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Truik wears no mush, bows at no human shrine, seeks neither place nor applause; she only usks a hearing.

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Ziterary Department.

For the Religio-Philesophical Journal. The Merry Golden Sunbeams.

BY MARY ANN STILLMAN. The merry golden sunbeams The merry golden sunbeams
Are playing everywhere,
They float among the ether,
And tremble in the air.
They gild the waving tree-tops
Like golden banners bright,
Whilst some the boldest venture
To kiss the brow of night.
Tpon life's chequered path-way,
In beauty there they stray,
And through the shades of darkness,
Chase grief and care away.
The poor man feels their presence
Around his humble door,
And smiles to see the creeping
Aeross his cottage floor, And smiles to see the creeping
Across his cottage floor,
The merry little sunbeams,
They smile when rain drops fall,
They seek the golden presence,
And flicker on the wall,
Then to the lonely church-yard,
They come with silent tread
And gild the moss-grown tablets,
Above the peaceful dead.
Then with a genial presence,
They walk this lonely sphere,
And make our earth seem brighter
Because they linger here. Had have our earn seem bright Because they linger here. Then let us learn the lesson, A blessing to impart. For deeds of love and kindness Are sunbeams to the heart.

The Rostrum.

LECTURE BY EMMA HARDINGE.

Delivered at Harmonial Hall, Philadelphia, Sunday Evening, Oct. 31st, 1869. HYPATIA OR THE PLATONIC PHILOSOPHY, CONTINUED.

Reported for the Journal, by H. T. Child, M. D.

INVOCATION.

Spirits of the mighty dead, heroes, martyrs, saviors, warriors of life who have fought the great battle and conquered, whose brows are enwreathed with the amaranths of immortality, who bear in your hands the palm branches of victory over sin and death, be with us now, wise and holy ones, prophets and spirits who have drank in the divine fire of heavenly inspiration, whilst yet pilgrims on earth; Seers whose illuminated eyes have looked down the golden gates of eternal life and traced the footprints of those that have gone before, lightening our darkness and removing from our eyes the veil of materiality, and permitting us to see thine illuminated forms, radiant and glorious over sin and death; spirits of the beloved, household detties, once the bright stars of our hearts and homes, ye who were so very near to us, we need not invoke you for we know that at each one's hand an angel stands. But, oh! we do ask you this night to lift the cloud of materiality that veils our eyes, and permit us to see whitherward ye have gone, and where ye are

Great spirit, Lord and Master of life, thou who holdest the destiny of mortal and immortal alike in thy hand, we ask for thy blessing on our counsels this hour.

LECTURE.

"Whitherward are we bound?" is the last question which philosopy had asked, and the first and the last which possesses the soul of the pilgrim in the shadowy veil of mortality. One of the most mysterious of all life's problems is the fact that here, whilst we are bearing its burdens and groaning beneath them, whilst we confess ourselves overpowered with the toils of life, and are ready, like weary soldiers to lay these burdens down, whilst the best and most favored amongst us are restless and weary of the perpetual strife after a higher good than the present hour can afford,—still, we devote life's best energies and all that is lent us of fortune and strength and intellectual power to the maintenance and preservation of the life beneath whose burdens we groan. The very best powers of our being are taxed and called into action to discover how we may best maintain this warfare of life, and stave off the inevitable approach of that which we call the last enemy death. It seems impossible for us to yield up those who are passing from our sight without a bitter struggle, and long and anxious attempt to bestow upon them even a portion of our own life, so that we may retain them by our side. At the very moment when we would beg from the Infinite hand of the Father the best blessings we can give, in that very moment we pray that they may be permitted to bear yet longer life's burdens. Is this problem so inevitable that we can not determine what it is we are seeking, what we are fear-

When we look back at the example of those who have gone before us, we find that there was not so much fear among the Ancients. Life was held cheaper among men in the olden time, and death was regarded as an angel of deliverance, and not such an impassible gulf as is sometimes represented between the visible and the invisible worlds.

This may have proceeded from an insensibility to the value of, or a more potential recogni-

tion of the fact of immortality.

These are questions which we have a right to demand, and which religion and philosophy must answer, for they are pressing upon us with more and more force every day. We are some-times answered by philosophy that life has become of more value to us as we perceive its

many uses, as arts and sciences are unfolded before our eyes. We have discovered many uses to which we can apply these powers, and by which we can control the elemental forces, and make life noble and sweet and precious.

Philosophy I say, answers us that because we have discovered these multifarious uses in life, we loathe to part with it-we shrink away from its discontinuance.

Religion answers us, we have not yet sufficient faith in immortal life, and on this point we take sides with religion. We believe that this hold on life, this clinging love of mortal existence which makes us endure, as the great poet Shakespear declares, "The worst and most loathing form of life sooner than risk what we fear in death." We believe that this grasping hold which we attempt to maintain of life, proceeds from the blindness which has been thrown over the mystery of death, and if Spiritualism does not break this form, if it does not dispel this illusion, and arrest this shadow, then it is worse than these,—it is but a repetition of the old plat-itudes.

We know there are minds groping in darkness, professing to believe in annihilation. We know that annihilation does not answer the question. We know that to preserve our hold upon any form of life, is better than to sleep, to be nothing, to go out into the vast blank dark-

What were our energies and our faculties given to us for? Wherefore this longing for comething higher and better than we are to-day Why do we perpetualy strive to know? Why have we grasped the various links of knowledge. and bound them up in such a masterly power, if all is to be quenched, the fires of genius to be darkened, and we are to sleep, or rather sink into blank nothingness.

We turn now our steps in the footprints of the Platonists of old, and once more question of life and its uses. What answer it gives us but the perpetual resounding question of Whither-ward? First we have a right to know, so long questioning our energies and taxing our skill in bearing lite's burdens and toils, and sharing each one his part, we have a right to know the result of it,—we have a right to know what death does with these resistless energies, with all these that have been illuminated with the divine fire, so that they have pictured out the glorious machinery of the heavens that is set to music and

We long to read the music of the spheres, and we listen to diviner voices than are sounded on earth. Daily we strive to repeat these. We have a right to know whence these thoughts up-on music come from, these aspirations for a diviner, sweeter and holier sound than we are repeating when we hear the tone of sweetest melody, when our souls are lifted up, and when we can say that we have toiled with our hands, and labored to make this earth so beautiful and so fair,-to build cities and found noble institutions, to bridge over even the mighty ocean and make the lightnings our carriers, the sunbeams our painters. We have a right to know what we shall do with all these powers? Why are they lent to us for a brief moment? What will be the result of the knowledge we have accumulated? We, who have walked with the majestic Architect of the heavens, and seen how He has mapped out the systems of worlds, and spelt out the ages of the grand old planets, gauged and measured them, and writes the history of their marvelous being, back, back, into sums of questions that even the mathematicans fail to count up, we should have pierced the thick darkness and blackness of that midnight sky, and away in the unknown realm have found the light of stars approaching us, and determine ere long to reveal

ts sparkling beams to the eye of Science. When we have mastered the largest, wildest and grandest mysteries of creation, we have a right to know what knowledge He has bestowed upon us. The winter is coming fast upon us-it is sounding its murmuring voices, gathering strength until they shall break into the awful tempest, and compel us to turn from the bitter freezing streets. These voices remind us of those who in the storm and the pitiless winds shall travel houseless and homeless, nameless multi tudes whose backs are broken, whose feet and hands let fall the burdens that are too heavy for them to bear. There will be moans of hunger this bitter winter, there will be wild eyes upturned, there will be grey hairs blown in the wind, and little tottering children creeping into holes and corners for shelter, every city is full of such multitudes as these.

Why the very grass that waves over the graves of the poor is full of tears.

There are women's hands that are sowing their own shroulds when they make the garments that are evering the limbs of the rich. There are those that weave the threads of existence into delicate flowers that are worn in fair ladies hair. We know of these toilers, some of us know, too, that in many a hard cruel condition of poverty, there is something more added, there is disease and suffering, there are darkened eyes that never see the light of day, nor the fair and beautiful forms around them.

There are deaf ears that never hear the tones of music, there are cripples, helpless, loathsome creatures that we turn from, who may cry as the Jews of old when night comes, "Would to God it were morning.

We have a right to know where we shall go in the hereafter. If in this life we have nothing but the hope of Christ, then, indeed, are we miserable above all men, if there is nothing for the poor, nothing for the toiler, nothing for the unresting heart, nothing for the old who are going down to the most profound mystery of death, nothing for the young who are born into life with all burdens before them. There is not one of us but what may utter the sentence, "We are of all men the most miserable." I claim we

have a right to know Whitherward? I claim that if religion and philosophy fail to teach us, we have a right to search throughout life's scriptures, until we take the kingdom of heaven by triumph, and determine for ourselves whether these life's pilgrimages are all done here? What are the evidences that we live beyond the grave? What are the assurances that we may gather from life its history and its past experiences, that "If a man die he shall live

First, I point to the universal faith of all man kind in immortality. I remind you that we have received this hope and cherished this belief. Just as surely as we have received the intuitional conviction of love or hatred, or of all the various emotions of the mind which are just as intangible, and it is just as impossible to determine whence these spring and why they arise, as this universal belief in immortality, Here is Nature's witness. The next is the voice of that same philosophy which cannot deny us evidence on the one side, and present it on another. All things are perfected after their kind. Witness this little blossom, small and insignificant as it is, you observe that it is fashioned as perfectly as its capacity will admit of. It is perfectly so of everything from the world in its fect-so of everything, from the world in its grandeur to the dew-drop, each expresses the fallest perfection which matter can give of. The life of all things is complete in itself—you take up a handful of sand upon the sea shore and examine it with a microscope, and you will observe that every grain is a perfect existence. It can be no other, it can do no more, it cannot exhibit any capacity beyond that life. I may put it into fresh forms, I may recombine it into higher and more progressive conditions, but as it is created, it is perfect in its kind. Not so with man. We do not perceive a single existence, however high, however noble, that is complete. Take the mightiest mind of this age, if you can find it; take the one who is stored with all the possibilittes of intellect, with a genius perfect in knowledge, righteous in spirit, holy in love, kind in heart, and wise in brains,—are these endowments sufficient? Question such closely, and they will tell you that they are perpetually striving for something beyond-more light is the demand of the intellect; more love is the demand of the heart; more knowledge of the great mystery is the aspiration of the spirit-ever beyond. Question these, and they will answer Whitherward? There is not one of us that can say that this life has furnished us with all we need, all we require for the expression of our inmost souls. Is there a moment when fresh images do not present themselves to the mind, and when at last the beli tolls out the requiem that life here is completed, do we not find a nerpetual craving for something beyond? Do we not perceive that life's unfinished problems continue? Man is not perfect; human life does not find full expression upon this planet. It is perpetually craving for something beyond this life. There must be some means of completing the unfinished problems of this life. Thus an-

swers philosophy. What response does religion give? From the earlist and crudest forms of worship, from the rudest forms of Fetish worship to the solemn acts of the Druids, from the deep metaphysical forms of the Hindoo to the edicts of the Christian,-everywhere man as a worshiping being has proclaimed a life beyond the grave. He may not offer you the demonstration; he does not bring you the proof of his assertion, but his heart is full of it--his revealments proclaim it, his deep devotion is all poured out upon the altars of religion. His incomplete existence ever points to the life beyond. Thus all these propositions ever stand before him. The sneer and scoff of the unresting materialist, and the cold atheist who demands of me at every turn, demonstration of the problems of human existence, he sees all human motions and functions eare to be answered by the fact that they are outwrought by the body. The marvelous chem-istry of the atoms is sufficient to set in motion the various organs of the body. Each of these expresses a function of what we call mind. Mind is the legitimate action of the chemistry of the atoms. It is in vain that we tell him that the effect is greater than the cause; that we demand a cause adequate to produce such effects, In vain we assure him that something does not result from nothing—that mind cannot spring from matter. Mind can never be exhibited in the waying forests. The dust beneath, the lofty mountains, the sparkling gems of floral beauty never think-none of these will answer, none of

these will express a thought. In vain we respond to the atheist. He returns to his old position, and says, give us de-monstration--bring us proof of this whitherward, give us evidence of this beyond-the scheme is visionary. The voice of nature answers us not; the viewless air responds not to our query. Men have asked of the solemn stars from the days of the Chaldeans down to the present hour, and they have never responded. Your philosophy fails says the sceptic-give us demonstration. He turns to religionists and asks them to match their affirmations with the demonstrated truths of science. They aim to bring their record into harmony with geology and history. He compares miracle with law. He compares the so called affirmations of the Spiritual teachers of the olden time with blank cold materialism, and he rejects religion. The noblest minds of the age are thus driven off by philosophy and religion, into the coldness of

How then shall we answer this question, Whitherward? How shall we give evidence to the poor toilers that life is worth something for them? How shall we respond to those who lift their tear-dimmed eyes of heaven, and ask for justice, that there is yet compensation for them, and justice for all? How shall we justice, that there is yet compensation for no more; we perceive why she was planted here them, and justice for all? How shall we and transplanted over there. When we have solvanswer the mighty minds that we see per- ed the one question, Whitherward? we realize

materialism.

petually striving to develop tresh uses, fresh beauties in life? Of what use is all you do when death, the spoiler, comes to shut the gate upon you, and you sleep, and that is the end of all? How shall we answer to ourselves the justice which we claim to exist—whither they have gone those mighty ones who have 'passed away, those heroes, those wonderful people that have inscribed their might and power and ingenuity upon those elequent forms of stone, as we pass amid the ancient ruins, which reveal to us that man has been there with all his power

How shall we answer the question, Whither have they all gone? Those vast and mighty heroes of life, those legions who were slain for the protection of country and home; those great spirits who reared up ancient cities, and built monuments and temples; those Greeks and R). mans that dragged forth from nature the mys-terious secrets hidden away in the night of barbarism, and laid the foundations of art and philosophy—oh! could we count up the millions upon millions of earth's children that have passed away into that dim phantasmagoria, that shadowy land of death. When we behold the throbbing heart of humanity pressing upon every side, and are assured that one hundred years hence not one of all these millions of forms will remain here, and unless others come to take our places, dust and ashes will cover the earth, now alive with busy thronging millions—our houses would be desolate, our garments would wax old and decay, our gardens would cease to bloom with flowers, the beautiful earth would become as a desert, a heap of ashes, for we shall be gone, Whitherward?

It philosophy and religion will not answer the question, we will ask it of the immortals themwhen has there been an age or period in human history, when their bright forms have not stepped from the mysterious portais of the grave to come back and bring us the assurances that there was a better world? I ask in what period of time have we not had these strange phoenal evidences of a power superior to man, dwelling with us, and has it not been a strictly human power, and all men have looked into themselves to comprehend it. In all past ages, the seers and sages spoke with these in familiar tones, and they inspired them with a wisdom, not of earth-upon the revelation of these, the rudest dynasties are all founded,-not upon belief, but upon the assurances that the invisible Spiritual world, and like the soul of the invisible, hold communion with outer forms, and from time to time reveals i self to man, ever pointing higher. Thus we have the mysticism of Egypt, the wonderful wisdom beneath which the sages of Greece and Rome bowed. Like those high mystic teachers at whose feet the wise men of old would sit to learn of a wisdom higher than man's, and that wisdom and knowledge was derived from intercourse with the Spiritual world, This is no mere assertion—it has interpenetrated the history of all nations, all beliefs, all philosophies of which we boast. These deep and mysterious researches into human life and human destiny which are so often quoted in classical love, all point at last to the continuation of life beyond this sphere, that it has its ultimation, its Alpha and Omega in Spiritual existence. The love of the ancient Chaldean, the faith of the Fire worshiper, the solemn belief of the Hindoo, the wisdom of the Egyptian, the philosophy of the Greek, the strength of the Roman, the wonderful revealments made to the ancient people in the desert, and upon the plane, as well as the people in the midst of the cities, the foundation of Christianity itself, the revealment of prophets, the strength and consolation of the martyrs, the power of the saints, the might of the early teachers whom we call the Christian Fathers, were all derived from communion with the invisible world. Many were the means of communication,-various the phenomena-not modes, but all tending in the same direction, all proclaiming the invisible witnesses in our midst; and these witnesses ever take the human form. Where, then, is the problem, the unsolved problem of the ages, Whitherward? so long as we will accept the testimony of the Spiritual world, and not seek for it as the churches of Christianity are seeking for it in mere ceremonial forms and externa worship, which possesses no longer the Spiritual essence. But we are indeed compelled to reecho the question without any answer, Whitherward? Whitherward! If, however, we search for it in the great revelation that is once more showing the methods of Spiritual existence, our problem is solved forever. They come, these bright immortals, and they answer every question that lite's experience places before us.

To the forrowful, to the weak, to the ignorant they bring us the assurances that all the experiences of life are needed over there; that all we have taught our little children,-those buds of promise so full of hope and beauty, so innocent, these children for whom we prophesy such a no-ble destiny, and some so full of promise, but whose fulfill ment has been untimely snatched from our hand, that bright child for whom we hoped and dreamed and mapped out so much, and all that we had stored away in that mind, is lost in the

That sweet music she made is hushed; that song she sung, no more sounds in our desolate home, the sweet smile, the tender love and the interchange of dear caressess, are all ended and

grave.

But this blessed Spiritualism of ours, comes to break this mysterious pall, and lifts the curtain and tells us it is all well with that child, that all these bright qualities beyond the beautiful river, all that we have stored away, is carried as freight in the little bark of her life, and has laid the foundations of the future existence. We have given her rudimental experience for that better life in the home of the angels; we have sent her iaden with treasures, stored with knowledge, not one of which is lost. We mourn for her

that that lamp of beauty is darkened from our eyes but is burning brightly in the realms of immortal-

It is no more a problem why the poor beneath the blasts of winter, are compelled to bear the burthens, for the crown of martyrdom is spark-ling there, and the open ing gales of immortality

We realize now it is well to suffer. We comprehend why renius and intellect are there burdened. We realize that all our sufferings, all our strongles, are but efforts involved in the past achievements that have been broken, but are to be continued; that have been broken, but are to be continued; therefore, there are more problems for us now, when we have comprehended the Whitherward. The evidences, then, are about us on every side. We may not seek them in the mystery of godliness. We may not seek for them amidst theology. We shall never find them explained in philosophy alone. We never can solve this question by consulting external experiences of life alone. All the philosophy which we can advance on the one side, and opiny which we can advance on the one side, and the evidence of intuition within the human soul, teach us that we must continue the unfinished labor of life in another world. But I repeat, it is from the evidence from the immortals alone, that we can derive the positive answer as to Whither-

ward? Let us review our philosophy. What am I? A compendium of all forces of the universe when I shall arive at my home over there, then I shall realize no longer through the mysterious veil of materiality, but in the bright living spirituality of an unfettered existence, the real nature of those forces,—how much larger and grander shall I seem to myself. The universe shall be

shall I seem to myself. The universe shall be spread out before me, and all the mysteries of the laboratory of creation will be unveild to my eyes. I shall learn how He, the majestic architect of that creation worked long, long ago; how He formed those ancient worlds that I have beheld sparkling in the firmament, balanced and held by those invisible and unseen forces which are never expended or wasted expended or wasted. I shall find that I am the microcosm of them all. The world and all that is therein, give off their effervescence to form me, to form my Spiritual body. All the possibilities of my destiny, are knit up in me now. Shall I answer, What am I? and rejoice in the grand realization, that I am not only a planetary or earthly form, but that there are worlds of which I have not yet known, and that I am a microcosm of all these, I shall answer the question which I shall so onen earth, Who am I? by realizing that I am, not only a part of the moving panorama around me, but lear a relation to the mighty minds that have gone before me, all those old sages and seers

and philosophers that left such noble examples, that ired my Spirit with emulation; whose deeds of daring have given me strength and courage; whose wisdom has laid the foundation of all my knowledge,—those blessed marryrs who loved the truth and suffered shame and anguish, and even leath for it. I shall know them, I shall learn their history from their own eloquent lips. They shall report to me the life long story of all their experiences, and as they traverse the spheres before me, each one shall clasp hands with me and help me up the shining path, which their own feet have trodden. It is not alone with brother and sister, father and mother, and loving friends that I shall find myself, but I shall be a part of the scheme, kuit up in the chain of harmony. I shall be among the just men made more perfect, the bright arisen spirits, the great souls of all ages. I shall learn the mystery which in the olden time was hidden in the ancient temples. I shall learn all that was ever revealed upon the altars of philosophy. I shall learn what they have learned since they have entered the spheres. On! what a vast world shall I enter. What a mighty company of spirits will answer the question, Who am I? When I stand in the midst of these glorified beings, and shall claim kindred alliance with them all, I sh di then learn even better the response to the question, Whose am I? When I find the same compensating power, whom I have adored in ignorance and mystery upon earth,—now as Allah, Jove, Buddha, Chrishna, now as Jupiter Ammon, now as Jehovah, thundering upon Mount Sinai, now as Father on Calvary, where I have found him with love and power, throughout these brighter and better spheres of light and intelligence. When I have found this same intelligence opening up before me in grandeur and beauty, all the Spirit nai torces, I shah comprehend better, Whose am I? When I look upon the pains and penalties of earth, my crimes my follies, and see how useful they have been as teachers; when I look back on the struggles of the past; when I cast a glance over the great mysteries of my past life and see the result carried forward into eternity, nothing lost, nothing wasted, nothing dissipated, when I find how good it was for me to strive and suffer, and learn and worship in this school, I understand this question better. In the other life, all questions are answered in this one answer to the question, Whither am I bound? On to the shores of immortality I may perceive, but I may not know its exact conditions. I may not realize with my fi-nite mortal sight all its beauties, or all the demands that will be made upon me there. They ask me how the never setting sunlit days will pass? They ask me how all the various expressions of genius and energy welling up within me will be expressed there? They ask me what destructions are the setting to the setting the settin votional music will sound in my ears? What fair forms will glance across my eyes when I am over there. I may not answer all these things, but I know I shall live forever? that I shall progress forever. I know that when my eyes grow old, and this earth that I have so loved and striven to ching to, and all things to which I have attached myself have faded nway, when it has fulfilled its destiny, and its spirit is drawn out, and like the stars that have disappeared before the glass of the astronomer, that have gone into some unknyn mystery of great darkness, have passed out of their orbits, and are now no more, my earth will be gone, I know not where, I ask not whither, but I shall still live. I shall be a flower in the garden of eternity, and shall carry with me all that was good, all that was fair and beautiful, and all that was worth preserving of this earth. This is my

answer to the question, Whitherward? It is enough for me, but it brings some thoughts of great responsibility.

Turning back from the sublime gaze which I am permitted to take down these golden corridors : urning back from that illuminated land of never setting light, rendered clear to my vision by the bright robed angels that come back to my cold dull earth, I find that there are endless propositions sounding within my heart, warning me to be strong, to fight the good fight more bravely, with more heart and more courage, to dimiss from my mind this terrbile fear of death, to regard it no more as a dark phantom from which I would

(Continued on fourth page,)

Pacific Department.

By TODD.

The Discussion-Rev. Roberts' Letter-

Our Reply. Not long since, hearing that the Rev. Mr. Roberts, Pastor of M. E. Church in Portland, had said some very bitter things concerning Spiritual. ism, we took occasion to send him a challenge through the daily Priss, to meet us in an oral discussion of four days, two devoted to the plenary inspiration of the Bible, two to the phenomena and philosophy of Spiritualism; but the Rev. Roberts, moral coward as he is, kept hid behind his dignity, not even deigning to reply. We then wrote another challenge, offering to meet any Clergyman in the State, if the denomination to which he belonged, would endorse him as capable of defending their faith. To this challenge there was no reply. At this juncture, one John Arnoup, a person not widely known to fame, but of fair natural abilities and whose educational qualities, would probably excell a large majority of the clergy in the State, took upon himself to become a champion against Spiritualism, and delivered a lecture in the city of Corvalles against it, which was highly enlogized by all that were opposed to Spiritualistic ideas; Whereupon the daily Oregonian called upon us to challege Mr. Arnoup, and we did so, inviting him to meet as in the city of Portland.

The questions of which we had the affirmative. Were as follows:

RESOLVED, That the spirits of the departed do return to their friends in carta life, and communicate in known and unknown tongues.

This was discussed four successive evenings. On discussing this question, we took the ground that spirits possessed the power from an inherent law of mind, so to do, hence there was nothing super-matural or miraculous in the matter.

We showed from another inherent law of mind. that we should have a disposition so to do. We then argued that having the power and disposi-tion, it would inevitably follow that they would communicate. This position we substantiated by a vast amount of testimony in the form of facts through all past time, wherever we could trace the lootsteps of the human race by history, down to

the present age. These facts he met with a simple denial as to their spiritual origin, and attempted to account for them in a manner that required a greater stretch of credulity than to believe them of spirtual origin that is those that he was willing to meddle with at all. He showed a great deal of acuteness in entirely evading the arguments, and yet at the same time make it appear to be well answered, or in other words, he was an adept in sophistry. We cited him to three illustrations from the Bible. mamely: the woman of Endor, Christ on the mount with Peter, James and John, and John in the Revelations, as controlled by one of the old prophets. He simply ignored the Bible in the matter entirely. The second question was as

RESOLVED, That Spiritualism is beneficial to mankind from the fact that it tends to moral, intellectual and Spiritual development.

In support of this question we presented the following propositions.

1. Spiritualism has taught mankind that religion is natural. Whilst all other religious have been founded in supernaturalism, and could alone be received on faith, ours could be demonstrated by science and philosophy.

2. It demonstrates man's immortality, and can

be done by no other power, and no other way.

It gives back our loved ones, gone before, and positively proves that death has power only to sever the umbilical cord of life that binds our Spirit to the physical body, but has no power to sever the cords of affection that binds heart to

4. It gives us a more correct idea of a Divine Being as the Absolute, and of His creatures as the

5. It gives us a more correct idea of death, or the transmission from earth to the spirit-life, proving that instead of being an enemy of the human race, it is their best friend; that instead of being unnat ural, as we have been taught, it is more natural than any thing else, except to be born.

6. It gives us all the idea we can have of the actualities of Spirit-life.
7. It teaches that Eternal Progress is the destiny of the human race, hence, it takes away the gold-en paved and pearl gated heaven of lethargetic

rest, and gives instead a life of use, beauty and re-8. It has broken down the barriers of religious

bigotry and superstition, giving birth to free thought, and opened a new and vast field for investigation. 9. It has done much toward delivering woman from her enthrallment, and enlarged her sphere of

usefulness in both public and private life. 10. It comes to things of practical life, and helps us in the development of the arts and sciences. 11. It restrains our passions and appetites, by

their constant presence, and this educates us in 12. It protects and guards us from harm, a mul-

titude of accidents and dispenses charity to the poor and suffering. 13. It often times forestalls our actions and hinders us from doing injury to ourselves or others. 14. By painting and photography, it gives us

the faces of our loved ones from spirit life.

15. By its power we are cured of diseases when given up by the regular physicians.

To these arguments he made no reply, but spent his time in quoting from the slanderous and vitu-perative writings of Dr. Hatch and others of like ilk, also reading some of the most foolish communications from the Banner of Light Circle, and ridiculing them. It was a poor effort at a defencebetter than any clergyman ever made that I ever The Rev. Mr. Roberts attended six out of eight

nights of the discussion, and in the next issue of the Pacific Christian Advocate the following letter appeared with the signature of R. attached: THE TODD-ARNOUP DEBATE.

This debate is now over, and the result may be summed up. In some seventeen items, more or less, Todd insisted he had proven the truth of Spiritualism and shown that it contributed to the moral, intellectual and spiritual benefit of man-kind. His opponent claims to explain away every thing that is not mere fiction, on other principles, much better than by calling in the sid of spirits; that the god of spiritualism, or the testimony of the spirits, was a mere nothing; his head in one planet, lungs and liver in another, utterly powerless, inspiring no reverence whatever; its government of no value to restrain evil; its heaven a place to be shunned, where hired horses, spavined horses, and suicide was found; that it was brutal-

izing and pernicious in its tendency.

As Mr. Arnoup was the representative of no Church or party; and as his opponent took special pains to vilify the ministry of the M. E. Church of Oregon, we are at perfect liberty to take his measure in the capacity in which he appears before

The unpardonable sin of some writers and speakers is want of interest, and hence they constantly strain after notoriety. Mr. Todd is gratified at last, and has found &

"A foeman worthy of his steel."

We listened to the champion of spirits with close we instead to the enampion or spirits with close attention, but not one lonesome idea of value does he present; nothing to enlighten, or instruct, or guide, or comfort, or save. The utter negation of Whatsoever is lovely and of good report," but full of buter enmity against the Christian Church. Todd introduced the Bible as his witness; Arnoup would pay no attention to anything it said until he (Todd) would endorse his own witness. This took the spirit-man's stock in trade, and left him bankrupt. Take away the flings and sucers at religion, and the Church and ministry, and nine-tenths of his thunder is gone.

Mr. Arnoup was more than a match for Todd.

Genial in spirit, chaste in style, fertile in illustration, keen in repartee, and scholarly in taste, he slon with the large and intelligent audiences that

dealt most damaging blows to his opponent, whose less refined nature and instincts were severely

tasked to defend himself. But our norro? Will the spirits down at Mr. Arnoup's bidding? We doubt. They are very active, wide awake and some of them unscrupulous. Instance Todd's effort to parry one of his oppo-nent's home thrusts. Among various other witnesses to prove that spiritualism was no good thing, Arnoup introduced Mrs Cora L. V. Hatch, who says "we have as advocates of spiritualism all the off scourings of society—the general tendencles of spiritualism have been not to elevate, but to degrade its disciples in the moral and social scale. Thousands have been led to do what they knew to be wrong, because they were assured the spirits desired it. Broken down physicians, &c., go about the country as mediums, spiritual doc-tors, lecturers, etc., literally spunging their sub-stance out of honest, hard-working people." Now this woman who thus testifies is one of the most popular mediums among spiritualists, and attempted to reform its corrupting influence upon the persons who embraced it. What, think you, does this bold advocate say to her testimony? Simply this, bold advocate say to her teatimony? Simply this, "Some evil spirit got hold of her and made her speak thus. We never pretend but that spirits will lie in spirit life, just as they do in earth-life." Verily, we had thought some credit is due to human testimony, but if the spirits areto run the government of the United States, and Todd says the Spirituality can elect their next President if the Spiritualsits can elect their next President :it executed murderers and libertines may be re-incarnated and rule in society. It undermines the very foundations of society. If the foundations be de-stroyed, What shall the righteous do?

Todd says no one prophecy of Scripture was ever fulfilled. We think of one that is now in process of fulfillment: "Evil seducers wax worse and worse deceiving, and being deceived." OUR REPLY.

The writer of the above seems to think my instincts are of the coarser kind, but we will inform the gentleman that they are sufficiently accute with the letter "R" as signature to recognize the Rev. Roberts as the author.

With regard to the entire article, it is but the

fulmination of a pedantic priest, and would not be deemed by us worthy of a reply, were it not there are several egregious errors, (to call them by no harsher name) as to matters of fact. We would not for a moment be understood as accusing Mr. Roberts of knowingly stating that which is talse, or misrepresenting in the matter, but would rather take a more charitable view of the subject, and conclude that it is a want of capacity on his part to judge correctly whether any arguments were adduced in the debate, either by our opponent or ourself. We will now notice some of the points in his ar

He remarks "My opponent attempts to explain away every thing that is not mere fletion on other principles much better than by calling in the aid of spirits." When, where, and how, Rev. Roberts? We showed him that optical illusion was the result of a diseased organ and comparatively

the result of a diseased organ, and comparatively speaking, seldom occurred. Whereas mediums saw them when in a state of health every day of their lives, and if their experience was to be set down as an optical illusion, then all things were a deception, for it is only through our senses that we could realize the taugi bility of any thing. Again, he 'claimed that they could be accounted for ou" electrical principles."

We called upon him to give the first law of electricity, the phenomena bore any comparison with that of Spiritualism, to which he made no reply, and what was his assertion worth without a demonstration. As well assert that the old saw, that the "moon is made of green cheese," which has often been made and no one believes it.

Again, "that the God of Spiritualism on the tes timony of spirits, was a mere nothing, his head in one planet, &c., &c. Arnoup did not quote this from spirits, but from A. J. Davis' writing.

We showed that no one of common sense would take the language literally, but simply allegorical, representing God to exist through all the universe. Mr. Arnoup claimed that Spiritualism robbed the world of a God, simply because they do not believe in his irrational idea of a God that existed separate from, and outside the universe.

Again, its government is of no value to restrain only religious idea the world had ever known, that taught a legitimate punishment commensurate with crime; upon strictly just principles; whereas all other religions sold indulgences to men to sin, and no matter how enormous or horrifying the crime, if the price paid in gold was only commensurate with the act and promtly paid into the church cof-

Again, "Heaven a place to be shunned, where hired houses, spavined horses, &c., &c." This was Arnoups construction. No spiritualist ever taught any such thing, and of course needs no answer. Again he remarks, "The unpardonable sin of some writers and speakers, is a want of interest,

and hence they strain after notoriety."
Undoubtedly the Reverend spoke from perssonal experience in the matter, and fully appreciates the situation.

We have often spoken to larger addiences on this coast and in the Atlantic States, than the Reverend ever has or ever will, hence we have no

vanity to gratify in this direction.

Again he says, "We listened to the champion of spirits with close attention, but not one lonesome dea did he present. Nothing to enlighten or instruct, or guide, or comfort, or save; but full of bitter animosity to the christian church."

With regard to the first clause of this quotation, it only confirms what we have already stated concerning the Reverend's capacity to comprehend argument and good sense; hence, it would be worse than useless to elaborate on the subject, for it would be like sprinkling water in a sandy desert, and expect any vegetation to germinate luxurient-ly as the result. With regard to the second clause, we defy the writer of that article, or any one else, to show where we ever misquoted, mis-represented, or stated that which was false concerning the "christian church." If it suffered in a air comparison with the ideas of Spiritualism, it

is no fault of ours. Again, "Todd introduced the Bible as his witness. Aroup would pay no attention to what it said, unless he (Todd) would endorse his own wit-This assertion is utterly without foundation in fact. Arnoup never asked of me or even suggested the idea that we must endorse the Bi-ble before he would notice it. But in his first speech, he deeply regretted that we had introduced it at all, and hoped that we would leave i out altogether, another evidence that the Reverend cannot understand the English language for he said that he paid the closest attention. Again, "Arnoup was more than a match for Todd; genial in spirit, chaste in style, &c., &c.," We are not astonished that the Reverend should so extoll Mr. Arnoup's abilities, for he viewed him from his (Roberts') standpoint of ignorance

and inferiority. Concerning some of the Reverend's quotations of Arnoup's misrepresentations of the doctrine of Spiritualism, we say nothing, for obvious reasons given above. We would as soon expect that a new-born infant would be able to solve the forty seventh problem of Euclid, as to expect the Reverend, after the egregious obtuseness he has already shown, to understand the philosophy of Spiritu

Rev. Roberts and Arnoup are both of them wel come to all the "refinement of taste and interest they can enjoy in the doctrine asserted by one, and endorsed by the other, that the return from spirit-life of the mother, to watch over her babes, and care for them, and save them if possible, as they grow in years, from straying into the paths of vice, " as the doctrine of Brutalism, ultra Bruof vice, 'talism."

Once more the Reverend charges us with being unscrupulous in saying that "some evil spirit got hold of her and made her speak thus. Verily, the unscrupulousness belongs to the Reverend, for we never made any such assertion. Our reply was that some fanatical, egotistical moralist, had possession of her at the time.

Again, "If executed murderers and libertines may be re-incarnated, and rule in society, what shall the righteous do." The righteous have nothing to fear. But as repulsive as the idea may appear to our Reverend friend, we shall find it a necessity, in order to account for the laciviousness of the elergy. How many of the victims that have been seduced and debauched by them, have been sent by their seducers to nameless graves. The case

of E. K. Avery, who was a methodist clergy-man, is not an isolated one by any means. We are willing to leave the result of the discus-

listened, knowing well what the verdict will be, by all unprejudiced minds.

----NEW JERSEY.

Second Annual Meeting of the New Jersey State Society of piritualists and Friends of Progress, Held at Central Hall, Camdon, Feb. 16th, 1870.

John Gage, acting President, called the meeting to order. On motion, Susan C. Waters, of Bordentown

was appointed Secretary pro tem. On motion, the following committees were ap-

pointed: On nomination, H. T. Child, M. D., Stacy Taylor, Mary Pratt, M. D., George Haskell M. D., and Elizabeth Beale.

On business: Alfred Wilkenson, E. N. Dougherty, and Mary Taylor. On resolutions, Geo. Haskell, M. D., Mrs. Pratt, M. D., Mrs. Dickenson, E. S. Wheeler, On finances, Ellen M. Child, Alfred Wilken-

son, and S. Minnie Shumway.

On motion, the society took a recess of fifteen minutes; after which the business committee made the following report;

AFTERNOON SESSION. ORDER OF BUSINESS :- Reports of committees, Election of officers. Conference.

EVENING SESSION. Addresses by H. S. Fairchild, Mary F. Davis, A. J. Davis, Ed. S. Wheeler, and Henry

T. Child, M. D. The committee on nominations reported for President, Susan C. Waters, of Bordentown, Vice Presidents: Geo. Haskell, M. D., Ancora. Wm. M. Drake, Newark; Secretary, Mary Pratt, M. D., Camden; Treasurer, Orin Pack. ard, Camden.

EXECUTIVE COMMITTEE. Wm. C. Waters, Bordentown; Stacy Taylor, Croswicks; A.B. Wilkenson, Camden; Deborah Butler, Vineland; E. S. Wooley, Harmonton; Wm. Clapp, M. D., Frenton; Benj. F. Reed, Waterford; Aaron Allen, Bordentown. Harvey H. Ladd, Vineland; John Jones, Bordentown.

The report was accepted and the persons therein named were elected to serve for the ensu-

ing year.
On taking the chair, Mrs. Waters said: In asuming the duties of the position which the friends have assigned me. I can only say that I shall perform them to the best of my abilities.

I shall need your forbearance in the performance of the duties of this office, and I shall at all times accept gratefully any suggestions that the friends may please to make. Personally I ama stranger to most of you,—still I have not been an idler in the field, and no one feels a greater interest than I do in the cause in behalf of which we have met.

The treasurer reported that there was thirty one dollars and eighty cents (\$31.80) in her hands. The finance committee reported that they had received in subscriptions and donations Seventy three dollars and torty seven cents. (\$73.47.) Total, \$104.27. Henry T. Child said: "I am very glad to

see so many of our friends gathered here upon this occasion. It is a part of my business to feel the pulses of the people, and I can feel the pulse of an audience. When I look into the faces and eyes of such an audience as this, I know that there is not only intelligence, but earnest ness and determination to work. I believe State Associations are to be the most efficient means of systematizing the great work which is before us. They are or should be a great labor saving machine. In our own state I have been endeavoring during the last two years, to jobtain a correct list of persons in every section of the state, who are sufficiently interested to aid in getting up meetings in their own places. The state board, in order to accomplish the work properly, need the hearty co-operation of individuals wherever meetings are to be held. One or two good earnest workers in any locality, can procure a ball and arrange for meetings and secure comfortable houses for the lecturers, and by judicious management in this direction, circuits can be established, and the great work will go on. We have found it better to have a number of lectures in the same neighborhood so that the people may come up to the working point. A single lecture does little more than awake curiosity. A few lectures will awaken more permanent interest and lay the foundations for luture work.

One thing is certain, that there is a vast increase of interest on all questions relating to human development, and persistent inquiries in regard to our philosophy and religion, not only a willingness, but a great desire to hear all that can be said even by our most radical speakers. On this point the public are in advance of many of the Spiritualists, who still think that we had better preach Spiritualism, and "let theology take care of itself.

For one I will never speak upon any platform, or for any society that would put any kind of a trammel upon me. I intend to declare the truth as the spirits give it to me, whether they will hear it or not, and I never have found an audience that would not gladly hear all that

was given me to say.

This State Society means work, not for the board alone, but for every member of it. Give your money, give your sympathy and countenance which is better, for its support. Spiritualism has a foot hold now that no one need be ashamed of. Our lecturers, our books and papers, command the respect of the world.

I hope the S viety will take measures to ascertain the wo reabouts of every Spiritualist in the state wu, has a back bone, and is not atraid to be known as a Spiritualist. I don't have much respect for the Nicodemuses, the fair weather Spiritualists. I want to see all who are willing to avow their faith at any and all

It is thought the working of state and other organizations, that we are to become acquainted with each other. I have known many instances where Spiritualists have lived for years near to each other, without knowing it, and were pining for society, when a lecture brought these parties to a knowledge of each other. Spiritualism is breaking the veil between this life and the other portion of life that we call the spiritual, and everywhere the people are looking with eager eyes and auxious desires for all that we can give them from that other shore. and it is a glorious thought that we are permitted to work with the angels in the spread of this gospel, which is emphatically "good tidings to all people."

Ed. S. Wheeler gave a very interesting ac count of his labors as agent of the Mass. State Society, and related many anecdotes in reference

Mrs. Dickenson, or Vineland, made a few remarks in regard to the difficulties that missionaries met with,

Jacob Paxon, of Forristown, said: "It is always a pleasure to meet the reforma tory mind, it matters not on what subject they have assembled to consider. I have always been interested in everything which tended to the elevation of mankind. There is no one reform that has laid the foundation so deeply in the human heart and understanding, as has the

Spiritualistic philosophy of the present age. It knows no bounds as to the physical, the mental, or the spiritual natures of man. It test clergymen from the mischievous wiles of takes hold of them and analyzes them, scientifically explains the causes, and goes down to the depths and analyzes them with, the force of religion to sustain them, they are many times who learned his wisdom, not among the Jews—

which every human being is capable of unfolding.

The spiritual perception unlocks the mysteries which the intellect alone has failed to sec-

Science alone could never have lifted man up to his present position. It is for the purpose ot extending this power, this reform, that you have organized this society,—it is to demonstrate these truths.

To do this, you must support and sustain your lecturers. Let them go forth as free men and women, and they will then accomplish their work, and the philosophy which they teach will unfold the human mind until the shackles shall fall from it, and man shall stand forth in the dignity of his nature.

Mr. Wheeler said he never begged. He could not do that, but he knew that the true spiritualist would contribute freely of their moneythink it a pleasure to do so. More than that, you will give your names, and your residences, well written out,-plain and full, so that your officers can take an account of the Spiritualists, and be able to send to any and all of you.

The venerable Thomas Garret, of Wilmington, Del., said he would like to give some of his experience.

I went from Pennsylvania to Wilmington, and took about \$500.00, but not \$20.00 of it was my own. I found as soon as I got there that I had a work to do among the colored people. No colored person ever called upon me for

assistance in vain. In 1824, either the good Father or the angels told me that if I would be faithful to what I should be shown no slave that I helped should ever be sent back. I never felt at liberty to take any money. I have passed on twentyfive hundred and twenty-five dollars. - have had from one to twenty-eight at my place at once, and no one was ever returned that I know of I grew so impudent that ten years before slavery was abolished, I took the slaves right through the streets of Wilmington in the day time. People called me a fool. I was once fined \$5,000 and I told the Judge that I had been tolerably faithful so far, but so help me God, I should do better in the future. I gave a full history of all I had done. I spent of my own money over \$5.000, and in the last twelve years before slavery was abolished, I received more money

from England, Ireland and Scotland than I had ever spent. I have never been a beggar-Adjourned until evenng.

EVENING SESSION. Mrs. Pratt offered the following: Resolved, That a report of the proceedings of this meeting and a copy of the constitution he published, and that the executive committee be

the use of the members. The constitution was then read as follows:

requested to procure three hundred copies for

Constitution of the New Jersey State Society, of Spiritualists and Friends of Progress. Adopted May 24 1866.

PREAMBLE. In the progress of the age, we find ourselves surrounded by a variety of facts and phenomena which are calling for investigation at our hands.

Mind is everywhere stimulated into activity by the stirring events of the times. As Spiritualists and other reformers who are seeking for truth, and for those things which shall elevate and improve the condition of humanity, we have met in convention, and believing that the time has come, when a more general co-operation of those who feel an interest in these things would not only benefit ourselves but our fellowmen, have concluded to form a State Society, and for this purpose, do adopt the following constitution:

ARTICLE FIRST-

This shall be called the New Jersey State Society of Spiritualists and Friends of Progress. ARTICLE SECOND—OBJECTS.

The objects of this Society shall be the dissemination of light and truth in regard to all subjects pertaining to the welfare of humanity, by such means as may be adjudged best.

ARTICLE THIRD-MEMBERS. Persons may become members of this society

by forwarding their names to the secretary and contributing to its funds annually. All persons in this and other States who teel interested in the society, are invited to become members thereof. ARTICLE FOUR-OFFICERS. The officers shall consist of a President, two

Vice Presidents, a Secretary and Treasurer, and ten other persons to be elected annually, who shall constitute an Executive Committee, to be composed of persons of each sex, who shall attend to the business of the Society and make reports to the annual meetings to be called at such times and places as they shall deem proper, within each year. The Executive Committee shall have power to fill any vacancies which may occur in it between the annual meetings. Mr. E. S. Wheeler presented the following

from the Committee on Resolutions: WHEREAS, as Spiritualists, we recognize Truth as the beauty and good of an immortal existence; progress, as the consequence of freedom and aspiration; Infinite Love as the Benefactor of humanity; and general education as the

method of Divine Wisdom,—therefore, Resolved. That we fraternally unite to do good and get good, to aid the cause of progress, to enlarge the area of freedom, to promote educa-tion and extend the benefits of civilization to all mankind.

Mr. Whoeler said I am requested to speak on this subject. It was deemed best by the committee not to do much in the way of resolutions. Considering that we stand pretty fairly be-fore the world, our conventions have put us on record. If there is anything noble, anything true, anything good which the Spiritualists as Spiritualists have not formally endorsed within the last twenty years, I want to hear it.

We have endorsed everything that is worth endorsing, in pretty good form. It seems to me that we have gone out of the way to endorse everything which is respectable.

But our resolves amount to nothing except putting ourselves on record.

Suppose we all resolve that we are respectable-will anybody's mind be changed? Everybody knows that as far as morality is concerned, as far as general ability is concerned, the Spiritualists as a class stand head and shoulders above any other class of people in these United States. There is no question about this,—it is not debatable, it is a self-evident proposition. The man who questions it, don't take the papers.

It has been my special business during the past three years to collect the statistics of that very interesting class of people, the clergy of the United States. I have said, and my good friend Wm. Bailey Potter, M. D., quoted me, in part. I have said that Spiritualists were the most immoral class of people I knew, except one, and that class is the clergy. I concede the point that you are almost as low in the scale as the clergy. The rest of mankind, I won't say anything about, I speak of the clergy, because they and I have never any differences, except these of opinion, and they always meet me with a great deal of

pleasure. I am glad to see that there is a law to be brought out by the legislature at Albany, to pro-

no better than they should be. We have evidence of it, and it has been my good or ill fortune as a journalist for a time past to collect statistics of clerical morality. We have a file of some four hundred clergymen, and they don't show well, beginning back three years ago, and coming down to to-day, and I commence with a statement I am prepared to prove, that Spiritualists are the most moral, the most intelligent class of American society. But I compare them not with the world at large, not with the select few who infest the church, the church members, but with those whom the churches accept as their representative men, their teachers.

There are thirty thousand clergymen in the United States, and out of any thirty thousand Spiritualists that you can find, I defy you to produce so large a percentage of immorality, so low a degree of culture and individual intelligence.

The resolution is, we as Spiritualists,-I want you to understand that we as the best portion of American society do recognize truth as the beauty and good of existence.

Now, we ought to carry some weight, because we are respectable, because we are numerous, and last of all, because we are rich. The Spiritualists of the United States own more money than any other class of people. You would not mistrust it, but it is true. They pretend they are poor, and those that are rich keep pretty silent. But I know that the Spiritualists of the United States are the most wealthy portion. I find them at the heads of departments in Washington. I find them in congress, in the army and in the navy. Spiritualism is the religion of the cultivated, intelligent and wealthy classes of the community. Now I don't say anything in disparagement of the man, who is unfortunate enough to be poor, or unhappy enough to be ignorant, or miserable enough to be mean. I just tell the truth as I know it to exist—Spiritualists are what I say, and so we as Spiritualists recognize truth as the beauty and good of existence—that is the thing, we love truth. We believe in truth. I don't mean to say that we have got, all the truth in the world. Don't mean to say that there is nothing more of truth for us to learn. But we believe as Jesus is reported to have said, that the "truth shall make you free." We believe in receiving that which is real; that which is actual. Our devotion is not to forms, not to sects, not to any special sect books, or any authority but truth. We have no idea to day that we will not sell for a better one to-morrow. We have made no affirmation that we are not ready to render up at the dictate of

We are perfectly confident of help. We recognize truth as the beauty and good of existence. We cannot see any beauty in falsehood. We cannot see anything good about an assumption,—no matter how old it may be, no matter how many people may believe it. It it is false, it will blast and blight and destroy. Nothing good can come forth from that which is false—it is out of order in Nature, it is ungainly, awkward, without beauty or harmony—it is discordant. So we recognize truth as beauty and good, and beauty as truth.

reason, of Nature and of philosophy. The truth,

the whole truth, and nothing but the truth,-

whether God helps us or not, is what we want.

There is nothing in existence outside of trut! that is worth living for, and so we as Spiritualists, recognizing this principle are ready to welcome it from whatever quarter it may come. We will receive it from the Pope; from the Ecumenical Counsel. We invite it from the church, and even if the devil himself were to come here he should have this platform, for he is the person above all others that we would be glad to hear from; but we can't get any word of him, which I think ought to be placed to his credit. I have a remarkable good will for the devil. He stands before as the personification of everything that is good and admirable. Why, think of it, for all these years and generations in which he has been blackmailed, reviled by everybody, and in all that time, you have never heard a railing word from him. When he has been reviled, he has reviled not again but held his peace. Then, too, he seems according to popular acceptance to be about all the intelligence, good wit and sound sense there is in the Universe, Taking things as the people represent, he seems according to the confession of the churches to be crowding God out of the Universe, and winning all mankind to himself, till God has only a corporal's guard left to keep up. Now, to a good natured person, to a courteous, polite and intelligent person, such as the devil is represented to be, I should give him a welcome with enthusiasm. I should give him the floor with the greatest pleasure. I think he is the great benefactor of the churches, and has the largest amount of stock in trade there. Take him out, and the whole thing falls to the ground; the entire plan of salvation becomes futile, but I cannot follow him up. If he has any existence,

don't know where he came from. If he lives, moves and has a being, why, God made him. Issaih says, personating God, "I cre-ate darkness, I create light, I create good and I create evil." It has always been a bother to me to know from what part of heavens sacred soil they dug up this wonderful creature. Where in heaven did the devil come from?

Truth, we recognize as the beauty and good of existence, of all existence, spiritual and material. Spiritualism recognizes immortality; it does not prove it though. There are three kinds of proof,-moral, legal and mathematical proof. The first settles the possibility. The second, the probability, but the third alone determines the fact. We have moral and legal proof of immortality, but we have not mathematical and scientific proof of this. You don't know; nobody knows but that after a man has got through dying once, and comes out on the other side as good as new, there may something kill him yet. To prove immortality, mathematically and scientifically, a man must live forever and forever, and then report at the end of his life an immortal existence.

Our good friends in the church say that is no idea,—life and immortality were brought to light through Jesus. Were they? Well, then, we have read history to very poor purpose

We thought that Secrates and Plate and those old philosophers meant something when they said they had forever to live, and that they had formerly lived, and they remembered it. I can only recollect as far back as when I was three years old; but because I don't know it, I won't say it is impossible. Arago says, "That man is rash, who, outside of pure mathematics, pronounces the word impossible."

Jesus may have brought life and immortality to light for the Hebrews, for before Jesus, they had no very clear and definite idea of immortality, neither have they a universally accepted idea of immortality to this time. They occupy the ground of the deist, rather than the christian or Spiritualists. The Old Testament gives us very little information in regard to immortality. Have you read the ten command-ments, "Honor thy father and thy mother,—not that you shall have immortal life, but that thy days may be long in the land." That is the only thing that was promised. There are but few texts that would lead you to suppose that man was to have an immortal existence, and I defy you to find one place in that book that says woman has a soul. They did not believe it any more than the Mahommedans. They, felt as

Shakespear savs:

I don't talk much about Jesus. I am not perfeetly satisfied that such a man as he is represented ever lived; but if he did live as described, he was a representative democrat. He laid the foundation of democracy when he said, "Call

no man master, for one is your master." We do not find that life and immortality came through Icsus of Nazareth. It was not a new idea; it had existed before. We have records of it in the old Sanscrit, from fitteen to twenty thousand years ago-the very fundamental principles of our morality are to be found there, and they were written long before the creation of the world, according to the Mosaic account.

Sir Wm. Jones said the Sanserit was more

profound than the Greek, more copious than the

They put on record their ideas of immortal life and assurances that the performence of virtuous actions here on earth would make man happy in the life to come.

"We hold these truths to be self evident that all men are born" free. We should have said men are born equal. Freedom is the first essential of development. Governments are instituted to protect the weak against the strong; to conserve the rights of the individual against grasping monopolies; to save the little fish from being eat up by the big ones—in a word, to per-petuate and maintain that freedom which is man's right; to regulate that freedom by just laws that it do not degenerate into license—free-dom to think upon every subject. We take our stand in favor of this, claiming it to be one of the essential conditions of all possible progress. Spiritualism will never drive a stake or make a new Smithfield. It will never have a John Calvin, who will persecute unto death a Sirvetus, for the glory of God. Spiritualism will never build a daugeon, will never construct a rack, never proscribe social progress, never create politicial disabilities or disconnections on account of religious opinions; never seeks to put a three-headed god, nor a one-headed god, or any ther kind of partial god into the Constitution of the United States, as an entering wedge to make the way for persecution.

Spiritualism would give freedom to forty millions of souls, as the new fifteenth amendment has given freedom to four millions of bodies. To complete the work, we will emancipate the minds of men that they my think as they are privileged

No dictation over speech, over thought, over action, is a fundamental proposition.

We assert that mankind is governed too much: that the best government is that which governs the least. We to not take our position with our orthodox neighbors, that man is a child of the devil, and bound to hell-totally depraved from the crown of his head to the sole of his feet, without a sound spot. Do you believe that? If you tell me that my father is the devil, do you not incite me to do what you say he does? I open the Bible and I read, "honor thy father and thy mother." Then what else can I do but raise hell. If I honor my father and he is the devil, I must raise the devil—I can't do anything else. Here you are totally deprayed, desperate wicked, prone to evil as the sparks that fly up wards, and here I am with equal rights before the law—I forsooth a sovereign qualified to act my part in the government of this mighty na-

As with the individual, equally so with the race. There is no logic in this thing, and the old puritan forefathers had logic when they shut out from the franchise every man who was not a member of the Church. The man who is unregenerate is disqualified from holding office, from voting—not fit for any thing but the state's prison, dying there and going to hell when he gets out.

Massachusetts-by the way, it is a good place to emigrate from-it sends out good men, good ideas, but there are churchmen there who want to put God in the constitution of the United States, and proclaim that Jesus Christ is the rightful ruler of nations, and the Bible is the foundation of all ethics, of all law, and of all jurisprudence-that is what they want. It means religious discrimination against every heterodox person, every person who don't subscribe to the Council of Nice.

. You had a man here named Probst, that was a very bad man. John Morrissey is an angel beside him. You could not do any thing with him but hang him, and you said, "God have mercy on his soul," but you had none on his

body.
Spiritualism will confine the government to its proper sphera-lt is its business to conserve individual liberty, to protect the weak against the strong, the rights of persons against the encroachments of tyranical inspirations, to protect the rights of labor—it need not trouble itself about any thing else. Capital will always take care of itself. Look out for the poor and the ignorant, the laboring man and the intellectual man-the wealthy man will never suffer for want of protection. Protect labor and you have resolved the problem of government.

We don't want government to decide who God is. We don't want to put any God into the constitution—the Spiritualist's God, the Roman Catholic's God, the Presbyterian's God, or any other God.

We as Spiritualists favor none of these things. We would separate the government entirely, and would keep it separate as Hamilton and Jefferson and the ever glorious Thomas Paine did. We claim the largest liberty for the individual, consistent with the welfare of society, always asserting that that government is the best which governs the least. We say that progress is the legitmate consequence of freedom and

aspiration. People are enalayed by their organisms, by their phrenology, the shape of their heads; others are enslayed by disease, by education, physical and mental culture. I will refer only to the slavery in which people are held to old

Institutionalism in its varied phases, holds many minds in subjection; they are in bonds; they claim to be investigators, but the main hold is fastened to pre-conceived opinions. They are like the mariner with his helm lashed hard to port; he feels that he can not leave that, or he will send into hell, and seeing the river running on by him, he imagines that he is sailing. Thus a good many people are tied to the dock of conservatism, and they don't dare to leave it; they are afraid they shall drift into peruition, so they lash themselves along side the dock, and lay there till the dry rot gets hold of them, and they never pay first cost in their construc-

True, a ship may get wrecked if she goes to sea, but it is the only way she can get a cargo; so you must put out and sail away on a voyage of investigation before you can discover the true wealth which makes manhood and womanhood. So we as Spiritualists would break up this undue reverence for institutionalism, and sometimes we wield the battle axe and unsheath the sword because we love humanity, and it is because we love the public. We love freedom. We scourge the dear people out of their temples, out of their churches, out of their prayer meetings, out of their institutions, and creeds into the sunlight, and make them breathe the air of heaven, whether they will or not.

Away at the South Sea Islands, they have a way of bringing up babies, which is original. To learn them how to swim, they take them up by one leg or one arm, and throw them into the surf, and the little junk learns to swim, and tipashere either laughing or crying. Now l copyists.

take spiritual babies, and save them the same way, and they generally come out right, and always know how to swim.

Well, I remember the time when I was a slave to fear, for I had a good bringing up in the bosom of the Presbyterian church. The consequence was, I was a fraid to go to bed at night, and when I did, I would cover my head up for fear the Lord might condemn me. I was afraid to go to sleep lest I might wake up in hell. I did not dare to be out after nine o'clockat night. I used to think God would come round the corner and damn me before I could get into the house—that was my real opinion then. I was afraid of God. He was pictured to me as a man with one great eye in the middle of his forehead, and his hand on a big bung hole, and I did not know but he would take it off and drown all the world as he did once before. I read the story of the waters above the firmament. Do I shock your prejudices? I want to turn back the rusty old balts in the door of your theological views, which superstition has shut up years ago, and let you out into God's sunlight. Freedom is the first essential to progress. You must have the right to think and leel and act. I vote for the freedom of the black man, freedom for woman, freedom for all God's children-not physical freedom with out mental freedom, and spiritual also.

I believe in humanity—that is my creed. I don't beleive that man is totally depraved. I believe that he is the child of God and that in every human breast a spark of the Divine, thrills

I believe that prayer is the soul's desire, un-uttered or expressed; the emotion of a hidden fire, that trembles in each breast.

Prayer is the sublimest thought, that infant lips can try; prayer the divinest strain can reach the Majesty on high.

Lbelieve in prayer, in aspiration. There is an ideal of goodness and truth that we have not attained, but which seems to us perfectly possible of attainment.

Then, you are looking for something nobler, grander, something to aspire after, something to ask the angels and God to help you achieve. I don't believe in contented folks. I love people, that, as soon as they have got one thing, ask for another. I glory in that old anti-slavery party that take one thing after another, and are never satisfied-since slavery is dead, they are now going right after woman's rights. We are born to live and not to die. I believe in that kind of prayer that lays hold and works mightily for salvation. I believe in a bread and meat

Do you remember that boy who went out with his father to look at a field of wheat that the old man bad, and he said, "Father did I not hear you pray to God to feed the poor?"

"Yes," said the father.
"Well," said the boy, I guess if God had such a big field of wheat as that, he would go right at it and do it."

I believe in that kind of prayer. Labor is wor-ship. The robin is singing labor or worship. The wild wood is singing.

But they say Spiritualists have no God. That puts me in mind of an incident in the life of Theodore Parker. A man went to hear him at Music Hall, and when he came away, he said to a friend, do you know what sort of a man that is? He has not got any God, and makes an

Infinite nothing a principle. Spiritualism is the grandest conception of God. Universal saming up of truth, goodness, beauty, love, wisdom and power. He is incarnated in every son and daughter of all the Adams, and there were thousands of the family. He is complete, perfect, universal and infinite love. We recognize Him as the Benefactor of humanity,—that love in us as fathers, mothers, brothers, sisiers, friends, fellow citizens, that makes the world great and good. Let me ventilate my heresy. If I ever look for God, I look in the eyes of a pure honest woman,-goodnes beaming from such a woman's eye, is the purest, sweetest revelation, and if a man is good, true, noble and self sacrificing, he will and God there.

I know that a man may look there with sensual and impure feelings, and wallow in these, and nothing but the fires of hell can purify him from the slough of animalism, into which he has

Again, I believe in Infinite Love as the Benefactor, and general education as the method of devine wisdom. General education is the whole life experience. This life is a primary school of existence. Friends, you who are growing grey, are only in your a b c's, and can't spell baker yet. When you pass on to morrow, or the next day, you will step up one class higher.
"Were man to live coeval with the sun," the

patriarch papil would be learning still. He does this and general education is the savior of humanity-it is the one atonement, the one redemption from all our hells. We want to know something definitely, positively—that is what we want, a foundation for our knowledge to build up our philosophy and our religion.

Knowledge is power. Science is power. General education, then, is the foundation of religion, -- general education, not the education of one here and another there, special ones of of any class of men, but the education of each and all. I believe in common schools; let us all encourage them everywhere. I believe in industrial schools. There is many an old friend, D. Haskell,—he has located himself at Au cora in your State, with the view of working out the plan of an Industrial school. I do not doubt the motive that inspires him to a trial Work and study should go together. I believe in biceps and principles—they will harmonize. One word more about common schools. I want to see them preserved from all sectarianism. We are a complete nation, made up of Japanese, Chinese, Hindoos, blackmen, red men and white people—people of all shades of color are rooting round amongst us. The world has come to gether here. Now these men must all be educated, all these children must be educated. I want to take the Koran out of our schools—it should not be there. Then, I want to take the Shaster out of them, and I would take the bible out of our common schools.

If the friends of the bible want it to be respected, they should not force it upon those who do not accept it. Familiarity breeds contempt. If you want your children to reverence the bible buy one for \$10 and be very careful how you select from it. I object to all the sacred books in our schools. If you wish to save your free schools, take out all such books. Teach science and science alone. Then make compulsory laws for the education of every boy and girl-take them out of the shop and everywhere, and send them to school. Educate every child. Take up the little boys that are blacking boots and selling papers on your streets, and compel them to go to school. We have a right to demand this as a moral and political measure. It is a matter of police; it will do much to elevate the moral and intellectual standard of the people. 1 don't stand here as a representative of Spiritualism. You know the old Latin maxim about "every tub standing on its own bottom." I accept that, and hold nobody responsible for what say. I hope you will pass the resolution.

The resolution was adopted.

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BRIDE Syxopsis of Contents: In the first scene we are introduced to Paul and Judas who have mounted their spirited steeds, for a day's journey in search of the reciuse, John the Bartist. Weijourney with them—at noon they haft for rest and refreshments.

The bondsman, Judas, opens out a rich feast from his leathern bar, while Paul gives him a feast in turn, which is perfectly be wildering. They resume their journey, and find the object of their search alone in d mountain cave, haranguing an imaginary audience. Paul and Judas cuter—John frightened and squares himself for a fight; langhable scenes occur, and Paul gets well paid for his journey.

Graphic description of the Mount of Olives and surrounding country, including the beautiful village of Bethany, the home of Lazarus, his lovely daughters Martha and Mary; the latter has a strange presentment; Martha tries to pry into the secret; Mary in tears, etc.

SCENE IV. Jesus visits the house of Lazarus, after a sojourn of many years in foreign lands. The welcome-a perplexing mystery solved. Many swoons: comes to her senses—too good to be true, Jesus and Many walk by moonlight alone in the garden: what transpired during the interview.

- ECENE Y. The baptism; the storm; what John saw, Jesus offended, and John distressed; Paul jubliant. The opinion of Judes concerning Jesus, John and others. The multitude scatter; Paul commands Judes to follow Jesus to his retreat; he obeys, is delighted with his company, and becomes a disciple. What occurred there.

ECCNE VI. Judas returns with a flattering report. Paul encouraged, sends Judas off in search of a fortune-teller. He stops at an lan where he meets an old friend of his youth; have a jubilant time; secrets disclosed confidentially. A strange character here introduced, who plays an important part in the scenes following. Judas finds a medium and engages a sitting for his master, Saul.

BUENE VII. The Octazon Temple of Mystery; its gorgeous drapery and furniture; the queenly occupant. Paul's reception and embarrassment; strange revelations; Paul delighted and the medium disgusted.

SCENE VIII. Jesus in his Grotto, reclines upon a bench and falls into a deep slumber; has a remarkable dream; fore-shadowing his future career and its results, all of which have been literally fulfilled during the past eighteen

SCENE IX.

Fifteen hills and verdant slopes surround a fertile spot wherein a village stands. Description of said village and its inhabitants. At the setting of the orb of day, three weary travelers arrived at the Spring of Nazareth. Several lovely maidens surround the well, one of whom approaches the talkest of the travelers and offers him a drink; a conversation ensues; they go off together. A surprise, and what comes of it. The death of Mary, the reputed mother of Jesus; her parting words and bestowal of a casket, which he opens, and which opens his eyes; a myster; solved. SCENE X.

Jesus preaches a sermon, and offends a Rabbi; he replies; a warm time; meeting breaks up in a row, and Jesus barely escapes with his life. Strange scenes and incidents, great excitement.

SCENG XI. Jesus among the fishermen of Genesercih. A graphic description of the country. The Hill of Beatitudes. The Town of Capernium and Village of Bethsaida. Simon and his residence, and what occurred on the piazza. Simon's birth-day, and a remarkable draught of fishes. A strange coincidence, "By the God of Moses, here comes old Zebedce." He takes a cup of wine, and tells a long story. Judas in cestacies; he puts a flee in Simon's car. Simon pleased with the prospect of becoming a great man, becomes a fisher of men. Has poor success pecuniarily; kicks up a muss; Judas divides the speils, and Simon becomes reconciled.

SCENE XII. Judes and Simon become friends on a basis of mutual interest. John the Baptist declared crazy; has a dispute; his opponents get mad, and leave in disgust. Cosby, a strange character, appears. An exciting scene.

SCENE XIII. Paul begins to be uneasy. Judas in possession of his secrets, and he fears an expose. Paul's meditations upon the precarious situation; a rap at his door—it is Judas. He enters and they take a drink. Judas reports progress. Strange doings at Nazareth. Judas gives an amusing description of the character and personal appearance of Jesus' followers, confidentially.

SCENE XIV. The City of Jerusalem. The Gorgeous Temple. A minute description of the stupendous structure. The immense Altar of Burnt Sacrifices; the priests at the top; wast inclined planes extend from either side, terminating in well filled cattle-yards. An immense gathering at the Temple; Jesus mingles in the crowd; obtains an elevated position and preaches his radical doctrines; says hard things about the high priests. The people enraged; a general melce ensues in which the fables of the money-changers are capsized, and the thieves and pick-pockets reap a rich harvest.

SCENE XV. The gorgeous palace of the Sanhedrim. A full description of it and its inmates. The high priests in trouble. Paul's opportunity and how he improves it. The conspiracy: the whole city in confusion and terror. Paul plays a double game, and how he comes out,

BCENE XVI. Jesus turns up again and preaches another radical sermon. Cosby appears upon the scene, though not rec-ognized—of course not.

The beautiful gate, the largest of nine which gave entrance to the Court of Israel, built of Corinthian brass, ninety feet high by seventy feet wide, covered on both sides with gold plates. Jesus gains admission and gets into another dispute, and what comes of it.

SCENE XVIII. Paul gets John the Baptist imprisoned and condemned to death. Jesus visits him; an affecting scene: the exe-

A PLEASANT DIVERSION

In which Paul communicates sundry matters of interest to his medium, Alexander Smyth, of Philadelphia. SCENE XX.

Martha meets Jesus and informs him of the death of marina meets Jesus and miorms him of the death of her father Lazarus. They hasten to the house of mourning: the strange things that occurred there, and what was said of them. The priests excited by the stories afloat concerning the strange transaction.

Another sermon and another argument in which the priests are confounded.

SCENE XXI. The woman caught in adultery; her errest; the condemnation, trial and triumph. SCENE XXII.

Cosby turns up scain; his afflictions and how he is relieved. A ray and festive gent, up to all manner of tricks.

The great conspiracy ripens.

SCENE XXIV.

The Disciples all meet at Bethany; a grand reunion, and infamons treachery. Mary accidentally catches a few words of some remark of Judas. She discovers a plot, and waras Jesus, but he falls to see the point until it's too late. An infamous document sent by an effect from the great Sanhedrin; an immediate reply demanded and answered.

SCHNE ENV. Matters culminating very rapidly. A fearful scene SCENE KAVI.

The last supper; strange conduct of the Apostle John. Judas retires from the company; he returns. SCENE NEVH.

Jesus arrested, and his followers disgusted: their game was up; fishing for jish more inerative. The great trial; the witnesses and judges; exciting scenes and incidents. Another prisoner apprehended and brought into court; nine counts in the indictment.

SCENE XXVIII. The magnificent Palace and Fortress of Antonia, built by Herod the Great; the great hall of state. Ponticus Pilate; Therius Cresar. Herod Autipas comes to the city on business; attends the trial and had a severe trial himself. The Father and Mother of Jesus; who are they? We shall see before the close of this scene.

SCENE XXIX.

Gent excitement in Jerusalem and elsewhere. A frantic mother and lover. Ho, for Calvary! The procession: line of march. Marshalls, police executioners, &c. Martha and Mary in the crowd: Mary swoons and falls into the arms of Cosby, who, for the first time in his life, feels the weight of responsibility. The distressing scenes which follow. Herod Antibas musing in his palace. A strange visitor; her affecting plea. The curions bracelet; an impregnable monitor; Herod wilts: has sent his own son to ignominious death; the scramble for the cross. Alas! too late, too late! SCENE XXX.

Another scene. The shades of night, and a marky mist hangs over Jerusalem. Paul and Judas under engagement to meet in a sceluded spot, by moonlight, at the hour of midnight; Judas on time; his impatient waiting, and the strange sensations which come over him; Paul approaches. The freedom papers and bug of gold are presented, and glittering weapons as well. "Are you prepared, Judas; you or I must die this night." The terrible contest; Paul the victor; the dying words of Judas to Paul, such as must thrill the soul of every reader of this remarkable book. render of this remarkable books SCENE MANI.

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(Continued from first page.)

turn with loathing, to fear no longer to keep it before me as a beneficent means of closing up this earth life when I have fluished my work here.

Now I return to life with a fair better comprehension of its uses; I shall cling to it not because I love it and fear to die; not because my labors, my uses, my life here, my aims are so precious that I caunot part with them. I shall not call in the aid of science, and wail pitifully against the dipensation of death, that may grind me down into the tomb, and call upon the strong and mighty to save. I shall not now retreat from the shadow of death which is before me, but I shall cling to life because it is worth having. I shall cling to its schooling, to its dicipline, because they are appropriate steps for me, to lead to this Whitherward to which I am bound. Let me gird on all that is bright and beautiful, let me inform myself upon the nature of all the forces around me, let me gather up the testimeny around me as kowledge and experience, that I may put them to the best uses. Let me strike hard it I be a toiler; let me sew quicker if I be a poor seamstress; let me perform my daily task wherever I may be, and whatever it is, for they may all follow me Whitherward. Nothing chall be lost, all are forms for preparation for the brighter land to which I am speeding. Let me grap the hands of dear friends and express to them the tenderest affection that wells up in my bocom. Let me crowd back the angry words, let me restrain all impure thoughts. Let me blot out from my spirit, every stain and spot, for I am speeding Whitherward. Over there no darkness can come, no shame, no sin can have permanent existence there. I must leave it behind me on the threshold, for there I must stay as an unblest spirit to wander. I shall not leave this earth until I leave all its imperfections behind me. I may be a wandering unblest spirit, a dweller upon the threshold. I will seek to do the work that my Father has given me to do. I know something of these dwellers on the threshold, for they have come to tell me—not only the bright and radiant ones who have gone beyond, but nearer yet to me are those dwellers on the threshold. I look upon their dark forms, their piteous faces. Some of us may trace the well remembered character, even in the repetition of the dreadful crimes which they have engraved on their souls. But we may not be with them. Still we are all spirts, and all leading Whitherward. We are all pressing on to the shore I have said that a bundred years hence, this earth of ours shall know us no more. You know it. You know that not one form that now flits hither and thither, through the city or on the plains with the remaining, not alone the oldest amongst us bending and weary with age, nor the youngest fresh and full of life shall be here to tell of these things. We shall all have passed thitherward. But let us beware and take counsel, ere we dare to proclaim ourselves ready to cross the beautiful river and land upon that shore, let us be sure that we are goldiers who have fought the good fight even to the very last. We have no longer any doubt or mystery concerning the Whitherward. This; modern dispensation has broken the yell of mystery, and cent it in twain. The temple of immortality is open before us. Standing upon the very threshold are the forms of the warriors. Standing in the midst of these are our friends, blessing us and beyond are the brilliant forms of those who have gonquered. It is for us to choose our own destiny I believe there is not one who has ever scarched into the testimony of the new revelations, but what themselves may determine whither they are bound, and how we shall stand in the judgment day of our own works. Think of it, is this not one of the chief uses of Spiritualism? Is not this the realization of its meaning and mission? Why do we set idly waiting for spirits to do our work? Why do we grope around the spirit circle or the table doing nothing but question of them of old memories, and repeating the story of long ago. Let us take the testimony of spirits, who in every form, in every condition of crime, in every grade of life representing the lowest and the very highest perfect reflex of this world.

Let us take these testimonies and determine in what conditions we are following these into the land of immortality—which give us the assurance of Whither we are bound.

The fair Platonist Hypatia, who in olden time propounded these queries, to those who waitedon her utterances, speaks to us now, that fair one with the experience of a thousand years and gives us these utterances without the mysticisms with which she addressed her followers a thousand years ago. She asked these questions and answered them only by the utterances of the human heart. She pressed them home upon the consciences of those who had not the great fields of science that we have explored, and the experiences and revealment that we have gathered—she asked of them, What am I? Who am I? and, Whither am I bound? The answer she presented, penetrated de ply into the mystery of life, and many there were who in the stillness of their closets, prostrated themselves be-fore the unknown God and besought of Him by inspiration to answer their pressing queries. day we have the demonstration of science which brings the assurance of what we are. This analyzes us even to the profoundest 'depths of our being, and brings us back in the presence of the least forms of humanity, even the simple molcules of matter from whence we sprung. It gives us a knowledge of life in all its departments, and teaches us wiser uses, but under every aspect of ex perience it only brings us fresh assurances of who we are, and the knowledge of what we have gained by Spiritual experience and intercourse has proved that beyond all forms of matter, all worlds, there is a Divine mind, a master spirit, a universal intel ligence, no longer a myth, no longer impossible but a demonstrated existence. It brings us into the presence of Him, Whom we worship in spirit and in truth. God the spirit, and last of all gives the answer to the question, Whither am I bound? By the bright host of the immortals who repeat to us the experiences of immortality, our questions are no longer unanswered. They are demonstrated thanks be to the great spirit who has opened the gates in this nineteenth century, and who reveals to us the solution of the last great problem of life, gives us the assurance that though our own mate rial forms may perish, though our world may wax old and decay, and the heavens may be rolled together as a scroll, we shall live forever over there

> Oh! the spacious grand plantation, Shining like a constellation, Over there! Holy with a consecration.

Holy with a consecration.

From all tears and tribulation,
From all crime and grief and care,
To all uses good and fair.

Always brooding warm and golden.

Always brooding warm and golden, Shines the molten sunshine olden, Over there!

Never blighting shadow passes, O'er the silken star-eyed grasses, Waying wide their flower-decked hair In the clear translucent air,

Over there!

Oh, the grand encamping mountains,
Oh, the sherry, spouting fountains,
Over there!
Oh, the boundless star-lit arches,
Where the sun in glory marches on a road forever tending
Thro bright legion worlds unerding,
Over there!

Brilliant blossoms breathe and burn, Nectar-drunken was the fern,?
By the tulips ruby urn,
Over there!
Orange buds and passion flowers,
Lattice sweet, hymenial bowers,
Over there!
All the heavenly creatures born
Of the breeze, the dew, the morn,
In divinest beauty grow;
Drape their purple, drift their snow,
Don their crimeon, sheer their gold,
Shed their odors manifold
On the palpitating air,
On the flower-laden air,

Oh, the royal forests growing,
Breath of balsam ever blowing,
Over there?
Pine trees sing their breezy chime;
Palm trees lift their plumy prime;
In the ever Eden time,
Over there!
And a passionate perfame
Fills the dim delicious gloom,
Whilst through forest areades ringing,
Lustrous birds are floating singing,
Over there!

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(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. XI.

EARLY HISTORY AND DEVELOPMENT OF JESUS.

How the Wise Sages of the Spirit World are Enabled to Read the Events in the life of Jesus.

The regions of truth are infinite in extent, and as we are traveling through its shady groves, green lawns, fields blooming with flowers, and witness the granduer of the scenery connected therewith, we often wonder why it is that the eyes of the children of earth must be opened by degrees, instead of being allowed to survey and grasp at once the meaning of all things in the vast Cathedral of God. But step by step we must ascend the Hill of Progress, and in our ascent, while the past fades away like a pleasant dream and coalesces with the present, thereby beautifully foreshadowing the future, we feel nerved to renewed exertions. The human mind never falters when once traversing that varied pathway that leads among the beautiful truths of

The flower nestling on the hill-side, or hanging on the bosom of a rock, an casis on its barren side.—the huge boulder crowning the summit of a mountain, the petrified pebble, the fossil remains deep down in the earth-all speak a beautiful language, for within them is recorded all the interesting events of their growth. Why, the ground is all memoranda and signatures that speak to the intelligent. The earth itself, with its massive buildings, constitutes a most beautiful history. The speeches of Pericles in the palmy days of Athens, those of Demosthenes, the great orator of ancient times, those of Cicero whose ideas made the walls of Rome tremble, the wit ty sayings of the poor slave Esop, the wonder ful doings of Empedocles, the mathematical solutions of Archimedes in Troy, are all recordedthe earth is a grand witness of all their doings Not a word uttered, not a thought glistens within the mind that does not leave its indelible impress somewhere. The spirits can read the specthes of the ancient orators on the grand old ruips that stand as a monument of former splendor. What they may have uttered then is known to day by thousands in the spirit world,-in fact nothing can be concealed-not a word or thought is lost. Beautiful arrangement in this grand universe, limitless in extent! No truer expression was ever made than this, " Our deeds live after us;" yea, and we will add, every word and indeed every thought. We state a grand truth when we give utterance to the above, that the earth with its massive buildings towering in their grandeur, constitute a complete history of earth's chi'dren. That is the "Book of judgement," which the angel will open, as it were,

when time (your time) shall be no more. Setting before the sensitized plate of the camera, you leave thereon your exact picture. There is, dear readers, a CAMERA in nature, containing that which is far more sensitive, that receives the impressions of all your words, your thoughts, all your acts in life. Murder a man-the dripping dagger is in your hand—the pale ghostly countenance of your victim, his expression of sorrow and dismay, and your own haggard, diabolical appearance, are impressed upon the sensitive plate of nature, and the time will arrive when you can see it. The sensitized plate of the artist speaks in thundering tones the nature of a complex principle. Daguerre gave utterance to a grand truth in bringing to light the beautiful process of receiving impressions of surrounding objects, which is now so common in the world.

We say that this unfoldment of Daguerre speaks of one infinite "sensitized plate," as it were, threughout all nature, that records every act of our life. It is not within the province of these articles now to discuss that question. From what we have already said, the thicking mind will come to the conclusion that we have uttered a grand truth, and regret, no doubt, that we do not enter into details in regard to this beautiful process. We will do it in No. sixteen of our articles on Spiritualism of the Bible, unveiling many truths heretofore unknown. We merely make reference to this, preliminary to giving utterance to those events connected with the early life and development of Jesus. A circle of spirits surround us, who can read the events of the past from the "sensitized plate" of Nature, just as plain to them as your deguerrectype on the sensitive plate of the artist, would be to you. They have traveled among ancient ruins and cities, followed the footsteps of Jesus Christ from his birth to the time he was crucified, and propese to give such incidents in connection therewith that will be of interest to the readers of the JOURNAL. The truthfulness of our statements will more fully appear in forthcoming articles.

We have already traced the process of his development, and in so doing have imparted a grand lesson to mothers, which it would be well for them to consider thoroughly, to ponder carefully. Those "mind shades" that we have alluded to, that are made upon the enbryotic germ, have within them a world of meaning, and it would be well to refer to them again before traveling off in another direction. We would say here that there is a universal element throughout all nature, that impregnates everything, every particle of the vast universe of God, and we will call it, for convenience sake, and in order that you may comprehend our position, the "sensitized plate" of Nature, standing in the same relation to the whole universe of God, that the sensitized plate of the Camera, does to the artist. Now allow us to say that there is no confusion in the impressions thereon, for no two are made under precisely the same circumstances. They disappear and reform in accordance with a law somewhat analogous to that which governs the for mation of thoughts. A thought made upon the mind is undelibly stamped there, and can be called into existence by a direct act of the will. There is no confusion in the mind, although you know that millions of impressions have been made thereon, each of which you can develop by a direct act of the will. On the sensitive plate of the Camera, you cannot see the image until developed, so called, by the artist. The process is peculiar, and is familiar to all. Nor can you sense a thought, though in the mind, only by a direct act of the will. You then became cognizant of its presence within the mind. On the 'sensitized plate" of nature, there is no more confusion among the impressions made thereou, than among the thoughts of your own mind There is a law by which certain wise sages of the spirit world can develop these impressions, as it were, just the same as you can bring into exist ence within your own mind the image of a person you saw yesterday. These wise sages have traced the history of Jesus from his birth to the time of his crucifixion, know all that he ever said, are familiar with all his acts, and those connected with him, and now propose to tell many things in connection therewith that the world has not yet learned.

Perhaps no man ever lived whose life would be of any more interest to the world than that of Jesus. While the events of Napoleon's life were more startling, crowned with bloodshed, that of Jesus was superbly grand, on account of the beautiful character of his teachings and the moral sublimity of his life. There was an intrinsic grandeur connected with all he said or did that has always interested the world. His name is never spoken only in holy reverence, and he who is familiar with his interesting career on earth, reads those sublime utterances that he gave expression to, and witnessess his efforts to reform and elevate a misguided people, will regard him with a feelling of reverence and

In connection with these articles on the Spirtualism of the Bible, we shall not go into details in regard to the varied career of Jesus on earth, although a circle of spirits have gleaned from Nature's "sensitized plate," every act of his short but eventful career on earth, and I will give you by and by, many items of interest connected therewith, that cannot fail to interest the readers of the JOURNAL. They will also in due time, give many incidents connected with the life of Judas, Peter, John the Baptist, and many other Bible characters, that can not fail of being of interest to the reader-all gleaned from this "Sensitized Plate" of Nature, by the spirit circle that hovers around us, and which is our "cloud by day, and pillar of fire by night," Thus we will be led onward. Step by step we will advance on disputed domain, making just such progress as the wise sages of the spirit world may dictate, who know better than we do, the proper

In the series of articles that have preceded this. while our subject has been the Spiritualism of the Bible, we have imparted an intensely interesting and important lesson to mothers, one that they should ponder carefully, for in their hands is the destiny of those whom they bring into the world. We are not done with that subject yet. By and by we will unfold to mothers the exact method to pursue to gain the assistance of the angel world in the process of the development of the embryotic germ, so that when ushered into the world, it will be a thing of beauty, "a joy forever.". The unseen forces of the world around us are but little understood. Why, dear reader, the unseen forces that wing their flight from sun to sun, from planet to planet, from one orb to another throughout limitless space, are potent in their action beyond the comprchension of man. These unseen forces that are incorporated with every particle of matter, move it, are its thoughts, as it were, just the same as the thoughts of the mind are our thoughts, when

they cause the movement of the pen. The little rose that opens its bud to receive the gentle breath of nature, and the caress of the dewdrop, Nature's choicest pearl, don't think as man thinks, yet there is system in the action of all things throughout nature. These unseen forces when subservient to the control of man, can be of use in various ways. We can not control the forces that combine the elements to form the beautiful blossom, for they are automatic in action, and it is not necessary for us to control them. But there are certain influences that man can exert, that will have a beneficial affect over all things. Nature's laws are perfect in their action when conditions are favorable. Those unseen intelligences that frame these automatic laws, could not make conditions always favorable for their operation. The forces which heaves the lungs, circulates the blood, and causes the pulse to beat, are automatic in action,—but just breathe some noxious vapor, and how quick you will interfere with their free and successful operation. In the development of the embryotic germ, nature's laws are perfect in action, but just let the mother open the shutters of her mind, and invite therein the pestilential breath of licentious thoughts, and that little monitor, nestling like a fairy queen within the womb, will in after years reproach her for it, as she stands in the festering pools of the house of prostitution, and yields to the foul embrace of the debauchee.

We have aimed to teach an important lesson herewith. But mothers, you so pure and good, for all of whom we would weave a spirit wreath, a crown of flowers, in honor of that noble mother of ours, on whose bosom we nestled, and whose lips we did, in our infantile days, so often press to ours, who has long since passed away, but whose angelic presence we feel as we journey on through life,-yes, she, who, in our embryotic development, was truly spiritual and loving, who often kneeled in reverential prayer, and from whose nature went forth the gushing melodies of a pure undefiled soul, and who gave us those "mind shades" that have placed us in the position we now occupy. With the shutters of her mind ever closed against the entrance of licentious thoughts, she established for us the foundation on which we now stand. Having had a pure, loving, and noble mother, we love all mothers, idolize those little treasures that nestle on their bosom, with eyes of blue and cheeks of rosy tints, and we would, if possible, instill within their minds a correct idea in regard to embryotic development.

In our next, we shall give many new ideas in regard to the early development of Jesus, and shall then branch off into a new field, giving a full account of his interview with the Doctors in the Temple.

THE RESERVE THE PROPERTY OF THE PARTY OF THE

"HOW DOTH THE LITTLE BUSY BEE," The honey bee and its works have ever been the wonder and admiration of mankind. Of all insects this is the most productive of good; for who does not like honey, and a plenty of it; and although nature provides many tons of it upon the farms and road-ways of every township in our land, yet this great abundance of sweet (which is sufficient for the whole human family) is harvested only by bees, and in small quantities compared with what might be, did people know how to provide the proper conditions for the propagation of this valuable and industrious little insect; and right here the inquiry sugges's itself, why should more care be required in propagating honey bees than mosquitoes: the latter seem to grow spontaneously and in great abundance, and we can see no good in their creation, unless it be to worry people into thinking about the producing causes; that the conditions necessary to their propagation may be understood, in order that we may devise the proper means of curtailing their production, and in doing this, learn the law or conditions under which more valuable insects may be pro-

> The industrious little Bee, That gathers honey all the day

shou'd be the favorite of every family in the land whether in City, Village, or Country; and the best means of propagating and taking care of them should be thoroughly understood. Aristottle, Huber and other great lights of past days have made the habits of the honey bee a study, and have given the world the benefit of their experience and discoveries in that line, while Apiarians of more modern times, have been mere copylsts and compilers of ideas advanced centuries ago; and what is most surprising in the matter is, that until recently nothing new in that line has been advanced.

A most startling fact, however, has been discovered by Dr. Cox, of Iowa, recently—that honey comb is a growth! it only being necessary to produce the proper conditions for that growth; and it takes place at once, and advances with astonishing rapidity; but this like all new discoveries in nature or science is looked upon with a degree of scorn and ridicule that is really amusing, while it is characteristic of that portion of the human family, who have grown into a belief of any given subject, without any thought or investigation of it. Such learned in their childhood that

"God made bees, and bees made honey" while they had a clover head in their mouths perhaps, from which they might have easily inferred that honey was produced by the same nower that produced the clover, and with which the bee had nothing to do but to gather it. In the estimation of the wisest sage the honey bee has been held to be a mechanic possessing superhuman skill; the structure and combination of their cells far surpassing any human ingenuity to excell; thus according to an insect great superiority over man, who is said to be the grand culmination of all God's works-God's noblest work. Shall we still hold to this opinion and longer vield the palm of victory to an insect without any thought or investigation of the subject? Why not accord to the hen, her meed of praise: the egg shell is as much of a wonder as the honey comb, and the hen is entitled to as much credit | dress?

for mechanical skill in i's production, as are the bees for the production of their honey cells. The spider too, is a mechanic-it taught our ancestors their first lessons in weaving. The spider weaves as a matter of necessity; nature compells an evacution, (so to speak) and by a natural instinct it weaves its webb so as to entrap files. or reels off a ladder upon which to escape from impending danger; and notwithstanding all this, the honey bee is the only insect that has received the special attention and encomiums of the wise men of all ages. But let us investigate this subject. We construct a hive so that we can look into it and we see that the bees form circles,real spiritual circles by joining hands; these, Apiarians call festoons, the bees are seen to remain in a quiet passive state, and are so linked together that they could not work if they would: and beneath them a honey comb is seen to start up, beginning with a ring or rim, and this rim gradually rises when the cell walls are discovered to be joined into the centre of the rim; and thus the cells gradually stretch up to a proper heighth. when the circles break up, and the members thereof go out and gather honey to fill these

Now no person ever saw bees making those cells; if it were possible for them to do it, how much more difficult it would be to make the rim first and then rear the walls thus perpendicularly underneath them, than to first construct the cell and put the rim (which is eight times thicker than the wall of the cell) on afterwards. The manner in which the cells are produced is one of the strong evidences of the growth of the honey comb.

We take a section of one of those cells, and find it divisible into forty separate sheets, which. when placed under a microscope, each is seen to be a separate and distinct membranous sub stance! This settles all controversy, and the in vestigator is relieved of a vast amount of conceit, while he is lost in "wonder, admiration and surprise" at the wisdom of the Creator of all good, who has placed man at the head of all his works, and surrounded him with blessings innumerable, yet very wisely leaving us something to do in searching out the supposed to be hidden things of nature, that in thus seeking to supply the demands of our natures, we may grow in wisdom and knowledge concerning all those things which are best adapted to promote our present and future happiness, and until we shall no longer cry out, "Great are thy works, O God, and thy ways past finding out." As the instructor in mathematics first begins

with rules easy of comprehension, with problems worked out and answers attached, and afterwards gives more difficult ones without answers for the student to work out, so all things in nature are spread out before us, and we are compelled to search out and appropriate them to our use; and thus are we made wiser and better, according as we labor and are receptive of such hints as the angel world are ever ready and willing to bestow upon us; and it so happens thatthe most favored ones are those who are poor in this world's goods, but who are rich in spirit, It is safe to say that ninety-nine hundredths of the world's benefactors are poverty stricken, and remain so comparatively speaking notwithstanding the value of their discoveries or inventions. Among the vast throng we might mention a few familiar names, such as Ridgeway, Goodyear, Morse, Howe, Finckle, Whitney Stephens, &c., and last but by no means the least. comes Dr. Cox, who became inspired with the idea that bee comb was a production of naturein other words, a natural growth; and the only thing necessary for the people to learn is, how to provide the conditions necessary, when cartloads of bees and tons of honey may be produced, where we now find but pints of bees and pounds of honey. This is a grand subject for thought and investigation, and one productive of immense good to the human family, and ere long our hard tilled sorghum fields may be converted into fertile meadows, producing honey bearing blossoms which shall bear delicious food for both man and beast, and thus our land be made literally to flow with milk and honey.

All honor to Dr. Cox, whose name will be handed down to posterity as one who relieved the world of a vast amount of nonsense regarding the ingenuity and mechanical skill of an insect, and learning the people one of the most important yet simple lessons of nature. It is hoped that ere long the Doctor will be prepared to publish his views to the world, when the question "How doth the little busy bee," will be answered by the significant echo—HOW?

ARTIFICIAL SOMNAMBULISM.

We again call the attention of our readers to the above work by W. B. Fahnestock, M. D., and heartily recommend it. The rapidity with which it sells, shows that it is a work of great merit on a subject of universal interest.

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The Twenty-Second Auniversary of Modern Spiritualism.

Time in its onward course speeds rapidly by, and as we gaze backward twenty-two years, to the 31st day of March, 1848, we note one of those apparently insignificant events, which, like the falling of an apple, may have occurred ten thousand itimes ten thousand times since the days of the fabled apple, which mother Eve is said to have plucked and given to Adam: -mark, she plucked it-apples are always better when they fall, or are ready to do so.

Mankind are very apt to take hold of ideas which strike their heads so as to make an im-

We approve of throwing apples, but not those of discord. It is probable that Newton was somewhat excited at the stroke upon his head, enough at least to stir up a large train of thoughts, which brought to the world of mind a mighty discovery.

Ideas are not born into this world without pains, any more than human beings are, and those who read the story of the Fox family at the time alluded to, will find that this is no exception to the rule, and this little young Newton, this time, in accordance with the demands of the age,-representative of the sex who are to be delivered by Spiritualism from the thralldom which has ever held them back from their true position, when she felt the rap upon her head, cried out with childish glee and noble

heroism, "Here, old splitfoot, do that again! Here was the key snatched from the thunderbolts of heaven, that was to unlock more of science than the apple of Newton, more of philosophy and religion than any other apple, -even that far famed one of Eden which was to make men as gods or spirits, for that is the literal meaning of the old text, knowing good and evil. Thanks to our good old friend, Father Lawrence, of Cleveland, or rather the spirits through him. The Spiritualists have resolved to celebrate this as the birthlay of our freedom,—the opening of the gates of immortality and eternal life, never again to be closed—more than this, a revelation of the laws and principles which underlie and overlap the entire universe.

Man had speculated some, and dreamed more about the forces of nature, and the force which he called God. Through this revelation, we realize what these forces must be, though we may not fully comprehend what they are and

how they operate. Liberal science has been marching up one side of the hill, and reaching almost to the summet, with conclusions similar to those which enlightened Spiritualists, by the bright and glorious light of intu tion, have clearly d scerned.

The declaration of the scientific world that the forces in nature are all correlated and conserved, and that they interchange with each other, and the necessary deduction therefrom, that they are all in reality but one force manifesting itself under different phases, is precisely the same as the induction which we as Spiritualists are rapidly reaching-to wit: That there is but one force in nature, and that is spirit of God,-if you please to call it by that name.

We hope the Spiritualists all over this land and all lands, as they abound everywhere. for the veil that was so grandly rent at Hydesville has been torn in shreds all over the world, will meet and congratulate each other and the world. on the anniversary of this great natal day of our freedom. We send our greetings to all, and rejoice with you in this dawn of a new light which is shedding its halo upon all other lights that have ever dawned upon the world.

It is the mission of Spiritualism to illuminate. not only the dark places of earth, but even the brightest sun and stars of knowledge which the telescope of the human mind in all the ages of the past has discovered from time to time in the great firmament above us. The birth of Spiritualism was a new era to humanity, and every day reveals this more clearly to us.

The fabled deluge of the ancients which was supposed to have drowned the world, could not have brought about more effectually a new era, than has this great flood of light which modern Spiritualism has thrown over the world, and which is designed to immerse everything within the floods of its glorious light.

It is well for us to come together in this manner and have our annual feasts. The plan adopted in our city has been to have a free meeting during the day, in which our home speakers are invited to give their experience, and relate interesting incidents. Then we have a supper provided by the ladies, who vie with each other to get up the nicest tables, and present some of the good things in the way of physical religion. These are sold for the benefit of the society. In the after-noon or evening, we have addresses from some of our best speakers, the object being to have a Spiritual re-union, and to raise funds for the Society. Tickets are issued at fifty cents each, and care is taken to furnish them to those who may not be able to purchase them, so that all may come ard join the happy bands. Heretofore we have had dancing for those who enjoyed this, but our arrangements for the celebration at Harmonial Hall on this anniversary, will not include this -not because we are too pious, but because we have no suitable room for it.

We have presented these views as suggestions to our friends all over the country. Let us re-new our pledges to the angel world, that we will work on, work ever with them, and as each year brings us one step nearer to the home of the loved ones, let us take courage and bless ourselves by blessing others.

Progress on the Material Plane.

Those of us who can cast their mental vision back half a century, must be astounded by the wonderful progress which has taken place in that period. One of the greatest revolutionizers has been the music on two bars, with their iron steed, which we call the rail road and locomotive. Less than fifty years ago these were unknown. We recall the memory of the first railroad that was constructed to run out of Philadelphia in 1827 and 1828, called the Philadelphia Germantown and Norristown R. R. About the same time, another R. R. was constructed to Westchester. On both these roads horse cars were used. The latter was extended by the state as far as Columbia on the Susquehanna river, and took that name. It was about ninety miles in length. In these "early days," the cars were exceedingly cumbrons and rude, compared with those of the present time. They had among those used for carrying freight a kind of amphibious car, a canal boat, cut up into sections, which were lifted out of the water and mounted upon wheels, and then soused into the water whenever or wherever a "raging canal" could be

found to carry them. We should have some photographs of these ancient "arks" for our

All these, however, have gone with the old saurian reptiles, and now we travel in palace

cars.

The Pennsylvania R. R. and the Philadelphia and Erie R. R. run you across this great state in less time than its ancestor took you to Columbia. These roads have great advantages over the more northern roads, especially in winter, as they are seldom impeded by snow. The scenery along them is unsurpassed. Mountain and river, with all their charms while away the dullness of travel. These roads have been very liberal in their arrangements for accommodating the public. They have a number of excursions at low rates, and they have always furnished free return passes to delegates to the American Association.

Their gentlemanly conductors have given us all the facilities we could ask. The company have learned that to make travel pleasant, it not only requires a good road, well stocked and promptly managed, but reasonable and gentlemanly conductors, with all proper arrangements, which will tend to promote the comfort of the traveling public. The result has been a great success.

Now that the enterprise of our people has put an iron girdle across the Continent, the public are interested to know the best means of re-acting that great national road—we say the Pennsylvania R. R.

De Kalb Co. Religio Philosophical Lyceum. PREAMBLE AND ARTICLE OF ORGANIZATION.

WHEREAS, it is conducive to human happiness to know the truth inherent in all subjects presented to the mind, and especially in regard to the future condition, and, whereas God works in nature by immutable and unchangeable laws, in all material surroundings, thereby exibiting man's sensibilities, facts of which mind becomes conscious, which teach the great truth, that all which is, is the effect of causes energized by power unseen, which, if known, would remove from the mind ali superstition, bigotry and tear, and would correspondingly elevate his moral, religious and intellectual faculties, and would consequently make man a better and happier being.
Therefore be it RESOLVED,

That we the undersigned, for the purpose of improving ourselves in Religio-Philosoph-ICAL subjects, do form ourselves into a society, for the free discussion of thought, to be called the De Kalb County RELIGIO PHILOSOPHICAL LYCEUM.

ARTICLE 1. This society shall be called the De Kalb County Religio Philosophical Lycuem.

ARTICLE 2.

This Society shall meet in Butler every Sun-

day at two o'clock. P. M. ARTICLE 3.

The officers of this locality shall consist of a chairman, secretary, treasurer and librarian. The chairman shall appoint his successor for the ensuing Sabbath.

ARTICLE 4. The secretary and treasuer shall be elected by a majority vote of the members present at any reg-ular election, and shall hold office three months.

The president shall appoint financial and such other committees as may be deemed proper, at

ARTICLE G. The object of this society shall be to get the truth gious subjects.

ARTICLE. 7. No member shall be subject to censure on account of opinions expressed, but shall be free to give their views before the society, as he or she

ARTICLE 8. Women and children are solicited to become members, and take such part in the exercises as their ability will allow them. ARLICLE 9.

No person shall be deprived of becoming a mem-ber who is willing to subscribe their names to the constitution, and faithfully discharge their duties as therein prescribed. ARTICLE 10.

The exercises shall consist of reading essays, declamations, singing, speaking or lecturing upon such subjects as may present themselves, and associating a childrens lyceum therewith. ARTICLE 11.

The price of membership shall be twenty-five cents per month for male members, and ten cents for females, always in advance.

Strange Manifestations.

LETTER FROM L. BUSH.

DEAR Bro.-We ought to be willing to give to the public all truth as far as in us lies. More anon. Should you think proper to publish the tollowing you may do so.

In Poplar Grove, about four miles north-west of Jamestown, lives a respectable gentleman and lady, by the name of James and Frely Wright. bachelor and maiden. They have been the stay and staff of their widowed mother for many years. The family, eight in number, and nearly all Methodists, four or five of the sons preachers -ot course this speaks for their fervent zeal But spiritual phenomena to all such as have not yet learned how to treat it, is evil and they naturally say as others do, the devil. During the war they had a brother-in-law return home from the union army to visit his friends at this house. While at home he was killed by confederate soldiers. Since the war, the mother of the bachelor, maiden, and others, died: The family for reasons best known to themselves, broke up house-keeping for a year or two, but at length have resumed. A little daughter of the murdered man, some eight or ten years of age, living with her uncle and aunt, is said to be the medium. The moving of stones, throwing them, and numerous articles together, with threats and requests, speaking audibly, touching the inmates of the house, is making quite a neighborhood talk, let the result be what it may. My own opinnion is, that if a candid investigation could be allowed, that great good would be the result. Jamestown, Va.

THREE VOICES.

We have several times given extracts from the book entitled "Three Volces." It is the cheapest book, considering the matter and beautiful style of binding, of any book in the market. It is the most trite in its reviews and exposures of the fallacies of old theology, of any book published. Eyery page teems with brilliant thoughts, most bewitching in phraseology.

For sale at this office. Price \$1, 25. Postage six cents. Address S. S. Jones, 189 South Clark street, Chicago, Ill.

Mrs. Walte, the healer, is yet doing a fine business in this city. See her advertisement.

Mrs. McCord, the fine test and developing medium, is yet to be found at the reception room of this Publishing House.

Obituary.

From West Bolton, Vt., Dec. 20th, 1869, the spirit of our dear mother, Sally Greely, aged S1 years, left its worn out casket, to join husband and children where parting is unknown.

Thirteen years ago, the companion of her youth and with whom she had walked nearly fifty years of earth-life, was called from her side, to pass the mystic river with the pale boatman, and since that time, she has seemed to weary of waiting for the summons that would call her to the world of souls. She was often heard to exclaim, "Oh! the time seems long and lonesome, that I walk this dreary way alone," and when the summons came, it found her ready, feeling that her life-work was done, and rejoicing that she should soon be reunited to those friends with whom she had held Intercourse in spirit so long; and as we laid away from sight all that was mortal of her loved form, we felt that we could say:

Farewell mother, thou hast left us, Yet we feel thy presence near, Whispering blessings and careses While we drop the silant tear

And we'll strive to meet thee, mother. Where sad partings never come, And join the song by the crystal fountain, -In thy beauteous spirit home.

S. A. Thayer, Chicago.

SPECIAL NOTICES.

A New Proposition.

To any one who has never taken the RELIGIO PHILOSOPHICAL JOURNAL, I will send it for three months on trial, and a neatly-bound volume of inspirational Poems by J. William Van Namee, on the receipt of seventy-five cents. When it is taken into consideration that the price of the Journal for three months at regular rates, would be seventy-five cents and the price of the volume of poems has been seventy-five cents, they will see the advantage of the offer.

To all old subscribers who will procure one new Subscri-

cents, stey will see the advantage of the oller.

To all old subscribers who will procure one new subscriber for a year I will send the volume of poems. Subscription can be sent to J. William Van Namee, Elmira N. Y.

I endorse the above proposition made by Bro. Van Namee and all who would like to aid him, a worthy medium, to seil his book of poems, and at the same time benefit themselves we delige will do well to accept by proposition and adby so doing, will do well to accept his proposition and addres him, Kimira, —ED.

We call your attention to the advertisement of J. T. Bulss, in to-day's papor. All out of employment, in city, town or country, will do well to address him. He means exactly what he says. The information you will acquire may be the means of you amassing a fortune. Write him if you would consult your own interest. No. 21. Vol. 7 .- 4 times.

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Mrs. E. Waite is now located in Chicago, and can be found at No. 143 Fourth Avenue, where she will treat the sick, for

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weak and dibilitated of her sex-as well as all diseasess of She gives no medicine in her treatment, but the vital

force which is imparted through her mediumship, and performs the cures, is given to her by eminent physicians in spirit-life with whom she is in daily communion. She treats patients at a distance, as well as those who visit her in person, on receipt of a letter written by the

invalid, or, if too feeble to write then, by a look of the invalids bair, with a statement of the age, sex, leading symptoms and about the time that the patient has been sick. In which case the proper remedy will be imparted through magnetized paper, or such other means as the controlling intelligence shall dictate in each case.

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A NEW PROPOSITION.

Our friends are sending us the names of Spiritualists who are not subscribers for the Journal, requesting us to send the paper to them for three months on trial, with the assurance that such persons will on receiving the paper re mit Fifty Cents for a three months' trial.

We have concluded to comply with their request, but with this express understanding with all who may thus receive this paper, that if they do not want it on such terms that they at once advise us of that fact, when it will be discontinued. If parties continue to receive the paper we shall expect Fifty Cents for the first three months, and urregular rates thereafter.

IS THERE A DEVIL

The argument pro. and con. with an inquiry into the Origin of Rvil, with a review of the popular notion of Hell and Henven, or the State of the Dead. Price twenty-five cents, cetame two cents. For sale at the Religio. Philosophical Journal Office, 189 So. Clark Street Chicago. Vol 7 23 tf

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BY WM. H. WANDELL.

This is a grand age of inventions and improvements, both in mechanics and the arts. No sooner we think that we have found the ne plus ultra of our ideals, than lo! we learn that we can add a little to its merits, and make it better; and 50 it goes on to the end of the chapter, one continued round of improvements until the acme of perfection is attained at last, which is, however not very often the case, because it takes too long

a time to reach it. Since penning my last communication for the columns of the Journal, I thought I had discovered pretty much all that could be found out at that time about Spirit pictures. The little 3 by 4 inch deguerrectype plate seemed a world to me in itself, and so it was then. To be sure I had had the promise given me emphatically by strong unmistakable impressions of very great and startling manifestations in this line, to be made inftime, but when and where, and by whom, Louid not for the life of me tell. Circumstances however, since then have opened up a new and very interesting page in the history of this most wonderful spirit art, by which people can see much plainer and better than before, showing that the invisibles have come over from Macedonia to help us. I will relate how it happened.
I had received an invitation to visit some friends at a neighboring station on the railroad, and the good folks there being very anxious to see these new wonders for themselves, I brought

diums, my sister, without one to look into while I was gone. During my absence, she felt so lonely without her customary spirit friends, whom she loved to recognize and greet, that she cast about in her mind what she should use in place of the little plate then in my possession. The slips of tin were too small for her—she wanted to try a larger surface. She argued if they could come and go on this very small space, what hindered them from showing themselves upon a much larger scale? One polished surface must be as good as another, at any rate she would try and see what would be the result. She did so, experimenting with one household utensil after another, with but little success, for most of the articles tested were either well worn or battered, so that a clear and unbroken surface could not be obtain-

my Spiritscope along with me, leaving the me-

At last, the medium placed her new wash boiler cover upon a chair, after scouring it well with very fine ashes, and then polishing with a soft woolen cloth. She then tried a number of experiments about admitting the sunlight, and found the best plan was to open the shutters, draw back the curtains, and allow the rays of the sun to come directly into the room, so as to shine fully on the cover, handle outwards. She now took her station on the opposite side of the room, and awaited further results.

The manifestations came new and startling, So absorbed was the lady at the strange phenomena witnessed, that she forgot to attend to her household duties for the moment; the dinnertable was left standing untouched in the centre of the room, for the medium began to get under very strong influence. Then commenced a per-fect panorama of spirit likenesses, sliding along as it were, group after group, every few min-utes, over the surface of the cover before her. They came in every shape, size and form-men, women and children. The animal world, too, had its representatives. Flocks of birds were seen passing in swift aerial flight. Gorgeous landscapes were seen within the plate, changing every few moments to others more strange and startling. The invisibles came in crowds and filled up the whole surface, some figures appearing almost as large as life-sized portraits; others

again as small as photographs. My sister was alone at the time these extraordinary manifestations were transpiring, and she may well be excused if they did make her flesh crawl, and her heart at times almost sink with terror. She was nothing more than a poor weak woman: the influence had almost taken away her strength, and she was about to sink back exhausted when she began to feel the sweet spirit presence of her guides. Her fears were gone in a moment—she seemed refreshed by a draught from the interior fountain of living waters. She gazed on the scene below her and realized that it was a triumph of our friends on the other side, trying to unite or bridge over the interior and outward worlds, so that we could daily meet face to face. Mind you, she made no great preparation for this pentacost of the invisibles, called in no mediums to assist, but she, herself, was the medium for the occasion.

How the remainder of this memorable day was spent, I leave the reader to judge. During the afternoon and almost the entire evening, these phenomena were witnessed not only by the medium, but also by her son and married daughter, who both saw the spiritual manifestations going on before them, until they got tired of looking and wondering, when the Spiritscope was put away for the present. My sister reckons that, on a moderate calculation, there were at least five hundred spirit portraits shown to her on the plate, not counting the crowds of animals, birds and beautiful landscapes, seen by her on that eventful day.

What is very remarkable, there appears to be one presiding figure among all the groups. that remains stationary on the plate during the whole scance. It is always larger and plainer than the rest. It occupies a central position as though it were superintending the appearance and attitudes of the various groups, timing them, allowing each group so many minutes—not longer than fifteen, generally speaking—to show themselves, and then give place to others. Plainly, it must be the picture of the presiding officers, stationed there to preserve order and prevent a rush—that is my opinion.

These new manifestations were kept very sly for two days, when it was noised about, and the house was thronged with curious callers, who wished to see what new humbug the to called spirits were getting up, to deceive the good people of Minnesota City. Most of these, how-ever, saw enough in a few minutes to convince them there was something in it that was real, and no humbug. Many who came laughing and jesting about the "sights" in the little low house by the grocery, generally went away looking very grave and sober. It was a serious time. The long absorbing query, "Can spirits out of the form show themselve to those in the form?" is ad been answered in the affirmative, and we r calized that our little cot, was but the gate which onened to the Summer Land.

Such is a true account of this spirit discovery, which has transpired here during the last few weeks; yet we are learning some thing new about it every day. Let me give you a few hints worth remembering.

In forming a circle, to test the presence of the invisibles, get as many good mediums as you can. Do not come to a seauce full of light and trifling thoughts and conversation, but let your general tone be sedate and cheerful. Always open with instrumental and vocal music, if you can. Mind, now, you must not expect to do or see wonders all at once. Conditions also must be right. You must come with a calm settled purpose to investigate these phenomena with a careful eye, a clear head and a mature judgment, that your verdict may not be given in haste, but in all the fullness of sober second thoughts.

Be patient; don't expect too much at first, Remember our friends on the other side are men, women and children like ourselves, minus the form only. Perhaps they don't know as much as we give them credit for, as they often come back to us to learn something they omitted in their earth-life. They are as anxious as we are to show themselves plainly to us, and will heartily co-operate with us when they understand that to be the object of the seances on our part, which they will very soon discover by eading the medium's mind. You experimentthey also experiment with you. They have got to learn the modus operandi by which to manifest themselves, which they will quickly do, if your circle is of a kind to attract well developed intel ligences, to investigate with you the new phenomena. Persevere, and success must crown your efforts.

At night, place the spiritscope on a table. Place a bright kerosene lamp directly before it, within a few inches of the centre. Arrange yourselves in chairs, as for a circle eight to ten feet apart. Cease all conversation. Let all eves be directed on the instrument before you. Let your sittings last about one hour; after that it becomes tiresome to new beginners, so put away the instrument, and have a good old fashioned chat, seasoned with lively songs, ere you separate for the night.

Remember you must first magnetize the plate ere you can do any thing. The magnetism from the human eye appears to be better than any other kind. Looking at the plate or instrument is sufficient, and the more good mediums you have the sooner it will be done. Keep your instrument sacred—don't let every body handle it—it spoils conditions, and causes very weak dim pictures at your next sitting. Wipe off the plate with a clean woolen cloth every time you bring it out to use it. Dampness, also seriously affects it—you can not get good pictures in a low damp room, or in one reeking with the fumes of vile tobacco. Very positive persons can not expect to see as soon as those who are not doubting all the time; such persons generally distroy the only chance they have of seeing—they will not believe any thing, and thus spoil conditions at the very outset.

The pictures at first will appear to be very small and dim, but as you advance in your experiments they will get to be larger and larger, and more bold and distinct in outlines, until you begin to recognize dear absent friends and loved ones in the many faces you see passing before you in the spirit scope. You will see white men, Negroes, Indians, Chinamen etc., all coming and going in groups. If conditions are favorable, and much mediumistic power is present, they will present themselves with a distinctness and force which is irresistible, passing and repassing-the same groups-several times during a seance, sometimes very slowly, and again, with great rapidity.

Spirit pictures are very common in some parts of Germany, I think, for I read in an article in the Bannen only a short time ago, that mirrors and basins of water are used to diagnosticate diseases by the common country people residing there. The article was very short and gave few particulars, only that the doctor muttered a few words over the vessel containing the water, adding, I believe, a few passes of the hands, when you could see the patient's photograph from and contents, on the surface of the liquid, and would judge accordingly.

I have lately received a great many letters from different parties, residing in various sections of the union, making further inquiries for particulars, to produce spirit pictures. A few I have managed to answer autographically, but the rest will please accept this article as a general reply to all, as it is impossible to answer half of my correspondents.

I will, from time to time, give through the columns of the Journal, any thing new which we may discover, to procure better, plainer and more permanent likeness of the loved ones, who are so anxious to show us their dear faces once more, that we may know for a certainty that they do come back and commune with us.

Minnesota City.

For the Religio-Philosophical Journal. FRANK'S JOURNAL.

FRANCIS H. SMITH, OF BALTIMORE-MEDIUM.

Charles Livingstone.

I am Charles Livingston, one who destroyed the peace of my wife by a jealously which had no foundation whatever. I was born in Tennessee, and lived in Lansingburg, N. Y. I had an ample income, which allowed me sufficient time to prosecute my studies, and I grew up well versed in literature.

At the age of twenty five, I became acquainted with a young lady of rare accomplishments and great personal beauty. I at once became pas sionately fond of her, and endeavored to obtain her hand. She had many suitors, and for awhile doubt reated as to who would be the accepted one. At length I triumphed, and a happierman never existed.

A year rolled on, and found me still the same. No offspring blessed our union. We lived in kind relationship with all around us. Marriage brought some increase to my store, and we lived in great elegance. It was our custom to keep open house, and to receive at all times the elite

There was a gentleman who visited us; of genteel manners, and who held a high position in society. We made him welcome at all times. and soon he became almost as one of the family. I had not the slightest suspicion of anything

wrong between him and my wife, when one day recieved an annonymous note telling me that had better look after the honor of my wife. treated it with scorn, but could not altogether banish it from my mind. A trifling circumstance occurred that excited my suspicion, it made me unhappy. I brooded over it all day. Another trifling event increased my perplexity, and every moment after this, added fuel to the flame. No peace was mine. I seemed like one bereft of reason; still I gave no hint of my suspicions, and day after day I watched them without their having the least idea of my purpose.

But this state of things could not continue, and one day I revealed the whole matter to my wife. She listened to me in amazement, and for some time, made no reply, and then burst into a flood of tears. I waited to hear something from her-she spoke not a word, but looked in utter misery. What could I say to this? It completely disarmed me, and I must have looked like a

For a month after this there was no loving tenderness between us. I would have given half my fortune had I never received that letter. tried to dissipate the effect of my disclosure, but all in vain; a settled gloom seemed to rest upon her brow, and all I could do could not re-The gentleman discovered that he was no

longer a welcome guest, and we saw him no

Thus matters stood when one day I saw them together at a place of public resort. I could scarcely credit my senses, but the fact was too plain for denial. I walked up and confronted them both. My wife fainted; my rival turned upon his heel and disappeared.

Not a word of explanation to me did my wife youchsafe. Her silence struck me with astouishment, I could make nothing of it. Here was

a mystery most mysterious.

A month rolled on, but no change in regard to our relations with each other; to the world we were the same to each other, a living lie. A year sped its way, still no change. A more miserable man now than myself could hardly be found. I was at times tempted to commit suicide.

At length, my wife came to me, proposed a separation. The thought filled me with horror; but she urged it as the only possible means of anything like peace. I asked time to consider, but at the end of a month, I was no better re-conciled to it than at first. She still urged it and I was obliged to consent. A liberal allowance was made for her support and we parted. We had then been married about five years.

What now could I do? I had never any employment to direct and occupy my mind. I had found sufficient in my books; but now all reading was distasteful, and I could only wander about from place to place, seeking rest but find-

Another year had fallen into the gulf of time when one day my wife stood before me. She came to explain everything; she told me that I had totally misunderstood the nature of her relations with that gentleman. He was a link between her and a profligate sister, who had been corrupted by him but who had since reformed. Her meeting with him at the public garden was to learn that her sister had been married to a wealthy gentleman of Louisana, and that her sister had since died, and was no longer a wall of separation between us.

I cannot describe the emotions that now overwhelmed me. I clasped her in my embrace. fondled her as a mother would her babe. I could not let her out of my arms an instant; and she returned caress for caress.

How happy we lived after this. Not a ripple was ever stirred, but all that could be to unite two loving hearts belonged to us.

We lived many years. She first passed away leaving me a broken heart: I soon followed, and was received by her in raptures of joy. I am now a bright spirit, doing all I can to elevate the undeveloped, and it was this that brought me here. I was present when you spoke to David Yonger, and was much pleased. Your manner of speaking to these darkened ones is just what is suited to them; is plain and prac ical, well fitted to their understandings. It came from your heart and went direct to theirs. I met with one who had been at your circle some years ago, and he acknowledged that you had been instrumental in leading him to light. He is now striving to benefit others. Good by.

For the Religio-Philosophical Journal. TRANCE.

BY W. B. PAHENSTOCK

Trance is a seeming suspension of the facul-ties and functions of life, and the facts which are daily developed, warrant me in saying that it is only an extreme condition of Comnambulism, in which the person may be conscious of his surroundings or not, as the mind of the individual is directed, or, the condition is more deeply entered, consequently, the deeper it is entered the more perfect will the func-ions of life be suspended. Therefore, we find that some persons when in this condition, are perfectly conscious of all that is passing, and although they may see, hear and know what is passing around them, they cannot utter a word or move a muscle. The will power of the organs of speech and motion being entirely lost in consequence, no doubt, of a belief upon the part of the person, that they cannot use them and, therefore, make no positive effort to do so. This is upon the same principle, that if we believe (even in our normal condition) that we could not raise an arm, we certainly c wid not do so simply, because no absolute effort would be made. There is scarcely a month in the year, that we do not hear of some person's being in this condition, and who upon recovery give the same experience. Others, still deeper in the state, have also recovered, who remember nothing that has taken place around them; but their spirit seems to have traversed the universe, visiting scenes of the most exquisite beauty, and sojourning among beings of celestial brighiness and purity, and although they may only have been in the state for a few days, as many places have been visited and circumstances have taken place in that brief period, as if they had been in the state for ages. Others, again, have entered the condition so deeply, that life, to casual observers, would seem to have departed; but although the functions of the heart and lungs may appear to be suspended, yet, the actual separation of the spirit from the body may not have taken place, and there is still a condition existing, in which, decomposition cannot take place. These are the cases that have been recorded as having been "raised from the dead," and I am sorry to say also, that these are the cases that have, alas! too often been buried alive—and until this condition is better understood by those whose province it is to have correct views of it, it will happen again. It is useless to refer the reader to books for information upon this subject, for they record nothing that transpires in the tomb. It is to the grave that we must look for the proof that has shaken the stoutest nerves, and cannot be denied, for upon the removal of the remains from old graveyards, many of the bodies were found to have changed their position, viz., were lying upon their atom-ach instead of their backs, showing that they must have recovered and made the change themselves. It is a fearful truth, but it must be told, and as it is impossible to remedy an evil until its nature is understood, the sooner the facts are

he dreaded occurrence will be entirely prevented. General decomposition or pulrefaction is the only sure criterion, that death has taken place, or that the spirit has left the body, and until that has taken place, nobody should be commit-ted to the grave, no matter how long it may take before that shall occur. It is a law of nature, and consequently of God, that when decomposition has taken place, that it is impossible for the spirit to possess the body again, or there would be no such thing as death of the material body and the spirit might as well return and take possession of the body a hundred years after decomposition, as to do so any sooner after

known, the sooner we may hope this much to

it had taken place. Decomposition cannot always be determined by the scent, for the odor eliminated from sick persons may be very unpleasant, yet they often recover, but where, with an offensive odor, there is purging or putrid discharges from the nose and mouth and a general discoloration of the body, there can be no doubt that life is ex-

tinct. In conclusion, I have but to remark that publie places for temporary deposit should be erected at the public expense, and laws enacted to prevent the interment of any body, until the above changes have taken place.

To Conductors and other Friends of the Children's Progressive Lyceum:

Believing in improvements, and that the time has arrived when a new Lyceum Manual is absolutely needed and demanded by the progressive public, we have ventured, in agreement with the earnest wish of many friends, to arrange a systematic book for our Lyceums, to be entitled "The Lyceum Guide." Whilst we have made no change in the Lyceum system, as such, its outline and construction being the same as projected by its inspired founder, A. J. Davis, we have sought a greater simplicity and variety, and a more educational process in the pleasing art of leading the youth to a natural and happy life. In this respect it is summarily fresh and new. In it is embodied the choicest thought and the sweet virtue of childhood; and withal it is the spiritual philosophy with its moral beauties, expressed in language comprehensible to children, yet deep, broad, and equally fascin-ating to the experienced mind. The color department is scientific, being arranged by a tal-ented artist of Philadelphia. The Calisthenic department, designed to nurture graceful and healthful motion and carriage to the whole person, is peculiarily beautiful, and is illustrated by significant cuts. The "Golden Chain Recitations" and marches are all of the most inspirational order, containing sentiments couched in rehetorical style that can never grow old, being based upon self-evident principles. The Musical department, blending with the Recitations, is under the editorial supervision of James G. Clark, whose songs are so celebrated and appre-

ciated throughout the country.

Our long and ardently cherished task will soon be offered to the public, under the smiling approval of the angels who have moved us to

Ere we go to press with our work, we respectfully ask the Conductors and other Lyceum friend, to favor us, for publication, with brief statements of their opinions, as guided by their experience and observation, upon important matters here indicated. Such notes will be of incalculable value. To give the undertaking definiteness, we have submitted a series of questions, hoping for an immediate answer;

1. In what moral estimate do you reckon the Lyceum system as superior to the Church Sunday School?

2. What facts, or incidents, can you relate, of your Lyceum, demonstrative of such superiority. 3. Has your Lyceum been instrumental in

developing the mediumistic powers of the youth? 4. What methods have you found most successful in securing habits of punctuality with

the members of your Lyceum? 5. What are the best means of obtaining the co-operation of parents and guardians, and their

frequent attendance upon the sessions of the Lyceum! 6 What is your opinion of making our Lyceums more dramatic?

7. What are the best methods of securing finances for the support of the Lyceum? 8. Do you favor the one-lecture system that more time may be given to the interests of the Lyceum?

9. Will you please state what otherwise you regard as advantageous to the improvement and progress of our work of love? Address Emma Tuttle, Berlin Hights, Ohio.

EMMA TUTTLE, J. O. BARRET,

For the Religio-Philosophical Journal. A Scene in Summer Land.

COMMUNICATED BY WM. TAYLOR-ANNIE CUR-

REN TARREY, MEDIUM. How bright, how beautiful is this land of ours, this never ending Summer Land, where the soft Summer winds amid the ever green trees, gently murmur like the faint note of the wolian harp, and the verdant fields, ever fragrant, fill the air with the most delightful odor. Here it is that man's fondest hopes are realized; here it is that the grandest aspirations are attained, and that life wears its spotless robes. In this bright land of ours, we meet with the dear ones who left earth in childhood,-meet them matured, beautiful spiritually,—lovely, shouting words of joy at the arrival of loved ones in the happy land, singing songs of bliss as they lead them on to the homes prepared for them. God is love. Peace, good will to man, is written in letters of gold on the pillars of crystal halls. Fame, the holy fame of the saints, is written over the doors; and love, sacred love, on bright banners, wave over all the homes. Garlands of immortal flowers are trailing over the large archway that leads to the temple of fame. Crystals of purest ray hang over grottees of roses, where lovely children in their joy sing:

God, the Divine Rather of our race, Thou hast blessed this sainted place; Placed us here in sinless bliss and love, Placed us in this happy home above.

Twas in days of past and ancient lore, The Nazarene in his calm and holy mood, Taught them of the truly, just and good.

Children such as we in love he took, Without the aid of script or book, Without the use of sacramental font, Without the aid of hymn or chant.

He placed His hand upon each head, Then took them in His arms and said, "Suffer little ones in peace to come Unto my blessed and happy home.

Blees them with my Father's holy love, For of such is that bright home above, And unless ye like them, he spetless, pure. You cannot pass the golden portaled door.

For the Religo-Philosophical Journal. Wonderful Manifestations.

LETTER PROM MES. P. A. LOGAK.

BROTHER JONES: -In this Southern, Ill, commonly known as "Egypt," I find many Spirit-palists and not a few mediums. In Desoto, mediums have been taken to the ceiling overhead. and held there twenty or thirty minutes. In Duquoin at the house of Old Father Burton, the spirits talked through the trumpet, and what seemed somewhat amusing, if not flattering, an Indian spirit kissed me through the trumpet, and there asked if I wanted to be doctored. replied that I did. Then stand up they said. I did so, and, large heavy hands pounded my shoulders and lungs briskly, and made the manipulations, which to me seemed as tangible as those of a physical operator. There were only seven of us in the room and they were talking and I knew that they had not risen from their seats. Besides I stood in front of the table, and knew that it was impossible for any one to be between me and the table or to reach over and perform the operation of healing. Then the spirit said "That will do," as be finished manupulating me.

I am naturally skeptical, and I used my scissors to detect if possible any thing like fraud, but I must acknowledge that this manifestation reassured me that spirits are tangible; that they come to do us good. I found a fine spiritual so-ciety in Duquoin. There president I. J. Man-gold, and conductor of the Lyceum has been a close communion Baptist for many years, and a

superintendent of the sabbath school. He is an efficient worker, and the large well trained Lyceum shows that he is the right man in the right place. Dr. Durham also by his dignified and calm deportment, proves to those by whom he is surrounded, that the harmonial philosophy is something more than a theory with him. I found some noble whole souled sisters, and a genial pleasant home at the City Hotel, with Mr. and Mrs. Lee who are Spiritualists.

SPIRITUALISM EXPOSED.

Mr. Milton Jennings and his wonderful exposition—Thirty persons hear him expose Spiritualism.

From the Winchoster (Ind) Gazette.

Mr. Milton Jennings, of Dayton, Ohio, lectured in our city, on last Saturday and Monday evenings, claiming to give the true exposition of spiritual phenomena. As we attended both lectures, and also conversed with Mr. Jennings upon the subject, we will endeavor to give a synopsis of his views. We have not the space to give the experience through which Mr. Jennings arrived at his present views, nor to give the evidence he quoted and related which proves spiritual communication.

Mr. Jennings has himself been a writing, seeing and speaking "medium." He states there is no doubt but that there is spirit communication. The evidence which can be accumulated upon this point from men of strict probity and honor -judges, doctors, ministers of the Gospel, members of Congress, and thousands of persons, whom we would believe upon any other subject -is sufficient to convince any person of good intelligence that spirits can and do communicate with the inhabitants of our earth.

He found out after several years experience and investigation, that these spirits are evil spirits; that they are the fallen angels, Satan and his hosts; that they are the spirits of bad men and women who once lived on earth, and that they are striving to work evil in the world, putting on a heavenly seeming in order to serve the powers of darkness.

Mr. Jennings claims that he was specially permitted in the Providence of God, to find out the truth of this matter, so that he might expose these bad spirits. His first lecture was free, and the City Hall was crowded. His second lecture required twenty cents in order to hear his exposition; the night was rainy and the streets muddy, and only about thirty persons were pre-

His doctrine is, that spirits on leaving the body, stay about this earth, awaiting the final day of judgment of all mankind—when the wicked will be cast into a place of punishment. and the good ascend through a series of seven secending spheres until they reach the presence of God. The more wicked, gross and material a spirit is, the greater power it has to influence humanity and impress itself upon our knowledge. For instance; we can not see even the grossest spirits, that are but one remove from us in the spirit world; these gross, wicked spirits, in like manner can not perceive the presence of spirits a few degrees better and more spiritually organized than themselves; and so on in the ascending grades of spirits—the finer purer and more spiritual a spirit is, the less its power to impress itself upon or control material matter, though it has knowledge and sees the workings of spirits of a lower grade. The good spirits have cognizance of what is beneath them; but the bad spirits can not perceive those which dwell in a higher and more etherial atmosphere than themselves.

Table tipping, rappings, and speaking through trumpets, was undoubtedly the work of spirits; but the fact that they could do these things was proof positive that they were very bad spirits, or they could not thus impress their presence upon material matter. Bad spirits psychologized persons, became en rapport with their minds, read their thoughts, and impressed images upon the mind; so that persons so phychologized by them actually believed these images to be real. Evil spirits mesmerised the children of men and willed them to see whatever they wished.

The infallible test of evil spirits is, that they deny the divinity of Jesus Christ and His sacrificial atonement; they deny that God is a personal being, and state that he is the sum-total of all laws, all love, all beauty, etc, Good spirits, although they were too etherial

and finely organized to control material matter. yet made their presence felt in the mind by drawng it toward holy thoughts, a purer life, etc. We have made a fair statement, so far as we understood Mr. Jennings, and are open to correction. But his claims are rather startling. He comes to us as a special Providence gift, direct from God, who has permitted him to pass through the experience he relates in order that

he may show mankind these things. It is a high

claim, and must be cautiously allowed.

Perhaps now would be as good a time as any to state our views on Spiritualism. Neither of the proprietors of the Gazette are Spiritualists. We have never seen anything to convince us of the truth of Spiritualism, and we have never spoken or written a word in its favor. But we recognize the fact that there are (as Mr. Jennings stated) a great number of eminent menmen of worth and intelligence, good citizens,who do believe in it. Very strange things occur in "Spiritual phenomena," as it is called: and we are willing, equally with the best papers over the land, to lay it occasionally before our readers as a matter of news and for their consideration. We can not shut our eyes to these things and ridicule them out of existence; they must be investigated, and we must endeavor to find out the cause, or the physical law which produces them. Most Spiritualists are as theroughly convinced of the truth of their doctrines as the most orthodox Christians are of their faith. What good result, then, can follow an attempt to blackguard them out of their convictions, to ridicule their personal appearance, and attempt to ostracize seven millions of our fellow-beings beyond the pale of "rights which decent men are bound to respect?"

Being the publishers of a local newspaper, we notice lectures as they take place, as a matter of news. Prof. Powell came here and lectured on Spiritualism. We stated his subject, his manner of address and the size of his audience. We intend to pursue the same course in the future. And no one can truthfully say our paper is "undit to be read in the family circle;" so that all such statements are uncalled for, invidious, and atrongly develop malignity of spirit at our success. On the other hand, is a paper which fills its columns with the vilest personal abuse, fit to go into a family? We ask a comparison beween our paper and other country papers feeling assured that it will not suffer by such com-

Miss Lizzie Burt has been appointed Deputy Treasurer and Register of Deeds in Waubunsee County, Kansas.

The President has nominated Mrs. Mary Prindle to be postmaster at Wabashaw, Minnesots. Mrs. Prindle is the widow of the late Senator Prindle.

George Sand has brought an action for determation against the young Tours pamphleteer who had charged her with adultery.

PRICE-LIST OF BOOKS.

LIST OF BOOKS AND ENGRAVINGS for sale at this office. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prempt attention.

A Revelation of Departed Spirits among the Shak-Alice Vale, a Story for the times, by Lois Wais-American Sciele, by Warren Chase. Answers to Hver Reserving Questions, a Sequel to the Penetralis, by A. J. Davis.

Apocryphal New Testament.

A Peep into Sacred Tradition by Rev. Orrin Abbot.

Exter Hall.....

Eliza Woodson, A Story of American Life, by Mrs. False and True Revival of Religion, by Theedore

Gaselie, by Emms Tuttle

Bach

Guideof Wisdom and Knowledge to the Spirit World.

Harbinger of Health, by A. J. Davis.

Harmonial and Sacred Melodist, by A.s. Fitz.

Baria. Paper, 40 cts., postage, 6 cts. Cloth.

Hierophant; or, Gleanings from the Past, by G. C.

Stewart. History and Philosophy of Evil, by A. J. Davis. Paper Inquirers' Text Book, by Robert Cooper.... Jesus of Nazareth, by Alexander Smyth...

Davis.

Devision of the Miracles and Modern Miracles, by the Miracles of the M 4E

\$1.50 ...1,25 1.50 20 1,25 20 1,50 20 Ocean's Wave. By Wm. Bush... Our Planet, Geology, by Denton.

larged Ed. by A. J. Davis.....

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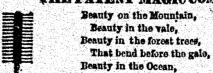
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The Culored Alabama Conference.

" Bishop McTyeire, in The Nashville Advocate. in describing the session of the colored Alabama Conference, gives this information:

"Our church-membership were favorable, and gave facilities to their household servants for accommodating the colored guests, who fared

"How generous and condescending! A Conference of Methodist ministers entertained in the kitchens of their hosts by their servants, and a bishop of both commending the liberality. Did these hosts eat with their clerical bretheren? Did they even shake hands with them? One is reminded by this event, of the story of that good Southern sister who fell into a trance, and on coming out of it said she had been to heaven, and seen many of the bretheren and sisters that had died. When asked it she saw Aunt Chloe, a famous colored sister, she naively replied, 'Oh, no, I didn't go into the kitchen.' Bishop Mc-Tyeire, doubtless, had he the power, would appoint this Conference of ministers to the white folks' heavenly kitchen. He says: 'The local negro population had been much prejudiced against the conference before it met. We opine they are none the less prejudiced at its close. Such Christian cordiality would not deserve very great rewards."

Zion's Herald has at last exhibited a resemblance to an old prophet. Like "Essias," He "is very bold." To venture on such a criticism as the above, in view of his personal antecedents and ecclessiastical recollections, required nerve, or comething. The paragraph reminds us, not of a poor story about a good Southern sister, which we strongly believe to be a fib, but of another person who, having rather quixotically volunteered to share the room of one or two colored preachers, found the flesh s'ronger than the spirit, and his chivalric virtue defeated by nocturnal intermittents, requiring other quarters.
The negroes slept without the company of "the man who dared." But we will not enlarge lest we bring down upon us another volley of adverbs ending in "ly," with a reluctant adjective sandwitched between them. But we have a personal grievance on this subject. A colored brother residing in Baltimore was elected to the General Conference of the M. E. Church. As a denizen of "no mean city," and a very decent waiter in a boarding-house near our office, we gave him in our paper a general introduction to Northern Methodism, and particularly requested that he should have good accommodations provided for him. We hinted too, that although this brother had been accustomed to eat at a second table, yet I'e knew what was good, as a second table, in Baltimore might be better than a first one in some other place: the gleanings of Ephriam being better than the vintage of Abiezer. But nobody could be found to extend hospitality to our delegate and his few colored colleagues. Their treatment, under the circumstances of profession and promise, was outrageous. As well as we remember, one man who had been induced to give a home to a colored delegate, returned him early in the morning to the floor of the Conference; the colored brother being expelled by a domestic insurrection. The whole Conference and audience were appealed to to find a home for the rejected negro, but in vain, and he was sent to a negro boarding-house. Hereafter we will not consent to negro delegates going from here to attend M. E. Conferences, without taking provisions and a tent. Seriously, was not the treatment the Herald censures, bet-

The above article contains some spice. It is from a loving Methodist paper, and they, the Methodists, "love Jesus, but are not willing to kiss Sambo," for Christ's sake. Well, we suppose it will be all right in the "Good time coming, when white and black, male and female, shall stand together" before the awful Throne, (?). with nothing to do, nothing to eat, and nothing to wear (?). Who will blush, then, the whites, blacks, or the angels? We shall see, dear brothers of the Church Militant.

We do not wonder that Dr. Bond is tired, tired, tired. Doyou, dear readers?

GENTLEMEN OF THE NEW SCHOOL.

The following piece of poetry from the Christian Advocate, speaks for itself, and is true to the letter, of feeling extant among the churches South to day, and the Christ-loving, Jesus-teaching hypocrites, would plunge the country into another war to-morrow, as they plunged it into war in 1860-1, if they had the power. We prophesy, that the ultimate ruin and overthrow of our Republic, will be accomplished by the Churches, in the future, if stall. When a Church takes part in the affairs of a State, then good by to freedom.

Look at Rome, Spain, and Mexico. May Radicalism and Infidelity to Theology, rave us.

Massachusetts' Gentleman Loquitus:

Give me your purse, your meat, your bread, Your watch, your boots, your spoons, your bed: I'll take your coat top if you please, Your farm, your stock, your corn and pease; Your freedom too, I confiscate For holy uses of the State, Which I through Providence am sent which I tarough Providence an sent
To establish here and represent
By force or fraud. To save the Union,
And found a catholic communion
Of loyal Methodists, I have immunity
From legal punishment, and full impunity
From future penalties by dispensation
Of loyal classes, of the pation Of loyal clergy of the nation.

Virginia Gent.

You have all now, the very skin! Mass. Gent. May be, but there is naught within;

You may have swallowed for concealment some "notions" worthy of revealment; Take this emetic, let me see You inside out, lest there might be Left in your stomach by neglect ne relic of proud self-respect. Virginia Gent.

There's nothing in it, if you rake it, I give my word !

Mass. Gent.

Your word! I'll take it.

Ladies in Wall Street.

New York has two female brokers, sisters who operate in stocks, with great success. It is said that they intend to emerge from their bashful obscurity and set up an office in/Wallstreet. We may expect then some corresponding change in the symbolical names of the craft. Some genteel feminine must be found for bulls." It will never do to say Miss-is a "cow"-on Change. It would be too vulgar; and a shebear is too sayage. It might be considered personal, too, to say, Miss-is" short"-or "long," it would be insulting to call one of the darlings 'a lame duck," or to intimate a suspicion that the Misses-were trying to "corner" Mr. Fisk. It is clear that the vocabulary of business must be improved for "the good time coming."

To the pure in heart all things are, but the

above clearly determines the fact that the editors of the Baltimore Christian Advocate, has some sensual feelings still lingering in his holy sys tem. We would recommend a hot dose of Brimstone for his case.

When will women learn that they need not expect any favor from the ministers of the gospel.

THE DESIGNATION OF THE PERSON Correspondence in Brief.

TEXAS.

Letter from W. C. Whitlow.

S. S. JONES-DEAR SIR:-We have recently had Mrs. Wilcoxon with us, whom I find to be a lady of distinguished ability. She gave us a few of her magnificent lectures which were listened to with great attention. Every one was pleased who heard her. Spiritualism is new to most persons in this place, and it will take more than rational lectures to arouse their minds to a true conception of their origin and destiny. We want a good medium here to convince those who cannot, or will not reason. Induce one to come this way if you can. My house is open to all who may journey this way. I have been a Spiritualist for twenty years, and have never had cause to regret my faith.

I can't say that there are any others here. But there are many here who look upon the doctrine favorably, and would be easily convinced. Send me a lot of papers to circulate

among them. I subscribed for your paper when Mrs. Wil-coxon was here, and have received a few numbers, and will renew in time not to have it stop-

ped. Hemstead, Texas.

TWIN SPRINGS, KAS.—J. C. Marshall writes.—I have read "Jesus of Nazareth," by A. Smyth. I am free to say it is the most interesting work I have ever read. It contains many gems of thought most beautifully expressed. Every page seems to carry with it the impress of its own truth. The character given to Jesus is the most elevated that a human being can occupy. We have just returned from Mound city where we were attending a meeting of the "First Spirit-ual Society" of Liun Co. We had a good time. Our meeting last evening was well attended, the Court House being filled, although the great union effort of the churches commenced that day. Mrs. Frye, of Marmaton, addressed us at eleven and at seven o'clock, to our edification, while in an entranced state. In private she gave many very clear and valuable tests of spirit control and presence. Our next meeting will be at the rapidly growing town of La Cygne on the M. R. & Ft. Scott & Gulf R. R., on the first Sunday in March.

LITTLE SIOUX, IOWA.—Linus Bassett writes.—Herein you will find one dollar and fifty cents to renew my subscription for the JOURNAL. I am glad you continued to send my paper. I should feel lost without it. I have been a believer in the Spiritual philosophy for nearly twenty years. When I came to this country, 18 years ago, I was the only believer in the philosophy that I knew in the county. Now there is quite a number. We have never had much speaking in the place. If speakers should pass this way, they would be received by me with pleasure.

BATIMORE, MD.-Francis H Smith writes.-I have read your remarks in reply to Mr. Darrow and others, respecting Smyth's History of Jesus? I met with that remarkable book in 1865; considered it an historical romance, not without merit; but nothing more. A year or more after this, it was endorsed at the BANNER CIRCLE, much to my astonishment, as follows: "These two records are both good, and to some extent, both reliable. It brings the man Jesus upon a more rational plane, and causes you to look toward him in his humanity and divinity also, -that this man was divine and human as well. It is in many respects more reliable than that which has attached itself to the Old Testament, which you call the new.' read this book again in September, '69, and was bewildered-could form no definite opinion-consulted my grandfather, and he replied: " must say that I look upon that book as nearer truth than anything that has been published. It gives a better idea of the man; makes you familiar with his life, and brings you in intimate relation with his daily walk. I have seen him frequently. Had that narrative been given to the world instead of the Testament it would have been an incalculable blessing." What of that part that relates to St Paul? "There is truth in that also. I have conversed with Paul, and he admits that he gave the communication."

STOCKHOLM, N.Y.-Austin Kent writes -- My physical condition has not been as bad for some years, as during the last four or five months; but the temporal aid I have received through your JOURNAL (now over sixty dollars since my last summers report), has greatly relieved me during the winter. The sum Bro. Winslow suggested (un expectedly to me), \$300.00 annually, is about what I need. The friends generally seem to chose a less ostentatious mode of action. I have no demands, no desire to dictate, or even to counsel. I trust all to my friends on earth, or above us. last article I sent you, was nearly half I have composed for the press within the last five months. If I should be entirely freed from the weight of poverty, I may rally again, and be able to write more, which I desire to do. I have acknowledged the receipt of all money sent, when the address has been plainly written, by letter. I here repeat my grateful remembrance of each and every donor and add the hope and prayer, that those who are able will charitably remember me in the future, as far as they can feel themselves blessed in so doing.

MENDOTA, ILL.—D D. Gulbs writes.—Enclosed you will find \$3.00 to pay for the Journal one year, to be directed to Lorenzo Aldric, Mendota, Ill. I expect to send you new subscribers, one at a time, as fast as they fall in my way, and always send you the full amount, \$3.00—no discount. I do the business and pay postage, as my share of the work, and I would like to have each of your subscribers say, "I will get the Journal one new subscriber at least, and send the full \$2.00." What a lift that would be to the Journal one in the subscriber at least, and send the full \$2.00." Wnat a lift that would be to the Jour-

REMARKS :- Thank you, brother. If each of our subscribers would follow your example, an inestimable amount of good could be done in a verv short space of time. What a help it would be for those now, as it were, isolated and alone. It would give moral stength, and silence oposition in in less than one year, which is now so discouraging to families of Spiritualists in many localities, where ignorance of our philosophy so generally abounds.

BOONVILLE, MO.—D. Foster writes.—As my subscription ends the 15th. of Feb., and you have put it to the 15th of April, on the yellow slip of paper, I send you fifty cents to pay for it up to that time, as I do not want it without paying for it. This city is perfectly rebel and orthordox. I can't do without my Spiritual papers. The Jour-NAL and BANNER OF LIGHT. I wish some good lecturer would find their way to this benighted city. E. V. Wilson would create a sensation, and open the eyes of some. I believe I am the only Spiritualist here that dare to own it.

OSSIO, MINN.-B. C. Ellsworth! writes.-For good sound common sense from the editor, and those that contribute, THE RELIGIO PHILOSOPH-ICAL JOURNAL is a paper worth treading.

SAVANNAH, GA .- Joel G. Fogg writes .- Find enclosed one dollar, to continue your paper, for it is full of thought, full of beautiful truths, as well as many a hard nut for the old theologians to crack. I look forward to its arrival with pleas-

DENYER, 'COLORADO.-O. Brooks writes.-I shall continue working for the cause of your noble Journal. I have received "Josus of Nazareth," the most wonderful book I have ever read.

KALIDA, O .- M. Lee writes-Mr. Todd of this place left with me twenty-five cents to send to you. Says his trial paper for three months expires on the 5th., and he desires it discontinued. He says it is a good paper, but there are some things he cannot swallow. Hope you will not be discouraged in well doing. I am highly pleased with the Journar, and find something in every paper truly philosophical and interesting.

REMARKS :- Thank you, brother, we are not discouraged-all goes on finely. Milk for the babes, and meat for the grown up and well devel oped men and women. There are many idol worshipers even among Spiritualists. The little girl loves her doll baby, and it would be cruel to deprive her of it.

URBANA, ILL.-T. Red writes.-The JOURNAL I am going to have as long as I can raise a dol-lar. I could not live, without it, for it is the bread of life tome, and I am sorry I can't pursuade every one in Champaign county to take it.

NEW ADVERTISEMENTS.

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such as will send us their address we will send particulars of the business and information instructing every one how tobecome the owner of a home.

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One box of Orton's preparation is warranted to destroy the appetite for Tobacco in any person, no matter how strong the habit may be. If it fails in any case, the money will be refunded. It is perfectly safe and harmless in all cases. It is almost impossible to break off the use of Tobacco by the mere exercise of the will. Something is needed to assist nature in overcoming a habit so firmly rooted. With the help of the Preparation, there is not the least trouble. Hundreds have used it who are willing to bear witness to the fact that Orton's Pr paration completely destroys the appetite for tobacco, and leaves the person as free from any desire for 1 as before he commenced its use. The Preparaappetite for tobacco, and feaves the person as free from any desire for i as before he commenced its use. The Preparation acts directly upon the same glands and secretions affected by tobacco, and through these upon the blood, thoroughly cleaning the poison of tobacco from the system and thus allaying the unnatural cravings for tobacco. No more

thus allaying the unnatural cravings for tobacco. No more-hankering for tobacco after using Orton's Preparation. Becollect it is warranted.

The time taken to allay all desire for the use of tobacco by the Preparation, varies slightly in different persons, the average time being about five days. Some have no desire for tobacco whatever after using the Preparation two days. The health and purse of every tobacco user in the country calls loudly, abandon the use of tobacco.

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The following are a few selected from the multitude of recommendations in our possession:
We, the undersigned, hereby certify that we have used Orton's Preparation for the purpose of destroying the appetite for tobacco, and can assure those who are suffering from this habit that Orton's Preparation will certainly deatroy the appetite for tobacco quickly and permanently, and without any bad effect upon the health, and without creating an appetite either for the Preparation or any sub-

W. P. Heald, Bangor, Me.; J. Moody, Southport, Indians; E. D. Adkins, Knoxville, Tenn.; John Merrill, Bangor, Me.; J. Bunch, Springfield, Teng.

From Lamuel Cassiday, Editor Journal & Argus. PETALUMA, Cal., Dec. 14, 1868.

For about twenty years I had used tobacco in various forms For about twenty years had used to becook in various forms, and for the past eight years had been an inveterate smoker. Becoming satisfied that the excessive use of this narcotic was seriously impairing my health. I determined, if possible, to break myself of the habit. Hearing of Orton's Preparation for destroying the appetite for tobacco, I sent to Portland, Maine, for a box of the medicine, which I received through the mail on the 17th of November. A month has not elapsed, and yet the medicine has effectually relieved me of every craving or desire to use tobacco in any form. The Preparation is not mare difficult or molecule. form. The Preparation is not mere difficult or unpleasant to take than common chewing gum. I conscientiously believe the preparation will have the promised and desired effect in every matance where it is given a fair trial. Upon that belief, and from an honest desire to assist others who may wish to break away from the slavish appetite for tobacco, I offer this testimonial.

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LITTLE GRACE C. TREADWELL

IT RECEIVED YOUR LETTER DESIRING TO KNOW the particulars about my niese. Her name is Grace C Treadwell, and she is four years of age. One side of her mee was swollen for a long time, so that it clo ed one eys entirely and she had an injury under the other one. Whenever she could open the lids, there was seen a thick white film over both eyes, as though the white of the eyes was stretched across them. For two days she could not see anything. We commenced giving her the Positive Powders se soon as we knew it. When she had taken one half a box she could see as well as ever. She had been troubled with the Scorfule eversince she was born, and had always been nwell. Since she has taken the Positive Powders she has been very well most of the time, as healthy as children generally are. I myself used one box of the powders last summer, and I have not been as well as I now am, for four or five years."

Mrs. Mary M. Newcomb, Bernardston, Mass. To Professor Spence.

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The stomach of an eatrich will digest glass, flints, iron-cobble stones, and simost anything that may be put into it. It is not possible, or desirable, for man to acquire such a wonderful stomach. The nearest human approximation to such vigorous digestion is to be found in those persons who have used Spence's Positive Powders. Dyspeptics of ten, twenty, and even thirty years' standing, find that the Positive Powders cure their Dyspeysia, so that they can eat and digest anything and everything that anybody olse can

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

ENOUGH FOR THIS TIME.

"Probably you remember my letter to you of June 1st stating the condition I was in at that time, and asking your advice. I was troubled with Enlargement of the Liver, Overflow of Gall, Catarrh, Bronchitis, Scrofula, and in fact, about as complicated a condition of diseases as you will ever find in the human system, and was unable to do any work. After taking six boxes of the Positive Powders and one half a box of the Negatives, I am able to do a good smart day's work at sawing and splitting wood. I might also speak of the case of my wife, who has used the Powders with equal success; but I think I have said enough

H. T. Leonard, Taunton, Mass.

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To Professor Spence.

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AND A WIZZARD.

"A fter trying three M. D.'s, and one bottle of Wizzard Oil, and one other prescription, my wife's Rhoumatism kept growing worse all the time, until she took Mrs. Spence's Positive Powders which cured her enlarged joints, and now she is well and hearty. We also gave the Positive old for Fits, and it has been the smartest little thing you ever saw up to yesterday, when it was taken with the Scarlet Fever, for which we gave it the Positive Powders, and this morning it is quite well."

Moses Hartland, Penn Yann, N. Y. To Professor Spence.

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WHO TO ASK

WHAT TO ASK. A SK Mrs. E. Smith, of Greenville, Pa.—ask Mrs. L. Snow-man, of Castine, Me.—ask R.-J. Wecke, of Harlem, N. Y. -ask A. J. Mobray, of Stockton, Minn:-ask Mrs. L. P. Worden, of Oshkosh, Wis .- sek the thousands who have tried them, if Mrs. Spence's Postive Powders do not cure the Dyspepsis, and leave not a trace of it behind.

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C. H. Hodgson, 10 Salisbury street, Strand, London. To Professor Spence.

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The Positives cure Neuralgia, Headache, Rhenma, The Postives cure Neurangia, Headache, Rheuma, tiam, Pains of all kinds; Diarrhosa, Dysentery, Vomiting. Dyspepaia, Flatulence, Worms; all Female Weaknesses and derangements; Fts, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatins, Ery-

high grades of Fever, Small Fox, Messles, Scarlatina, Erysipelas; all Inflammations, acute or chronic, of the Kidney, Liver, Lungs, Womb, Bladder, or any other organ of the body, Catarrh, Consumption, Bronchitis, Coughs, Colds; Ecrofula Nervousness, Sleeplessness, &c.

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

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