\$3,00 PER YEAR IN ADVANCE.]

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

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Ziterary Department.

For the Religo-Philosophical Journal. REVOND THE PORTAL.

ollowing lines are written to the memory of "our mmie," a very active and intellectual son of James Eq. of Canada, w/ge young and lovely spirit cent the body in Chicago, Lilinis, Nov. 27rt, 1869 ears and 11 montus.

OT MARRIALL S. PIER.

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

Of beauty and nightWas he seed little be ng
Whose fond loving spirit,
Eas 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 pinions

Which waft the young swallow,
That files to the land at files to the land
Of the orange and lime;
ere to wing the blue sky
Where no winter winds follow And live a new life

So fast fled the breathings
From pair pasting mortal,
That soon the last heart-throb
Had pulsed to list rest;
When the soul scarced away
Through its mystical portal,
To meet and to mingle
With the sinjess and blest.

A LECTURE BY MRS. EMMA HAR

relivered Before the First Association of Spiritualists of Philadelphia, at their Hall, 11, Wood Street, on Sunday Eye ning, Oct. 10, 1869.

[Reported Expressly for the RELIGIO PHILOSOFT by Henry T. Child, M. D.]

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 lought for ir. 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 sfar off.

Oh! Great Spirit, as it is given to us to the pioneers of this great work, we know that the glimpsee 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, elesties are bright; the annight of the morning. Like weet breath of apring, the loveliness of summer, the strength of hoary winter, are all full of Thee, revelations of Tby majestic presence, but they speak not to our hearts; they supped only to our consciousness; they tell us that Thou art ever present, but we are waiting for Tby kingdom come, and hang upon our lips this night, we pay Thee, easons of wisdom that may teach us to be headed of Tby kingdom of Thee, for us, and all mankind.

LECTURE.

This morning it was given to your speaker to olnt to two of the most momentous teachings that have grown out of the communion between the spiritual and this, which we call the natural corid. That we may the better redeem our romise of attempting to show you how Spiritualists can make this communion a practical living faith to manitod, let us review some of the forms which we then laid before you. We tempted to show you have some of the tempted to show you have some of the tempted to show you have some of the forms which we then the highest teaching that the spiritual existence, demonstrating the Alpha and Omega of spiritual endemonstrating the Alpha and Omega of spiritual feathers, the spiritual existence, demonstrating the Alpha and Omega of spiritual extensions that we have a spiritual existence, demonstrating the Alpha and Omega of spiritual extension spiritual existence, demonstrating the Alpha and Omega of spiritual extension spiritual existence of our met., is to grow spiritual existence of the mightlest revealment that everyence of our acts. This is a truth that spirits are brought.

No less, then did it relate to our subject this morning, to show that many Spiritualists had not fully realized these sublime docrines, or that having perceived them, they had turned aside. That two great defactations, and stamped their influence upon the whole meyement a blot and blue 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, aslamed 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 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 communication of spirits, and the fact of immortality, alto, 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 alldo. 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 whew of the universality of auch revelations, Spiritualists, in some iostances, have strangely ignored the social laws, social restraints, and proclaimed the temselves and declared that they wowd no responsibility to any but themselves, in defunce of law outside of them.

To constitute the social restraints of the function of their own power of justice, and declared that they divide no replacement of them.

their own tribunal; their own power of justice, and declared that they own or responsibility to any but themselves, in definee 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 ltil justice to those, who, perhaps, consider themselves for in advance of us, as the progressive minds of the age who, perhaps, consider themselves for in advance of us, as the progressive minds of the age with the age with the same that the same

scoil, where is your authority for imposing upon us what ans proved false, and through which we have broken?

These more I must livitie you to look upon he extentialling circumstances which surround hese teachings. We know that in the first teveniment 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 smilar 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 symbon the carthly magnetism prevails, have full this indicance to be pleasant, in others it has been wery plainfol. We have realized this in the spirit circle. When it is largely charged with animal magnetism, it has produced penticular effects, caused intense suffering to the spirit und and even the physical recurse of some who take part in these exercuses.

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 agaments, and see if there is not a higher standard of wisdom than they have prescreded to us, although they may accept some

of the teachings of Christ's, as these have been

of the teachings of Christ's, as there have been communicated to them in the circ'se.

I ask who is on the Lora's side this night? Who are those that, with anxious an I wistful syshave gazed on. Spiritualism, that which I ventured to call this morning, the savor of the world?

We perceive that nine-tenths of the savor of the world?

We perceive that nine-tenths of the savor of the world?

We perceive that nine-tenths of the savor of the world. I have been proved that crime is a psychological state that reaches our spiritual neurons through the material world. The philanthropists, those men of strong purpose and great barts, who have looked towards. Spiritualism as the savor that should proclaim the higher and better way, are not to be thwarted by those who are repeating the very crimes which of all others have most deprayed munkind. 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 penaty hereafter, walks in his own brighteess. We acknowledge this just as surely as we perceive that the kingdom of heaven with im. We know that it was built and fashionel up in this earth; we knowl too, that the owner of that position of the presence of the position of heaven with him. We 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 alove, then it is tax; we are called upon to turn to nature.

stand alone, then it is that we are called upon to turn to nature.

The appeal that I desire to bring before you tastle. First, the facts that are manifested in human history; next, the facts that are manifested in spirit life. Tore is no-such thing as individuality in this sense. Here I stand a responsible being. I now speak for the acts I shall perform to morrow, but beyond this, how much of my individuality can I claim? Who made the garment which I weary How much of morid 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 gyrment 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.

ani, as it were, seem directed toward the one point, the manufacture of the gyment I wear. Sever me from these long ages of usefolness and labor, and I stand shivering, unclothed in the winter winds, or scorched by the burning heat of summer.

Who has organized the decist oc 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 brought, and 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 light? 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 huse planks that are over my head and under my feet, come from? Who has planted the trees of those glant 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 toised on the wild wasfe 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 reture, fill my niche in the great temple of humanity, perform some work and give again as I share received. Oh, great handed humanity! thy grasp is very pear our hearts when we begin to number up our treasures. Better that we should stand as fabled lost men, and behold the wreck and rule of ages around us, where one the home of dear, sympathiging man "live, nothing but dreary employed organized influences upon the air, upon my spannents—my very touch is redolent of my consented that the our on your love, your sympathy, and the standing of the property heart of my lips, writting itself in phychological influences upon the air, upon my paraments—my very touch is redolent of my

Its tragrance snail to bridge the very living creature.

This is our individuality. Here is a standard of appeal. There is a truth from which there is no other appeal than the facts which bind us one to the other, you to me, and me to you. Is this a truth? If our acts, our deeds, our thoughts are thus knit up is 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

penalty to others?

Well, supposing we grant that this individuality 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-ot whatever we do, hereafter.

Aye, but I shall and there is a standard of right and wrong for you my progressed triend,

n which you can not turn saids with impa-to yourself, and if you are thus responsible ourself in penalty and compensation. I shall we you how much you are wronging your-by violating my standard of right and pg.

show you how nuch you are wronging yourseit by violating my standard of right and
wrong.

"I do deny it," says the Progression of the reis no standard of right. Do you not perceive
that the cunuciations of Moses, Thou shalt role
that the cunuciations of Moses, Thou shalt role
kill; thou shalt do no murder—do you not recognise that the standard of morals, as you call
it, is immurable, and that in, every period of
time?" But suppose we are changing, and
fresh conditions obtain; perhapa if may be sy,
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 shandard 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 nerceive 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, coliminating point of
the spiritual question—it is the totality of good,
all wistom, all power, film we worship, all other
gods are false, whether it be the god of the
heathen, with all his imperfections and shortcomings, his prideor his littleness, or any of the
various gods that man hav set up to worship.

to the material mold in which thy spirit is growing.

There is a standard in its effects, and no man with reverent lips ever pronounced a shame of

growing.

There is a standard in its effects, and no man with reverent lips ever pronounced a shame or irreverence against helpiess woman dependent on him. Woman the mother, woman the wife, woman, whom his father in hever has given him to protect—no man can irreverently speak of her or speak of 65d the great spirit, in this way without degrading himself, and proving that he is wrong. Such an one proves in some form or other a standard for his life.

Again, remember that those who keep holy the sabbath day—not becuse it is the seventh day, but because life is burlens are very heavy—they 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 house, or whither? on the ext days of one to get the 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 house, or whither?

Those whose spirits are never uplitted in prayer; those whose minuts are perpetually enlighted in the constant whirt of this materiae world, when they leave the earth and become developed the constant whirt of the materiae of the constant whirt of the materiae world, when they leave the earth and become developed to come back and involves again, and learn the arthur shalt benore they are types.

nd, "Thou

It is so

or slander.

A VISION.

Original Essays.

For the Religio Philosophical Journal PROGRESSION.

The Past and the Present-Prediction in Regard to the Future.

BY I. A. OSBORNE.

We are a first 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—ging have-geiting worse. But I say may. Progression is written on all things. The whole miterial, mintal and spiritual worlds, move onward, upward,—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 ordness greater, you will find the numerical increase of people in a greater ratio—then, in these last days of leelgraphs aid rallroads, what occurs here to-day, is known youder in Europe to morrow. Thirty years ago, if a marder was-committed in your neighborhood, it created ponsternation and frenzy within the limits of your county, and maybe for two or three connites around; but that crime was never known in Oslo or New York. To-day, if such a crimic a committed, the world known it to-morrow.

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

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, fail heavily on some ears; yet I honestly believe it is truth, and truth will prevail, It may be kept in the background—not understood, still 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

when we grow i and gramble at the discordtotes of Nature, we ought to be informed that
unrelves are biled.

It all things are progressive in their nature,
earth, with all its material substances, was
a black, wandering, chantle mass. Myriads
ges after, it was created in lofacey; and toit has scarcely attained the age of childhood.

It is progressing, and in ages to come, will
perfect world. The deadly missims, so baceto beginning of the deadly missims, so baceto beginning to be a deadly missims, so bacedeadly missims, and the produced of the deadly missims, and the produced of the deadly missims, and the produced of the deadly missims, and the deadly missims, and

of msjesty and durability.

—Am I met with the same objections and opposition, when I tell you that the mental world is progressing? Amel cited to such mental calibers as Homer. Bacon, Shakespare and others, and told that no such men have lived 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 fewor of progression? But then you must remiem ber that the mass of mankind in those days wend lights emanated from the mass of markind in those days wend lights emanated from the mass of markind in those days wend lights emanated from the mass of markind and the subject of the proposition of the subject would not be able to select bundereds whose mental capacities would not be honorable representatives of a proud people?

I have said that the mass of mankind in remote

limes. Allow me, for a conyour stemion to the condition of human kind or
only a short period back.

I remember that when Serates taught the Athenian youth that they were immortal, and that
hey should continue to live after they had passed
hrough the ordeal of death, that he was accounted a bad man and an enemy to blis race—was
doomed and died in consequence of that teaching.
I remember, that when faililies announced the
fact that the earth moved, the the was arraigned
before a certain tribunal, and after being the was
in error, in ordea to as such life. Yet, so certain
was he of its was to be a rose from the rack, he
was be of its was to be a rose from the rack, he
was the of the same that the same constitution of the control of the control

I remember a silvary of the was jeered, derived shunged, as you would now shan a lunxile.

If an a reminded of the unyielding cover the silvary of the large when he insisted that there was long to the work of the large when he insisted that there was long to the large whome, how he was abused even to incarceration for this belief.

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

This short burried review, covering only a few hundred years back, brings out two promined points. First, it ahows that meetally, the large was the large was the large with the large was the large was long to the large first. 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 whit will come to pass? Iliave inot already alluded to dard were they not trace? Ill two you forgo time hat sabilins and rionious event that trappired on the 7th of Au-

If the Radical, an insidel paper of Boston ounces the following creed: "God is; without him man is not. If an is; without him God is not. Each by the other is begot, The God sea by the man-stream fed."

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 glories 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 manifeltation of Jehovah, who had promised to David through the prophet Nathan, that he would establish his family on the throne forver. With almost his last word, David alluded to this promise, and Solomon, when he dedicated the temple, reminded Jehovah of this covenni.

The brilliant period of Hebrew history began with David, and all their future hopes were entwiced with his house and tribe. Out of it, they constantly expected the "lion of the tiple of Juddh," and in their future hopes were entwiced with his house and tribe. Out of it, they constantly expected the "lion of the tiple of Juddh," and in their future hopes were entwiced with his house and tribe. Out of it, they constantly expected the "lion of the tiple of Juddh," and in their future hopes were entwiced with his chose of the history of the world has excited an influence comparable with the religion of the Joss 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 taucht that

of a deliverer. No propacty in 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 intensity excited in the advent of their deliverer.

The great prophets who were called in question, had spoken the mandate of Jehovab, 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 favor than against this belief; because when God ordered, the powers of Bubylon or Rome were

wild, oriental doctrines ne saugas unrouga various sects, disurbed the quiet of the Christian church for centuries.

He founded his pretentions on the same buse that Jesus did,his—that of miracles. The laws of nature obeyed his command.

When John the Buptist came from the wilderness, and cried in a loud voice, with wild gesture, that the kingdom of heaven was at hand, throngs of people marched after him, ready to be prepared by baptism for the reception of the coming Lord. Not a spritual deliverer, but a temporal king they sought; and the prophecies promised them a ruler far surpassing in wisdom and magnificence the fabulous pottraits of the great Solomon.

The prophecies supposed to relate to the Mesting and the surpassing than any contract than any contracts.

passing in wisiom and magnificence the fabrious 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 followers of Christ down to the present day, have forthfied their position by quotations. If the Bible have seventy-two meanings, according to the Ribbies, such meaning can be wring 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.

Three prophecies originated at a time of great depression. After the glorious age of David and Solomon, the Hebrew aution dwinded into the two tribes and the ten. The forner were first swept into exile, and the litter were first swept into exile and the litter were first swept into exile and the litter were first swept into exile and the same and

Solomon, the Hebrer nation dwindled into the Solomon, the Hebrer nation dwindled into the two tribes and the ten. The forner were first swept into exile, and the latter were held captive at Bibylon and the latter were held captive at Bibylon to the latter were held captive at Bibylon to the latter were a closs race. They were filled with devotion 40 Jehovah. They present the filled with devotion 40 Jehovah. They present the filled with devotion 40 Jehovah. 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 Slessiah 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 isolatry would be banished, Jehovah reconciled to his people, and periect peace and happiness reign. Jerusalem would be the Capitol of the world, and surrounding nations but 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 Obrist meet the requests of these prophecies? Nothing promised has been fulfilled. The ten tribes have no higgdom; the Messiah looked for by the Jews has not come, as they truly say, he never will come. They were extipating they would not receive him. They were writching they would be decided him to the prophecy to himself, and he did not, until forced to do so by the pressure of even to

school for negro preachers has been or-at Lexington, Ky, under the Christian

THE DEVIL STILL AHEAD! God Sick, His Attending Physicians the D. Ds. The Devil Ahead.

BY J. SYPHERS.

God Sick,—His Attending Physicians the B. Ds. The Bevil Ahead.

BY J. SYPHERS.

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 the heat 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 Delites, 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; is no 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 ram is the human race. A race for the luman race! The thing is laughable. Theology also demonstrates than their supposed to the other, very bad. One is black; the other white. The long was an anterial in something else than making men and women—it don't go from the Almighty. He had better invested His power and material in something else than making men and women—it don't pay.

It is singular how good is so completely outstripped by evil, especially when everybody knows that good is the strong segme for the Almighty. He had better inve

heathenism! How humilialing 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 cration. How every like a God!

But, sh! I see at last how this matter all is. I think I have discovered the key that unlocks the whole mystery. Delig must be sick! I know he must have been an invaid for many centuries, for look at the long retinue of Doctors of Divinity (D. Da.) that have been resuling Him for a thousand years, Yes; Divinity must be sick, or we should not see so many D Ds. administering unto I lim. But His doctors are two 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 their system, because they are very sure that God is a Methodist. Presbyterians administer their soft the same reason; so do the Biplists, and all the other denominations.—These are all allopaths undo orthodox. They use strong medicine and hots of it,—hell fire and brimstone. Universalists and Unitarians are homeopaths; they use small pills, sugar-coated Commes the Catholic D. Da.—I have believe and apply extravally. But, a "get out," they comes the Catholic D. Da.—I have comes the Catholic D. Da.—I have comes the Catholic D. Da.—I have an unable to attend to His business, seeing the deranged condition of His affairs on earth. His kingdom is all cut up into fractions, warring and debating with each other, pregenting to the midd the most perfect speciation 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 best minds and flower of intellect, and leaving the fools for Him. What a singular thing this great system of modern Theology is. pack of nungry priests, who, have so misman aged the affairs of Ilis kingdom, here below, as to bring it into disrepute with all the thinking progressive miods of the axe, giving the Devil all the best minds and flower of intellect, and leaving the fools for Ilim. 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 as the cause of the thinking rest systems of the old great for the control of the human than the control of the human that the control of the control of the control of the control of the human and Eve inside a slight mistake, and atthe capita "of of the second tree"! I am was persuaded thereto, by a make at that. No wonder that the world is running into indidelity at the churches call it.

For the Religo-Philosophical Journal.

Unconscious Mesmerism-Obs

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. 27th. The case as there stated, I have condensed, and is briefly as follows: "A man by the nam, of Downs had been in the habit offmesmeriting (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 throw his arms about his neck (having, as he afterwards asserted, no intention of influencing him mesmerically) and then left the shop. Woodward, however,

Voices from the Leople.

K. Graves.

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 its are crowned with good fruits. I have thirteen appointments to lecture in Hamilton, Montgomery and Fountain counties, Indians. 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 apprises me of the fact. My address is Richmond, Indiana. I will pay all expenses over and above an important appreciation of my abors. Please write soon. If aving, in compliance with the earnest a licitation 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 index of them as soon as I can reach the place.

MINNESOTA.

Letter from J. L. Potter,

Deart Sir:—Please allow me space in the Jouinsal to inform the friends generally, and the Spritualists of Minnessta in particular, of my whereabouts and doings.

For the Spritualists of Minnessta in particular, of my whereabouts and doings.

For the Spritualists of Minnessor A, Greetiff States and the state of the State Association, as their agent for allowing the friends throughout the State, it am ready early and all places in the Sate where a work at any acd all places in the Sate where a work at any acd all places in the Sate where a work at any acd all places in the Sate where a work at any acd all places in the Sate where a work at any acd all places in the Sate where a work at any acd all places in the Sate where a work at any acd all places in the Sate where a work at any acd all places in the Sate where a work at any acd all places in the Sate where a work as a second with the sate of the Sate where a work as the sate in the sat

MILWAUKEE.

article. You will be the junce when a mitter that mine do not come in so officed with lateresting in titer that mine do not come in so often as to crowd me much. This has been rather lackly for me, because in preparing for the winger in ritual has been after me than has been after me than has been a preparing for the winger in that has been a properly and the property with a steady, constant growth, but the only means we are using is to keep open a "Free apoech half," where we have

hat we may tree the control of the c

For the Religio-Philosophical Journal MEDIA; OR THE CHARMED LIFE: ory of Pact, Phenomena and Mystery

CHAPTER VIII.

THE RIVAL BELLES,-THE UNKNOWN

THE SIVAL BELLES,—THE VERNOWN.

Grim-visaged winter had cast his icy chains
broad, with a hard relenties hand, and all naure she upon the frosted hier draped in a flowige robe of smod brilliant scene did the snowlazed streets of our city present on the first
ay of the year, following the grand and glorius sociable.

glazed streets of our city present on the first day of the year, following the grand and glorious sociable.

Far as the eye could see, all was veiled in fleecy 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 michight, 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 cob the sweet music of the jingling bells, and lauguing merry voices from out the gliding sleigh.

Medis, Annie, Rundolph and their merry associates, 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 whom Rundolph gave me an introduction on new year's eve. Is he not handsome."

"Indeed he lis, and if report be true, he is as good as he is beautifuk." I am informed he las 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 acquaintunce, which exhibits him in the light of a quiet, unheralded when the state in the propose to convert the acciable into a nobier of heavening with the precible into a nobier of heavening with the peculiar circumstances underwith the sceiable into a nobier of heavening with the peculiar circumstances underwith the sceiable into a nobier of heavening with the peculiar circumstances underwithen the sceiable into a nobier of heavening with the peculiar circumstances underwithen the sceiable into a nobier of heavening with the peculiar circumstances underwithen the sceiable into a nobier of heavening with the peculiar circumstances un

creat city, and administering to their necessities.

"But in what manner does he propose to conserver the sociable into an object of banswolence? Some have said: "By the sale of the head fresses worn on that occasion. But his purpose is to devote for the relief of the necessitous the entire proceeds of that grand entertainment, naying the expenses of the affair, rent, &c., from its private recourses."

"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 aused by his skillful efforts to save you from he gully the night we upset in the snow drift." Annie blithsomely inquired, changing the subcet, not a little to Media's chargin. The latter replied—"Oh, I believe he is quite recovered—But the upset, ugh, let us forget that, Anna, if you plesse. It gives me a chill just to remember it; we might have all been killed—"Neer heard of a death by being pitched into a snow bank—"There you go aggatiu. Coune, Anne, tell us

"Never heard of a death by being pitched into a snow bank—"
"There you go agaiu. Come, Annie, tell us something of yourself and your protector on-that lovely occasion. Is it indeed true that you are so ardently attached to Randolph Haines?"
Pointed, and the gentleAnnie 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?"
"You 65k mei fI am attached to Randolph. To you, Medis, I answer freely, I am——"

Halfa-mile distant another scene progresses. Attached to an omnibus, a pair of fractious liorses took sudden fright, and randown 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.

fled away, taking shelter in alleys and stores nearest them.

On and on the affrighted steeds dashed, in their mad flight. A child, starting scross 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, more 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 husbed, every muche relaxed, while all eyes closed to shut out the painful vision.

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 to 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 excentric philanthropist, after saying 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 benevotent 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 tactears of deepest thank fulness shed like rain o'er his open palms. Oa, and still on he passed, speaking words of good will to the disconsolate and meek. He saked not, sought not reward; but was amply recompensed in the holy emotions of gratitude in the thankful hearts of those whom he so cherefully comforted.

CHAPTER IX.

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

"Count."

for several ineffectual efforts to induce her the social mood, he esquired:

fedia, what in the world is the matter with this evening?"

Juic sufficient, though it be matter only, Mr.

"Quite sufficient, though it be matter only, Mr. Ornay."

"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 open."

"Athem—and I was—what's to pay?"

"Mt. Orsay—do not ask. From to night you will, please cease further attentions toward me.

thoughts.
"Media," Orsay interrupted, "this is sudden;
"Media," Orsay interrupted, "this is sudden;
what does it mean? If indeed I have offended,
I have doen 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 deemad the hum-bie-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
regret.

into a noou or tense, or arregret.
"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 prehensions she should be."

More with astonishment at this causeless

For know, sir, if rumor be true, sige is not more of the 'Lady' than by her prelensions 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 further, nor yet to reinstate himself in Media's esteem. 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 fluttered mivelf with the prospect of many more of happfines, 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 for-ever," 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 experce dhe could meet her with such, a degree of cool philosophy. She counted upan her accusation: to him producing more of a scene. She loved a "scene." But now, poor Media, disappointed, sank down upon, more falsent of the standard of the standard of the standard of the scene. She loved a "scene." But now, poor Media, disappointed, sank down upon, more of a scene. She loved a "scene." But now, poor Media, disappointed, sank down exhausted, miscrable, unhappy.

"Endeavor not to dissuade me, Eilla, for it is decided that we sail to-morrow," spake Clarence Clinton to Eils 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 persusively, "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 hazardous journoy, 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 gibtening tear drops—nolonger look so sad." He pressed her gently to his breast, and on her chaste brow left his farewell kiss.

"The storm, dear-Clarence—"), I lear you will be slain.

"The storm dear-Clarence—"). I lear you will be slain.

"The storm we will spend itself to-night, and to morrow we will have a clear and beauttful day for our departure."

"Ah, Clarence, to me 'its a gloomy day. When you leave, all my happiness is gone. O stay, stay," Poor Elfa's tears now began to trickle fast.

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

and to morrow we will have a clear and beautiful day for our departure.

"Ab, Clarence, to nie 'iis a gloomy day. When you leave, all fly happliess is gone. O stay, siay." Poor Elds tears now began to trickle last.

"Believe me, lovely one, I shall return honored and rich. You shall wear a disdem, and be almost a queen. Then you will not regret your Clarence Salled for the queen of the Antillas." Clarence Clarence, 'its mockéry—all. Far lappier am I as the humble milliner girl, bless with the heart of him I have, than could I ever be possessed with all the treasury of the wealthy Indies. Clarence, you must not, shall not go." It pains me, Elds, to hear you speak so.

"It pains me, Elds, to hear you speak so." It pains me, Elds, to hear you speak so. It pains me, Longing not for ever-pbat agant to men, boying not for ever-pbat agant on men, boying not for ever-pbat agant on men, boying not for ever-pbat agant on men, the work of the state of

that will swell your heart with joy. Fareweil."

"O Clarence do not leave me. If you should fall—oh, he is gone—he hears me not—alone—alone—"

On the bold plnions of ambition, Clarence Clinton, our mechanic author, now a soldier of irredom, sped away, and the gentle Ells settled down in a chair, and, burying her face within the folds of her rable dress, wept as though her heart whold break. Ells, the Georgian, was a beautiful girl, and, at this period, she was just entering her attreetul 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 fair, save at times, when a charming flush suffused her pretty check with the pleasing hus of the rose. Her ëyes, not too large, were dark hazel, appearing at a distance black as jet, and which sparkled and twinkled by turns, like the stars ir the cold evening sky with a migture of the Grecian and aquilline nose, and a small beautifully formed mouth, which contained a set of teeth, which, when revealed, were like tressures of pearls, set in a casket of coral. Her chin also, small, and dimpled, showing her to be of a very ensitive yet Largiving 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 Hilb. Russella Creole? Site was born in Georgia, yet she guat have received much of the lovely Oreole a noble nature-from her mother, who was originally of St. Isgo 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 circumstance, yet the competence left his widow will only child was quite small. Hence to live as they desired, they removed to Philadelphia, where, with the gentle Ella's assistance, hother and daughter lived, if not in lurnry, yet in comfortable circumstance of Clifferon start for the

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

fore her, she arose, as it were instinctively, and, staggering across the room, sought her chamber. What though she threw herself indifferently across the bed, did "nature's awest restorer, bainy sleep" come graciously to her relief, and extract the bitter poison from the cruef fangs of her despondency; or did her wakeful troubled mind, in fifful dreaming, follow her lover throughout his long voyage?—see him step with the bold advancing column of the "Liberators" on the soil of propid Grenada. She saw the first blow struck, and the strife fully begun; and, following her leved Clarence through the thickest of the light, she anon beholds him fall, and strating in the soil of the light, she anon beholds him fall, and strating first engin. In quitchens her value, and her waking spirit follows him on and still on, the white plumes he wears, until, with rapture, ahe sees him enter the ceptiol in tri-umph. She remembers his words. "Be patient; yet a little white and I shall reform bound of many rick." She hears now, like the sound of many rick. "She hears now, like the sound of many waters, the same how, and shuts out her has adden change o'er the spirit of her dream cause where the panorama is added a lone and dreary jet in the midst of the stormy was. And there, by the light of an occasional gleam of lightning, he sees her loved one kneeling amid the puliess storm—in the groomy distance fla tragments of the awful wreek.

Ab, what though this tedious manner the

pick 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 pilitiess storm—in the gloomy distance it alt fragments of the awful wreck.

Ab, what though in this tedious manner she passed the entire night away—what though her lace next morning was fushed, and her eyes red witt 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 confidant of a co worker, Amelia Stephens, who in the evening, broke suddenly in upon her privacy with the hilarious exchamation—"Oh, Ella, come with us quick to the Opera to-night—will drive the blues away—come—"Yes, come my sweet lily of the valley," joined the Court, laughing heartly at Ella's surprise, which lad indeed dfiven squite all the color from her naturally rosy cheeks. Come and witness: sye, expeience 'cure for the heart ache' Oh you shall not say nay. So come—come, throw on your shawi and hood, and for once forget these gloomy thoughs—

Before the gentle Ella could decline, they had lier attired ready for their departure—Amelia arranging her head dress, and the "Count" adjusting, gaily indeed, her shaw!

As they entered the place of amusement, they were joined by Josephine, and Prederidt Weldon. Just at that moment, also Itandolph Ilatines and the Unknown, passed arm in arm, Ibaving politiely, they pressed gaily of, off their known, according to previous arrangement, was to favor Randolph with the further history-of his life.

A NEW BOOK

FUTURE LIFE:

As Bescribed and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet. WITE AN INTRODUCTION JUDGE J. W. EDMONDS.

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Chapter Lift.—Experience of Voltaire.
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SPEAKER'S REGISTER.

HED GRATUITOUSLY SVERT WEEK

POSLIBIED GRAVUTOUSLY SYRIF WEEL.

[To be useful, this should be reliable. It therefor
hooves Lectures to promptly notify us of changes we
ever they occur. This column is intended for Lectonly, and it is so rapidly increasing in numbers that we
compelled to restrict it to the simple address having pr
ulars to be learned by special-correspondence with the
viduals.]

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MEDIA; OR THE CHARMED LIFE: Story of Pact. Phenomena and Mystery

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CHAPTER VIII.

THE RIVAL BELLES,-THE UNKNOWN.

Grim-visage metales, and cast his icy chains abroad, with a hard relentless hand, and all mature slept upon the frosted hierdraped in a flowing robe of snow.

Yet a gay and relillant scene did the snow-glazed streets of our city present on the first day of the year, following the grand and glogious sociable.

glazed streets of our city present on the first day of the year, following the grand and glorious sociable.

Far as the eye could see, all was veiled in feecy 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 michgiht, and past the dawn of the first hours of the following day, did the merry breez-bear aloft the busy tramp of steeds, and waft away late far reaching echo the sweet music of the jingling bells, and laughing merry volces from out the gliding sleigh.

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

"There goes that 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 necessities.

"But in what manner does he propose to convert the sociable into an object of burvelence?

Philanthropsis, going among the great city, and administering to their necessities.

"But in what manner does he propose to convert the sociable into an object of banavolence? Some have said: "By the sale of the head dresses worn on that occasions. But his purpose is to devote for the relief of the necessitous the entire proceeds of that grand entertainment, naying 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, Anne, tell us his to remember the property of yourself and your protedor on that

Half-a-mile distant another scene progresses.
Attached to an omnibus, a pair of fractions
horses took sudden fright, and ran down the
street at a fearful rate, whirling the obach 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, I away, taking shelter in alleys and stores trest them.

ned away, taking solete: It alleys and stores nearest them.

On and on the affrighted steeds dashed, in their mad flight, A child, starting scross the street, had mi-judged the distance. He was in the midst of the broad avenue, and the wiid animals upon him. He was unable to cross safely, nor could be retreat, "Twas as fearful sign, or could be retreat," Twas as fearful sign, or could be retreat, "Twas as fearful sign, over y muscle overy breath was hushed, every muscle relaxed, while all eyes closed to shut out the painful vision.

every breath was hushed, every muscle relaxed, while all eyes closed to shu out the painful vision.

A moment the runaways seemed to waver, and in an instant reared upon their hind lect over the helpless little one. A person, to all eyes transformed in an instant to an angel, darted, across the street, caught up the buy, 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 excentife philasthropist, after saying the life of the little one, pursued the "noiseless tenor of his way" among the poor and outcasts of the city; relleving 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 toe tears of deepest thanktulness shed like rain o'er his open paims. 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 emotions of gratitude in the thankful hearts of those whom he so cherrfully comforted.

JEALOUSY .- PRIDE .- MISTAKE.

In her home ast our beautiful and viracious fields. Near her sat Charles Orsay. Media vas ounsepy, and strangely now exhibited a colness of feeling, and a formality of expresion, which for the time quite puzzled even the ay "Count." 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. Orasy."

"Your manners. Media."

Oray."

"Your manners, Media, excuse me, place, but hey seem as freezing as an icoberg."

"Not, perhaps, without a chilling cause."

"Cause," Media, what is there, pray, whu can there be to cause you to comport yourself so formally with me to night?"

"Mr. Orsay, you are sequainted with a Miss Maxwell?"

axwell?"
"Well, and if so, what then?"
"You were in her company a few evenings
use at the opera"
"Ahen-and if I was—what's to pay?"
"Aft, Oray—do not sak. From to night you
ill, please cease further attentions toward

ne."

Our beautiful Media, alas, assumed the most aughty air, fand bit her cherry-like lips, with iffed though painful vexation. Jealousy, the lifsh monster, was now busy with her

thoughts.

"Media," Orsay interrupted, "this is sudden; "Media," I findeed 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 deemad the humblet 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 regret.

For know, sir, if rumor be true, she is not more of the 'Ludy' than by her pretensions she should be."

Mute with astorishment 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 jeslous strong as proots of Holy Writ."

He sought not to argue the subjects any further, nor yet to reinstate himself in Media's esteum. 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 flutered 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 farwells should be sudden, when for ever," was her characteristic and spirited reply, as he extended his hand, which she excreely 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 Clarence Clinton to Ella Rusell, as he arose to leave her at the close of one of their evening interviews. He had been seneaking at length of his contemplated absence from the city, in which he would not see her again perhaps for several months. Ella was said at the thought of this, and strove, by every feasible means whick, her love could prompt, to induce him to give up his perilous project. "Clarence," said shee persuasively, "You would not leave to-morrow, should it storm, as it does now? O give o'gr this wild adventure. If you go on this hazardous journey. If say you will never return."

"Ah, my dear, take not on so about so brief an absence—Yothing 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, gilstening tear drops—not longer look so sad." He pressed her gently to his breast, and on her cnaste brow left his farewell kiss.

"The storm, dear Clarence—9. I fear you will be slain.

"The storm, dear Clarence—9. I fear you will be slain.

"The storm, dear Clarence—9. I fear you will be slain.

"The storm, dear Clarence—9. I fear you will dear the proper of the dear the dear and beautiful day for our departure."

"Ah. Clarence, to me 'tis a gloomy day. When you leave, all my happiness is gone. O stay, siay." Poor Ella's tears now began to trickle last.

"Believe me, lovely one, I shall return honored 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 Antilies."

"Clarence, Clarence, 'to smockery—all. Far happier am I as the humble milliner girt, blest with the heart of him I hove, than could I ever be possessed with all the tressury of the wealthy lodies. Clarence, you must not, shill 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 an

that will swell your heart with joy. Fareweil."

"O Clarence do not leave me. If you should fall—oh, he is gone—he hears me not——alone—alone—"

On the bold phions 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 rable dress, wept as though her heart would break. Ella, he 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 fair, save at times, when a charming flush sulfused her pretty obsek 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 aquilline 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 enaitive yet I srgiving 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 heroloss.

Was Ella Russell a Creole? She was born in Georgia, yet she must have received much of the loveif Ordelewible nature from her mother, who was originally of St. Isgo 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 circumstance, yet the competence fish is 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 lavary, yet h. comfortable circumstance.

no cause to regret the acquisitanceship. 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 ab sorbed 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 inslicitively, and, staggering across the room, sought her chamber.

clock, reminding her of her usual hour for retining. With the next day's task of the store before her, she arose, as it were instinctively, and, staggering across the room, sought her chamber.

What though she threw herself indifferently across the bcd, dld "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, sitful dreaming, follow her lover throughout his long vorage?—see him step with the bold advanicing column of the "Liberators" on the soil 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 strainingher gaze until her eye bills 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 raptire, she sees him enter the exploid in trijumph. She remembers his words. "Be patient; yet a little while and I shall return honored and rich." She hears now, like the sound of many waters, the spontaneous sheut 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 of 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 derary rock in the midst of the stormy sea. And there, say the light of an occasional gleam of lightning, the rest haved one kneeling and the pitiess at her loved one kneeling and the pitiess and the rest of the sum of the provided that her even and the stormy sea. And there have the with useful and her even red with weeping? Good him the hilds of the contraint of the contraint of the parties world? Not a summer she passed the entire night away—wat though her from the revening broke suddently in upon her privacy with the filler outs exclamation—"Oh, El

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SPEAKER'S REGISTER

PUBLISHED GRATUITOURI STERY WEEK.

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Well, does this God live in this house, and can

"Oh, no," said I, "you entirely misuaderstand.
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 while throse from which ac can see and hear and know all things that take piace in the universe. The people only come here to wor-

him."

h. yes, I understand—thank you; but where the worshipers? Why are they not here to ship now."

are the worshand—thank you; but where are the worshipers? Why are they not here to worship one?"
"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 six days."
"Oh, that indred explains the thing. Where I live we worship flod ail the time, but in a different manuer. 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? Way, how imploss and selfish they must be to only worship God one day and themselves six?"
"Well," said I in extenuation, "they are not as wise as they ought to be. Terhaps they will learn

must be to only worship God one day and themiselves are ""Well," said I in extennation, "they are not as wise as they ought to be. Ferhaps they will learn better one of these days."
"I hope so," said he, "for this is a grand and beautiful building, and I doubt not that the workmen who built it must be very skillful and ingenious men, and doubtless they live in much after buildings than even this secing they have a suit and sleep and worship themes."
"Quite the contrary," by the set has to we disasted and sleep and worship themes." "I at least it is so with some or the Day ou see the windows stuffed with rang? Do you see that starving family at the corner? Do you see that starving family at the corner? Do you see that starving family at the corner? Do you see that starving family at the corner? Do you see that starving family at the corner? Do you see that starving family at the corner? Do you see that starving family at the corner? Do you see that starving family at the corner? Do you see that starving family at the corner? Do you see that starving family of the corner. The same the men whose labor built this church."

to eat? These are the mon wases have such that church."

you astonish me." said he, "why did the was a such that the waste such that the waste such that the waste such that while you that live here have great genius to contrive basulfind 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 alterwards.

Religio-Philosophical Journal

OFFICE 189, SOUTH CLARK ST., 3rd FLOOR

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION

OHIOAGO, NOVEMBER 27, 1869.

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A SIGN WANTED.

The Convulsions in the Natural and Heligions Worlds—The Contemplated Prayer Meeting—Disorderly Christian.

Tornadoes, volcanic cruptions, 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 fertite 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 dash 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 fertife regions on the face of the earth; the electric elements, descending from the positive clouds to the negative earth, may destroy the larm-house where a family lives that have worked hard, under embarrassing circumstances, to boild 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 insure and the operations of man? Well, this is a pertinent question, and once 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-sem to be contending as to which prospections of the night? "In fact, many feel like a mariner at an arithmy of the night was the 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

member for committing some depredation on the rights of others. The Warren County (Mo.) Banner says, "That a missionary Baptist preacher, calling himself R'chard 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 Mass Emma Holiday, of Truxton. As it happened, he recovered-from his illness, 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. where he got drunk, said he hat eight wive of side Emma, and intended to have another be-fore 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 and took the reins and drove to Plorence, 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 torged certificates of deposit; and took leg ball through a cornfield. Richard E. Hovey hails from New York State, is about forty-nine years old, a missionary Baptist preacher, a fine speaker, weighs about one hundred and forty pounds, has black hair and whiskers mixed with gray, tech uneven, dark complexion, and is about five tech uneven, dark complexion, and is about five tech nine and a half inches high."

Nine wives, just think of it! Brigham Young out done! Otthodoxy vieing with the Mormons as to supremscy! But this case is only a repetition of numberless others that are constantly occurring.

repetition of "univertees during that are visited to a disorderly Christiana." We reach forth to cull another case of transgression—when 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.

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 ever transpired in our midst, or, indeed, that has ever crome-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, Eider 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 tople of conversation hereabouts, 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

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—what shall you do? A happy thought just hit us. The question can be settled. The people shall no longer be in doubt. By general consent; the knottiest 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 Januarynext, 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 pauts, 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 knowthat during that day it is constant entreaty going upward to the great I AM, for a sign. Such a 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 wintessed 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 seasor? 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 two root. There ligionists 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 sprinking 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 daucing 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 sim 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 1,1000,000 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 vishes in regard 6 valis matter. We, indeed, would have our preference. When a boy-we learned a little song concluding with—"And the cow Jumped over the moon." We would ask as a sign for us that the cow that got her head fast-end 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.

Should this thing be accomplished, we will be satisfied that Christianity is true, and that it is necessary for us to become a follower of the Sa-

satisfied that Christianity is true, and that is an encessary 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 som whale swallow a Jonah, "stop the sun," or cause the moon to turn to bloed. 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 follish 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 charactericties, 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 instrumentality, nebulous matter is collected to gether 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.

THE DAYENPORT 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 puzzing problems in the Integral Calculus or Mathematical Astronomy.

In our visit to one of the seances of the

in the Integral Calculus or Mathematical Astronomy.

In our visit to one of the scances 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 to enter into a discussion of the medus apprandi of the spirits in so materializing themselves that they can move material substances, and present a haud, arm, or, indeed, the form of one of the devizes 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 scances, and brish 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 treatles, 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 spirture 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, violia, etc., ready to be used by the unseen intelligencies. Before the scance commenced, a committee of two were selected to securely tie their flands behind them, and to so fasten their body and legs that it would be quite impossible for them to siir in aby one direction over one inch. After the committee had spent fifteen in rutes 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 m

his part could be detected. Thus pinloned, 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

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 sperture in the top of one of the doors.

3. The bells were rung, tamborine thrummed, and music made on the violin, all at the sametime, 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 intelligences sooner than the committee could do it.

7. They were retied, stronger, more scientifically 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

room in a manner was any one.

9. Prof. Fay's coat was instantly taken from him, while his hands were securely tied, sealed with wax, and his feet on peper, with pencil-marks around them, to show if he thoved. 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 seance, 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 have much of your paper, but am not able to take more than one at the same time. So to make advange, as I wish too for 1870, I want to have

more than one at the same time. So to make a change, as I wish too for 1870, I want to have your assistance of the control of

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 last by the hands, in a manner scenning to be impossible. Coats and vests are taken off from mediums when tied hand and foot, and the same put on again in a momen's time, and yet the medium remains tied, and the knots sealed with sealing wax. If an iron 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 plessure, by spirits; and may not this very scene of his being in dislabel: alluded to, provoke further investigation into the law of spirit power?

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 handedjustice. If we fall in so doing for the want of support, we shall have the happy consolation of knowing that,

"Truth, crushed to earth, will rise sgain, "Truth, crushed to earth, will rise sgain, "The ternal years of God are hers:

While error writhes in angulah And dies amid her votaries."

Perhaps many of our readers will see to it that

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.

from knowledge. Wm. T. Caurch 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 "epringing from his seat and catching the rascal by the throat," compelling him to refund all the money received, getting him faced and imprisoned, etc. etc. The spirit of the letter would well become a perrecutor of the age past, including the period of Christ's cruciation, the days of Novo, and the more recent time of the Salem witcherstt.

This notice of the gentleman's letter suffice. ", must

Spiritualism in Cinclinatti.

Mrs. Addle L. Ballou is now lecturing in Cinclinati to large and enthusiastic audiences the Enquirer gives a full and impartial report her lectures.

In alluding to her lecture on last Sunday wening. It save:

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

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

Revolution Inevitable."

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

MRS. M. J. WILCONSON

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 rom Mrs. Spence.

alism as more always looked upon Spiritualism as much worse than the abecreat humbur,
and unworthy the attention of lotelilgent 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
bideous and preposterous fallecy and its followers
to limitat them by lengting, into it. But the
grand expose made of it at liascall's Itali, the
other sight, by Mr. McQueen, not only revealed
the control of the sight of the sight of the
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 perulcious doctrines and
working so zationaly as he did in such a bad
working so zationaly as he did in such a bad
working so zationaly as he did in such a bad
complish much toward overthrowing one of the
most damning hereafes 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 hespeaks, for he has "been there" himself, compaquently his explarations, as made at the hall on
Saturday evening iast, were plain and astisfactory
than ever convinced that Spiritualism is the greatest humbig in existence. It is surprising how
such a foolish and filmsy ism can lead astray so
many people and to so much logary to the country. Spiritualism is certainly one of the great sins
that sit good people should fight against. "—Goshen, (Ind.) Times.

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

shen, (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 cared animal that carries a pack without knowing list conteats. His simple assertion that Spiritualism is one of the great sins that all good people should girlt against, reminds us that he labore of the feasils that belong to the first days of the Christian era—to the time when the gentle Nazarene and his bilowers were hed in the same light by the bigoted and self-righteons Jews.

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

We have often published the fact that he was fresh iron the States Prison at Jackson, Michigan, where he tried to guil the people into a belief that he was a medium, but was detected and demonded as an impostor by Spiritualists. Now the editor of this Goshen Times is trying to popes Spiritualists 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 pleces 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 parsecutors 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 for which we are responsible, and you, by your complement of the misrepresent the fact, it is a libel for which we have the most happy to do.

WHAT IS UP; NOMEBODY WAYES T BE GOVERNOR OF UTAH

Hiram White, correspondent of the Chicago Tribone, recently made an attack upon his Excellency, Charles Durkee, Governor of Utah, ching him, first, with being under the control of Brigham Young. Second, of being under the control of Brigham Young. Second, of being under the cont

RIDDER THE BEE MAN.

In another column will be found the additional themeniof Mr. Kidder, to which we invite the attention of shows our reading who love

Mr. Kidder has published a book treating art. Asouer 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

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 been at least. One swarm well managed will yield a supply of honey for a small family, and increase from one to three new awarms every year. For many years we have had a swarm in our wood shed chamber that has supplied all the honey we required.

"Kidders secret of Bee-keeping can be had at this office. See our book-list in this paper.

WELL DONE.

Our old subscribers have sent us 215 new subscribers during the last week. Brother S. O. Vyles, of Maine, leads, and receives our sincere thanks for his special effort in behalf of the Journal.

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 ecclesiastical 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 Rey. 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 Spiritualism.

Try it again, brother, and you will hear from

Heview by Mrs. S. C. Waters, of Hev. Wm Waltons Fourth Discourse against Spirit-ualism, Delivered, Oct 17th, 1869, in Bor-dentown, N. J.

ualism, Belivered, Oci 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 deflied by them."—Lev. 19: 31. Is this problibition, more a law of God than the similar one found in remoter religious which restricted communications. more a law of God than the similar one found in remoter religious 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 selfahness, seems a ridiculous

is law of God, and its ancient prototype a suggestion of man's selfshness, seems a ridiculous distinction.

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 unabrilged 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? Mebster deduced demons, "A spirit or immorth being, holding a middle place between men and the celestial deities of the pagana." And says, "The sancients believed that there were good and evil demons which had influence over the minds of men. &c."; and further adds, "It was supposed, also, that funnan spirits after their d-parture from the hody, 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 had, while one speaking of demon to day as a present existence, could only mean what is termad an evil spirit.

Mr Walton said the text warned us to tegard

that time, might be either good or bas, while one speaking of demon to day as a present existence, could only mean what is tetnuel an evil spirit.

Mr Walton said the text warned us to regard all persons baving familiar spirits/by holding in tercourse with spirits, as being unworthy of respect, consideration, or esteem; and yet! I know many such who stand both intellectually and above the plane of decelt and misrepresentation on which he is, exercising himself at present. He cited the instance of Saul secking Samed through the woman of Endor, te ahow us how God regarded the violation of the commander of the woman of Endor, to the content of th

iaw of Goden and a control is pernicious, and a cexista against it, why did God make map pernicious possibility? Was it simply as a trap to enmarch numa 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 prophecy; your old men shall dream dream, your young men shall see visions, and also upon the servants and upon the shad-malds in those day's will pour out my Spirik." If it be said that prophecy referred only to the appeales as seen in Aces 2: 16, 17, 18, I would suggest that Acts 2: 17 says it shall be in the last days, and surple your eighteen hundry darm have elapsed since that manifestation continues to this day.

Mr Walton took special pains to compare and now that the mediumable, and methods of reighteen the same through the Passan oracles, prophecies, winings, consulting of multilates with the same through the Passan oracles, prophecies, vinings, consulting of building spirits, witch its demonology &c., but did not dere even to deto the fact that Spiritualism also exhibits exact likeness of the Spiritualism also exhibits and connected in the same through the spiritual gifts which the same through the properties of the spiritual gifts which the third same properties and content of the same through the properties with the window of the same through the properties with the properties with the same through the properties with the same through the properties with the properties with the same through the properties with the same through the properties with the properties with

What a blasphemous picture of God's fatherly love, his goodness, and his wisdom! Not untrequently the fathers, mothers, brothers, siters, 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 drewns, and there by saved both the Israelites and Egyptians from famine. Was this holy, or unboly? David inquired of God, and was answered through the responses (or raps as Mr Walton would say) upon the ephod. Was this unboly? Daniel, the prophet 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 assess 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 i Sam, 9: 7, 8. "Then said Saul to his servant, But behold, if we go, what shall we bring the man's 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, behold, I have here at band the fourth part of a shekel of silver; that will I give to the man'of God, to tell use the said of the committee of the commi

JESU: OF NAZARETH.

On the 6th page of this number of the Joun-NAI, 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 office. 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. Speace.

Letter From Mrs. Speace.

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 hytera, formed numerous acquaintances, and made many friends. With them all I believe I acquired, if no other reputation, at least that of being not only a zealous and faithful worker, but also a sincere and honest advocate of what P 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, having considering the mention of the persons in the various States in which I have lectured, as well as elsewhere, who, having considering the same personally la regard to the merits and claims of those Positive and Negative Powders with which my name has been identified, and about which my name has been identified, and about which an much has been said in the Spiritual and sicular papers. To meet this general wish and to answer many private letters of inquiry 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 mediunship, between five 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 requations as a medicine, but they have equaled anything I could possibly have desired, or requations as medicine, but they have equaled anything I could possibly have desired, or requations as a medicine, but they have equaled anything I could possibly have desired, or requations as a medicine, but they have equaled anything I could possibly have desired, or requations as a medicine, but they have equaled anything I

them wonderful will be will be

and who have even solicited an agency for the sale and distribution of the sale and distribution of the sale and distribution of the sale and my reliance in case of or that of other mer within the last five virtues at home, it actions a sell as in mild attacks of disease, in the sale of the sa

tive Powders fairly and without prejudice, knowing, as I do, that such a test will in all cases result in confirming the statements already made concraing them in establishing their inestimable value as an embodiment of healing power, and in demonstrating the existence and beneficence of the invisible intelligence which prejected them into the world, for the good of the world.

AMANDA M. SPENCE.

MAIL BOBBERY.

MALL HOBBERY.

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

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Married, Oct., 3lat., 1809, by the Rev. Mrs. Blizab auforth, Mr. A'bert Ransom, to Miss Honora O'Con

Dauforth, Mr. A'bert Ransom, to Miss Honora O'Connell, both of this city.

Also in this city, Nov. 4th, 1869, by the same, Mr. J. M. Pillebury, Post master, of Manhatton, to Mrs. Emma Steele, M. D., of St. Louis, Mo., all of like precious faith.

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this pamphiet a case titled "The Unvailing, "treas of man as the grand objective ultimate of Life's Unfolding."

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On pare twenty-four, she author treats of "the way mediums paint livenesses, in the true order of the development of the sits and sciences. On part seem the nuthor treas of "How Me-and Manifest their presence through Physical Bodies of Mediums. How the writing is come. How we indicate their presence through Physical Bodies of mediums. How the writing is come. How we indicate their presence through Physical Bodies of mediums. How the writing is come. How we indicate their presence through Physical Bodies of mediums to spake. The time for all the carrying of Musical Internments ground the room explained."

This work is nealty got, up and consists of "ty-three closely printed pages and to say that it contains medium and the carrying the presence of the presence of

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Enron Jourant:—Having by me a bottle of Dr. Wm.
Clarke's, Vegetable Syrup, prepared by Mrs. Jeanle W. Danforth, and hearing that the husband of our milk woman, had been long confined to his room from the effects of a from a building, which injured his side, some year and vaince Saffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have his side bathed with hot sait and water, by a healthy colored woman, and to raise, the syrup infernally. The result of which was, that in ten days, he was out and at his work [that of a common likbore.]

was, that in fen days, he was on a me and common laborers!
His wife, a devoted Catholic, said, "She had spent quite
Billo, upon him for doctors, with no good result; but havin,
faith in good Spirits, she would try this."
His name is McCetthy and he lives in this place, No. 118
Prospect St. Yours France.
AMER M. LAFFLIN FRANCE.

Cours Fraternally.

ABST M. LAFFLIN FERRER.

Georgetown, D. C., January 7th, 1869.

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The al-we named pamphet, in heat covers—should be in the back of every vecks. Spiritual philosophy is the Thems.

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FRANK'S JOURNAL-NO. 39.

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 where a child. I began a life of crime when I was only fifteen years old. I had but little edit was born in Ireland, and came to this country where a child. I began a life of crime when I was bound apprentice to a last maker, I knew to it it the other world. I grew up a slittle spat of a fellow; letting no one impose upon me because 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 on that she could not learn the value of—any on the last was the standard of the standar

in my nair. I puseed net away, as the 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 knew not.

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 bwr confession, and was acquitted.

I could never blame myself for what had of courred, because I had no unkind feelings toward my sister. Her temper was subcarable 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 a great a meddler with other people-saffairs, as ever lived. She would come and 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 ber daughter and said she would not leave my hone. Watching an opportunity, I sprang, got herdown the stairs she exaged now, and fired him off, but he joined against me and tried to hore at my hold. I gave him a kick that sent him recling down at his proper and and tried to how a had be sent and a kick that sent him recling down a stairs; he struck his head against a wine cask that happened to be there, and broke his neck.

Here was an obstant. There hay the body-we saw at a glaze that he was dead. I went at once to him police office and told what had happened and was as apultated.

Here were an anothe

and yet no blame could be attached to me.

man was a stranger, but I karned he had a
illy that was left defitute; I cared for them

well as I could.

now come to an event that changed my

ole life. I had, a kind, loving, wife, ready to do

at she could to make me comfortable and

py. I had no thought of any ot; woman;

there was one living a few doors. And of

came to our house. She was very land
came to our house. She was very land
can he thind manners won every one's

and, I can not understand now why this

man gained such ascendency over me, but so

ras. I became perfectly fascinated with her,

teord not remain out of her society. My

e saw this and was very much grieved; but

more she grieved the more I became en

alled: At length, I laid aside all-restraint,

gave myself up entirely to this woman. It

i more than any wife could bear, and she be

to perfectly wretched. I had now cears, it to

a her, and began to think how much better

labrud be if she was gone. Gradivally this

ught increased, and I began to think of the

imeans of getting her out of free way. I

ught of """, but I knew yothing about it,

o ake. At kength, I went to

I inquired of an apothecary

week passed before I could

i the poison; but after awhile

e did not move so quickly. I'

n tes, but I had done corrain

stroy life, if continued for a

sprecured, and I immediately

week passed before I could

i the poison; but after awhile

e did not move so quickly. I'

n tes, but I had done some
'e. In about a month, her

A doctor was called in,

what was the matter. He

thing wrong, but said it was

Graduaily she sunk away,

nouths, expired

sickness of my wife, I had a

h my companion, but hardly,

eave before—horror, horror was
er I would, there was my wife

was not a mere vision, but a re
r was plainer to me ia her life,

ok at me in her rage—I believe

ck her, but wanted the strength

ot a coward, but now I tremb
ked upon me. You can have

s state of things. I saw my

coffin and covered up in the

e she is at my side every day

to happen. I did not wait long before I heard' at a distance something like water failing. After awhile it grew louder, and I heard screams and then it seemed like a million people screeching as loud as they ould. Pailing down, I hoped they would not see me; but they did, and cande and caught me by hair, and draged me till I had no life; that is, I knew nothing—no body dies here. by, what should I see but my wife, bodding as natural as ever abe did. I tried to swid 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 fitten 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 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 havesaid—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 Hedium, Alex-ander Smyth, and Published in the In-troduction f his Bemarkable Work en-titled

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

"THE TRUE LIFE OF JESUS OF NAZARETH".

"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 sifiairs of this sphere in which I am placed. I made known to then my good fortune in having discovered you; I described your character; related some of the incidents of your life, and at length rained their assent, so make you our medium and Agent in the Business I have alluded to. I will now give you a sketch ofmy 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 to 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 shout to do. To speak of one's sell, 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 cun make to outraged humanity for my past wickedness and follies.

I was born in Tarsus, a city of Cilicia, about two years preceding the birth of Jesus of

witness to the only atonement I cut make to outraged humanity for my past wickedness and follies.

I was born in Tarsus, a city of Cilicia, about two years preceeding the birth of Jesus of Nazareti, 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 cider. The name given to me by my parents was Sud, after my progenitor through the line of Benjamin. My father was named Bathas, my mother Enince; they were both plous 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 Incourse of time wealthy. He was a tent make by trade, at which he prospered and gained riches.

According the rudiments of an education at one. I was sent, at about twelve years of a Ready and the Holly City, surrounded by the Priesshood, and having recourse to their books of law and traditions, a great flood of light gradually spread over my mind. I could not help perciving the trickeries, knaveries, hypocricies and selfishness of those holy men; and swell, the lies, fables and absurdities of the reacred books. I consequently became an Lidel to the whole system and state of things, from beginning to the end; but I had the prodence to hide my sentuments, and in the course of time became as great a hypocritic, as the rest. I inherited from my father his perseveing, 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 myself to the idea of pursuing business and wealth he life and privated with the life and disgusting routine common men and the private

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

As I said before, this part of the preacher's
discourse aroused within me a great currosity.

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discourse aroused within me as great currosity.

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discourse aroused within me as great currosity.

As I said the suppected that John was in colleague with somebody, who under the assumption of the Messish'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 Messish. This set my mind in
action—I endeavoured to insagine 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 jake Asphalkz. 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 bapism, and I saw the
man whom John had brought forth to play a
conspicious part in life. I certainly never

Narative of Jesus, which is the great object. I have in views, to make Jesus and his dectines 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 miscrpersenting the discourse of Jesus with the aid of lies and deceptions, to represent himserpersenting the discourse of Jesus with the aid of lies and deceptions, to represent himserf as such, even in the should represent himserf as the should represent the should repre

others have been copied and imitated, with thousands of additions and omissions, to suit, the notions of the various itherant preachers, calling themselves the teachers of Jesus' words. Examine these books, and see the mass of contract and contradictory noneness delivered as the teachings of Jesus. See the absurd and ridiculous light in which his character is represented, with qualities 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 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 bleased;—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 aame. 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 all those qualities necessary to constitute a great sand noble man, and much more, it is deficient of those necessary to constitute a God as he is represented to be la fact, Alexander, if you examine the Gospela, my Epistela, 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 disgousting 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 upop the ignorant world as the history and odectrines 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 trace, as

sophistry, I made at seem true to their muosoh i my Friend II wish all my other mpositions had been as happy in their results, as
this.

Thus, Alexander, instead of teaching the
people the sublime and tappy 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 hin, when with a little jugglery and some
iles, I gained the reputation of working miracies. Whenever I wanted a new authority, or
wished to establish anything new, I had a happy faculty of secing 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 fator, in order to establish my importance, and
gain reverence from the dejuded people. Sach,
as wheat I was made prisoner at rhallpt, through
or to let me escape; then the specified by an
angel. The silly people forgot think that in
order to screen him, that I was set, free by an
angel. The silly people forgot think that in
my subsequent career, I was in more definent
circumstances; yet no augel came to deliver
me.

One, great reason of my success in making

angel. The silly people forgot to think that in my subsequent career, I was in more deflicult circumstances; yet no angel came to deliver me.

One great reason of my success in making proselytes and galoing subscriptions, as I pretended for plous 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 Pharisee. Before the Greeks, I was a Greek; and with the Romans, I claimed to be a Roman citizen. Before the Greeks, I was a Greek; and with the Romans, I claimed to be a Roman citizen. Before the Greeks, I was a Greek; and with the Romans, I claimed to be a Roman citizen. Before the Greeks, I was a Greek; and with the Romans, I claimed to be a Roman citizen. Before the Greeks, I was a Greek; and with the Romans, I claimed to be a Roman with the Roman 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 meckness 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 bofore 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 conforms to it; for when the High Priest ordered me to be smitten on the check, I cursed him with all the rancor and ill feeling of a demon. I preached a ways very realous 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 coyetous that I excited the suspicions of certain rival aposales, who made charges against me. They stripped moof as great many of my assured virity and presented subscriptions and charges against me. They stripped moof as great many of my assured virity and presented to the works. The made me selva a baseliah,

assurance, I recovered courage—continued my onward career—repelling the charges of my riv-vals and-enemies, and crushing all the oppo-nents that came across my path. Thus I con-tinued to wander for some years, making proce-lytes to my senseless doctrines, in the name of Jesus the Christ, pretending to perform curse of a miriculous nature and establishing churches of which I always made myself the head or prin-cipal.

of which I always made myself the head or principal.

In the course of my wandering, having made a man of noise and suthority, a convert, whose name was "Paulius, I changed my name from Saul, to Paul, as ranity suggested to me that'it sounded of greater worth and importance. Thus I continued my career—it being generally sucy cessful 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 selzed me and brought me before the tribunal of the Sanbedrim, under the yeiry 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, evit 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 continued to preach and work miracles—masking many congrèta, among whom was
one of Nero's concubines. She professéd herself a believer ju the new doctrines and faith; I
was always in daily communion with her, so
that we were nitimately 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 infatuasied enough to make certain proposals to her. I
found myself mistaken in the woman
she highly resented my proposas, 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 frieral Alexander, I have given a

earthly career.

Now, my friend Alexander, I have given a slight sketch of my cyil deeds and misspent life while on-earth. That it was one of great folly, error and wickedness, it will be uneless to iterate, but that is not the worst of it. The results since my death have been ten thousand times more with the predection of the cause of humanity, that that which predect it. For eighteen centuries, the minds of many been overspread with a gloomy, destruction have been overspread with a gloomy, destruction and many statistics of the cause of humanity, that have the minds on them. My statistics of the minds of th

HEALING POWERS OF SPIRITS.

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

BY & F. BREED.

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

By a V. Bired.

Perhaps the following will interest your readers. Saturday—Sept, 1849, 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 sat of handling bees, he was taken more completely under the control of the gods, and get at work, giving clairvoyant 'examinations, and healing the sick by the "laying on of hands." The doctor is a large man, weighing some two-hundred and fifty pounds, with a large brain and strong will-power. These combined with the strebgth of his powerful band of sprits, make him a healer of unsurpassed power.

It is said of him, that in Toledo, on the I'th-Mat, at the Ohlo State Fair, he examined and treated fifty-four cases, and that fifty-one declared themselves cared; the other three were of har incurphile nature. In Jackson, at the Michigan State Fair, twas 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 tinto his mouth previous to treatment, went sway hearing quite distinctly. Another man who had been iame for thirty years from han injury of the knee-pan, and was not able to raise his foot three inches from the ground previous to treatment, was to relieved and restored as to walk briskly and throw his foot four feet high against the wall. A young lady, shaking with the ague, were sent en to fifty mice distant for the silled, by their friends, to come and be healed. Parties followed the doctor publ

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Si Louis, Ho., Nov., 1888.
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J. M. PEEBLES.

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BIN M. LAPLIN PERREE, Georgetown,
U. writer: Vegetable Symp seat to her milk woman's
teand who was suffering with pains and internal tumors
heing him to his room: in ten Gays was out and at his

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PROF. SPENCE—Dear Sir: Wherever I hear of a hard on of cheave, Lgo and leave the POSITIVE AND NEG ATIVE Pt WDERS, and urge them to try them, did this with Richard Sette our nighther. IIVE PCW DERIES, and urge them to my this with Richard Kete, our neighbor, a man, it who had the Anthura rising do year. He control to the the Anthura rising do year. He control to the New Leading In, and was both to the the New Leading In, and the Anthura the declaration of the Market and the Anthura the declaration of the New Leading III and the Anthura the Market Mark

Erysipelan

go about the house. And as I take the Baxuz or Lunr, had real take the Baxuz or Lunr, had real take to Baxuz or Lunr, had real take the Baxuz or Lunr, had real take the Baxuz or Lunr, had real take Baxuz or Lunr, had real take Baxuz of the WORERS, and dataking they might reac-t to the maxima effice and got a door. I had ing them, eleven sores in that fitteen n omb-as nearly ready to trake. Before taking a, the sore began to disappear, and after us cultirely well. I have taken over two be-walk as well as 'devergoods.' The swelling when the state of the state of the secur-tive truly. Mas. Sallis Yo

Neurolgia, Liver Complaint

Neutroligat, Licer Complexed,

Chronic Diarrehoza.

Alsen Fract, of Bucksport, Me, under date of Nov. Tth.
156, writer as hollows: "When I first tool the people here
about its PONTAVE AND NEGATIVE POW.
DERY, they issued het now they are getting excise
about item, and the Doctors and Apothecaries want to get
hold of them. A halfy here who was troubled with Pite seal
for can low, and they cared her fingli away."

I take the his following extract from a lefter written it. A. S. Besinard, of North Manchester, Come, Oct. 18th, 18d. "Sire bart and daughter have been taking the PO W. gitter and daughter have been taking the PO W. gitter, Tay are about as good as new. My wife has take them for Liver Complaint, and Chronic Diarrheas. She is now word. "S. Ames gave them to a child me monthe oft, of Fits. It is new wid,

St. Vitus Dance, General Prostratio Diptheria, Scarlet Ferer, Diptueria, coards
Chaera Morbus,
Fever and Ague, Spasms of Stom

Winosa, Minn , 8-pt. 25th, 150.

This is to certify that I have sured, the following carou, and many others too namerous to mention, with MRS. SPENCEDS PONITIVE AND NEGATIVE POWDERS.

A younglasty of Mr. Vitus Dance, of near six years tanding and given up by all other decires. Cured by fire A lady of General Protesting of the nervous avairances by the base tried everything. One have standing and given up by all other doctors. Cured by fre-board of PUNTIA EX.

No. 1971 A 25.7.

She had fired everything. One box of NEGLATIVER, cured her. She is in now beity health than she has been for five year, and is delighted at the happy change.

PUNTIAL TRANSPORT OF THE PUNTIAL PUNTI

woman cured of Spasms of the Stomach, from which she nation d for five or six years. The Spasms were so bed when she took one, her friends would destrain of society

curen."

Oliver Peppard, of Kanasa City, Mo., under date-istD, writes as Tajlougi, "Two moutins ago I gotal your Positive Rind Acquative Powders ness of three or lost hoofins attending, and I am state that I am much r lieved; in fact, nearly a wave."

Dyspensia, Deafness

Hydregatet, Hosfrees.

Vokullie, Ill., Nee, 21st, 1868.

Dr. Serner-Deer Sir: 1 received a letter from your and more a paragraphy of the property of the prope

Ferer and Ague, Dysentery, [Coughs and Colds.

Stove, Vt. Dec. 2d, 1869
Paor. SPANCE—Enclosed please find \$2.00, for which as
to lorer Positive Powders. We have used the
our family until we know they are all they are reco
dued to be, having proved a perfect success in Fewer aue, Coughs and Colds, Djeuntery, and other diseases.

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Juny A. Sharway

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The Magic control of the Positive and Non-Powdern over diseases of all kinds is wonderful

errottones, Slowlesses, Ac.
The Negatives cut of Falsy, whether of the nucley or of the senses, as in Blindnes, Donfrest, Ione of the senses, as in Blindnes, Donfrest, Ione of the senses, as in Blindnes, Donfrest, Ione of the senses, and in all low Ferers, such as the yphoid and the Typhus; extreme nervous or muscula requisition of Relaxation.

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T. E. V. WILS

tice to Correspondents and Othe lil letters, papers and matter for us or the Fron-Pepartment, must be addressed to E. V. Will I. Lombard, Depage county, illinois. We speak in Michigan every night during Octo-

[From the N. w York Evening Post.]

orrid Low Churchman, where's coming from views that, we at Sunday, he'll preach w

who were last, was cureary or to the control of the

stan to our finers, will shake in me source, Revertnes, doubties, will shake in me source, in he hours that without, may against, our con-nor the Church has diclared his inten-olion, so blindly, his master's command, to sow his good seed on another man's land, to sow his good seed on another man's land.

Ago tended with a Type of ling ting.

For the Bisher he driver, on the Bisher he grains and the following the grains and the grains

now what a mercially the choking! was easy set the loud sings of Type grams, it yes the loud sings of Type grams, which against the same of the same o

of Him whose sole mission was Love, r as emblems the Lamb and the Dove? from your desks thes weet records that thed in the Temple as d'tanght at the v eyes of your wisdom sletct ded your duties by parish or sout? small euvire and jealousies creas!

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

JOURNAL.]

We deem the above piece of poetry very appropriate, in view of the Chency 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. Chency, will reject your whole system of worship as unnatural and irreligious. Your power is aiready 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 Cheency 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. Chency has evidently studied the Bible and the state of the state of the little whitehouse.

mgs or task great states of the little Whitehouse.

Dr. Cheney has evidently studied the Bible, especially 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."

tions."

Now, Bishop, what do you think of this quotation? A poser, is it not? Dr. Cheney evidently believes more in Jesus Christ than in Bishop Whitchouse, for Lab 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 Poetor having falled with the "children of light," they may receive him into everlasting habita
27 pt.

hey may receive him into eversating manuscript in the place you not making "clean the outside manure of manure of the having the inner part full of all blabop, box hairs place in manuscript in a constant of the world in their and the second of the more of th

Our Engagement in Michigan, No. 5.

Tuesday, Oct. 12th.—Lett 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 Iowa, giving three incidents in her life, one at ten years of age; and one at nineteen. "Seven 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."

years."
Then there came and stood by her s 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., 18th.—A fine clear frosty morning; all is well. Lectured at night to a good notinened on "The effect of revival theetings and spiritual circles."

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

tests.

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 of the control of the

we nest read the character, as well as habits of life.

"At sincteen years of age, you are in imminent danger. There is a rush of fall of ponderable matter. There is a rush of feet—commotion; you cauge, take upon you new associations, affecting you socially, locally and peculiarily. It is an era in-your life. Five years ago you are surrounded by enembes, 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 incidents of life. There is with you the spirit of a woman. She has been in the Spirit World a long lime. Passed away-very young. "She is your sister." We then described his father and mother, giving many fine antecedents in their lives. This giving many fine antecedents in their lives. The friends and relatives of Lieutenant H. affirmed that the reading was correct. He said of the inci-

dents:

"The first 1 do not recegnize 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 Lieu the teen. Seven years ago, a naw severa hea-tenants, who would answer your description. I know of nothing marked five years ago that I can identify."
"What about your arrest and being taken to Detroit; five years ago?" said a voice from the au-

dience.

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

roice.
"Well, there was some trouble."
"And about the spirit sister?" he asked.
"Yes, I lost a sister, the only sister I ever lost.

"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 asw 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 asyour 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 seandal mongers were confounded. After lecture we took the cars for St. Johns, arriving at 1 o'clock.
Thurday, Oct. 14th.—A cloudy wet morning. Delivered a funeral discourse over the remains of Brother Elisha Abbots, who let his earth-form at midnight on the 11th, at 11 o'clock A. M., and at forty-dive minutes past twelve, we ladd his lunnimate form in the grave, and we saw hisapirit take leave for a little season of the dear friends in the earth forms. We know he is not dead.

Returning at 4 r. M., we found our friends walting for us. Lectured at 7½ r. 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."

NIMBER TWO.

To, a man in the center of the hall, we said (pointing him ont from the desk), "Thirteen, twelve and eleven years ago, you were imposed upon by two men, (describing them mutulety.) 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

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, Öct. 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 2% r. x., to one hundred sonla, 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

us the following seems worthy of a place in the Frontiler 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.

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 drowsed, and his age. This was a remarkable test and proved corpect. In every particular and was identified by full a score of pos-

ple.

No.5.—Mr. 8., a skeptic, called up by the audience 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 foot, and with our back towards him, gave a careful reading of his physical and mental manhood, entering into minutine. 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 hearnay. It belouge to his father's household, and occurred before he was born; some two or three months. It an ante-matal condition; lite effect is on his

mother, it is in the form of great excitement, fea and anxiety, caused by great loss, either of life by accident, or loss of property and position. Yet know the history. Twelver years ago, financia and social trouble of a marked character; seven years ago, sorrow, gref and mourning; you lost a female relative very dear to you," (fully describ-ing her.

a female relative very dear to you," (fully describing her.
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 grief 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 1869,

The 4th, 5th, 11th, 12th, 18th, 19th, 25th, 26th, Saturday and Sprday, 19 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 Doles, on the 5th, 8th, 18th, and 10th.

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 good time.

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

of the religion of the shift state of the religion of the intelegatic century, come out in force.

We will be with the Friends of Progress and Hamanity, at Du Que ine, Ill., on the evenings of Tuesday, Weduesday and Thursday, the 28th, 29th and 39th. Du Quoine is on the Ill., C. R. R. för miles North of Cairo.

Then we go to Washington D. C., during January, 18-0. We are going to Washington to preach Spiritualisar on a free platform, near the tomb 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, Tribszord, Yokohoma or Canton, as Consul. We may shake hands with the President, if the opportunity offers, but shall not press our claim on the score of relatonship, to do so. But we would like to take by the hand every Spiritualist in Washington, Baltimore and surrounding country, if it were possible.

Baltimore and surrounding country, if it were possible.

To the friends in Maryland, Deleware and Fennsylvania, 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 Machington. Let us hear from your Council Bluffs, in the fact of December at Washington D. C., or at Lombard III 1950, at Washington D. C., or at Lombard III The subscribers to the Journax I will oblige us by settling up all old arrearages and renewing their subscriptions, thus saving postage and rask of losing money by the malls, 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.

Treasury.

Baltimore, Mn.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday vernings, at Sarshop Hall, south-east corner Calvert and Sarshop streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lycoum meets every Sunday at 10 A. M. Broadway Institute.—The Society of "Progressive Spiritu-lists of Baltimore." Services every Sunday morning and rening at the usual hours.

evening at the usual hours:

Baxcon, Mr. —Bpirimalists hold meetings in Pioneer Chapel
every Sunday afternoon and evening. Children's Progressive
Lycoum meets in the same place at 3 p. m. Adolphus J.
Okapman, Conductor; Miss M. S. Ourtlas, Guardian.
BRIOTE, Win.—The Spiritualists of Beloit hold results
Bunday meetings at their church at 10½ s. w., and 7½ r. w.
Wm. S Yost, President; U. S. Hamilton, Secretary. Lycoum
meets at 12 w. Mr. Wm., Wadaworth, Conductor; Miss O.
Barnes, Quardian of Groups.

Barton, Quardian of Groups.
Batto Creek, Mich.—The Spiritualists of the First Free.
Church, bold meetings every feedey at 11 A. M. as Wakelever Hall. Lyconan residon at 11 M. George Chase, Conductor; Mrs. L. E. Bailey, Quardian of Groups.
Belviders, Hi.—The Spiritual Society hold meetings in
Green's Hall two Sundays in each month, forenon and evening 10½ and 7½ o'clock. Children's Frogressive Lycomameets at two o'clock. W. F. Jamiseou, Conductor; S. O.
Kaywood, Asistant Conductor; Mrs. Hiram Bidvell, QuarKaywood, Asistant Conductor; Mrs. Hiram Bidvell, Quar-

Gru.

Brvrato, N. Y.—Meetings are need in Krealin Hall, Wee.
Eagle treet, every Sunday at 10½ s. m. and 7½ p. m.
Children's Lyccum meets at 2½ p. m. liarvey Fitzgerald,
Conductor Mire Mary Lane, Guardian.

BRIDGEFORT, CONE.—Children's Progressive Lycoum meets every Sonday at 10½ a.m., at Lakyette Hall. 15. H. Oran-dall, Conductor: Mrs. Anna M. Micelebrock, Gnardian.

gradford, Guardian of Groups.

Spiritual meetings for Topiraticual and Trance Speaking and Spirit Tox manifestation, every Sunday-act B. m., and Spirit Tox to manifestation, every Sunday-act B. m. (Opper room) No. 112 Myrtle avenue, Strecklys and Edit (Opper room) No. 112 Myrtle avenue, Strecklys and Liberatical Composition of Charmano, Onco.—The First Society of Spiritualists and Liberatics hold regular meetings at Lyreum Hall 200 Superior St. at 2 and 7 p. m. Lyreum at 10 a. m. Levis King, Conductor, Mis. D. A. Eddy, Guzrdian, D. A. Eddy, Cor. Secretary.

Chicago, Hiinola.—The Chicago Spiritualists most every Sunday in Crosby's Music Hail at 10: 45 A.M. and 7: 45 P.M. Speaker engaged, Dr. Blais. Lycoum meets immediately after morning services.

OLYDE, O.—Progressive Association hold meetings every Bunday is Willis Hall. Childrens Progressive Lycoum meets at 11 a. m. B. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Oct. Sect.

RES. F. A. FUTIS, USF. Bock.

CARTHAGE, Mo.—The Spiritualisis of Carthage, Jasper Co.,

10., hold meetings every Sunday evening. C. C. Colby, Cor
seponding Secretary; A. W. Fickering Clerk.

CARENIADEROS, MASS.—The Spiritualisis hold meeting

ery Sunday in Williams Hall, at 3 and 7 p. m. Speaked

ngaged.

engaged.

DUTM AND FOXCACIT, Mx.—The Children's Progressiv-Lycoun holds its Sanday season in Mewich Hall, in Dover, Charles, and Market Hall, in Dover, Grandian, A conference is field at 15.5 p. m., DC QUOIS 11.—The First Society of Spiritualists, hold their regular assettings is Schreder hall, it if O'clock, M. the their fields seatings in Schreder hall, it if O'clock, M. the their fields of the Charles of the Charles of the Charles J. G. Manageld, Conductor I free, Sankh Pref Grandiang.

Groups, Social Loves for the passes or two arrows, very weeknesses, versing.

Die Moines, Iowa.—The First Spiritualist Association meet requisiry for loctures, conferences and made dead Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and T. M. Guidens's Progenies Lycome meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

and F. H. Children's Progressive Lycems meets at 13;
F. M. B. N. Klayen, Corresponding Expenses meets at 13;
F. M. B. N. Klayen, Corresponding Secretary.
Frequency, Math.—The Spiritualists hold meetings every
Frequency, Math.—The High Corresponding to the Hall.
Beaker capped —Mr. C. F. Taber during January.
Fornood, Man.—Heetings in Your Hall. Progressive
Ligourn meets every Sunday at 11 s. s.
Genera, New York.—The First Society of Spiritualists of
Glanca N. T., hold meetings every Wednesday evening 71%
o'clock at the residence of 1 B. Banch, Sandry 3 O'clock y.
s., at the residence of 1 B. Banch, Sandry 3 O'clock y.
Computery, Colorido. The Spiritualists pass of the Computery Colorido.

roun, Coxw.—Spiritual meetings are held every Sun-ning, for conference or lecture, at 71% o'clock. Chit-

House, Mr. - Meetings are held in Liberty Hall, owned by the Spiritualist Society,) Sunday afternoons and

svenings.

Harnovrov, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hell, 8d street. J. B. Holt, Freeldent; Mrs. O. A. K. Foore, Secretary, Lyceum meets at 1 p.m. J. U. Ranson, Conductor; Miss Liszie Randall, Guardian of Grupps. Lyceum unubers 100 members.

Groups. Lycoum numbers 100 members.

HAYMA, III.—Lycoum meets overy Sunday evening at two clock, at slaygroff Hall.

H. S. Philbreck, Conductor; Miss R. Rogers, Guardian.

LOTOS, IBA.—The "Friends of Progress" organized permanently, Sept. 8, 1865. They us that Hall of the "Salem Particular Conductors, Inc. 1888.

P. Barnard, Freediant; Mrs. Carrie S. Haddleston, Vice Preddent; Fr. A. Coleman, Secretary; D. A. Gardwer, Treasurer; Johnsthan Swaig, Collector.

Johnstan Swain, Cellector.

LOUSTHILE, Ny.—Spiritualists nold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 6th and 1½ p. m., in Temperance Hall, Market street, between 6th and 5th Market Spiritualists. Lowest, Mass.—The Children's Progresser Lycome hold meetings every Sunday afternoon and evening, at 1½ and 7 o'clock. Lycoms seesion at 10½ a. m. E. B. Carter, Condoncy, Star. J. F. Wright Guardian J. S. Whitting, Correspond-

| Secretary. LTMN, Mass.—The Spiritualists of Lynn hold meetings every nday afternoon and evening, at Gadet Hall. Lipoarz LND, Association of Spiritualists bold meetings ery Sanday, at 10½ a.m., and 5 r.m., at "Concert Hall."— .S. B. Collins, Prew't, F. A. Tuttle, Secty.

Dr.S. B. Collins, Freet; F. A. Tuttle, Sect'y.

MAND MARIK, Wits.—Frogressive Loycout meets every Sur
day at 1 p. m., at Williard's Hall. Alfred Senier, Conductor
Zir. Jane Senier, Guardian. The First Society of Spiritudes
meet at the same place every Sunday, at 3 p. m., for Confer
once. O. B. Liszelting, Frosidenti Mr. Jane Sculer, Secre

OCTH, ILL.—Lycoum meets every Sunday forenoon. ne hundred pupils. J. S. Loveland, Conductor; D. B. Assistant Conductor: Helen Nys. Guardian of

reups.
MORRISSANIA, N. Y.—First Society of Progressic Spiritual-ta—Assembly Rooms, corner Washington avenus and Fifth treet. Services at 3 p. m.

Milan, O.—Children's Progressive Lyceum me its every Bunday, at 10½ o'clock a. n. Conductor, Hudson Tuttle Guardian Emma Tuttle.

Mariboro, Mass.—The Mariboro Spiritualist Association bold meetings in Forest Hall. Speaker engaged, Prol. Wm. Deuton, cuce a week for a year. Mrs. Lezia A. Taylor, Sec. MAXCRESTER, N. H. —The Spiritualists hold meetings with the Spiritualists and the Police Court Room. Seats from B. A. Saaver, Predictori S. Pushon.

noom. Seais free. R. A. Seaver, President; S. Punhes, Sectetary.

New York Criv.—The Society of Progressive Spiritualists hold meetings every Sunday, in Sveert Hall, concer of thirty-fourth errors and sixth systems, at 10½ m, and 7½ m,

Seats free.

NEW YORK.—The Friends of Humanity meet every Sunds
at 3 and 7½ P. M., in the convenient and comfortable hal 700 Grand street, northeast corner Ferry his, it block east.
Bowery for moral and spiritual culture, inspirational an transcriptioning, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free

trance-greating, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and constitution takes up.

10 of spiritual experiences, facts and phenomena. Seats free, and constitution takes up.

11 of the seats of the seats and west 20th street. Lectures at 10½ of clocks. a.m. and 7 p. m. Conference at 3 p. m.

12 new 1

man of Groups.

Philadelphia, Pa.—The Pirst Association of Spiritualists at Bermonial Hall, corner 11 and Wood ets. Lectures Sandays at 1014 A. M., and 71/4 P. M. Lyceum No. 1 at 21/4 P. M.

at 10/2 a. M., and 71/2 r. M. Lyceum No. 1 at 23/2 r. M.
First Spiritual Church of Philadelphia, Thompson at beNo. 2 at 10 describing Study at 3 and 71/2 r. M. Lyceum
No. 2 at 10 described Study at 3 and 71/2 r. M. Lyceum
Spiritual Union, Washington Hall, 5th and Spring Garden
Lam and 71/2 p. m. No. 3 at 2 a. M. Lectaron at 10/2
No. 2 at 10/2 p. m. No. 3 at 2 a. M. Lectaron at 10/2
No. 2 at 10/2 p. m. No. 3 at 2 a. M. Lectaron at 10/2
No. 2 at 10/2 p. m. No. 3 at 2 a. M. Lectaron at 10/2
No. 2 at 10/2 p. m. No. 3 at 2 a. M. Lectaron at 10/2
No. 3 at 10/2 p. m. No. 3 at 2 a. M. Lectaron at 10/2
No. 3 at 10/2 p. m. No. 3 at 3 a. M. Lectaron at 10/2
No. 3 at 10/2 p. M. No. 3 at 10/2 p. M. No. 3 at 3 at 10/2 p. M. No. 3 at

PROVIDENCE, R. I. - The Spiritualists now hold the nections at the Musical Institute hall, Maraet squar. PLYROUSE, MARS.—Lycema Association 6 Spiritualists hold meetings in Lycema Heal two Sundays in such month. Children's Progressive Lycenam meets at 11 Volcet. A. m. Speaker espaced.—Mrs. S. A. Syrnes, Jan. 5 and 13; H. B. Storer, P. Purras, Come.—Meetings are held at Central Hall news, Burder, S. A. Syrnes, Sunday afternoon at 13; Ociock. Progressive Lycedm at 10; in the forence.

in the forescon. Quinter Mass.—Meetings at 3% and 7 o'clock r. s. Progressive Lyceum meets at 1% r. s.

Richardt, 1.m.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10% a.m. Ohli-dreab Progressive Lyceum meets in the same hall at 2 p. m.

Rocarona, Lin.—The First Society of Spiritualists meet and have speaking every Sunday seeding at 7 o'clock, at Brown's Mall' Lycoum meets at 10 o'clock, a.m., in the same hall, Dream meets at 15 o'clock, a.m., in the same hall, Dream Constanting Market Mark

RICHIAND CENTER, WIL-Lycoum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Quardian.

Brunowath, Jil.—Spiritalist Association hold regular matter and the spiritalist association hold regular matter and the spiritalist and the spiritalist and the Hall South West corner 5th and Adam street, A. H. Cheber Henber President, H. M. Lanphear Socratary, Guildren's Prog-retive Lycsom every Sunday at So'clock P. M. B. A. Rich-szis, Conductor, Miss Lissis Forter, Guardian. aros, conductor, Miss Lizzie Porter, Guardian.

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

ratio James, toucretan.
The Free Conference meets at the same place on Stunday at 3 o'clock p. m., one hour session. Essays and spoechse limited to ten minutes each. Channey Ellwood, Eeq. President of Society; Mrs. Earsh D. P. Jones, Corresponding and Seconding Secretary:

or society; Mrs. caris D. F. Jone, Corresponding and Re-cording Secretage.—The Praternal Society of Spiritualisal hold meetings every Sunday at Fallon's Hall. Progressive Lycoun meets at 2 r. w. Conductor, H. & Williamsi; Guar-dian, Mrs. Mary A. Lyman. Lectures at 7 w. R. R. Charley, Cal.—Meetings are held in Turn Verein Hall, on R. street-very Sunday of 14 m. and 7 p. m. Childrew, Progressive Lycoun meets at 2 p. m. Heary Bowman, Conductor; Miss G. A. Revester, Gazerian

Truss Havre Lep.—The First Spiritual Society hol meetings in Proceed Hall, corner and and Ohno streets. Lecture in the Corner and and Ohno streets. Medicon Allen, for alk months, from May 1st. Childrens Progressive Lyceum meets at the same place at 2½ F. M. Z. G. Grasville, Occidence.

Wheelock, Guardiau.

Taor, N. Y.—Progressive Spiritualists hold meetings in
Harmony Hall, corner of Third and River street at 10½ a.m.
and T½ p. m. Children's Lycema at 5½ p. m. Monroe J.
Keith, Conductor: Her, Louise Keith Guardian.

10 cents.

Meetings are field in Horticultural Hall
on and evening, at 2 and 7 evelock,
a Lycoum meets at 12 evelock error
lace. E. B. Fuller, Ourresponding Boo
of the Lycoum; Mrs. M. A. Stearns, Guardian.

Wassureven, D. C.—Thè First Southy of Programs: SpinInsalisie meets every Sunday, in their (New) Harmonial
Insalisie of their their twenty of their twenty o

Tarns Cryr, Its. - The First Society of Spiritualists and riends of Progress meet every Sunday for conference, at

PROSPECTUS

OF THE

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THIS WERLY NEWSPAPPR will be devoted to the ARTS and SCHENCES, and to the SPIRITUAL PHILOGRAPH AND ARTS and SCHENCES, and to the SPIRITUAL PHILOGRAPH AND ARTS AND AR

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