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Aruth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing,

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Biterary Department.

for the Religio-Philosophical Journal. THE DEITY THAT WE ADORE.

BY HETTY ROE DOCKS. Great God of Nature! unto Thee

With reverence we bend the knee-Our Father and our Friend-And not to Him, with passions fell, Whom priests their trembling hearers tell Will doom their sinful souls to hell Where torments never end. We worship no revengeful god

Who smites his children with the rod His anger to appeare; Norone who reigns in heaven alone, Proclaiming vengeance from His throne On all who are to error prome, Or love their carnal case.

The Delty that we adore-And shall henceforth forevermore-Is merciful and kind. It never entered in His plan To tempt with sin, poor finite man, That he might torture, curse and ban, With cruelty refined.

And Thou, great God of Nature! Thou Art the Supreme to whom we bow, Our fealty is given. We need no "mediator's" aid Whose blood one debt of sin has paid. Mor priest to ply his grapel trads To fit our souls for heaven.

We know that Thou art everywhere And love Thee for Thy kink ly care, For each created thing. We feel Thy presence, and we know Thy choicest blessings freely flow For all Thy children, high and low, For peasant and for king.

In every flow'r that scents the gale, Each blade of grass that decks the vale, Each pebble on the strand; In the unnumber'd insect race, The reptile with its crawling pace, In every bird and fish, we trace Thine own almignty hand.

We see Thee in the mountain peak, We hear Thee in the whirlwind's shrick. The earthquake's sullen moons: Old ocean when, with heaving breast, He rises from his fitful rest, And rears in wrath his fearful crest Thy sovereign presence owns.

We see Thee in the comet's flight, The stars that twinkle in the night Like sems of beauty rare. We see Thee in the lightning's flach, We hear Thee in the thunder's crash, The tempest's howl, the surges' deah, And know that Thou art there.

In heaven, on earth, in rocks, in trees, In storm, in sephyr, gale and breeze, In ocean, lake and stream; In mountain, cavern, dell and glade, In everything that Thou hast made Of every form and size and grade, We see Thee still Supreme.

And, God of Nature, unto Thee-And Thee slone-we low the knee With more of love than fear, Nor know the knave so steeped in sin But has redeeming traits within, And who may not an entrance win To the most blissful sphere.

From the Phrenological Journal. THE PLANCHETTE MYSTERY.

THEORY OF A FLOATING, AMBIENT MENTALITY.

THEORY OF THE AGENCY OF DEPARTED SPIRITS. This theory apparently has both merits and difficulties, which at present we can only briefly notice. Among the strong points in its favor, the first and most conspicuous one is, that it accords with what this mysterious intelligence, in all its numerous forms of manifestation, has steadily, against all opposition, persisted in claiming for itself, from its first appearance, over twenty years ago, till this day. And singularly enough, it appears as a fact which, perhaps, abould be stated as a portion of the history of these phenomena, that years before public attention and investigation were challenged by the first physical manifestation that claimed a spiritual origin, an approaching and general revisitation of departed human spirits was, in several instances, the burden of remarkable predictions. I have in my possession a little book, or bound pamphlet, entitled, "A Return of Departed Spirits," and bearing the imprint, "Philadel-phia: Published by J. R. Colon, 2031/4 Chestnut Street, 1843," in which is contained an account of strange phenomena which occurred among the Shakers at New Lebanon, N. Y., during the early part of that year. In the language of the author: "Disembodied spirits began to take possession of the bodies of the bretbren and sisters; and thus by using them as instruments, made themselves known by speaking through the individuals whom they had got into." The writer then goes on to describe what purported to be the visitations of hundreds in that way, from different nations and tribes that had lived on earth in different ages-the consistency of the phenomena being maintained throughout, I have conversed with leading men among the

Shakers of the United States concerning this

affair, and they tell me that the visitation was

not confined to New Lebanon, but extended, more or less, to all the Shaker communities in the United States-not spreading from one to another, but appearing nearly simultaneously in all. They also tell me that the phenomena ceased about as suddenly as they appeared: and that when the brethren were assembled, by previous appointment, to take leave of their spiritguests, they were exhorted by the latter to treasure up these things in their hearts; to say nothing about them to the world's people, but to wait patiently, and soon they (the spirits) would return, and make their presence known to the

world generally.

During the interval between the autumn of 1845 and the spring of 1847, a book, wonderful for its inculcations both of truth and error, was dictated in the mesmeric state by an uneducated boy—A. J. Davis—in which the following sim-

ilar prediction occurs: "It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence can not be convinced of the fact; and this truth will ere long, present itself in the form of a living demonstration. And the world will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established, such as is now being enjoyed by the inhabitants of Mars, Jupiter, and Saturn."—Nat. Div. Rev,

Eight months after the book containing this passage was published, and more than a year after the words here quoted were dictated and written, strange rapping sounds were heard in an obscure family in an obscure village in the western part of New York. On investigation, those sounds were found to be connected with intelligence, which, rapping at certain letters of the alphabet as it was called over. spelled sentences, and claimed to be a spirit. The phenomens increased, assumed many other forms, ex tended to other mediums, and rapidly apread, not only all over this country, but over the civilized world. And wherever this intelligence itself prescribes for proper answers, its great leading and persistent response to the question, 'What are you?" has been, "We are spirits!" Candor also compels us to admit that this claim has been perseveringly maintained against the combined opposition of the great mass of intelligent and scientific minds to whom the world has looked for its guidance; and so successfully has it been maintained, that its converts are now numbered by millions, gathered, not from the ranks of the ignorant and superstitious, but consisting mostly of the intelligent and thinking middle classes, and of many persons occupying the highest positions in civil and social life.

At first its opponents met it with expressions of utter contempt and cries of "humbug." Many ingenious and scientific persons volunteered their efforts to expose the "trick;" and if they seemed, in some instances, to meet with momentary success in solving the mystery, the next day would bring with it some new form of the phenomenon to which none of their theories would apply. Being finally discouraged by repeated failures to explain the hidden cause of these wonders, they withdrew from the field, and for many years allowed the matter to go by default; and only within the last twelve-month has investigation of the subject been re-aroused by the introduction into this country of the little instrument called "the Planchette" -- an instrument which, to our certain knowledge, was used at least ten years ago in France, and that, too, as a supposed means of communicating with depart-

This little board has been welcomed as a "toy" or a "game" into thousands of families, without suspicion of its having the remotest connection with so-called "Spiritualism." The cry has been raised.

"Quidquid id est, timeo Danaos et dona ferentes," but too late! The Trojan walls are everywhere down; the wooden horse is already dragged into the city with all the armed heroes concealed in its bowels; the battle has commenced, and must be fought out to the bitter end, as best it may be; and in the numerous magazine and newspaper articles that have lately appeared on the subject, we have probably only the beginning of a clash of arms which must terminate

one way or another. Should our grave and learned philosophers find themselves overcome by this little threelegged spider, it will be mortifying; but in order to avoid that result, we fear they will have to do better than they have done yet.

On the other hand, before the Spiritualists can be allowed to claim the final victory in this contest, they should, it seems to me, be required to answer the following questions in a manner satisfactory to the highest intelligence and the better moral and religious sense of the commun-

Why is it that "spirits" communicating through your mediums, by Planchette or otherwise, can not relate, plainly and circumstantially, any required incident of their lives, as a man would relate his history to a friend, instead of dealing so much in vague and ambiguous generalities, as they almost always do, and that, too, often in the bad grammar or bad spelling of the medium? Or, as a question allied to this, why is it that what purports to be the same spirit generally, if not always, fails, when trial is made. to identify himself in the same manner through any two different mediums? Or, as another question still allied to the above, why is it that your Websters, Clays, Calhouns, and others. sneaking through mediums, so universally give the idea that they have deteriorated in intellect since they passed into the spirit-world? And why is it that so little discourse or writing that posseses real merit, and so much that is mere drivel, has come through your mediums, if spirits happen that the spirits-if they are spirits-can not communicate anything except what is already in the mind of the medium, or at least of some other person present? It does not quite answer these questions to say that the medium is "undeveloped," unless you explain to us precisely on what principle the undevelopment affects the case. A speaking-trumpet may be "unde-veloped"—cracked or wanting in some of its parts, so as to deteriorate the sound made through it; but we should at least expect that a man speaking through it would speak his own thoughts, and not the thoughts of the trumpet.

And then, looking at this subject in its moral and social aspects, the question should be answered; Why, on the supposition that these communications really come from immortal spirits, have they made so little progress, during the twenty years that they have been with us, in elevating the moral and social standard of human nature, in making better husbands and wives, parents and children, citizens and philanthropists, in drawing mankind together in harmony and charity, and founding and endowing great institutions for the elevation of the race? Rather may we not ask, in all kindness, why is it that the Spiritualist community has been little more than a Babel from the beginning to the present moment?

Or, ascending to the class of themes that come under the head of Religion: Why is it that prayer is so generally ignored, and the worship of God regarded as an unworthy superstition?
Why is it that in the diatribes, dissertations, and speeches of those who profess to act under the sanction of the "spirits," we have a reproduction of so much of the slang and ribddry of the inficels of the last century, and of the German Rationalism of the present, which is now being rejected by the Germans themselves? being rejected by the Germans themselves? why is it that in their references to the great lights of the world, we so often have Confucius, Jesus Christ, and William Shakspeare jumbled up into indistinguishability?

I do not say that all these questions may not be answered consistently with the claims of the spiritual hypothesis, but I do say that before our the better portion of mankind to drink down this draft of philosophy which they have mixed, they must at least satisfy them that there is no poison

Having thus exhibited these several theories, and, to an extent, discussed them pro et contra, it is but fair that we should now ask Planchette —using that name in a liberal sense—what is her theory of the whole matter? Perhaps it may be said that after raising this world of curiosity and doubt in the public mind as to its own origin and true nature, we have some semblance of a right to hold this mysterious intelligence responsible for a solution of the difficulty it has created; and perhaps it we are a little skillful in putting our questions, and occasionally call in the aid of Planchette's brothers and sisters, and other members of this mysterious family, we may obtain some satisfactory results.

Planchette now takes the stand and gives such answers to these and many other queries, as must ever prove satisfactory to any inquiring mind, however skeptical he may be. She settles the question of originality, and upsets all the theories that have been, or that seems to us, can be urged against the theory of spirit control. The astute questioner is completely nonplussed. This exceedingly interesting portion of the series, will be continued in the next two numbers of the JOURNAL.—ED.

> [From the Cleveland Herald] A STRANGE PHENOMENON.

The Woman Who Has Been Preaching Every Two Weeks in a State of Unconsciousness for Twenty-three Years-Scientific Men Nonplussed. Another Version of the Affair.

Having for many years heard strange stories with regard to the case of a Mrs. Birney, near Tippecance, Harrison county, Ohio, the writer, in company with a friend, visited her residence on Sunday, August 8, 1869. I had heard that she would preach at nine o'clock on that day while in a perfectly unconscious condition-not herself being able, after recovering from the mesmeric or unconscious state, to tell a single

word that she had spoken. Before relating what I saw and heard, I will give a brief account of this wonderful woman, and the reason assigned by herself and family for the strange phenomenon which has attended her for the past twenty three years. Mrs. Nancy Birney was born March 20, 1806, near Cadiz, Ohio, Her fa her reared thirteen children, of whom five boys and four girls are still living. At the age of eighteen, while pitching a load of hay from a wagon into a mow, she was struck by lightning, which paralyzed the right half of her body, from the crown of her head down. She was entirely insensible for the space of two hours. She recovered from the effects of the stroke, and at the age of twenty-three years married her husband, Mr. Birney, who is a gentleman and a Christian. He was born in 1806, so that there is not much difference in their ages. They are considered wealthy, having a fine farm and a good brick residence about one mile east of Tippicanoe. They have reared three children; two sons, aged respectively thirly and twenty-eight years, and one daughter, aged twenty six—all married and in good circumstances. Mr. Birney is an exemplary m mber of the Methodist Episcopal church, while his wife belongs to the Presbyterian church, but she says the is not a sectarian in any sense whatever, She bears a good name, which is better than

her best. She is an intelligent, tensible woman, and in this respect her discource on the occasion referred to did not, in language and thought, come up to her capacity when in her normal condition.

About twenty-three years ago she was sud-denly taken ill, as was supposed; and while in an unconscious state delivered a religious discourse. From that time until the present, these spells have come upon her regularly every two weeks. At first they occurred on week days, but for the past twenty years they have invariably happened on Sunday, at about 10 o'clock A. M. For a long time the house was crowded on her preaching days, but latterly the novelty of the case has ceased to excite the wonder of the neighborhood, and those who now attend her preaching are mostly persons from a distance. But rain or shine, summer or winter, whether there be a crowd or only her own family present, she regularly passes into an unconscious state, and delivers a religious discourse always one hour to an hour and thirty minutes in duration. She always feels unwell for hours before and after the delivery of a sermon. She says that she feels a painful, prickling sensation in the right half of her body, which begins sev-eral hours before, and lasts till consciousness takes place. Between these spells she feels perfectly well, and performs her household labors as vigorously as if she were many years younger than she really is.

She thinks that the "spells" which come

upon her are caused by the stroke of lightning received when she was eighteen; but she attributes the speaking to Divine power, and says she has always struggled against the wonderful influence which comes over her. She affirms most solemnly that she is not conscious before nor after her discourses of a single word that she utters. Indeed it was a long time before her family and friends could convince her that she snoke at all while in this strange state of utter obliviousness as to what is passing in the outer world around her. When in her normal state she cannot bear to hear music—neither vocal nor instrumental. When attending church she On one occasion, when attending a meeting in another part of the State, she attempted to remain in the house during the time of singing, but the "spell" came upon her so rapidly that she was forced to leave the house of worship, else she herself might have been the preach er on the occasion. So sensitive is her nervous system that she cannot bear to hear any loud. sharp noise.

On the occasion of our visit we arrived at the family residence about 8 o'clock in the morning. and were courteously received by Mr. Birney and his wife. She was sitting in an arm-rocking chair by the side of a bed, and taking an occasional sup of what seemed to be some kind of tea. The influence was coming upon her, but she was able to converse with us more than half an hour. In the meantime she kept rubbing the right side, and occasionally also the left side of her forehead. She seemed finally to suffer considerable pain, and at about ten o'clock she became very pale, her system relaxed, her head fell upon her breast, and she was as powerless as a sleeping infant. In this condition her husband lifted her into the bed, and placed her in a sitting posture. For two or three minutes she had to be held from falling over like a stick of wood. But soon her body seemed to be re-animated, and presently, after some effort and in a changed tone of voice, she said: "Is it noticeable, there is some things which is noticeable, and worthy of our attention." This sentence seemed to serve as a text, or rather motto for a discourse, which lasted about one hour and a half.

If any one who reads this ever heard an oldfashioned orthodox sermon forty or fifty years ago, delivered by an uneducated preacher and thrown together without reference to matter or arrangement, he has a fair idea of the discourse to which we listened for a mortal hour and a half. It seemed to us that some old-time country preacher was attempting, "in earnest tones and grave," to address his "dying audience, fellow travelers to the bar of God." The speaker asserted that the Captain of our salvation would come to cut down sectarianism, self-bigotry, selfism, self-righteousness, self-known thing iem;" that " many people haint sense enough to know that they knownothing, and that the wicked will be turned into hell with all the nations that forgot God."

But we cannot give even a synopsis of this sermon, for want of space. It contained some excellent truths, rudely put together, errors in theology, viewing it from the writer's stand-

The case of Mrs. Birney is a strange and won-derful one, and has never been satisfactorily accounted for by scientific men, many of whom have visited her from every part of the United States. No one has ever been able to magnetize her, nor to prevent or to break the influence which comes upon her. When in this condition pins and needles have been run into her body

without producing any effect whatever. The latest explanation of her case is given by the Spiritual friend who accompanied me. He says that the woman is a "medium" controlled by the spirit of an old fogy preacher who imagines that he is still in the body and traveling a circuit. But if this is so, I have a nut for Spiritualists to crack. They say that the future life is one of progression and improvement. If so, how comes it this old preacher, who has evidently been there for many years, has not progressed a particle, neither in word, thought nor deed? His language is very ungrammatical—not half as correct as good Mrs. Birney uses when in sher normal state—his arrangement poor, his reasoning illogical, and his theology execrable. How is this to be accounted for on the supposition that the spirit life is a progressive state? are the authors? And why does it so often I worldly riches, and is beloved by all who know | It seems to me that even an orthodex preacher |

ought to wake up, after being in the immortal existence forly or fifty years. Science has failed to explain the mystery surrounding this wonderful case; and may it not be that spiritualism, too, is unequal to the task of unraveling the mystery—even if it does claim to be "wise above that which is written."

Mrs. Birney is an honest, sincere, Christian woman, who would not, for worlds, impose upon the credulity of any one. When in this state her eyes are closed; she is completely unconscious. Is she controlled by an influence outside of herself? If so, what is it, and where does it come from? Is it within the power of man to solve the phenomenon?

We will crack that nut, by asking the Cleveland editor how it is that he finds himself surrounded by old togies, who, so to speak, still vote for Andrew Jackson for President-men and women too, who have not advanced a single step beyond what their fathers, grandfathers and grandmothers had taught them. There is a class of people who, like a turbid stream, move so slow that to a casual observer no perceptible change would be noticed within a period of fifty years, and yet by placing certain land-marks. and making close observation, we can discover progress, though very slow. Death produces no change in the character, habits, or knowledge of the individual. A man steps upon a ferryboat to cross a river, and he lands upon the opposite shore precisely the same as when he started, and though all the inhabitants upon that shore might be spiritualists, he could not be made to believe in any such nonsense. Some people cling to old ideas and habits with such persistent teracity, that centuries would be required to eradicate them. There are as many .legrees of progression as there are individuals to progress, and the same difference is manifested in the Spirit World as in this, and thus it happens that this old fogy preacher still con inues in the old beaten track, and will there remain, until by slow degrees he grows out of that condition. It would have been well for the Cleveland editor to have entered into conversation with him upon the ideas advanced, as both might have benefited thereby.

For the Religio-Philosophical Journal. Geology vs. Genesis. BY INQUIRER.

MR. EDITOR:-In a late correspondence with a distinguished clergyman of this city, he quoted Job in application to my remarks, "Where wast thou when I laid the foundation of the earth?" I replied, "I was not there, nor was the writer of Genesis there, but the writer of the Geologic history was, and he contradicts the account given in Genesis," Who is more worthy of credence,—an irresponsible writer who recorded the reputed events sixeen hundred years after they were said to have occurred, or the unerring writer of "Nature's Revleations,"-contemporaneous with, and author of the recorded events? In any court of justice, the testimony of a witness is rejected, who gives the date of an event long after it is proved to have taken place. There is a case in which the writer of Genesis, fixes the date of creation within six thousand years, when it is proved by irresistible argument, that man existed upon the earth more than one hundred thousand years before the period of his creation, as given in Genesis. Now, as the Christian system is based upon the creation and fall of man as given by Moses, and his existence upon earth is proved many thousands of years prior to the Mosaic account. that theory is disproved and the Biblical record false. The opinion of some of the Christian Fathers upon this subject, is worthy of notice.

Mosheim says, "The earlier Fathers considered Ezra, and not Moses, the author of Genesis." But it is not so important to know who wrote it, as to know if they wrote the truth.

Origen says, "What man of sense could make vou believe, that the first, second and third days of creation, could have an evening and a morning, without sun, moon, or stars?

St. Augustine says, "There is no way of preserving the true sense of the first three chapters of Genesis, without attributing to God things unworthy of Him."

Clemens Alexandrinus says, "Your Genesis in particular, was not the work of Moses." I will give your readers, in my next, some of the Geologic proof to which I have referred, and

they can judge for themselves of their claims to Washington D. C., Sept. 24th, 1869.

A Connecticut boy recently had a kite made in the shape and size of a man, which caused some wonderment and much comment when calmly swinging just beneath the summer

Bacific Department.

BY...... TODD

MILLWAKE. A Trip to Oregon and Washington Terri-

tory-No. 8. This town is situated on the banks of the Willamett River, five miles above Portland, It is somewhat diminutive in size, though in earlier times it had some pretentions, and thought to rival Portland-but alas! tor its high hopes, they

all faded, for, like the hopes of mankind in gener-

at they were doomed to realize a titter disappointment.

There are several Spiritualists in the place, in fact, it might be said that Spiritualism is the prevailing religion. The Episcopalians have a small meeting-house, but it is in a dilapidated condition, and the church that is accustomed to worship within its walls, is much like the building, going rapidly to decay.

There is one family in the place that deserves mention as true reformers. They use no meat or butter, no sait, mustard, pepper or spices of any kind, and yet their table would be tempting to an opicure. A plenty of sweet cream and truits of all kinds, and the finest graham bread I ever BOW. Should any of our speakers go that way, call there if you want a home to rest for a few days, and be assured that you will be cordially received, and your wants kindly cared for. Their hospitality is unbounded.

lies on the same river, eight miles above Millwake, and is quite a thriving town of a thousand inhabitants, with Canema only one mile distant.

The two would number, probably, some fifteen or eighteen hundred inhabitants. They have three, churches in the place-Congregational, Methodist and Catholic. They have all got the dry rot in their bones and are dying-we were about to sayby inches, but we will say feet.

Many of the prominent citizens are Spiritualists and many more lean that way. Here we gave four lectures to well filled houses. There has been a radical change in the place since we visited them two years ago. Our going among them it that time aroused all the ire and animosity of the popular theologians, and when they could not annoy us in any other way, they sent their children to make disturbance in the lectureroom and also on the outside. And those children were Sabbath school scholars, and sent out to do mischief by their very Christian parents-a fine illustration of the civilizing and benign influence of the Christian Religion, truly! But, as it does everywhere, popular theology here has had to succumb to popular opinion. They are like a savage mostiff that has had his teeth extracted, and can only bark and howl.

Deom here, we returned to Portland on Saturday, and spoke or Sunday evening in Oro Fino Hall to a large and intelligent audience, upon the following subject, "Religion, what is it? is it of God or man?" On Monday morning we started at five o'clock for Salem, the capital of the State. It lies on the eastern bank of the Willamett River, afty miles south of Portland. Owing to a low state of the river, it was uncertain about our arriving by boat at salem in season for our appointment that evening, so were obliged to take the stage. The journey was a severe one. The dust was very deep, as the season had been unusually dry, and we were well nigh suffocated. The wind was traveling in the same direction as ourselves, and for miles we could not see the leaders of our team. As it is with all our annoyances in this life, so it was with our journey-it came to an end at last after eleven hours riding. Our good friend, Deacon Hawkins, was awaiting our arrival. and gave us a cordial greeting.

You may think it strange that a deacon of the Congregational church should hasten to welcome us, but so it was nevertheless. But, by the way, he has become a very strong Spiritualist, and the church do not know what to do with himthey hate to turn him out, for he is one of their most exemplary members, and to allow him to remain unchastised would be ruinous to their gov ernment and principles. And Bro. Hawkins will not relieve them of their dilemma by going out of his own accord, so they are in a sad fix, for they fear if they turn him out, others will be offended and go with him. Poor preacher and poor church, they are in a sad quandary. Spiritualism has had many difficulties to contend with in this city, and one of the most trying has been the persistent opposition of the Methodist denomination. They have a large university here that is fostered by the Methodist fraternity throughout the State, and it is governed with all the rigor and religious bigotry that ever characterized the Pilgrims that lauded on Plymouth Rock in 1629. The students are required, by the rules of the institution, to attend church three times on Sunday. and if found delinquent, a black mark is placed to their name on the list, and a certain number of black marks is a sufficient cause for expulsion in disgrace, and so published to the world. Another great difficulty has been the unmitigated slanders and willful lies of the Methodist clergy throughout the State. And for such kind of rascality, the Methodist clergy of the State of Oregon, can carry off the palm from any other portion of the civilized world-our own experience among them has proved the fact. But it is all right for them to follow Paul's example, and lie for the honor and glory of their God, also, for the discomfiture of Spiritualism. What a contemptable God they must have, that takes so much lying to make his power and glory complete. Another difficulty that they have had to contend with here has been the most serious of all, and that is, the want of an eligible place to hold meetings. They have only had the district court-room, which is not of sufficient capacity, to say nothing of its other inconveniences. The difficulty will soon be opvlated, and the Spiritualists will, ere long, be abundantly accommodated.

C. A. Reed, the Adjutant General of the State. who is a very intellectual man, or at least somnch so that he is more than a match for any of the preachers in argument, is engaged in building a large theatre which will be at the disposal of Spiritualists for Sunday meetings and other evenings also, when not otherwise engaged. Gen. Reed is a confirmed and out spoken Spiritualist, and one of nature's noblemen. He is also a man of sterling integrity; cannot be bought or sold, and commands the respect of all who are acquainted with him.

If Spiritualism should go on increasing in a geometrical ratio, in this city, for the next two years, as compared with the past, the theologians would not be able to muster a corporal's guard.

We gave three lectures here with the old court-

house crowded, and returned to Portland on Saturday, and spoke the following evening in Oro Fino Hall. Subject. "Sunday just as good as any other day. "

KNOW THYSELF.

Pacts in Regard to the Impulses of manthe Laws of Affinity—the stronger Element Subsists on the Weaker.

BY J. N OSBORN.

I know of no requirement so difficult, as that man should know himself, notwithstanding it may be a Herculean task, yet it would be our greatest blessing, did we obey the injunction.

We are complicated beings-we have a threefold nature-we have a material or earthly beingwe have a mental or reasoning being-we have a soul or life being. That to KNOW ourselves, we must learn the whole man.

Our organism, or fleshly being is by far the smaller part of man, and our present capacities may be more easily analyzed and understood than either the mental or life element. The physical maif may be separated into its several kindred parts. We remove the skin from the flesh, the flesh from the muscle, the muscle from the ligaments and blood vessels, and these from the bone, and so continue until we have the human system divided and set apart in its several kinds. We now take these parts, and by a chemical process we ascertain that they are composed of certain earthly elements—the blood from one class of element, the bone from a different, the brain from a still different, and so on through the whole

Now, if we turn our investigations to the earth, we find that it is composed of sixty odd different elements. Among these are all the metalic ores, iron, copper, brass, gold, silver and many others. Then there are many elements in the gaseous and liquid forms-among these are hydrogen, oxygen, nitrogen, Phosphorus, water and so on.

By a law of absorption and attraction, man's physical being is made up of some eighteen of these earthly elements. We take them into the system in many ways. Their properties bubble up in the fountain, and we drink them; they are pushed up in vegetation, and we eat them; or they become animal firsh and we eat that; their vapors, arise in air and we breath them, or absorb them into the millions of perforations of the skin, and it is by this process that the physical man is brought to perfection. These earthly properties have more to do in showing up our traits of character than all else combined.

One organization may be so circumstanced, from its embryo conception, all along its journey, as to absorb and take on more of one of these particular elements, (say iron) than of some other, its opposite in nature. Hence, iron being of a stiff, stubborn nature, the will man has a greater task to hold in subjection that character, than some one else has, who has been differently circum

Again, take another organization that may have accumulated a superabundance of some of those combustible gasses which goes off with a very little friction, and you have an individual that is irritable and uneven in disposition. The pature is in the elements, find it where you may. The law of offlinity, like the load-stone, draws and adds to more readily, where the hereditay stock has been most abundant.

This is our earthly man spoken of throughout the scriptures. It is our first man Adam, and it is this and this only, that gets up the carnal and spiritual warfare.

I would not have any one conclude, from this argument, that we are entirely creatures of cir cumstances, and that because we are thus "created" that we cannot avoid doing evil, therefore are not responsible for what we may do-it is not true. I told you when beginning this article, that the physical was the smallest part of man, that the mental and life were the greater part. In all else, we find the weaker governed by the stronger. This being true, if we suffer our weaker, gross nature to overpower and lead to error our nobler powers, ought we not to pay the penalty? What that penalty is or may be, is not my province now to discuss. Suffice it to say, on this point, that all things are governed by law; and that that law will bring harmony out of all seeming confusion. Then, if you would know yourself, you must learn that you have natures that would seem to be at variance. That the flesh and spirit are antagonistic. This is what Paul alludes to when he says in substance, "That which I would, I do not; and that which I do, I would not." He had the same warring elements in him that you and I have within us.

But, let us consider this weaker and stronger nature a little further. I do not simply mean a muscular power. Because the ox, horse, lion, tiger and many other animals, are more powerful in this respect, than man; and yet man governs and controls those animals. But he does it by his willpower We see by this, that as life grades up, the nobler parts approximate nearer perfection; hence our ability to gain the mastery over our grosser natures. There is another apparently strange feature here in connection. In all animated nature, the stronger subsists on the organism of the weaker. The vegetable sucks up and lives on animalcule; the grasshopper devours the vegetable; the chicken pounces down on the grasshopper; the hog eats the chicken, and man makes food of the hog. Here then, is the lord of creation—the ultimatum and highest perfection of earth. As the material organism grades down below man, so, the mental and life element goes up in the same ratio.

One more thought on our material beings. When the body gets sick-is emaciated by what we call disease,-medicine that will obviate or remove the malady, is eagerly sought for. If the blood gets too thin and does not circulate with that freedom that it ought, a preparation of iron is forced into the system, when the machinery slowly regains its proper motion. And so with other diseases ;-we always seek the remedy from among the productions of earth. This is proof that the law of absorption has been interfered with, and in consequence the system has become depleted, and we have to go to the mother stock to build up that want, replace the earthly elemet wherein we have lost,

Let us now consider, very briefly, the mental man. It is just as much a babe as that little fleshly form that you handle with so much care. and ought to be dealt with equally tender. In act, the triune man begins in infancy, grows to youth and ripens in old age. Three in one, progressing for eternity. After that nature ceases. (the physical man ripens and goes back to mother earth.) it in no way destroys the law of progres. sion. The immortal man still grows and ripens.

but never can reach Infinity. There can be but I one Infinity, unapproachabla.

But, I have stready said that mentality was a babe-it so acts, in arriving at conclusions. We suffer our human senses to lead us to many erroneous conclusions. True, the five senses were given to aid us in forming correct ideas; but they are defective, and will not do to depend on as absolute. If they were not defective, there would be no differences among us. We would all see, feel, hear, smell and taste things just alike. You all know such is not the case, consequently, the organs must be defective, and if defective, will not give uncontrovertable proof. Like a small boy who has climbed to the top of some high hill-he looks out this way, and imagines that he is above the tallest trees—he looks away beyond and over them, and sees the blue sky-he turns in this direction, and the same scene is presented every way he turns, it is down to him. With this evidence, he cries out in the joy of his little heart, "I am on the highest place in the world." He forgets or does not know that out here West, or down East or across the ocean, that there are mountains that would dwindle his little eminence to a mole-hill. Even so with the riper man when he begins to investigate and search for truth. We are too apt to carelessly follow the old rocky channel of some puny mind whose body now sleepeth. If our attention is directed to some more noble and exalted evidence, especially if the apostle be of a different school or family, we utterly refuse to believe. May I tell you why these things are so? Go to mother Rome and hear her clanking chains—see her galling fetters that bind those infant men of reason. They are not allowed to reason for themselves, but on bended knees, like whining curs, their ungodly priests feed them with the bread of death. But must I stop here? No: the same demon spirit is cropping out in every church in the land. If one of these babes become restless and begins to ask hard questions, they are told to hush-"these are mysteries belonging to God, and we have no right to pry into them" Thus we are hedged about, and dare not go beyond the beaten path. When we rise above and break the chain that binds us to slavery, and begin to feed on more liberal ideas, conscience, the offspring of some false teacher, comes bounding up like a frightened pheasant, and decoys us awav.

But I would call your attention to another fact concerning the mental man. It is an enduring something. Because we cannot see it spread out in some tangible shape, is no evidence that it is a nothing. For the life of me, I cannot see why this word "nothing" was ever gotten up. There is no such thing as nothing. Yes; mentality, is a something, and if we are not now able to see it loom up in some visible form, the time will come when we can. Air, electricity, life, thought and all such, are each and severally a something. They are above, beyond, something more than physical. We may see their effects, but the actnal something we can not now see. Even so with the immortal mental man. It is just as powerful and eternal as the air or electricity. And as the material man has a material source from which to supply all its demands and needed wants, so the mental man has an eternal fount from which it is fed. That fountsin is the Father and God of us

The Rostrum.

SPIRITISM.

Outline of the Lecture on Spiritualism,-Delivered in the First Baptist Church, Memphis, Sabbath Evening, March 29th, 1868, by Rev. J. R. Graves.

Concluded.

And again, in 1st Kings xxii, 20, we read,-"And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-Gilead? And one said in this manner, and another in that manner. And there came forth a spirit and stood before the Lord and said, I will percuade him. And the Lord said unto him, wherewith? And he said, I will go forth, and I will be a lying spirit in the month of all his prophets. And he said, Thou shalt persuade him, and prevail also; go torth and do so." From this passage we learn that God has a right to choose delusions for those he intends to destroy, and that without his permission, Satan can have no power upon earth over men.

In Zechariah iii. 1, 2, we read, "And he showed me Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire?" Jude 9, "Yet Michael, the archangel, contending with the devil, when he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord re-buke thee." For the Lord had sent his archangel to take charge of the body of Moses, and to bury it, so that no man might know the place of his tomb; and thus, doubtless, intended to prevent the worship of Moses' bones. But Satan wished to know the secret, and strove with Michael, but the latter triumphed, and accomplished his mission.

Again, in Daniel x. we learn that the good angels can be overcome and taken captive by

more powerful fallen spirits: "In those days, I, Daniel, was mourning full three weeks, I ate no pleasant bread; nor wine. And behold a hand touched me, which set me upon my knees, and upon the palms of my hands. And he said unto me. O Daniel, a man greatly beloved, understand the words I speak unto thee. * * * Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days, but lo! Michael, one of the chief princes, came to help me, and I remained there with the

Kings of Persia. Now I am come," etc. From this, it appears the angel that had been sent by God from heaven to answer the prayer of his servant Daniel, had been intercepted by the chief demon of Persia, the one whose province it was to watch over the interior demons of that kingdom, and was by him made a prisoner, and retained for twenty-one days, when Michael came from heaven to release him. Then he proceeded to fulfill his mission—to answer the prayer of Daniel who for these three weeks had given himself to fasting and prayer. The good angel seems to have apologized to Daniel for his

long delay, before answering his prayer. Angels, good or bad, are powerful beings. They have not material bodies, and are altogether independent of the laws of matter-of rature. Though possessed of imponderable bodies-of bodies immaterial—yet they are superior to the laws of matter and control it at will. It has been asked, in mockery, "How can the immate-rial affect the material? How can spirits, fallen or good, lift human bodies, or raise tables, or in any way operate upon matter?"

tomb of Joseph, and a great stone was put at the mouth of the tomb, and securely scaled to prevent the removal of the body. An angel rolled the mighty stone away and sat upon it. After Pentecost, the twelve apostles were seized and thrown into prison—the doors bolted, locked and guarded. By sunrise these same apostles were walking the streets of Jerusalem, and proclaiming the unsearchable riches of the gospel. An angel had opened the doors and brought them forth, and the doors were found in the morning locked and guarded, as at the first. Would it not seem, then, if unfallen angels have such power, that it is a small mutter for fallen angels to untie the most complicated knots, break cords in sunder, burst chains, empty drawers without unlocking them, and scatter

their contents about? Peter, on one occasion, was thrust into the inner prison—bound hand and foot with chains. The angel of the Lord, at the hour of midnight, in answer to the prayers of the disciples, gathered in a private room, came into the prison, removed the shackles from Peter's limbs-rolled back the huge and ponderous gate of the prison, that required the united strength of six men to turn is upon its hinges, and led Peter safely through, to the great consternation of his keepers, and the great joy of the Christians. There can be no good reason assigned why fallen angels could not do the same miracles, perform similar wonders, because, like the unfallen, they are not subject to the laws of matter, but superior to them; therefore capable of producing the most wonderful results. He who does not believe in the power of fallen spirits to unlock drawers, move tables, etc., is the credulous and deceived man-imposed upon and deluded. Again, a good angel has power over dumb animals, and over the elements. When Daniel was cast into the den of half famished lions, an angel was sent from heaven to hold the jaws of those raging beasts, during that long and solemn night. He successfully accomplished his mission, and in the morning the king found Daniel unharmed, and set him at liberty. An angel stayed the flames of the flery furnace, heated to seven times its usual heat, and preserved Shadrach, Meshack and Abednego, so carefully that when taken from it there was not even the smell of fire upon their garments. An angel caused Balaam's ass to speak, "B daam, the son of Beor, who loved the wages of unrightcousness, was rebuked for his iniquity; the dumb as speaking with man's (human) voice, forbade (reproved) the madness of the prophet." 2 Pet. ii. 15, 16.

So too, can Satan make use of brutes as mediums. He stole into the garden of Eden, and possessed himself of the nachash, through whom he conversed with and seduced our mother Eve. This Hebrew term nachash-corresponding to the Greek ophis-has been rendered into our version serpent, but probably should have been translated age or baboon, as Adam Clark, and other learned commentators suggest; for the serpent certainly never walked erect as man, and could not have been cursed by being ordered to go upon his belly, but the baboon, in all probability, first walked upon his hinder limbs as a human being. To him it would have indeed been a curse to command him to go upon his belly—that is, to use both hands and feet in walking, like other quadrupeds. Other reasons of a philological character have been adduced in support of this position. But so far as the subject of this lecture is concerned, it is a together immaterial whether Satan used the serpent or the ape, as a medium for the accomplishment of his fell design. The fact that he made use of a beast of the field as a medium on one occasion, certainly proves his power to do so again. It seems to be true, that Spiritism, the use of a medium by an evil spirit—aye, by the very prince of all evil spirits—occasioned the first man transgression, which brought death into our world, and all its wees.

Satan can prompt wicked men to murder, control the elements, inflict diseases and terrify

with dreams.

fact.

"In the history of Job we have another inspired account of the power of Satan, and of his hatred towards the good of the human race, and of his intense desire to do evil beyond what we may suppose he is ordinarily engaged in doing. From this account we learn the following additional facts, viz: 1. That Satan prompts men to ac's of robbery

and murder. He stirred up the evil passion of the Sabeans, and caused them to attack the servants of Job as they were peacefully plowing in their field. They slew all the servants but one, and carried away the oxen and the asses.

2. He caused the fire to fall from heaven, or rather he controlled the electricity which is in the clouds, causing the lightning to smite the servants who tended the sheep in the field, and killed all the sheep and all the men except one, who escaped to tell the sad news. Not only were the men and animals killed, but they were actually burned up. This is an effect which is never produced by a mere stroke of lightning in our days; or, if it be, it is exceedingly rare.

3. After exciting the Chaldeans to carry off the camels, and to kill the servants who attended them, he raised a storm in the wilderness that blew down the house in which the ten children of Job were assembled, and slew them all, and all the attendants on that occasion, except one, who was left to communicate the

4. He laid his hand upon the body of Job, and smote him with a sore disease, so that, in the anguish of his soul, he longed for death, to be freed from the bodily sufferings he then endured. His flesh became loathsome to himself. His soul was scared with dreams, and terrified by visions, and frightful appearance of horrid and unearthly things, so that he preferred strangling and death, to life.

From this history we learn that if God permit, Satan has power to control the winds and the electric fluid so as to overthrow dwellings, destroy property to any conceivable amount; to take away the lives of men and animals; to afflict the bodies of men with horrible disease to terrify the mind by presentation to the imagination and to the eye, of horrid and revolting sights; and disturb the hoursof sleep by harassing the mind with terrifying dreams, thus making life a burden, and forcing the unhappy sufferer to long for death, so as to be free from such torment. It also gives us an idea of the belief of Job as regards the influence of these things upon man after death. It is evident that he looked upon death as a guarantee that he would be freed from the influence of Satan's power forever. But if death gave him no release, why should he long for it? Satan is still the prince of this world, and the prince of the power of the air, and he still works in the hearts of the children of disobedience.

Satan can counterfeit the forms and the voice of departed saints, and converse through his medium with the living, and predict the future to deceive the living.

I call your attention to the case of the Witch of Endor, as instanced by Dr. Ramsey:
"Satan made Saul believe that he did in reality talk with Samuel. But he was deceived in this thing. Being forsaken of God, and knowing not what to do, he went, in open violation of God's command, to consult with evil spirits, and to get, if possible, from them the information that God withheld from him. This history is full of instruction to all of our day; and especially does it give a lesson of warning to those who are led away by the delusions of Satan

The history is found at length in 1st Samuel.

The Bible tells us that Jesus was put into the , xxviii. Bishop Patrick, Dr. Clark and others, hold that the spirit of Samuel did really appear. and that this was done, not through the power or arts of the woman, but contrary to her expectation, by the permission of God. But there is no necessity for supposing that the spirit of Samuel did actually appear. If Satan can transform himself into the appearance of an angel of light, so can he assume the appearance of any of the saints of the Lord. That Satan does, at will, assume different forms for the purpose of deception, is apparent from the Bible. These apparitions are not confined to one age or place. They occur whenever it suits Satan's purposes to take a shape or form that will aid him in his plans of deceit. It seems improbable for the following reasons, that the spirit of Samuel did really appear. Because,
1. God refused to answer Saul by prophets,

or by Urim, or by dreams, when he personally inquired of him. (1 Sam. xxviii. 6. Why then should he send Samuel from the Spirit World at the wish or conjurations of a witch, to do what he had just before refused to do?

2. Saul paid the spectre religious worship. He bowed his face to the ground and worshiped him. (Heb. vayish tahoo. Vuig. adoravit.) This adoration Samuel neither could nor would receive; (R:y. xxii, 8, 9,) but Satan himself could and did.

He pretends to have been disquieted by Saul and the witch's power. This is putting the saints of the Lord, after their departure from this world, in the power of mortais on earth.

4. She represents the spirit of Samuel as coming up out of the ground. This accords exactly with Isa. xxxix. 3, which informs us that familiar spirits thus appear, and their voices issue from the ground. And thou shalt be brought down and shall speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust.

5. The spirit of the Lord had left Saul, and an evil spirit had taken hold of him, and doubtless was still with him, and now appeared to him dressed up like Samuel when on the earth. (1 Sam. xvi. 14.

6. The prediction of Saul's death was true as to the fact, but not as to the time; for it was not the next day that Saul died. But if the Hebrew word machar, rendered "to-morrow," means. merely future time, then this is only what Satan might judge would be the case.

7. Saul was cut off from life for two things. The first was for disobeying God in the matter of Amalek, (v. 18.) The second was for asking counsel from one who had a familiar spirit. (1 Chron. x. 13) It appears impossible then, that Samuel should be sent by the Lord, at the request of a witch and thus sanction a wickedness for which Saul was killed.

8. The prediction that Saul and his sons should die on the morrow, or soon, was true only in part. Three of Saul's sons were slain, (xxxi. 2,) but his two other sons, Armoni and Mephibusheth, lived, and were long after hanged by the Gibeonites, (2 Sam. xxi. 9,) if we get the correct idea from this history.

Not to multiply reason, which might be offer-

ed, we conclude that Satan himself appeared in this case, and not one of his angels, as on ordinary occasions. And this would be sufficient to terrify the woman herself, and to account for all that happened.

. The mediums of Spiritism to-day, can, as did the Witch of Endor, "call up spirits from the vasty deep." Go to New York or Washington, and visit Foster's rooms. As you enter, Foster will be seen sitting at one end of a long table, and you will seat yourself at the other. He has never seen you before. After staring into va-cancy for a few moments, Foster says:

"I see a form approaching;" he describes the very gait and lineaments of a female torm, with curling hair, dark, etc., and describes her as wearing a well-known dress of blue merino, bearing in her arms a beautiful child. From the description given, you at once recognize the picture as that of your deceased wife, who, perhaps, has but recently died, and with her newborn babe was interred in the old family vault in Elmwood. To satisfy you more fully, Foster slowly and deliberately rolls up the sleeve of his coat and shirt, bares his arm, and there in flaming characters, and apparently letters of blood, is the very name of your wife, clearly and unmistakably inscribed. You are overwhelmed with the evidence given you. Do you doubt this? I have the facts from the very best citizens of this: city, whose veracity is unquestionable, who have told me that they have seen it, and who took such precautions that they could not possibly have been mistaken. But let me tell you, if you go, it will not be the spirit of your departed wife with which you communicate, but it will be a demon, an angel of darkness, an emissary of the devil, counterfeiting that wife's appearance, her style of conversation, and perhaps, too, her very style of handwriting. In addition, it may tell you of circumstances and events in the past history of your own life and that of your wife, which you have every reason to believe no other human being but your wife ever knew; for, as I before observed, the past is thoroughly understood by demons, who are ever acting as spies over all our deeds and thoughts and words most hidden and secret. Foster does know no more than the Witch of Endor and why need we be astonished? Demons controlled the utterances of the prophets of kings, as we learn from this Bible, and as I have already mentioned the case of Ahab, I need not repeat it. There were demoniscal possessions in the days of Christ.

Open the New Testament, and read the gospel by Matthew, Mark, Luke or John. You read of devils (properly demons) being cast out, mak. ing requests not to be sent away in the abyss, etc. etc, It will not meet the facts in the case to say that those represented as possessed of demons were simply diseased! They were actual possessions. Some of the cases recorded were not afflicted with any disease. Some were blind, and some were deaf and dumb, merely. Mary Magdalene, out of whom seven devils were cast, was not afflicted with any disease. The demoniacs themselves confessed that they were possessed of demons—under the influence of evil spirits. We read of one that was possessed of a host of demons, insomuch that when addressed, they cried out that our name is Legion, for we are many. These demon spirits made requests of Christ. The evil spirits cast out of the demoniacs that dwelt in the tombs, asked and obtained Christ's permission to enter a herd of swine feeding near the sea. We are told the swine ran frantically or violently down a steep place into the sea and the whole herd were drowned. The keepers fled and reported the matter in the city, and the people came out and besought Christ to leave their coasts. These demons could certainly have been no mere diseases—nor were they the spirits of departed dead. They were indeed demons, as styled in the Greek Testament, and exercised immense power over their mediums. The demoniacs could not be restrained by any cords or chains put upon them; for by the power of the demons, they snapped them asunder, as they would have done the slenderest thread. Demons cast their mediums into the water or fire at will. On one occasion, on being commanded to leave its medium, the demon threw him on the ground, tore him, mangled rim dreadfully, so that the bystanders thought he was dead; but a word from

the Savior restored him. That demons have some knowledge of the future, we are assured, from the questions put by them to Christ, "Art thou come to torment us

before the time?"

Christ himself made a distinction between diseased persons and those possessed of demons. He declared that he east out demons, and conferred the same power on his disciples, and they too did east them out.

SIMON MAGUS.

If we pass into apostolic times, we meet with Simon Magus, as noted a medium as Simon Foster, his successor. It is sail, "Simon Magus used sorcery and hewitched the people of Samaria, giving out that he himself was some great one. To whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God."

The evil spirit was cost out of Simon Magus and so too it can be east out of Simon Foster. It is not wonderful that the very forms and features of the dear departed can be counterfeited by demon spirits, for the Bible tells us that Satan can even transform himself into an angel of light. The Scriptures pronounce him an arch deceiver, and warns us against his wiles. When the spirit of sorcery was east out of Simon Magus, he immediately lost his power—his art of divination forsook him, and so too would Foster's.

THE FORTUNE TELLER.

Again, in Ac's xvi., we read, "And it came to pass, as we went to prayer, a certain damsel possessed of a spirit of divination, met us; which brought her master much gain by sooth saying. The same followed Paul and us, and cried, sayhigh God, which show unto us the way of salvation.' And this she did many days; but Paul being grieved, turned and said to the spirit, (not to the damsel), I command thee, in the name of Jesus Christ, to come out of her. And he came out at the same hour,"-at once. In consequence of this, Paul and Silas were arrested by the magistrates, at the instance of the damsel's master because the hopes of their gains had been taken away; and then the apostles, after having their clothes torn off, and after being beaten, were thrown into prison. This damsel was but a type of the modern clairvoyants, so frequently to be met with in our day. Perhaps there is one in this city. People think it a small matter to consult them, and even Christians have visited them. But to hold intercourse through these mediums with demons -to worship the devil thus, is a most damnable sin, from which the Bible commands us to abstain. I would as soon, if I could, call up the devil (Satan himself) and converse with him in his own person, as to commune with the de-mons through the instrumentality of mediums. The sin would be none the greater.

Spiritism is of no recent origin. Satan has, through willing mediums, held intercourse with the ungodly and the wicked from the earliest ages. Go home and consult your concordance, under the words, "Diviner," "Sooth-sayer," "Necromancer," etc., and you will find Spiritism existing in all periods of the world's history; you will find it pronounced by God, a manifestation of Satanic agency to deceive men, to lead them away from the truth, to induce them to reject the Holy Scriptures, and inculcating the same doctrines that are taught by all Spiritualists of the present day. Profane history also teaches that the heathen world has ever been filled with oracles, mediums of communication with spirits. We read in Virgil of the Sybil, who inhabited a grotto in the living rock. She wrote her predictions upon the leaves, and left them in the cave arranged in harmonious order; and the wind, as the door was opened by those coming to consult her, would scatter them in all directions. She troubled not herself to recover or rearrange them; and those who were anxious to learn of the future, not unfrequently departed without accomplishing their ined catees upor the sylil for their disappointment. Among the many temples, shrines and oracles, of which we read, none ever became more noted than the famous oracle of Apollo at Delphi, to which all nations resorted, so that it was called "the oracle of all the earth." The responses were first given ont by a young virgin; but afterwards by an old woman in the dress of a voung maiden. who was called Pythia, from Pythius, one of Apollo's names. The 'ripod was, as some suppose, a three-legged table, as the nam indicates, on which the priestess placed herself when she desired to give forth oracles. Sages, philosophers and the wisest men of Greece, and the whole earth, visited Delphi, and gave credence to its predictions. The indications of the spell coming over the priestess have been described, and accord with those given of modern mediums, when getting under the influence of the demon spir-

God has wisely concealed the future from our view. There is a dark veil between us and coming events, that is designed by the Almighty to prevent our knowing what is yet to come. The mercy and goodness of God are evinced by this

Heaven from all creatures hides the book of fate,
All but the page prescribed their present state,
From brutes, what man from men what angels know,
Or who could suffer here below?
The lamb thy riot dooms to bleed to-day,
Had he thy reason, would be skip and play?
Pleased to the last he crops the flowery food,
And licks the hand just raised to shed his blood.
O, plindness to the future kindly given,

That each may fill the place sesigned by Heaven. We are thus prevented from acquiring knowlcdge, that could not but render us miserable all our lives. And hence, as God designs we should not know the future, it is a sin to attempt to lift the yeil, farther than He has done so in the prophecies in His book. To attempt to pry into the future, by resorting to intercourse with demons, is rebellion against God. This was the crowning sin of the heathen nations, driven out of Canasa by the Israelites; and God threatened to destroy Israel for the same offense, if they should indulge it. The necromancy of the Canamites was but an effort to communicate with the spirits of the dead, who, it was supposed, had gone into the future world, and could return at will and impart a knowledge of the futu e to those still on earch. It was identically the same as modern Spiritism. As God has pronounced a curse upon all nations who "seek ofter necromancers," so, too, he will visit calamity upon that people who give themselves up to Spiritism-for it is only a new name for the same thing. It is an abominable wickedness, a heinous sin, practiced alone by those whom God has given up to believe a lie and be damned. The great God permits not himself to be trifled with: nor will he deal lightly with such as turn away from him and his holy worship, to pay court to the devil, through the instrumentality of mediums. God only permits their deception, to insure a more certain, and a far more terrible destruction. No man can follow these things, their teachings, with impunity. God's everlasting wrath will rest upon him forever. As Spiritism is sure to result in woe to an individual, so surely will it prove calamitous to nations. Go to the North, where Freeloveism, a hell born doctrine, is disseminated, where restrictions to licentiousness are broken down, where free religion has full sway over the inhabitants, and behold innumerable mad-houses, filled with the deluded, miserable victims of Spiritism; behold whole cities given up as it were, a prey to freelove, adultery, licentiousness, laxity of morals. the greater portion of them occupied entirely by houses of assignation, by mausions, whose inmates are prostitutes, living by submitting themselves to the gratification of the most damnable passions! Can there be prosperity where

is but a prelude to the greater laxity yet to come upon them—to that utter destruction God will surely bring upon them unless they repent and turn away from their intercourse with de mons, their worship of the devil.

We fear our own people, even the inhabitants of the Bluff City, are, many of them, falling into these snares of the devil. Some of our most estimable citizens resort to those possessed "with familiar spirits." The delusion is rapidly spreading in our very midst, and woe be unto this people, if its progress is not checked. The dreadful visitations now seen in the North will be upon us, unless we begin in time to buttle with this fatal delusion. "Resist the devil, and he will flee from you;" yield to him, and he will continue with you until your destruction is secured beyond the hope of remedy. Some may think it mere pastime to visit these mediums, but I warn you, men and women of this audience, against it—as the sin of Saul—as the sin of necromancy, for which heathen nations have been destroyed—as the worship of demons, for which you would be visited with evertas i 1g condemnation, and with perdition, boundless in the magnitude of its horrors, and endless in the duration of its terrors?

WHAT MEANS THIS SUDDEN REVIVAL OF THESE SATANIC MANIFESTATIONS, KNOWN AS SPIRITUALISM, THAT IS SWEEPING WILDLY OVER THE LAND, IN OUR DAY?

It is ominous, it means something fearful to the world, hopeful to the Christian.

It is a sign of the last times. It means that the near approach of the second advent of Christ is at hand, who comes to destroy the works of the devil, to bind and east him out, that he may deceive the nations no more. The multitude may mock and the wise may so of at this, but the Bible declares it, and God's people will understand it. I stand here as a minister of Christ, to discharge my duty to this congre gation and to this city; to warn you and entreat you, by the truth and mercles of God, the joys of heaven, and the terrors of hell, as you regard the morality and well being of society, to renounce these works of the devil, to wash your hands of them.

I call your attention to the teachings of Christ

our Savior, and the apostles.

Christ declared that just before his second coming there should be great tribulation, distress and perplexity of nations, such as the world never knew. This is a political omen. That there should arise false prophets, religious teachers, ministers, teaching new doctrines, and shall show great signs and wonders, insomuch, if it were possible, they shall deceive the very elect; but they do not declive the elect—true Christians. Ought not this to startle us?

Christians. Ought not this to startle us?

The Apostle Paul declares, (1 Tim. iv. 1.) "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry (freelove) and commanding to abstain from meats." (The devil, it seems is the author of Lent-so fashionable these days in our city!) What are some of these doctrines of demons i To deny the divinity and atonement of Christ. All Spiritualists do this. To scoff at the Bible as God's word and truth, and all Spiritualists do this; they teach the world to walk after their own lusts, forbidding to marry, and freelovism is the bastard offspring of Spiritualism. Look to the North-look at its apostles and noted ministers, here, and there, and everywhere. It is modest here now, it is gaining its footing and ground, but when once es a listed an i the number of its disciples multiplied, it will arise and disrupt the social relations, and fill this city with assemblies for assignation, multiply the houses of lust and death. I lift the warning Some who have given little attention to the teachings of the Bible, touching the part Satan and his demons are to play in the last days of this dispensation, think I bave admitted too much, in conceding that demons, or Satan himself, through mediums, haman or otherwise, can and does work miracles! Christ said the false teachers that would arise in the days preceding his second coming, should do great miracles and wonders. Seconion is the word translated miracle and sign, everywhere. If Foster is doing what our most prominent and veracious citizens testify, who visit Washington or New York, he is doing great miracles and wonders, and deceiving many. If mediums in this city are doing what Spiritists and others affirm, they are doing miracles and wonders, and deceiving many. The art is seductive—they are seducing spirits.

A leading Spirit warned me not to enter one of their circles, unless I wanted to be converted to it, for it was dangerous. I repeat this warning to all to-night. Unless you wish to place yourself under the enchantment and within the wiles of the devil, do not enter a circle. Shun them as you would the house of death and the gate of hell. But do I admit too much in admitting that Satan and his evil spirits in these latter days will be permitted to do miracles to deceive all who will not receive the teachings of the Bible and obey them?

In the revelation of Christ to his churches, he gives them one of the signs of his near advent. I will read it, and scoffers may treat it as they please.—Rev. xvi. 13, 14:

"And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth

of the false prophet.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to

the battle of that great day of God Almighty.' Is not the world ripening-do not all things seem preparing for some great crisis? Is there not a marshaling of all the forces of Satan for a conflict? Have not these unclean spirits been let forth, and are they not arraying all the physical science, human and religious, against God's Revelation? See false religious multiply; see Ritualism, with Roman Catholicism in the van, sweeping through the churches of the land; see Christianity sunk into cold pomp and show, Pharisaism and formality; see the numberless isms, from bold Atheism, Universalism, down to Arielism, and now Spiritualism, sweeping like prairie-tires over land and sea. What means it?

Has it ever occurred to you that the first delusion will be the last and the most general one? Eve was seduced by Spiritualism, Satan using a medium to deceive her, causing the serpent, or ape, if you will, to speak doing a miracle; and from the sacred Scriptures I have read, he and his evil spirits will deceive, by similar miracles and wonders, all that dwell on the earth, except the elect—God's own true children—his witnesses, who, amid it all, will truck held and practice his Word.

teach, hold and practice his Word. I leave these solemn, fearful facts with you. I have been sneeringly asked, if the devil has more power on the earth than Christ. While I believe that his demons possess human beings now as in the days of the apostles and first Christians, I also believe that the ministers of Christ can to-day, by the name of their divine Master, dispossess and cast them out. I believe in Jesus Christ, my Savior. I love him, and will honor him; and in his name to night I challenge the Sptritists of this city to present before me in this house to-night, or any other night, a medium that can do a well attested miracle before this congregation. Let that medium bid this table, on which to-day were the emblems of our crucified Messish, rise to the such a state of morals exists? No, verily. It I ceiling without human touch; let them suspend

this Bible in the ar, from which I have this night preached G d's truth, and I, in the name and by the power of a living Jesus, will cast the devil out.

Let the ministers and apostles of this new religion, the teachers of the doctrines of devils come forth. They are here to-night; they mock and blaspheme the Nazurene as the d vine Son of God. I challenge them to put his divinity to a test here in his own house, and before the eyes of this assembled congregation, or any other congregation assembled to witness the trial, and it shall be known to this city that his name has not lost its power over devils, as we have here so often seen that his blood has not lost its efficacy to save the penitent sunner. Miracles of grace and mercy have been here wrought in hundreds of instauces, and Satau has been cust out of human hearts, and here I believe his dem one can be east forth by His name. Until the trial is made and Christianity is defeated, I pronounce Spiritism a delusion of the devil, and its doctrines of demons -the seducing and lying spirits foretold by Curist and his apostles—and they who embrace it, if the Bible be true, are given up of God to believe a lie, that they may be damned; because they will not believe the truth, but have pleasure in unrighteousness. Whatever you forget, remember this: All Spiritists reject the B ble as God's Word, and its precious doctrines, and they teach another gospel; and the Holy Spirit has said, by the mouth of Paul, "If any min or an angel from heaven preach another gospel than that preached by the apostles, let him be accursed.'

"Sweedenborg impresses apon us, in the most powerful manner, the danger of open intercourse with spirits. Not only is there danger of being taught all kinds of false docarines, but of being led into evits of life, which will endanger the salvation of the soul. When a man's mind is laid open to spirits, they enter into the whole of his external memory. They know his character, his thoughts, his wishes, better than he does himself. They can make him think and believe what they please. They can confirm him in all his errors of opinion, and impress upon him the most incredible falsities.

"The vast majority of spiritual communications are utter delusions, the information of the medium not extending a hair's breadin beyond the natural range of our spiritual forces."

Philadelphia Department.

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

Subscription will be received, and papers may be thined at wholevale or retail, at 634 Raco street, Philadelphia.

Narrative of a Spirit.

For several days past we have seen a spirit, with a frank, open countenance, the very picture of recklessness, dressed in sailors' blue pants, a loose plaid shirt, one sleeve of which is rolled up, and the other hangs loose, no neck-tie, and the shirt bosom unfastened. With a leap and a bound, he passes before us at times, and with a wild laugh on his face seems to say, "Well, I am almost ready," and in an instant, just as we think he will speak to us, he disappears. There does not seem to be any thing vicious or criminal about him, he appears to be a jolly, good-natured person, who has been entirely indifferent to the customs of society. We know by certain indications, that he is either to tell his story himself, which we prefer generally, or some one else is to give it to us, likely both.

A pale-visaged woman, about middle aged, now stands at our side; there are marks of care upon her countenance. It is the mother of Charles, which she calls the individual whom we have described. She stands in the attitude of sorrow, wringing her hands, but it is rather from habit, than from any present suffering, for there is a pleasant and satisfied look expressive of gratification at the attainment of a long desired object, that of giving the history of her boy Charles, which she knows and I feel will be a blessing to him.

With a very modest air, she says, "My friend, as I have listened to several of the narratives given to you by spirits, and have seen the happy results arising therefrom, I feel im pressed that I can tell you that which I can not tell my son, and which I fully believe will, through you, be the means of leading bim out of conditions in which he has been confined for a long time, retarding both his own progress and mine, for I can not leave him, and have, thus far, been unable to take him away. We would prefer to give no names, as our family connections are quite numerous and it would be unpleasant to many of these. I was the third daughter of a wealthy gentleman, a native of -, a timid, shrinking child, who always felt inclined to avoid company and the excitement of fashionable life. As I had four sisters and two brothers, who, fond of such things, this disposition could readily be indulged. Frequently, when we had parties at our house, I would retire to my room, and spend the time in reading. As this was the uniform custom with me, I was never missed. I seldom went into company anywhere, but strange as it may appear, I was the first to be sought after by a young man, Mr. —, I resisted his approaches, and sought in every way to avoid his company, but with a perseverance worthy of success, he continued his attentions whenever I would permit him, until at length he gained my consent to marry him. I have sometimes thought that it was because I did not want him, than from any other cause, that he was so persistent. I will not say that either of my elder sisters, who were at this time joung and attractive, would have received his attentions; but for a long time, I had an inclination for married life, and my dear mother, who was a good and faithful woman, encouraged me to be true to myself and my best feelings in this matter.

I pitied Mr. - and I will say to young ladies. that this is a bad beginning, if you really intend to avoid marriage. I well remember the evening I consented to receive his visits one evening a week. After he had left me, I asked myself, what have I done? the answer was, it will be easy enough to go no farther. There were misgivings, and all my efforts to be positive on this point, only strengthened these. I knew he must love me, or he would not have made the sacrifices he had for me. The week soon rolled away, and I found myself making some extra efforts at my toilet. Strange influence this between the sexes. I wondered if he thought I was good looking; I knew, as ALL young ladies do, that I was plain. I am tempted to tell you. that his first salutation was, "I never saw you look so beautiful before." Instantly perceiving the doubtful character of the compliment, he said, "I never saw any one more beautiful." I thought I was proof against flattery, but I was human. I had no cause to regret the permission granted to my friend, and in due course of time we were married. I shall not detain you with the details of this, only such portions as I now see had something to do with our boy's condition. It was a happy marriage, in every sense satisfactory to our triends and relatives. My husband was a good, plain, honest man, and really leved me, I believe, more than I I

was capable of loving him; but he was satisfied with all the love my nature had, and we lived very happily,

I had imbibed the common idea among our sex, that I must submit to my husband, and I did not murmur when I found I was to be a mother, yet it was not of my choice; perhaps it would have been, but for this one idea of submission. Our child was a daughter, a frail bud, who lived but a few weeks. How sad it is, to feel that the weaknesses of our bodies are to be visited upon our innocent children, and so intensi fied by unwilling maternity; especially is this the case with the first-born. My own health was better, but I felt saddened at the loss of our child. The old habit of retirement returned upon me with increased power, my busband and friends sought by every means to divert me from this, but I have learned that there are conditions which cause us to return to former habits, though we may think we have entirely outgrown them.

Travel was suggested, and we visited Europe, and spent two years abroad. I saw much that was interesting, but always through my dim and elored vision. In spite of all this and of every effort on my part to rally, the feeling of total indifference grew upon me which could only be removed temporarily by the most exciting scenes. Spon after our return home, Charles was born; a fine, healthy child. It seemed for a time that our troub les were to be at an end. We entered upon the joyous scenes of life. I grew stronger, and determined to rise above the old feelings, and I say seed. ed, but we saw plainly, as the years rolled on that I had left the impress of my condition upon our dear boy, to be modified, it is true, by a strong physical constitution, which gave to that, which in my case had been indifference, a recklessness that was at times utterly uncontrollable. Ife grew to manhood a bright genius, with sparkling gems of thought, but so entirely reckless in regurd to the customs and proprieties of life, that we could not tell what to do with him. We sent him to various schools, but there was very little satisfaction in this, and no one could be induced to keep him long. He would climb to the top of the highest trees, and, fixing himself across the limbs, would go to sleep there. At a country place, where they had a rope well, he fixed a kind of brake on the windless, got luto the bucket and lowered himself down some forty or fifty feet, trusting to any one who might come that way, to draw him up. Thousands of such tricks were perfor med by him, and yet few boys have grown up to menhood without more serious accidents than he

He was a constant source of eare, I will not say annoyance, for no parent should ever feel that toward their child, and I did not. My life seemed to be more interwoven with his each year. I knew, as mothers only can know, the reason for all this waywardness, and blamed myself much more than I did him, though I knew but little about these things. In this case, as in the former, it was not my desire to become a mother when I did, and had I been consulted, as every woman should be, in relation to this most important mission of our lives, he would not have come just when he did.

When he was about twenty-two years old, much against the wishes of his father and myself as well as all his friends, he joined a troop of cymnasts, and by his daring he soon became one of the most expert of these. A short career, however, ended both his connection with them and his life. By a fall from an immense hight, he was stunned, and picked up insensible, and soon afterwards died and his body was sent home to us.

Although a firm believer in the religion of the day, I had my motherly feelings that he was not a bad man, and I could not join with those who, in their minds, condemned him to eternal punishment, or with others who thought it was as well that he was relieved from this world of trial. All my old feelings of retirement came upon me with increased force, and in a few months I was landed on these shores, without any practical knowledge of Spiritualism, or I should have come more willingly than I did. I had an undefinable feeling that I should meet my boy here, and that it was for me to remove that which I had, in my weakness, laid upon him, and break the chain that my ignorance had forged and placed upon his life. No one can realize what were my feelings, on waking to a consciousness in this life, to be met by him, and that too, with his usual indifference and perfect recklessness.

I was shocked; my ideas of the proprieties of heaven were dreadfully disturbed by his conduct, and yet it was so perfectly natural, that I could

not long be troubled about it. I soon found friends here who gave me the instruction I needed. It was clearly manifested to me that I had "sown to the wind and reaped of the whirlwind." At the same time I realized that the impressions I had in reference to my duty in bringing my child out of those conditions into which, in my ignorance, he had been east, were true. I saw that through you I could reach him; that in coming to the band around you I would get the key to the whole difficulty, beginning away back in my ignorance and false education, as a girl, in regard to the great and important mission of maternity. Through these I have learned many of the causes that were at work in his system. producing these undesirable results.

Oh! that I could speak to all the women, and the men, too, of earth, and give them the lesson which I have now learned. I am happy to have given you as much as I have. I will now introduce my son to you.

With a whirl and a bound, this strange child came into our presence, and after a few minutes, with strange gestures, he said: "I have been listening to that long story that my mother told you, and as I know she never tells anything that is not true, I believe it, but I don't understand it. I have been a mystery to myself all my life, and when I see other persons so quiet and deliberative, I cannot comprehe nd why I should be so unstable. Perhaps I did get some of this from my mother, but I don't blame her—she is good. The question is, what am I going to do?"

We had seen the spirit of a plain friend standing very quietly at a short distance from us. Charles continued: "This old quaker wants me to go and live with him awhile. Do you think I had better? If I thought I could stand his quiet ways, I would go."

We replied, "Do you really desire to change these kabits? I think this good friend here, who understands the causes of your present condition, could and would do much to aid you. Recollect that the work is to be done mainly by yourselt. We may explain to you how causes, beyond your control, have been at work, but when you have discovered these, you must bend all your energies to overcome them. Go then, my friend, and try what you can do, and come and report to me."

With a pleasant smile on his face, he replied.

"I thank you most kindly for the patience with which you have listened to my story. I shall go

with him, and you will hear from me again soon.²
The mother then said: "May heaven's choicest blessings rest on you, my brother, may the angels ever protect and guide you through all the walks of life, and crown you with peace and joy, and may the blessings which fall continually around you, be as sweet incense, not only to yourself, but to all who come within the sphere of your influence. I, too, shall be glad to return and bring to you the compensation of a mother's gratitude and love for what you have done for me."

The Artist's Heaven.

In a private letter to a friend in this city, the Spirit Artist, N. B. Starr, sends the following eloquent and impressive description of what his soul sees in the inner life:

"The azure skies bend down and enclose purple mountains, whose slopes are gushing with cascades of crystal waters murmuring and flowing on through meadows of emera'd beauty, bespangled with millions of flower gems, while perfumed breezes and gentle zephyra play through the Arcadian groves of lofty trees, redolent with the songs of thousands of strange, bright birds with starry wings, that hear the rich hues of all glorious things; where the rainbow spray of gushing fountains makes responsive music to Aulian harps that forever sing of the glories of that bright and better land, where there are vast temples of pure white marble with Arcadian columns that loom up into azure domes, and thousands of niches, each one containing a gem of sculptured art. Vast galleries of painted gems whose living figures seem to breathe, and thrill, and glow with radiant beauty.

There in that beautiful land, we shall gather great truths—pearls from ocean strands that are irridescent with the glow of perennial beauty, our brows are fanned by the spice winds, that have come o'er sunny seas, away from the isles of the blessed. There are sylph like forms of queenly maidens, whose radiant smiles glow with a love as chaste as Diana's; there all forms of lust and sensuality are swallowed up in an etirnal sense of beauty, till the soul is wont to pant with an ecstacy of delight. There in that glorious land, the artist of earth-life, who shall be counted worthy, will meet the artists of olden days, Apelles, Proxidelles and Phidias, of ancient Greece, Angelo, Raphael and Rubens of later time. There are galleries specially devoted to the presevation of the portraits of the great and good of earth, for all along the pathway of progress, the artists of the better land have kept a record of the earthly, of all the great and good who ever died in the cause of humanity. Thousands of souls who "'scaped to heaven from scaffolds gory," have the forms of their old bodies portrayed and preserved here-thousands who died at the martyr's stuke, the queens and sages of old times, Zoroaster, Confacius, Plato, Socrates and others, but there is one who shines out conspicuous among the rest, a sun surrounded by a galaxy of store. Jesus of Na zareth.

For the Religio-Philosophical Journal.

Principles of the Civil Rights.

BY H. S. BROWN, M. D.

In my last article was shown the impossibility of our organizing where Christians rule, because murderers and other criminals could be forgiven by them, but they could not forgive unbelievers.

NUMBER THREE.

Now let us consider the fve primary principles of the civil rights party; they are the exact opposite of the Christians; they forgive all persons but criminals, and often the most wicked of these under the influence of kindness to all, and a wish to extend mercy to all, so as to use any means to make good citizens of them.—Civilians are the most merciful and the most abused persons in christendom. Knocked down in the Senate; shot in the streets; spit upon in public places; butchered and hung by those who are inspired to evil deeds, by the teachings that there is no forgiveness to unbelievers. They still continue to advocate the most merciful and just laws of any persons on earth.

The civilian establishes the law that every person has a right to worship God according to the dictates of his conscience, when he does not interfere with the rights of others. This gives the right for persons to differ with each other in belief. Every civil person will concede this right without the least condemnation to others. They will not worship a God that condemns because of non belief; because they know that they will be apt to follow his examole, and be condemning people for entertaining the very best opinions that ever entered the minds of men. This has been the Christian fault in every age since the Christian era, and has caused them to be the most blood thirsty criminals of all these ages. And as they have changed opinions in later ages, they have erected monuments of honor to those their fathers damned and murdered.

Civilians adopt the law, that people must agree to disagree in peaceful harmonious reasons. They worship the God of natural law that sends blessings upon the just and unjust, and imitate Him by making laws that are blessing to all people who live under them. Under the rule of this party we have finally got such a public opinion, that we have organized upon a religious basis that is consistent with the principles of the party who have stood so nobly for the rights of man through good in all times.

Here we have the party that we are idebted to for the right to organize, and it is our duty to protect that party from the assaults of their religious enemies. If any of these religious partisan societies own property which is not taxed, we at once call upon the people to tax it, for upon such property they erect batteries to assail our common schools, so that people will become so ignorant that they can impose upon them the dogmas of their church, and in that way get the ruling of the nation, and institute their Christian bloody tortures upon unbelievers

Milwaukee, Wis.

In a graveyard at Shrewsbery, New Jersey, is a row of ten graves, of a family of brothers and sisters, all of whom died at the age of ten days.

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The Pen is mighter than the Sword."

THAT DITCH.

In this number of the Journal we give the conclusion of the Rev. J. R. Graves' lecture on Spiritualism. It is a valuable production in this, that it is a complete endorsement of all the spiritual phenomena of this and past ages, by an orthodox minister of much learning and good repute, (for aught we know to the contrary.) The Rev. gentleman has a peculiar faculty of explaining Scripture passages to please himself, and we feel disposed to indulge him, since he has been so good as to acknowledge the facts and phenomena. His devil theory will not harm any one; he has so entirely overdone the matter that his argument on that head is worthless; besides, people are becoming too much enlight. ened to believe in a God who would create so powerful a rival as he makes out the devil to be, and for no other purpose than that of destroying nine tenths of the beings He has created in His own image and for His special glorification, and sending strong delusions upon them" for the very purpose of leading them astray.

"The Delty that we adore-And shall henceforth forevermore-Is merciful and kind. It never entered in His plan To tempt with sin poor finite man, That He might terture, curse and ban, With cruelty refined."

We don't see fit to meddle with his valuable collection of Scripture texts in support of his theory, but will add a few more, to render the collection more complete. Good and bad people have lived in all ages; that is, good or bad according to the views of the ruling class in any given time or section of country, and it was but natural that all, without any distinction, should experience the change called death, and it was also but natural that these dead men should return, manifesting their peculiar characteristics as Rev. Mr. Graves has shown from his Scripture quotations that they did; and whatever they said or did which was not in accordance with the teachings of those who condemned, was denounced as demoniacal; even so it is now. But Mr. Graves does not recognize any good as coming from spirits of either a high or low order. although every grade exists in the Spirit World as well as here, and we have but to exercise our reason and judgment in all matters presented to us either by spirits or mortals. For this purpose we were created with reasoning faculties, and are called upon to exercise them in these, as in other matters. "Try the spirits," "By their fruits ye shall know them, etc." Brother Graves is very hard on us, in this, that he charges upon us all the evils and corruptions that afflict society; he dumps the whole cargo of the insane into our lap, while it is a notorious fact that of all persons made insane by any form of religious excitement, not one in twenty can be chargable to Spiritualism; and then talks about free love, prostitutes, brothels and assignation houses, etc., as if no such evils ever afflicted humanity till since the advent of Spiritualism in

Should he take his concordance and consult the Scriptures under that head, he would never think of making any such charges against Spiritualism, nor could he complain of Brigham Young even—and how he dared venture so far as to make such serious charges in the face of the fact that for every recreant Spiritualist, he could have found ten recreant ministers and church members, is beyond our comprehension. Brother Graves asks:

"What means this sudden revival of these Satanic manifestations that is sweeping so widely over the land in our day?"

It means just this; that you have been on trial for eighteen hundred years, and the verdict of God Almighty is, that you "have been weighed in the balance and found wanting," and your power is being wrested from you. "To him that hath, much shall be given, and to him that hath not, shall be taken away even that he hath." Your cry of Infidel! and Demon! is only hastening your demise. According to your own admission, you have beheld the handwriting on the wall. The power once given to the saints you are utter strangers to. Christ said to his disciples, "And lo, I am with you even unto the end of the world." (Matt. xxviii, 19, 20.)

"And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." (Mark xvi. 20.)

Where are the signs (miracles) following your preaching to confirm the word? Whom do the signs follow but the Spiritualists? Jesus said, "And these signs shall follow them that believe, in my name shall they cast out devils; here we pause to notice Brother Graves' challenge.

"Show me," he says, "one of those miracle working mediums, and I will cast the devil out of him or give up that I am not one of Christ's disciples."

Elder Miles Grant made the same challenge not long ago, which was accepted, and he tried with all his might, and all the help he could command from Jesus, and he could not move the demon (?) a peg, and gave up beaten; and Elder Graves will try with the same result simply because in all probability, there would be no demon to cast out; and if there was, it would require a medium to do it;) "They shall speak with new tongues: they shall take up serpents, and if they drink any deadly thing it shall not harm them, they shall lay hands on the sick and they shall recover. (Mark xvi. 17, 18."

There is not one of these signs but that follow the Spiritualists, according to Brother Graves' own statement, besides thousands of others still more wonderful that he did not mention. If healing the sick and binding up the broken hearted is the work of demons, pray tell us what the work of an angel or a Jesus is?

If Jesus was writing this article, we think he would exclaim, "Oh ye blind leaders of the blind,"-and divers other hard sayings, which we forbear to quote. "Therefore being by the right hand of God ex-

alted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." (Acts ii. 33. And now in this nineteenth century and twenty-first year of these Spiritual manifestations, ye are found "kicking against the pricks." 'Tis hard Brother Graves, very hard, and I would not do it any more; but let the voice that Paul heard, ring in your ear, "why persecutest thou me?"-and become a follower of the new gospel that you have become so familiar with, but to abuse. Covet earnestly the best of those gifts that Paul enumerates in Romans xii. 6, 8 "Having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerful-

And again, But the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit of the word of wisdom; to another, the word of knowledge by the same spirit; to another, faith by the same spirit; to another, the gifts of healing by the same spirit; to another, prophecy; to another, discern-Ing of spirits; to another, divers kind of tongues; to another, the interpretation of tongues (1st Corinthians, 15th, 7-11.

All these gifts the Spiritualists have; Paul intended that you should have some one of these gifts perhaps, and by sitting in circles and becoming passive, honest and prayerful, you may obtain some one of them, and be enabled to go forth as an apostle, and do some good in the world. But you say the devil has these gifts also; well, suppose he has, that is no reason why you should reject them, since Paul had them, and the apostles of the present day have them so abundantly, and are doing so much good with them; why longer tarry with them of whom Christ said, "The kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof." Verily, verily, we say unto you, that ditch you have chosen will prove your utter

Your boast of being able through Christ or his word to cast out the angels (whom you have first given a bad name) is perfectly ludicrous, since not one single manifestation of the spirit attends your ministry, while every one of the "signs" enumerated, abides with us, according to our Savior's promise, and hence they everywhere abound: legions of angels attend us, and who shall prevail against us when God and His angels (ministering spirits) are with us always, even unto to the end of the world.

Your churches, you confess, are lifeless, -dead; yea, your gorgeous temples are filled with dry bones, and the fires of hell have so stained the glass, that your windows are so darkened, that the sunlight of God's righteousness can not penetrate;—this is as it should be, for while that mass of corruption is within, the darker the windows the better.

Our advice to you is, to cease that wicked and foolish cry of "demon," and spend your remaining strength in trying to clean out those Augean Stables, and then smash those darkened windows, and let in the sunlight of truth, and our word for it, you will be more prosperous and happy.

You say that Spiritualists ignore the Bible;this is false, absolutely false. It is notorious that the Spiritualists accept and believe, yea appropriate more of the Bible than any other sect under heaven; and those portions of it which have so long been enveloped in mystery, are being brought into the light by these modern revelations; the crooked ways are being straightened;-this straightening process wrenches the frame-work of Theology, and soon that old, worn out manikin will be dumped into that ditch, which God intends shall be used for the offal but which you have chosen as a bulwark of de

Oh, ye poor, weak, deluded, and self-righteous mortals; we trust God will yet be merciful unto you, by tearing from your embrace your many idols, and from your bodies your graments of self-righteousness, (filthy rags), and wash you clean in the muddy pool you have made, and clothe you in the garments of truth, and thus make your fleshly tabernacle a fit temple for the servants of the Most High to dwell in. God speed the day, for the coming of which, many sympathizing Spiritualists wait and pray.

SPIRIT PICTURES.

In another column will be found an advertisement of photographs from a spirit picture of Ometa, the Indian spirit who controls J. Milleson, and Van Namee, the medium, drawn by W. P. Anderson, spirit artist. The photographs are very neat, and will be forwarded by mail to any address from this office, on receipt of twenty five cents, and a three cent postage

A NEW PROPOSITION. * To any one who has never taken the Journal, we will send it for three months on trial, on the receipt of Arty cents.

WHAT A MAN KNOWS.

What a man can write out clearly, correctly and briefly, without book or reference of any kind, that he undoubtedly knows, whatever else he may be ignorant of. For knowledge that falls short of that-knowledge that is vague, hazy, indistinct, uncertain-I for one profess no respect at all. And I believe that there never was a time or country where the influences of careful training were in that respect more needed. Men live in haste, write in haste-I was going to say think in haste, only that perhaps the word thinking is hardly applicable to that large number who, for the most part, purchase their dally allowance of thought ready made.-Lord Stanley.

Lord Stanley evidently ignores all but the one old stereotyped method of training and education-that by which men's minds are fitted to run in certain grooves—would scout the idea of a royal road to knowledge, by which men and women (of low degree in his estimation), have their interior natures so quickened as to have a knowledge which, in the language of the apostle John, would be unlawful to utter. Standing at the foot of Jacob's ladder, upon which angels descend, laden with the richest treasures of knowledge applicable to all classes and conditions of mentality,-he would rudely destroy the foundation upon which it rests, and proclaim -"Thus far shalt thou go, but no farther." Other Lords than Lord Stanley have supreme control of the affairs of men, and thus the weak things of this world are confounding the mighty, to the uttermost parts of the earth.

Lord Stanley says that "what a man can write out clearly, correctly and briefly, without book or reference of any kind,—that he undoubtedly knows." Very likely,-and there are thousands who can, and do write out clearly, correctly and briefly, (or otherwise), what they never had the least knowledge or conception of, and by which the Lord Stanleys of earth are being confounded, notwithstanding their many years of training, such as he thinks is more needed now than ever before.

A rigid adherence to Lord Stanley's rule, as to what constitutes a knowing man, learning only from books, daily experience, and intercourse with mankind in his journey through life, would be bringing men's capacities within the narrowest possible limits; that which is not warranted by the experiences of men during the last half century.

Inventors as a class, are highly susceptible and sensitive, and it is the experience of all with whom we have conversed that their idea s come to them unbidden, and from a source they know not of. In conversation with a sewing machine inventor of much celebrity about three years ago upon the subject of Spiritualism, (which subject he entirely ignored) he said that all the inventions he had ever made (and they were many and various) both the subject and the machine itself were presented to him (at about the hour of midnight) while in a semi-conscious state. He said he could see the machine in all its parts, both separate and combined :- and he had always made a practice of getting out of bed at the close of the vision and making sketches of what had been presented, and thus he h brought out many remarkable inventions.

Others study hard, and try one experiment after another, till becoming exhausted in their efforts, they conclude to let the matter rest awhile, and no sooner do they get into a passive state, than an idea flashes across their minds and they jump up, shouting Eureka, Eureka,-This sudden flash has changed the entire plan. and they begin anew, and accomplish the object they were aiming at by a much shorter method. and the machine is made much more simple and effective.

This experience of inventors is to a greater or less degree the experience of scientists, authors and orators, many of whom write and speak better than they know, and are not unfrequently as much surprised at their efforts as are those who are instructed by them.

Who then will accept Lord Stanley's criterion: surely none who have had their interior natures quickened, and many who would, are puzzled to account for their singular inspirational experiences.

A singularly puzzling manifestation occurred at Washington, about three years ago. A prominent member of the Senate delivered a long and powerful speech, (one of those tending to immortalize its author), and at the same hour, one of the members of the House of Representatives astonished that body, by speaking quite as effectively upon the same subject, and in very nearly the same language; in so much, that a quarrel arose between the two stars, each accusing the other of stealing and copying his manuscript. Much was said about this singular affair at the time, and a thorough understanding of the matter revealed the fact that neither had any knowledge that the other was contemplating a speech of the kind, nor could either have had access to the other's manuscript. The inspiring cause, then, was looked for outside the range of their conjectures, but with what result, whether satisfactory or otherwise, we do not remember to have heard stated. It was an amusing occurrence, to say the least of it, and a matter of great surprise to all.

No one, it seems to us, who has been at all observing, can fail to see that from the time Abraham Lincoln was first nominated for President of the United States to the present time there has been a direct, immediate, unseen, yet positive element controlling the affairs of this country; this power has never been so clearly manifested before in the history of the world so many unaccountable things have occurred. and so universally have the leaders of our government and armies been disappointed in results, that they have been led to pause and exclaim, Great God! what next, and to what is all this tending? while now, men everywhere seem to be impressed with the idea that some radical change is about to take place; the very atmosphere seems impregnated with thought, which the people seem to absorb as they pass through it. There never was a time when inspiration seemed to be so general, so direct and positive; and the most useful knowledge one can obtain,

or be trained in, is a knowledge of himself. We need most to know how to render ourselves the most recentive to this divine influx, that we may possess all knowledge intuitively—that knowledge which will enable us to bid farewell to books and classical training—that what we receive or learn, may lead us onward and upward in the path of real progress, instead of binding us in the galling fetters of ignorance and super-

Men of the Lord Stanley stripe move very slow, and when we consider the infinite capabilities of the mind of man, it is unaccountable that the world's great men know so little—have made so little progress; they are mere pigmies in comparison with thousands that are to-day in obscurity-a class that seem to be in the lower strata of life, from which fertile bed we see here and there a rank weed springing up like a Beecher, Cheever, Tyng and Chapin, going to seed and falling into decay—going back to take root in some new truth which is already patent to the multitude supposed to be living in ignorance and obscurity.

Mankind will be judged according to their interior nature and capacity as we would judge of the soil we would select for a garden, and thus, mene, mene, tekel upharsin will be written upon many a "lord," whom circumstances have placed in positions they are not entitled to occupy, while those upon the lower seats will be commanded to go up higher, that the Scripture may be fulfilled, "The first shall be last and the last first."

PERSISTENCE.

The persistence of the editors and contributors of the Boston Investigator, in their determination that Spiritualism shall be a delusion, would be commendable in them, if directed in an earnest search after truth. But, as they will frankly admit, no person can see truth clearly, who looks through the windows of an old and long established prejudice. That they entertain a long cherished prejucice against popular religion, they will not deny; that is, in so much as they believe it a monstrous delusion; and that they couple Spiritualism with it, is equally clear, from a contribution to that journal of September 15th, under the caption of "The Spiritual Delusion;" for the writer says:

"The delusion called Spiritualism appears to be still in existence, though whether it is gaining ground or not I have no means of knowing. But it is destined to come to naught eventually, for there is no foundation to it, no body--it is merely a superstition, and must come to an end, as in a hundred of similar cases. Some people think it strange, however, that Spiritualism should spring up in these enlightened times: but I do not, for I think the religious world was prepared for it. The churches had ceased to be at. tractive to certain progressive minds who wanted something better than creeds and dogmas, and accordingly they withdrew their allegiance. They are not Infidel people, nor were they exactly Christian, but netween them both, or in a transition state from old theology to more advanced and liberal ideas; so that when the car of Spiritualism, freighted as they thought with newand improved evidences of immortality came along, they eagerly got on board, as if confidently expecting an uninterrupted and a permanent journey. But in this they will be disappointed, or I miss my calculation. There is no enduring basis to Spiritualism, because law, force, or analogy in Nature, which in the slightest degree establishes the fact of the existence of a living spirit independent of an animal or material organization—therefore, Spiritualism is radically, intrinsically, and inherently erroneous in regard to future existence, yet I freely admit that it is liberal and a decided improvement on Christianity.'

The same contributor also says in a post script:

"I am well satisfied, by personal investigation that the Davenport brothers, Read, Fay, the Ellises, the Eddys, and all the other physical mediums like them, are jugglers;—that is to say they produce the "manifestations" by trickery, and palm them off upon a credulous public as the work of disembodied spirits! These people have deceived millions, but their imposture must come to an end eventually, and Spiritualism being mainly or wholly built upon them, must also come to an end at the same time."

To which the editor remarks:

"Our own views of Spiritualism are tolerably well expressed by our correspondent. Having no conception of a spirit, aside from the materi al organization, we, like himself, see no proof of its existence, and therefore have no belief in it. So far we regard Spiritualism as much of a delusion as Christianity, but it is vastly superior to it in freedom. liberality, and progress, and in these respects it is practically useful. We can not have too great an amount of these sterling qualities, and therefore we are friendly to any cause or party that lends them a helping hand. The Spiritualists are doing this, and thus far we sympathize and co operate with them in their efforts to improve and benefit this world, beyond which we have no aspirations, and for the practical welfare of which, we are willing and eager to unite and labor in any possible way, with any class of citizens by whatever name they call themselves.

"With regard to the jugglery of the mediums named, we have no doubt of it, for we have seen enough of their performances' to convince us of the fact. But the work of exposing them makes small headway; for this as in other matters, "Falsehood goes around the world, while Truth is putting on her boots. One has plenty of friends, the other very few; and hence when an imposture is once enthroned in the minds of the multitude, it is an Herculean task to overthrow it. Nevertheless, it will be destroyed, and all the sooner when the friends of truth concentrate their efforts in the work,"

As we before remarked, persistence in search of truth or its dissemination, is ever commendable, and parallel thereto would be the exposition of an error or delusion. But no one can make any headway against an error or delusion, unless they understand tolerably well the question or principle they would assail; which it is quite evident the Investigator's correspondent does not; else he would not have said Spiritual. ism had no "foundation, no basis." Had he known whereof he was writing, he would not have said there was "no law, force, or analogy in nature" establishing the fact of Spiritualism. But to argue that the writer was ignorant of Spiritualism is unnecessary, since he admits that he has no means of knowing whether it is gaining ground or not; but simply knows it to bein existence; thus admitting his ignorance of the current literature of the day. For no one sub- | be well posted.

ject claims such general and universal attention at the present time, in the magazines and other literary mediums, than does that of "ghosts" or Spiritual visitants. So much interest is manifested, and so great is the demand by the public. for evidence from beyond the tomb, or ghostly literature, that the facts bearing upon such questions, are eagerly sought after by the publishers of all the leading prints of the day, unless we except our estéemed cotemporary, the Investigator. So emphatically true is this, that the secular press vies with the Spiritual press in presenting facts of the Spiritual phenomena to a hungering and craving public.

This shows more clearly than any other evidences we could offer, the growing desire there is abroad, on the question of Spiritualism, or of a continued existence beyond the tomb. And as the interest deepens and widens, the evidences multiply rapidly, and, not alone through the mediumship of the Davenports, Fays, Eddys, Ri. lises, Read and other accredited mediums, but from sources and localities innumerable. In the face of all these accumulating and well authenticated facts, it certainly looks like foolish persistence to continue to denounce the evidences of Spiritualism, through the various media as "jugglery," without being able to detect, and fasten beyond a doubt, at least one instance of fraud and deception-without fixing one single instance of jugglery against any of the mediums assailed. This is indeed a grave charge against the Davenports and others, to which the editor of the Investigator says: "We have no doubt of it, for we have seen enough of their performances to convince us of the fact."

Then will the editor of the Investigator do his duty, and lift the scale of delusion from the eyes of us who are duped, by a plain, simple statement of how any one trick of the Davenports . or any other like "juggler" is performed?

Again we beseech him, or any one, to lift the weight of delusion from our shoulders, if delusion it be, for we are not one who would believe a lie and be damued. But we ask for the facts, minutely and concisely given, as one would give them in describing an intricate piece of machinery, or in demonstrating a mathematical problem. Not only for ourself do we ask them, but for the millions whom you suppose to be duped. and the many more who are rapidly tending toward the same "delusion." Mere opinions and unauthenticated statements weigh as nothing against the vast array of facts which the skeptic is called upon to meet or explain away.

Pray let us have some shadow of proof that we are duped, and you will be a benefactor to mankind, second to none save Jesus of Naza-

MRS. M. J. WILCOXSON.

This highly gifted inspirational speaker, now on a tour Westward, writes from Roscoe, Ill., giving very flattering accounts of her reception at different points, and the eagerness with which the truths of the Spiritual Philosophy are sought after. She says, "Here I find myself engaged by one of those 'free religious societies.' who are so offensive to Rev. Loveland. Had the Court House at Monroe, Wis., packed last Sunday evening, and many on the outside who could not gain admittance."

This will surprise no one who is acquainted with the rare gifts of this highly inspired lady, and it is to be hoped that all who can, will avail themselves of her services, and keen her employed every day in the week-it will pay.

"The Journal gets abundance of praise this We receive like expressions from all quar-

"My health is very much improved, having been truly healed by Dr. Grant, whose healthy magnetism and gift of healing should not be lost to the suffering." The friends of Sister Wilcoxson everywhere, will rejoice at this, and award to Dr. G. their meed of praise.

"I go to Racine, Wis., next Wednesday, (Sept. 29th)." That God's blessing will be yours, and His ministering spirits (Angels) will attend you whereever you go, is our belief, our hope, our earnest prayer.

THE VALUE OF PAPER.

The usefulness of paper, as an article of comfort and convenience, is just beginning to be known and appreciated. While it can be made to successfully vie with linen fabrics for beauty and comfort. it can at the same time be manufactured at prices that, for many purposes of ornament and use, will tend to drive linen fabrics from the market.

Paper petticoats have been introduced into England, either printed in imitation of the fashionable skirts of the day, or stamped out with open-work of such beauty and delicacy, as no amount of labor with needle and scissors could imitate. The paper used for these "garments" is of great strength and flexibility, and can be sewn with a machine. Another use to which paper is applied is the production of imitation cretonues and chirtzes for bed-furniture, a set costing retail shout a dollar and a quarter. The material of which these are composed is so fexible that a curtain may be twisted into a rope and shaken out again, showing as little creasing as a chintz similarly treated. White day-covers for beds, and table-cloths embossed with designs of great beauty, are also manufactured.

Besides these, and more wonderful still, paper is employed in the manufacture of water-pails, racingboats, and even in imitation of leather made impermeable to water, which forms a cheap covering for furniture, and is even manufactured into shoes. Verily it doth now begin to appear what we shall yet learn to do and be.

HE STILL LIVES.

In answer to a correspondent's inquiry, we can say with pleasure, that Samuel Underhill M. D. L. L. D., late Professor of Chemistry, etc., etc., and author of "Underhill on Meamerlam," is a resident of Chicago at this time, a hale, harty, jolly old man, weighing in the neighborhood of two bundred pounds avordupols. He visits our senctum quits often—onjoys life remarkably well and looks forward with much pleasure to the time when he will shuffle off his mortal coil, and enter the Summer-Land, about which he seems to HEALING AND TEST MEDIUM.

In another column will be found the advertisement of Miss McFarlane, a well recommended medium, who has recently located in Chicago.

HOME.

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

CARELESSNESS.

Some one writing and sending \$1.81 from Weymouth, Ill., for books, omitted to sign his name to the letter. Please advise us of your name, dear brother, and the books shall go forward forth-

MAIL ROBBERY.

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

PLANCHETTE

Will now be forwarded by mail, to any part of the United States, on receipt of two dollars. Send Post Office orders when the same can be procured; if not, register letters. It is not safe to send money without registering.

LETTER FROM A. H. BUCKHOUT.

Mr. S. S. Jones.—Sir : please find enclosed five dollars for the RELIGIO-PHILOSOPHICAL JOURNAL. When I want you to stop the paper, I will write to you. Oakland, Sept. 13th, 1869.

We publish the foregoing private letter for the reason that the soul of the man is thrown into these few lines, and manifests a spirit of generosity and appreciativeness for the JOURNAL. Similar letters reach us daily, but we are sorry to say there is occasionally an exception. Some ten days ago we got a letter from a "a party" nor "by the name of Johnson," who upbraided us for wanting pay for the paper after he had received it for two years on credit! O, my spirit ual friends, think of the contrast! Perhaps we will publish that letter by and by.

WORTHY OF NOTE.

We never knew a poor woman who had received the JOURNAL over the time for which she had paid, to order it discontinued without remitting dues, syen if it were but one week!

Some others seem to take it as a matter of course that ic is all right to cheat the publisher out of from one to four weeks subscription, by discontinuing without remitting small arrearages. This is not right. Every week's issue costs the publisher money, and when a paper is discontinued, justice demands that all dues should be remitted, however small the amount may be. Let the whole world learn to deal justly, and wrong will disappear. The readers of the Religio-Puil-OSOPHICAL JOURNAL, above all others, should observe the first principles of a philosophical religjou.-To deal justly with all men, and let creeds and church dogmas be observed by those who are not strong enough to do right without them. A true Spiritualist does right for rights sake.

A Wonderful Phenomenon.

M. Pouchet relates the following anecdote in the Avenir National. On the 19th of February, Colonel Franks was engaged near the village of Chamba with a body of rebels, and many prisoners were taken. One of them, a Bengalee, aged about fifty-four, was conducted before the authorities, to undergo interrogations. "I had then," said Surgeon Major Famy, "an opportunity of observing personally the following facts. The prisoner for the first time appeared to realize the dangers of his situation when he found himself stripped and surrounded with soldiers. He trembled violently, terror and despair being depicted on his countenance; and when replying to the questions addressed to him. he appeared absolutely stupefied by fear. Then under our eyes, and in the space of some half an hour, his hair, which we had seen to be of a brilliant black, became gray on every part of his head. The sergeant who had charge of the prisoner cried out, 'He is turning gray,' and called our attention to the singular phenomenon; of which I thus, with many other persons, was enabled to observe the completion through all its phases."

There are, at this moment, 22,000 men. women and children starving in two English counties. They have been reduced to want by a strike among the nail-makers.

WRITINGS OF OMAHA.

Chicago, S. S. Jones, Publisher, Religio Philosophical, Publishing Association. The above named pamphlet, in neat covers—should be

in the hands of every reader. Spiritual philosophy is the The first chapter treats of Division of sul-stances-The

Senses—the'r Number and Limits—Man a Duality—Spirit Intangible-The World Opens as Senses are Multiplied. The second chapter treats of-Man Strange to Himself-

Bees and Eyeless Fish may See in the Dark-Matter, how Determined-Magnetism and Ejectricity their Choice of Character-Force-What it i -Toe Mignetic Bar. The third chapter treats of Transverse Currents of Magnotism and Electricity Surrounding the World-their Pres-

suro-Pressure of Atmosphere-Matter-Theories of-The fourth chapter treats of the Duality of Man-The Spirit Body only Lives-Why It Lives after the Material Body Dies-The Abnormal State-How We Know of Spiritcal Things-The Modern Discovery of Communications. Raps, Moves and Tips-The Fox Girls-Media-Spiritual Atmosphere around the Body-Magnetization-Snakes Charm Birds-Spiritual circles-Spirits magnetize Mesmer-Re-

ligious Conversions Through Magnetism. No little work has ever been published which abounds with more intensely interesting and instructive matter. Price 25 cts. Poetage 2 cts. Address S. S. Jones, 192 South Clark St., Chicago, Ill.

PUBLIC MEETINGS.

Second Annual Convention of the Minnenote State Association of Spiritualists, The Anniversary Convention of this Association will be held at Minneapolis, the 18th, 16th and 17th of October

pert 1869. Mr. E. F. Boyd, of this place, is Chairman of Special Committee to arrange and attend to the interests of the Convention.

Delegates and friends on arriving in Minneapolis, will repair to the Globs hotel, one block above the Micolet

Parilal arrangements have been made with our railroads

for free return tickets, and will be completed as soon as enperiatendents are heard from. By order of the Mussutive Committee, M. H. SWAIR, Pros. of M. S. A. L. Union Lake, Brie Co., Minn., Sept. 20th, 1666.

Universe, and other liberal papers please copy.

Married.

At Middlet wn, Ohio, on the evening of Sept. 23rd, by Dr. James Copper, Mr. George Kates of Dayton, to Mrs. Harriet A. Miller of the former piece.

Brother Kates is well and favorably known as a lecturer, and a man who lives what he teaches; while Mrs. Kates is a medium for some beautiful manifestations that are destined to convince many skeptios. They have a work to do for the cause, and they will do it. May they be happy.

Obituary.

Left the earth form, from Gordon, Durke county, Ohio, July 24th, Mrs. Mixabath Mikie, Aged 31 years 9 months and 18 days.

Mrs. Mikle was a Spiritual st, and during a long sickness and much suffering, she was always calm and cheerful, trying to encourage and strengthen her husband for the separation from himself and her two little daughters. Up to within a few moments of her departure, she calmiy gave directions about her affairs, and stepped into the waters without a doubt or fear. The writer delivered her farewell discourse, to a very attentive audience, at West Alexandria, on the 12th of September.

Bellefontaine, Ohio.

SPECIAL NOTICES.

Dr. Wm. R. Joscelyn.

JAMES COOPER, M. D.

The Mealer and Clairvovant can be consulted at the Morton House, 114, South Franklin, near Washington, (formerly the St. Cloud House.) Dr. Joscelyn has been practicing sixteen years past with auccess. Address Chicago, Illinois. Vol. 7. No. 3.-12.

Spence's Powders.

The ingenuity of man has never devised a remedy for the Fever and Ague, or Chilis and Fever, equal to the Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders. I have known a single Box to cure two or three cases, radically and permanently, in twenty-four hours. See advertisement in another column. Matied, post paid, on receipt of \$1,00 for one Box, or \$5,00 for six Boxes, Address, Frof. Paytou Spence, M. D., Box 5817, New York City.

Forsale also at this office. Address S. S. JONES, 192, 8. Clark St. Chicago, III.

100,000 AGENTS WANTED!!

Immense demand for

The Positive and Nagative Powders.

Wanted-100,000 Agents for

The Positive and Negative Powders.

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The Positive and Negative Powders.

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The Positive and Negative Powders.

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The Positive and Negative Powders.

Wanted-100,000 Men and Women. To supply the immense demand for The Greatest Medicine of the Age,

THE GREAT SPIRITUAL REMEDY. Spence's Positive and Negative Powders. See advertisement in this paper.

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

Vol. 7, No. 3-tf.

O Dr. Wm. Clark's Vegetable Syrup, EDITOR JOURNAL:-Having by me a bottle of Dr. Wm. Clarke's, Vegetable Syrup, propared by Mrs. Jeanle W. Danforth, and hearing that the husband of our milk-woman, had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half since. Suffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have his side bathed withhot sait and water, by a healthy celored woman, and to take the syrup internally. The result of which was, that in ten days, he was out and at his work. [that of a

common laborer.]

His wife, a devoted Catholic, said, "She had spent quite \$100, upon him for doctors, with no good result; but having faith in good Spirits; she would try this." His name is McCarthy and he lives in this place, No. 118

Prospect St. Yours Fraternally. ABBY M. LAFFLIN FRANCE.

Georgetown, D.C., January 7th, 1868.

ADVERTISEMENTS.

\$3,000 A YEAR BY THE NEW ART: A FEW AGENTS ted—Confidential Oirculars sent on receipt Address, of stamps. H. H. LEE, Fair Haven Conn. Vol.7, No. 3-8 wks., (pd)

Mrs. dr. emma steele, clairyoy. Mant, Healing, Business and Test Medium.
Examinations and Prescriptions sent. Age, Sex and leading symtoms required. Terms three Dollars.
Office 920, N. 5th St., St. Louis, Mo. vol. vi, no. 25.

D HOTOGRAPHS OF OMETA, "INDIAN" Control of J. WILLIAM VAN MANEN, from a Drawing by Wella Anderson. Will be sent by mail on receipt of twenty five cents and a stamp. Address,

Vol 7, No. 3,-1mo.

VITAL FORCE.

Mow Wasted and How Preserved. By M. P. MILLER, M. D.

This is one of the most valuable books over published.

If it could be read and heeded in every family it would be
more to prevent sickness, preserve health and prolong life,
than any other one thing.

Parents should read it, and give it to their children. Young
macried people should read it; young men and women
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Frank's Journal.-No. 36. TIVEN THROUGH THE DIAL, -FRANK, MEDIUM.

CHARLES SHEPHERD. I am Charles Shepherd. I lived in Washingtop, was a clerk in the Navy Department, and had but few enemics. I lived a retired life, sel dom went to places of public amusement, but

found engagement in my room in study. You want an account of my life. I can give but few incider is of importance until I became acquainted with a lady from South Carolina, who came as a companion to her sister, wife of a member of Congress. She was about eighteen years of age; very handsome, and of pleasing manners. I waited upon her to church, and paid her every attention in my power, and finally became desperately in love with her. But all in vain—I could make up no return. At length I discovered a rival; he was a young man, also in the Navy department, but a much more

attractive person than myself.

I can not express the feelings that agitated my bosom, when I found this out. I could only suffer in silence. At length I thought that if he were only out of the way, I might stand some chance. I turned this over in my mind from day to day, till I could think of nothing else. At length I determined to try fencing, and took lessons of a Frenchman who was there giving instructions. In a month I became very expert, and then sought an open quarrel with my rival he laughed at me when I proposed a duel, and the laugh went round. This only enraged me the more, and I then determined to get rid of him, cost what it may. I was in the habit of taking a long walk before breakfast. One morning I met him on the canal, and before he could look around, I sent my knite into his heart and immediately tumbled him into the water. No one was nigh, and I walked leisurely home, as if nothing had happened. Several days passed before he was missed, and I expected every day to hear of his body being found, but a month passed before this occurred, and then it could only be identified by his clothing; his name was Albert O. Moore.

We were once good friends, and he had no better friend than myself, therefore no suspicion fell on me: I attended the funeral, and no one seemed to grieve more for him. Is it not strange that from that moment, I felt not the slightest regard for my enslaver.

Getting a small salary, I could not indulge in luxuries as others did. I was obliged to economize, and this brought me in contact with a class of people who were uncongenial to me. I once applied for board at a first-class hotel, and obtained a room on the first floor above, but I could not afford this, and was obliged to seek cheaper lodgings. This threw me in society below my standing, and became the cause of another crime,

There was a man who had come on to present a claim to Congress, for some property that had been taken by a commanding officer in Texas. He boarded at the same house with me, and we became quite intimate. At length he succeeded, and obtained about four thousand dollars. I determined to get possession of this if possible, and I induced him to take a walk with me on the canal; when I came near the same spot of the former murder, I stopped him suddenly, as if about to ask him a question, and before he could stop, the knife being in my sleeve, I had made a cut in his groin, and he fell. In a moment I had his pocket book, and then slipped him into the canal. A month elapsed before the body was found, and then no one knew anything about him.

I could now indulge in anything I pleased: but was I happy? far from it. My murdered victims were ever before me. I could attend to nothing without having them with me. I could not take my seat at the table without having one on each side of me: and while in bed I was always in the middle. I could not live in this way, and I knew not what to do. Gradually my health gave way, and after a year of great suffering, I died in 1855.

As to religion, I cared not a straw about it: all priesteraft and superstition, thought I. God made the world and put it in motion; he then established certain laws, which have governed all things; he cares not for this man nor that, but lets each one do as he pleases; and all this talk about another world, is the priest's invention. Death is an eternal sleep.

I opened my eyes in astonishment, for here I am, just the same in every respect. How came I here, for I remember distinctly I had died; and what was more, here too were my victums. I asked them how they came here, they replied, "you sent us." I could not stand before them, but fell to the ground. They came and took a seat on each side of me; I begged them to go away, but not a word did they give in reply. You can not imagine how horrible this was. Faint and weary, I attempted to walk, but could not, and there I had to lay with a man on each side of me.

Was ever one situated so before-waiting was mine continually. All you ever heard of hell, I now experienced. Every vile passion known to man now raged in my bosom. Could I have killed them again, how gladly I would have done if, but there is no death here. Finally, I d termined to lay down, close my eyes and care for nothing. But all I could do, did not get my victims away, and so I had to endure the tor-

ment of their company.

Hard is the way of the transgressor—I have experienced this. I now saw the folly of my whole course. How different my condition, had I resigned that girl when I saw that her affections were given to another. But I chose my course and I suffer the consequences.

I have been led to these reflections by what you have told to those dark spirits who came to you for consolation. I have considered them well, and I believe you are a messenger from God, for nothing like it was ever taught from the pulpit. Give me a few words, if you please. Having given him religious instruction, he

"Dear sir. I have heard every word, and every word has sunk deep in my heart. I feel better already, for I feel that these sufferings are not eternal. You can always help us poor darkened ones, and you shed light where others fail. God bless you.'

CHARLES MINISTER.

I am Charles Minister, I carried on a machine shop in Philadelphia. I am as bad a man as you ever heard of. I broke the heart of my father; I ruined the peace of my sister; and sent my mother to the grave, and all on account of my wickedness.

At an early age, I became in love with a girl, who had been the playmate of my childhood. I had no thought of marriage, because I had nothing to support a wife upon. It was not long be-fore I accomplished my purpose, and my villainy was discovered, but I cared not for the poor girl's misery. Every one now regarded me as a desperately wicked fellow, and every body shunned me; but this only made me more wicked still. I had to leave Reading, where I was born, and went to Philadelphia. I had now no means of support, and was compelled to do something. I got employment in a machine shop, and soon made myself useful. I at length became foreman, and filled that position for several years, and finally entered as partner in the firm. Few knew more of the business than my-self, for I was a man of considerable ability, but Oh, what corruption reigned within, I cared for the happiness of none, but regarded only my own pleasure. The purity of woman by me polluted; the peace of the home circle by me destroyed; the misery that I brought upon many families, is written in letters of fire upon my soul. I lived to be a curse to every family that knew me, and when, in 1850, I passed from earth, at the age of forty, I entered a condition such as I well deserved. I have suffered all that any one has suffered, and now I am almost crazy at the thought of suffering so forever. I have heard that you give a different account of our

state. Can you give me one ray of hope? Having given the usual religious instruction, he said:

"I can not imagine where you get such thoughts from. You certainly did not get them from any church, for I used to go there sometimes and they preached nothing but hell and damnation forever, but you must be inspired, for I see a great many bright spirits, who are looking on quite pleased. I thank you from the bottom of my heart, and hope that God's blessing may ever be yours.

TAGLIONI.

Half a year have I been trying to get to you. I am Taglioni, from Italy, master of languages

in a college there. I was in harmony with all around, and should have passed my days in peace, but for a woman that was the curse of my existence. I became acquainted with her in a neighboring village, and made her my wife without the marriage ceremony. She was a woman of strong passions, and could not be controlled when her anger was excited. I sufféred much from her violent temper, and did all I could to restrain her, but with very little success.

At length I determined to separate, and made known to her my resolution, but she flew into a violent rage, picked up a chair and threw it at my head. This roused the devil within me, and I sent back the chair with such force, that it telled her to the floor and left her in the agonies of death. No compunction visited me for what I had done; no lingering fear that punishment awaited me for the crime I had committed, for I had endured so much from that woman, that anything was a relief. But there lay the lifeless body, and what was to be done? I waited until night had well set in, and everybody was at home, I made light the burden by dividing it in two parts, put one of them into a bag and placed it in a mill pond, and so likewise the other. When asked where my wife was, I replied, she had returned to her friends. I made her perfectly naked before putting her in the bags.

A month passed, and no remarks had been made,-when one day a violent storm arose, which broke away the mill dam, and the remains were discovered. No suspicions could be excited against me, for they could not be identified. I now felt perfectly safe. The body had so far decomposed that scarcely anything like human, could be perceived; when to my horror, a ring was drawn from the finger, which every one at once recognized. The excitement was intense; a crowd came at once to my house,-I was arrested and sent to jail. What could be said in my defense; I did not attempt it, but let the law take its course. I was visited by all who knew me, and every effort made to draw me into a confession, but not a word did

When the trial came on, no counsel was engaged, my defense had been already prepared, which I read to the court, it simply referred to my course in life, and asked, does that bear out the charge against me. I was acquitted.

I continued to officiate at College, for public sympathy was now in my favor; but I could not have a moment's peace, and at night my terrors were awful. My companion was at my side, as I have been told since I came here. Her last look, as she sank upon the flor, never left me one instant. I tried everything that I could think of to divert my attention, but all to no purpose. That haggard look; those rolled up eyes; that bloodless cheek; that dishevelled hair,came ever before me, freezing the very blood in my veins. I was then about twenty-six years old. My life had now become so wretched, and my health so feeble, that I determined to endure it no longer; and what was the easiest death, now engrossed my attention. I selected prussic acid, and in a few moments found myself in

another world. My opinion as to a future state, may be briefly stated. I had read Hume, Voltaire, Paine, and other writers nolding similar opinions, and had become a convert to their views. I looked around upon all nature, and nature told but one story, and that was summed up in a single word, and that word was change. Here was a lesson that all might read. I reflected upon this, and applied it to everything that met the eye. Animals came into the world, lived, died, and they were gone; the seedling put forth its tender sprout, grew up, budded, blossomed, bore its fruit and perished; the trees of the forest, the gurgling waters, the falling dew, the warbling birds, the blushing rose, all governed by the same law; all live, die and vanish.

Why, then, should man be an exception to this universal law! No evidence had yet been produced that made the least impression upon my mind. It was in vain to point me to the Bible, for what evidence could be adduced in its favor; it began, continued and ended in human testimony, no better than my own or that of any other man's.

Such were my thoughts when I put the poison to my lips in 1795. How long I remained in a state of insensibility, I can form no idea of whatever. I looked up and there stood the being of all others I most feared; for some time could not credit what my senses revealed; but there was no mistaking those glaring eyes. that fiendish look; I lay quiet for some time, hoping she would leave; no, there she continued, her eyes became more and more fierce as she glared upon me. Soon I heard a kind of roaring noise at a distance, it grew louder, and then came rushing on an immense throng of men and women, dark and forbidding, shrieking and yelling, tossing their arms wildly about. My companion drew their attention upon me; I was seized by the hair and dragged until I knew nothing.

I came to, with my companion still at my side; oh how I shrunk from her, but she only clung to me the closer. I threw myself at her feet and implored for mercy; she laughed in my face; desperate, I sprang upon her, but she clung the closer, clasping me in her arms.— What could I do! I lived in this condition, I know not how long; but one day I found her gone, and have never seen her since.

I heard of you from a spirit who attended your circle some years ago in Virginia; he repeated to me what you had said, which made great impression upon him, and excited my interest also. I came to see you, but you were then attended by undeveloped spirits, who allowed none to come. I have been endeavoring to get a hearing for some time, and have only now succeeded. I am permitted to relate my history. Can you give me any thoughts that will lead me from this wretched condi-

Here I read to him my conversation with David Younger, and the instructions given to

thought were dead forever. I listened to you wondering where you got such ideas; nothing like it was ever heard in the churches; and yet my heart tells me that every word is true. I kept no record of my life, and have given you a very meagre account of it. "I am now progressed more than I was some

interest, and have had waked up, feelings that I

years ago, and look forward to a still higher home. Never can I forget the lesson you have taught."

A VISITOR FROM THE OTHER WORLD. A Dead Man Visits a Living Friend, Embraces and Talks to Him. From the San Francisco Morn ng Call. Our business is to tell a story as it was told to

us, by the gentleman who underwent the experience, and who, by the way, is a plain sensible, business man, guiltless of either practical or verbal joking, whose only care is to increase his store, and to faithfully discharge all the duties and obligations, imposed upon him as a good citizen. There is not a particle of sentiment in his composition; and he disbelieves the spiritualistic theories. So much for the man; now for

On Saturday evening last, he arrived at his hotel, the American Exchange, late for dinner, and so had to take the meal at a French restaurant. This was about half past seven o'clock. With this dinner he took about a half a bottle of claret. He ate or drank nothing more during the evening. [It is well to hear this fact in mind, as it shows his system was in a perfectly normal condition, and his brain clear, at the time of the visitation.] Feeling very much fatigued as the evening drew on, on account of attention to business during that day and for several days preceding, he came to the conclusion that his great need was a sound and undisturbed night's

To obtain this, he determined to leave his room in the hotel for that night, and occupy a furnished apartment in the building where his store is situated. He changed his room to escape the inevitable morning noises at the hotel, and thus be allowed to sleep into Sunday morning as he chose. He is not conscious of any other motive for doing so, though some Spiritualists may say he was impressed to make the change. He reached his room about 11 o'clock, and set about preparing for bed. He had divested himself of his day clothing, and was standing in front of a large mirror, buttoning the neck-band of his night-shirt, with his face at the same time toward a door leading to the hallway. His mind was dwelling on nothing particular at the time, and he was humming an operatic air.

Suddenly he became conscious of a presence other than his own, and then was clapsed about the body so tightly that the pressure was almost sufficating. He found himself face to face with Frank —, who died about three months ago, and with whom he was on intimate terms during his life time. There stood his friend fronting him, looking straight at him. The face was closely shaven, the eyes bright, and the lips parted with a half smile as in life. Even the clothes in which he was dressed were the same as worn by him on the day preceding his death. Still holding him in his embrace, Frank spoke to his friend:

" Harry, you are a good soul. You have been kind to me, and good to my wife since I left.' He spoke further about some business matters but we do not feel at liberty to repeat the words.

By this time, Harry had withdrawn from Frank's embrace, when the latter grasped his

hand, and said: "Good-bye, Harry. There is much happiness

Here he had partially recovered himself, and was about to speak; but before he could frame the words, Frank was gone, melted into thin air. The door did not move on its hinges; there were no foottalls in the hallway outside; but as suddenly as this strange visitor had come, he departed, and Harry was left alone filled with astonishment, but, as he declares, without any feeling of fear. The result of the interview was such that for a moment he doubted if his friend were dead; but he had been present at his funeral, and dropped a handful of earth on the coffin-lid that he was sure covered his mor tal remains. Then he thought some one had played a practical joke to terrify him; but there was no one besides himself in the building, and all the doors were securely locked and barred. In despair, at the task of accounting for this strange affair, he lit a cigar to aid him in his perplexity, and finally sought his couch, where he slumbered peacefully for the rest of the

night. The ghost (if such a high pressure visitor can be called ghostly) left a memento of his visit behind him. Harry declares that at the time he was being so tightly embraced, his thumb came in contact with a button on Frank's coat, and he experienced considerable pain. In the morning, on awakening, he again felt the pain, and, looking at his thumb, found the skin slight-

ly abraded. This is the story as it was told to us. Harry, as we said before, is a sensible, practical, unromantic business man, and no believer in spiritualism. He has nothing to accomplish in deceiving his friends, and as a joke, it would be sorry enough to be beneath contempt. It may be considered one of the marvels of the latter days—not to be believed by many, incapable of solution by all.

> For The Religio-Philosophical Journal. "IN GOD WE TRUST."

The Action of Congress Criticised and Examined.

BY MRS. M. L. SHERMAN. We want to inquire what the ecclesiastical tools in Congress will do next, to gain the votes of the Doctors of Divinity, and those popular Christians who make broad their phylacteries, and enlarge the borders of their garments; who speak loud, swelling words, and profess too much purity of morals, and love the high seats in church and state, and greetings in public places; and who make long prayers, that they may be seen of men, but within, what darkness and corruption? Sons and daughters of liberty! pause for a few moments, while we notice an Act of the Congress of the United States of America. "In God we trust," has by that august body, been inscribed upon the almighty dollar. Thus Congress has with one voice. made all the people of the nation, Christians. They have declared and inscribed their trust on that which has by these same Christians, been declared from time immemorial, "the root of all evil." O God! how art Thou honored and Thy name glorified by this Act of Congress.

When the tocsin of war sounded through our land, did they trust in God to bring peace from the discordant parties and elements? Did they pray God to forgive their erring brothers of the South and bid them to place their trust in God? Were the pulse-beats at the Capitol in unison with the command, "Thou shalt not kill"? Actions spoke louder than words. In-"I have listened to you with the deepest I stead of trusting in God, they prayed for weap-

ons to destroy their brothers; and men compet ed with each other in inventions that could the most swiftly and effectually destroy men, cities and property; and when news of grand victories reached these God-trusting (?) people, how were the bells rung, and cannons fired at the successful slaughter. Did they trust in God? Methinks it was in the Monitors, the well-disciplined armies of the indefatigable Generals Grant and Sherman, and the hard-working Navy that they trusted the safety of themselves and the nation at about that time. It was work, not trust, that brought peace from war, and order from chaos.

"In God we trust." We would seriously and candidly inquire what G d the assembled Congress trust in? Undoubtedly they would reply, the Christian's God. Ye would-be-wise lawgivers, we safely affirm, that there are twentyfive different Gods worshiped in these United States, and outside of these worshipers, there are a large proportion, who trust in no God outside of their own natures, who believe in working out for themselves the problems of life, and can by no means come under the inscription upon the gold coin.

Oh thou licentious, clamerous and ove-third drunken Congress, thou knowest not what thou sayest!! Vastly easy is it for thee to inscribe thy trust upon the perishable, but thy acts upon the imperishable show thy words to be but empty sounds. Dost thou think a God of justice can be pleased with such feeble trust? We tell thee nay, 'tis blasphemy! tis mockery to pretend such lip-service. Ye Congress assembled, how have ye sought by designs and connivings and selling of birth-rights, to gain your salaried callings, and high seats? Think you not there is another side to the picture? Know you not that your every motive and act is indellibly written upon the inner scrol! of your being, and a day must dawn, when you must read that writing and critically analyze each motive, and see if the act justified the motive, and, vice versa? Will you, then, trust in your God to save you from merited justice? Your trust will be in vain, for from the writings upon your own walls, will you be acquitted or condemned. "In God we trust!!" Ah Con-

Sacramento, Cal., Sept. 1st., 1869. A piece of pure amber was recently found on one of the barren knolls near the

gress, how faithless are thy works and ways,

and how utterly meaningless are thy words.

Bijou Basin, Colorado.

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—HORACE WATERS, 481 Breadway, is famed for the excel-

are several of Chickering's and Stoddart's have—Charles Rice, Perth. C. W.

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

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

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Yours truly.

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

St Louis, Mo., Nov., 1668.

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

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POSITIVE AND NEGATIVE POWDERS

Asthma,

Catarrh, Neuralgia, Bloated Bowels.

South Williamstown, Mass., Got. 25th, 1969.

PROF. Spence—Dear Sir: Whereever I hear of a hardcase of disease, I go and leave the POSITIVE AND NEGATIVE FeW DERS, and urge them to try them. I did this with Richard Estes, our neighbor, a man 75 years old, who had the Asthma rising 46 years. He also had the Catarrh, and the Neuraigia, and was badly Bloated across the Bowels. He commenced using the Powder on the 10th of this month, and on the 15th he declared himself perfectly free from Asthma, and all the above mentioned ills. His wife told me she did not think he could live through the coming winter; but she says he now eats and works as well as ever he could, and sleeps like a kitten. A harder case of Asthma is seldom known, as all who know him will testify. Yours truly,

Mrs. Mart E. Janes. South Williamstown, Mass., Got. 25th, 1989.

Erysipelas.

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

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

Yours truly,

MES. SALLIE YOUNG.

Catarrh, Dispepsia,

Neuralgia, Liver Complaint,

Chronic Diarrhaa. ALBERT FROST, of Bucksport, Me., under date of Nov. 27th, 1868, writes as follows: "When I first told the people here about the POSITIVE AND NEGATIVE POW.

DERS, they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get hold of them. A lady here who was troubled with Fitzsent for one box, and they cured her right away." I take the che following extract from a letter written by A. S. Brainard, of North Mauchester, Conn., Oct. 18th, 1868: "Mrs Dart and daughter have been taking the POW-DERS the one for Catarrh, and the other Neural-gia. They are about as good as new. My wife has taken them for Liver Complaint and Chronic Diarrhoez. She is now well. Als. Ames gave them to a child five months old, for Fits. It is now well.

St. Vitus Dance,

General Prostration. Diptheria, Scarlet Fever,

Cholera Morbus,

Fever and Ague, Spasms of Stomach, Delirium Tremens

Winons, Minn, Sept. 25th, 1869.
This is to certify that I have cured the following cases, and many others too numerous to mention, with MIRS.
SPENCE'S POSITIVE AND NEGATIVE POWDERS.

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

A lady of General Prostration of the nervous system. She bad tried everything. One box of NEGATIVES cured her. She is in now better health than site has been for two years and is delighted at the barps charge and

ive years, and is delighted at the happy change.

A lady of Chronic Diptheria. Two boxes of POSIFIVES cured her, after the Doctors had made her worse
with Iedine and such harsh things

A little boy cured of Scarlet Fever.

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

A woman who had the Fever and Ague all the spring and summer. Cured with one box of POSITIVE AND NEGATIVE POWDERS, after trying almost every other remedy.

other remedy.

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

Denfness.

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

Oliver Peppard, of Kansas City, Mo., under date of Feb.2d. 1859, writes as tollows: "Two months ago I got six boxes of your Positive and Negative Powders for Desfness of three or four months standing, and I am happy to state that I am much relieved; in fact, nearly as well as

Milk leg. Rheumatism, Fits.

Dyspepsia, Deafness.

Yorkville, Ill., Dec., 21st, 1868. DR. SPENCE-Dear Sir; I received a letter from you almost a year ago, asking me to give an account of the cures made by the Positive and Negative Fowders made by the Positive and Negative Powders under my directions. One was the case of Milk-leg of sixteen years' standing, one of Rheumatism, one of Falling Sickness or fits of sixteen years' standing, and a number of cases of Dyspepsia. The Pewders have also helped my Deaf. ness, and curea the Numbers in my legs. You can use my name.

Powell Hallock.

Fever and Ague, Dysentery, Coughs and Colds.

Slowe, Vt., Dec. 24, 1866
PROF. SPENCE—Enclosed please find \$2,00, for which send
two boxes Fositive Powders. We have used them
in our family until we know they are all they are recommended to be, having proved a perfect success in Fever and
Ague, Coughs and Colds, Dysentery, and other diseases. Di-John A. Sanford.

Kidney Complaint

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

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

men, women and Children and tasks sheat out a sure raccess.

The Positives cure Neuralgis, Headache, Rheumatism, Pains of all kinds; Diarrhees. Dysentery, Vomiting, Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Messles, Boxriatina, Erysipelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarth, Consumption, Bronchitis, Coughs, Colds; Scrofale, Nervousness, Siesplessness, &c.

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

Both the Positive and Negative are needed in Chills and Fever.

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Box and also sent free to any address Send a brief descrip-tion of your disease, if you prefer Special Written Direc-

Send money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter.

OFFICE. 371/82, MARK PLACE, NEW YORK. Address, PROF, PAYTON SPENCE, M. D. Box 5817, New York City.

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Grontier Department

BE.... B. V. WILSON.

The Theft of a Diamond Ring. from the Kansas City Times.

A valuable diamond ring has been stolen from a jeweler in Quincy, Illinois, whither it had been sent for some work to be done upon it. The jewceler was in great distress—could hear nothing of the ring—was scarcely able to pay for it—was miserable. Bansacking his mind, as he did, over and over sgain, he could fix the theft but upon one person, a married lady who was his neighbor, his wife's friend, spotless in reputation—a Christian. He said nothing, however, and after several had passed away, the lady's husband moved to Kansas City, bringing with him his wife and two children. He followed in a week, sought -, gave him a full description of the ring, and departed as suddenly as he had come.

Lying constantly on guard behind the impene-Lying constantly on guard beand the impene-trable mask of his observation. D—kept watch and ward over the doomed woman, waiting for the magnificent diamond to fiash out before his eyes as light of unmistakable recognition. One day he saw it on her right hand, and knew it in a moment. That evening, satisfying himself that her husband was absent, D— called upon the lady and found her alone. The ring was nowhere to be seen. Instinctively feeling the approach of danger, she had

sgain disposed of it. "I came, Madam," said D——, very politely, to speak to you upon a little matter of busi-

"Ah! sir," she replied, "then perhaps you will wall again when my husband is at home."

*** Unfortunately, Madam, my reasons for seeing you were of such a nature, that I had rather your husband would not be at home. What have you done with the ring you wore this morning at

Not a muscle moved in the woman's matchless face-matchless for its wonderful calmness and re-

"A ring!" she replied in the most nonchalant voice in the world, " what ring, and what do you mean, sir ?"

"I-mean a diamond ring, Madam-a ring lost by Mr. ___, of Quincy, Illinois; a ring which I saw in your possession this morning, a ring, to recover which I now have a warrant for your arrest."

The word arrest paralyzed her. A few broken vows of repertance, a few stormy tears of grief, and shame, and agony, and the lady produced the ring, imploring D— with all a woman's pleading, that he would spare her for her children's sake. He promised a full compliance, and to this day has been the world research. kept his word, utterly refusing to give even the initials of the woman's name. The family, not long ago, moved to Southern Kansas, and to this fact alone are we indebted for even the outline of this true and romantic story.

We copy the above, not for the purpose of giving publicity to the faults of an erring sister, but to call the attention of the world to the fact, that some Christian women will steal. Had this woman been a Spirtualist, her name, as well as the mame of the family, would have been given to the world, and the tendency of Spiritualism to make thieves of women. But here the name of the family, as well as of the church, is withheld. Why? Because she is a Christian woman. In this withholding of the name, the parties have committed an error, for the citizens of Quincy are left to surmise who the thief may be, and many an honest family will be suspicioned and their fair reputation suffer for all time.

Let the press deal with all parties slike, and give the names of "disorderly Christians," as well as of Spiritualists. But, readers, in every case where restoration of property has been made, would it not be well to say nothing about it?

Where is Mr. Potter, M. D.—this is a good case

E. V. Wilson in Morrison, White Side Co.,

Below we give the crude report of our seance in Morrison, clipped from the Reform Investigator. The editor is a live man, a brick, and knows how to publish a news-paper. We like him, and all he lacketh is a thorough knowledge of Spiritualism. Come out, Brother, and make friends with us! "for the children of this world in their generation are wiser than the children of light."

E. V. Wilson, of Chicago, has been giving a series of lectures and tests on Spiritualism, at Con-cert hall, during the past week. As a speaker Mr. Wilson is logical and convincing, as a test medium he is hardly surpassed by any "humbug." from Balaam who "falling into a trance, yet having his eyes open. saw a vision and heard the words of God," to Simon Magus who would "pay in coin," for the "right" of mediumship. We could, if we deemed it expedient, offer quite as convincing proofs of the existence of spiritual communication as Mr. Wilson himself; but comprehending as we do, the prejudices and illiberal spirit of "sound divines," and good Christian people, and the scep-ticism of the age, we are content to wait for con-servatism to break its shell by the slow process of "hatching," and come out a full grown chick. One thing, however, we do not hesitate to assert that the individual who believes the teachings of the Bible, and yet rejects Spiritualism, is either ignorant of one or the other, or else he is "no philosopher at all."

The key to the interpretation of the Bible is Spiritualism. It is the attempt to marry the Orthodoxy of the nineteenth century to the angel that came down from heaven, at whose " presence the earth was lightened," and to reconcile creeds and dogmas to the teachings of the inspired Word, that makes such logical minds as Henry Ward Beecher, Christian in name and Infidel in belief. They tell us that Modern Spiritualism is of the devil. We have never doubted the agency of the devil in mixing up in the affairs of mankind and " crowding is," among good company, from the day he seduced Eve to the time when he tempted Christ, by offering bim all the kingdoms of the world to fall down and worship. Had he succeed-ed we should not now be staring poverty in the face by advocating financial, social and political reform in a demoralized government. The devil is in Modern Spiritualism, as well as in the Christian churches, and what we are working for, is to get him kicked out. There was One the devil could not buy with money—let us, whether Spirit. palists or Orthodox Christians, follow Him.

Disorderly Christians,

We have about completed a second chapter on Disordery Christians.

Our readers will oblige us by forwarding to us all well authenticated facts of the short-comings of Christians of every denomination.

We regret to resort to this messure, but are compelled to do so by the unfair representations of the short-comings of Spiritualists through the

press. Send us facts authenticated.

Notice to Correspondents and Others.

All letters, papers and matter for us or the Frontier Department, must be addressed to E. V. Will son, Lombard, Dupage county, Illinois.

We speak in Michigan every night during Octo-

The Chinese in California are learning civilization. The other day a lot of laborers struck. throwing down their picks and rolling on the grass, crying: "We sabee white man's dodge."

A New York paper has employed a lady sare-

porter of the cattle market.

For the Religie Philosophical Journal Spiritualism and Sommambulism. BY WM. B. PAHNESTOCK.

BROTHER JONES:-Since the publication of my article upon somnambulism, in your interesting paper, the Journal, -inquiry has often been made in regard to whether somnambulism was not the cause of the phenomena ascribed to disembodied spirits. I have a letter before me from California, to-day, requesting information, and in a postscript wishing to know whether I deem the phenomena of Spiritualism all resolvable and accounted for by somnambulism. Permit me, through the medium of your paper, to say to all, that I do not consider somnambulism the cause of the phenomena exhibited through spirit mediums; but am convinced that all persons must be in a somnambulic condition before it is possible for a spirit to communicate through them. Some persons enter the state so readily and appear so natural, that a casual observer would not be able to say whether they were in the condition or not-indeed many impressional and inspirational mediums are scarcely aware of it themselves-and the brain may be in that condition, although they may be perfectly conscious of all that is passing around them. Trance mediums are generally unconscious—but I have seen some who were conscious, and remembered all that transpired while in that condition; and as it is possible for one or more of the senses to enter this condition while the rest remain in a natural state—we must expect to find mediums of various kinds, possessing powers according to, or in exact proportion to, the depth or perfectness which they may have entered the state. There are times also, when mediums seem to lose their mediumistic powers. This is simply owing to their not being able to enter the somnambulic condition—and their not being able to do so, is owing to the state of their health—the condition of their mind, or constitutional changes, which may continue for a longer or shorter period, as the disease or mental condition may be' permanent or not." When a single sense, organ or portion of the body is only in this state, (viz: the sense of seeing, a hand, or an organ of the brain), that sense, organ, or portion of the body can be used by disembedied spirits. If the eye of any person be in this condition, they can see spirits as well as objects and scenes at a distance—if the sense of hearing be in this state-they can hear spirits as well as they can material sounds, etc.,-but they can neither see nor hear spirits if their senses are not in that condi-

Miss Lizzie Keyser, who has given so many successful public seances in Cincinnati, is perfectly unconscious while giving tests-yet walks to and fro upon the platform of the hall, with her eyes open, and describes the spirit friends of many, (as well for strangers as others) during the seance, giving in each case the full name of the spirit she so accurately described.

During these searces, she is in a semnambulic condition, and is always most successful and happy in her description when deepest in the

Spirits while speaking through mediums, usually do so, in the third person, and it is notorious that the musical medium "Blind Tom," does

His remarkable aptness at spelling the articles held up by different persons in the audience. certainly can not be learned by him from the sound of notes struck upon the piano by his attendant. The notes in music, as every one knows -are named,-A. B. C. D. E. F. G., and a repetition of the same for higher or lower tones.

Now when "Blind Tom" was giving concerts last spring in Cincinnati, several articles were held up by different persons in the audience.and among the number was an opera-glass, a handkerchief and a hat.

Now it is impossible that "Blind Tom" should have derived his information of what was held up in either of the above cases, from notes struck or sounded upon the piano, as there is no O. P. R. L. or S. in the Gamut,—nor H. N. R. or I., as in handkerchief-nor H. T. as in hat, so that he must have obtained his information from some other source.

He stood with his back to the audience, and if blind, (of which there can be no doubt) he must have gained this knowledge some other way, and so it is, but reasonable that he did so through clairvoyance, or spirit influence, consequently, he must thave been in a somnambulic condition, and when in that state, it is possible for spirits to do all through him which usually takes place at his concerts.

There can be no question that somnambulism is the foundation or necessary means of spirit communion, and the difference between them is simply this, viz: Ithat!in spirit communion, the disembodied spirit of some one who has passed into spirit life, controls, or makes use of, the body of some living person who is in a somnambulic condition. While in somnambulism, the spirit of the living individual is using its own organism, and the phenomena of clairvoyance, or clear-mindedness, etc. are powers natural to the condition, and are independent of any person or any foreign cause, and can be exercised by the subject at pleasure.

Sept. 22nd, 1869.

For the Religio-Philosophical Journal.

Manual Laboring School Association. To all wholdesire to take stock in the Manual Laboring School Association, I hereby report that David Sears, of [Mcquokets, Jackson county, Iowa, has agreed to sell any portion of his farm necessary for the Association buildings and for building lots, to all such as desire to build their own dwelling houses, and for gardens, at from \$30 to \$50 per sere, and make such further agreements with said Association as will be necessary to secure his farm and water power to the use of the Assoclation, for carrying out the objects and purposes of a Manual Laboring School.

All persons desiring to become members of the Company, are requested to forward their names immediately to the said David Sears, and state the number of shares of capital stock (of \$25 each) they will take, and also state whether they wish t Groups. Lyosum numbers 100 members.

to pay in cash or stock, such as cows, brood mares or Bees, and as soon as a sufficient amount of the capital is pledged, a convention will be called at Moquoketa, where the stock-holders and all others interested in the movement may meet together and examine the premises offered, and if found suitable, agreements and conditions entered into with the proprietor, and plans adopted for future operations. The convention should be called this fall before the close of navigation, so that all necessary arrangements may be made to start a cheese factory and aplary, early next spring, and to procced with the crection of suitable buildings for opening the school and company store.

Mr. Sears states that his farm, with proper cultivation, will be sufficient to support 500 cows and some other stock, and that other lands joining can be bought for from \$20 to \$30 per acre, or leased at a reasonable rate for a long series of years. D. BIRDSALL.

Fairibault, Minn., Sept. 15th, 1869.

NOTICE OF MEETINGS.

The Annovar, Ohio.—Children's Progressive Lyceum meet at Moriey's Hall every Sunday at 11½ A. M. J. S. Moriey, Conductor; Mrs. T. A. Vuspp, Guardian; Mrs. H. P. Coleman, Asst. Guardian.
Armans, Mics.—Lyceum meets each Sabbath at 1 o'clock
P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs.

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

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

ROSTON -- MERCANTIVE WALL -- The Birst Spiritualist Association meets in this hall, 32 Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Duncklee, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

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

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

Music Hall.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

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

Union Hall.—The South Boston Spiritual Association hold meetings every Sunday at 19,3 and 71% o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French,

Baltimore, Mn.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday even-ings, at Saratogo Itali, south-east corner Jalvert and Baratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. Broadway Institute.—The Society of " Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

Bangon, Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p.m. Adolphus J. Chapman, Conductor; Miss M. S. Curtise, Guardian.

BELOIF, Wis.-The Spiritualists of Beloit hold regular Sunday meetings at their church at 1014 A. M., and 714 P. M. Wm. S Yout, President; U. S. Hamilton, Secretary. Lyceum meets at 12 m. Mr. Wm. Wadsworth, Conductor; Miss O. rnes, Guardian of Groups.

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

Green's Hall two Sundays in each month, forencon and even-ing 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamisson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guar-Brysalo, N. Y .- Meetings are need in Kremlin Hall, Wes.

Eagle treet, every Sunday at 10½ a.m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian. BRIDGEPORT, CONS.—Children's Progressive Lyceum meets

every Sunday at 10% A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Suardian. BROOKLYN. N. Y The Spiratualists hold mes.

BROOKLYN, N. 1. 'the Spiritualists hold mes. Cumberland street Lecture Room, near DeKalb avenue every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ s. m. J. A. Bartiett, Conductor; krs. R. A. Bradford, Guardian of Groups. Spiritual meetings for Inspirational and Trance Speaking

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

Tremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ a. K. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ a. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec

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

Chicago, Illinois.—The Chicago Spiritualists ment every Sunday in Crosby's Music Hall at 10: 45 A.M. and 7:45 P.M. Speakers engaged.—Mrs. A. fl. Colby, June 6th and 13th; Miss Susie M. Johnson, June 20th and 7th. The Children's Progressive Lyceum meets immediately after the morning lecture. Dr. S. J. Avery, Conductor.

The Bible Christian Spiritualists hold meetings every Sun day in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

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

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

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

Lyounn holds its Sunday session in Mervick Hall, in Dover, at 10½ s. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m. Du Quoin, Ita-The First Society of Spiritualism, hold

Du Quoin, LLL.—The First Boolety of Spiritualists, hold their regular meetings in Schraders hall, at 10 o'clock A. M. the first Sunday in each month. Childrene Progressive Lyceum at the same place at 3 o'clock each Sunday evening. J. G. Mangeld, Conductor; Mrs. Sarah Pier Guardian o. Groups. Social Leves for the benefit of the Lyceum, every Groups. Social Leve Wednesday evening. Des Moines, Iowa.—The First Spiritualist Association meet

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

Fiveneure, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. FOXBORO', Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 a. M.

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

Harryond, Conn.—Spiritual meetings are held every Sanday evening, for conference or lecture, at 7½ o'clock. Chit-dren's Progressive Lycsum meets at 3 r. n. J. S. Dow, Con-Housey, Ms. — Meetings are held in Liberty Hail, (owned by the Spiritualist Society,) Sunday alternoons and

Hammonrow, N. J.—Meetings held every Sunday at 1014, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ramsom, Conductor; Miss Lizzie Randall, Guardian of

HAVANA, Ill.—Lycoum moois every funday evening at two folook, at Halygroff's Hall. H. H. Palibreck, Conductor; Miss R. Rogers, Gnardian.

Lorse, Inc.—The "Friends of Progress" organised permanently, Sopt. 9, 1866. They us the Hall of the "Selem Library Association," but do not hold regular meetings. J. F. Bernard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardsor, Treasurer; Johnsthan Swain, Collector.

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

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

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

Laponyz Ins, Association of Spiritualists hold meetings every Sunday, at 10½ a.m., and 3 r.m., at "Concert Hall."—Dr.S. B. Coltins, Pres't; F A. Tattle, Secty.

Maso Mania, Wis.—Progressive Lyceum meets every Sunday at I p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Haseltine, Freeldent; Mrs. Jane Senier, Secre-

MILWAUXER, WIS .- The First Society of Spiritualists meets and Conference at 71/2 r. m. Geo. Godfrey, President.
The Progressive Lyceum meets in the same hail at 2 r. m.
T. M. Watson, Conductor; Bettle Parker, Guardian; Dr. T. J.
Freeman, Musical Director.

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

Morrissawa, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 8 p. m.

MILAN, O.—Children's Progressive Lycoum mosts every Sunday, at 10% o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle. Marlboro, Mass .- The Marlboro Spiritualist Association

hold meetings in Forest Hall. Speaker engaged, Prot. Wm. Deuton, once a week for a year. Mrs. Luxio A. Taylor, Sec MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 a. m. and 2 p. m, in the Police Court Boom. Seats free. R. A. Seaver, President; S. Pushee, Secretary. NEW YORK CITY:-The Society of Progressive Spiritualists

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

The First Society of Spiritualists hold meetings every Sun-lay morning and evening in Dodsworth Hail, 806 Broad-way. Conference every Sunday at same place at 2 p. m.

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

The Spiritualists hold meetings every Sunday at Lamartine

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

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

Omono, Wis.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McUann, Guar-

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

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

Purnan, Conn.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectured in the conductor of Spiritualists has its lectured in the conduct tures at Concert Hall, at 11 A. M. and 71/2 P. M. on Sundays .-The Philadelphia Spiritual Union "meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

Quincy Mass.-Meetings at 23% and 7 o'clock P. M. Progressive Lyceum meets at 13/ P. M.

BICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Chil-dren's Progressive Lyceum meets in the same hall at 2 p. m. ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a.m., in the same hall. Dr. E. C. Dunn. conductor; Mrs. M. Bockwood, guardian.

Rochester, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

BICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall, H. A. Eastland, Conductor. Mrs. Delia Pesse, Guardian.

SPRINGFIELD, ILL. Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Wor-then President, H. M. Lauphear Secretary. Children's Prog-rssive Lyceum every Sunday at 20'clock P. M. B. A. Rich-ards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ili., meets every Sunday at 2 o'clook, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at The Free Combress and season. Essays and speeches limited to ten minutes each. Channey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Re-

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualisal hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 r. m. Conductor, H. S. Williams; Guar-

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

TERRE HAUTE IND.—The Pirst Spiritual Society hol meetings in Pence's Hall, corner 2nd and Ohio atreets. Lectures at 11 A. M., and 8 P. M. Speakers engaged, J. Madison Allen, for six months, from May 1st.

Childrens Progressive Lyceum meets at the same place at 2½ P. M. E. G. Granville, Conductor.

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

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

THOMPSON, O .- The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr. Trustees; and A. Tillotson Secretary and Treasurer. Topeka, Kansas.—The Spiritualists of Topeka, Kansas

Topeka, Kawas.—The Spiritualists of Topeka, Manuse, meet for Social Services and inspirational speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenus. Mrs. H. T. Thomas, Inspirational Speaker.
F. L. Craws, Pres't. VINITAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coon-

President, C. B. Campbell; Vice-Presidents, Mrs. Baran Coonley and Mrs. C. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12% p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians, WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Thesday at 7½ o'clock, in McCartle's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday atternoon and evening, at 2 and 7 o'clock. Unildren's Progressive Lycaum meets at \$2 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lycaum; Mrs. M. A. Stearns,

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