. In what light does it appear to you now?"

"I can't recall it! It has been a very bad,—all sin, and nothing else. It is a great burden to me now. I wish I could forget it and blot it out."

"It may be blotted out. There is a way of deliverance from it all. The load which has grown heavier for so many years may be all taken away. Do I not say what is true?"

"Yes, even for such as you,—for sinners."

"He is able to save me, or any one. I know that; but yet I am not saved."

"I know you believe that he is able and willing to save you? Do you believe that he can take this long life of sin, and sweep it away from his memory forever?"

"I think that all that. There is no sinner whom he can not save."

"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 become a living man."

"Yes; we must all be 'Born again.'"

"I know you believe that he is able and willing to save you? Do you believe that he can take this long life of sin, and sweep it away from his memory forever?"

"I think that all that. There is no sinner whom he can not save."

pass over the "River Jordan," and when fairly on the other side, to meet a special delegation of ministering angels, who would, with palm 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 ab, "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 earnestly 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 Redeemer.

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 Braem. 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 soon.

According to this tract, there is no such thing as an "unrepenting believer;" no "unrepenting 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 cast 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 person 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 promulgation 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, and 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 saved" through the life of another. "Become a Savior unto yourself," and you will have no reason to complain of your treatment in the Spirit World.

"NE BEG."

Mrs. Addie Ballou, in her remarks at the National Temperance Convention held in this city, thus touchingly alludes 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 starving, 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 hungry, 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 soiled garments, appealing for the abolition of the accursed dram-shop, which is scattering its ruin 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. Brinsard 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 Metzger's 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 Davenport 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. I know not the opinion of the other members of the committee, 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 sincerity 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 fully appreciated. You have many of you, done much to increase its circulation. We thank you kindly for doing so, and hope all will at this time make a renewed effort to obtain new subscribers. It is 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, THE CENT, or the expense of registering—FIFTEEN CENTS, may be 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 receipt of fifty cents.

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 arrears 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 perpetuated upon. Never get a postmaster to do that which you will be ashamed to do yourself. Plain talk is the best business matter.

BUTLER, IND.

Gen. 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 will please make note of this, and address as above.

DR. J. R. 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. HOWD.

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.

Literary Notices.

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., publishers, Boston, Mass. Terms \$3.00 per year. This Magazine, as its name indicates, is admirably adapted for the young,—all its articles being selected with the view of imparting solid information, instead of light and trashy reading that can benefit no one.

LOOMIS' MUSICAL JOURNAL.

Devoted to the interests of the Musical Profession, 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 to them.

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 benefited thereby. The Western News Company, Chicago, keep this valuable journal on their counters for sale.

THE PHRENOLOGICAL JOURNAL.

For September contains the portraits and biographies of John Rogers, the designer and modeler of the well known "Rogers' Groups"; Joe A. 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 others wise on Hearsay large and small; Personal Beauty; St. Mark's Cathedral at Venice; Apollo, 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; Presentiments, etc. Price 30 cents, or \$3.00 per year. S. H. WELLS, Publisher 390 Broadway, New York.

WRITINGS OF OSAMA.

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 theme.

The first chapter treats of—Division of substance—The Sense—the Number and Limits—Man's Duality—Spirit Intelligible—The World Open as Sense as Material.

The second chapter treats of—Man Strange to Himself—Self and Spirit—Fish may See in the Dark—Matter, how Determined—Magnetism and Electricity—their Choice of Character—Force—What it is—The Magnetic Bar.

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

The fourth chapter treats of—The Quality of Man—the Spirit Body only Lives—Why It Lives—The Material of Spirit—The Abnormal State—How We Know of Spiritual Things—The Modern Doctrine of Communications, Raps, Mages and Tips—The Fox Girls—Mediums—Spiritual Alchemy—Spiritual Circles—Spiritual Magnetism—Mediums—Religious Convulsions—Typing Magnetism.

No little work has ever been published which exceeds so many interestingly interesting as this instructive matter.

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HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.

Good mediums always in attendance.

AMUSEMENTS.

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.

WOJCIK'S THEATRE. 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 30th. 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 audience 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 Eclair Gymnasts, the Gregories, accompanied by a miniature circus of dogs, monkeys, poles, and goats; with the original Punch and Judy, &c. &c.

BARBORN THEATRE. The regular season at this new and beautiful theatre has been auspiciously opened, and the talented and popular minstrel 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 Sunday, October 2 and 3, 1899, 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. Friends, let us have a grand rally to this effect of reason and love of soul.

Two Day's Meeting. The Spiritualists of Racine and vicinity will hold a two day's meeting at the Free Church, in the village of Racine, on the 24th and 25th 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.

Kansas State Convention. The State Society of Kansas 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, 1900, commencing at 2 o'clock P. M. Friday, and perhaps continuing until train time Monday noon. Delegates and other friends will be properly cared for.

Northern Wis. Association of Spiritualists. The Annual Meeting of this Association will be held at Oakfield, Wis. on Tuesday, Saturday and Sunday, 26th and 27th of September. Good speakers will be in attendance.

Obituary. From the residence of his grandfather, Henry Trille, Portage, Wisconsin, Friday, August 13th, 1899, William, infant son of Wm. G. and Julia C. Mann, aged two months.

SPECIAL NOTICES. Money Made Without any Risk. Send for a Agency of the Positive and Negative Powders, address Prof. Fayton Spence, P. O. Box 5817, N. York City.

DR. J. R. NEWTON. Will be sent to any address, by enclosing 15c and one three cent stamp. For a copy of the book, "KAB, care of E. FORSTNER, 101 Spring Lane, Boston, Mass. 2024 vol. 41.

DR. J. R. NEWTON. In Loveworth, Kansas, commencing Saturday, Sept. 11th, at 8 o'clock A. M. every morning. After 12 o'clock, at the Planter's Hotel.

ADVERTISEMENTS. TWO GOOD PHYSICAL MEDICINES, WANTED TO TRAVEL. The undersigned, a Practical Newspaper man of some 14 years experience, who thoroughly understands what is required for success, wishes to make an arrangement with you to sell your Good Physical Medicines to travel as Business Agents, would not object to a good heater.

COSTAR'S VERMIN EXTERMINATORS. Use the Liquid for BED-BUGS, the Powder for INSECTS. All Druggists sell. For 15c 25c 50c. Address COSTAR COMPANY, NO. 15 EIGHTH ST., N. Y.

IMPORTANT TRUTHS. A Book for Every Child. BY MRS. R. P. MILLER, M. D. This book is designed as an aid to parents and others in teaching children truths for the purpose of preventing the formation of evil habits which destroy health, happiness and life.

THE "EUGENIE" OR LADIES COMPANION. Is a Periodical Bandage. Patented Nov. 17th, 1868. Recommended by many eminent physicians in Europe and the United States, approved of and worn by the Queen and the several Courts of Europe, and is commended by every Lady at Night.

PLANCHETTE SONG. Words by J. O. BARRETT, music by W. F. POTTER. A new song—the first and only one of the kind ever published. The authors have popularized the Planchette, by its sweet, inspirational song, that voices the forte thoughts of a ministering spirit.

ONARGA NURSERY, AND EXPERIMENTAL GARDEN. Onarga, Illinois, PERKINS & KINGDON, Proprietors. Wholesale and Retail Dealers in all kinds of Nursery Stock. Special attention paid to the Cultivation of the Grape, Peaches and Cherries.

GRAHAM, PERRY & CO. REAL ESTATE AND LOAN AGENTS. ROOMS, MAJOR BLOCK, Cor. La Salle and Madison Sts., Chicago, Ill. City and Country Real Estate purchased and sold. Investments made and land acquired. Attention given to all business connected with Real Estate.

NOTICE TO SPIRITUALISTS. SPLENDID PHOTOGRAPH PICTURES OF MR. CHARLES H. READ, THE FAMOUS PHYSICAL MEDIUM. Will be sent to any address, by enclosing 15c and one three cent stamp.

DR. J. R. NEWTON. Will HEAL THE SICK. In Loveworth, Kansas, commencing Saturday, Sept. 11th, at 8 o'clock A. M. every morning.

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.

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.

ABRAHAM CLARKE. Personally appeared before me, Abraham Clarke, who deposes under oath that the foregoing statement is every word true.

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Mrs. W. J. Chase, No. 4 Ohio place, Boston, inflammatory rheumatism. Cured with one treatment.

James Downing, 29 Wrapping street, Charleston, totally blind. Perfectly cured with one treatment.

Mrs. Isaac Prout, 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.

Mrs. Nancy 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.

Mrs. Hannah Ham, of North Beverly, had a very lame knee, badly swollen, walked with a crutch; was cured in two treatments.

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SPIRIT PHOTOGRAPHS. Persons desirous of having a Spirit Photograph taken by Mr. W. H. MUMLER, can obtain the necessary information by addressing, with two three cent stamps.

THE PHYSIOLOGY OF WOMAN, AND HER DISEASES FROM INFANCY TO OLD AGE. Including all those of the Critical Periods, Pregnancy and Childbirth, their causes, symptoms and appropriate treatment, with hygienic rules for their prevention, and for the Preservation of Female Health; also, the management of Prolapsus and Parturient Women, by which their safety and health may be greatly benefited.

ANTIDOTE TO CANCER for the American Gynaecologist. The best ointment ever offered to Agents for making Money. For Circulars, giving Out of Machine, terms, and full particulars, call on, or address, at our Office, D. A. No. 120 Washington St., Chicago, Ill. Vol. 6, No. 16, 17.

SWEET EGGS AND BUTTER. Eggs kept fresh for a year. Sour and Rancid Butter rendered sweet. White and Strained Butter made yellow. Fresh Butter kept sweet.

MY LOVE AND I. By Mrs. Ferve. "Send it to me, and think of it," said the Hon. Thos. Corwin said in reading the manuscript, "It touches the highest relations of man and woman," says the Boston Herald.

NERVINE TABLETS—A NEW REMEDY FOR ALL NERVOUS DISEASES. Pleasant to the taste, and safe and sure in effect. Send 50 cents for a package to Dr. S. H. BARKER, Hallowell, Me., N. Y., or to Dr. S. H. BARKER, Hallowell, Me., N. Y., or to Dr. S. H. BARKER, Hallowell, Me., N. Y.

DR. J. M. GRANT. Magnetic Physician, No. 103 South Clark St., Chicago, Ill. Office hours 9 to 12 M., and 4 to 6 P. M. Vol. 6, No. 16.

SPIRITUALIST'S HOTEL. Board by the Day or Week, at \$1.00 per day, at 66 Hudson street, Boston, Mass. No. 19, Vol. 6, 2nd.

RETURN OF MR. WEST. PETER WEST, the Medium, has again returned to this city, and has taken rooms at 159, S. Clark St., Rooms 12 and 13, where he will be glad to see all of his friends and former students, and to give a course of new ones. Vol. 6, No. 16, 17.

GO TO THE BEST. BRYANT'S CHICAGO BUSINESS TRAINING SCHOOL. ALL THE DEPARTMENTS ARE FULL AND COMPLETE. The largest, and universally acknowledged to be the most thorough institution of the kind in the country.

Various small notices and advertisements on the right margin, including mentions of 'The Chicago Courier' and 'The Chicago Business Training School'.

Communications from the Inner Self.

It shall give His angelic charge concerning them. All communications under this head are given through MRS. A. H. ROBINSON.

A well-developed trance-medium, and may be implicitly relied upon as coming from the source they purport to be the spirit world.

Questions, to be answered, at our Inner Life sessions, should be in brief, well written, and directed to the editor, when inconvenient for the questioner to be present at the session.

INVOCATION.

Beloved Father, ever present, ever kind, and ever full of mercy and goodness—Thou, who art in the heavens above, on the earth beneath—Thou, who watchest 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 "doth all things well."

QUESTIONS AND ANSWERS.

Q. 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 you.

Q. 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.

Q. We have been told that while the spirit from the Spirit World was controlling the medium that the medium's spirit would leave the body. How is that? Is it true or false? Can two spirits be 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 person, and become conscious upon the external plane, and actually feel that they did leave the form.

Q. 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 my own experience. I occupy your attention. I do not remove your spirit. So with this organism, the spirit is its own individual self—unconscious of external things, and not being conscious of external things, does not retain a correct idea during this time of what transpires.

Q. It is 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? A. I judge from reason, I never saw 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 inquire by what means the body retains the forces that are necessary to life?

Q. It is 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. 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 body? Questioner. Yes, it was a teacher who left her school, and her pupils saw her in the garden.

Spirit. Well, my sister, is it not possible that the same law would operate upon the sense of vision of several that operate on the senses of one? 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 minds of persons, on their internal senses, is the same.

Q. Is the controlling spirit outside of the physical body? 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? 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 change 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 feel 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 feel that food would be necessary.

Q. 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 life. Spirits will take possession of a medium—sit down to a table and eat heartily of a meal, just as they would in the world.

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 it, I would be sympathetic 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 so.

Q. Questioner. Can you control her absolutely against her will? Cannot she resist you? Spirit. No, she cannot resist me, to save her soul.

Q. Questioner. Well, that is a mighty power that a spirit possesses—a power to hold a medium for me. Question by a lady present. Can you control me? 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 KINSLEY—HIS HISTORY. Frank's Journal, No. 34. GIVEN THROUGH THE DIAL, FRANK, MEDIUM. I am Benjamin Kinsley. You have kindled a flame in my heart by what you told David Younger. You say that God is love, but Moses says that God is wrath and anger, 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.

reigned within, and I determined she should not live to be the cause of my existence; but how I was to do this was a difficulty. I determined to try slow poison, and in order to hide my design the more effectually, procured it from afar.

Leaving home as if on business, I went to Louisville, and there engaged of an apothecary for a remedy for my mother's lumbago. He gave me a vial of liniment, but charged me not to 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.

I cannot express the fury that now took possession of me. Millions would I have given 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*. Next a surgeon fell upon her. The reports were not without intermission—the disease progressed—another physician was invited to consult—the agreed with the first, and recommended change of air. I consented, and took her to Louisville, where I procured more medicine for my mother's lumbago. The disease never abated in anything. I looked upon the grave received her body. Still not a suspicion fell on me. Had the slightest rumor been heard, I should have left Cincinnati, but all appearing quiet, I remained.

A year rolled on and found me as wretched a man as I could be on earth. I could see nothing but a red cloud before me, my thoughts were upon her. 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!

Another year rolled on, finding me still the same. The most horrible my thoughts were 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 I was 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 his own.

I may as well say that I had never given the slightest thought to religion—scarcely 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 be received in society. Some were there to hear of the world, and to 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 1849, it was to me a positive relief.

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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 sins? The love of gain and power have ever been the main objects that moved the priesthood, 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 revenged 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 so.

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 you are left in a state of suffering and pain. When this will depend upon the force of your will. 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, sinner," the work of reform has already begun, and a bright angel will come to your rescue. "Brother, if you come to show me a better way," Have no fear after this, for the all the devils in hell cannot retard your progress.

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, and it seems to flow in 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 cannot resist the idea of having a few words with you, returned last day by yesterday from the "Round House," in Linn County, Kansas. The manifestations would astonish every eye. They are something great and new! The young poet Walt Whitman looks at the career of the First Napoleon, 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 exclamation as the above; but when I viewed that loose discoloration of hair with its beautiful peculiar frame upon it, with the bass drum on the north side and the tenor drum on the south side of it, I looked fast to the frame with copper and steel rods in look at the career of the First Napoleon, exclaimed,

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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. Blackmer.

SUNDAY MORNING SESSION. Meeting called to order by the President at 9 1/2 o'clock. Music by the choir. Conference one hour, closing with a song by E. T. Blackmer 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 1 1/2 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 Antedate the Present Earth Existence?" The speaker took the negative of this question and dealt, we thought, some telling blows against the pre-adolescent theory. Meeting closed with music by the choir.

EVENING SESSION. Called to order by the President at 7 1/2 o'clock. Exercises commenced with the recitation of a poem by 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 soul-stirring 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 Deity, based upon the eternal verities 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 borrow, as it were, the seraphic eloquence of departed spirits, who have grown old in knowledge, wisdom and power, and then turn sorrowfully 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 have 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-dold 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 heart and overburdened heart asks, "Is it true,—do these departed come back again?" In such hours of doubt and questioning, 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 fail. 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 perishes. 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 accept 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 Spiritualistic teachers. They seem to lack that moral force and magnetism which every teacher should possess; the fibre and true steel which tempered 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 nobility of soul, that divine inspiration that will enable us to adhere to the right "though the heavens fall!"

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 Amenhotep, a man prepared by the wax process. The coffin is covered with hieroglyphical inscriptions, 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 of the house, only one franc.

NEW SCALE PIANOS

With Iron Frame, Overstrung Bass and Acoustic Bridge. Melodions and Cabinet Organs.

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Testimonials. The Waters' Piano is known among the very best.

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Chloroform and Magnetic Physician. 313 East 33rd Street New York.

Tonic and Strengthening Powders: Catarrh and Dyspepsia Remedy; Vegetable Anti-Bilious Pills.

Vegetable Syrup. Indicates Humors: cura Cancer, Scrofula, Rheumatism, and all chronic Diseases.

Female Strengthening Syrup. For Female Weakness.

Nervine Syrup. Bronchial or Pulmonary Cough, Children's Cough, Whooping Cough, and Worm Syrup.

DR. ROBERT BARKER OWEN. From the medicines, Mrs. B. D. Owen, care Philip Street, New York, N.Y.

DR. J. M. PRESLES. Brooklyn Station, Cambridge, Mass. Feb. 2, 1899.

T. W. TAYLOR, Ancora, N. J. writing, ordering more medicine for his wife's asthma.

DR. ABBY M. LAFIN PERRE. Georgetown, D. C. writes: Vegetable Syrup sent to her, milk woman's milk.

DR. CHARLES H. WATERS. INHARL HALL, Toledo, O. CHARLES S. KINSEY, Cincinnati, O. PAUL BREMOND, Houston, Tex.

Florence Sewing Machines. W. M. H. SHARP & CO., General Agents.

DR. W. M. CLARK'S MAGNETIC REMEDIES. 100 Washington St., Chicago.

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Being a full account of Modern Spiritualism, its Phenomena, and the various theories regarding it. With a survey of French Spiritualism.

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MORE GREAT CURES.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. Asthma, Catarrh, Neuralgia, Bleached Bowels.

PROF. SPENCE—Dear Sir: I have cured of a hard case of Asthma, and have the pleasure to say that I have cured of a hard case of Asthma.

Epistaxis. Manchester, Mass., Feb. 9th, 1899. 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.

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

Winnona, Minn., Sept. 25th, 1899. This is to certify that I have cured the following cases of Asthma, and have the pleasure to say that I have cured of a hard case of Asthma.

Winnona, Minn., Sept. 25th, 1899. A young lady of St. Vitus' Dance, of over six years' standing, and given up by other doctors. Cured by six boxes of POSITIVE.

Winnona, Minn., Sept. 25th, 1899. A woman of Cholera Morbus. She was so bad that her life was despaired of. She was cured in a few hours.

Winnona, Minn., Sept. 25th, 1899. A woman who had the Fever and Ague all the spring and summer. Cured with one box of POSITIVE AND NEGATIVE POWDERS.

Winnona, Minn., Sept. 25th, 1899. A man of Delirium Tremens. He is now a Good Templar. He was despaired of. He was cured in a few hours.

Winnona, Minn., Sept. 25th, 1899. A woman cured of Spasms of the Stomach, from which she had suffered for five or six years. The Spasms were so bad that she had to eat her food in a spoon.

Winnona, Minn., Sept. 25th, 1899. I have the following extract from a letter from W. W. Green, of Columbia, S. C., dated Jan. 22d, 1899: "I got half a dozen boxes of Mrs. Spence's Positive and Negative Powders, and I have not used any other medicine since, and I have not had any more of my Asthma since."

Winnona, Minn., Sept. 25th, 1899. Oliver Peppard, of Kansas City, Mo., under date of Feb. 24, 1899, writes as follows: "Two months ago I got six boxes of your Positive and Negative Powders for Dizziness of the head, and I have not had any more of it since."

Winnona, Minn., Sept. 25th, 1899. Dr. Spence—Dear Sir: I received a letter from you about a year ago, asking me to give an account of the cure made among other complaints. I have the pleasure to say that I have cured of a hard case of Asthma.

Winnona, Minn., Sept. 25th, 1899. J. F. Mink, of Kidney Land, under date of Jan. 30, 1899, reports substantially as follows: "Spent several years in the army. Returned with shattered constitution, and among other complaints, Rheumatism, Catarrh of the Bladder, and other ailments."

Winnona, Minn., Sept. 25th, 1899. The Positive cure Neuralgia, Headache, Rheumatism, Pain of all kinds; Diarrhoea, Dysentery, Vomiting, Dizziness, Flatulency, Worms; Catarrh of the Bladder, and other ailments.

Winnona, Minn., Sept. 25th, 1899. The Negative cure Neuralgia, or Palsy, whether of the face, or of the arms, or of the legs; Dizziness, Headache, Pain of all kinds; Catarrh of the Bladder, and other ailments.

Winnona, Minn., Sept. 25th, 1899. Both the Positive and Negative are needed in Cholera and Fever. Physicians are delighted with them. Agents and Druggists send ready sale for them. Printed notes to Agents, Druggists and Physicians, sent free.

Winnona, Minn., Sept. 25th, 1899. I Box, 44 Pos. Powders, \$1.00; 1 Doz., 44 Neg. Powders, \$1.00; 1 Doz., 44 Pos. & Neg. Powders, \$2.00; 3 Boxes, \$5.00; 6 Boxes, \$9.00; 12 Boxes, \$17.00.

Frontier Department.

BY E. V. WILSON.

BALTIMORE COURT.

Justice For Women as Executed 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 intent to kill Dr. George A. Moore.

"The Baltimore Star this describes what took place in the Court room.

The lady was habited in a thin dress of dark material, cut very low at the neck, so as to exhibit the very best advantage an unusually well-developed bust, but her face was so thickly veiled that very few 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 White, Esq., left the witness box and took a seat among the lawyers, and sat at once became the great object of attention, as much on account of the previous notoriety of her case as for the present style of dress assumed by her on this occasion.

As the lady was without counsel, Mr. White formed the court, and Judge Gilmer directed him to conduct the defense.

The case was put upon trial before the court, a jury being waived. Dr. George A. Moore, the husband of the former, was the great object of 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 chest, doing injury to the muscles that will last through life.

Mr. White cross-examined the witnesses, and then by permission of the Court, took the stand and testified as to the facts of the case.

The counsel for the accused, who had been asked Judge Gilmer if he would listen to a statement from the accused, 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 Mr. White, and after reviewing the thick green veil that enveloped her face, she proceeded to detail to the court the history of the wrong she claimed to have received at the hands of E. A. Pollard, led on and encouraged, as she alleged, by Dr. Moore, who concluded a rather lengthy story by stating that inch by inch she had been deprived by these men of all she possessed except her honor, and that she could only be taken with her life.

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From the Paola (Kansas) Advertiser, of a January 19th, we copy the following account of a clergyman 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 preacher of Baptist clergymen, named W. F. Royakin, bearing letters from some Baptist congregation, stating him to be a man of ability, morality, and worth, and to be the great object of admiration of Paola, believing the representations made in those letters, took him into the bosom of the church, and supported him as his pastor. Subsequently to his taking charge of the Baptist interest 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 long before he had been guilty of most outrageous conduct—the seducer of innocent girls, and 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 several respectable members refused longer to listen to him. However, the church as a body, were not so easily deterred, and the object of his attacks 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, but he did not cease to persecute the barrages, they were no longer to be doubted, but most inevitably burst upon and overwhelmed him. Satisfied that his career in Paola was at an end, he fled from the place, and returned to his native State, where he 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, but he did not cease to persecute the barrages, they were no longer to be doubted, but most inevitably burst upon and overwhelmed him. Satisfied that his career in Paola was at an end, he fled from the place, and returned to his native State, where he had been related of him.

For some time we have held evidence of his guilt, and we are now awaiting further developments that would furnish us proof positive to uphold us in putting this man upon the record with the deepest, darkest criminals which have ever disgraced our country; and while we wait, we will not neglect to mention some of the facts which have been related of him. He is believed to be present to be living in open adultery with a woman whom he claims to be his wife. Several good reasons exist to believe that from any fanciful 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 wait to see what will be the result of their having been nourishing a viper in their midst whose sting is more deadly than the fang of the U. S. snake.

Here is another—sent as 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 sit seventy and seven times. Who these among you do not reach a score, you turn them out."

It is in truth that Spiritualism has had more trouble with cast-off ministers than with any other class of people; they having enjoyed so many liberties with the flock in the churches 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 not want them.

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

Resolved, That L. C. Pace having been convicted of adultery according to his own confession, and having surrendered his parsonage, and declared that he would not be a member of any church, we hereby declare his withdrawal from Conference.

For the Religio-Philosophical Journal.

CHRISTIAN INCONSISTENCIES.

To Whom Are We Indebted for the Right to Organize our Free Religious Spiritual 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 have 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 adulterer not condemned; the thief promised a home in Paradise; but the unbeliever is damned without a promised forgiveness. 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.

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