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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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Viterary Aspartment.

For the Relige-Philosophical Journal. BEYOND THE PORTAL.

The following lines are written to the memory of "our ittle Jimmie," a very active and intellectual son of James Eardy, Ezq. of Canada, whose young and lovely spirit passed from the body in Chicago, Lincis. Nov. 25rd, 1869. Aged 3 years and 11 mentus.

BY MARSHALL S. PIKE.

As pure as the snow flake That melts on the mountain And ripples its drep In the rivulet bright; As soft as the spray-mist That floats o'er the fountain, And dies in a rainbow Of beauty and light-

Was the sweet little be ng Whose fond loving spirit, Has gone from its earth home-To wander unseen, Where angels are waiting With smiles to inherit, And bear it across The dark death line between.

As swift as the pinious Which wast the young swallow, That flies to the land Of the orange and lime; There to wing the blue sky Where no winter winds follow, And live a new life

In a flowery clime. So fast fled the breathings From pale panting mortal, That scon the last heart-throb Had pulsed to its rest: When the soul soared away Through its mystical perial, To meet and to mingle With the sinless and blest.

[Copyright Secured 1 A LECTURE BY MRS. EMMA HAR-

Delivered Before the First Association of Spiritualists of Philadelphia, at their Hall, 11, Wood Street, on Sunday Eve-

ning, Oct. 10, 1869. NUMBER FIVE.

[Reported Expressly for the Religio-Philosophical Journal by Henry T. Child, M. D.]

INVOCATION.

Lord, let Thy kingdom come. Age after age we have uttered this cry. The illuminated eye of the Seer has perceived the coming brightness. and grown strong in the glorious sight and cried Thy kingdom will surely come; the martyr has perceived it, and adown the blood-stained path of suffering, the light has streamed with such radiant brightness that he has felt that every pang was worth the sight, and in the view of the coming kingdom, he has leaped to heaven from the gory flame. The sorrowful and suffering in all ages have prayed for it, wept for it, have striven for it; yes, have fought for it. Reverend hands have been upward clasped with weeping; yes, turned to heaven, all soliciting the coming of Thy kingdom. The gates have been opened to us, and we have seen some of the children of the kingdom standing in our midst, waving us on with the palm-branches of victory, to give us the assurance that the kingdom is not afar off.

Oh! Great Spirit, as it is given to us to be the pioneers of this great work, we know that the glimpses of its brightness seem to flash before our eyes. Grant us strength to do the work that seems most fitting to herald its approach; give us the power to be the voice crying in the wilderness. Oh! Great Spirit, let Thy kingdom come. The earth is very fair, the skies are bright; the sunlight of the morning. the sweet breath of spring, the loveliness of summer, the strength of hoary winter, are all full of Thee,—revelations of Thy majestic presence, but they speak not to our hearts; they appeal only to our consciousness; they tell us that Thou art ever present, but we are waiting for Thy kingdom of love and of peace and good will among men, such as Thou hast ever shown toward them. Lord, let Thy kingdom come, and hang upon our lips this night, we pray Thee, essons of wisdom that may teach us to be heralds of Thy kingdom for Thee, for us, and all mankind.

LECTURE.

This morning it was given to your speaker to point to two of the most momentous teachings that have grown out of the communion between the spiritual and this, which we call the natural world. That we may the better redeem our promise of attempting to show you how Spiritualists can make this communion a practical living faith to mankind, let us review some of the forms which we then laid before you. We attempted to show you that the highest teachings that the spirits had brought, were first, the universality of spiritual existence, demonstrating the Alpha and Omega of spirit-life everywhere. Secondly, pointing to the fact that the main purpose of our lives, is to grow spirits through the mold of matter. The next point concerning the mightiest revealment that ever spirit or angel in any age has brought, is that which brings us face to face with the consequences of our acts. This is a truth that spirits have brought.

No less, then, did it relate to our subject this morning, to show that many Spiritualists had not fully realized these sublime doc'rines, or that having perceived them, they had turned aside. That two great defalcations had stamped their influence upon the whole movement a b'ot and blur so dark and so large that many earnest, reverend minds seeking for a higher faith than those that had been present in the past, had been repelled from our ranks, turned aside from our gatherings, ashamed of our belief, and compelled to go back and stay amidst the dry bones of the past, instead of enlisting in the great army of living men and women, which Spiritualism promited.

ualism promised. It belonged to our review to show that these failures were especially demonstrated in the fact that Spiritualists had turned aside from the firm faith and the simple belief in the communion of spirits, and the fact of immortality; also, that they did not realize that they had any personal responsibility demonstrated to them in the fact of being brought face to face with the penalty of their acts. You recognize this, you all do. It is impossible to be a visitant of the spiritual circle without perceiving the fact that penalty and compensation are the universal law of spirit-life. Yes, in view of the universality of such revelations, Spiritualists, in some instances, have strangely ignored the social laws, social restraints, and proclaimed their freedom from these. They have proclaimed themselves their own tribunal; their own power of justice, and declared that they owed no responsibility to any but themselves, in defiance of law outside of them.

To do justice, I shall waive to-night the religious aspects of the case, and limit our considerations to the question of the social responsibility of Spiritualists, and our duty with regard to those. who determine to repudiate this responsibility. That I may do full justice to those, who, perhaps, consider themselves far in advance of us, as the progressive minds of the age who pereive the rights of humanity to enter into the largest kind or liberty, let us review their arguments in favor of the total abrogation of human laws and restraints. We ask, what right have you to place yourself outside of human laws? They answer, "The creeds of old are not alone a failure, and being proved to be false, what will you substitute?" We have not only felt the galling yoke of authority which now melts away like a rope of sand, but we recognize by the very condition of spirits that we are only responsible to ourselves. More than this, spirits are great casuists, keen analysts. The very metnods of investigation we have pursued, have led us deeper into the ocean of nature then we have ever before penetrated. We perceive causes we had not dreamed of. Spirits have thrown us back in the research upon those questions of Physiology. We are asked whether ante-natal sins are in f. et the base and fundamental causes of crime and all inharmony. Your creeds have enunciated for two thousand years that the sins of their fathers are visited upon the children. The progressionists know that this is true. They say, prove if you can by analysis and psycological investigation that crime and inherited sin visit the child, and where, then, is your responsipility? It is a fable. These are some of the fallacious arguments beneath whose ban we are suffering. The honest world will not have it. Honest in spite of the legious of culprits, the world is the true metre of human intelligence and human civilization, and its opinions are not very far wrong. The world has determined that there is something terribly disruptive and disorderly in this sudden abrogation of laws that have been in existence for thousands of years. that a few who have assumed our name seem disposed to make. They need reforming, but there is an amount of truth and philosophy in all these. We must briefly analyze these. We can find a standard of appeal against them. We must offer no more human authority. We must offer no more spiritual authority. The spirit say-so will do no longer with those who perceive that the Spirit World is a reflex of this world, and spirits present every shade of character. These progressionists declare they know this, and they ask us with a taunt and a scoff, where is your authority for imposing upon us what has proved false, and through which

Once more I must hivite you to look upon he extenuating circumstances which surround hese teachings. We know that in the first tevealment of spirit communion, we gathered together in what we called the spirit circle, and having investigated the phenomena that is produced through the imponderable forces which are similar to the life, principle, we know that when we placed ourselves in an attitude for reception, hoping to receive intelligence from the Spirit World, the magnetic forces of life within us are determined toward the Spirit World and we are answered again by the liberation of the magnetic forces necessary to open the communication. Then it is that the remarkable development of those latent germs of character, which we have scarcely realized that we possessed, takes place. Some are much more susceptible than others to these influence In some cases, those with strong physical systems in whom the earthly magnetism prevails. have felt this influence to be pleasant, in others it has been very painful. We have realized this in the spirit circle. When it is largely charged with animal magnetism, it has produced pernicious effects, caused intense suffering to the spirit val and even the physical rature of some who take part in these exercises.

we have broken?

I find that a large portion of the materialists who represent the physical side of humanity, are the persons who have produced the greatest amount of social disorder, and I propose to review these arguments, and see if there is not a higher standard of wisdom than they have presented to us, although they may accept some

of the teachings of Christ's, as these have been communicated to them in the circles.

I ask who is on the Lord's side this night? Who are those, that, with anxious an I wistful eyes have gazed on Spiritudism, that which I ven tured to call this morning, the savior of the world!

We perceive that nine-tenths of the sorrow in the world, is generated from crime, and it has been proved that crime is a psychological state that reaches our spiritual natures through the material world. The philanthropists, those men of strong purpose and great hearts, who have looked towards Spiritualism as the savior that should proclaim the higher and better way, are not to be thwarted by those who are re-peating the very crimes which of all others have most depraved mankind. There are false conditions, and we know that the sins of the fathers are visited on the children, and we may

ask if these shall continue to be perpetuated.

Let us question to what extent there is individuality-just so far as we realize that each one suffers for himself, bears his own penalty hereafter, walks in his own brightness. We acknowledge this just as surely as we perceive that the kingdom of heaven is within us; just as certainly as we know that when a dear and bright spirit comes to us with a radiant smile and the light of paradise upon his face, he has carried his kingdom of heaven with him. We know that it was built and fashionel upon this earth; we know, too, that the converse of that positive new took the converse of the positive new took the tlen obtains, and that he who sits in darkees; has drawn that around him through this life, and they are receiving the compensation. We acknowledge human responsibility thus far, and know that in the highest sense, we are responsible to our own selves; but when we attempt to sever our actions from the rest of the race, and presume for one instant that any of ours can stand alone, then it is that we are called upon to lurn to nature.

The appeal that I desire to bring before you is this. First, the facts that are manifested in human history; next, the facts that are manifested in spirit life. There is no such thing as individuality in this sense. Here I stand a responsible being. I now speal for the acts I shall perform to morrow, but Leyond this, how much of my individuality can I claim? Who made the garment which I wear? How much of mind is to be found in every thread of the fabric? It connects me with thousands of years in the past. I go and stand before the machine which turned off the tissue that I wear, and there I read the gospel of long centuries, and what the experiences of labor his conterred,all, as it were, seem directed toward the one point, the manufacture of the garment I wear. Sever me from these long ages of usefulness and labor, and I stand shivering, unclothed in the winter winds, or scorched by the burning heat of summer.

Who has organized the fleets to convey hith er and thither from every nation of the world the simplest thing which ministers to my comfort, to spread my table or adorn my walls? Who has ransacked the islands of the sea? Who has brought me the wealth of the forests and the mines? Who has organized all the resources of commerce and trade, and so beautifully interwoven them into one universal network of interdependencies, that the whole race seems to be employed in the simple uses which shall be spread upon my table this night? How many thousand years has the all-potent hand of nature been working to produce the possibilities of this grand architecture of to day?

Where have those huge planks that are over my head and under my feet, come from? Who has planted the trees of those giant forests that build for me my home? I stand alone, I shiver helplessly in the winds of destiny, and unless there are ten thousand hands to uphold me, I am not-I am nothing. I do stand alone a helpless wreck tossed on the wild waste of life. I must search in the busy intelligent brains of my fellow men, and they, too, must share these blessings of my life. I give in return, fill my niche in the great temple of humanity, perform some work and give again as I have received. Oh, great handed humanity! thy grasp is very near our hearts when we begin to number up our treasures. Better that we should stand as fabled lost men, and behold the wreck and ruin of ages around us, where once the home of dear, sympathizing man lived, nothing but dreary solitude and awful silence is heard, than boast ourselves of this proud, impossible individuality. There is no such thing. I am dependent this hour on your love, your sympathy, and more than this, there is a cloud of unseen forces perpetually circling around me, passing out with every breath of my lips, writing itself in psychological influences upon the air, upon my garments—my very touch is redolent of my character. I can not suggest anything but what

has its influence. There is no kind and gentle wish that stirs my brain, but what its purity goes forth, and its fragrance shall be felt by every living creature.

This is our individuality. Here is a standard of appeal. There is a truth front which there is no other appeal than the facts which bind us one to the other, you to me, and me to you. Is th's a truth? If our acts, our deeds, our thoughts are thus knit up in one universal chain which extends from one to the other, how do we propose to break the order on which society is established, without a penalty to ourselve and a penalty to others?

Well, supposing we grant that this individu ality has changed our responsibility. Let us call it responsibility at least. We know this, that we shall pay the penalty, that we shall reap the reward of whatever we do, hereaf-

Aye, but I shall find there is a standard of right and wrong for you, my progressed triend, standard within, a voice that will not be cilent,

from which you can not turn aside with impunby to yourself, and if you are thus responsible to your-elf in penalty and compensation, I shall show you how much you are wronging your-self by violating my standard of right and

"I do deny it," says the Progressionist, "there is no standard of right. Do you not perceive that the enunciations of Moses, Thou shalt not kill; thou shalt do no murder—do you not recognise that the standard of morals, as you call it, is immutable, and that in every period of time?" But suppose we are changing, and fresh conditions obtain; perhaps it may be so, but I still claim there is an original fundamental principle of right and wrong inherent in nature, that forms a standard from which there is no appeal "Thou shalt have none other Gods but me." Is there a standard to show who this God is? Aye, there is one. We search into the realms of creation, and he addresses us everywhere. He is the spirit of all things. When we perceive everywhere the design and order and law that the great spirit has instituted: when we perceive the unbroken harmony of creation, we are in a position to say there is but one God. It is the last culminating point of the spiritual question—it is the totality of good, all wisdom, all power, Him we worship, all others and one false whether it he the god of the er gods are false, whether it be the god of the heathen with all his imperfections and shortcomings, his pride or his littleness, or any of the various gods that man has set up to worship. We know that there is but one great spirit who has written eternal law and order everywhere. We worship him and accept the command, 'Thou shalt not take his name in vain." Ere thou caust do this, thou must measure thine own heart; it must be full of bitterness; thou must live on the animal plane, and bend down to the material mold in which thy spirit is

There is a standard in its effects, and no man with reverent lips ever pronounced a shame or irreverence against helpless woman dependent on him. Woman the mother, woman the wife, woman, whom his father in heaven has given him to protect-no man can irreverently speak of her or speak of God the great spirit, in this way without degrading himseli, and proving that he is wrong. Such an one proves in some form or other a standard for his life.

growing.

Again, remember that those who keep holy the Sabbath day—not because it is the seventu day, but because life's burdens are very heavythey demand so much of us on the six days of the week, it is well that we put these aside one day in the week, and come together to question in solemn counsel, of the things of eternity; to question who we are, what we are and whose we are and whither are we bound; to this life, to its lands, to its houses, or whither?

Those whose spirits are never uplitted in-

prayer; those whose minds are perpetually enl

gulphed in the constant whirl of this materiae

world, when they leave the earth and becom,

dwellers on the threshold of the other sphere are compelled to come back and live their lives over again, and learn the first lessons of life. Thou shalt honor thy father and mother for they are types of the great Father and Mother of the race. That beautiful and holy evidence of man's wonderful creation prove that it is in the hands of God alone, that mystery of life has been intrusted to them, we honor it because there is a natural standard of right in the relation between parent and child, because they do stand in the place of the Creutor, because the highest and holiest obligations that are rendered to God are exhibited by honoring them. Moses said, "Thou shalt not kill." If thy right hand become red, and if thou remove thine enemy from his place, the consequences of thy acts prove that there is a standard, and that in the fact that thou shalt leave void in nature which can never be filled. Thou hast broken a plant which some nature wiser than thyself, planted ere that life, perhaps one of crime, was accomplished. It was not for thee to take it in thy hand—what dost thou know that thou shouldst put forth thy irreverent hand to stay it? Who art thou, that thou shouldst break off one of those wonderful blossoms which the eternal Father has planted before it has tulfilled its mission. Thy footsteps shall be dogged by thy victim Though none shall see thee, yet thou shalt run and hide thyself, thou shalt never more sleep the sleep of peace. Though no one pursues thee, thy conscience shall rise with its still small voice; it shall speak louder than the trumpet tongue of ten thousand juries. It shall go wherever thou shalt r.m and hide thyself from thyself. Thou shalt be aware of thy crime and shalt ever feel that thou art an outcast and a vagabond, that none shall bring thee comfort until thou hast made atonement in the great and mysterious realms of progress beyond the grave. The life that thou hast interrupted, now falls with all its burdens and responsibilities upon thee, and in thine own soul will speak to thee in tones so terrible that thou shalt know that there is a standard of right planted in every human heart.

It is so in a less degree in the command, "Thou shalt not steal." I speak of these commands merely as partial details of the universal law of right and wrong. Thou shilt not steal under any circumstances, for thou wouldst give an example for stronger and more covetous hands to steal Thou wouldst destroy the institution of prope ty-Thou shalt not steal because the rights of every individual, be they large or small, should protect them sgainst the lawless hand of plunder, because

it is in itself a violation of good order.

Thou shalt not bear faise witness or slander Why? Because thou caust not make restitution because stander goes out upon the ocean of time and never returns again to the shores upon which it was launched. Thou canst never undo a slan der; a thing if it is spoken, it it be only whispered, goes forth into the sir, and is carried thenceforth out of thy reach, where it falls on whom it injures. Thou mayest never know but whatsoever wounds it inflicts, will return in anger and hatred to thee because there is a standard of appeal in nature

Our standard is growing wider. I have only appealed to the experiences of human life. I have only shown that there are actions which do impress themselves upon society. But now I find that there is a silent monitor. My conscience gives me the realization of another standard, a

the still small voice that speaks when the whil-wind and the fire have passed by, and when the earthquake that has rent the rocks is bushed, and earthquake that has rent the rocks is bushed, and the tempest has solded likelf to sleep,—then this still small voice proclaims in tones of self respect or self abasement whether we have done right or wrong.

In every act that we do, we impart a psychological industrie, whether it be for good or for evil. There is a dreadful contagion of crime that we do not half scatter. Was think these are physical dis-

not half readize. We think there are physical discases that are borne on the wings of the pestilence laden air. We know there are moral pestilences that breathe forth from the palaces, where the poisoned breath of the drunkard is felt; they are sent out from the sinks of aircraft and the sinks of aircra sent out from the sinks of crime, and all the winds are laden with moral pestilence in the wicked

We become criminals, and we forget that there is a standard of right, but there is one for all things and that great crime of which I have spoken is not an exception. It has been given me for many years to behold the effects of this crime in the vrecked and ruined forms of thousands upon thousands of its victims. There is no extenuation for it. There is no sophistry that can excess sensuality, which finally acts upon the physiological structure and destroys its strength, its vitality, its beauty, its holiness,—it impairs the temple in which the spirit dwells.

There is no connection between Spiritualism and

Spiritualists, if you would redeem your faith spiritualists, it you would redeem your faith from the spots that such sophistry has put upon it, if you would put it to its highest uses, come together, and define your belief, write your creed, proclaim your truth. First, deeply search and carefully analyze the nature of this truth; search into the fundamental principles. Do not pin your carefully analyze the nature of this truth; search into the fundamental principles. authority on any unknown utterances; do not pin your authority on any unknown utterances; do not pin it upon the written Scriptures, but zo to the law written in cause and effect, upon all the vast uni-verse; go to Ilim who has laid the foundations of the earth, and has written the principles of moral law as well as physical law. They are not far from you. They are to be found in your own consciences; they are to be demonstrated by communications from the Spirit World. We must know that one truth will never conflict with another. Ten thousand new revealments may be placed on

Let those who stand on the side of the Lord, those that love true Spiritualism, come together in solema council, and analyze the fundamental principles of right and wrong, and their proclaims that revealment to the world. We may shock those who are living in a formal and ceremonial religion. We may strip the mask from the face of the hypocrite, and place before each one his judgment book. In this great day of the opening of Books, shall we fail to read them? I give you three standards of appeal. Nature

in its effects; conscience in its unmistakable tender of approval or rebuke; the Spirit World in the demonstration of the practical truths that result from the living present.

Here I stand with a mortal on whose lips the Spiritual fire is moving, in utterances that the can not keep back, and in the name of the Spirit I proclaim that I believe in God the Great Spirit the Alpha and Omega of the universe. I worsnip Him in my hours of solitude and loneliness. I know Him when I study His manifold ways, recognizing His truth. Then I love, I trust, I tear Him, not that I fear myself, lest I swerve from the path He has laid down for me. Do I strengthen myself in prayer and bow down before Him in supplication? I believe in man as a child of God, undeveloped and in darkness. I believe that he is in the world of matter where he is destined to grow. I believe that man, like God is a spirit, that matter is form. ation, evanescent, shadowy, transient. Spirit is eternal, poimment, immortal. I believe in right and wrong. I believe that right is justice to my self, and equal justice to every live creature. I belie to that wrong is that footstep that infringes upon another's rights. I believe in conscience as the God voice within me that warns me when I am blind. I believe there is no barrier, no hindrance to the universal flow of inspiration throughout the entire universe of which the Great Spirit is the totality, and myself one of the least atoms in that universe. I becave in a chain of universal harmony. I believe that society is knit up into universal law and order. I believe and tremble when I realize those high and holy things and find my teet faltering and departing from them. That is our creed in the larger vastness and wider liberty of the Spirit World. We are not absent from law, but under and bound by it, by more stringent laws than are about you. I'nus do we hand down to you our creed.

Come together once more, Spiritualists, and in solemn council proclaim these beautiful truths, and more shall grow out of them for yourselves and for humanity, and banding together for this great work, we shall pray no more for the coming of the kingdom, but with rejoicing hearts and voices joining in the great halfelujans of the angels throughout the corridors of eternity, we shall thank God that the kingdom has come.

> For the Religio-Philosophical Journal. A VISION.

A Conversation With a Spirit.

BY N. B. STARR.

Near where Ilive, stands a very beautiful church that is, it is beautiful in the display of its architectural proportions, its friezes, cornices, and above all, its towering steeple. Now I am a worshiper of the beautiful, and I tays to go occasionally and contemplate the beauty and proportions of that grand old building. On one of these occasions as I was contemplating its cost and utility, I turned my head, and lo ! a spirit stood close to my side. He wore the dress and style of the ancient Grecians, save that it was white as snow, his beard long and flowing, and his white locks spreading protocely down his back and over his shoulders—his lotty brow and whole mien was the very ideal of wisdom itself. With just the faintest smile of humor, he turned to me and spoke:
"Excuse me," said he, "I am a stranger nere. I
would like to know what this building is for?"

"This," said I, "is called a church, and the people who worsing here, call it the house of God."
O, I understand," said he, "a temple to wor-

ship the gods in."
"No," said I, "the worshipers here do not have but one God. True, they do semetimes make three out of the one; but you must not question me on that point, for I do not profess to understand it myself."

Continued on farth page.

Original Essays.

For the Religio Philosophical Journal PROGRESSION.

The Past and the Present-Prediction in Regard to the Future. BY J. A. OSBORNE,

We are a fist people, living in a fast age. It is said that we live in a progressive age. I wish to call attention to this spirit of progression. We have some among us who would have you believe that we are retrograding—going back—getting worse. But I say nay. Progression is written on all things. The whole material, mental and spirituol worlds, move onward, up ward,-getting better. What we call sin and wrong, may have the appearance of being more rife to-day than it was thirty years ago; but let us see if this is so. If the amount of crime is greater, you will find the numerical increase of people in a greater ratiothen, in these fast days of telegraphs and railroads, what occurs here to-day, is known youder in Europe to morrow. Thirty years ago, if a murder was committed in your neighborhood, it created consternation and frenzy within the limi's of your dounty, and maybe for two or three counties around; but that crime was never known in Ohio or New York. To-day, if such a crime is commited, the world knows it to-morrow.

Another reason why such news is more univers ally known. Thirty years ago, about two families out of every olu, read the papers. To-day, about five of every six take some periodical or newspaper. We have become a reading people and know all that is transpiring.

But leaving this for what it is worth, let me advance to a stronger position. What I may say here will doubtless sound strange, and perhaps, fall heavily on some ears; yet I honestly believe it is truth, and truth will prevail. It may bo-kept in the background-not understood, still it is truth all the same. The position is this:

What we call sin and wrong is not sin, it is only ignorance. You may call ignorance sin; but if that be true, we will be sinful throughout all eternity; for we never can reach infinity, and short of that is ignorance. Now mind you, when I speak of sin, I mean sin in the eyes of God—am not talking about breaking human law. Man can not violate or break a law of God. Human law is a thing, while Divine law is a principle, co-eternal with God, therefore immutable, unchangeable. It never was created or made, but is co-existent with Infinity. If man breaks that law, by doing some deed, he must first suspend the power of the law, while he does the action. When he does that, he rises superior to it consequently, superior to God. Neither you nor I believe that such a thing is within the power of man.

Again, when you establish the fact that sin does exist, that moment you make God the author of it; for according to the teaching, He is the Author of all things. He is the author of man, and He is the author of law; and if min breaks the law, who but God is the author of that sin? You do not believe that God can sin, neither do I, so

we must be agreed.

Now, that we do many things that are not for the immediate better, and that are low and groveling in their nature, no one will deny. But when we do them, it is only proof of our ignorance in the divine and better way, and ought to serve as a stimulus to educate us above and beyond them. I do not simply mean a book education—it is comething more than that.

Then if man can not retard the onward movements of the universe by breaking or suspending the laws of Nature, all things must be progressing to final perfection; for we know that "He who doeth all things well," will work out His own eternal glory; and He could not be glorified in the destruction or downward tendency of anything io destruction or down ward tendency o He has made. Imperfect man may build and tear down, but perfect God never makes mistakes. When you and I act in harmony with those eternai principles of Nature, we are the faster going up the grade to true and everlasting happiness. When we act inharmoniously, we are the longer keeping ourselves down in the sensualities of earth. But we must arise above those menial actions. If we will not do it while here, we must do it when we have reached the other shore.

Notwithstanding our unbecoming demeanor, and our ignorance of the batter way, we are progressing; going up to a better state. What may appear s'nful to you and I, is only a means for the development of something beyond our comprehension. The leaven is cast into the lump and prehension. The leaven is cast into the lump, and is working up the grand whole to an ultimate perfection. Never did man write a more glowing truism, than did Pope when he gave to the world these beautiful thoughts:

"All discord is harmony misunderstood, All seeming evil is universal good-And spite of erring reason's spite, One truth is clear, whatever is, is right." And again,

"Thou First Great Cause, least understood, Who all my sense combined, To know but this, that Thou art good, And that myself am blind."

Yes, God is good, and all His ways are perfect: and when we growl and grumble at the discordant notes of Nature, we ought to be informed that we ourselves are blind.

But all things are progressive in their nature. This earth, with all its material substances, was once a black, wandering, chaotic mass. Myriads of ages after, it was cradled in infancy; and today, it has scarcely attained the age of childhood. Still, it is progressing, and in ages to come, will be a perfect world. The deadly miasmas, so bareful to life, are being dried away. Frowning deserts are beginning to bloom with roses. Mountain peaks are wearing down, and the valleys filling up. The onward move may scarcely come within the range of human sight, but still it goes with that steady step that denotes wondrous majesty. The disintegrating elements of nature are ever at work, as if having been commissioned to do "a big job" of grading. Then comes those important auxiliaries, the agriculturists. Why this eternal vigilance and hunting after better seed, that which will yield more abundant and with less la-bor? Why this strife to improve your stock, to imbue it with better blood? You may say that it is dollars and cents, and this may be the immediate cause. But let me tell you, that back of this, deep down in nature's laws, there is a spirit of progress, that is pushing all things to fin al per-

Need I call your attention to the physical structure of man, and tell you that it is going up, improving? Some would have you believe that we are going back in this particular, that longevity is shortening, and that we are growing weak and puny. But if you will consult the statistics of your country, you will find the opposite of this to be true. You will find that the natural life of the human family is being lengthened out, that we live longer now than we did hundreds of years ago; and in place of the muscular ability of man degenerating, it is growing better. True, the improved condition of your country calls out less of that power; yet the powers are there, and only require an effort to bring them forth. When, where in what age, was there ever greater feats in this particular than Dr. Winship daily exhibits in raising a dead weight of twenty-nine hundred pounds? It should not be claimed that "practice makes periect," and that because our muscles are not called into active and continued use, for that reason we are retrograding. I admit that the muscles are developed by proper exercise, and that we become weak by inaction; but it does not follow that succeeding generations will not produce bodies more closely knit together, and that there are latent powers yet undeveloped. Our forefathers talked of the struggles and hardships of the Revolution, as if the men of this day could not endure them. Yet all through the recent war men endured more than they—pale, sickly looking youths walked out of your counting rooms and business houses, and braved the hardships of the sield and prison pens, much worse than those in the days of yore. The muscle and endurance was there, waiting only to be called. I would not

have you believe that this progress was of rapid growth, like unto an ill weed or a stock of corn. On the contrary it is slow and stately, indicative of majesty and durability.

Am I met with the same objections and opposition, when I tell you that the mental world is progressing? Am I cited to such mental calibers as Homer, Bacon, Shakespeare and others, and told that no such men have lived in subsequent told that no such men have hive in subsequent periods? Suppose I admit that this is true? What does it argue? Does it not argue that this development was a grand advance over men who had lived before them? Is it not a triumph in favor of progression? But then you must remember that the mass of mankind in those days were convertible interests and that these grand. comparatively ignorant; and that these grand lights emanated from the favored nobility. How is it to day? Where can you gather a concourse of people and not be able to select hundreds whose mental capacities would not be honorable reprcsentatives of a proud people?

I have said that the mass of mankind in remote ages, were in a state of ignorance. Let me add, that we of this bright era, are only in the A. B. C department of mental grandenr. Still, we have progressed far beyond the mental wealth of olden times. Allow me, for a few moments, to direct your attention to the condition of human kind for only a short period back.

I remember that when S perates tangut the Athe-nian youth that they were immortal, and that they should continue to live after they had passed brough the ordeal of death, that he was accounted a bad man and an enemy to his race-was doomed and died in consequence of that teaching.

I remember that when Gallileo announced the fact that the earth moved, the the was arraigned before a certain tribunal, and after being subjected to horrible tortures, had to confess that he was in error, in order to save his life. Yet, so certain was he of its truth as he again from the reals had was he of its fruth, as he arose from the rack, he cried out, "The earth does move."

I remember that when Newton announced the law of gravitation, he was jeered, derided and shunned, as you would now shun a lunatic.

II am reminded of the unyielding Columbus, when he insisted that there was land over the ocean, how he wandered from nation to nation, begging for means that he might discover the new home, how he was abused even to incarceration for this belief

I am reminded of a Fulton, when he proposed to construct machinery that should move the commerce of the world, how he was derided and laughed at, and called crazy Fulton, even by the little ragged urchins prattling in the streets.

This short hurried review, covering only a few hundred years back, brings out two prominent points. First, it shows that mentality, with the mass of mankind, has progressed in a partial knowledge of these known facts. Second, that we have learned better than to impose the death penalty on any one who is bold enough and philosopher enough to advocate a new and a strange truth.

Then, looking back over the past and seeing what has been done, would you call it presumption in me, if I should direct your attention to the future, and divine a few things we may expect? Do you object, and say that man has no right to look beyond and say that will came to pass? look beyond, and say what will come to pass? Have I not already alluded to a few of the thou-sands of cases that were forefold; and were they sands of cases that were forefold; and were they not true? Have you forgotten that sublime and glorious event that transpired on the 7th of August, 1869, when the sun wrapped about her that mantle of darkness by the Intervening of another body? Was not that event forefold for months and years, telling the day, the hour and the minute when it should begin and when it should end? Was it not true? Is it more difficult for man to tell what shall came to make on the earth, than it tell what shall come to pass on the earth, than it is to go among the worlds that are moving in space and tell what shall take place up there? Nay, fellow citizens, call reason home and let it

Who would not have been counted a fool, had he stood up an hundred years ago, and told the people that in 1869, men should travel at the rate of forty miles per hour, or one thousand miles per

Who would not have been called a madman, had he stood up, even fifty years ag), and declared that the people of to day could stand in New York city, and converse freely with their friends in Lon-

Who would have dared to face an unbelieving the time was at hand when men would be a sie to know the geological construction of those worlds And yet it is done. That wonderful invention called the spectroscope, will gather a ray of light as it comes from Venus or Mars, and after analyzing that ray, will determine the nature and character of the soil from which it has passed, and whether there are oceans and rivers belting

those worlds as there is in ours.

It is easy to say "cant," when we are not able to comprehend a grand truth, ; but cowardly to say 'shall" when placed beyond contradiction. Life, motion, progression, which are all synonymous in meaning, is the prime moving cause that pushes on universes—it is the opposite of stagnation, decay and ruin. Prove to me that all things are standing still, and you prove to me that deso-lation is close at hand. How much more disastrous, then, if motion is reversed and we are going

backward? Take the simple element of water, dam it up, keep it motioniess, and how soon it stagnates and decays? Turn it loose, let it move on, and it soon purities, invigorates and puts new life in itself, as

well as every other creature near which it passes. Such being facts, allow me to say that man's necossities shall never go beyond the power of his invention; and that the day is not far distant when he shall be able to travel two hundred miles per hour with as much ease as he now goes forty. And the time is approaching when he may call up the powers of his will, that power obeying, shall set him down in London or Paris or wheresoever he may choose to go. Oh! smile your derision, if it suits you. You will only be keeping time with the incredulous and unbelieving of all ages past. Harmony of action and hirmony of will accomplishes wireless and it is only because of your plishes miracles; and it is only because of your united opposition that greater things than these

have not long since been done.
It will be but a short to morrow, until you will have a ready market for every ill weed that now infests your fields. Corn husks and waste straw will be carefully garnered and their market value daily telegraphed from one continent to the other. These shall be freighted off to your paper mills, and will come forth in posts and boards, and they made water and fire proof. With these you shall build your fences and barns and your fine dwel-

The time is not far in the future, when man be-comes more conversant with the laws of God and acts harmonious therewith, that he shall make the winds and the rains his servants at will. Already he has plucked the thunderbolt from heaven, and now sends it forth to transact his business or return with messages of pleasure. When these vast fields of timber and beds of coal shall have been exhausted, and want shall be pressing the conven-iences of man, he will then turn his attention to the oceans and rivers, and will convert water into common burning fuel. But he never can do these things contrary to Divine law. Those laws he has yet to learn, then harmonize with them, and all will be accomplished.

The time is in the immediate future, when man will be able to read the very thoughts and actions of his fellow man before they are spoken, with as much case as he now reads the common news of the day. You or I may never see the time, nev-ertheless, it will come. Then dark deeds can not be covered up. All men shall know and read each other, and black crimes shall pass away. Then shall we cease to speak evil of each other and learn to love as brothers. Then shall standing armies be blotted from the escutcheon of nations, the spear will be broken, tarnished honor retrieved, and peace and good will shall reign supreme.

The Radical, an infidel paper of Boston, announces the following creed:

> "God is; without him man is not. Man is: without him God is not. Each by the other is begot, The God sea by the mun-stream fed."

1.3" A beautiful thought is suggested in the Korau: "Augels in the grave will not question thee as to the amount of wealth thou hast left behind thee, but what deeds thou hast done while in the world, to entitle the; to a seat amongst the blest."

For the Religio-Philosophical Journal. The Prophecies Relating to Jesus of Nazareth.

BY HUDSON TUTTLE.

In Deuteronomy, the prophet to be raised up is spoken of, though its application to Jesus certainly is far fetched.

The prophecies of Isaiah are more pointed, and seem to have been dictated by that spirit which has animated the poets and prophets of all ages, to describe in rhapsodical measure the gleries of the golden age. The passages in Daniel, with the ambiguity characteristic of ancient oracles, may be directly applied to Christ, with apparent consistency. The prophets held that the Messiah would certainly come, and that he would come as a king to reign on earth, and deliver the oppressed nation of God from bondage, was taught in the school of Hillel, by Philo and the Essenes. The Messiah would be a visible manifestation of Jehovab, who had promised to David through the prophet Nathan, that he would establish his family on the throne forever. With almost his last words, David alluded to this promise, and Solomon, when he dedicated the temple, reminded Jehovah of this

The brilliant period of Hebrew history began with David, and all their future hopes were entwined with his house and tribe. Out of it, they constantly expected the "lion of the tribe of Judah," and in their darkest hours in captivity, burdened and oppressed, their eyes were steadily turned in that direction, in expectation of a deliverer. No prophecy in the history of the world has excited an influence comparable with this.

While the religion of the Jews decayed, one great idea remained—the coming of a new order of things, a heavenly kingdom believed to be close at hand. The sacred books taught that God had always been faithful, they could not believe themselves deserted

The duty of every true Hebrew was to consider it possible for the Messiah to appear in himself.

Every pretender that arose was eagerly sought, for there was the possibility of his being the promised one. As the nation felt more and more the strong arm of Roman power and the general decay of their institutions, they became more intensely excited in the advent of

The great prophets who were called in question, had spoken the mandate of Jehoyah, and the nation beloved of God, chastened, but not forgotten, under the leadership of the Messiah, would be called to the throne of the world. The discouragements around them were rather in fa-vor than against this belief; because when God ordered, the powers of Babylon or Rome were as nothing.

The anxiety became intense. If God came not as of old, national ruin and death would inevitably come. Judea was an indiscernable speck on the map of the Roman Empire. With God she was all powerful; without hin, as noth-

ing.
Out of the seething waters, agitated by the conflict of races and the contention of new thought, confined and stifled with the old, came the broad of pretenders, born from the dissolu tion. Samaria was a hot bed from which sprung the most celebrated. Her Simon, spoken of in the New Testament, performed greater miracles than those recorded of Jesus, and his numerous disciples received him as the "image of the Eternal Father manifested in the flesh.

The great influence he exerted during his life time was increased by his death, and the wild, oriental doctrines he taught through various sects, disturbed the quiet of the Christian church for centuries.

He founded his pretentions on the same base that Jesus didthis—that of miracles. The laws of nature obeyed his command.

When John the Baptist came from the wil derness, and cried in a loud voice, with wild gestures, that the kingdom of heaven was at hand, throngs of people marched after him. ready to be prepared by baptism for the recep-tion of the coming Lord. Not a spiritual de-liverer, but a temporal king they sought; and the prophecies promised them a ruler far surpassing in wisdom and magnificence the fabulous portraits of the great Solomon.

The prophecies supposed to relate to the Messiah nave exerted more influence than any other. It is claimed that the Old Testament contains clear and distinct prophecies of Christ. The Evangelists so understood, and the follow. ers of Christ down to the present day, have fortified their position by quotations. If the Bible have seventy-two meanings, according to the Rabbies, such meaning can be wrung from these prophecies, not in the sense of the writer. There is not a passage in the Old Testament that has any reference to Christ. .

These prophecies originated at a time of great depression. After the glorious age of David and Solomon, the Hebrew nation dwindled into the two tribes and the ten. The former were first swept into exile, and the latter were held captive at Babylon.

The Jews were a pious race. They were filled with devotion to Jehovah. They prayed devoutly to him in their darkest hour, humbly accepting their misery as a just punishment for their sins. They were certain that the God of their fathers had not deserted them, and the darker the hour, the stronger their expectations. A deliverer, a Messiah would come and gather the scattered Jews at Jerusalem. He was invested with the airy raiment of poesy. He was

great and good, an ideal. The divided tribes would be united, and an eternal kingdom founded, from which idolatry would be banished, Jehovah reconciled to his people, and perfect peace and happiness reign. Jerusalem would be the Capitol of the world, and surrounding nations bow in reverence to the Jewish names. The pomp and grandeur of Solomon would be surpassed, and the Mosaic law, throned on an eternal foundation, prevail

in all its purity. Did Christ meet the requests of these prophecies? Nothing promised has been fulfilled. The ten tribes have vanished from the earth; the two tribes have no kingdom; the Messiah looked for by the Jews has not come, as they truly say, he never will come They were expecting his coming at the advent of Christ, but they could not receive him. They were with him, they would be liable to be prejudiced in his favor than otherwise, but they rejected him. His kingdom was not of this world; it was spiritual, while the expected savior would be a tem-

Jesus himself was slow to apply the prophecy to himself, and he did not, until forced to do so by the pressure of even ts.

t 137 The Methodist Episcopal Church has 58 schools, 1,100 teachers, and 9,000 pupils in Hamilton county, Ohio, according to a recent report.

ganized at Lexington, Ky, under the Christian Church. The Baptists of Germany have increased to ninety-six churches, and over seventeen t housand members.

A school for negro preachers has been or.

For the Religio-Philosophical Journal. THE DEVIL STILL AHEAD!

God Sick,-His Attending Physicians the D. Ds. The Devil Ahead.

BY J. LYPHERS.

According to the teachings of old rotten Theology, there are two great Gods in this universe of about equal power. It is true they call one the Devil, but it makes no difference what they call him-their own listory of him shows that he has as much, and even greater power than his opponent, and much better success attends all his operations. Then, if the first is a God, he is a God, too. They are decidedly antagonistic to each other in all their operations. When one says "Yes," the other says "No." The one pulls up, the other pulls down. The downward pull seems to be the long pull, the strong pull and the pull altogether, and takes the crowd. The upward pulling God, although all-powerful, finds it an uphill business, and the consequence is, that his Gospel-net is taking but very few fish from the great ocean of humanity, and they of the smallest fry of minnows at that. One of these Dcities, they call "God"; the other "Devil." Both are real persons,—big masculines-not supposed to have any wives. One has had children (an only begotten son), the other none. The natural conclusion concerning the parentage of the first-must have used somebody's else wife !--masculines without any feminines!—an anomaly in nature. The first of these is supposed to be very good; the other, very bad. One is black; the other white.

Theology represents these two great antagonists as having started on a very long race many thousand years ago. The prize for which they ran is the human race. A race for the human race! The thing is laughable! Theology also demonstrates that in this race, the Devil is still ahead! It is now demonstrated by close figuring, that if Theology be true, the Devil will get about nine out of ten of the entire human family—rather a losing-game for the Almighty. He had better invested His power and material in something else than

making men and women—it dosn't pay.
It is singular how good is so completely outstripped by evil, especially when everybody knows that good is the strongest and most powerful principle of the two. Why don't the Lord exchange position with the Devil, and get the "downhill side" of the question Him-self? If He is all-wise and all-powerful, as represented, why does He let the Devil out-wit Him and get the advantage in every case? Why did He not have the advantage of the broad, smooth and down grade road for His followers at the start, and not have His friends going about through this world singing, "How tedious and tasteless the hour, and that Jordan is a hard road to travel"! God being allpowerful, of course, could have had everything His own way. Why, then, does He allow Himself to be thus beaten on grades, and per consequence, lose ninety per cent of the whole human race, which naturally belonged to IIim by the right of creation? Such doctrines are ridiculous. They are awful—they are old remainders of heathenism! How humiliating and derogatory to the character of the great God, to thus suffer Himself to be beaten at His own game, by a subordinate creature of His own creation. How very like a God!

But, ah! I see at last how this matter all is. I think I have discovered the key that unlocks the whole mystery. Deity must be sick! I know he must have been an invalid for many centuries. for look at the long retinue of Doctors of Divinity (D. Da.) that have been treating Him for a thousand years. Yes; Divinity must be sick. or we should not see so many D Ds. administering unto Him. But His doctors are too much divided to accomplish anything. There are entirely too many different systems trying their hand upon Him. The Methodist D. Ds. administer their system, because they are very sure that God is a Methodist. Presbyterians administer theirs for the same reason; so do the Baptists, and all the other denominations.-These are all allopaths and orthodox. They use strong medicine and lots of it,-hell fire and brimstone, Universalists and Unitarians are homeopaths; they use small pills, sugar-coated! Campbellites are hydropaths; they believe in sacred hydraulics, and use rivers of water and apply externally. But, oh! "get out," here comes the Catholic D. Ds., -I had almost forgotten them. They claim to be the oldest, largest and most respectable school of heavenly physicians. The rest are all bogus. They are certain that God is a Catholic now, always was a Catholic and always will be a Catholic. Yes; I should judge that Deity must be sick and unable to attend to His business, seeing the dcranged condition of His affairs on earth. His kingdom is all cut up into fractions, warring and debuting with each other, presenting to the mind the most perfect specimen of a house divided against itself that the world ever saw. Yes, I think Deity is thoroughly sick of this pack of hungry priests, who have so misman aged the affairs of His kingdom here below, as to bring it into disrepute with all the thinking progressive minds of the age, giving the Devil all the best minds and flower of intellect, and leaving the fools for Him. What a singular thing this great system of modern Theology is. What great effects without any appropriate causes! Nature teaches us that there are no effects without sufficient causes to produce them. This is reason. It follows, then, that where you find great systems of Theology having no natural causes underlying them, sufficient to produce them-that those systems are bogus and exist only in the imagination. What then is the cause of this large per cent of the human family being lost forever, according to Theology? Analyze their system down to first principles, and you will discover that it all resolves itself into this silly idea, laughable as it is, that Adam and Eve made a slight mistake, and ate a few apples "off of the wrong tree"! ! and was persuaded thereto, by a snake at that. No wonder that the world is running into infidelity as the

If they have no better stories to present to the thinking reasoning mind, they had better go and preach to monkeys. Our present theological systems are a disgrace to the intellect, to the progress, to the light and knowledge of the nineteenth century. The churches of to-day, are nothing more nor less than an organized infidelity; infidel to the grogress of the age, and to the new spiritual dispensation. Science has played smash with Theology.

For the Religo-Philosophical Journal. PHENOMENAL.

Unconscious Mesmerism-Obsession.

Bro. Jones:-In the "Banner of Light," of the 16th inst., I saw an article headed as above, which was taken from the "Lewiston (Me.) Journal," of Sept. 27.h. The case as there stated, I have condensed, and is briefly as follows: "A man by the name of Downs had been in the habit of mesmerizing (as it is called) a Mr. Charles Woodward, of Auburn, and on the 23rd day of September last, Downs entered Woodward's shop, and casually threw his arms about his neck (having, as he afterwards asserted, no intention of influencing him mesmerically) enty thousand dollars each, payable when they and then left the shop. Woodward, however, re 25 years old.

fell into the somnambulic condition, and soon began to behave strangely-viz: he danced, sang and told persons he encountered their family scerets, that could not have been known to him, evidently showing that he possessed clairyoyant and mind reading powers. A physician was called in to relieve him, who prescribed a rubbing with mustard, which a Mr. Blake undertook to do, and while rubbing him, Woodward suddenly came to his senses—at the same time Mr. Blake was attacked with nervous tremors—his muscles contracted, his body withed, and he became unconscious (or fell into the somnambulic condition and was possessed). He then began to sing, dance, and cut up all sorts of antics; was able to read the minds of all around him, and possessing thrice his usual strength, became unmanageable and had eventually to be secured. He was then conveyed to where Downs was for the purpose of having him restored. Downs having placed his hands upon him; he was at once restored to consciousness. Many theories were formed in regard to the nature of the condition these men were in, and several explanations were attempted by various journalists, but the gentlemen were evidently at sea without a compass or a

The facts in these cases warrant me in saying that, both these men are conscious somnambulists, consequently mediums; and Woodward believing that Downs intended to mesmerize him (and not knowing that he could resist him if he were so disposed), fell into the somnambulic, or, as it is improperly called, the mesmeric or animal magnetic, condition, and when in it, some wayward spirit took possession of him and cut up all the pranks that occurred. When Blake attempted to restore him by rubbing with mustard, he (Blake) being also susceptible, or an unconscious somnambulist), the spirit left Woodward and took possession of him.

The case is simply a doub'e one, of somnam. bulism and spirit control, and the relieving by Downs was affected because it was believed that he had the power to do so, and it will be observed in both cases, that as soon as the men were relieved of the somnambulic condition, the spirit lost its control, because it is impossible for spirits to control any one that is not in. or susceptible of entering that condition. The young man that accompanied Blake to where Downs restored him to consciousness, was also susceptible, and if it had not been for the idea that he entertained—viz: that Downs could prevent it, he would have fallen into the somnambulic condition, and then could have been possessed by the spirit in the same way.

Belief, example or prescident, has put hundreds into the state, because they did not know that they could resist it if they really made the effort to do so. Fraternally,

WM. B. FARNESTOCK.

Voices from the Leople.

K. Graves.

K. Graves, the veteran lecturer and reformer, writes to us as follows:

I have again put the harness on, and am working in the field of spiritual and theological reform, with good spirits, high hopes and eminent success. My missionary lab are growned with good fruits. I have thirteen appointments to lecture in Hamilton, Montgomery and Fount-ain counties, Indiana. If there are any other localities in the State of Indiana, where the voice of a living speaker is desired, and they are willing to listen to my humble efforts, I desire the friends of the cause to write to me immediately and apprise me of the fact. My address is Richmond, Indiana. I will pay all expenses over and above an important appreciation of my labors. Please write soon. Having, in compliance with the earnest solicitation of several friends, accepted the appointment of State Missionary,-I desire to hear from every locality in the State "where two or three can be gathered together, not in my name, but in the name of eternal truth, and there will I be in the midst of them as soon as I can reach the place.

MINNESOTA. Letter from J. L. Potter.

DEAR SIR:-Please allow me space in the JOURNAL to inform the friends generally, and the Spiritualists of Minnesota in particular, of

my whereabouts and doings. TO THE SPIRITUALISTS OF MINNESOTA. Greeting:-Having completed an engagement with the Executive Board of the Sate Association, as their agent for the year ensuing, I take this opportunity of saying to the friends throughout the State, I am ready for work at any ard all places in the State where a voice can be raised, calling for help. Please send in your orders, friends, so I can arrange my routes and save expense to friends and association. The cause is growing in every part of the State I have visited. Let us have concert of action, and lay the giant error, superstition, crouching in the dust. Let all be earnest and faithful to the cause that has brought life and immortality to light, thus showing to the world that truth is above all price. We make no compromise with theology. I am a trance speaker, give all of my lectures in a trance state, speaking exclusively on Spiritualisa. Let me hear from you, friends, soon as possible. Give me your sympathy and strength, and I hope to do my part of the work

as becomes an earnest worker in the cause. Address me at Morristown, Rice county, Minnesota care of Hon. Isaac Pope. Respectfully, J. L. POTTER.

MILWAUKEE.

Letter From H. S. Brown, M. D.

DEAR JOURNAL :- I enclose you another short article. You will be the judge of its value. Your columns are so filled with interesting matter that mine do not come in so often as to crowd me much. This has been rather lucky for me, because in preparing for the winter my time has been very much employed.

Spiritualism in Milwaukee is growing in the minds of the people with a steady, constant growth, but the only means we are using is to keep open a "Free speech hall," waers we have two meetings each Sinlay. Some of our most prominent citizens occupy our stand, and give us our discourses. Their speeches are criticised by the members of the society as they think they deserve. J. B. Smith, Esq., gave an address last Sunday, and Hon. C. L. Snoles is expected to deliver one in two weeks from that time. We expect other prominent citizens to do the sum, and in this way establish a free speech gospel to the poor that will do them good, because it will cause them to think and speak for themselves.

Our gospel is so different from that of the Christians that we must adopt a very different plan. First, we condemn no one for their faith. No really civil person will. Second, we hear them state their position or faith attentively and au-swer them courteously and candidly. Third, we open our hall for the purpose of enabling the doubters of the truth of Spiritualism to come and give their reasons for their doubts. This is done that we may correct our errors and theirs, and arrive at practical religious truths.

Captain Dana Robinson recently died at St. Jonus, N B, having effected insurance on his life in favor of four namesakes to the amount of sev-

For the Religio-Philosophical Journal. MEDIA: OR THE CHARMED LIFE:

A Story of Fact, Phenomena and Mystery. BY GEORGE SOMERVILLE.

CHAPTER VIII.

THE RIVAL BELLES, -THE UNKNOWN. Grim-visaged winter had east his icy chains abroad, with a hard relentless hand, and all na-

ture slept upon the frosted bier draped in a flowing robe of snow. Yet a gay and brilliant scene did the snow-

glazed streets of our city present on the first day of the year, following the grand and glori-

Far as the eye could see, all was veiled in fleccy white, and the warming rays of the sun, bright and clear, blended streets, housetops, spire and dome of the happy city, into a silvery sheen of pleasing beauty. From early dawn till far into midnight, and past the dawn of the first hours of the following day, did the merry breeze bear aloft the busy tramp of steeds, and waft away into far reaching echo the sweet music of the jingling bells, and laughing merry voices

from out the gliding sleigh.

Media, Annie, Randolph and their merry as sociates, had returned from their happy sleigh ride of the evening. And late next forenoon, Annie Rodgers, as she stood a moment at the store door, enjoying the animated snow scene without she suddenly exclaimed, "Media, here, come quick." The latter emerged hastily from the adjoining workroom.

"There goes that strange gentleman again, to where Bouldally gave an introduction of the strange gentleman again, to

whom Randolph gave me an introduction on new year's eve. Is he not handsome." "Indeed he is, and if report be true, he is as good as he is beautiful." I am informed he is strongly suspected of being the projector of the

late charity sociable." "Better and better; yet I am not so much surprised, for Randolph entertained me on that evening with the peculiar circumstances under

which he first formed this acquaintance, which exhibits him in the light of a quiet, unheralded Philanthropist, going among the poor of our great city, and administering to their neces-"But in what manner does he propose to convert the sociable into an object of benevolence?

Some have said: "By the sale of the head dresses worn on that occasion. But his purpose is to devote for the relief of the necessitous the entire proceeds of that grand entertainment, paying the expenses of the affair, rent, &c., from his private resources."

"Excellent. I am happy to contribute in this way my small mite."
"Yes. But, Media, how comes on the 'Count'

has he fully recovered yet from the effects caused by his skillful efforts to save you from the gully the night we upset in the snow drift." Annie blithsomely inquired, changing the subject, not a little to Media's chagrin. The latter replied-"Oh, I believe he is quite recovered.-But the upset, ugh, let us forget that, Anna, if you please. It gives me a chill just to remember it; we might have all been killed——"

"Never heard of a death by being pitched into a snow bank-

"There you go again. Come, Annie, tell us something of yourself and your protector on that lovely occasion. Is it indeed true that you are to ardently attached to Randolph Haines?

Pointed, and the gentle Annie was for a moment at a loss to reply. Youthful and innocent, her sense of truth would not permit her to equivocate. Though blushing deeply, she assented by a motion of the head, "And you intend to unite yourself to him?"

unite yourself to him?"
"You ask me if I am attached to Randolph. To you, Media, I answer freely, I am---'

Half-a-mile distant another scene progresses. Attached to an omnibus, a pair of fractious horses took sudden fright, and ran down the street at a fearful rate, whirling the coach from side to side with terrible velocity, cleaving out of the way everything with which it came in contact.

Men, women, and children all frightened, fled away, taking shelter in alleys and stores nearest them.

On and on the affrighted steeds dashed, in their mad flight. A child, starting across the street, had misjudged the distance. He was in the midst of the broad avenue, and the wild animals upon him. He was unable to cross safely nor could he retreat, 'Twas a fearful sight. Fear blanched his checks—a moment of solemn awe! Many saw the peril of the little one, and every breath was hushed, every muscle relaxed, while all eyes closed to shut out the painful vision.

A moment the runaways seemed to waver and in an instant reared upon their hind feet over the helpless little one. A person, to all eyes transformed in an instant to an angel, darted across the street, caught up the boy, and with a single leap, sprang to the opposite side. The child was saved, and the horses dashed away, yet fiercer than before.

Many gathered around the little fellow, congratulating him on his fortunate escape from death. But his deliver—they looked up for him. He had disappeared 'ere any could thank him. Yet richest blessings of the thankful parent's heart crowned the noble soul of the Unknown. who, as the happy eccentric philanthropist, after saving the life of the little one, pursued the " noiseless tenor of his way" among the poor and outcasts of the city; relieving to the extent of his benevolent ability, their most extreme wants. On and on he passed in his mission of mercy, nor paused to listen to the countless blessings called upon his devoted head, nor to witness the tears of deepest thankfulness shed like rain o'er his open palms. On, and still on he passed, speaking words of good will to the disconsolate and meek. He asked not, sought not reward but was amply recompensed in the holy emo-tions of gratitude in the thankful hearts of those whom he so cheerfully comforted.

CHAPTER IX.

JEALOUSY, - PRIDE, - MISTAKE, - FATE.

In her home sat our beautiful and vivacious Media. Near her sat Charles Orsay. Media was unhappy, and strangely now exhibited a coolness of feeling, and a formality of expression, which for the time quite puzzled even the gay "Count."

After several ineffectual efforts to induce her into the social mood, he enquired: "Media, what in the world is the matter with

you this evening?" "Quite sufficient, though it be matter only, Mr.

Orsay."

"Your manners, Media, excuse me, please, but they seem as freezing as an iceberg." Not, perhaps, without a chilling cause." "Cause, Media, what is there, pray, what

can there be to cause you to comport yourself so formally with me to night?" "Mr. Orsay, you are acquainted with a Miss Maxwell?"

'Well, and if so, what then?" "You were in her company a few evenings

since at the opera."

"Ahem-and if I was-what's to pay ?" "Mr. Orsay—do not ask. From to night you will please cease further attentions toward

Our beautiful Media, alas, assumed the most haughty air, and bit her cherry-like lips, with stifled though painful vexation. Jealousy, the selfish monster, was now busy with her

thoughts. "Media," Orsay interrupted, " this is sudden; what does it mean? If indeed I have offended,

I have done so unintentionally I assure you, and I sincerely beg a thousand pardons, gentle lady." This, though well intended, the perplexed Media received in irony, and deemed the humble though very gallant apology, a wicked taunt to goad her; and, with all her pride, she broke into a flood of tears, of grief, more of anger than

"Charles Orsay, leave me. Do not presume to draw me down to a level with Miss Maxwell. For know, sir, if rumor be true, she is not more of the 'Lady' than by her pretensions she should be."

Mute with astonishment at this causeless thrust at the honor of one whom he knew to be above reproach, he had arisen to his feet, and now in her language and manners read plainly that—" Trifles light as air are to the jealous strong as proofs of Holy Writ."

He sought not to argue the subject any fur-ther, nor yet to reinstate himself in Media's es teem. But simply said,

"Well, Media, that it has come to this I am sorry, for as we have passed many pleasant seasons together, I had flattered myself with the prospect of many more of happiness, even greater. The present seems not to promise such. Hence, Media, though I shall ever respect you, I bid you now briefly a very good night.

"All farewells should be sudden, when forever," was her characteristic and spirited reply, as he extended his hand, which she scarcely touched and turned away. As the door closed between them, she sank down upon the sofa and wept bitterly. She had loved the gay Orsay, and little expected he could meet her with such a degree of cool philosophy. She counted upon her accusation to him producing more of a scene. She loved a "scene." But now, poor Media, disappointed, sank down exhausted, miserable, unhappy.

"Endeavor not to dissuade me, Ellla, for it is decided that we sail to-morrow," spake Clar-ence Clinton to Ella Russell, as he arose to leave her at the close of one of their evening interviews. He had been speaking at length of his contemplated absence from the city, in which he would not see her again perhaps for several months. Ella was sad at the thought of this, and strove, by every feasible means which her love could prompt, to induce him to give up his perilous project. "Clarence," said she per-suasively, "You would not leave to-morrow, should it storm, as it does now? O give o'er this wild adventure. If you go on this hazar-

dous jurney, I fear you will never return."
"Ah, my dear, take not on so about so brief an absence—'Nothing venture, nothing win, you know. Be patient; yet a little while and I will return rich and honored—return and claim the gentle Ella as my bride. Here, now dry up those glistening tear drops—no longer look so sad." He pressed her gently to his breast, and on her chaste brow left his farewell kiss.

"The storm, dear Clarence-O, I fear you will be slain. "The storm, dearest, will spend itself to-night.

and to morrow we will have a clear and beautiful day for our departure.',
"Ab, Clarence, to me 'tis a gloomy day.
When you leave, all my happiness is gone. O stay, stay." Poor Ella's tears now began to

"Believe me, lovely one, I shall return honor-

ed and rich. You shall wear a diadem, and be almost a queen. Then you will not regret your Clarence sailed for the queen of the Antillas." "Clarence, Clarence, 'tis mockery--all. Far as the humble milliner girl.

with the heart of him I love, than could I ever be possessed with all the treasury of the wealthy Indies. Clarence, you must not, shall not go. "It pains me, Ella, to hear you speak so. My name is registered to go. My obligations such

I cannot retreat. Consent, and let us part, happy and true, hoping not for ever, but again to meet joyfully and glad." But. Clarence, does the United States govern-

ment favor such designs on a weak and foreign power, with whom we are at peace? "Ella, I believe we are right in making Cuba a Republic. This is our mission; time grows apace—we must be active and awake. 'Lives f great men all remind us, &c. Remember the noble liberator General Bolivar; wherever he went, he was hailed as the noble Washington

of South America." "Parlon, Clarence, can you not remember the poor deluded and defeated Lopez, whose attempts at liberating the supposed oppressed were made more recently than those of the noble

"Yes, Ella, I do remember, as though it were but yesterday, when the noble patriot perished so ignominiously by the accursed hands of those who should have flocked to his standard of Freedom, welcomed him with open hands as their great leader, and struck home for the hberation of their native land from a servitude far worse than the late African slavery of the South. But they hunted him down like a dog, ensnared him by mean stratagem, and then put him to death O my blood fires my veius as I contemplate so base a deed. Ella, I must away. Re member, yes I do remember. Come, love, your words have called up thoughts that burn like flame through my stirring brain. One kiss yet. dear Ella, and then-

"O Clarence, do not leave me thus." "I must. You shall hear from us soon, tidings that will swell your heart with joy. Farewell."
"O Clarence do not leave me. If you should fall-oh, he is gone-he hears me not-alone

On the bold pinions of ambition, Clarence Clinton, our mechanic author, now a soldier of freedom, sped away, and the gentle Ella settled down in a chair, and, burying her face within the folds of her sable dress, wept as though her heart would break. Ella, the Georgian, was a beautiful girl, and, at this period, she was just entering her sixteenth year. In person she was of medium height, and in carriage, though but the humble milliner girl, yet was she graceful and easy as one educated for the court. Her complexion seemed faultless, almost dazzling tair, save at times, when a charming flush suffused her pretty cheek with the pleasing hue of the rose. Her eyes, not too large, were dark hazel, appearing at a distance black as jet, and which sparkled and twinkled by turns, like the stars in the cold evening sky; with a mixture of the Grecian and aquiline nose, and a small beautifully formed mouth, which contained a set of teeth, which, when revealed, were like treasures of pearls, set in a casket of coral. Her chin also. small, and dimpled, showing her to be of a very ensitive yet forgiving disposition; her hair long and flowing, jet and gloosy, seemed, in truth, her very crown of glory. In a word, Ella, the beautiful Georgian, was just such a girl as novelists love to make their heroines.

Was Ella Russell a Creole? She was born in Georgia, yet shé must have received much of the lovely Creole's noble nature from her moth-

er, who was originally of St. Iago de Cuba. When Ella was yet quite young, she followed in deep sorrow her loved father to the tomb. Though she was not left in destitute circumstances, yet the competence left his widow and only child was quite small. Hence to live as they desired, they removed to Philadelphia, where, with the gentle Ella's assistance, mother and daughter lived, if not in luxury, yet in comfortable circumstances. Ella gained acquaintance of Clarence just prior to the liberal and charity sociable of New Year's Eve, and until now had

no cause to regret the acquaintanceship They had passed many happy hours together, and now that he had so suddenly left her, perhaps never to return, she felt sad indeed. She sat long absorbed in grief, mourning until aroused by the clock, reminding her of her usual hour for retiring. With the next day's task of the store before her, she arose, as it were instinctively, and, staggering across the room, sought her cham-

What though she threw herself indifferently across the bed, did "nature's sweet restorer, balmy sleep" come graciously to her relief, and extract the bitter poison from the cruel fangs of her despondency; or did her wakeful troubled mind, in fitful dreaming, follow her lover throughout his long voyage?—see him step with the bold advancing column of the 'Liberators' on the sorid of proud Grenada. She saw the first blow struck, and the strife fully begun; and, following her loved Clarence through the thickest of the fight, she anon beholds him fall, and straining her gaze until her eye balls ache, she sees him rise again. Joy quickens her pulse, and her waking spirit follows him on and still on, by the white plumes he wears, until, with rapture, she sees him enter the capitol in triumph. She remembers his words. "Be patient; yet a little while and I shall return honored and She hears now, like the sound of many waters, the spontaneous shout of victory. Overjoyed she gazes long—smiles in bright hope.

A black curtain rolls down, and shuts out the pleasing vision. Her convulsive shuddering at this sudden change o'er the spirit of her dream causes her very couch to shake beneath her. Her restless spirit wafts her mind away again, and to the panorama is added a lone and dreary rock in the midst of the stormy sea. And there, by the light of an occasional gleam of lightning, she sees her loved one kneeling amid the pitiless storm-in the gloomy distance flux fragments

of the awful wreck.

Ah, what though in this tedious manner she passed the entire night away—what though her lace next morning was flushed, and her eyes red with weeping? Could she shut herself away from the cold and heartless world? No. The store, the workroom must not lack her presence. And what though during the day she made a confident of a co worker, Amelia Stephens, who in the evening, broke suddenly in upon her privacy with the hilarious exclamation—"Oh, Ella, come with us quick to the Opera to-night

-twill drive the blues away-come-"
"Yes, come my sweet lily of the valley," joined the Count, laughing heartily at Ella's surprise, which had indeed driven quite all the color from her naturally rosy cheeks. Come and witness; aye, expeience cure for the heart ache' Oh you shall not say nay. So come-come, throw on your shawl and hood, and for

once forget these gloomy thougts—"
Before the gentle Ella could decline, they had her attired ready for their departure—Amelia arranging her head dress, and the "Count" adjusting, gaily indeed, her shawl.

As they entered the place of amusement, they were joined by Josephine, and Frederick Weldon. Just at that moment, also Randolph Haines and the Unknown passed arm in arin, Bowing politely, they passed gally on, on-their way to the Haines' Manston, where the Unknown, according to previous arrangement, was to favor Randolph with the further historyof his life

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"Well, does this God live in this house, and can I go in and see him? I would like to talk with

"Oh, no," said I, "you entirely misunderstand. This God does not live here in the sense that you would have it, but is supposed by his worshipers to live somewhere in the regions of space, and to sit on a great white throne from which he can see and hear and know all things that take place in the universe. The people only come here to wor-

Oh, yes, I understand-thank you; but where are the worshipers? Why are they not here to

"You mistake again," said I, "the people here in this country, and at the church, only worship one day in seven. The house is shut up the other

"Oh, that indeed explains the thing. Where I live we worship God all the time, but in a different manner. Well, what do the people do the other six days while the church is shut up?" "Oh," said I, (and I hated to say I:, too), "they worship themselves during that time."

"They do? Why, how impious and selfish they must be to only worship God one day and them "Well," said I in extenuation, "they are not as

wise as they ought to be. Perhaps they will learn better one of these days."

"I hope so," said he, "for this is a grand and "I hope so," said he, "for this is a grand and beautiful building, and I doubt not that the work-men who built it must be very skillful and mgenious men, and doubtless they live in much nicer buildings than even this, seeing they have to eat and sleep and worship themselves so much."

"Quite the contrary," said I, "at least it is so with some of them. Do you see that row of shanties over there? Do you see the windows stuffed with rage? Do you see those barefooted children clothed in rags? Do you see that starving family at the corner? Do you see that sick and dying woman? That drunken man? Do you see that company of men with nothing to do and nothing These are the men whose labor built this

church." "Why, you astonish me," said he, "why did they not build themselves good houses first, and the church afterwards? But I see that while you that live here have great genius to contrive and construct beautiful buildings, you have very little

sense to use them." I would have replied, but he was gone, and yet the words, great genius and little sense, rung in my cars for a week afterwards.

Zeligio-Zhilosophical Journal

OFFICE 189, SOUTH CLARK ST., 3rd FLOOR.

S. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR. Late the

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

OHIOAGO, NOVEMBER 27, 1869.

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The Pen is mightier than the Sword."

A SIGN WANTED.

me in the Natural and Re ligious Worlds-The Contemplated Prayer Meeting-Disorderly Christians.

Tornadoes, volcanic eruptions, inundations, water spouts and electric shocks, constitute to a certain extent, the convulsions of nature, at the present time. The natural world, however, is constantly in a turbulent condition, and these throes to which it is continually subject, seem to have been ordained by the higher powers, for a wise purpose. The earthquake may engulph cities in ruins, devastate fertile fields and send death and consternation among the people, still it has its use, and was ordained for a wise purpose. It is difficult to believe that the brilliant flash of lightning that just descended from the murky clouds, causing the death of one we fondly loved, was designed for some beneficent end. There seems to be a want of co-operation in the

works of nature and the operations of man. The waters may inundate the most tertile regions on the face of the earth; the electric elements, descending from the positive clouds to the negative earth, may destroy the farm-house where a family lives that have worked hard, under embarrassing circumstances, to build it; the eruptions of a volcano may cause rivers of lava to flow, demolishing every vestige of the works of civilization, and yet the query naturally arises in the mind, why is it that there is such a lack of co-operation between the works of nature and the operations of man? Well, this is a pertinent question, and one that is well worthy of careful consideration. Not feeling disposed to answer the interrogatory at the present moment, we would like, however, to ask an Over Ruling Providence, why is it that there is such convulsions in the various religious denominations? Religion and Nature seem to be contending as to which possesses the most power, and the quesmight well be asked, considering the seeming antag onism that prevails on all sides, "Watchman, what of the night?" In fact, many feel like a mariner at sea without compass or ruddernot even a star shining, through the instrumentality of which he might determine his latitude and longitude. Amidst all this antagonism. we are led to inquire repeatedly, "Watchman. what of the night?" The lightning flashes, the thunders roll, the rain falls in large drops, the earth trembles here and there, and it seems as if the very elements were striving as to which possessed the most power to do harm. In the religious world, the condition of affairs is no better. One minister has four wives; one is on trial for murdering his wife after perfecting an insurance on her life for several thousand dollars; another, a Catholic, is put in juil in the city of New York, for some misdemeanor; another seduces one of his parishioner's daughters. and then departs for sections unknown. Two societies in the East quarrel over the possession of chu-ch property, and the consequence is, pistols are drawn, and hard words spoken, result. ing in a general fight. Corruption among the Orthodoxy exists everywhere; it is frightfully appalling. There is not a day passes but we hear of an arrest of some prominent church

member for committing some depredation on the rights of others. The Warren County (Mo.) Banner says, "That a missionary Baptist preacher, calling himself Richard Hovey, went to Truxton, Lincoln county, Missouri, preached every night and sometimes in the day. After preaching some three weeks there and in the vicinity, he was taken suddenly ill, made his will, willed some sixty thousand dollars worth of property to various individuals, and thirty thousand dollars to Miss Emma Holiday, of Truxton. As it happened, he recovered from his iliness, and on the 4th instant, was married to Miss Emma, and they then went to Florence on a preaching expedition. After preaching several days he proposed to attend the Montgomery Fair, but instead went to Danville, where he got drunk, said he had eight wives beside Emma, and intended to have another before two months. At Danville he let his wife know that he intended to leave the country. She being interested for herself and the owner of the horse and buggy, refused to go with him, and took the reins and drove to Florence, where she told Hovey that she was done with him, and sent for her father. Hovey learned that he would be arrested for obtaining money on his forged certificates of deposif, and took leg bail through a cornfield. Richard E. Hovey bails from New York State, is about forty-nine years old, a missionary Baptist preacher, a fine speak-

five test nine and a half inches high." Nine wives, just think of it! Brigham Young out done! Orthodoxy vicing with the Mormons as to supremacy! But this case is only a repetition of numberless others that are constantly occurring.

er, weighs about one hundred and forty pounds,

has black hair and whiskers mixed with gray,

teeth uneven, dark complexion, and is about

We have a "pigeon hole" in our cabinet, de voted to " disorderly Christians." We reach forth to cull another case of transgressionwhen lo! the following clipping presents itself to our view:

A REVEREND RASCAL.

Perfidy and Villany of a Methodist Preacher.

Holly Correspondence Detroit Free Press, Oct. 18.

One of the worst cases of crime that has ever transpired in our midst, or, indeed, that has evver come under my notice, is that of a Methodist clergyman by the name of Washington W. Welch, who is now under arrest and examination before Justice Baker, of this village, charged with having committed rape upon the person of Louisa J. Green, Elder O. H. P. Green's wite, of this township, also a clergyman of the Methodist persuasion, and a man of property and average standing in community. As this matter is the all absorbing topic of conversation hereabou's, unusual publicity has already been given to it, and there is no reason why the facts as they are alleged, or as they appear, should not be legitimate matter for publication in the journals of the day.

Under the existing circumstances, we have no doubt you feel bewildered-whatshall you do? A happy thought just hit us. The question can be settled. The people shall no longer be to enter into a discussion of the modus aperandi in doubt. By general consent, the knottiest of the spirits in so materializing themselves that question that the world ever produced can be easily adjusted to the satisfaction of all. How? yes, how? the multitude eagerly inquire. Why. adopt the suggestions of an Eastern Divine. It was a happy one, and will meet the approval of all. It is this: Let all churchmen kneel down precisely at twelve o'clock on the 1st of January next, and pray to the God of Abraham, the God of Isaac and Jacob, and probably the God of Jonah, John and Solomon,-" for a sign." While we are praying here precisely at twelve o'clock, in the city of New York the people will have concluded theirs, and just got up to wipe the dust off their pants, while one thousand miles west of us, they are preparing for the grand event. Don't you understand the first principles of geography well enough to know that during that day it is constantly twelve o'clock somewhere on the face of the earth, resulting in one of the most boisterous prayermeetings in the world? What a glorious prayer-meeting! Just think of it! a constant entreaty going upward to the great I AM, for a sign. Such a prayer-meeting the world never witnessed and probably never would again. But what sign shall you pray for? Would religionists be as much divided as the legislature of Tennessee was on the election of a. United States senator? Could they possibly unite on a sign, some symbol, or some indication in the heavens whereby we shall know whether the Christian religion is really true or not. There would be the great difficulty, they could not unite on a sign. The Baptist would want an angel to a appear sprinkling a convert; the Methodists would want an "anxious seat" to make its appearance just on the surface of the moon: the Presbyterians would want the Holy Ghost to make his appearance in a cloud, while the Father and Son remained at home to keep house; the Catholics would want a cross to cover the entire heavens with all the saints on the calendar sitting thereon, repeating the "Ave Maria:" the Dunkers would want about a dozen fine ladies and gentlemen dancing in mid air. There would be this diversity in the wishes of the various Orthodox churches in reference to this sign. The fact is, they could not unite on one—it would be utterly impossible. Some would want the sun to stand still as it did when the famous city of Jericho was being bombarded by Joshua and his valorous host, Some would want the moon turned to blood: others would like to have it made into fresh cheese and passed to the 11,000,000 of Spiritual ists in the United States; others would like to have some one raised from the dead-in fact. there would be no end to the diversity of wish part of the "Brothers." The other gentlemen es in regard to this matter. We, indeed, would made equally as favorable report. have our preference. When a boy we learned a little song concluding with-"And the cow lumped over the moon." We would ask as a sign for us that the cow that got her head fastened into a potato barrel and walked through an eastern city, should be required to jump over that luminary, which is only situated about

240.000 miles distant, making in the aggregate

probably, of only about 500,000 miles, traveled.

satisfied that Christianity is true, and that it is necessary for us to become a follower of the Savior.

However, not being able to unite on a sign, why not leave it to God himself? He might let some whale swallow a Jonah, "stop the sun," or cause the moon to turn to blood. We are in favor of a sign, but we want it of that character that in future years hundreds of societies will not rise up, each of which will interpret it differently. Give us a sign that is expressive of something, and that has a lesson to impart.

How true it is dear readers, that the world wants a sign, but it will never get it. Children of earth, you are but a drop in existence—you may feel within you those divine impulses that expand the mind and give you clearer perceptions of the nature of Deity, but you will never see Him as a personal God.

You are very foolish if you expect to see a personal God. You see him now as much as you will ever see him. Beings resembling you in general characteristics, but infinitely above you in intelligence and moral worth, are the only creators you will ever see. They are invisible to you to day, and will remain so, perhaps, for a million of years. Through their mstrumentality, nebulous matter is collected together in accordance with well defined laws, and worlds and systems of worlds are brought into existence. By and by we will unfold to you these mysteries, open the gates that lead to the Spirit World, and present to you pensketches of its beauties and grandeur.

THE DAVENPORT BROTHERS.

When a mere boy, we often queried in regard to the nature of those means, that, through the instrumentality of which the angels were enabled to make their appearance and dine with Abraham, liberate Peter, talk to Hagar, wrestle with Jacob, speak forth from the clouds in a loud voice saying, "Behold, we bring you glad tidings of great joy which shall be known unto all people." Those were certainly marvelous occurrences in the history of the world, and they are well calculated to excite the attention of the thinking mind. No less miraculous to our mind was the liberation of Peter, the rolling away the stone in front of the sepulchre, and the raising of Samuel. In our youth, we read without philosophizing; now we never gather an idea from the realms of science or philosophy, that our mind does not wind its way into the inmost labyrinths of Nature, seeking a solution of the same. We study Nature with the same care now that we once did those puzzling problems in the Integral Calculus or Mathematical Astronomy.

In our visit to one of the seances of the Davenport Brothers the other evening, we had presented before us a problem, grand in its nature, broad in its proportions, yet so simple that any school boy could understand it easily. It is not, however, our intention in this article they can move material substances, and present a hand, arm, or, indeed, the form of one of the denizens of the Spirit World, to the natural eye. This explanation will follow in due time in a series of articles on physical manifestations. In this, it was only our intention to simply partially describe the nature of their seances. and briefly relate the appearance of the wonderful manifestations given through them. Their cabinet, made of walnut, is about ten feet long and five feet wide, and is placed on three trestles, and as thus adjusted, it is about two feet from the floor, precluding the possibility of their receiving any co-operation or assistance from any aperture in the floor of the same, without immediate detection. The back part of the cabinet is so made that by no possible method could any one get into it without breaking the boards. The front consists of three doors. On the inside, are two immovable seats, one in each end; also one on the back. There were also bells, guitar, violin, etc., ready to be used by the unseen intelligencies. Before the scance commenced, a committee of two were selected to securely tie their hands behind them, and to so fasten their body and legs that it would be quite impossible for them to stir in any one direction over one inch. After the committee had spent fifteen mirutes in carefully tying them, so adjusting the ropes that by no process could they, unaided, unloose themselves,the door at the right and middle were closed. and just as the one to the left was swinging on its hinges, we distinctly saw a hand touch the shoulder of one of the committee men. Now, remember they had just been securely tied; they could not move one inch in any direction, yet before the doors of the cabinet were closed. a hand made its appearance. No sooner were the doors closed than the bells began to ring, the violin discoursed sweet music, while the thrumming of the tamborine kept at least two hands busy. The noise thus created, would require at least six hands-two for the tamborine, two for the violin and two for the bells, while from four to six hands were often seen at the little aperture in the front door. After this manifost. ation of power on the part of the denizens of the Spirit World, each of the committee, in turn, took a seat in the cabinet with the "Brothers," and were so situated that they could detect any movement on their part to produce the manifestations. One reported that he felt hands touching his face, cravat and shoulder, while the bells were ringing and music made on the tamborine and violin. He could detect no movement whatever on the

After the close of the Davenport Brothers' seance, that of Prof. Fay was announced. One of the most maryelous feats on record, one which defics the solution of the most skilful sceptic on any other hypothesis than caused by the direct agency of the spirits, was performed, and consisted of taking off his coat when his hands were securely fied and the knot scald [with wax, so that the slightest movement on from Mrs. Spence.

Should this thing be accomplished, we will be his part could be detected. Thus pinioned, the lights were extinguished, and in an instant, his coat was removed without injuring the same in the least and thrown half way across the room. In brief, the manifestations given were as

> follows: 1. After the hands of the "Brothers" were securely tied, and their body and legs fastened

to the seat, an arm and hand was seen at the door before it could be closed. 2. The doors had not been closed a half

minute before a brass horn weighing several pounds was thrown from a small aperture in the top of one of the doors. -3. The bells were rung, tamborine thrummed,

and music made on the violin, all at the same time, requiring at least five or six hands. 4. While the music enumerated above was

being produced, from four to six well defined bands could be seen at the small opening in the door, and that, too, when the "Brothers'" hands were filled with flour.

5. Each of the committee took a seat in the cabinet, and reported that the "Brothers" did not move, though he was touched, the bells rang, etc.

6. They were untied by the unseen intelli gences sooner than the committee could do it. 7. They were retied, stronger, more scien-

tifically and in every way more secure, by the spirits, than the committee could do it. 8. The instruments were carried around the room in a manner well calculated to bewilder

any one. 9. Prof. Fay's coat was instantly taken from him, while his hands were securely tied, scaled with wax, and his feet on paper, with pencilmarks around them, to show if he moved. The

coat was not injured in the least. 10. To test Mr. Fay still further, the coat of one of the committee was put on him while secured as above.

11. The scance, grand indeed, defies philosophy, science or ingenuity of man, to explain on any other hypothesis than this-"The direct agency of spirits."

Letter from Mrs. C. H. Shriver.

S. S. Jones :- Please discontinue my paper after December 4th, expiration of term. I like much of your paper, but am not able to take more than one at the same time. So to make a change, as I wish too for 1870, I want to have yours stopped.

I was sorry to see Mr. Church held up in your last issue as a reliable me jum. I saw the lights struck upon him here, and what further evidence do I and twenty other good citizens of Lincoln want to prove that he is an impostor, Lincoln, Ill.

REMARKS: -Our young sister speaks from her, and doubtless many others', standpoint. A "light was struck", and probably the medium was loosened, hence he is denounced as an impostor. When will Spiritualists have backbone enough to investigate philosophically, instead of being weak and ready to join in the general clamor of opponents, and cry out, "Impostor!

Crucify him! Imprison him!" Once, Peter, when in peril, cried out, cursing and swearing, "I know not the man," yet, a short time afterward, he was unbound, and the locks were unfastened, and he was released from prison by spirit hands. Many mediums are nowadays untied much quicker by spirits than men, even experts, can do it. Iron rings are, by some law, to us unknown, placed upon arms of persons when held fast by the hands, in a manner steming to be impossible. Coats and yests are taken off from mediums when tied hand and foot, and the same put on again in a moment's time, and yet the medium remains tied, and the knots sealed with sealing wax. If an ivon ring can be severed and united, or a coat so quickly taken off, and yet found sound in all its parts may not the medium Church be unloosened,and fastened at pleasure, by spirits; and may not this very scene of his being in dishabel alluded to, provoke further investigation into the law of spirit power?

We have evidently lost a subscriber by our firm integrity to truth and justice to a medium, Well, so be it, our whole soul and material means are pledged to do even handed justice. If we fail in so doing for the want of support, we shall have the happy consolation of knowing that,

"Truth, crushed to earth, will rise again, The eternal years of God are hers; While error writhes in anguish And dies amid her votaries."

Perhaps many of our readers will see to it that our subscription list is not diminished by reason of the sister's withdrawing her support. We speak from knowledge. Wm. T. Church is an excellent medium.

Since writing the above, we are in receipt of a letter from Mr. M. W. Barrett, in which he details his experience, and boasts of "springing from his seat and catching the rascal by the throat," compelling him to refund all the money received, getting him fined and imprisoned, etc. etc. The spir. it of the letter would well become a persecutor of the ages past, including the period of Christ's crucifixion, the days of Nero, and the more recent time of the Salem witchcraft.

This notice of the gentleman's latter

Spiritualism in Cincinnatti.

Mrs. Addie L. Ballou is now lecturing in Cincinnati to large and enthusiastic audiences The Enquirer gives a full and impartial report of her lectures.

In alluding to her lecture on last Sunday evening, it says:

"Greenwood Hall was crowded to the full extent of its seating capacity last night by an audience that listened with marked attention to the lecture of Mrs. Addie L. Ballou, of Chicago, on The Coming Conflict, a Moral and Religious Revolution Inevitable.'

Societies desiring the services Mrs. Ballou can address her in care of this office, or in care of Post Office box 2681, Cincinnati, Ohio.

MRS. M. J. WILCOXSON Who has been lecturing at Belvidere and other

towns during the past few weeks, is now in this city.

In another column will be found a letter

"IF IT IS NOT SPIRITS. WHAT IS IT !"

"Though we have always looked upon Spiritualism as much worse than the sheerest humbur, and unworthy the attention of intelligent and right-minded people, we have never been able to exactly answer the above question, from the fact that we have entertained too much disgust of the hideous and preposterous fallacy and its followers to imitate them by inquiring into it. But the grand expose made of it at Hascall's Hall, the other night, by Mr. McQueen, not only revealed the "secrets" of this damning perfidy, but afford-ed an amusing occasion for the large audience present. Mr. McQueen claims to be a converted or ex-Spiritualist—having for a number of years operated as one of the greatest mediums in the country—and is now endeavoring to undo, so far as possible, the great injury he has done to mankind by teaching such pernicious doctrines and working so zealously as he did in such a bad cause. If he is indeed sincere in this, he may accomplish much toward overthrowing one of the most damning heresies that has ever cursed mankind, which we hope may be the case.

In his work of exposing and fighting against Spiritualism, Mr. McQueen knows whereof he speaks, for he has "been there" himself, consequently his explanations, as made at the hall on Saturday evening last, were plain and satisfactory to his audience. All were well pleased, and more than ever convinced that Spiritualism is the greatest humbug in existence. It is surprising how such a foolish and flimsy ism can lead astray so many people and do so much injury to the country. Spiritualism is certainly one of the great sins that all good people should fight against."—Goshen, (Ind.) Times.

The editor of the above named paper is either an ass or a preacher, probably both.

The tenor of his article demonstrates that he is the latter, or else perfectly symbolized by the long eared animal that carries a pack without knowing its contents. His simple assertion that Spiritualism is one of the great sins that all good people should fight against, reminds us that he is one of the fossils that belong to the first days of the Christian era-to the time when the gentle Nazarene and his followers were held in the same light by the bigoted and self-righteous Jews.

If the good people of the land of Goshen have been amused, as their astute editor represents, by this States prison bird, McQueen, they must be stupid indeed.

We have often published the fact that he was fresh from the States Prison at Jackson, Michigan, where he tried to gull the people into a belief that he was a medium, but was detected and denounced as an impostor by Spiritualists. Now the editor of this Goshen Times is trying to oppose Spiritualism by this miserable corrupt and convicted felon. Poor old Orthodoxy! Your ancestors, the ancient Jews, would have been ashamed to use such a miserable state's prison convict to secure a betrayal. How many pieces of silver do you pay to McQueen?

Shame and disgrace await you. The history of this new era will place your depravity in a more unfavorable light than the persecutors of Christ, or any other reformer of the past.

Do not say that McQueen, your oracle, is not a convict. If we misrepresent the fact, it is a libel tor which we are responsible, and you, by your combined efforts can compel us to justify by facts in a court of justice, that which we have charged. all of which we shall be most happy to do.

WHAT IS UP! SOMEBODY WAYES T BEGOVERNOR OF UTAH

Hiram White, correspondent of the Chicago Tribune, recently made an attack upon his Excellency, Charles Durkee, Governor of Utah, charging him, first, with being under the control of Brigham Young. Second, of being under the control or influence of the Mormons. Third, with not helping or aiding those who want to get away from Utah.

These charges are made for effect, and are intended to injure Governor Durkee, to the extent of making room for some other aspirant for the Governorship of Utah, to the end of producing a disaffection or quarrel with the Mormons that shall result in fat contracts and money making to certain parties, under the plea of a necessity, in order to subject that people to obedience to the laws of the United States.

This is no new game with pious applicants and Government shysters, who are hanging around for "something to turn up."

If there is a man exactly calculated by nature for Governor of that peculiar people, and at the same time firmly determined that all others who settle in that country, or who, being there, wish to get away shall be fairly dealt by, Charles Durkee is that man.

We have known Governor Durkee from boyhood up. He is one of the sons of trial,-a self made man. He is from the Green Mountains of our own native State,-Vermont-as Senator Doug-

"A good State to move from."

At an early day he settled in Wisconsin, where his straightforward integrity and adherence to the principles of right, rather than the tricks of a politician, gave him a seat in the United State's Senate, and now the position of Governor of this rapidly growing Territory,—a position requiring far more skill than that of Governor of any other Territory belonging to the United States.

We really hope that such slanderous letters as that of Mr. White's, will fall far short of accomplishing the object intended, however frequently they may be repeated.

KIDDER THE BEE MAN.

In another column will be found the advertlsement of Mr. Kidder, to which we invite the attention of those of our readers who love

Mr. Kidder has published a book treating upon the subject of the honey bee, the way to manage them, etc, etc,. It is one of the most interesting little works, published upon that subject and should be in the hands of every housekeeper.

By a perusal of this book it will be seen that every family can easily raise their own supply of honey at a nominal cost. No one is too poor to keep one swarm of bees at least. One swarm well managed will yield a supply of honey for a small family, and increase from one to three new swarms every year. For many years we have had a swarm in our wood shed chamber that has supplied all the honey we required.

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Brother S. C. Vyles, of Maine, leads, and receives our sincere thanks for his special effort in behalf of the Journal.

Philadelphia Department.

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

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

Mrs. Walter's Reply.

It is rather amusing at this time when the current of progressive ideas is sweeping over our land, when Father Hyacinthe, and ministers in England and in this country are moved by spiritual power to break the yokes of ecclesi. astical tyranny,-to see some who dream they have a call to preach, and who would give the evidence of this call in their coarse and vulgar misrepresentation of the progressive spirit of the age, whether it be among Spiritualists or other liberal minded persons.

We are under obligations to the Rev. Walton. of Bordentown, N. J., for having called forth the following able reply.

We think he has got into deeper water than he expected, when he ran a tilt, like Don Quixotte, against a windmill of his own construction, which he supposes to be modern Spiritual-

Try it again, brother, and you will hear from some of us.

Review by Mrs. S. C. Waters, of Rev. Wm Waltons Pourth Discourse against Spiritualism, Delivered, Oct 17th, 1869, in Bordentown, N. J.

This sermon was first delivered some weeks since, and repeated last Sunday evening by request. I was unable to hear it the first time, but understand it had received some embellishments before its recent delivery.

Having, in all his previous discourses, declared the possibility of communion with departed spirits, and proved, by various citations from different authors, that it had been believed in and extensively exercised, for at least three thousand years, he now proposed to show us how God regarded it, by preaching from the text: "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them."-Lev. 19: 31. Is this prohibition, more a law of God than the similar one tound in remoter religions which restricted communion with the spiritual world, to the consultation of oracles through their attendant priests and prophets or prophetesses. To call Lev. 19:31 a law of God, and its ancient prototype a suggestion of man's selfishness, seems a ridiculous

To enlighten us regarding the nature of familiar spirits," he gave us Websters definition, which is: "A demon or evil spirit supposed to attend at a call." Did he suppose himself the only one present who had enjoyed the benefit of Websters unabridged Lexicon, that he should assert that it was "well known that the Pagans called familiar spirits demons and thereby meant evil spirits," and that he also should withhold the following which throws still more light upon the subject? Webster defines demon as, "A spirit or immortal being, holding a middle place between men and the celestial deities of the pagans." And says, "The ancients be-lieved that there were good and evil demons which had influence over the minds of men. &c."; and further adds, "It was supposed, also, that human spirits after their departure from the body, became demons, and that the souls of virtuous men, if highly purified, were exalted from demons into Gods." Again Webster says: "The word demon in modern use signifies an evil spirit or genius." Then, when we read Lev. 19: 31., honesty, justice and common sense, demand us to accept the language according to the understanding and definitions in use at that day, and in that age, though custom and consent, may now use the words to mean more or less than they then conveyed. Hence a familiar spirit, or familiar demon, at that time, might be either good or bad, while one speaking of demon to day as a present ex-istence, could only mean what is termed an

Mr Walton said the text warned us to regard all persons having familiar spirits or holding intercourse with spirits, as being unworthy of respect, consideration, or esteem; and yet I know many such who stand both intellectually and spiritually on an eminence which towers high above the plane of deceit and misrepresentation on which he is exercising himself at present.

He cited the instance of Saul seeking Samuel through the woman of Endor, to show us how God regarded the violation of the command contained in the text, and the consequences that followed. He read us a sentence constructed in Bible language, doubtless supposing that his audience was so ignorant of the Bible that the counterteit would be accepted as a literal extract from God's Holy Word. The apochryphal sentence was to the effect that God destroyed Saul because he obeyed not the word of the Lord but sought unto familiar spirits. My Bible reads that it was, "Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek; therefore, hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistings, and to-morrow shalt thou and thy sons be with me."-1 Sam. 28; 18. With his astonishing facility in making Scripture suit the occasion, no doubt he can are for the absence of the words he

If all spirit com-

exists against it, why did God make one pernicious possibility? Was it simply as a trap to ensnare human souls? What did God mean by saying, Joel 2: 28, "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophers. daughters shall prophecy; your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the hand-maids in those day's will I pour out my Spirit." If it be said that prophecy referred only to the apostles as seen in Acts 2: 16, 17, 18, I would suggest that Acts 2: 17 says it shall be in the last days, and surely over eighteen hundred years have elapsed since that manifestation, although a parallel manifestation continues to this day.

Mr Walton took special pains to compare and show that the mediumships, and methods of communion in Spiritualism, were identical with the same through the Pagan oracles, prophecies, divinings, consulting of familiar spirits, witchcraft, demonology &c., but did not dare even to allude to the fact that Spiritualism also exhibits an exact likeness of those spiritual gifts which Paul enumerates—I Cor. 12. What is to be done with this fact? It is useless to try toignore it. Shall we, with Mr Walton, say spiritual gifts now are prohibited and evil, of satanic origin and polluting in their influence? Such reasoning would sweep all apostolic ecstacies, trances, visions, prophecies, revelations, &c., into oblivion; for we might as well attempt to distinguish between two rays of sunlight, saying one is divine, the other evil. It is impossible to believe his assertion, that it is all the work of "evil spirits, who seek to increase their influ ence in hell by bringing new converts to hell

or children of church members, return (through the mediums he strives so grossly to defame) and communicate with their friends on earth. Are they all evil as soon as they get to the Spirit World? I have known of many clergymen returning, are they all devils? Joseph was a diviner after the manner of the Egyptians, and divined by the use of a divining cup. He was also an interpreter of dreams, and thereby saved both the Israelites and Egyptians from famine. Was this holy, or unholy? David inquired of God, and was answered through the responses (or raps as Mr Walton would say) upon the ephod. Was this unholy? Daniel, the orophet was educated in the schools of the Magi. Schools, called "Schools of the prophets," were located on high hills or mountains, in which the art of spirit communion and prophecy was taught. Samuel, as a seer, informed Saul that the asses lost three days before, were found.—1 Sam. 9: 20. In what did this differ from the clairvoyance of to-day? It is answered, we pay clairvoyants. Well, read 1 Sam. 9:7,8. "Then said Saul to his servant, But behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we? And the servant answered Saul again, and said, hehold, I have here at hand the fourth part of a shekel of silver; that will I give to the man of God, to tell us our wav.' Mr Walton asserted that when God wished

to communicate with men he sent an angel, and asserted that angels were a distinct order of created intelligences. To prove this, he would doubtless quote the scripture assertion that man was created "a little lower than the an-Very true, but who would not admit that man in his bodily physical, earthly state, is a little lower than he is in his spiritual or angelic state? Proof that angel was a term used to express the spirit of man, is found in Rev. 22: 8, 9, where the angel declares himself John's tellow servant and one of the prophets. Acts 12:14, 15 speaks of Peter's angel in the same sense that a methodist to day would speak of a man's apparition or ghost. Dan 9: 21 speaks of the man Gabriel, who touched him at the time of the evening oblation. Acts 10: 3 speaks of an angel of the Lord coming to Cornelius, while in the thirtieth verse he calls the same a man in bright clothing. Matt. 28: 2 speaks of the angel of the Lord at the sepulchre. Mark 16: 5 calls it a young man Luke 24: 4 speaks of the same as two men in shining garments John 20: 12 calls them two angels in white. Judges 13: 3, 9, 13, 15, 16, 17, 18 19, 20, 21, all speak of the angel that appeared to Manoah and his wife; the same spiritual being in the 6, 8, and 10 verses of the same chapter is spoken of as a man. Now, if an angel is a man, these references show it to be the spirit of a man; there is no other rational conclusion. Concluded next week

JESU: OF NAZARETH.

On the 6th page of this number of the Joun-NAL, will be found an extract from the Book entitled, "Jesus of Nazareth," as given by the spirit of St. Paul, to which we call the attention of our readers. The book is for sale at this See our book list as published from week to week in this paper. The work is worth ten times what it costs.

We shall continue this narrative in the next number of the JOURNAL.

Letter From Mrs. Spence.

MR. EDITOR:-During the twelve years of my labors as a Spiritual lecturer in nearly every State in the Union, I of course, like every other lecturer, had thousands of hearers, formed numerous acquaintances, and made many friends. With them all I believe I acquired, if no other reputation, at least that of being not onlyta zealous and faithful worker, but also a sincere and honest advocate of what I conceived to be the truth, regardless of the loss of reputation, and of the favor and friendship even of Spiritualists themselves, and at the risk of my personal liberty, and perhaps, at times, of my life. There are, therefore, a large number of persons in the various States in which I have lectured, as well as elsewhere, who, baving confilence in me individually, would like to hear me personally in regard to the merits and claims of those Positive and Negative Powders with which my name has been identified, and about which so much has been said in the Spiritual and secular papers. To meet this general wish and to answer many private letters of in-quiry on the subject, I beg leave to make the following public statement:

1st. As has already been announced, the formula for the preparation of the Positive and Negative Powders was given through my mediumship, between five and six years ago.
2nd. The Positive and Negative Powders

have not only surpassed my most sanguine expectations of their practical operations as a medicine, but they have equaled anything I could possibly have desired, or requested of the Spirit World in advance, unless I had requested a perpetual miracle.

3rd. There have been published during the last five years in the BANNER OF LIGHT, RELIG-10-PHILOSOPHICAL JOURNAL and other Spiritual and secular papers, several hundred pertificates and reports of cures wrought by the Positive and Negative Powders, many of justly be called remarkable them wonderful will be

.....ch may and not a few of more are still on file, and ty and genuineness of all these certificates and reports I can youch for; and furthermore, the originals are on file, and open to the inspection of any one who desires to see them; moreover, the public are at liberty (and are requested) to call upon or address by letter the writers of those reports and certificates, and satisfy themselves of their genuineness and trath glasses.

4th. There are many physicians who use the Positive and Negative Powders & reely in their practice; and there are also not a few clergymen who use and recommend them to others, and who have even solicited. and who have even solicited an agency for the sale and distribution of the among the peo-

5. The positive and Negative Powders are my reliance in case of either my own sickness or that of other mer abers of my family; and within the last five years I have tested their virtues at home, i is a serious as well as in mild in myself, and in my child-in months old, as well as in attacks of disease, ren when but th anced in years, and uniformly uccessful and happy results.

those further adv with the most e 6th. The P ositive and Negative Powders are composed w' nolly of vegetable and animal substances. The abc

ve facts compel me to be as carnest alous an advocate of the Positive and and as ze Negativ e Powders as I ever have been of any repartment or phenomenon of Spiritual. ism, t' he truth of which has been demonstrated y satisfaction; and I therefore say, in con-ion, that I hope that those who are afflicted ith disease of any kind, or who feel the great accessity of having a reliable healing power at hand, ready for any emergency, will be as hos-pitable to new truth in the healing art as in any other department of investigation, and that they will therefore test the Positive and Nega-

What a blasphemous picture of God's tatherly | tive Powders fairly and without prejudice, love, his goodness, and his wisdom! Not untrequently the fathers, mothers, brothers, sisters, cases result in confirming the statements alternated the statements ready made concerning them in establishing their inestimable value as an embodiment of healing power, and in demonstrating the existence and beneficence of the invisible intelligence which projected them into the world, for the good of the world.

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\$100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this."

His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternally.

Abby M. Lapplin Febrer. Goorgetown, D.C., January 7th, 1863.

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Communications from the Juner Life.

He shall give His angels charge concerning thee;

For The Religio-Philosophical Journal.

FRANK'S JOURNAL-NO. 39. BY FRANCES H. SMITH, OF BALTIMORE-MEDIUM.

James Leary.

Dear friend, I come because you are kind to dark spirits. I have been told about you many times, and I feel encouraged to beg you to hear my sad story.

I was born in Ireland, and came to this country when a child. I began a life of crime when I was only fifteen years old. I had but little education, merely could read and write, and when I was bound apprentice to a last maker, I knew but little of the world. I grew up a little spat of a fellow, letting no one impose upon me be-

cause I was small. When I became free I set up for myself in Baltimore, and soon began to get ahead in the world. I had an only sister who thought she knew everything but money, and that she could not learn the value of-any one could cheat her. I let her manage the house until I saw that everything was going to ruin, and then I looked about for a wife. I fixed my eyes upon a tailor's daughter, about seventeen years old, and we soon made up a match. My sister could not bear the thought of it, but I cared not for that, and before long I had a wife at home.

I am left to my memory to relate one of the strangest scenes ever witnessed. I had given my sister to understand that my wife must now control the family. She had no idea of any such thing. The first quarrel was a very triffing matter, but it caused a terrible catastrophe. My sister wanted to make ter and set at the head of the table. My wife looked at me. I rose to make sister give way, but she would not. I took her by the hand and lifted her from the chair. She sprang upon me and fixed her hand in my hair. I pushed her away, and in falling she struck her head against the stairs and fractured her skull. I picked her up a corpse. Consternation fell upon us both-what to do we

At length I sent for a doctor and told him exactly how the thing occurred. He advised me to go to a magistrate and make the same confession. I did so, and he bound me over to appear at court. At the trial I made no defense, but rested the case upon my owr confession,

and was acquitted. I could never blame myself for what had occurred, because I had no unkind feelings toward my sister. Her temper was unbearable when

aroused, and nothingcould appease her wrath; otherwise she was a good, kind creature You can hardly imagine how verymiserable I was after this sad occurrence. I could not rest a moment, for it seemed to me that sister was always at my side. I had no peace for some time, but after awhile I got over it, and I

met with sympathy from every one.

First, let me tell you what kind of a woman my wife was. She was not handsome, but she had a pleasant countenance and a good word for everybody. We got along very well, and would have been as happy a couple as could be found, had it not been for her mother, who was as great a meddler with other people's affairs, as ever lived. She would come and order things about as if all belonged to her. I could not bear this, for I wanted my wife to be mistress.

One day she came and began to order things about, and I told her to go home; she refused, and I got up to put her out. I had no thought of anything else. She got up, joined her daughter and said she would not leave my house. Watching an opportunity, I sprang, got her down, and began to drag her out. How she screamed! but I dragged on. As I dragged her down the stairs she caught hold of the bannisters. I pulled, and she screamed. At length, a man, hearing the racket, came in, and I ordered him off, but he joined against me and tried to break my hold. I gave him a kick that sent him reeling down stairs; he struck his head against a wine cask that happened to be there, and broke his neck.

Here was another terrible affair. Every one was sober in an instant. There lay the bodywe saw at a glance that he was dead. I went at once to the police office and told what had happened, gave bond for my appearance, left home and went to Canada. I returned to stand

my trial, and was acquitted. Here were two lives sent from this world by me, and yet no blame could be attached to me. The man was a stranger, but I learned he had a family that was left destitute; I cared for them

as well as I could. I now come to an event that changed my whole life. I had a kind, loving wife, ready to do what she could to make me comfortable and happy. I had no thought of any ot swomau; but there was one living a few doors that often came to our house. She was very handsome, and her kind manners won every one's regard. I can not understand now why this woman gained such ascendency over me, but so it was. I became perfectly fascinated with her, and could not remain out of her society. My wife saw this and was very much grieved; but the more she grieved the more I became en thralled. At length, I laid aside all restraint, and gave myself up entirely to this woman. It was more than any wife could bear, and she be came perfectly wretched. I had now ceased to love her, and began to think how much better off I should be if she was gone. Gradually this thought increased, and I began to think of the best means of getting her out of the way. I thought of worn, but I knew rothing about it.

lousk. At length, I went to I inquired of an apothecary s. He told me of a certain estroy life, if continued for a 9 procured, and I immediately week passed before I could the poison; but after awhile e did not move so quickly. I n tea, but I had done sometle. In about a month, her

A doctor was called in, what was the matter. He thing wrong, but said it was Gradually she sunk away, nonths, expired s sickness of my wife. I had a

h my companion, but hardly rave before—horror, horror was ere I would, there was my wife was not a mere vision, but a rer was plainer to me in her life. ok at me in her rage-I believe ck her, but wanted the strength ot a coward, but now I trembsked upon me. You can have a state of things. I saw my a cossin and covered up in the e she is at my side every day I could not stand this; I could and became ill. The doctor could be do? He couldn't see y lived a year after her death. and dead in my bed.

on, I knew nothing about it. I se cathedral sometimes, but it was all age to me, and when I thought about dy-I hoped it might be an eternal sleep.

i opened my eyes upon an immense dome. like what we see in the cathedral, only a thousand times larger, and it was as dark as night. did not hear a sound nor see anything moving. Faint and weary, I kept as still as I could, for I feard that something dreadful was going to happen. I did not wait long before I heard' at a distance something like water falling. Af-ter awhile it grew louder, and I heard screams and then it seemed like a million people screeching as loud as they could. Falling down, I hoped they would not see me; but they did, and came and caught me by hair, and dragged me till I had no life; that is, I knew nothing—nobody dies here.

When I came to, what should I see but my wife, looking as natural as ever she did. I tried to avoid her, but could not for she kept close to me. I begged her to go away, but she laughed in my face, and when I rose up to go she rose

too; and so she continued always at my side.

I have been here now fifteen years, and in all that time have not had one moment's peace. Can you tell me anything that will give relief? I have been told you can.

I here gave religious instruction. "I have heard every word, and how to express myself I know not. It has worked up an entire change in my condition. I will do just as you have said-keep away from these wretches and try to repent. God bless you, my dear friend, you have been a treasure to me.'

Confession of Saul of Tarsus, as Given by Him through his Chosen Medium, Alexander Smyth, and Published in the Introduction f his. Remarkable Work en-

"THE TRUE LIFE OF JESUS OF NAZ-ARETH."

"Friend Alexander!" said the Spirit Saul to me, at our next communion, who, at this time, seemed to be unattended by Judas; "Since I was with you, I have had an interview with our Superior Spiritual Powers, who regulate the affairs of this sphere in which I am placed. I made known to them my good fortune in having discovered you; I described your character; related some of the incidents of your life, and at length gained their assent to make you our medium and Agent in the business I have alluded to. I will now give you a sketch of my true worldly career, which will be necessary, in order to understand rightly the important narrative that is to follow it.

The Spirit gave vent to a sigh, and paused for a few minutes as though he were endeavor te overcome some violent emotions. At length he said in a saddened tone of voice:

"It is a sad thing, my friend, to confess that which I am about to do. To speak of one's self, concerning things, and deeds, the remembrance of which fills me with horror; but such is the result of a sinful life; therefore, however loathing and repugnant to me, it must be done. Bear with me, then, my friend, during my recital;-let not your just indignation break with me, but wait patiently to the end, and bear witness to the only atonement I can make to outraged humanity for my past wickedness and

I was born in Tarsus, a city of Cilicia, about two years preceeding the birth of Jesus of Nazareth; this is important to observe, for after the death of Jesus, when my name is first introduced in the book of Acts, I am there represented as a very young man,—supposed to be much younger than he was, when in fact I was his elder. The name given to me by my parents was Saul, after my progenitor through the line of Benjamin. My father was named Bathas, my mother Eunice; they were both pious people of the Jewish faith, and I was educated in the same principles.

My father was an active, preserving man,desirous of doing something in the world; but seeing nothing better or more available to him than common business, he limited his ambition to that, to which he applied himself with great energy, with the idea in view of becoming in course of time wealthy. He was a tent maker by trade, at which he prospered and gained After receiving the rudiments of an education

at home, I was sent, at about twelve years of age, to Jerusalem to finish under the tutorship of Rabbi Rabban Gamaliel, a celebrated man with whom I remained several years. I said that I was educated in the same religious principles as my parents, and during my youth I was an innocent believer in them; but when at the Holy City, surrounded by the Priesthood. and having recourse to their books of law and traditions, a great flood of light gradually spread over my mind. I could not help perceiving the trickeries, knaveries, hypocricies and selfishness of those holy men; and as well, the lies, fables and absurdities of the sacred books. I consequently became an infidel to the whole system and state of things, from beginning to the end: but I had the prudence to hide my sentiments, and in the course of time became as great a hypocrite as the rest. I inherited from my father his persevering, active nature, and as I grew toward manhood, I felt a restless desire or ambition to do something in the world above common men, though I could not tell of what nature it should be. I could not reconcile mvself to the idea of pursuing business and wealth as any father did before me; nor could I be conterated with the limited and disgusting routine of the priesthood:—I thought there was something greater destined for me to do than to be singing padms, blowing trumpets, or gorging upon rousted ments, which were the general avocations of the Holy Priesthood. Yes! I felt an ambition within me to do something greater and more ennobling than this,--I wished to be mounting up to a conspicuous elevation in the estimation of the world,—I felt as though I could grasp in one hand all the minds of mankind and with the other that I could lead them

I continued my studies at Jerusalem until I had attained manhood, when I was suddenly called home, as my father had fallen sick. returned to Tarsus: soon after my father died. leaving me his business and a great portion of his wealth. At the solicitation of my mother and her friends, I continued the business, though much against my inclination; however, as I had not any definite idea of any other course that I could pursue to my liking, I continued to follow in my tather's steps for some years,—in the mean time, my wealth was increasing. When I had attained my thirtieth year, my mother died; then I resolved to quit the business, leave my native city, and return to Jerusalem, for I longed to be one of the actors, if not the rulers of that distinguished city. I accordingly turned all my effects into money —took leave of my friends, and with one servant

or bondsman, I bid adieu to Tarsus. About the time that I arrived at Jerusalem Pontus Pilate was appointed Governor of Judea, and Caiaphas was shortly after made High Priest of the Temple. I had several friends in the city: among whom was my old tutor. Gamaliel, who proposed to me certain matters by way of occupation, but none of them met my views or inclinations at the time. Thus I continued inactive for the space of a year, wandering to and fro, without knowing what I sought or wanted. At length in the course of my peregrinations, my curiosity and attentions were aroused by observing a wild looking man in an uncouth dress, preaching in various localities, a system of reformed theological coetrines. I listened to several of his discourses before the people, and found the main subject to be 'The Repentence of Sins, and remission of the same through baptism of water.' But that which excited my greatest curiosity was, that this preacher, who was called John the Baptist, during his preaching, several times intimated that somebody was coming after him, greater than

he; who would have not only the power to forgive and remit sins, but would be enabled to cure diseases of the flesh, and open the heavens to all true believers. In fact, this John intimated that the time for the coming Messiah was at hand, and he would shortly appear.

As I said before, this part of the preacher's

discourse aroused within me a great curiosity. I was desirous of discovering who this great per. sonage could be that John was keeping in the background. I suspected that John was in colleague with somebody, who under the assumption of the Messiah's advent, was going to make an attempt to change the theological views of society, and exalt himself into power. I was not credulous enough to believe in the appearance of any true Messiah. This set my mind in action-I endeavoured to imagine their designs, doctrines and actions, until I became weary of reflection; and at length I resolved to sift the matter thoroughly and as quickly as possible. Accordingly, I sought an interview with John the Baptist, in his retreat among the wilderness of mountains by the lake Asphaltez. I saw the man and found him to be more of a fool and fanatic, than a cunning imposter as I suspected. He was a wild, ascetical fanatic, who had rendered himself crazy by studying the books of the prophets; yet he was sincere in what he said and believed. He said that he had found the Messiah in a certain man, whom he was going to baptise on the morrow, whom he would introduce him to the people. Having gained this information from John, I resolved to be present at this baptism.

On the day appointed, I was at the place designated; I saw the baptism, and I saw the man whom John had brought forth to play a conspicious part in life. I certainly never saw a more noble, amiable and handsome man in my life; and after hearing certain accounts of his skill, or mysterious power in curing of diseases, I considered him a fit person to assume the part that John—in his religious fanaticism -considered he natually inherited. All these things combined, suggested an idea to me, of what should be my future career. I hurried to my home, and entered into deep reflection. Idea after idea, and plan after plan did I revolve and scan in my mind. At length my plan was decided upon,—I sprang to my feet, and paced the room, exclaiming 'It shall be so! I will yet be a new star, to dazzle the vision of mankind! They shall follow where I lead: they shall obey, reverence, and perhaps, do me homage. Now Snul to action! Forward to the end in view, and crush down all things tath obstruct thy path!"

In this sketch of my earthly career, I need not give you the particulars of my proceedings: I will merely state my design and its results,leaving all details until I give you the True Narrative of Jesus, which is the great object I have in view.

My design was, to make Jesus and his doctrines the means by which I would build a new religious sect, that should be acceptable and promising to the poorer and ignorant part of the community; and which should seem to be based upon the dim and ambiguous ravings of the Jewish Prophets. In fact, by misconstructing and misrepresenting the discourses of Jesus with the aid of lies and deceptions, to represent him as the expected Messiah, and that he should represent himself as such, even in defiance of his own intentions and speech. This I found possible, with the assistance of others who worked at my bidding. After Jesus should have run his reform career for a time, it was my intention to bring him in collision with the authorities of the Temple and the Government, I said to myself; he must then be removed and sacrificed to the principles and doctrines he endeavored to establish in society; for new principles take deep root in the minds of men. when they are well sprinkled with the blood of martyrdom This I managed to accomplish by my evil schemings and workings. Jesus was sacrificed. The foundation was now laid, upon which I built the superstructure of my ambitious desires. John the Buptist, while acting under his religious craziness, served my ends; but whlie in prison, he returned to his sane state of mind, and began to see his errors and folly, From fear that he would recant what he had previously thought concerning Jesus, I caused him to be destroyed. Judas I slew with my own hands, as soon as I could dispense with his services, from lear that he would betray me to the world, as he was the depository of my secrets. There was now but one person of whom I was jealous, or considered an obstruction in my path; it was Stephen; I hated him for his virtues and talents, and I was afraid that while he lived, I should not be the first to lead and govern-the disciples of Jesus, and be considered worthy of their esteem. Accordingly I managed to have him denounced by the Sanhedrim, and sacrificed to their fury and my hatred.

Having accomplished all these preliminaries. came forward in open day as an actor. With delegated authority from the Sanhedrim, I traveled toward Damascus, under the pretence of persecuting the new people; but in fact, it was to get a more favorable locality where I could perform the first part of my open intended career. As I approached the city, a storm arose of thunder and lightning. Here is an opportunity I must not lose, I said to myself Then I threw myaelf from my horse, -fell prostrate on the ground, and acted a pantomime of great terror. Indeed, with a little well performed unposture, I pretended that the Spirit of Jesus had appeared to me, rebuking me for my wicked course, and commanding me henceforth to go through the world preaching his doctrines and principles. My imposture was generally believed by the disciples and followers of the late Jesus, and all those who knew otherwise. did not think it worth while to notice it. After a time,--which I passed in reflecting upon my future plans, but which I represented as passed in repentance and prayer,--I entered upon my travels; preaching certain doctrines of my own invention, which I gave to the world as being the doctrines of that Jesus whom I had caused to be murdered. My own fictions and lies] passed off as being the gospels of truth, as delivered from the mouth of the crucified Jesus,

the Christ,-the Son of God. Oh! what a terrible monstrocity! What a mountain of vile imposition I have imposed upon the world! My deeds while on earth were black and henious enough; but the wickedness of my doctrines, which I left to after ages of blind credulous man, were ten thousand times more damining. What a contrast there is, my friend Alexander, between the doctrines taught by Jesus, and those I represented as his! His discourses consisted of the purest and best of morelity, calculated to establish among men a sense of love and justice, charity and humility. He endeavored to abolish all wicked and vicious habits, practices and notions; supplying their stead with a knowledge of physical truths and principles, all of which tended to harmon ize mankind. His speculative ideas if not real ities, were beautiful assumptions, teaching that there was one universal, eternal God of love and mercy, who delighted in all that was good among his children ;-rewarding all according to their merits. He taught that death was no to be annihilation, as some supposed, but only a transition state from our mortal to an immortal nature; where the emigrating Spirit would be placed in a sphere of favorable conditions to carry out all its noble and virtuous aspirations.

The doctrines of Jesus were the principles of nature simplified, easy to comprehend, and redounding to the benefit of man. In character, Jesus was a lover of truth and of his fellow

men,-full of charitable and benevolent feeling, -mild and unassuming in his deportment,-contented with little in this world, and depending upon God for all things, whom he, in his unknown orphan state, styled his Heavenly Father. Contrast with this character, friend Alexander, the ridiculous and absurd doctrines I preached concerning Jesus;—all the nonsense of faith, grace and salvation by the redemption of sins through the blood of Jesus the Christ. Look at the books called the Gospels,—the original one being written by Luke, at my suggestion and designing, from which, all the others have been copied and imitated, with thousands of additions and omissions, to suit the notions of the various itinerant preachers, calling themselves the teachers of Jesus' words. Examine these books, and see the mass of confused and contradictory nonsense delivered as the teachings of Jesus. See the absurd and ridiculous light in which his character is repre. sented, with qualites neither befitting a man nor a God,—both of which he is represented to be. Coming into the world in a most ridiculous and unnatural manner,-assuming to have a mission, which he never performed,-assuming to have power that he never exercised in defence of himself, or his friends,—assuming to be sent to a people, who would not receive him, and preaching his mission to those he was not sent to. He professes to be a man of peace, and that all mankind by him shall be blessed ;-yet he says that he was not sent to restore peace,but the sword. In one place, he says he is equal with God, and in an another, he says he is not equal. At one time, he says his witness or record is truth itself—then in another, he denies the same. And in general, his character is represented to be deficient of all those qualities necessary to constitute a great and noble man, and much more, it is deficient of those necessary to constitute a God as he is represented to be. In fact, Alexander, if you examine the Gospels, my Epistles, and all the other writings of the New Testament, you will find them to be a compilation of lies, contradictory statements, ridiculous absurdities, and mystical nonsense, too disgusting for any intelligent person to give credence or dependence to. I was the originator of the celebrated Gospels; but subsequent imposters like myself, added and altered my model to suit themselves, -- all of which have been palmed upon the ignorant world as the history and doctrines of Jesus.

There is one exception I must make, as regards my writings and preaching, I taught the doctrine of immortality after death. That is actually true, as I have found it to be since my earthly career terminated; yet there is no credit due me for preaching that truth, as it had been taught by many, before me or Jesus. had no definite ideas concerning it, and cannot say that I believed it, as my wicked career will testify,-though I made it the grand theme of my teachings; but finding it acceptable to the people, I laid great stress upon it, and by a little sophistry, I made it seem true to their minds. Oh!my Friend! I wish all my other impositions had been as happy in their results, as this.

Thus, Alexander, instead of teaching the people the sublime and happy morals, and the beautiful speculative idea of Jesus, I wandered over many countries, teaching the detestable dogma to which I have alluded, which I called

the words of Jesus the Christ. I pretended to work some cures in imitation of him, when with a little jugglery and some lies, I gained the reputation of working miracles. Whenever I wanted a new authority, or wished to establish anything new, I had a happy faculty of seeing visions; so that with a few mystical figures or images, I construed things just as I wanted them to be. Sometimes I pretended that miracles were wrought in my favor, in order to establish my importance, and gain reverence from the deluded people. Such. us when I was made prisoner at Philipi, through the assistance of some friends, I bribed the jailor to let me escape; then the story was told, in order to screen him, that I was set free by an angel. The silly people forgot to think that in my subsequent career, I was in nfore deflicult circumstances; yet no angel came to deliver

One great reason of my success in making proselytes and gaining subscriptions, as I pretended for pious purposes, was the power of my hypocritical simulation. I was all things to all men, as nigh as it was possible to be. With Jews, I boasted of being a Jew,—with the Pharisees, I was a Pharisee. Before the Greeks, I was a Greek; and with the Romans, I claimed to be a Roman citizen. Before the Gentiles, I preached against the laws and ceremonies of Moses; and when I thought it to my interest to enter the Temple, I shaved head, and conformed to all other ceremonies.

I preached meekness and humility in all cases, times and places; yet there was no greater self-willed tyrant than myself, when I thought I had the power: for instance, my dispute with Barnabas. Jesus, when before his judges, was mocked and otherwise ill treated; but he bore all with the mildness of the lamb. Although I taught the like conduct, yet I could not conform to it; for when the High Priest ordered me to be smitten on the cheek, I cursed him with all the rancor and ill feeling of a demon. I preached against all worldly interests, especially lucre; yet I was always very zealous in making collections of money, to distribute to distressed brethren at a distance,—in so doing, I never forget to take a share; and sometimes I was so covetous that I excited the suspicions of certain rival apostles, who made charges against my hon-

esty, and sometimes their charges were true. Toward the latter part of my career, many rival pretenders to piety and virtue, like myself, rose up against me, who had much envious feeling, suspicion and charges against me. They stripped me of a great many of my assumed virtues, powers and mighty works, representing me to be very much like what I really was-a selfish, ambitious, boasting imposter. This made me sick at heart, so that I almost repented of having entered upon my chosen course. But I found that I had advanced too far to recede. my course was chosen, I was obliged to follow it, or suffer an ignominous fall.

Being naturally of a bold heart, and full of assurance, I recovered courage—continued my onward career-repelling the charges of my rivals and enemies, and crushing all the opponents that came across my path. Thus I continued to wander for some years, making proselytes to my senseless doctrines, in the name of Jesus the Christ, pretending to perform cures of a miraculous nature and establishing churches of which I always made myself the head or prin-

cipal. In the course of my wandering, having made a man of note and authority, a convert, whose name was Paulius, I changed my name from Saul, to Paul, as vanity suggested to me that it sounded of greater worth and importance. Thus I continued my career—it being generally successful and pleasing to my ambition, until I entered the Temple, and hypocritically conformed to the ceremonies which I had been preaching against. The people did not believe me to be sincere: they were aroused to anger against me; they seized me and brought me before the tribunal of the Sanhedrim, under the very same charges I had made against Jesus, at the same Sanhedrim a few years before. From that day, the tide of fortune turned, and afterward, evil was my destiny.

After much suffering and imprisonment, I was conveyed to Rome a prisoner, to plead my cause before the Imperial Senate. Nero was Emper-

or then. My cause was thought to be too trifling to be heeded, so that I was almost at liberty. I continue d to preach and work miracles-making many converts, among whom was one of Nero's concubines. She professed herself a believer in the new doctrines and faith; I was always in daily communion with her, sothat we were intimately acquainted. She was a woman of great beauty-in fact, it was not very extraordinary that my carnal passions should be aroused, and desires in conformity took possession of me toward her. Considering that I had full command over her mind, I was infatuated enough to make certain proposals to her. L found myself mistaken in the woman She-highly resented my proposais, and immediately acquainted her imperial master, and the result was, that in a short time I found myself in prison. I did not remain there long, however, for in a few hours alterward I was led forth to execution. Thus ended my ambitious and wicked earthly career.

Now, my friend Alexander, I have given a slight sketch of my evil deeds and misspent life while on earth. That it was one of great folly, error and wickedness, it will be useless to iterate, but that is not the worst of it. The results since my death have been ten thousand times more baneful to the cause of humanity, than that which preceeded it. For eighteen centuries, the minds of men have been overspread with a gloomy, destructive superstition that I have entailed upon them. My dogma has enveloped them with the grossest and darkest of ignorance, and it has prevented them from making any advances in virtue, or intellectual improvement. Nearly all those who have endeavored to enlighten and liberate their fellow men, have been out of existence. Bloody wars have deluged the earth in every age and country, for the space of eighteen hundred years. Men have destroyed each other individually with fire, sword, the rack and gibbet. The loathesome dyngson torture and femine base agents will dungeon, torture and famine, have swept millions of men from the earth, and all those who have been spared a cruel and untimely death, have been living in mental bondage

Such were the awful results of the damnable doctrines that I preached to mankind, in the name of Jesus the Christ. Had I known the baneful consequences of my reckless ambition, wicked as was my nature, I could not have continued in the course which has proved the greatest curse that ever afflicted mankind. But I have suffered—greatly suffered for my misdeeds! While the fools, hypocrites and knaves were burning incense and shouting praise to Paul the Apostle, for his good and pious deeds when on earth, I was shivering and writhing with the tortures of the hell within me. The poignant stings of guilt and remorse were piercing my soul through and through—curling me up with a ceaseless, excruciating agony. For nearly eighteen centuries did I hunger and thirst after the sustenance peculiar to spiritual life. While deluded mortals considered me to be enjoying the beauties and bliss of a happy exalted state in this world, I was suffering all the indescribable agonies of the self-damned.

But time has passed; I have made all the atonement that is required of me here for my misdeeds while on earth; yet there is one duty must perform to humanity. I must enlighten them concerning my history in connection with Jesus of Nazareth, and give a true narrative of that part of his life which terminated in a tragic death, of which I was the instigator. It is the only atonement I can make for the outrage I have given to mankind, and the injustice done to the injured Jesus. When I say this, I speak for Judas also, who sincerely joins me in the sentiments I declare; for he, as far as he was connected with this lamentable affair, wishes to make whatever atonement is possible to Jesu and mankind.

Before I proceed to impart to you the information which is to constitute the True Narrative of Jesus of Nazareth, I must give you a slight sketch of his early history, which being remote, and not necessarily connected with that part of his life in which I was an actor, I will not mingle it with the rest, but impart what L have to say, at present.'

For the Religio-Philosophical Journal. HEALING POWERS OF SPIRITS.

The Great Healer," Formerly Known as the Notorious Bee Tamer.

BY S. F. BREED.

Perhaps the following will interest your readers. Saturday -Sept, 1869, was the first I ever saw Dr. W. A. Flanders, of Shelby, Ohio, who was accompanied by Dr. G. Newcomer, of Cleveland, Ohio. The former of these gentlemen has been extensively known for the last eight years, all through the Northern States, at all the State Fairs, as the notorious "bee tamer."

For many years, Mr. Flanders has been a medium, and knew it not; but finally in the midst of his business in cultivating and teaching the art of handling bees, he was taken more completely under the control of the gods, and set at work, giving clairvoyant examinations, and healing the sick by the "laying on of hands." The doctor is a large man, weighing some twohundred and fifty pounds, with a large brain and strong will-power. These combined with the strength of his powerful band of spirits, make him a healer of unsurpassed power.

It is said of him, that in Toledo, on the 17thinst., at the Ohio State Fair, he examined and treated fifty-four cases, and that fifty-one declared themselves cured; the other three were of an incurable nature. In Jackson, at the Michigan State Fair, I was with the doctor for three days on the Fair ground, and I saw him before the multitude examine and treat over two hundred persons, with wonderful satisfaction and success. The deaf were made to hear, the lame to walk, and stiffened limbs were made limber. One man who could not hear a watch tick when put into his mouth previous to treatment, went away hearing quite distinctly. Another man who had been lame for thirty years from an injury of the knee-pan, and was not able to raise his foot three inches from the ground previous to treatment, was so relieved and restored as to walk briskly and throw his foot four feet high against the wall. A young lady, shaking with the ague, was relieved in two minutes, and went off well. Aches and pains of all description were dispelled, and crooked limbs straightened. An attempt to enumerate all the wonders done by the ductor before the eyes of the gazing multitude, would take too much space here. Dispatches were sent ten to fifty miles distant for the afflicted, by their friends, to come and be healed. Parties followed the doctor from Toledo to be cured, after witnessing the wonders he did there. Much interest was felt by those who witnessed these things, and many a sceptic has been made to think, for the doctor publicly proclaimed that he was a Spiritualist, and that it was not his power, but that it was the power of the spirits who controlled him. That as Christ and his apostles healed by the "layingon of hands," so did he, "and greater things than these shall be done in my name," or in and through the principles I teach. Jackson, Mich. Sept. 25th, 1869.

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Catarrh, Neuralgia,

Blonted Bowels.

South Williamstown, Mass., Oct. 25th, 1968. South Williamstown, Mass., Oct. 25th, 1965.

PROF. Spence—Dear Sir: Whereever I hear of a hard case of claeave, I go and leave the POSITIVE AND NEG.—ATIVE POWDERS, and urge them to try them. I did this with Richard Estes, our neighbor, a man 75 years old, who had the Asthma rising 46 years. He also had the Caturrh, and the Neuralgia, and was badly Bloated across the lowels. He commenced using the Powder on the 19th of this mouth, and on the 19th he declared himself perfectly free from Asthma, and all the above mentioned ills. His wife told me she did not think he could live through the coming winter; but she says he now eats and works as well as ever he could, and sleeps like a kitten. A

works as well as ever he could, end sleeps like a kitten. A harder case of Asthma 11 seblom known, as all who know him will testify. Yours truly, Mrs. Mary E. Jenes.

Erysipelas.

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

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

Yours truly,

MES. Salin Young.

Wils, Catarrh, Dispepsia,

Neuralgia, Liver Complaint,

Chronic Diarrhaa. Athera Frost, of Bucksport, Me., under date of Nov. 7th. 1868, writes as follows: "When I first told the people here about the POSITIVE AND NEGATIVE POW-DERN, they laughed; but now they are getting excited about them, and the Dectors and Apothecaries want to get hold of them. A lady here who was troubled with Fitzsent for one box, and they cured her right away."

I take the the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 18th, 1868:
"Mrs. Dart and daughter have been taking the POW-DERS the one for Catarrh, and the other Neuralgia. They are about as good as new. My wife has taken them for Liver Complaint and Chronic Diarrhoea. She is now well. u.s. Ames gave them to a child five months old, for kits. It is now well,

St. Vitus Dance, General Prostration. Diptheria, Scarlet Fever, Cholera Morbus,

Delirium Tremens Winona, Minn, Sept. 25th, 1889.

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A little boy cured of Scarlet Fever.

A little boy cured of Scarlet Fever,

A woman of Cholera Morbus. She was so bad that her
life was despaired of. She was cured in a few hours.

A woman who had the Fever and Ague all the spring and summer. Cored with one box of POSITIVE AND NEGATIVE POWDERS, after trying almost every ther remed).

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

her come to again.

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

Oliver Peppard, of Kansas City, Mo., underdate of Feb.2d, 1569, writes as follows: "Iwo menths ago I got six boxes of your Positive and Negative Powders for Deafness of three or four months standing, and I am happy to state that I am much relieved; in fact, wearly as well as

Milk leg. ... ! Rheumatism, Fits,

Dyspepsia, Deafness] Yorkville, Ill., D.c., 21st, 1868. Dr. Spence-Dear Sir; I received a letter from you almest a year ago, ushing me to give an account of the cures made by the Positive and Negative Powders under my directions. One was the case of Milk-leg of sixteen years' standing, one of Rheumatism, one of Falling sickyears' standing, one of kneumatism, one of raining stea-ness or Fits of sixteen years' standing, and a number of cases of Dyspepsia. The Powders have also helped my Deaf-ness, and curet the Numbers in my legs. You can use my name.

Fiver and Ague, Dysentery,

Coughs and Colds. Stowe, Vt., Dec. 24, 1868
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John A. Sarpons.

Kidney Complaint

7.P. Mist, of Ridgwood, Lond Island, under date of Jan 30, 1869, reports suestantially as follows: Spont several years in the army. Returned with a hattered constitution, and among other complaints Disease of the Kidneys. Noth-ing in the shape of medicine slieved him. Bought six boxes of Positive Powders, took them according to directions, and was cured. Also a lady friend of Mr. Mist's has little boy, now three months old, which for several deprivation in the birth gave unministable signs of Direction with reprobably inherited. The Positive Powders with reprobably inherited. They gave it relief, and it has nexer need to the lad since.

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Told No 18

Prontier Department.

Notice to Correspondents and Others. All letters, papers and matter for us or the Frontier Department, must be addressed to E. V. Will son, Lombard, Dupage county, Illinois. We speak in Michigan every night during Octo-

> [From the N. w York Evening Post.] TYNG-1-LING-TING,

I. of the court Brother Etubbs, have you heard how they fall:
Of this horrid Low Churchman where's coming from 'York.'
And who vows that, next Sunday he'll preach without

gown, The Nothedist meeting house here in our town? Why, it's all in the papers, and men, as they run, Can read of the deed that will shortly be done; It will empty our churches, for most of our shoep Will tabe the occasion to listen and peop; And for many a day will our parishes ring With the tiresome jingle of Tyng a ling ting." XI.

"Oh what's to be done! can't this outrage be stopped; "Oh what's to be done! can't this outrage he stoppe Can't our tettering pulpits, in some way, he propped? Lat's run to our Bishop, and tell him the news; His Reverence, doubtless, will shake in his shees, When he hears that without, may against, our consent, A son of the Church has declared his intent. To follow, so blindly, his master's evanment, and to sow his good seed on another man's land. Come on, let us harry to set the thing. By utiling the charus of Typg a ling-ting!" III.

So, straight to their Bishop a journey they make, And at first the ead news makes him quiver and quake; But his courago revives as their tale they unfold; And he cays, with an accept decided and bold, "Dear friends, there's a curnon long buried in dust, And termbly choked up with names and rust; But we'll oil it, and thys it tome wines and some rules, And we'll lead it with charges of Boggs and of Stubbs, And then, as a providition has sing, We'll fire it of with a Type-a ling ting." IV.

So the Bishop he delves, and the Bishop he grubs. And, by dint of assistance from Boggs and from Stubbs, The canon is dug from the rul bish which chokes Its ugly old muzzle; and loud are the jokes Which its obsolete pate in and straight narrow bore Excite in the execut who are waiting its roar; And then they compel our good Bishop of "York" To bear all the grievance, at d stand all the talk; And by night and by day dreary changes they ring, As they chimo their and anthems of Tyng a ling ting.",

٧. And then to St. Peter's, to open the court, The judges and jury and counsel resort; And good Christian people, with wide open cars, And good Christian people, with who open early, are waiting to hear a priest tried by his peers, And they call up the case, and the lawyers begin To indulyo in their usual professional din, and by bitter invective at d quibble and sneer To show what a mass of corruption is hero; and really 'tis choking! what charges they bring, as they real the land sleep of Twas align-tier. As they peal the loud slogan of Tyug a ling ting. VI.

Ah me l'tis a sight at which angels might weep! 'Tis a harvest of tares for our churches to resp!
Ewes t Charity's presence has fled from the scene,
And good men lose temper and revel in spleen; And the Doubters and scoffers, who relish such suits, Cry, "Lo, these are Christians I come judge of their truits !', And the cannon has burst, and with dissonance loud, Has deafened the cars of the wondering crowd And the pall of its smoke like a garment doth cling 3 To the walls that still echo with Tyng a-ling-ling. · VII.

Oh! servants of Him whose sole mission was Love, Bo yo still bear as emblems the Lumb and the Dove? When yo read from your desks the sweet records that tell How He preached in the Temple and taught at the well, No the sanient even of your wisdom detect That He bounded your duties by parish or seet? Oh! bid these small envice and jealousies cease! Join all in one brotherly authem of peace: . And when your glad verses to harmony ring, They'll drown the bareh discord of Tyng-a ling-ting! Fluching Bay, Feb. 21, 18t9.

This article, with the above poetry, should have appeared during the Cheney trial in this city, but it was crowded out by other matter. It will be read with interest, even at this late date.-ED. JOURNAL.]

We deem the above piece of poetry very appropriate, in view of the Cheney trial now progressing in the courts of law, in our good city of Chicago. Go it, Bishop Whitehouse while you can. for it will not be long before the people, as well as Dr. Cheney, will reject your whole system of worship as unnatural and irreligious. Your power is already on the wane, and your ecclesiastical court a sham. If you, Mr. Bishop, could hear all that is said of you, you would drop this Cheeney affair, and turn your attention to your pastoral duties in teaching your flock to follow the teachings of the great Master instead of the little Whitehouse.

Dr. Cheney has evidently studied the Bible, es necially the 16th chapter of St. Luke, and more particularly the 8th and 9 h verses: "And the Lord commended the unjust steward.

because he had done wisely, for the children of this world are in their generation wiser than the children of light."

"And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fall, they may recieve you into evealasting habitations."

Now, Bishop, what do you think of this quotution? A poser, is it not? Dr. Cheney evidently believes more in Jesus Christ than in Bishop Whitehouse, for has he not taken his cause from the courts of the children of light, and carried it before the children of this world, thereby making friends of the mammon of unrighteousness—the ha noctor having failed with the "children of light," they may receive him into everlasting habita-

manner of the having the inner part full of all manner of unclean things," and you are flanked, Blehop, by this. Dr. Cheney, who evidently be-Renerate. If, the children of this world in their Renerati.

ad no w, my Dear Bishop, if you will receive it,

this is who work of Spiritualism. .e that hath ears to hear let him hear." And finally, Bishop, quoting from your own au. thority, "Good Lord have mercy on us poor miserable sinners,"—and deliver us from the Chancery

Our Engagementin Michigan, No. 5.

court, Drs. Cheney and Tyng, as well as Spiritual-

Tuesday, Oct. 12th.-Left Detroit for Lyons, Mich., at 10 A. M. Arrived at Lyons at 4 r. M. Went to the quiet home of Dr. J. R. Jewett. Lectured at night to ninety people. Gave one reading, Mrs. Holmes, of lows, giving three incidents in her life, one at ten years of age; and one at nineteen. Geren years ago, you pass through a trial, sharp and severe. There is with you a young girl, sixteen years of age, who was a school mate of yours, and has been in the Spirit life many

years." Then there came and stood by her a boy, who was drowned many years ago. He was drowned when eleven years old, and would be now over twenty-two years of age, all of which was true.

Wednesday, Oct., 13th .- A fine clear frosty morning; all is well. Lectured at night to a good audience on "The effect of revival meetings and Spiritual circles."

At the conclusion we called the attention of the audience to the fact that it had been reported that there was a collusion between us and the lady from Iowa. We now proposed to the audience to call out a man and woman for delineation and

After a little, Lieutenant Hitchcock was called out by the gentlemen, and he came forward. Mrs. Lewis was put forward by the ladies for reading. We first read Lieutenant H., carefully giving the temperament, traits of character, as well as habits

"At nineteen years of age, you are in imminent danger. There is a rush or fall of ponderable matter. There is a rush of feet-commotion; you escape. At the age of twenty-three, you change, take upon you new associations, affecting you socially, locally and pecuniarily. It is an era in your life. Five years ago you are surrounded by enemies, are in trouble, and are roused by them to excitement. There is with you a first Lieutenant (describing him). This Lieutenant tells me of trouble you had with your Colonel, and other ineldents of life. There is with you the spirit of a woman. She has been in the Spirit World a long time. Passed away very young. She is your sister." We then described his father and mother, giving many fine antecedents in their lives. The friends and relatives of Lieutevant H. assirmed that the reading was correct. He said of the incidents:

"The first 1 do not recognize as marking my life. I joined the Baptist church, and was nearly killed by a run-away team. At twenty-three, nothing important, save that I was married and began life then. Seven years ago, I knew several Lieutenants, who would answer your description. I know of nothing marked five years ugo that I can identify."

"What about your arrest and being taken to Detroit, five years ago?" said a voice from the au-

"Oh, yes," said the Lieutenant, "and what about the difficulty referred to in the communication of the spirit, Licutenant?" said another voice.

"Well, there was some trouble." "And about the spirit sister?" he asked.

"Yes, I lost a sister, the only sister I ever lost. She died very young.."

Mrs. L. was then read, after touching her hand. We saw her grandfather, who referred to property belonging to her, but which she had never received. We then said:

"There is with you a spirit of a young woman, who was your young friend, and you loved her as your sister. She died early in womanhood; died in childbirth. She knew you well."

We read many incidents in her life, all of which on careful reflection were fully identified, and the people were very much surprised, and the scandal mongers were confounded. After lecture we took the cars for St. Johns, arriving at 1 o'clock.

Thursday, Oct. 14th.—A cloudy wet morning. Delivered a funeral discourse over the remains of Brother Elisha Abbott, who left his earth-form at midnight on the 11th, at 11 o'clock A. M., and at forty-five minutes past twelve, we laid his inanimate form in the grave, and we saw his spirit take leave for a little season of the dear friends in the earth form. We know he is not dead.

Returning at 4 P. M., we found our friends waiting for us. Lectured at 75 P. M. to a full house. This lecture was full of sharp points, and made a deep impression. At the conclusion, we gave the following tests.

NUMBER ONE.

To a stranger we said: "You are from a distance. Came many miles to hear our lecture. The young lady at your side is your daughter. You have never seen us. Twenty-one years ago, there was a great change socially and locally with you and yours. We speak the name, Mary Rogers." The man answered:

"I am an entire stranger to the speaker, never saw him before. I am from a distance, living in Maple Rapids. This is my daughter by my side. I came to hear these lectures. My name is Rogers. This is very strange."

NUMBER TWO.

To a man in the centre of the hall, we said (pointing him out from the desk), "Thirteen, twelve and eleven years ago, you were imposed upon by two men, (describing them minutely.) Financially, you suffered sharply at their hands, the taller one of the two being the great rascal." "That's so," said the man.

The man's name was Gardner to whom this communication was given.

NUMBER THREE.

We turned to ladies sitting on our right, and said :

"There is a spirit of a young man with you. He was a soldier, died in the service of his country. The first lady is his aunt, the second one is his mother."

This proved true. We gave Dr. Jewett several dates and incidents of the past, but from the fact of making our home with him, they were of no importance as marked tests. Thus closed a very important evening's work. Surely we are in the midst of a wonderful era. Come, let us investigate this phenomenal life.

Friday, Oct. 15th.—A fine cold morning; ground white with frost. Winter is just over the border. and will soon be with us. May we be prepared, both in body and soul for the storms of nature. and all will be well.

Gave a scance at 21/4 P. M., to one hundred souls. and many fine tests were given, among which to us the following seems worthy of a place in the Frontier Department.

To Mrs. K. we spoke of her thoughts, social condition, giving incidents in her life, all of which proved correct.

No. 2., Mrs H.—Read her mental condition very carefully.

No. 3.—Saw by a man (Mr. R.) his wite, a spirit. fully identified. No. 4.—A boy from spirit life, told when and where he was drowned, and his age. This was a

remarkable test and proved correct in every particular and was identified by full a score of peo-No. 5.- Mr. S., a skeptic, called up by the audi-

ence for a test character. He was an entire stranger to us. We first touched the end of his fingers, then walked from him some ten feet, and with our back towards him, gave a careful read. ing of his physical and mental manhood, entering into minutiæ. We then drew a word picture of his father and mother, giving a likeness to each. after which, we said:

"We now come to an incident he knows nothing of personally, but from tradition and hearsay. It belongs to his father's household, and occurred before he was born, some two or three months. It an ante-natal condition; its effect is on his

mother, it is in the form of great excitement, fear and anxiety, caused by great loss, either of life by accident, or loss of property and position. You know the history. Twelve years ago, financial and social trouble of a marked character; seven years ago, sorrow, grief and mourning; you lost a female relative very dear to you," (fully describ-

The audience testified to the correct reading of the man's character.

He then said, "This is remarkable. The antenatal incident is correct, the trouble caused by loss of property and death from accident. The incident of twelve years ago is true. The grlef and sorrow of seven years ago was the loss of my wife, and he has described her accurately."

And the people telt that they were in the presence of the Lord.

E.V. Wilson's Appointments for December

The 4th, 5th, 11th, 12th, 18th, 19th, 25th, 26th, Saturday and Sunday, in Dubuque. Let our friends rally around the Apostolic Banner of Religious and Scientific Freedom, and the Victory shall be ours.

We will speak in Marshall on the evenings of the 1st and 2nd.

Fort Dodge, on the 7th, 8th, 9th, and 10th, evening lectures.

Will be in Independence on the 14th, 15th, 16th and 17th. Come out friends and let us have a

On the 21st, 22nd, 23rd and 24th, we will preach the Gospel of our Christ to the brothers and sisters in Iowa Falls, Iowa. Let the friends of the religion of the world, and especially the great truth of the nineteenth century, come out in force.

We will be with the Friends of Progress and Humanity, at Du Queine, Ill., on the evenings of Tuesday, Wednesday and Thursday, the 29th, 29th and 30th. Du Quoine is on the Ill., C. R. R, 76 miles North of Cairo.

Then we go to Washington D. C., during January, 1870. We are going to Washington to preach Spiritualism on a free platform, near the lomb of the casket of the Immortal Washington. For once, Washington will have a visitor that does not want an office, and who will not go to Constantinople, Tribazond, Yokohoma or Canton, as Consul. We may shake hands with the President, it the opportunity offers, but shall not press our claim on the score of rela tonship, to do so. But we would like to take by the hand every Spiritualist in Washington, Baltimore and surrounding country, if it were nossible.

To the friends in Maryland, Deleware and Pennsylvania, we wish to visit you and talk with you on week day evening, and will do so on reasonable terms when within one day ride of Washington. Let us hear from you.

Address us until the 1st of December at Council Bluffs, Iowa,; during December, at Dubuque, Iowa; during January, 1870, at Washington D. C., or at Lombard III

The subscribers to the Journal will oblige us by settling up all old arrearages and renewing their subscriptions, thus saving postage and risk of losing money by the mails, by paying the same to us. Orders for books in the advertised list promptly attended to. Remember us, friends' when in your vicinity.

NOTICE OF MEETINGS.

Beloir, Wis—The Spiritualists of Beloit, hold regular meetings at their church at 2 P. M. Wm. S. Yoat President; U. S. Hamilton, Sec'y. Lycenm meets at 12 M. Mr U. S. Hamilton, Conductor; Miss A. Barnes, Guardian.

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

Union Hall .- The South Boston Spiritual Association hold meetings every Sanday at 10, 8 and 7½ o'clock. Mr. Keene, President; R. H. Gould, S-cretary; Mary L. French,

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

evening at the usual hours. BANGOR, Mr. - Spiritualists hold meetings in Pioneer Chanel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p.m. Adolphus J. Chapman, Conductor; Miss M.S. Curtiss, Guardian.

BELOIT, Wis.—The Spiritualists of Beloit hold regular Bunday meetings at their church at 10½ a. m., and 7½ p. m. Wm. S. Yost, President; U. S. Hamilton, Secretary. Lyceum meets at 12 m. Mr. Wm. Wadaworth, Conductor; Miss O. Barnes, Guardian of Groups.

Battle Creek, Mich.—The Spiritualists of the First Free. Church, hold meetings every Sunday at 11 A. M. at Wake-lee's Hall. Lycenm session at 12 M., George Chase, Conduc-tor; Mrs. L. E. Bailey, Guardian of Groups. Belvidere, Ill.—The Spiritual Society hold meetings in

Green's Hall two Sundays in each month, forence and even-ing 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamiseon, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guar-

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

BRIDGEFORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Oran-dail, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y. The Spiritualists hold mess: Cumberland street Lecture Boom, near DeKalb avenus every Sunday at 3 and 7½ p.m. Children's Progressive Lyceum meets at 10½ a.m. J. A. Bartlett, Conductor; hrs. B. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trancs Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn.

CLEVELAND, ORIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Superior St. at 2 and 7 p.m. Lyceum at 10 a.m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor. Becretary.

Chicago, Illinois.—The Chicago Spiritualists mest every Sunday in Crosby's Music Hall at 10: 45 A.M. and 7: 45 P.M. Speaker engaged, Dr. Blain. Lyceum meets immediately after morning services,

CLEDE. G.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lycoum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect. CARTHAUR, Mo.-The Spiritualists of Carthage, Jasper Co.

Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering Clerk. Cameringspour, Mass.—The Spiritualists hold meeting ery Sunday in Williams Hall, at 3 and 7 r. m. Speaker engaged.

DOVER AND FOXCEOFF, Mr. The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 1014 a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 134 p. m.

Du Quois Ill.—The First Society of Spiritualiset, hold their regular meetings in Schraders hall, at 10 o'clock A. M. the first Sunday in each month. Childrens Progressive Lycoum at the same place at 3 o'clock each Sunday evening, J. G. Mangeld, Conductor; Mrs. Sarah Pier Guardian o. Groups. Social Leves for the benefit of the Lycenm, every Wednesday evening.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. FOXBORO', Mans.—Meetings in Town Hall. Progressive Lycoum meets every Sunday at 11 A. M. Geneva N. W., bold meetings every Wednesday evening 714 o'clock at the residence of R. B. Beach, Sunday 3 o'clock r. M., at the residence of Dr. Newell.

Georgetown, Colorado. The Spiritualists meet there three evenings such week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

Harrronn, Conn.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 8 r. m. J. S. Dow, Con-

Houseon, Mr. — Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

Hamouron, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lissie Randall, Guardian of Groups. Lyceum numbers 100 members.

Havawa, III.—Lyceum meets every Sunday evening at two clock, at Halygroff's Hall. H. H. Philbreck, Conductor; Miss R. Rogers, Guardian. LOTUS, IND.—The "Friends of Progress" organized per-manently, Sept. 9, 1866. They us the Hall of the "Salem Library Association" but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardser, Tressurer; Johnsthan Swain, Collector.

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

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

ing Secretary.

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

Laporte Ind, Association of Spiritualists hold meetings every Sunday, at 101/A. M., and 3 P. M., at "Concert Hall."—Dr.S. B. Colins, Pres't; F. A. Tuttle, Sect'y.

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

tary.

Milwaurez, Wis.—The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 2 p. m. Address and Conference at 7½ p. m., every Sunday. H. S. Brownt M. D., President.

Monnouth, I.L.—Lyceum meets every Sunday forencen. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stovens, Assistant Conductor; Helen Nye, Guardian of Morrissania, N. Y .- First Society of Progressive Spirituallsts—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

Milan, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

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

New 10sh City.—The Suciety of Progressive Spirituanical hold meetings every Sunday, in Everett Hall, concr of thirty-fourth street and sixth evenues, at 10½ a.m., and 7½ p.m. Conference at 12 m. Children's Progressive Lycoum at 2½ p.m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Conardian The First Society of Spiritualists hold meetings every Sun-

day morning and evening in Dodsworth Hall, 896 Broadway. Conference every Sunday at same place at 2 p. m. Seats free. NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomens. Seats free.

and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine
Half, corner of 8th avenue and West 29th street. Lectures at 10% o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Gnardin.

Onoso, Wis.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs. Thompson, Assistant Conductor, Miss Cynthia McUann, Guar-dian of Groups. Philadelphia, Pa.—The First Association of Spiritualists at Harmonial Hall, corner 11 and Wood ats. Lectures Sundays at 1014 A. M., and 714 P. M. Lyceum No. 1 at 21/2 F. M.

First Spiritual Church of Philadelphia, Thompson et. below Front. Meetings Sunday at 3 and 71/2 p. m. Lyceum No. 2 at 10 p. m.

piritual Union, Washington Hall, 8th and Spring sts., Sundays. Lyceum No. 3 at 9 A. M. Lectures at 101/2 s. m and 71/2 p. m. PROVIDENCE, R. I. - The Spiritualists now hold their

mectines at the Musical Institute hall, Maraet squar. Pirmourn, Mass.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock a.M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 11/2 o'clock. Progressive Lyceum at 10/2 in the foreneon. QUINCY, Mass.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

RICHMOND, IND .- The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10% a.m. Chil-dren's Progressive Lyceum meets in the same hall at 2 p. m. ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian. RICHLAND CENTER, Wis.—Lyceum meets every Sunday at half past one at Chandier's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

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

STCAMORE, ILL.—The Children's Porgressive Lyceum of Bycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Ho.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Resays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Becording Secretary. Springrikly, Mass.—The Fraternal Society of Spiritualisal

hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 r. m. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M. BACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a.m. and 7 p. m. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

Terra Haure Ind.—The First Spiritual Society hol neetings in Pence's Hall, corner 2nd and Ohio atreets: Lectures at 11 A. M., and 8 P. M. Speakers engaged, J. Madison Alien, for six months, from May let.

Childrens Progressive Lyceum meets at the same place at 2)/2 P. M. E. G. Granzille, Conductor.

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

Thor, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a.m. and 7½ p. m. Children's Lycenm at 2½ p. m. Monroe J. Keith, Couductor: Mrs. Louisa Keith Guardian. Thompson, O .- The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hali jr. Trustees; and A. Tillotson Sec-

retary and Treesurer. Topeka, Kansas.—The Spiritualiets of Topeka, Kansas, Topica, Kansas.—The opinionies of topoca, most for Social Services and inspirational speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

F. L. Chans, Pros't.

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and Mrs. Tanner, Assessant Guardishs.

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

Worczster Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock, Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. B. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

Washington, D. C.—The First Scalety of Progressive Spiritualists meets every Sunday, in their (Now) Harmonial Hall, opposite Metropolitan Hotel, Pennsylvania avenue, between 6th and 7th streets. Speakers engaged: October, Mrs. Speatigue; Nov., Susie M. J. Inson; Dec., N. Frank White; Jam, E. V. Wilson; Feb., Emma Hardinge (expected); Mar., not filled; Apri., Moses Hull; May, Alcinda W. Slade. Lectures at 11 a. m. and 7½ p.m. Children's Progressive Lyconm. Geo. B. Davis, cenductor, at 12½ p. m. every Sunday. John Mayhow, President.

YAYRS OFT, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 21/2 p. m.

PROSPECTUS

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