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The Bostrum.

A LECTURE, Belivered at Crosby's Music Hall, July 3rd

> ON THE Murtyrs of the Nineteenth Century. BY MRS, EMMA HARDINGE.

[Synopsis of Stenographic report by Josephine F. Smith.

We wait beneath the the furnace blast. Stay not the hand that sorrows cast! Bear we the cross up Calvary's bloody side, Then come we forth strong, and purified.

To suffer martyrdom is to gain the pedestal of fame, with an immortalized name. "Tis for us to discover the graves that our fathers have

Theology teaches that the world was made for man; that God was disappointed in his work, for man was disobedient. He are of the tree of knowledge and became wise like unto God and the angels, and tor this God became angry with him, and cursed him and his posterity with suffering, as punishment therefor.

When we hear such assertions as this, we seek the man or representations as the forther than the first the man or representations.

ask the man or woman where they find the foundation, or proof positive for such a declara-

Through the discovery of Spiritualism and a Spiritual Continent, we are enabled to pronounce the theological idea wrong, and a misrepresenta-tion of Divine Wisdom. The theological book and teachings are wrong because they give to man an unjust, undeserved and unnecessary form of punishment, or martyrdom.

Who are the martyrs of the nineteenth century, of whom we are to speak to-night? What is martyrdom? What is unjust suffering? Why are we reverencing the remembrance of the theological martyrs? With the light of the present age we perceive that there is no unjust suffering; that numishment for wrong doing is just and that punishment for wrong doing is just and beneficial to mankind and to individuals; that all forms of martyrdom are but the fulfillment of man's needs, and the calling forth of energies lying dormant, which are to aid in progress of

earth. There is none other. All sin and evil must be punished. If we wish to escape the punishment, we must avoid the sin, yet we all have suffered that which we insist we have not deserved; and what is the result? We need not ask you to unlock the secret closets of your heart, to find dead hopes. Is there not some form of beauty that you have fondly loved, that has fled from your sight forever? We need not ask of the sundered ties, the fond hopes crushed,—the dark and heavy disappointments that each soul meets with: the great suffering that at times almost crush out the wish for a longer existence; yet we rise above it, and dare to meet the specters of the past, face to face, and, rising stronger, push on with renewed efforts, and feel that with all, the earth-life is sweet.

Can it be that we are condemned to untold suffering that we may rise stronger for the struggle of life, that through crucifizion we advance forward on the road of progress?

But for martyrdom we would still remain in a savage state, still remain in Paradise, still remain ignorant of our physical wants. The red man in his native state is a perfect picture of the man Adam, the perfect picture of the ignorant, untutored, unaspiring, so-much-lauded first state of man,— roaming amid his native wilds, with no thought of his physical or spiritual wants, communing with the Great Spirit through the voices of nature,—fearing naught, caring for naugh*, happy in the present. Suffering and disappointments have not taught him aspiration, have not given him a desire for change. Through martyrdom came the first desire to rise higher. Through martyrdom begins aspiration.

No man has become great but through martyrdom. Suffering and stern necessity compels him to go on, and bring into action the powers of intellect, the latent talent that Nature has bestowed upon him. Stern necessity compels him to realize the wants of his soul, as well as his physical wants. Take, for example, the instance of the birth of architecture. Man in his undeveloped state, finds in the withering blasts of winds and frosts, that he needs shelter; through suffering he becomes thus wise. Thro the progress of civilization, he finds this lowly shelter is not enough. He builds him a cot or cabin. Stern necessity bids him seek a shelter, but proud ambition bids him improve upon the necessity of life, and add beauty to convenience, and produce the pretty little cot. With aspiration and ambition comes the desire for wealth,—desire only precedes possession. With wealth comes the all conquering desire for splendor. A fresh supply creates a fresh demand. A mighty power is aspiration! Ever creating a fresh demand, which calls forth from man's intellectual soul a bountiful supply,—till at last he creates an artificial structure, beautifully adorned, for the admiring eyes of society; decreed to advance still on, by increasing desire, which ever grows with success, the penalty of prosperity. Between the two powers, desire and determination, the earliest presence of changes were made to seem human, and the people are continually pushing onward.

But in questioning the divine origin of prog-ress, wisdom is power, and wisdom is the word of God. Theology says that God developed the earth in six days. We say that God is developing the earth through various forms of martyrdom. We ask of you, who of the people would ever have undertaken to build any of the labor-saving machinery for the people, but for want and stern necessity urging on the inventive intellect? Does not the martyrdom of want and adversity expand the soul, and bring into exercise latent powers? Where is the pampered child of luxury and wealth that has



MRS. ADDIE L. BALLOU. (See fourth page.)

benefitted the world by the simplest invention or an original idea? There is none. Genius is eyer rocked in the cradle of poverty; disciplined in the hard school of want, and nailed to the cross of affliction; made glowing bright thro' fires of martyrdom.

Read the history of the world's writers, poets, sculptors, painters and explorers. All the productions of their brain were brought forth throthe hard and relentless discipline of poverty. It was the hand of necessity that chiseled that beautiful form from the block of marble. It was the hand of necessity that moved the painter's brush, until the beautiful ideal of the brain glowed forth from the canvass. It was the hand of necessity that moved the poet's pen to write lyrics that has thrilled the world with rythmic lore. It is stern necessity that has given to the world some of the brightest gems of literature. It was stern necessity that sent forth the exploring mind in quest of new worlds, and continents, and new systems of worlds in the starry realms. It was necessity that sent forth these names to immortality, and gave us their achievements to deck the world with beauty. In all great works the relentless hand of want and necessity is distinctly shown forth. 'Tis this hand that has strewn the onward road of progress with gems of beauty, love and truth. The discipline of poverty and want nerves the intellect of genius to immortal work.

God help the poor! How hard it is to be hungry in a world of plenty! To be houseless, and homeless, and friendless; to be alone in the night-time, with no friendly eye but the beaming stars; with no sunshine of hope to light the future. When night comes, "Would to Ged it were morning!" When morning comes, "Would to God it were night!" There are thousands of such in every city,—thousands who daily curse God and die. They are not thinkers, but mere plodders on life's rough road. We who are thinkers have reason to bless God

and live. Look at the poor laborer,—the father, mother and little toddling childhood, all toiling, laboring, sweating great drops of blood, as it were, for the mere privilege of living. Could we read the history of this earth from the beginning, we would learn that every inch of ground has been watered with tears of blood, drawn from

the eyes of her weary, toiling martyrs.

Now turn your eyes within. Ask yourselves if the hand of affliction has not been your best instructor; if your sorrows and the sorrows of others that you have witnessed, have not been your best teachers? Has not your best feelings, your deepest thoughts been called into action by witnessing the deep suffering, and blighting affliction, and troubles of the poor? When you are happy, and hope and plenty light your life's way, do you remember that there is want, sorrow and affliction in the world,-in your very daily walks? Do you remember the poor, or care for them, when by your own bright fires-sides, shielded from the wintry blast, and sur-rounded by love and plenty? Do you sorrow with them? Has not your own sorrows, your own suffering, your own mental agony been to you a blessed instructor, and your kindliest benefactor,—calling forth your deepest nature, your highest emotions, your kindliest sympathies, even though that sorrow, that agony is caused by the visitation of Death's angel? What life is free from the martyrdom of suffering? Not your life,—not our lives! We can sympathize with these mourning people because our lives have been steeped in the same bitter cup! We too have wept the bitter tears of Gethsemane, in agony of prayer. Such has been life from its first morn. You realize not the sweet joy of conquest over selfishness till you bear your part of sorrow and disappointments. Poor humanity! through suffering and affliction and martyrdom, your lives are made to brighten and glow. We do not realize the strength that grows from suffering until we have felt the furnace blast. Not because we are poor miserable sinners, are we made to suffer, as Theology has taught us, but that we may be stronger and wiser,—that we may come from the furnace as pure as gold. Beneath the agony you have suffered you have found the road to heaven.

Will Shakespeare would never have rendered his name immortal, never have climbed the steep which no other man has reached, but for the martyrdom of want,-had not necessity bid him go forth. Michael Angelo would never have stood shadowed forth from canvas, admired by all the beauty-loving world, nor the agony Bethoven swelled forth in prayer and pathos, thrilling the musical world, had they not been compelled to give forth their talent by unrelenting necessity.

There are other forms of martyrdom of which we hardly need speak. We see them in our every day life,—the poor wife and toiling husband, laboring and sweating day by day, year after year, though weary and heart-sick,—still they must work, toil and labor for life.

The flowers that deck the head of beauty speak elequently of the weary fingers of the martyrs,—the hopeless women —that wrought them. The flowing robes of wealth and pride tell us of the poor martyr who stitches her life away in her cheerless, lonely garret,—the poor hapless seamstress.

Thus it is that our sympathies, our holier feelings, our aspirations are called forth. Thus it is that we realize the near relations of man tomap, the magnetic chain that unites all God's creatures,-from the highest to the lowest ranks of life, into one brotherhood; thus we realize the grand machinery of creation; thus we realize that we cannot separate ourselves from the great heart of humanity. To visit the scenes of poverty,—the homes of the poor, as well as the scenes of vice and intemperance, bring into action the sympathies, the determination, and the elequence of the reformer. Martyrdom has made great the name of the poet, the painter, the sculptor, the writer, the bold reformer, and erected high the towering marble above their crumbling forms. There is something in the human breast that revolts against unjust suffering, or any form of injustice. It is this that calls out the reformatory powers of the great minds; it is this that elevates the martyrs to the highest niche of fame; it is this that deified the humble Nazarene; it is this that elevated the humble Maid of Orleans from the stable to the highest pinacle of tame. Joan of Arc rose from the seething flames of martyrdom to be immortalized forever.

When the blighting frosts of Winter pierces the thin covering of the homeless and houseless, God bless the man or woman who remembers them; and share with these creatures, and sprinkle gems of pity and sympathy along their path of martyrdom. God bless the friend of the poor. We realize that the human heart is sympathetic and justice-loving; and scenes of martyrdom and injustice call forth their aspirations and ambition, and reformation follow. We realize that all forms of martyrdom but call out the great men and the great women, and the burning fagots light humanity on the road of progress, but

Twenty-two years has spiritual light shown us the human martyrs in the spirit spheres, and

what is the effect on the human spirit hereafter?

city of Santiago, two thousand of the loveliest young and blooming girls met in the Cathedral of the Immaculate Conception, to offer homage to the mother of Jesus. But a terrible fate awalted them. Those bright ornaments of that most favored city perished amid the devouring flames of fire. The flames arose, curled around that massive building and those tender, helpless beings. How they writhe, how they burn! Oh, what untold agony and suffering is theirs! They shrick, they moan, they pray,—at last there is quiet, and but a mass of burning cinders are there. All is done! They can but weep over those blackened, charred remains. What of the spirits of those martyrs! They must young and blooming girls met in the Cathedral of the spirits of those martyrs! They must still live? Yes, they live, eternally live! You who have gazed upon the lone wrecked ship, riding the high, dark waves, black and wild with the furious gale! you stand upon the shore, you gaze upon that wild scene of distress in teass of woe, but cannot, aid them. No boat can ride those angry waves to succor them,—
they must perish. With one long, wild, wild
shrick of agony the vessel sinks in the stormy
sea. A great stillness succeeds, and scores of
human souls are ushered into spirit life. There are many such scenes of martyrdom as this,many such scenes of agony with devouring flames and thousands of seething martyrs,—but what of the poor victims of merciless flames, and lonely seas,—what of the dying sufferers, what of them when death comes,—now we want to know what is the effect of such dreadful suffering on the spirits themselves?

There is a beautiful Arabian fable that will best illustrate the condition of the spirit of the martyr. There is a beloved young husband and cherished young wife,—beautiful and happy,—each delighting only in the other's society. That beloved husband was her all in life. But death comes and takes her from wealth, cherished home, and beloved companion. Death's angel brings her to the gates of Paradise,-hut the key is turned,—the gates closed against her. No. she cannot enter there! She is bade to go from there to darkness. "You have been too happy, too forgetful of suffering, the guerant of pain. You are condemned to a thousand years of suifering and darkness, then you will come to light and happiness." Then she begged to return to earth once more, once more to gaze upon her home and the face of her beloved companion, and then she would go to her dreadful doom. The prayer was granted,—and back to earth the pitying angel brought her. They speed to her home, surely he would be therein solitude, dream ing of her, of his recent loss,-in solitude and loneliness.-But no, he was not there. He has gone to my childhood's home,-where he first met me,-he has gone there to weep. Take, Oh take me there! On they speed, but he is not not there. No, he has gone to bury his grief in life's busy mart,—he could not endure any-thing that reminded him of his dreadful loss. Take, oh, take me to the busy town,-I surely will find him there.—But no, he is not there. Oh! take me to the house of prayer! he has gone there in his deep grief. Oh, would he not be there in prayerful communion with his God in this great bereavement? To the place of prayer they hasten,— and yes, he was there,— but not alone. By his side was a fair young creature kneeling, whom he was making his wife. The young wife cried, "Take me back! Oh! take me back to my dread doom! I care not now, I can suffer any anguish now! Oh, take me to darkness, take me to pain, take, take me away !' Not so, the pitying angel cried, you have lived your thousand years of penance, you have suffered your thousand years of anguish, enter thou into Paradise! A thousand years of anguish can be suffered in a single instant,s thousand years of penance concentrated in a brief moment. The poor wounded soldier lies upon the battle field through the long, lone night, with none to meet his dying gaze, except those ghastly, upturned faces,—no loving hand to cool his fevered brow, or hold the draught of cold water to his parched lips,—or to ease his pain. No loving words or tear of grief at parting, cheers his last moment. But alone with the dead and dying, every deed of his life crowd up before his vision, and with tears of anguish he sees wherein he has done that which was wrong, and might have been avoided,-with the cause he sees the effect, side by side. In his anguish he cries with the Nazarene,"My God why hast Thou forsaken me !" He lives his thousand years of penance in those few moments, and rises from the gory field of anguish to a martyr's home and happiness. These lovely young girls of Santiago lived their thousand years of agony in a few moments, and received the martyr's crown in the spirit world.

We must know that every wrong brings its penalty with it. The penalty teaches us to not repeat the act if we would avoid its effect; that we cannot sin without suffering the penalty; that we cannot fasten a chain around our broth ers without sinking beneath its weight ourselves. Look at the martyrs of the great rebellion, your no ble martyrs of the nineteenth century. Fearful was the penalty paid for your nation's wrong toward a feeble race! The Constitution formed by your fathers was right, but made to seem a fearful wrong,—an excuse for a mighty injustice; and for that wrong, for that injustice 2,-000,000 of the nation's loved ones suffered martyrdom, 2,000,000 of your sons laid down their earth-life to right that wrong; 2,000,000 brave martyrs of the nineteenth century, -martyrs for humanity's sake! Will you all ...member tomorrow, 'mid your national rejoicings; the bray "boys in blue," who died for your wrong doing, who suffered martyrdom that freedom might live,—that your Declaration of Independent might be a living truth, instead of a living father hood? Will you remember their agony,—then struggles, that your flag may indeed be an emblem of freedom and protection? Will you the effect of human martyrdom on the human remember the maimed and disabled martyrs, spirit. But a short time since, in the beautiful who are suffering still for your tattered and

blood-stained flag? Ever remember these no-ble martyrs,—amid your rejoicings as well as when you deck their green graves with flowers, remember their prison cell, their inhuman tor-tures at the hands of barbarism,—and oh, prize what they have bought at such a fearful cost. What of these martyrs? We know what they have done for my we know of their great achieves have done for us, we know of their great achieve-ment,—we know what has been accomplished through their agony,—but what of them,—where are they now,—what of our holy martyrs? They have lived their thousand years of penance,—they have suffered their thousand years of agony,

they have suffered their thousand years of agony, past through the furnace, and come out purified, and now are bright, shining lights in higher spheres of action,—whence they will ever guard that for which they suffered, and be with you in your patriotic celebrations and aspirations.

Dark and dreaty, and full of agony are the years of many that are struggling on the battle field of life,—many, many in the lowly walke of life! In the proud lands of Europe there is sufferings untold,—and from her proud shores rise thousands of souls, their brows beaming with the light of martyrdom. Her sod is red with the light of martyrdom. Her sod is red with the blood of her martyrs! Her poor starving children faint, and fall by the road side, welcoming the cold hand of Death's angel. They suffer their thousand years of penance and enter

The poor, trembling crimual is dragged to the gallows tree, there to suffer the terrors of a public death. The angel's hands are reached. out, and take up the martyr to light and rest. He too has suffered his years of penance concentrated in a few brief moments, and receives the martyr's crown. A single instant of in-

euse agony may wipe out the sins of years. Every step forward in progress, every advance step of truth is propelled on, on, through mar-tyrd m. Spiritualism has advanced,—grown strong through martyrdom,—the martyrdom of persecution,—the motive power that ever moves forward the wheels to progress. Hard indeed, are our lessons of life! The teachings of the past say it is God's punishr ent for sin,—we say they are God's instructors, teaching us to avoid wrong by revealing the consequences thereof, and by and through these teachings, we rise stronger better and purer. The great heart of humanity is realzing that God is just,—that He cannot be unjust; that suffering makes us wise, and wisdom brings us nearer to God. We thank God for Spiritualism; we thank God for suffering; -that we realize that the old theory of punishment is not true; that struggles and sufferings are but the throes attending the birth of progress,-thank God for thought,-and we will thank Him when martyrdom shall cease

THE CHICAGO POST ON SPIRITUALISM "The ghosts that re-appear on earth to mortal eye and ear are in their forms curiously made, and in their antics curiously versatile. They strike at-titudes more or less graceful and assume faces more or less familiar before Mumler's camera. They indicate their presence to some thousands of mediums by a fusilade of jolly raps. They paint pictures for Anderson while the disembodied sit for portraits. They pick up Home, in broad daylight, and carry him out of one third story window and in at another, as if he were a feather. They write your ghostly friend's name on Foster's arm in letters of blood. They pick up a state pencil and write posthumous letters on Mrs. Keigwin's slate when she nolds it out at arm's length and "nobody nigh." They dictate queer imitative prems to Miss Doten, tell their names and personal history to Lizzie Keizer, and, finally, travel as the body guard of Dr. Newton, defending him from all ills, and endowing him with the prophet's vision and the apostle's healing touch. At least this is what the Spiritualists say they do, and it is to be conceded that, after subtracting all those things that are attributable to imposition, and all the stories that are referable to delusion, there is still left a residuum of phenomena that furnish opportunity for further investigation.

In every state in the Union are thousands who believe that they can converse with their beloved dead; that their disembodied friends furnish palpable evidence of their presence, and they chal-lenge the positivists to the examination. Why is science so reticent? It is on scientists that we rely to disprove the wild vagary, but they disappoint us. They disdain to investigate. They rest, content with their own a priori logic. Professor Agassiz, Mr. Herbert Spencer, Faraday and Joseph Henry, have settled the question thus:

"These alleged phenomena are swindles or delusions, they cannot be genuine in the nature of

But the trouble is that questions rettled by the a priori method do not stay settled. That is the way that Tycho Brahe proved that the sun revolved around the earth; that Nicholas Wood proved that a locomotive could never be made to o more than five miles an hour; that forty scienific men demonstrated a hundred, years ago that the magnetic telegraph was an absurd and impossible creze! One fact is worth a thousard theories; and since thought was flashed around the world on a wire, it is not satisfactory to shut one's eyes, stop one's ears, and decide artitrarily that any alleged phenomena "cannot be so in the nature of things." For who knows, until the ultimate test is made, what is the nature of things?

The demand we make of scientific men is, that they come in with their demonstration and relieve they come in with their demonstration and takey the public anxiety. In every town are people involved in this wild dream of Spiritnalism, and modern science is unworthy of its high pretensions if it does not prove the believers to be dupes, and the "mediume" charlatars and mountebanks. To to ignore the necessity of the proof, is not the scientific method. It is the method of quacks. Not only in the interest of science, but of theology, do we make this serious demand. Spiritualism is a

encape any other agency in unsettling the old foundations. Let the wisest men of this generation come to the front and stem the tide, by disproving at least some of the so called Spiritualism, and the by restoring to a million fretted souls anchorage. Firm in the faith that er than error, and facts stronger

usn theo..... them Strike for that which ought to be, than they. And God will bless the blow."

PENNSYLVANIA.

Official Report by Mary W. Roberts, of the Second Annual Meeting of the Bucks County Spiritual Soeicty, held at Carversville, Pennsylvania, on Saturday, and Sunday June 11th and 12th, 1870.

The meeting was called to order in the Free Church, at 3 o'clock p. m.

The President, Watson Kenderdine, stated that an opportunity was now off-red for any one who telt so impressed, to give an invocation; if not, would set a few moments in silence.

On motion, Wm. R. Evans, Wm. Scarborough, and James Kirk, were appointed a committee to nominate officers for the ensuing year.

On motion, Fell K. Firman, Martha Evans, Martha Scarborough, Ebenezer Hance, and Martha Preston, were appointed as a Business Committee, to whom should be reflered all resolutions.

James Kirk, Wm, R. Evars, and Wm. Scarborough were appointed a Finance Committee. The meeting then took a recess of fifteen min-

The Committee on Business reported the order for the meetings of to day and to mor-

The Committee on Nominations reported, and on motion the report was accepted, and the persons therein named were elected to their respective offices for the ensuing year.

President, Nathan Preston; Vice Presidents, Jesse G. Webster and Jane M. Firman; Secretary, Mary W. Roberts; Treasurer, Watson Kenderdine

BOARD OF DIRECTORS.

Fell K Firman, Martha Preston. Hattie Byles, Albert Livezy, Wm. R. Evers Fihu W. Allen, Wm. Scarborough, Martha Scarborough, Ebenezer Hance, Rachel Needham, Henry Twinng (of Dovlstown), Lizzie Kirk, James Kirk and Sarah Kirk.

The Committee on Business reported the following resolutions.

ist. Resolved, That we recognize in the Phenomena of Modern Spiritualism the Key to the solution of the problems of hi-tory; a strong incentive to virtuous life, and a brautiful realization of the highest aspirations of humanity, in the evidence of the f ct that Life is a continuous and unbroken stream, and that Death is but an incident therein—a ripple on the stream of

2ad. Resolved, That Freedom is the birthright of the Soul; and that while humanity is making rapid strides in the extension of physical liberty, there are s'il' higher demands upon us as moral and intellectual beings, to seek to remove all the shackles from ourselves and our fellow beings, in regard to these.

3rd. Resolved, That as in all past ages the progress of Retorm has been through agitation, and the healing of individuals as well as of communities, has been by stepping into the Pools of Siloam when the waters were troubled, so today, we perceive in the agitation of the great question of equal rights, that the time has come when woman is to step forward herself and be healed.

A'b. Resolved, That as we are all sharers of the weal or wot that surrounds us, we are each one of us obligated to share in those labors which shall conduce to the general good; and that while we recognize the fact that humanily is to be elevated by the culture of all its possibilities, we must not forget that the garden of our own souls is eminently the place where we can foster and nourish those flowers of the spirit that shall help to inspire others with noble resolves and aspirations.

5th: Resolved, That the amount of human energy sholutely in existence is equivalent to accomplishing the elevation of humanity when brought to hear upon the right points and in the right way, but owing to man's errors of education and other causes, much mis direction and useless expenditure of this force has been inevitable, and has resulted in defeated efforts, while humanity of necessity struggled and rallid to accomplish its advancement in the path of civilization and spiritual unfoldment.

These Resolutions, atter a free discussion by Mrs. Susan C. Waters, Henry T. Child M. D., Ebenczer Hance and others, were adopted.

ce and others, were ac EVENING SESSION.

Mrs. Waters said: 'Friends, I never weary in giving my testimony in favor of Spiri ualism. To me Spiritualism is a grand and glorious fact which has been so demonstrated that I have no cause to tear that it is not true. I believe that Spiritualism is the fairest and fullest expression and recognition of that truth which is embodied in the declaration that "man shall not live by bread alone." In this respect. Spiritualism with its progressive and harmonial philosophy, stands out in bold and beautiful relief among the religions of the age.

It recognizes and seeks to unfold the whole nature of man. It teaches that not the religious department alone but every department, every faculty of our nature must be cultured, fed and unfolded, before humanity can mirror forth the glorious conceptions of creative wisdom. Every religion which confines itself within certain departments and faculties of the human mind, is necessarily fragmentary and incomplete, and must inevitably be superseded by a broader and more comprehensive revelation and soul perception, and only that religion which teaches the continued receptivity and additional perception of universal truth can have a perrennial usefulne 8 and existence in the souls

of mankind. In Spiritualism, we have such a religion. It is gathering the lovers of truth and justice within its embrace, and leading them on in an everwidening and ascending path of usefulness and happiness. It is true Spiri ualism is yet young. and although lines of beauty define its features. it may still have some childish wayward expressions, which future years will soften down and bring into symmetrical proportions of harmony. It is with pleasure that I meet with so many minds that are ready to think upon this subject, that are ready and willing to work for the diffusion of the glorious truths of Spiritualism. I feel that we shall be stronger for coming together, and having taken each other by the hand, stronger for having exchanged our thoughts and mingled our aspirations in united desires for good. Shall we not go away stronger, and more able to labor and to wait for the results, knowing that, however beautiful Spirituslism may be in our eyes, we cannot expect it to have a hearty reception at the present time in all minds. We know that it cannot; -that indifference, as heretofore, will continue to turn a deat ear and blind eye to the beautiful messages of love that come to us from the land of Spirits, from those beautiful forms of the departed that come to our homes from the angel world.

Frivolty will continue as heretofore, to smile at our philosophy, and bigotry as it has in the past, will hold tightly to that which has been handed down to it, and will defend its idols.

It is a beautiful thought that ever around us falls the influence of the spirits of the so-called dead, but we must not expect that every person to whom we speak of this belief, will be ready and willing to accept it. The religious teachings of the past have been admirably calculated to obstruct the channels of Spirituality, and prevent man from the enjoyment of that pleasant and distinct communion with spirits, which would make this life a paradise below

We must not expect the impediments ty baimmediately removed so that the mass of mankind can have in their individuality tangible evidence of the presence and communion of spirits. All we can hope is that we shall all grow together towards that sublime condition of soul in which we can experience this influence; but we can only do this slowly and by degrees. The parable of the taler to still stands as a lesson of warning to humanity, and yet religious teachers today instruct men that they shall bury their talents that God has given them,—the talent for inspiration, for soul perception, for thought and investigation, into the deep and hidden mysteries of God. We feel assured that whenever the soul of man consents to be bound, so that it shall fear to investigate, or that it shall be impossible to investigate any subject, it must at the same time, prepare to aquiesce in that desti ny which the divine law of retributive justice attaches to the disuse of any of our faculties. It is this divine law of retributive justice, which leaves the sluggard in destitution, which leaves the bigot in the ruts of custom, which leaves the indifferent and frivolous soul in feeble helpless ness; this same law follows and rewards the efforts of diligence to all who are persevering. The same retributive law that visits the penal-

ties that fall upon us for emission of duty, also awards to us the benefits which grow out of the tulfillment of the designs of creative wisdom. Spiritualism teaches us in even a more eminent degree than any other religion, that happiness is the result of well doing, of true living, of earnest aspiring, and that if we neglect any of our powers, if we neglect to grow int a knowledge of life here that work is to be done here after; that if we neglect to beautify our vatures and to strengthen them, we have just so much less of soul growth; just so much less of happiness laid up in store for us in the garners of the future, just so much of the work of life remains for us to do. Spiritualism gives the brightest and fullest comprehension of the capabilities of the human will, and the sublimities of man's spiritual nature, and the glorious realities of his future. Spiritualism allows the human soul to leap forth from its prison house

roundings.

The experience of every medium who, through the powers of their spirit, enter into communion and harmony with spirits realize something of the glory hereafter that is before

of matter, and go torth amidst its spiritual sur-

Since then, Spiritualism is world-wide in its applicability, since it is as broad as the whole nature of humanity in the vast comprehensiveness of its philosphy. I feel the tit is not in vain that we seek the dissemination of its sublime truths, which not only brighten up our future, but make this present a glorious preclude to the life of the hereafter, towards which we are all tending, and working in a greater or less degree to prepare ourselves. We will not falter, then. We are sowing the seed and will wait for the harvest, but will strive to be more spiritual and more earnest in the good work before us.

Dr. H. T. Child was then introduced to the audience and gave a lecture of an hour and ahalf,—a brief abstract of which is all that we can present. He said:

During the last twenty-two years, Modern Spiritualism as a distinctive form had been before the world and has presented its claims to millions of minds in this land and other lands, and we have learned that it is not only a grand and beautiful system of religion and philosophy in itself, but that it is a valuable meaus of measuring the conditions of humanity. Spiritualism has been received by different classes of minds according to their own conditions and degrees of unfoldment. It remains to be true that the natural man knowth not the things of the spirit neither can be comprehend them.

Spiritualism in its phenomenal manifestations appeals to the physical senses, and may do nothing more than excite curiosi y, or cause investigation on the intellectual plane. A large portion of mankind have gone no farther than this. The seed has fallen by the way-side, and upon very superficial ground, thence it requires continual repetition of the sowing. Such persons require new tests frequently or their faith fails them. The spiritual nature of man alone can recognize the grand found it ins on which spiritual truth must rest. We recognize the fact that man is a trinity, consisting of a physical, an intellectual and a soul nature. The existence of the first two is universally admitted, while that of the soul natures has been questioned by many and denied by a few. The mission of Spiritualism, even in its appeal to the former of these, is to unfold the latter to a consciousness of i self, a recognition of the Divine Being, and of spiritual existences around us, having also a threefold nature, - namely a spiritual and physical body, an intellectual nature, and interior soul

The physical nature of man recognises man as a physical being, and the material universe around it through its physical senses which convey to the intellectual nature impressions in regard to these.

The intellectual nature of man is not exclusively his. Some of the inferior animals manifest various forms of mental power. We do not believe, however, that man, as a physical being, or as an intellectual being is immortal in the sense in which we recognize the immortality of the soul, namely, in its identity.

All matter has an immortality of indestructibility, but there is a vast difference between this and the immortality of conscious identity which characterizes the human soul.

Spiritualism teaches the necessity of the highest possible degree of culture for the physical and intellectual departments of man's nature; not alone for their own uses, but as a means by which the soul nature may become so unfolded as to have a consciousness of its own existence and powers, and of the existence of God. Such an unfoldment is essential to a real recognition of Spiritualism, and such are the fruits which are yet to constitute the harvest of the angel world in the great field of humanity; and as they bend low over us, and come with the golden glory of their loving words and works, let us, my friends, be ready and willing to enlist with them in the great work, first, of unfolding our own soul natures, and then shedding abroad over the world of humanity the blessed light and love which they are ever bringing to us, as

they come around and hover near us. Spiritualism, as our sister has said, goes down to the depths of humanity, and calls forth into active labor all the powers which God has given to us, and while it prompts us thus to labor, it brings its blessed reward from day to day, so that the soul recognizes its own nature and grand destiny, knows whether it is to enter into a heaven of peace, even while dwelling in these tabernacles of clay,-a heaven which is as full and complete as the capacity of the soul can receive, but which is ever unfolding as that capacity expands. Let us, therefore, go forth under the broad banner, and seek for light and truth everywhere in the wide universe, from nature arounn us, from our own souls within us, from the angel world above us, and from God over all and in all; knowing that as the bending heavens overarch and enclose us upon this earth, so the spiritual heavens encompass us around about, and we can no more escape from the one than the other.

SUNDAY MORNING.

MEETING AT LIBERTY HALL.
William Evans has built a new hall, capable of accommodating two hundred persons, contiguous to a large barn in which seats may be arranged to accommodate five hundred.

After a song by the Evans and R berts Quartette, Dr. H. T. Child said:

My Friends, we have assembled in this new hall, on this beautiful Sabbath in ming, at the invitation and request of our excellent friend, William K. Evans; and as this is our first meeting here, I propose, with the consent of Brother Evans and his family, to dedicate this hall to freedom of thought and speech, and to humanity, under the name of Liberty Hall.

In this hall, there is to be the utmost freedom on this platform, believing that "error of opinion may be safely tolerated where reason is left free to combat it. We ask for the utterance of the highest and best thoughts of men and women, and the people are invited to come here from time to time to list-n to these.

The highest demand of the age is the free rostrum,—unfertered by the dogmas of the past or the present; therefore, in the name of humanity, and on behalf of our brother and his noble wife and family, do we dedicate this ball, and present it to this community, as a beautiful free offering to the rights of man, in the full confidence that those who like Ben Adhem can say to the angel,

"Write me as one who loves his fellowmen,"
will realize, when they shall read their names
inscribed on the white scroll of immortality,
that in the "love of God" their names shall

We have had numerous meetings in this place in the so called "Free Church," built as it was by the joint funds of the citizens, without re spect to belief, and with a full understanding that it was to be free for all religious denominations. But we have found that there has been a growing disposition to crowd out the Spiritu-

Under these circumstances, determined to avoid strife, our brother has erected this ball, and while we may continue to hold meetings in the church, we shall often have occasion to meet in this pleasant place, where truth and freedom, hand in hand, shall walk, and from whence, as a beautiful centre, the light shall go forth that shall be for the healing of the people and the nations."

Susan C. Waters said:

"Friends, I feel that a throb of delight has gone forth from your spirits as you have responded to the words of our brother, and also to the fact that this worthy family, so harmoniously united, so carnest and faithful in the cause of truth, have devoted and are devoting so much of their energies and their means for the benefit of humanity.

"Here within these walls we know that human thought is to be untrammeled, human aspirations unchained, so that men and women shall have the liberty to extend their thoughts out into every field of investigation that concerns the interest and welfare of the human family. We shall have the right to look out onward and forever into the life to come, without any restrictions or trammels except those of our own carried in the state of the state of

"It is a glorious privilege to have a place where we can congregate for the discussion of free and liberal thought and the great interests of humanity, unchained and unrestricted by any lines save those which Omnipotence has drawn around the human soul,—save only the restrictions of those faculties which he has implanted in us to lead us upward and onward forever."

INVOCATION BY MRS SUSAN C WATERS.

Our Father, who art within the heaven of our own souls. Thou who hast thy throne and thy power seated in the inmost recesses of our being,-may our desires and our aspirations penetrate this inmost sanctuary of thy holiness, and gather from what thou hast there implanted the strength to embody thy conceptions and thy designs, so that thy name shall be hallowed, not from the words of our lips alone, but shall be glorified in the lives that we shall live, in the deeds that we shall do for the good of humanity, in the aspirations that we shall send out into the realms of spirituality; so that thy kingdom may come and thy will be done here in these souls of ours as it is done in the souls of the angelic hosts that throng the land of spirits in the home of beaven above.

Give us, oh, Father, this day the power to lay hold upon that spiritual food which nourisheth and sustaineth the spirits of men. Help us earnestly to seek that light which cometh from above as the bread of life to our spirits, knowing that while our physical bodies need sustenance, our spiritual bodies ofttimes pine for the nourishment of the spiritual communion with thee and thy holy angels.

And oh, our Father, while we would ask thee that our trespasses may be removed, we know that there is no method of doing this save by growing into purity of aspiration and that devotion of spirit which thou hast made possible here or hereafter for all thy children. And whilst we would ask thee that our remission might be as we remit and forgive those who have trespassed upon us, we know that it is not in the power of man, save through growth of soul, to do these things, for it is not in the way and proceedure of thy wisdom and thy power to do this in any other manner, and we would not ask thee to set aside thy laws, but rather to

lead us unto thee.

We would not be seech thee to "lead us not into temptation," but we be seech thee to strengthen us so that no temptation shall have power over us, but that at every tempted point of life, we may find ourselves conquerors, able, through the positive forces of goodness and truth, to stand firm.

We know, oh, Father, that all these manifes tations of soul-life are from thee and to thee now and evermore, and that the angelic hosts who hover around us, dear spirits from the spirit land, are sent by thee. We desire that these may come nearer to us, and dwell with us, and purify these tabernacles, and shed abroad the influence of noble and generous thoughts upon every soul. Lead us by the hand, ye who have gone before us into the dark, unseen world, —as it is to many, but also to many the lighted up and visible world of spirits. Make, then, this the gift and offering of our brother the home of thy presence, and bless with thy powers.

To the God within us, the God around us, the God in all creation; to that vivifying and impelling power which sustains and permeates the universe,—source of goodness, and greatness, and permanence,—we look in supplication for our growth, for our strength, for our help; and to that same power we render the earnest offerings of our souls, of our lives. May thy presence and that of thy angelic host become more real and more tangible within us, and be manifested more clearly in every one of our lives.

Dr. Child then gave an able and eloquent lecture on "The Correlation and Conservation of Forces," of which the following is a brief ex-

"The grandest and most sublime discoveries of modern science are those that are leading the materialistic philosophers into the realms of the spiritual. Thus, for instance, the discovery that the forces in nature are correlated and conserved, and are in reality but modified forms of one great primal force, which is spiritual in its nature, and does not differ from the idea presented from the Spiritual plane, that all torce is spiritual and an expression of the Great Positive Mind, God, modified by the various channels through which it speaks.

Spiritualism recognities God not only as the Great Geometer, but as the Great Universometer, the Great Poet and Philosopher, and man

as God's interpreter. Standing thus on the acme of creation, it is not only our privilege but our duty to scan and comprehend all that we can of the works of our father, G d, therefore we propose to offer you some considerations in regard to this great law of correlation and conservation of forces in your own systems,—since man is a microcosm, and represents within himself all the elements and forces of the great microcosm, the universe.

We find man immersed in a vast ocean of atmospheric air, from which he is compelled continually to draw the means of austaining life. For this purpose he is furnished with a pair of lungs so capacious that for the ordinary functions of life, in a passive state, only one third of their capacity is called into action, leaving a reserve force of two thirds, for any emergency that may arise,—for speaking, for violent exercise and labor. You will see at once that without this vast reserve force, man could not speak continuously, as we are now causing this organism to do; that in many of the ordinary emergencies of life man would fail. You have the illustrations in those cases where a portion of the lungs are injured by disease, in which the individual is unable to do any more than maintain a feeble existence.

Every observer knows that physical force is dependent in a great degree upon the size of his respiratory apparatus, and it is of the utmost importance, especially for the young, that they make efforts to expand the chest to its utmost capacity, and this should be done frequently, so that this beautiful provision of a reserve force shall be fully maintained.

Again, the ordinary rate of pulsation of the heart is about seventy, and yet, in a healthy individual, there is no difficulty in having this accelerated nearly one third beyond the natural rate. So of all the functions. Nature never works up to the exact line of power but always has a large reserve force. But the correlation of forces, as well as their conservation, is beaut fully illustrated in he human system.

The most superficial observer must have noticed that violent and long continued exercise of the physical rature renders the mental powers dull and inactive, and the reverse is also true. Even in the operation of single functions, any one may call upon its neighbor and use up more or less of their power. Hence in this age, when forced systems of education are becoming too common, we find the physical systems of children often weakened and injured by long-continued drafts upon them by the mental organs in their undue activity.

Every judicious parent and teacher should give careful attention to the results of these transfers of forces out of their natural and legitimate channe's.

The philosophy of life is close'y related to this correlation and conservation of firzes, and those who would realize the highest and most desirable conditions on either the mental, the physical or the soul planes, or all of them, must study these beautiful relations, and endeavor to profit by them, and by a regular and careful conservation of the forces be ready for all emergencies in the great battle of life.

earth is not only called upon to become fami iar with all these forces within himself, but it is his duty to go out into the fields of nature, and learn there all that he possibly can of their forces as manifested in the departments thereof.

Spiritualism comes to stimulate man to inqui-

Man as God's interpreter and vicegerent on

ry in every direction; to awaken an interest in all things around him, and to realize their application to his conditions and needs.

The march of the race is onward and unward. Religion, philosophy and science are to be seru timized and investigated, and all the powers of the human mind, aided by the best influences of the augel world, are at work to evolve and unfold the highest and grandest truths that the human mind can grapple with.

The day in which we live is a glorious one for sli who are ready to enter into the conflict in earnest, and seek honestly for all the truth that can be revealed to the unfolded perceptions of numanity, and through the revealt ms of Spiritualism the world is moving onward with unparal eted rapility; the car of progress is rolling on, and they who will may travel on it, and they who will not cannot stay its forward course. The angel world is beckoning us onward, and every new truth that comes to man is a round in the great ladder on which the race is to ascend to its high and glorious destiny.

O I'S high and glorious destiny, SUNDAY AFTERNOON SESSION.

Mrs Susan C. Waters said : "Friends, in rising to address you, a singular feeling comes over me. It is as if words could not express what I have to say. I would that the impressions and emotions which have been made in my mind might be imparted to you wishout the use of words, for they cannot embody the full impression that finds birth in my soul. If el at this time more particularly impressed with the fact that your souls cannot receive from the external the food that they are seeking. You cannot receive that satisfaction which can only follow from the birth of new ideas. You have to go into your interior lives, and there gather up the seeds that the Great Father has planted and nourished, and culture them to bring forth the fruits of the Spirit. One of the errors in our lives is that of looking outwardly to others for instruction, while the dear God and the dear spirits are really our teachers; better, truer and wiser teachers than we can get from the external plane

I know that we all find it impossible to gather through these outer channels all that the soul thirsts after, consequently we are ever hungering, and our souls are ever thirsting after more and more from the fountains of spirituality, and while we look to the external for all that any mind can give, for really all minds are our helpers, we must not forget at the same time to devote large portions of our time to the culture of those soul perceptions which are granted to every one, for there is no soul or spirit of man that has not more or less communion with the invisible intelligences. I feel that we could not exist in a mortal form destitute of that spiritual atmosphere which most mevitably surrounds us, any more than we could live in our physical bodies without the atmosphere which is around this earth, and in which spirits and mortals are holding constant communion one with another, and to a greater or less extent with spiritual intelligences, and with the spiritual atmosphere of thought; with that realm of principles which governs the entire universe, and holds sway and control in the souls of men and women,

I look to this great fountain, which is the source of spiritual light and of sunshine which shall warm and invigorate our souls into activity and make us grow, just as we look to the sunshine of spring to warm up the laten; forces of nature and bring up into activity those sleeping powers which had rested through the cold and dreary months of winter. In view of such considerations, I recur to the words of the Patimist where he says that his table was apread before him in the presence of his enemies. I do not take this in a literal sense. I believe that this expression applies to us in a spiritual sense, as it applied to him. Our table of the noble possibilities of our own souls is spread before us in the presence of our weaknesses and our indifference.

We know that our worst enemies are they of our own household. If we can conquer and subdue these, notwithstanding the religious teachings may put more or less restrictions upon the exercise of human thought and, investigation; if we can conquer all these, we can then have aspiritual and religious freedom that will enable us to exercise all the faculties and powers that God has given us, and thus illustrate a beau iful, nobe i digipal ous growth of sonl.

Whenever religious teaching hu prescribes limits to human thought and action, limits which God himself has not prescribed; when human teachings, whether they be religious or civil, thus attempt to limit the capacities of the human soul, as God has not limited them, they mock human aspirations, and baffle and impede thought, and subdue the noble and God-given impulses of the soul, and make us feeble, but they cannot kill the hungering

and thirsting of the human spirit that God hath implanted in each one of us. The necessity in the human soul for spiritual food to supply our spiritual needs, is a reality. I see this suffaring, in many and various ways in society. I see it in the crimes that are committed in our land. I see it in the destitution that abounds. I see it in the hungering and thirsting of the human spirit. I see it in the insanity that abounds in our land, and words show all I see it the ignorance of the people, who do not understand when they are hungry in spirit as well as in body.

so well as in body.

Such thoughts as these may startle us, but we have to meet them so mer or later, as we must meet their consequences here or hereafter I would rather grapple with all these wants of the spirit now. We should every one of us begin to feed and clothe the soul in order that we may not go dwarf d into that inner life where we hope for beauty and peace.

The poet has beautifully said that we live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on the d'al plate, and he most lives who thinks most, feels uobiest and acts the best. We know this is true, and we know that we cannot illustrate it except by living out the highest and best capacities of the son!. We know that the more we rise into that spiritual nature which is to be the life exercise of the hereafter, the more we are illustrating what God has made possible for the human spirit.

I do not believe that we have any right to over-

look or neglect any of the interests of this lower life. I do not believe that we have one relationship, not even the most external, which connects us with the material universe, that is not divine. God wills that these should be sustained by food and exercise. It is not his intention that any one of these should be exercised so as to cut us off from the enjoyment in other directions. I believe that the same divine use attends every relation of life, phy sical, intellectual or spiritual, and it be hooves us to cultivate all these relationships, but only in that degree which is in accordance with the divine will and our highest conceptions of infinite wisdom, which intended to subject the lower just so far as to make it a pillar and support for the higher. I believe that we are in duty bound to cultivate and nourish our bodies as well as our minds; to cultivate them in order that they may sustain our minds and thus give us an underst anding of God's works around us a well as within us. At the same time, it is our duty and obligation to cultivate in perfect harmony with these, our spiritual netures.

spiritual natures.

We have time enough in life for this. Though it is crowded with ten thousand cares and responsibilities, we have no right to drop one of the burdens of life. We should gather them all up and carry them with that heroic courage which belongs only to the spirit that resolves to be what God intended it to be. There are no burdens but our restrictions that we have any right to throw off. All the rest should be carried with cheerfulness, aye, with joy, and they can be if we cultivate our whole being."

Our while being."

Dr. H. T. Child then give one of his most able and eloquent lectures, and kept a large audience in profound attention for an hour and a half.

When the hour of adjournment of the annual

When the hour of adjournment or the annual meeting came, the people were not willing to leave, and it was concluded to hold a public circle at Livert y Hall in the evening.

at Livert y Halt in the evening.

This was also a large and interesting meeting.
Communications were given by Sarah Kirk, Jane
Firman, E izabe h D) and Sasan Waters, and Dr.
Gairds A numb r of tests were given, which were
dentified by persons in the an lience.

For the Bengio-Philosophical Journal.

EXPLANATION, LETTER FROM WM. 8. FARNESTOCK.

BROTHER JONES:—In the JOURNAL, Vol. 7th, No. 21, upon sixth page, I noticed a letter from I. R. Chapman, of Seneca, Grawford County, Wis., giving an account of a young lady, the daughter of Mr. Lyons, of Eastman, who was said to have been "miraculously endowed with a knowledge of future events, and also of all transactions occurring in different parts of the world."

In different parts of the world."
I give below the main features of the case, as related by her father:

"On the 15th of October last, his doughter was taken with a stronge malady which the physicians who were called in, pescribed for in vain. She said she was influenced by an unknown spirit. In her trance condition she visited all parts of the world, and seemed pis essed of a knowledge of future events, and would answer all questions intelligently."

On December 19th, she said she must be cured of

On December 19th, she said she must be cured of thes spelis, or she would soon be in her grave, and give the name of the person, Mr. McPheeters, who nad tried to mesmerize her, and that the effect had been a shock to her system which had affected her brain; that Mr. McPheeters was then in Cilifornia, and who, it here, could reverse the mesmerism; that the e were two other men in Highland Centre who had the same power, and upon applying to them, was restored, etc.

This case is simply one of somnambulism into which the young lady fell of her own accord, and her ideas of is nature were purely the result of talse teaching. Her no ions about dying, the shock which she supposed her system had received from the trial to magnetize her, and the necessity of having Mr. McPneeters or some one else to reverse the mesmerism, were effects of a belief in the animal magnetic theory, or the doctrines taught by those who still flounder about in a maze of uncertainty, and secrete marvelous powers to that mignetic nonentity which long since has been proved to have no existence in nature.

Her powers, too, were only those of any other clairvoyant, and if she had known the true nature of her condition, she could have thrown herself into or out of the state at pleasure, without any passes, and independent of any one.

The condition she was in, therefore, being the

result of an imperfect knowledge upon her part, as well as of those with whom she came in contact, would show the necessity there is for every one, especially physicians, to have a true knowledge of the science.

The fact that magnetism has nothing to do with the condition, and that when the patient has been properly taught, they can throw themselves into

and out of the state, independent of any one, can not be too often or too strongly impressed upon the minds of those who are interested in this truth.

Independent of the unpleasantness of being in a position we do not understand, and the danger of a permanent injury oeing sustained by the system or by the brain, ought to be sufficient reasons to induce all to become interested and acquainted

with the true nature of the state.

The necessity becomes the more indispensible when we consider that a perfect knowledge of the condition will forestall the possibility of being injured, while the information gained will not only prove a security against imposition, but an instantaneous remedy for the relief of pain as well as disease, etc.

I leave others to imagine the position of the

relaye others to imagine the position of the medicial men who were called in to see the above case, and will here only remark that medicines can have no effect whatever in relieving cases of the kind; therefore the greater the necessity of understanding the case and knowing what to do. I have often been tempted to ask the profession how long they are going to let me battle single handed with this hydra-headed monster, animal magnetism, which like the reputed monster in the lake of Levna, has no existence, except in the im-

agination of those who were made to believe so.

If medical men desire to avoid an awkward and unpleasant position, where ignorance of the case will prevent them from prescribing with the hope of doing good, I would say to them, let not a day pass without making yourselves acquainted with the true nature of the state denominated "Artificial Somnambulism."

Mrs. Laura Curtis Bullard, of Brooklyn, has assumed the editorship of The Revolution, "a journal devoted to the welfare of woman." Mrs. Bullard, though new to editorial labor, is an accomplished writer. In her initial editorial she thus sums up her whole theory on the woman question:

"Women ought to live in the same houses with men; to sit at the same tables with men; to mingle in the same social scenes with men; to occupy the same church pews with men; to have the same chances for a livelihood with men; to possess the same interests in the State with men; to exercise the same political right of self-government with men; in short, to fulfill, at nature's decree, and beneath God's eye, the same common human duty and destiny with men."

Written for the Religio-Philosophical Journal.

ESTRANGEMENT.

A COMPANION TO

Magbalena.

By the Author of "Media" - "The Mad Actress" -" The White Slave"-" The Spectre Rider"-The Rivals, etc.

CHAPTER IX.

Life at the Somerville House passed for a couple of weeks somewhat quietly. George always peacably inclined, owing in a large measure to the counter influence evoked by the opposing spirit of L dy Emeline, there was none. or but little encouragement given to spirit manifestations, though, as yet not a word had been spoken to them,—for Marian had keenly felt the silent opposition of the negative influence, and sensitive Elsie had suffered much more than she made known to Marian. As she had more than once intimated to George, Emeline had invited the minister of her church to tes, for the secret purpose of possessing the clergyman's controversial assistance, to convert her husband's heterodox notions of spirit communion, It was a pleasant evening he had come. Lady Emeline had managed this affair well. She had fixed upon an evening on which she had previ-ously ascertained that Marian and Elsie would be absent.

At table, the Reverned Leander Morgrove seemed never so nocticus as on this little social occasion,—remarkably collequial, his invoca-tion of grace was quite full and freely spoken, which seemed to give Somerville the opportu-nity some minutes after, of drawing the reverned

gentleman out on the "philosophy of prayer."

Lady Emeline's eyes snapped; she had designed to take the initiative herself, and by a course more direct to the designed subject, he had already stolen a march on her. However, she would keep calm as possible, in order if the opportunity offered, she could the more effectually turn it into the wonted channel.

"Prayer," began Somerville, "there is something in it that is very soothing to the hu man spirit,—and I have som times asked the question-I hope it is not impious-whom does the act of prayer effect the most, - he Creator or the c eature, Mr. Mosgrove? That the creature is more or less affected by the spirit of prayer and thanks iving, I have not the least doubt. But how we can effect a changeless God by any verbal petition, I can not understand."

"We are commanded by the scriptures to ask God as our father, for whatever we need, and are encouraged so to do by the assurance that he is a prayer-hearing, and a prayer-answering God. And so with the poet, we say:

Prayer is appointed to convey The blessings God designs to give?"

It would appear absurd, Mr. Somerville, to enjoin on us the duly of supplicating a bing whose nature could not be touched nor moved

by the prevalence of your petitions."
"I do not doubt, Mr. Mosgrove, that prayer is answered, but I think, not exactly in the way that many boisterous praying persons appear to believe. Jesus says our father knoweth we have need of these things, and that when we pray, we should believe that we have the things we ask, and we have them. . G id is a spirit, and so to know and grant our wisnes, does not need to be reminded of them by oral supplication.

> * Prayer is the souls sincere desire, Unuttered or express d,
> The motion of a hidden fire
> That trembles in the creast."

But after all, I can but think that the most effectual prayer is work,—judicious ekillful labor. Industry is man's best source of happiness, and the more direct course to his permanent improvement and redemption."

"What you work for, George, is a matter of debt, but that we receive from God in answer to

prayer, is of grace,—God's free gift."
"I do not wish, Mr. Mosgrove, to push the subject to a point too fine. Still it would appear that even what we may receive in answer to prayer, is gained not without an effort, so that even in this regard, there is nothing without industry,'-wish me all useful work is wor-

Why, Mr. Somerville, you astonish me. You are talking the broadest infidelity. It such a sentiment were true, there would be no further need of the sacred scriptures for man. If work be divine worstip, then is a curse a blessing. 'In the sweat of thy face shalt thou eat bread,' is a portion of the penaty for disobediance. Besides, 'cursed is the ground for thy sake,' runs the record. Man, therefore, can produce nothing from the earth that does not bear on it the impress of the divine displeasure,—and nothing can man offer acceptably to God, unless it be first purified and made acceptable by faith in the atoning blood of our Lord and savior

Jesus Christ. "My dear sir," said Somerville, deferently. "Whenever occasion has appeared to demand an expression of my religious sentiments, I have received pleasure in speaking them plainly, though always car ful to wound the feelings of no one; and until now, since you have quoted the record, I had no thought of flying so squarely into the face of the Mosaic scriptures. But I am perfectly willing, cheerfully, to allow, that the gifted legislator and leader of the Jews, spoke and wrote in perfect accord with his highest and best thought. The numerous seed of Abraham, just passing out from under the galling yoke of Egyptian slavery, were in a well prepared condition to receive such a barbarous idea, as the absement of labor or of work, being simply a part of the original curse for sin. And to a very wide extent, the same mischieveous faith prevails to-day. They seem to believe firmly that labor is a curse. For observing their national and hereditary tendency for speculation, swindling and trading,-legalized or otherwise, - work they will not, -- and with all deterence to the personal motive of our c'ergy, I really fear, sir, this same spirit of crafty Judaism, has been allowed to contiminate to a very hurtful extent,—the institut ons and church ordinances of christianity. This false notion and scorn of useful labor, as the bane to all social posperity, is world wide to-day,—whereas man's best source of happiness, is honest, useful and necessary labor. I am, therefore, brought back to the spiritual sentiment, that work is worship. God is a spirit,' said Jesus; 'and they that worship him, must worship him in spirit and in truth. And of the especial spiritual manner or nature of this worship individually, he further illustrated by the simple parable of the work of getting out, even on the Sabbath day, the sheep that had fallen into the pit,—intimating to my mind that the worship of our heavenly father should not be confined to any particular day any more. He also intimated to the woman of Samaria, that God being a spirit, his worship could not be confined to any one especial place. But that to him in this regard, all days and

"Why, George, you forget the many beautiful descriptions found throughout the Old Testament scriptures,—especially the pslams of David, of the especial temples and places of worship. Besides, see how very explicit and exacting was Jehovah himself, in the directions for the peculiar erection and finish of the gorgeous temple at Jerusalem,—the place above all others which

places are alike."

he had desired for an habitation," sail lady Emiline enthusiastically.

"Yes, I have forgotten them quite," he said pleasantly, "and yet, many of the stirring palams of David possess a charm for me, they seem so thrilling, yet soothing with the spirit of devotion and genuine worship."

"Mr Somerville, you speak strangely. I feel burt and embarrassed. I had not dreamed your sentiments had undergone such a change, and as your pastor, I am under the obligation of

speaking plainly to you. Your sentiments express rank infidelity, and—"
"They were taught by Jesus, the great liberalist and opponent of priestcraft,—and I like

"What! would you say that Jesus disregarded the strict observances of the Sabbath, or that he failed to establish a church?"

"The traditional observance of the Sabbath, Jesus not only disregarded, but he strenuously opposed it, and taught and enforced the fact by precept and example that man's welfare and comfort was of far greater value,—that the day was instituted for his benefit, and not man for the day. As to the establishment of a church, if he came for that purpose, he surely failed, for he certainly has left us no example that seems in the least accord with the present theological or sectarian efforts of church extension."

"Worse an i worse,—why, we are all at sea in church matters, according to that." "With all deference, sir, I think you are, and by the present ratio of the progress of ideas,

more liberalizing and human, you are in a fair way of being pushed far out at sea." "Our anchor is secure, sir, Jesus has built his

chur :h upon a rock." "Not Peter, I hope, nor a mere stone, but on the spirit of revelation."

"What think you of Christ?" "The man, Christ Jesus, sir, I am proud and happy to look upon as an exalted evidence, a beautiful example of what human nature under favorable conditions, is quite capable of producing,—a man whose emotional nature was deeply religious, and his entire benevolent temperament in strong and praise worthy sympathy with his race. The efforts of his life, powerfully mediumistic, was spent in all charitable endeavor. to raise the fall n, cheer the weak, and convince man of his highest capabilities,—1 pattern worthy of all praise and unitation,—of goodness, truth and love; a man any maiden might be proud to call her son.

"But was he not something more than a man? What think you of him in his mediatorial character, was not, is he not a great savior?"

"That h: was a more highly or better developed man than others of his time. I an willing to believe. He fills better my ideal of a perfect man,-in this regard he was, indeed, exalted far ab we his fellows,—and that as mediat ir or m-dium, he saved many during the days of his flesh, and even yet by his spirit assists many towork out their own salvation from their low estate to a higher, I feel happy and glad to al-

"You admit, then, his divine nature, that he was man, and in very deel also, -God? You become hopeful,—I am encouraged," Lander Mosgrove put ia, with considerable unction.

"Of the divinity of his lovely nature, sir, I possess not a doubt. That he was God also, to me matters but little; and if he was not, does not undervalue his works: they were such—the most of them-as any divine man, to his degree, might do. But come,—let us adjourn to the purlors, sir. Our sweet little singer here, Miss L'zzie, will relieve our too serious discourse with some choice mu ic."

The amiable songs ressemiled snyly, and glad to be deemed capable of litting the heavy theological atmosphere which had suddenly settled around them, she sped on before them into the parlors, and opening the melodion, soon renderen rueir mon congenial.

Though Lady Empline still felt somewhat annoyed by her disappointment and inability to direct the discourse between her pastor and hus band to the theological combat in which she ardently desired the latter badly beaten, she longed to have his credulity in Spiritualism de-

stroyed.
"Music in the house is a charming pacificator," said the R.v. Leander, accepting a seat

proffered by Somerville, who answered: "Your remarks remind me, sir, of its peculiar effect as discoursed by Israel's sweet singer before King Saul. The latter, subject as he was to fits of despondency, sudden anger, and spasmodic passion; but as soon as the youthful David with some enoice instrument of melody would fill the room with a charming air, how prompt the demons of discord and hate would be driven out and fly from the place of song. Indeed, in contemplating the morose and cruel nature of Saul, and his relation to the young medium David, I have painted, as a picture on canvais, the remarkable scene when the vengetul Saul lifts the murderous javalin against David's life. Suddenly, some charming melody falls upon the perturbed spirit of Saul, and the pondrous javalia poised in his hand for the deadly dart, falls heavily to the floor, and the haughty, petulant king drops on his knees in the presence of the child medium; his proud heart broken and subdued by the spirit-soothing

charm of music." "Yes, the poet has well expressed it, 'Music hath charms to soothe the savage breast,", Leander replied with a pleasant smile. "But, what do you mean, George, by terming David a medium? The term has become so associated with disreputable woman and impostors, I never like to hear it applied to any of the Bible charac

Lady Emeline was deligated with the turn the discourse had taken. She could have clap-

ped her lily hands for very joy. "I would use the term, sir, in its natural and legitimate sense,—simply as 'instrument' or 'agent.' I believe David to have been the instrument controled, in his sceances of sweet gounds, by the spirit of some proficient musician and singer. Perhaps Miriam, who played and sang so triumphantly and beautifully on the banks of the Red Sea, when Israel was delivered s) signally from their enemies, was simply an agent or medium for some harmo nous spirit of song. In this sense, simply, I would apply the expressive term to Israel's sweetest singer.

"The term invariably associates in my mind that other of similar import, demon."

The Rev. Leander Masgrove answered solemnly, and it required all the skill and power of Lady Emeline to prevent a sudden outborst of her ec-tatic feelings at this sly home-thrust

of her unctuous pastor. "Indeed, sir, I look on the Jewish race as a nation of remarkable mediums," Somerville replied calmly, and where there exists such a mass of mediumship in all its vast and varied peculiarities and phases, it would seem useless to particularize. But we find that according to the record, our Mother Eve was emphatically a medium, through whom the serpent conveyed his influence and insidious teachings to Adam." "Equally so, sir, was the serpent a medium for the devil, to convey to our foreparents his seductive wiles. And I look on the snake, sir,

as the first medium. "A medium but I cannot allow of him or it being the first. I prefer giving the preference to woman, our mother. Then, sir, there was poor Hagar, the bondwoman, Abraham's concubine, and by him sent adrift into the vast desert to starve and die; yet how much superior a medium for angel spirit communication than the jealous wife Sarah. Abraham, with all his

cruelty and barbarism, and Isaac and Jacob were very susceptible mediums, as their fre-quent communications with angels and spiritual beings fully establish."

"But George, the communication of the patriarchs was often with God direct." "I read, s r, that Jacob wrest'ed with an angel.

that Abraham and Isaac conversed and ate with angels in the form of men, indicating to me that they were simply spirits of men who had once walked the earth, tabernacled in human il sh. "And so all the phenomena and communion with the spirit world is through and by the media of spirits that have become freed, through the chemical change called death, from the body of flesh and mortality,—many of them once fellow servants and laborers with their brethren the prophets as the divine revelator has expressed it. There was Moses, and Asrop, and Miriam, and Joseph, and Gedem, and Barak and Samson; Jeptha, David and Samuel—the latter clairaudient from a very early age; Isaiab, the charming prophet of the race's future harmony and spiritual exaltation; Jeremiah the pathetic;

Ezekiel clairvoyant and clairaudient; Diniel

the humble and holy; in fact, the entire line of

prophets, not excepting even the splenetic

Saul. Rahab, nor yet the woman of Endor." "Yes, the Witch of Endor we must allow was something of medium; and the visit of Saul to her, and his silly midnight credence in her mutterings and sorceries is given by the divine record as the reason for the subversion of his kingdom, the taking of the power from out his hands, and giving it into the direction of a purer mind, showing by example, as the Mosaic enactment had previously indicated, Jehovah's great di pl asure against going atter such, and the certainty of the evil resulting from such demonology.

To be continued.

Voices from the Leople.

HAYNESVILLE, OHIO.—Thomas Peacock writes.-I call upon you to accept another fifty cents for a trial subscriber to your glorious paper, hoping that I may in this small way promote the welfare of humanity by sending to a friend your paper, which it seems to me is amply sufficient to sausty a reasonable man as to the philosophy of spirit communion, and the immortality of the soul. As I before stated, I was an investig for, and am sill, and ever expect to be. Years ago I looked for something to satisfy my mind about this mat-ter of heaven and nell, but with all my search i only became more of a skeptic, and almost doubted a fature existence. My idea of a God was one of justice and goodness and love, but taking the Scriptures and their expounders to be right, I could but conclude that God was a changeable being, and make in the image of maa.

PROVIDENCE, UTAH. -George E. Lingley writes .- On the 24 h of last July, I declared my intentions of taking upon myself the responsibility of my own thoughts and actions, and it-caused a rebellion between the Bishop and me, and from the platform he can inned the peop e both far and near, not to have anything to do with me, and to make every place so unpleasant to me that I should be obliged to leave the town. But I am thankful he did not succeed, for since that time there are thirteen families who have taken about the same course. I was not aware there was such a paper in print as yours, and whiever it was wan sent the first, I return my sincere tuanks.

CLEVELAND, OHIO.—Joseph Gillson writes.— We hold meetings in our hall every 8 inday morn-ing, and purpose doing so during the next two months, and when no person has been appointed to speak, we hold a Quaker meeting, and speak as moved so to do by the spirit. Occasionally we have calls made by friends who are journeying on their mi sloosry work, and who gave us an address on Sanday. Such was the case two weeks ago, when friend Powell on his way East, stopped and entertained us one Sanday. We are anticipating quite an intellectual treat and feast of rea son from Mrs. Hardinge, next Septemoer.

HINGHAM, WIS.-E. Lampman writes.-Your paper is being circulated considerably, and appreciated much. Brother J. O. Barrett he ured here last season once in two weeks. This season we have had no lecturers except speaking from our own mediums. We have two in our circle, who give us short discourses every Saboath. A good physical test medium would do more to arouse an interest here than anything else. I will close by wishing the Journal, and the cluse it advocates, success and prosperity.

T. WILSON writes.—I am over 81 years of ag. and have seen a little of the people's faith and the world's doings, and theological ism, and it is quite marvelous that they should still continue to quarrel about things that are of little consequence. Most of them go to the Bibie to establi h their creeds, and you will not find two of them who agree, but notwithstanding all their differences, the Bible contains many good things—much good counsel and admonition.

BELPASS', OREGON .- E C. Cooly writes .- I am well pleased with the JOURNAL. It is doing good in our county, and we hope that you may be spared for many years to do battle for our glorious cause, and that the Angel World may assist you to spread light and knowledge in these dark corners of our earth, where ignorance and superstition now abound. Our beautiful puil sophy is spreading fast, and why not, for truth is mgmy and will,

HOUSTON, TEXAS.—W. Bemus writes.—My subscription to the Journal closes to morrow, the 19th. I wish to renew for one year. I have been more than please 1, -will say delignted with the trial for three months, Its teachings have met, streng hence and I might say, confirmed, leelings and sen inents long entertain d. 1 congramments long entertain d. 1 ulate myself upon having met with Mrs. Wheox son on her late visit to Texas. 1 attended all of her meetings given in this city, and I long for her return, and it will be my pleasure to do all in my power to make her second vislo pleasant and profi-

NEW ORLEANS, LA.-A. Simonds writes. The layge room where meets our society, the Ceniral Spiritual Association of Louislana, is getting too small for our Sunday Conference. We have asked and obtained from the governor the Senate Chamber, which I hope will also be too small be fore loog, as our beautiful pallosopay is commencing to make great progress taroughout the South since the Ribellion. We expect ere long to resume the publication of our spiritual paper in French and English

IRONTON, MO.-J. A. Hughes writes.-You will see by the article 1 send, copied from one of our papers here, that there are some free thinkers and Spiritualists here, and there would be more if we could have a few more such lecturers as Mrs. S. E. Warner, J. B. Fergason and Warren Chase, each of whom have visited us by invitation, and waked up quite a lively laterest. I think a few lectures and tests from such a medium as E. V. Wilson would make thirty or forty Spiritualists in this valley. It is only eighty seven miles south of St. Louis, by rail, and we like to have speakers

CUBA, MO.-Eliza Sellon Writes.-We are still anxious to have some of our speakers visit this branch of the Pacific R. R., and would gladly give them a comfortable home with us as long as they would stay to rest or work.

DALLES CITY, W. T. -Erastus Rossetts writes. -Inclosed please find one dollar and fifty cents, which will pay for the Journal until the first of January. Some eighteen months ago I was taking the Banner of Light. Saw your terms for the Journal to trial subscribers. I would not do without the Journal for twice the cost.

Pere Gratry, the lecturer of the French Academy, is the most absent minded man in France. The other day, on his way to lecture, he fancied he had lost his watch, and took the very watch out of his pocket to see if he had time to go back and get it.

Speakers Register.

Spker's Register and Notice of Meetings We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested

HEREFTER we shall register such meetings and speakers as are furnished to us "by the Parties Interested with a pledge on their part that they will keep us rostan in regard to changes; and in addition to that, expressiv indicate a willingness to aid in the circulation o the Jour-MAL, both by word and DEED.

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. . LOOK TO YOUR SUBSORIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 10th, 1870, it will be mailed, "Smith J.—Dec. 10—0." The O means 1870. If he has only paid to Dec. 19th; 1869, it would stand thus: Smith J.—Dec. 10—9, or perhaps, in some cases, the two last figures for the year, as 70 for 1870, or 69 for 1869.

Those sending money to this office for the Jouanal, should be careful to state whether it be a renewal, or a new aubscription, and write all proper names plainly.

All letters and communications should be addressed 8. S. Jones, 189 South Clark Street; Chicago, Illinois.

"DOES GOD KEEP A CAT!"

Who is the Author of the "Other Side of Life?"

A little three year old was considerably excited the other day, by seeing the cat kill a mouse. The next day she asked her mother suddenly:
"Who made the birdles?"

"God made them, my child."
"Who feeds the birdies, mama?" "God feeds them."

The little one was thoughtful a moment, and then asked energetically: "Does God keep a cat?"
The mother told her she would tell her all about

it when she got older but for the present she had better go and play with her india rubber doll.—Ex-

Life is indeed made up of contrarieties,—rich and poor, intelligent and ignorant, clean and filthy, sound and cripled, beautiful and ugly, virtuous and licentious, benevolent and miserly, brave and cowardly, strong and weak, honest and dishonest, and there seems to be the nature of the cat and mouse permeating the whole human family, and the question is a pertinent one, "Does God keep a cat?"

What head, dear reader, do you come under

in the above catalogue?

Life is infinitely diversified. We met a man yesterday on the streets. We looked into his soul, and saw nestling there beds of weeds. thorns, obstructions, calloused places and heartrending scenes. His countenance was the picture of sadness and despair. He had hanging on his arm a basket of matches, and from the sale of them he realized a livelihood. He was a poor man, and as he hobbled along on his crutch, our soul went out in loving sympathy for him, and we stopped and gazed upon him, handing him a small sum of money. He refused to receive it unless we took matches in return. We cast the trifling sum in his backet and forced him to accept it. There was one of God's children. He had but one leg. He was poorly dressed He was filthy. His voice sounded like a wheelbarrow over the pavement. His eyes seemed lit up with a self-determination that appalled us. Here was self-reliance, -a man with one leg; ragged, filthy, ignorant, diseased, nature distorted and resembling a gnarled oak; soul like an arid desert; a mind filled with vacuity; wild, eccentric, peevish, hateful and arrogant, he went forth to fight his way along and gain an honest livelihood. From early morn till dewy eve this man may be seen on the streets of Chicago, selling matches, absolutely refusing to accept a gift from any one. We handed him a tract of the Young Men's Christian Association, headed:-" Not a Sparrow Falls to the Ground without God's Notice. -Ask and it Shall be Given thee." We told him to read it and pray as directed, and report to us in four weeks, if his prayers had been answered. We desired to experiment in regard to its efficacy.

We met another man. His features seemed to be lit up by a nature that appeared to say, "This is a curious world."

His forehead was well-developed, his temperament of that active kind that said "The world owes me a living, and I will have it." He had no legs, and as he worked his way along in his own peculiar manner, with a basket of peanuts on his arm, we wondered why this strange diversity in life. Accustomed to hardships, to be jostled along, to feel the effects of life's suffering, he appeared like an automaton that lived and moved because it could not help it. We stopped and talked with him and gave him a similar tract. He read it attentively, he pondered its contents well, and then folding it carefully, he put it in his pocket, and

"Say, Mister, that's all gammon. You needn't talk to me about God's watching the sparrows, and numbering the hairs of the head; that's

When I was a boy, I was caught in the wheels of a threshing machine, and you see the result. Why didn't he watch me and save me for a life of usefulness? If he is all-powerful, why don't he exercise that power in behalf of his children? Had my own dear mother all power, she would have saved me; and is the creature better than the Creator? I tell you, Mister, there is no use talking; it is all nonsense. If God does number the hairs of our head, and so carefully and tenderly watch the sparrows, why does he neglect his children?"

This poor cripple, whose body bore the evidence of misfortune and hardship, was not yet prepared to accept the doctrine so boldly inculcated by the Young Men's Christian Associa-

We passed a little girl sitting on the sidewalk near where her mother resided. She was a mass of putrid sores. The horrible disease with which the mother was afflicted was transmitted to her child, and she presented a ghastly spectacle indeed.

What a world this is! The dark side of it,to whose credit does it speak? Who claims the authorship of all the misery in the world? The dens of infamy and vice, the seething, burning, hissing hells of civil life,—who claims them, whose child are they? Is there a personal God in the heavens, who created the evil and the good, and who is infinite in wisdom and nower? Does that hell yonder-that dark, pestilential hell, lit up with the fiery eyes of demons in human form -- come under the head, "He created the evil and the good?"

Look at the hells of earth, red-hot with passion, burning with the fruits of lust, illuminated with a licentious spirit, and pregnant with all the impurities of the cess pools of life. What a picture! Sad to contemplate! Hells on earth! Yes, hells worse than that of which Milton sung, or Pollock in his boyish madness ever imagined.

Who owns "the other side" of life, -- the dark - ture. side, the pestilential side, the side of crime, the side that is seething and burning with sin?

See that man in the gutter. He froths at the mouth. He has been steeped in strychnine whisky, is saturated with the odors of a thousand hells. He groans and sighs; he is mad. He is in an imaginary hell. He is delirious; he is burning in red-hot embers; little devils are turning molten lava upon him; spiders weave a net over his eyes; beetles est into his flesh: poisonous insects sting him: snakes encircle his body and breath into his nostrils their pestilential breath; mad dogs are gnawing his legs, and a thousand bees are humming around his head. The very clouds that move through the sky, seem to be hissing serpents, waiting to deyour him. His friends are his enemies: Thus in the filth of the gutter he suffers from the delirium tremens.

Look at that long train of wandering illegitimates,—the fruit of crime. It is standing now like a long serpent that humanity has woven, There they stand in single file, from the age of four to seven, in the city of New York, and the column is fourteen miles long! Horrible! awful! lamentable! but true. Place the illegitimate children of New York in a line, and it will make a column of the length designated. Statistics say so, and it is true.

Innocent childhood, the fruit of crime, in column marching! They should have a banner, inscribed on one side: "The other side of life: the darker side; the pestilential side; the fruits of crime, of broken hearls, of tears, of wail, anguish, moans and sorrow." On the other

should be, "He creates the evil and the good." A train of illegitimates, in one large city, fourteen miles long,--composed of little girls with curling hair, and cheeks of rosy hue, and voices as clear as the morning bell, and who are as innocent and pure as an angel, and little boys bare-footed and ragged, and from whose lipsescape a stream of curses, oaths, and blasphemous utterances, that speak of the hell they are

Who owns the "other side" of life, -- the hellside, the desert side, the unclean side, the poisonous side?

What a world! Did you ever think of it? The "other side" of life,-how do you like it? Have you ever been there?

Is evil necessary,—the fruits of crime essential to promote the happiness of humanity? Who started the grand scheme of creation? That starving mother in you garret asks the question. The cold feet, the limbs protruding from tattered garments, the sores on the body, and the hungry look of that poor child, asks, "Who created this 'other side 'of life?"

That old man, dying in the garret, in his agony, desires to know who started, who originated this sad state of affairs.

O the dark side of life! the agonizing side! the side of broken hearts, skeletons of blasted hones, and lives that have been a failure! The side of war, bloodshed, murder, rapine, famine. licentiousness, debauchery and crime; the side that has darkness for its light, crime for its virtue, discord for its harmony, hate for its love, and rebellion for its peace! Did the orthodox God create the "other side?" He made the serpent more subtle than all the beasts of the field. and finally cursed him therefor, and caused him to crawl upon his belly all the days of his life.

This " other side" of life is like a book without an author; a machine without an in ventor: a world without an originator. Where is Brahm the Hindoo God, or Lord the orthodox God? Which claims the authorship? Is the other side of life an illegitumate child of some God, who has fled to his far off home in the regions of space, not daring to meet the frowns of those he has created? Look at "the world of sin and sorrow," gaze upon the funeral cortege that is following a hearse that is filled with broken hearts, and asks yourself, if the orthodox God has not been neglecting his busi-

That engineer youder is beastly drunk, and a

frightful accident happens. He is responsible for

The human family are forced into the world, forced through it, and forced out of it. They are forced along like a train of cars. We can't see the steam nor hear the shrill whistle, yet we move, and as we move, where is the divine engineer? If an accident happens, who is responsible? Humanity is only one vast train. The cradle is the first depot, the grave the last. Some have first class cars with seats soft and comfortable, and a couch to rest in at night. Some must take the smoking car recking in filth, while others must be content with the emigrant train, while others are simply dragged along at the tune-

"Rattle his bones over the stones He is only a pauper whom nobody owns."

In this train that goes belching along from the cradle to the grave, God is supposed to be the engineer. He starts his train at the cradle and stops it at the grave. He is engineer, fireman and conductor. As a conductor he is eccentric. Those that have plenty of funds, he gives them a free ride: but those that have none he takes away that which they already have. The devil is his brakesman, and thoroughly skilled, he is, too. He broke the plans of the chief engineer. in the Garden of Eden, succeeded in thwarting his intentions, caused him to curse the earth, to denounce in bitter terms the serpent, to devastate the Garden of Eden, and drown the world. He is continually applying the brakes, and consequently causes difficulty constantly. Why he has not been discharged before this time, we

Such is the "other side" of life, and who is the author thereof?

All is not gold that glitters. All is not virtue that has the appearance of it. That man never committed a crime, never stole a cent in his life, yet a bigger rascal does not exist in prison. He is a thief at heart, and if it were not for the law and the penalty he would exhibit his real na

There are honest men in prison as well as well as out of it. Prisons are productive of crime, for he who is incarcerated within their walls has the stamp of Cain upon him, -- he is forever dis

He who despises a criminal, and points the finger of scorn at him, is the greater sinner. He who pities him, encourages, and assists him is the true Christian and philanthropist.

Even Beecher has a correct view of the "other side of life, for he said:

"There is not in New York a man so mean that he would not put down a man who should propose to have a banquet off from a fellowman, cutting steaks out of him and eating them. And that is nothing but feasting on the human body; while they all sit down and take a man's soul, and look for the tenderloins, and invite their neighbors in to partake of these little titbits. They will take a man's honor and name, and broil them over the coals of indignation, and fill the whole room with the aroma thereof, and give their neighbor a plece, and watch him and wink as he tastes it. You all eat men up and you are cannibals, every one of you, and worse. You will be glad to get off at God's judgement seat with the plea:- 'I only ate the outside.' You ate the souls, the finest elements of men. You are more than glad if you can whisper a word that is derogatory to a neighbor or his wife, or his daughter."

Look at that heart rending scene. There is a dark, damp cellar. It is a refined hell, rendered sacred by the sanctimonious countenance and solemn visage of one who prays with his lips and serves God with the flesh and blood of humanity. He owns that cellar, but he has no ownership in that woman and her three little children. He rents them that dingy hole, that religious hell, that health-destroying, verminbreeding, pestilential hole in the ground. Men who own real estate, own it down to the centre of the earth, and up as high as they can make use of it. He visits this mother to collect his rent. He is a modern Shylock, a cannibal, a child-eater, a murderer, a fiend in human form; yet he is a praying man, a church goer, an aristocratic nabob, who worships God on soft carpets and dreams of him on a downy bed, and eats food that has been blessed, out of gold dishes; who catches the precious "droppings of the sanctuary," as they come from the lips of a pastor who declaims metaphors, well-rounded periods, sympathetic appeals and prayers, for \$10,000 a year, a portion of which is the flesh. the blood, the tears and moans, and sighs and anguish and life-force of that woman and her three children. Some of it is derived from buildings which the church rents for houses of prostitution, on the plea that they would rent for no other purpose, and if the inmates thereof did not practice their nefarious work there they would somewhere else.

A man can have some respect for a Fejce Islander sitting at a repast of human flesh, or a Patagonian saturating his hair with oil extracted from the body of some poor victim, for the sufferings of those whom they slay are short, and the pain is soon over, but that church member, who is preying off of the life of that woman and her three children, eating them up by inches, starving them by degrees,—he is worse than a Congo Negro who, with his hands moistened with human blood, laves them with his tongue, and sends forth a grim, ghastly smile of satisfaction.

But who is responsible for this " other side' of life,-the dark side, the side of widow's moans and orphans' sighs, the starving side, the pestilential side, the side of war, rapine, murder, debauchery, slander, intemperance and crime of all shades? Ten thousand times ten thousand prayers, yea, quintillions of prayers. have went up from lips curled gracefully and significantly to God, that this "other side' of life might be made bright and joyous, irides cent with the the touch of Divinity, but they availed nothing. These prayers, placed in line, would span the universe, would girdle a whole system of worlds, and make a library that would | building in the yard.

cover the whole State of Illinois, yet they have not changed the character of the "other side" of life; it still seethes, and foams, and irritates, and the widows' moans and orphans' sighs are heard amidst the din and bustle of human life. Prayers have been tried, -- long, short, and intermediate. Old men have prayed; the Young Men's Christian Association have sent forth twenty tons of prayers in the shape of tracts; organized meetings have uttered prayer after prayer, with "amens" enough, if made into links, to reach from earth to Jupiter, while glory hallelujah" has been uttered so often that the sound thereof has not been entirely extinct for four hundred years. Still the "other side" of life exists.

Prayer, like a patent medicine, is recommended for numerous ills. It is supposed to be a cure-all," but it is as powerless to relieve the "other side," as Ayers' Cathartic Pills would be to relieve a case of absolute blindness.

If the money paid for printing the twenty tons of tracts that the Young Men's Christian Association distribute every year, and the salary of divines who pray for \$10,000 per annum, were distributed among the unfortunates of this "other side," it would do more to relieve suffering than all the prayers that have ever been uttered.

As the cat preys off of the mouse, so does one side of life, characterized by the same instinctive cunning, in many instances, lives off of the precious life blood, the soul, the better nature of the " other side."

We cannot answer the question proposed, in this article.

WHAT IS IT? WHO CANTELL?

"A Negro Woman who Keeps an Earthquake on Hand."

One of the most encouraging evidences of the spread of Spiritualism among the masses, is to be found in the fact of the frequent notice by the sec. ular press, of remarkable instances of spirit manifestation occurring here and there throughout the country. In our paper of the 2nd inst., we gave such an article, entitled "Voices From the Grave-Three Hours in Converse with the Spirits,', which originally appeared in the Louisville Com. mercial, and was copied into the Chicago daily Times, and probably into other papers, and consequently received a large circulation among that class of people, who probably but seldom have these startling and remarkable truths brought to their attention.

We now append another article, which appeared a few days since in the Louisville Courier-Journal, a paper having probably much the largest circulation of any Southern sheet, and this, too, we are pleased to notice, was also copied into the Chicago Times, having also an immense circulation. These are good omens, and we shall expect to see them multiplied, for Truth cannot be kept "crushed to earth."

This latter article closes with the significant in. quiry, "What is it?" When the mind becomes inquisitive, it will soon assert its independence. It was a source of alarm to the Jews of old, when the people began to throw off their old priestly dage and inquire for the great reformer, the pre-eminent medium of his time. "Birs, we would see Jesus."

But to the article in question:

"There is now living within ten miles of Stanford, on the road to Somerset, at Nix's old stand, a negro wom in, of a light copper color, heavy set, and about 37 years of age, who is a spirit medium. She was raised at the place where she now lives, and has been known as a medium for nearly ten years. During the life time of the late John Craig, M. D., who was a ci izen of this place, and an ardent Spiritualist, this woman visited his house, at the doctor's instance, and gave quite a number of seances for the edification of some of our citizens. At these meetings many wonderful things were done, if accounts are to be credited, such as tipping and turning tables, conversing with the dead, moving ponderous bodies, playing on musical instruments, etc. Her powers are varied, as she is both a talking and writing medium, a clairvoy-ant, etc. Many strangers who have traveled the road to Somerset, have stopped at this house, where she makes her home, and have been wonderfully surprised at her spiritual manifestations. A lew days since a party of gentlemen from this place went out to see her. Some of them were exceedingly skeptical before going, but returned saying, 'How strange—what can it be?' We heard one of the gentlemen, whose word we could not doubt say that the woman moved a table violently against him, with only the end of one finger rest-ing against it; that she called up the spirit of a brother of his who was killed during the late war, and gave such a manifestation of his living pres-ence as to astound him; as the woman and all who were with him, were entire strangers to his deceased brother, and to any facts connected with his brother's fate. She gave the full name of our informant's grandfather, to whom she and all the company were utter strangers. When the circle was finally broken, the house shook-and rattled as though an earthquake had done it, and immediately after, all was as silent as the grave. The facts can be vouched for by some of our citizens who are men of honor, sense and high standing. What was it?

AUSTIN KENT.

A friend sends 50 cents to us for Austin Kent

MI. E. SPIETH

Writes to us in regard to his paper, but omits his address. Will he please send it,

We understand that our gifted Sister, Mrs. M. J. Wilcoxson, is soon to publish a poem entitled. "The outcast of Baltimore," purporting to come from Edgar A. Poe, and said, by good judges, to be a poem of much merit and unusual interest.

We would call special attention to the card of Dr. J. A. Clark, in our advertising columps. We personally know him to be a fine healer and a skillful physician. We cordially recommend him to our readers.

BR. DANIEL HULL.

We are pained to learn that Br. Hull is laboring under temporary indisposition at his home Hohart, Indiana. We hope he will speedily re-

The wife of Mr. Newton Seiberland has recovered in the Supreme Court of Baltimore, two thousand dollars from John Seeson, for kissing her hand against her will. Mr. Seeson was the landlord of Mr. Seiberland and called for his rent, but failing to receive it imprinted a kiss on the hand of Mrs Seiberland.

A young lady in Columbus, Ohio, seized and held a robber who had broken into her room, a few nights since, until her brother could be aroused and come to her aid from an out-

MRS. ADDIE L. BALLOU.

On the 1st page of our paper may be found a very correct likeness of Mrs. Addie L. Ballou, who, during the past winter, created great interest in our cause in Kansas and Missouri. The tests that she gave at the close of her lectures, were of the most convincing character, and startled those who were unaccustomed to such extraordinary manifestations of clairvoyant

SPIRIT PICTURES.

As a Spirit Artist, she has few, if any, superiors. Dr. Grasmuck, of Weston, Missouri, writes as follows, in reference to one of her produc-

"Since writing you last, my two boys, aged respectively two years and three days, have both left us and gone to the Summer Land. Sister Ballou was able to see and describe our little Charlie, as he played about the room with his little sisters, who were all unconscious of his angel presence. The test of his presence was incontrovertible, and she finally capped the climax of evidence, by producing for our grateful hearts, what of all earthly things we most desired, a spirit picture, life-size, of our darling,a child she had never seen while living. Say that Spiritualism gives no consolation! - palsied be the tongue that utters it."

OSCEHATCHIE.

We have on exhibition at our reception rooms one of her productions, a life-size portrait of Oscebatchie, a Florida Chiet, who has been in the Summer Land for a long time.

ARMY LIFE.

Mrs. B. served as nurse in the army during the late rebellion, for one year, and has prepared a lecture on "One Year in the Army Hospitals," which she proposes to deliver before literary societies.

HER TESTS.

The character of her tests may be seen from the following, as given by herself in a communication which appeared in the Journal:

At Filmore (Mo.), I described from three to ten spirits each evening. They were all recog-

Among them was a Catholic priest, "Father Confessor" of a lady present, who was killed on the railroad some time since. Also described many others. One evening, a gentleman living some four

miles away, asked me if I could see the living, and not present, to which I replied in the affirmative, by describing a friend who wanted to come with him to the lecture, but was a little afraid of the opinions of others. I described others of this neighborhood, etc., etc.

At Olathe, I said to a gentleman coming forward, "I see a little golden-haired girl beside you," giving a minute description, etc. He re-

plied:"Tiss better description of my little girl

than I could have given myself."

To Mr.—. I said, "I see a stream running in a certain direction," describing locality, " and here to the left, I see two men emerging from the woods, bearing on their shoulders some person,—the circumstance you will recognize." Did not remember it till going home, then the sudden remembrance came to him of bathing while in the army, and drowning, to all appearances, but was rescued by two comrades, who carried him on their shoulders to camp.

Also described the spirit of a young man, killed by Quantrell's band; recognized by manner of death. I gave also many delineations of character, to the amusement of all, and many lite incidents, etc.

At Fort Scott, -- soldier, a spirit, to his mother,-told of getting hurt across the back by a fall before going into the army. Minute description with his words of cheer.

'Yea," said the subbing mother, "it is all so, -its my dear boy who went away during the war, and never come back again.' To Mr. -, "I see when you were quite young,

a large poisonous snake winding about your limb or foot; were somewhat frightened afterwards." He said, "When-about ten years of age, a

large snake passed over my foot. It was killed by my father, who said it was a copperhead." To another: "I see you standing in the door of a blacksmith shop early in the morning, when you were quite a lad. You had run away

from where you were then living, stopped here, and was kindly received."

He replied, "I did run away when a boy, and stopped as you have described."

Mrs. Ballou will answer calls to lecture during the summer months. She is now sojourning in Minnesota.

HUDSON & MENET, ADVERTISING AGENTS, NEW YORK CITY,

Have been compelled by their rapidly-increasing business to remove to Barnes' Building, 21 Park Row, where in their new and commodious quarters, they will at all times be happy to receive their friends, advertisers, and Lewspaper men generally.

THE NEW LIFE.

.Is the name of a new paper just started at Baltimore, Md., and devoted to religious reform. It is nicely gotten up, and contains a large amount of varied and entertaining matter, which will prove especially interesting to the Spiritualists of Maryland. Wash A. Danskin writes for it, and his articles alone will be worth the price of the paper for one year.

PRIER WEST.

Is daily receiving numerous visitors at room 23, number 189 Clark street. His mediumistic powers were never better, and every person giving him a call gets abundant evidence to convince him or her of the immediate presence of their spirit friends and power of communion with mortals.

HEALING, TEST AND BUSINESS MEDIUM.

No medium who has ever been before the public, has given greater satisfaction than Mrs. A. H. Robinson, at 148 Fourth Avenue, Chicago. We have been shown many letters from patients cured by her, expressing great satisfaction in her mode of treatment, and the accuracy of her diag-noses of diseases.

The cures she is performing by the Positive and Negative remedies, taken internally or applied externally, under spirit directions in each case, invariably give immediate relief to the sufferer, no matter what the disease may ba.

See her advertisement in another column.

MRS. EMMA HARDINGE.

Mrs. Emms Hardings will lecture the Sabbaths Mrs. Emma Hardinge will lecture the Sabbaths of July at Chicago; during the weeks at Vermont, III.,—Dubuque, Iowa, Beloit and Chicago: Address, No. 54, 28th St.,—Chicago. During August and September, at Geneva, Milan, Painesville and Cleveland, Ohio. Address care of A. A. Wheelock, 47 Prospect St., Cleveland, Ohio. During October in New York City. Address 229 East 60th St., New York. No more engagements can be formed by her.

Shiladelphia Department.

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

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

A Graveyard Sollioquy.

Scated on a pleasant May afternoon, in our beautiful Laurel Hill Cemetry, with its rosecrested monuments, its vine trellised bowers, its silent groves, calm in stillness,—save the distant murmur of the boatman's horn, or the shrill whiatle of the locomotive,—our thoughts in this beautiful city of the dead, were naturally turned to those dwellers of the inner life, whose remains lie entombed here—slowly and silently our eyes closed to the outward, and the mellow light of the inner life was poured upon us, and before us stood some of the vast multitudes of the so-called dead.

There was youth and beauty nestling in the arms of loving ones, who cared for all their wants,—there were young men and maidens wooing each other with a sweeter power and tenderer love than earth may ever know. There were strong and earnest men and women seek: ing to bless the world of mortals and of spirits. Mothers were bending over loved children, and seeking to bless and comfort them. There were old men and woman filled with the vigor of a new life, and a divine energy that quickened their souls with high purposes and lofty endeavors. As we were thus contemplating the scene, ontstepped a venerable and ancient sage, whose snowy white locks were in beautiful con trast with a face radiant with vigor and beauty. His bright eyes sparkled with the unabated fires of youth and intelligence, and his entire appearance inspired respect, reverence and love. He stood looking intently upon us for a few moments, and then with solemn and impressive tone, uttered these words of wisdom:

"Dust and ashes" are words that the solemn teachers of earth have reiterated again and again as they have stood beside the open grave and deposited therein the last visible remains of their earthly friends." Yet how little have they comprehended the deep and profound significance of these words. Dust and ashes was spoken to your virgin earth, when like a wayward child, she went careering through space as a wild and chaotic comet.

Again and again must the rock-ribbed crust of your earth pass through the burning flery furnace, and be consumed and converted to dust and ashes, before any spirit of plant or animal or man can use it for a vesture, and in proportion as these ashes which constitute the surface of your globe, have been used over and over, and over again, do they become better fitted for the vestures of the higher forms of life.

Thus death and the resurrection which always follows immediately upon it, are beautiful steps in the grand ladder of eternal progress, which ever leads upward and onward to higher and better conditions. The dust and ashes of the rock form the soil on, and out of which, plantlife builds up its almost endless variety of forms, -forms of beauty which have various objects,evelopment of outward living forms as an expression of the interior spirit; then the development and expression of beauty, which shall have a refining influence upon all things around them, and be an adjunct to the continuous line of life in that particular direction, and lastly through the processes of life,—and the change at death, lifting up matter to higher and more refined conditions, fitting it to become vestures for more advanced forms of vegetable and ot animal life.

The same is true of animal life in all the varied forms of manifestation that occur on this plane. These have various objects to fulfill,first, the outworking of the varied forms of animal life adapted to perform some important mission upon every plane of lite, and all designed ultimately to elevate still higher the atomic elements which have thus passed through these various forms of organization.

By these means alone, in the early ages of your globe, and of all globes, are conditions prepared in which the human spirit gathering about it the conditions of vitality necessary to form an external body, can find suitable ele-ments for clothing itself, and thus coming forth as an expression upon the external plane. Thus through myriads of ages is the voice of God ever repeating through all these changes in the lives of plants and animals, "Let us make man in our own image." It is literally true that these bodies which mankind have ever been disgosed to call themselves, are made up of the dust and ashes which has passed through millions of living forms, before it was fitted for the human spirit to gather up and carry around as its own. No mortal eye hath ever seen a living spirit,yet by their fruits upon the outward do you know them, and these varied expressions which are going up and down upon the earth as human beings, differ in form and character, because of the interior spirit more than the external clothing.

When the inspired penman wrote of "dust returning to dust, and ashes to ashes,"—it was not merely a figure of speech, but an absolute and eternal fact. The dust and ashes which human-beings have thus laid away, has higher qualities,-is more refined than any other material; the stamp and impress of the spirit upon this matter gives it a higher value, and thus each succeeding generation of mankind finds the means of building up better bodies, because they tollow in the footsteps, and build with the materials furnished by those who have gone before them, and left the elements which they have used as a part of your earth, when the spirit that no longer needs it has gone to its guerdon in the skies.

Life is a consuming fire, burning over and over again the atomic elements of matter, and changing their relations and conditions so that they are continually ascending to higher planes, and the spirit of life ever leaves its impress upon the matter which it embraces. Thus each plant and animal, and human being, is, writing its history in unmistakable characters all over the universe, and that history makes an impress on all living beings, and thus one generation deaves its inheritance to another,—and another in turn bequeaths it to those which follows after it, and so the Infinite power of God through the beautiful expressions of life, binds up the grand volume of the ages, and records upon every page the onward steps of an eternal and unending progress, and each human being is writing to day a history which is to be repeated and amended again and again through-

out all the ages of the future.
Such were the words of this ancient philosopher to us, and we felt that we could appreciate something of the feeling of the old prophet when he prayed that a double portion of the spirit of Elijah might rest upon him, and he took up the mantle of Elijah that fell from him, and his fellow prophets said the spirit of Elijah doth rest on Elsha.

Orton's Tobacco Antidote-What it Did for

"I have used tobacco for twenty years, chewing and smoking, but especially addicted to smoking. I have for many years been aware that its use was extremely detrimental to my health, affecting both my mind and body, and have frequently endeavored to rid myself of the permicious babit, but it had obtained such a control that I found myself entirely unable to break it up. I have repeatedly offered large sums of money for some remedy that would destroy the appetite for tobacco, and have tried nearly all the so-called antidotes that have been advertised, without any benefit, and had despaired of ever being able to abstain from the use of tobacco. Seeng the advertisement of Orton's Preparation for destroying the appetite for tobacco, in the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, I called at the office of J. C. Bundy, the general western agent, and procured a box, without much hope of receiving any benefit therefrom. After using it four weeks, I was entirely cured of the desire for tobacco in any form, in fact, it is now very repulsive to me."

"Before me, a Notary Public in and for the town of St. Charles and County of Kane, Ill., personally appeared Warren S. Brown, of Bridgewater, Mass., who being duly sworn, declares the foregoing statement to be true. Subscribed and sworn to before me, this first day

of July, A. D., 1870. J. FRANK RICHMOND, Notary Public."

Cot. Bundy informs us that he could fill the JOURNAL with similar testimony, and that the article is having a very large sale. [See advertisement in another column.]

LITERARY NOTICES.

The Herald of Health, for July, is an excellent number, and should be in every family. Wood & Holbrook, Publishers, 13 and 15 Laight St, N. Y.

The Phrenological Journal and Packard's Monthly, for July, is well worthy of perusal. Everybouy should take the Phrenological Journal. Samuel R.

Wells, editor and publisher. New York. The July number of the Little Corporal is eminently well calculated to please one young. It is now published in pamphiet form. Sewell & Miller,

Publishers, Chicago. Good Health, published by Alexander Moore, Boston, has for its aim "the improvement in human health, and the lengthening of human life." It ably carries out its object.

The Standard: for July, will meet the expectations of the public. Its articles embrace nearly every subject within the range of literature, and they are ably written.

DR. S. M. LANDIS.

The Humorous and Scientific Orator,

Who was lately imprisoned for publishing "Secrets OF GENERATION," wants a companionable, temperate. progressive and enterprising Partner, with \$1,000 capital, as Financier and Manager for a Lecturing Tour through the World; draws immensely, at 25 and 50 cents

Fortune suns, whilst great good will be done. No coward need apply. Address him:-Cor. 13th and Girard Ave., Philadelphia, Pa.

We are indebted to Z. F. Jenkins, Artist, fo

several fine photographs of natural scenery. They are indeed beautiful.

TWO DAY'S MEETING AT ALBION, NEW YORK.

The Spiritualists of Orleans County have arranged for a Two Day's Meeting at Albion, New York, commencing Saturday, July 16th, at 10 o'clock a. m. Several speakers have been engaged, and a large and interesting meeting is expected. Entertainment will be provided, and we hope the adjoining counties will have large delegations. M. B. Delano, of the Committee.

SEVENTH NATIONAL CONVENTION.

The American

Association of Spiritualists,

TO THE SPIRITUALISTS OF THE WORLD. The Seventh Annual Meeting will be held at the Hall of

the Spiritualists. Richmond, Indiana, on Tuesday, the 27th day of September, 1870, at 10 o'clock a. m. Each State Organization is invited to send the same number of Delegates that they have Representatives in Congress: and each Territory and Province, having organized Societies, is invited to send Delegates, according to the number of Representatives,—the District of Columbia to send two Delegates,-to attend, and participate in the busi-

ness that will come before this meeting. By Direction of the Board of Trustees.

HENRY F. CHILD, M. D., Secretary.

634 Race St. Philadelphia.

The Board will meet on Monday, the 26th of September. at 2 o'clock p. m., at the Hall above named

Obituary.

Born into celestial life, from Arland, Mich., on the 2nd of July, 1870 Mrs. Betsy Coomer, aged 79 years and 8 months.

For over forty years this aged Sister has been a firm believer in the beautiful, the cheering theme of the final salvation of all souls from error, darkness and sorrow, to a glorious condition of purity, peace and hap piness in the spheres immortal.

"Previous to her becoming a Universalist, she had heen a member of the M. E. Church, for several years, but for the last five or six years, her broad and generous saith has been spiritualized with the Harmonial Philosophy, which philosophy embraces the sublime, the enrapturing doctrine of a sweet intercommunion with the dear ones who have gone up higher.

Her husband had preceded her to the bright land some five years; several children also, have passed on before -all of whom were watching and waiting at Time's portals to escort the aged wife and mother to the bow-

ers of joy and rest. Sister Croomer has finished her work, (in the form,) and linished it well, and leaving several children, and numerous other kindred and triends, even to the fourth generation, to mourn the absence of her genial presence and society, has passed to the beautiful beyond, there to become a pure, white-robed angel, that she may return to linger with and cheer her remaining earth-

loves, while they are wandering here below. It was the writer's province to minister on the occasion of the funeral service, which took place in the presence of a large and sympathetic company of people of various religious opinions, all of whom manifested a large-hearted interest through the entire exercise. Angels bless the sad ones.

Will the New Covenant and Star of the West please copy, and oblige the many friends of the disessed.

Died, at the residence of his father, in the village of Waterloo, Wis., June 28th, 1870, George H. Cove, son of Hon. S. M. Coye, aged 26 years.

Respectfully, G. H. P. Cove,

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Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fall to give immediate and permanent relief, in curable cases, through the Positive and NEGATIVE forces latent in the system and in nature, This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as di rected in the accompanying letter of instructions, however simple it may seem to be; remember it is not the uantity of the compound, but the chemical effect that s produced, that science takes cognizance of.

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The book will offer no new theory as to the cause or cure of diseases, but merely practical suggestions, how to relieve pain, or, better still, how to avoid it. Such means as we have for many years found deficient in our infirmary. found deficient in our intirmary.

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lavorably received by many of the most gifted men and wo-men in the progressive ranks.

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"As I gazed, and as I listened, there came a pale bluefooted maiden,
Eyes filled with lurid light;
Her body bent with sicknes, her lone heart heavy laden;
Her home had been the roofless street,
Her day had been the night:
First wept the angel sadly—then smiled the angel gladly,
And caught the maiden madly rushing through the
open door:
And I heard a chorus swelling,
Grand beyond a mortal's telling,
Enter, sister, thou art pure, thou art sinless evercome."

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Vol. 8. N.J. 8. 5t.

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TION PRINTERS. The Medium, in his address to the public says: The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Me-dium through which hundreds of philosophical and scientific lectures have been given to attentive listeners. Of himself, he can only say he is an uned-ucated farmer, far advanced in years. He asks for

this pamphlet a careful and attentive perusal. The Introduction entitled "The Unvailing,"treats man as the grand objective ultimate of Life's Unfoldings.

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Life in the native purity of all things.
On page twenty-four, the author treats of "the way mediums paint likenssses, in the true order of the development of the arts and sciences. Oin part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mannest their presence torough Physical Bodies of Mediums. How the writing is done. How we influence Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Intstruments around the room explained."

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he come to himself." What is faith, Be not afraid only believe, A private Scance, Spiritual Phenomena. The Broken sword, The rustic necklace, Hair-cutting by spirits, Spirit Painting, The mysterious hand soft as a womans, News from the Spirit world, Transformation of our globe, and final disappearance of even and all diseases. The book numbers nearly one hundred pages, with illuminated title pege and will be mailed to any address for the low price of 26cts; Please address W. D. Beichner, No. 207 Carter St. Philadelphia, Pa. For sale at this Office. Address S. S. Jones 189 So. Clark St. Chicago.

Vol 7. no2

COSMOLOGY

George M'Ilvaine Ramsay, M. D.

THIS work is purely scientific, and the subjects treated upon are handled with care and great ability. The eminent author in his introduction says:

Man has various means and avenues by and through which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five

Resulting from a combination of those five special faculties is the production of another called memory, by which
he is enabled to accumulate knowledge.

Having learned a fact yesterday, and another fact to-day,
on to-morrow he may combine these two facts, and thus
elicit a third, by much the same process, mentally, as the
chemist, by a union of two kinds of substances, produces a
new, and third kind.

Man has still another faculty which we have all agreed
to call reason, by which he further adds to his knowledge

Man has still another faculty which we have all agreed to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something which he ases or feels or hears, he thence reasons by auslogy, either retrospectively or prospectively and thereby gains further knowledge; e.g., if, on travelling through a forest the first time he sees a great many trees standing upright and a few lying down, his reason intuitively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked fresh and life-like, much like those yet standing dips while others again were very man, decreased.

ing, while others again, were very much decayed. His conclusions in such a case would inevitably be, that some of those trees had long since failen, while others had fallen

Now, this reasoning by analogy, as a means of obtaining knowledge, is of paramount value when we come to study the heavenly bodies, including our earth.

The life of man, and indeed the race of man is so shorts The life of man, and indeed the race of man is so short, when compared with the age of suns and moons and planess, that comparatively nothing could be known in regard to either, if man's knowledge were imited to the experience of his race. Hence we find that man is capable of learning what was and what will be, from what exists. But notwithstanding this crowning attribute, all cosmologists must in the beginning, start without whereon to rest so much as the sole of their foot, and make the best of such foundation. We claim no more.

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It is a beautiful belief. Test ever round our bead Are hovering on noiseless wing The spirits of the dead.

It is a beautiful belief. When ended our career. That it will be our ministry To watch o'er others here.

To hid the mourning cease to mourn, The trembling be forgiven, To near away from ills of clay The weary to their beaven

MY HOME IN THE SPIRIT LAND.

By a Spirit.

MRS MARIA M. KING, MEDIUM.

In spirit-life men and things are what they becm. Nature there unfolds to the eye the mag netic essences, which are the real substance and soul of thirgs, as they are not revealed in the physical world. Educated spirits, especially, know from the color of the emanations of forms of every variety and of individuals, their real character. The outer form of spirits and lower bodies is colored in conformity to character more and more as progress is made in spirit-life, as the grosser elements nearest akin to physical substarce, are exchanged for higher ones. It is a law of nature that the more refined a substance is, the better is it qualified to exhibit the. character of its inherent life forces, the magnetism that pervades it, deciding its quality. Physical matter is gress, and exhibits in less degree the character of the forces that pervade it than does spirit of even the lowest grade. Physical forms transmit their soul principles to spirit life, as the essences nearest allied to physical matter which they possess; and these spiritual bodies are colored ne rly as their physical outer was in earth life. However, they are magnetic substances, and exhibit in a degree the character of the mind or interior principle they clothe, by giving out magnetic emanations of these, as well as of the outer being.

To study the significance of colors is most important for people in spirit life, as they are expected to learn to judge of human character by this science, also to make it of great use in studying other sciences. Indeed, this study is one of the first which spirits pursue, as everything around prompts them to it.

The variety of tints that cause a landscape on the spiritual sphere to appear rainbow-hued, is a mystery that the ir quiring mind will seek to solve. The eye, accustomed to physical land-scapes, where only a few colors, comparatively, are exhibited, is dazzled with a beauty and variety for which it cannot account, and naturally the mind inquires, why the difference?

Visiting the temples, where people of several grades congregate, here it is observed that countenances are tinted. How strange! There is one, white to be sure, but the white is partly overshadowed by a variety of colors. Perhaps black tints the white, overshadowing the other tints so completely that they only appear in the peculiar shade of the dark. There is another. whose white complexion is tinged with beautiful violet, a combination of colors bespeaking a , mystery which the unintuated will be anxious to solve, as he observes that the latter individual appears almost like a Gid in comparison to the former. His countenance bears upon it the impress of dignity born of virtue, purity and wisdom, while that of the other wears a vexed, legraded expression, the result of corroding care and guilt.

Gross spirits do not perceive the finer emanations that bespeak the intrinsic quality of mind, neither the finer bodily emarations, but they can see enough of those of the outer of any form, to show them in part what the mind or interior essence must be, but they rarely comprehend that there is any significance in the tints they discover in the various objects in nature and the countenances of men. Their grossness obscures their mental faculties, besides dimming their vision. Only the refined can appreciate the finer magnetic emanations of the human brain, which reveal the real quality of mind. However, as the mind partakes necessarily of the nature of the outer through which it acts. there is a correspondence between the brain emanations and those of the body, which gives the clue to character unmistakably.

I have prefaced the description of my home by a disquisition on colors, that the reader may understand how the adornments of a room may be made a perpetual less in to its occupant. The character of an individual pictured, for instance, on the walls of his apartment, in the colorings of the haugings, and the furnishings of his bedchamber, the coverings of his couch, the carpet up in which he treads, is very suggestive to him that he is to consider whether any improvement can be made. He must understand, of course, something of the significance of colors before he can appreciate the lesson thus spread out before him, and also be in a trachable frame of mind. His teachers see to it that he understands the motive which prompts to the furnishing of his room in this peculiar way, so the effort to benefit him in this manner shall not be lost.

I do not wish to be understood that a person's own room in his or her own dwelling hins: be furnished and colored according to the character of its accupant, whether that individual will or not. I mean to say that those who have sufficient knowledge to appreciate such a lesson, are very sure to have a room thus prepared for them among their friends, which they will use occasionally.

I wish to state distinctly that every means which ingenuity can devise is resorted to to help individuals along in this ife; that fathers and mothers, brothers and sisters, who are experi enced, and have love and care in their hearts for their own, spare no pains to do everything in their power to aid them in even the small things, as well as the great ones. The most trfling incidents of every day life are sought to be turned to account as teachers of some lessons' which need to be learned by some one connected with them.

In my own experience I have proved the benefit of the lesson taught by colors in my apart ment. I have marked the gradual change in the tints of the adornings in a room I occupy occasior ally, and in this change I mark the real improvement in my nature. I know what effort, aided by the instructions of the wise, can accomplish, when I contrast the former colorings of this room with its present ones. I rei ice in this device; for I know it aids the seeker after purity and wisdom.

My own home is a temple where my children and grandchildren come to study and reflect, to take to heart the deep significance of life and its varied lessons. I consider it a sacred duty to devise every possible means in my power to add to their sources of instruction. I avail myself of the plans devised by the ingehuity of otners, besides exercising my own to form plans whereby to awaken thought in young minds, and real

instruction. I recommend to parents and guardians in earth life more assiduous care in providing a variety of modes of instruction for those under their care; and that such, as far as possible, stimulate thought and reflection in young minds. Thought essness is the cause of much of the sin

committed among men. If the consequenses of evil deeds were weighed in the minds of the young before they become contaminated with evil so deeply as to have their consciences seared, they would be very much more apt to avoid evil doing than they generally are.

In my house is an apariment appropriated to the use of my children as they one by one come to us from earth-life. In this room they are to be nursed into full strength as new-born spirits, and to receive their first lessons of spirit-life. It has already been the nursing room for several grandchildren who have been my charge during the infancy of their spirit existence. It is sa-cred to the purpose I have named, for the reason that I wish to keep it as a constant reminder that my loved ones are coming to me, and that their place is in my house waiting for them.

It is love's privilege here to keep sacred an absent one's place as well as in earth-life. The "empty crib" and chair, set carefully away to be wept over by the sorrowing mother, are sad reminders of the uncertainty and brevity of earthly existence. But my empty room suggests to me all the while the certainty of an immortal existence for those I carefully and tenderly watch and guide while still unseen and waiting for a recognition on this the "shining shore" of the river of death. I prepare for the coming of each one I expect. The little one—a grandchild - who was the last to come, opened his eyes, after the refreshing slumber which followed his arrival in weakness at his spiri -home, in full consciousness in this room, adorned purposely to attract his attention, and cause him to feel at home. He believed he was in his moth er's parlor, where company was assembled who took, delight in amusing him. He viewed with delight the profusion of flowers that adorned the room and made its air fragrant, and also some other new things that were added, to give him pleasure. His sick room was forgotten for the time, and yet he was at home, and could be happy. This illustrates the nature of the preparations I make for the expected ones.

I might say much more regarding my home. the uses it serves for myself and others, my employments, etc., but I must let what I have said

I have tried to make it p'ain that in my present life I am in the enjoyment of the privileges and pleasures that make life desirable and pleasureable; that my nature was not changed by death, but that this change placed me in more favorable circumstances for improvement than I had hitherto enjoyed, and made it poss ble for me to be even more of a benefactor to my

caildren and others than I was previous to it. I have added my testimony to that of the multitudes who are now proclaiming in the ears of mortals that to all, as they pass from the mor-tal state, " death is swallowed up in victory."

For the Religio-Philosophical Journal. Thoughts Concerning Written Revelation

BY DR. E. B. WHEELOCK.

Whatever is written must be either known or

unknown to the writer. If what he says or writes is not known by him, but received as a revelation to him, it cannot be a revelation to a second person, who did not so receive it; but simply hum in testimony in one di-

rection. All revelation, to be such in reality, must come direct to the person receiving it. When told a second time, it ceases to be a revelation to the second person.

Hence no real revelation can exist, except that which is perpetual,—that which each must receive for bimself and himself alone.

Whatever revelation I may have received from God or the Angel World, my neighbor can only receive it from me as history,-as human testi-

His reason may or may not receive it. If I tell him he must have "faith" without reason, or be "damned," I am simply asking him to cast aside his manhood, to act without reason, and become a human monstrocity,—a real "orthodox" of the nineteenth centary. And for the honor of hu manity there are already too many such.

Reson being he first gitt of G of to individual man, it must stand pre eminent above all secondary gifts. To illustrate: In grammar, adjectives are only designed to qualify nouns-without nouns adjectives would be useless.

In logic, without the existence of human reason, revelation, either direct or indirect, would be equally useless,-would be an absurdity. And to suppose that God, one or six thousand years ago, made a revelation, and has ever since been making still more, and black men and red men to fit it, is a ridiculous idea, resembling that of a late theological buffoon, who, having found upon one of the Rocky Mountains a little puny flut, and rather than lose its value, sent six thou-and miles by ex-press to Jerusalem to buy an old "sacred" musket

But nevertheless the world moves. It is now being seen that whatever human assertion or supposed divine revealment that stands outside of, or above the capacity of hum in understanding, be comes a blight upon the spiritual growth of all who shall so be ittle themselves as to say they believe

it without knowing or comprehending its import. The simple statem in that min is immortal, or that the Spirit world is in communion with him, is of no real benefit unless the human understand ing can rationally comprehend the law, and scientifically p receive that the inherent elements of our being necessarily make it so,—independent of the statement, and also independent of all conditions of "faith."

Is it not a self-evident proposition that no hu-man words, no God writen 'Bibles," no human "aiths," can originate a principle to make a thing true that was not true before? How absurd to suppose that belief or unbelief can make anything true or false, that was not eternally so before. All true and useful knowledge must come from experience and observation, and finds its lodgment in the understanding to be of any real service to ha-

The world has no written revelation,-1either can it have, that will meet all the wants and needs of the divine human soul. In man's mental or spiritual composition, he has many e'ements that can only be reached by the actual divine reveal ments of the passing hour, in the ever unfolding volume of Nature.

To demonstrate, we first present to the reason, that man has an inborn love, of vocal music,—that the love of harmony in sound is one of the elements of his being,—God given,—for which he has a physical and sobject lear, demanding of Nature gratification. Books, "sacred books," cannot sing, they can make no vocal sound in and of themselves, and hence can never reach the soul's de-

mand for vocal music. There is music in the wind; there is music in the bird; there is music in the spheres. Wherever there is life, music is there These may reach one of the key notes of the soul, one of its needs, and awaken its angel nature to sweetest praise, where books" must forever fail.

Ah! listen, thou soul! the voice—the human voice—no books can give thee sound—upon the cold shelf they may forever lie silent as the grave. They neither sing, nor laugh, nor cry. One merry, laughing babe, though found upon the banks of the Nile, with a face as black as midnight darkness, is more a divine revelation than all the Bibles that were ever written.

We repeat again, the world has no written reve-lation, neither can it have, that will meet all the needs and wants of the human being.

To demonstrate, secondly, we silirm that man possesses an inherent love of offspring, or in other words, that God has given to man and woman an element of soul that we may term "parental love," a principle derived from the Divine Parent of the Universe. To give this element life and growth and pleasure, to supply its divine wants and needs real living offspring must exist. No revelstion short of this can man receive, or woman have. The "gods" can give none other while human nature

No form or words, no written books, no "Holy Bibles," no sacred "canon," can so grace the mother's lap, or so thrill or bless her soul, as one living divine revealment, a welcome lovely child, the copy of herself.
Oh, horrid superstitions! how oft have ye mur-

dered fathers, mothers and babes in your blind reverence for "sacred books" Oh, when will ye learn that man is sacred,—books never?
A Bible to "grace" a pulpi: ! A Spiritualist to "disgrace" it !

"Consistency, what a jewel."

For the Religio-Philosophical Journal WEARY.

BY DR. J. K BAILEY.

"O Death, where is thy sting? O Grave, where is thy vict. ry?" Instead of sting, O Death ! I trow Thy presence would me cheer. No victory enwreath thy brow, If changing me this sphere Of life, which now is but a dearth-A restless, fading dream. No cheering sign find I on earth-

Each fondly-cherished hope of mine Hath vanished like the tints Which setting sun doth oft enshrine On cloudlets-vapor-mints. Each noble purpose-holy aim; Each throb-heat, pure and deep; All ends of good I would attain, Alas, in fallure sleep!

Oasis-parling stream !

Not wondrous, then, appears the fact, That life hath naught of charms-No cherr; no smile, enticing act, Can loosen me these arms Of icy coldners 'round me twined, Enzoning heart and hope; For hope and faith, as yet combined, But fleeting visions ope.

I am tired of the hollowness Ever found on this earth; So weary of the barrenness, The failures, the dearth; Weary of sowing, never to reap, Only life's bitterress Howe'er so carnestly I keep V gil and futhfulness.

Welcome, O Death, divested of sting! Solve the "great mystery!" Rest to the weary, joy to me, bring ; O Grave, reap thy victory! Sweep o'er my heart fresh breezes of love-· Perfume of the flowers Budding and blooming only above, 'Mid spiritual bowers.

Then will my soul awake in lands Where justice e'er prevails; Where misconception's galling bands Will not fore'er entail Estates of acrid barrenness, Which bear but crop of woe-The fruit of bitter selfishness-That error e'er doth grow.

Then will the throngs of envy-hate; Of scanda', cant, tirade,-From whate'er motive emenate. Fall harmless through the glade; Then compensation will unfold Vietas of glorious sheen, A coronet of burnished gold, And love be ever green.

STATE CONVENTION.

Proveedings of the Fifth Annual Convention of the Wisconsin Spiritualist Association.

Pursuant to call, the Spiritualists of Wis met in Opera Hall, Sparta, June 17th, 18th, and 19th,

U. S. Hamilton, President, in the chair. John Mosher appointed Secretary pro tem.

Committees were appointed as follows: On Credentials: H S Brown, A. Thayer and Mrs. N. H. Southworth.

On Nominations for Officers the ensuing year: S. H Todd, Dr. Parmeter, Dr. Danforth, Mrs. W. J Leverich, Mrs. L. Brown. On R. solutions: John Mosher, H. S. Brown.

M. D., S. H. Todd, Mrs. N. H Southworth. On Nominations of Delegates to the National Convention: II S. Brown, J. O. Barrett, Mrs. M J. Leverich.

Executive Committee: U. S. Hamilton, H. S. Brown, Mary Harris, Jennie Hazen, C. H. Warrener, J. O. Barrett, Mary Armstrong. Chairman of Committee on Nominations reported for Officers the ensuing year: U.S. Hamilton, President; N. H. Southworth, Vice

President; Mary Armstrong, Secretary; A. Cook, Treasurer. On motion the report was adopted? The President read the "Constitution of the Esthetic In elligence Association," of Polo

lished throughout the land. Conference followed until adjournment. EVENING SESSION. Convention called to order by the President,

City, Ill., recommending the same to be estab-

Conference, followed by an address from S. H. Todd. Adjourned. MORNING SESSION JUNE 18TH. Convention assembled at 10 o'clock. Address

from J. O. Barrett. Subject, "Spiritualism and its Evidences." On motion, Certificates of Membership were ordered to be issued to each delegate, by the S c. A. A. Whe-lock addressed the Convention. Subject, "Work and Organization. Ad-

AFTERNOON SESSION. President in the chair. Chairman on Creden-

tials reported names of delegates. Resolutions were passed substantially as follows: 1st,-Against the legal exemption of church

property from taxation.
21,—Against the act of our Legislature, forbidding the practice of healing the sick, except by such as have a medical diploma; 31,-Against the decisions of courts, making

the Bible a text book in common schools: 4th,-In favor of establishing institutions of learning, which shall be free from ecclesiastical

5.h,—The acknowledgement of man's two-fold nature, physical and spiritual,—the physical being mutable, the spiritual being eternal,—ever retaining its identity in its course of endless progression; the unity of the visible and invisible worlds; the recognition, sympathy and communion of their inhabitants; heaven and hell,—condition of spirits,—holiness is heaven, sin is hell, and our immediate future condition, will be the moral sequence of the present, and for this end our spirit friends labor to demonstrate the laws of unfoldment and immortality: 6th,-The establishing of Children's Progressive Lyceums:

7th,-The legalizing of the Wis. State Spiritualist Association: 8th,-The organizing of a Spiritualist Missionary movement:

Adjourned. SUNDAY MORNING SESSION, JUNE 19TH. The Convention convened at 9 o'clock. One hour was devoted to conference. Music and song by the choir, "Let the good angels come in !" Discussions followed. The President's annual report was received, and ordered filed. Adjourned,

AFTERNOON SESSION.

The President called the Convention to order, and read a poem entitled, "The tittle boy's Bible."
The choir sang, "I am waiting by the river." Address from J. O. Barrett. Music. Address from Mrs N. H. Andross. Music. Adjourned till 7 o'clock P. M.

EVENING SESSION. The Convention seen bled at the ap-

pointed hour. The Chairman of Committee on Nominations for Delegates to the National Convention reported as follows: Cleaveland, O.) At A. A. Wheelock, B loit, Wis. large. U.S. Hamilton, Mendora, Gien Beulah, Rodney Tower, J. O. Barrett, A. Thayer, John Mosher, Sparta, Waterloo, H. S. Brown, Milwaukee, Mary Armstrong, Sparta, Report received and adopted.

Resolution of thanks to the citizens of Sparta for their kindness and hospitality; to the Officers for their faithful labors; to the choir for their soul-stirring music, and to the speakers for their time-ly attendance, and for their earnest and pleasing instructions: the publication of the minutes of the Convention in the Spiritual papers, also the secular papers of Sparta, and other papers here represented, adopted.

Final closing up of business. A poem read by Mr. Wheelock entitled, "Cottage Home." Mr. Wheelock addressed the Convention for two hours. Subject, "Spiritualism, what is it?" The President made some timely remarks. The choir sang, "Good Night," and the Cenvention adjourned sine die.

This Convention in all its departments, was one of unprecedented success. The general attendance was good, and evinced an earnest in-quiry for truth. The delegates brought to their work definite purposes, commendable zeal, and a desire for the wisest action.

The presiding Officer discharged his duties with marked kindness and ability, securing the u m ist respect and confidence of the delegates, and endearing himself to the entire convention. The addresses were charac erized by high intellectual culture, quickened by de ep and hely inspiration. The earnest and persuasive eloquerce of some, melted all hearts to live and charity, and enkindled therein aspirations for the high and true; the energetic and sirring appeals of others, to our reason and conscience, urging the necessity of united and individ-ual efforts, aroused the slumbering energies, and electrified the most fessilized soul, and breathed into it renewed hopes, and laudable ambition.

When music distilled upon our senses its sweet cadences, the soul-chords vibrated to the touch of angel fingers: then we realized that the spirit world stooped and clasped hands with mortality, in the great work of God and humanity. Thus the Pentecostal b'essing fell upon the Convention, making it a living body, pulsating with glorious truths and the soul sustaining strength of Love and Harmony. MARY ARMSTRONG,

Secretary.

Immediately following adjournment, the Executive B ard met in council, and ad spied a plan to carry out the spirit of the R solution set forth in the following appeal:

To the Spiritualists of Wisconsin :- Your candid attention is called to the action of the State Association of Spirituali st. in Convention assembled, at Sparta, on the 17th, 18th and 19th of June, 1870, respecting a missionary move-ment for the diffusion of Spiritual truth.

Said Convention passed the following Resolu-Resolved,--That the Convention proceed to take the necessary steps to be legally organized, and that the Spiritualists of Wisconsin should preject a missionary system to advance the in-

terest of radical gospels throughout the Sate, looking to a more efficient application of our forces, and means of education and growth. The Executive Board employed J.O. Barrett to take enarge of the work, and also engaged the services of U. S. Hamilton. The plan is to hold mass meetings at central points; have lecthree whenever conditions will justify; organize Children's Progressive Liceums wherever the social elements can blend for permanent cul-

ture, aiming at a self austaining and educational development of the cause we love. Assured that this enterprise is approved by all orderly Spiritualists, we respectfully solicit the friends to aid the missionaries, by providing money for lectures wherever m st needed, and more especially in localities most destitute of means. Money is needed immediately. Forward to the Treasurer, A. Cook, Sparts, Wis.

Let us have union, order, culture, progress. Beloit, Wis, Pres. U. S. Hamilton, Sparta, Sec., MARY ABMSTRONG, Treas., A. COOK.

THE FARMER'S CATECHISM.

We clip the following parady on the Church of England Catechism, from an Lisa paper entitled the Claire Adv rtiser, as exhibiting the feeling manifested am mg the persantry of that prics ridden and landlord-governed people.

It appears that one of these oppressed ones, whose rights the lords don't feel bound by any law of right to respect, has invested a few shillings, and run the risk of his life by getting it printed in circular form for distribution. Think of an American citizen running any such risk, by publ shing an effusion thus tame in its tone and tendency, in this "Land of the free and home of the brave!"

"It has been reported that the first arrest in Ireland under the peace Preservation Act has been made within the past few days. Toe charge against the prisoner was that of circulaling a "Farmers' Catechism." This catechism. -which is of a most blasphemous tendency, and a measured mockery of the Church Catechism, -has been circulated in all the large market towns in Ireland. As a curiosity,—and that only,—we venture to print it verbatim, at the sime time being conscious that it is immoral in tone and blas hemous in character.

What is your name?—Oppression.
Who gave you this name?—My landlord and agent, in the days of my youth, wherein I was made a child of toil, a man of sorrow, and an inheritor of a bundle of rags.

What did your landlord and agent then for you?-They did promise and yow three things in my name; 1st, that I should renounce all the comfor s of this life, and all the pleasures found therein; 2nd, that I should be a hewer of wood and drawer of water; and 3rd, that I should be a slave for them all the days of my life. Dost thou not think that thou art bound to

believe and to do as they imposed upon you?— No, verily; and by God's help I will endeavor to shake off the chains by which I am bound, better my condition, and continue in the same until my life's end.

Rehearse the articles of thy belief. I believe that.God is no respector of persons, and that he is King of kings and Lord of lords; and that he created all things for the good of man, and that every man should enjoy the fruits of his labor. for the laborer is worthy of his hire. I also be-

lieve that I do not onjuy the fruits of my labor, for I am compelled to give it to men who reap where they do not sow, and gather where they have not strewu, who are better known in the banqueting hall, the foreign club house, or in the betting-field than in the school of industry, or among their honest, care-worn tenantry, save when the corn is ripe. I also believe that I am not able to pay my rent from the produce of my farm, and that the pomp and vanity of those men who, like birds of passage, leave when they men who like birds of passage, leave when they get the last grain of corn; men who live in ease and irdolence, rolling about in purple and fine linen, and faring sumptuously every day on the toil and sweat of their fellow-creatures, and revelling on the bread of idleness, have reached its highest climax, and that it is high time they should be brought to know and feel that the stalwart farmers are the bone and sinew of the land, and that they will no longer endure or submit to the burdens heaped on them by a class of extravagant landlords, who are the chief cause of the grievances of this country; I be-lieve in the fall of rents and lowering of taxes. the suppression of crime and the emancipation of all slaves.

What dost thou chiefly learn in these articles of thy belief?—First, I learn that justice demands such a state of things to cease, that rents must fall, and that tenant-right must be carried. to the satisfaction of the people, no matter what government rules, or who wields the sceptre; and secondly, that honest, independent men must be sent out to value the land, and a fair price laid on, according to quality; and that no lands must exceed 35s, per acre, no matter what quality; for according to the terms of the Ulster plantation, landlords are not entitled to benefits arising from the improvements of the soil, as all is owing to the labor of the industrious farmer: and further, that proper security must be given to the tar ant-farmer that he or his heirs cannot be removed so long as they pay their rents and conduct themselves as becometh honest, peaceful members of society; and thirdly, that all classes will go hand in hand and stand shoulder in this legal warlare, and never give up till they bring landlord and tenant on a closer equality, and it need be stand their opponents to the face in the hour of battle, for he who would not fight for his bread would not fight for his sovertign.

You said that your landlord and agent did-bind you to keep all their laws and commandments. Tell me how many there be.-Ten.

Which he they?—The same which they spake in their effice when they brought me out of the land of peace into the land of bondage. 1st Commandment.—Thou shalt have no ten-

ant right. 2nd.—Thou shalt not make to thyself any changes on thy farm, nor buy nor sell, without our consent, nor complain against us for rearing game thereon for our own amusement on coursing days, nor keep dog, nor gun, nor cat, to disturb them in any way, no matter what damage thou may st sustain there by; thou shalt bowdown and pay obeisance unto us, for we are thy landlords and jealous ones, who shall visit thee and thy children with heavy rents, notices and ejectment processes, if thou disobey us or neglect to pay thy rents.

3rd.—Thou shalt not take the name of thy landlord nor agent in vain, nor speak lightly of us, no matter what we do, for we will not hold. him guiltless who taketh our name in vain.

4th.—Remember that thou art a tenant at wid. 365 days shalt thou labor and do all that thou hast to do; but the 1st day of November in each year is our rent day, in which thou shalt do no manner of work till you reach our effice and pay us to the uttermost faithing. 5th.—Honor thy landlord and thy agent with

hat in hand, and be punctual in your payments. so that thy days may be long in the farm which re g ve unto ince. 6 h.-Thou shalt not kill any of our game. 7th.—Th u shalt not commit thyself by violating any of our rules, or by disobeying any of

our imperative commands, even to the obeying . of our whippers in or baileffs. 8th - Thou shalt not cut down or remove any of our trees or turbary, no matter what your wants may be, or how they inc invenience you, for all that grows thereon is ours-no matter

who planteth it. 9 h.—Thou shalt not murmur nor complain against us, nor expose our misgivings in courts of law, nor through the public press, but endure with all patience, forbearance and long suffering, so that theu mayest be called a proficable serv-

10 h.—Toou shalt not covet thy landlord's house, then shalt not covet thy landlord's wife, nor his servants, nor his maids, nor his oxen, nor his asses, nor anything that is his, though all is procured and supported by the toil and sweat of his tenantry.

GRASS AND FLOWERS.

BY JAMES FREEMAN CLARK.

I looked where the roses were blowing, They stood among grasses and reeds; I said, "Where such beauties are growing," Why suffer these paltry weeds:

Weeping, the poor things faltered,
"We have neither beauty nor bloom;
We are grass in the roses' garden,
But our Master has given us room.

"The slaves of a generous Master; Born from a world above; We came to this place in his wisdom To stay to this hour from his love.

"We have fed his humblest creatures, We have served him truly and long; He gave 10 grace to our features— We have neither color nor song.

"Yet He who has made the roses Placed us on the self-same sod; He knows our reason for being— We are grass in the garden of God." -Old and New.

> Wilt thou not ope thy heart to know What rainbows teach and emsets show? Verdict which accumulates From lengthening scroll of buman fates; Voice of earth to earth returned. Prayers of saints that inly burned. Saying, What is excellent, As God lives, is permanent; Hearrs are dust, hearts' loves remain; Hearr's love will meet thee again.

The Reasons of Non-Success.

Taking life round, as a rule, I believe the reasons of non-success may be found in one of four causes, or one of three combined: that is to say, a man fails because he is naturally dishonest, because he is a har, because he is lazy, or because he is too easy,—letting himself be preyed on by those who regard every human being who is generous and good-natured as mere carrion,—something to be lived upon, and deserted when they have served their turn. Occasionally, the ultimately non-successful man is a liar and a cheat, and an idle self-indulgent scamp. all in one.

OSSEO, MINN.-R. Thomas writes.—I do not wish to be deprived or the pleasure I experience in perusing the instructive columns of the JOURNAL by the loss of a single number. I am an old man, and time with me often drags neavily, but the paper ever has the tendency to lighten the load. Were it to ease its weekly visits, I should feel as though hereft of half my friends.

PRICE-LIST OF BOOKS.	Sexua Stranj
PRICE-LIST OF BOOKS.	Spiriti Sequel Kan Spirit
All orders by mail, with the price of books desired, and the additional amount mentioned in the additional amount mention	Belf A by II. Spirit
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Arbuis, or the Divine Guest, by A. J. pavis	The Or The Pe The Go The Tr
Apostics, [translated from the French] by Renan	The Grant Pair the
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From John A. Kennardy.

Portland Me., Feb., 22, 1870.

I hereby certify that I have used Orton's Preparation for destroying the appetite for tobacco, and find it a sure remedy. I have used tobacco, by chewing, for 20 years, and was completely cared by less than one box. I can recommend this preparation; it is no humbus

Lamoille, Ill., Feb., 17, 1868.

This is to certify that I have been in the habit of using Tobacco for over twenty years to my injury. I began to use Orton's Preparation for destroying the appetite for Tobacco, and am now completely cured of the habit by using less than one box, and I have no doubt but what it will cure every case, and I would advise every one who uses Tobacco to use Orton's Preparation, and break themselves of the filthy and disgusting habit, and it will benefit their health and mind, and also save their money.

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Rev. Isaac Crouse.

> From N. B. Fleming, Harrington, Delaware. Harrington, Kent Co., Del., Dec., 7 1869.

I hereby certify that I have been an inveterate user of Tobacco for upwards of 30 years. One box of Orton's Preparation has completely cured me. I am as free from any desire for tobacco as a person who never used tobacco; and all this has been brought about by the use of only one box of Orton's Preparation, and at the small outset of two dollars. CHAP ENOUGH. lay of two dollars. Cheap enough.

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Sacramento, Cal., July 15, 1869.

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Andrew Brown

From Rev. James S. Finley Lawrenceburg Tennessee. Lawrenceburg, Tenn., Feb., 8, 1870. This is to certify that I had used tobacco for 23 years.
I have many times tried to break off, but have suffered so much from a heavy dull sensation, and a complete prosmuch from a neavy dust sensation, and a complete pros-tration of my nervons system, with a constant and in-creasing hankering after tobacco that I have soon given up the trial. This will also certify that my wife was a regu-lar smoker for twenty years. She had many times de-cided to quit the use of the pipe, and has as often failed-her own will not being strong enough to successfully re-sist the demon—tobacco.

her own will not being strong enough to successfully resist the demon—tobacco.

Twelve months ago I resolved to try one box of Orton's Preparation and it has effected an immediate and permanent care. I have induced my wife to try one box, and she is completely cared. Each one of us has gained from ten to fifteen pounds in weight since we quit the use of tobacco, and our health is greatly improved. I do not hesitate to say that one box of Orton's Preparation, used according to directions, will permanently destroy the appetite for tobacco in any one, no matter how long they may have used it.

James S. Finley.

James S. Finley.

From J. W. Wilber, Cloverdale, California. Cloverdale, Cal., Sept., 25, 1869. Know all men, and some women, that I am 53 years old, and that I have used tobacco ever since I was sixteen years of age, with the exception of occasionally re-solving that I would leave off the filthy habit, but as often as I would form those resolves, just so often would I fail to carry them out, until I began to think there was no use for poor humanity to attempt to overcome that strong and powerful appetite. But thanks to this progressive age, I saw by the papers that a number of old tobacco chewers had got to be their individual selves by using Orton's Preparation for destroying the appetite. old tobacco chewers had got to be their individual selves by using Orton's Preparation for destroying the appetite for tobacco. Some three months ago I purchased a box of the Preparation, with as little faith as I ever done anything in my life... I began to use it according to instructions. A strong conflict ensued between myself and the appetite. I did quite often, when the struggle was going on, use Orton's Preparation, and it has completely and effectually destroyed my appetite for tobacco. It is now three months since I began to use the Preparation, and I have some of the same box left, yet I have not the least desire for tobacco, neither have I for the antidote.

J. W. Wilber.

Subscribed and sworn to, this 29th day of September,

D. C. BRUSH, Justice of the Peace.

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CHAP, III.—Of the conditions necessary for the produc-CHAP, III.—Of the conditions necessary for the production of the somnambulic state, with instructions how to enter it, etc.: I.—Of the instructor or "operator." II.—Of the patient. III.—Instructions. IV.—Of the sensations experienced by those who enter this state. V.—Of their awaking.

CHAP, IV.—Theory of this state,

CHAP, V.—Of the somnambulic proper sleep. I.—Of a partial state of Artificial Somnambulism.

CHAP, VII.—Phrene-Somnambulism.

CHAP, VII.—Of the senses: I.—Mution v. or the power to

CHAP, VII.—Of the senses: I.—Motion; or, the power to move.

CHAP, VIII.—Of the functions of the faculties, I.—
Consciousness. H.—Attention. III.—Perception. IV.
—Memory. V.—Association. VI. AND VII.—Likes and Bislikes. VIII.—Judgment. IX.—Imagination. X.—Will.
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—Memory. V.—Association. VI. AND VII.—Likes and Bislikes. VIII.—Judgment. IX.—Imagination. X.—Will.
—CHAP. IX.—Of the peculiar functions of perception in the different faculties while in a natural state. I.—Of the peculiar functions of perception when in a state of Artificial Somnambulism. I.—Ofsecionsness, 2.—Attention, 3.—Perception, 4.—Memory, 5.—Association, 6 and 7.—Likes and Dislikes, 8.—Judgment, 9.—imagination, 10.—Will.
—CHAP. X.—Of reading or knowing the mind. I.—Illustration. II.—Illustration. Theory of Dr. Collyer. Mental allocemy or electrifying.
—CHAP. X. I.—Of the identity of other mysteries with this state. II.—Of the mysteries practiced by the modern magicans of Egypt. III.—Of the mysteries by the modern magicans of Egypt. III.—Of the mysteries with this state. II.—Of the anysteries practiced by the modern magicans of Egypt. III.—Of the mysteries of the mysterious lady. IV.—Of the carth mirrors. Pirst earth glass, Second earth glass, V.—Second sight. VI.—Phantasmis.—CHAP. XII.—Natural sleep.
—CHAP. XVI.—Natural Somnambulism. I.—Trance.—CHAP. XVI.—Presentiment or foreknowledge.
—CHAP. XVI.—Presentiment or foreknowledge.
—CHAP. XVI.—Presentiment or foreknowledge.
—CHAP. XVII.—Sympathy. I.—Clairvoyance. Clairvoyance at a distance.
—CHAP. XIII.—Of the sense of hearing. CHAP, VII. - Of the senses: 1. - Mution; or, the power to

Chap, XXI.—Of the sense of hearing.
Chap, XX.—Of the sense of smell and taste.
Chap, XXI.—Of the sense of feeling.
Chap, XXII.—Of the sense of feeling.
Chap, XXII.—Of the sense of motion. Of their physical strength.
Chap, xxiii.—Of the juduence of Artificial Somnambu-

Crap. NXIII.—Of the influence of Artificial Somnambulism on the system. I.—Of its influence upon a healthy subject. II—Of the influence of Artificial Somnambulism upon diseased subjects.

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could not give,...Home Journal. Horace Waters, 481 Broadway, is famed for the excel-ence of his Pianos and Organs,—Evening Post. The Waters' Piano ranks with the best manufactured in America. –The Independent, N. Y.

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FRONTIER DEP'T

BE..... E. V. WILSON

Our Debate with the Rev. G. C. Haddock. The following communication speaks for Itself. and our friends may expect a rich thing. Rev. George C. Haddock is an able debater, and we are informed, a leader in the Methodist Church, and was made an A. M. by the Faculty of Lawrence University, of Appleton, Wis., which we suppose means "fore-noon "

The discussion will come off on the days named, with the exception of Saturday and Sunday, the 30th, and 31st, there will be no debate. On Monday, Tuesday and Wednesday evenings,-August let. 2nd and 3rd, the discussion will be contin-

It is to be regretted that this discussion cannot. continue Saturday and Sunday, for hundreds could attend then. who cannot during the week.

The discussion will be fair and honorable as our opponent chooses to make it.

Let the friends in Fon du Lac prepare to accom-

modate the friends from the country. Come, friends of progress, come up to Fon du

Lee, and witness the battle of Armageddon. J. H. Spencer, Esq., our committee-man, will please work in harmony with Elihu Coleman, Esq., Mr. Haddock's committee-man, making full

arrangements according to instructions. We will lecture in Fon du Lac, Sunday, July Slet, at half past 10. A. M., and at 8 o'clock, P. M. Let our Methodist and Spiritualist brothers and sisters meet each other at this debate.

Spiritualism.

Jackson, Mich., June 28th, 1870.

Sparta, Wis., April 8'b. 1870.

Resolved, That the Bible, King James' Version, enstains modern Spiritualism in all of its phases and teachings. I affirm.

E V. WILSON. Rev. Geo. C. Haddock, Appleton Wisconsin .- DEAR Sin: —I am informed by my friends in Appleton that you are anxious to discuss the merits of Spir-

itualism from a Bible stand-point with me. Believing that properly conducted discussions are productive of good, 1 offer you the above resolution. It covers the whole ground, Will you accept? The discussion to come off in July, August or September, in Appleton, Wis. I refer you to Dr. A. B. Randall and L. D. Nickerson for further information. I must have an answer on or before the 1st of May, 1870. Truly yours, E. V. Wilson.

REPLY.

Appleton, Wis., April 18th, 1870. E. V. Wilson:—Your "friends in Appleton" have deceived you. It is not true that I desire to debate the subject of Spiritualism with you or any one else, from a "Biole stand-point" exclusively. I will not discuss that question from any one standpoint, exclusively. I am ready to meet any one upon a resolution so worded as to allow the whole question of modern Spiritualism to be discussed in all its relations and from all its stand-points. And I will not debate in any other way. Your "friends

in Appleton's know that perfectly well.

In the second place, I will not discuss the question of Spiritualism in Appleton at all, at least not for the present. My reason for this is, that my only object for holding discussions on Spiritualism is to show it up. I have done that once in Apple-tam, as best I could, and there is no sort of induce-ment for me to go through with it again. I do not debate for the sake of debating. I find no particular pleasure in these discussions. 1 only engage in them because I believe modern Spiritualism to be a monstrous iniquity, which ought to be exposed. Consequently I desire to reach as many fields as I can in my debates, and let my light, such as it is, shine forth as far as possible. If you are anxious to debate the whole question of Spiritualism fairly and equarely, I can accommo-

date you. I propose the following resolution:
"Resolved, That modern Spiritualism is worthy of the confidence and support of the people I will dispute the above with you in Oshkosh, Fondu Lac, Janesville or Milwaukee, or in any other place where I have not spoken on the subject, that we may agree upon.

I think my resolution "covers the whole ground," while yours does not. Will you accept? The time mentioned by you will be satisfactory to me.

GEO. C. HADDOCK. P. S.-I publish your letter and answer because I understand who are the movers in this matter, and their object. I am willing the public should judge between us. If you are not willing to discuss my resolution, or one similar—opening up the entire question, freely and fully—there is no need of any further correspondence between us.

Oskaloosa, Iowa, May, Stn 1870.

Editors Appleton Post: GENTLEMEN:—I am in receipt of your paper, No. 20, Vol. 11, in which I find my challenge to debate Spiritualism from a Bible stand-point with the Rev. Geo. C. Haddock, in Appleton, Wis., made public and declined, and a counter resolution offered, to-wit.
"Resolved, That modern Spiritualism is worthy

of the confidence and support of the people. I will dispute the above with you in Oshkosh, Fon du Lac, Janesville or Milwaukee, or any other place we agree upon."

I accept his resolution, and will meet him on the 9th, 10th, 11th and 12th of August, 1870, in the city of Fon du Lac or Milwaukee; the discussion to be governed by strict Parliamentary usages. Will the reverend gentleman come to time? We shall see! I have nothing to write in regard to his bombastic and boastful communications in your paper. He is not, however, the first minister of the gospel who has backed down on the Bible stand-point. I am truly yours,

E. V. WILSON. P. S.-Will Mr. H. turnish hall, advertise, and make such other arrangements for the discussion as may be required, or shall I attend to it? Please let me hear from you, Mr. H., by the first of June,

Lombard, Ill.

Appleton, Wis , May 16th, 1870. MR. E. V. WILSON: -In reply to your communication in the *Post* of last week, I have to say:

1. I will meet you at Fon du Lac on my question, provided we agree on the preliminaries, and

all I ask is a fair, honest debate.

2. As to the time, I would prefer ten days earher than you designated. But if your arrange-ments are such that you cannot meet me then, i agree to meet you the week you have men-

3. Four days are altogether insufficient for the discussion of the question—as it will be impracticable to have sessions during the day, and the subject cannot be thoroughly discussed in four evenings. I will not consent to less than eight nights; ten would suit me better.

4. As to the business matters connected with the debate, I suggest that they be left to a local committee of three; each disputant choosing one, and these two selecting a third. If you agree to this, I name Elihu Coleman of Fon du Lac as my

5. With regard to the order of speaking, etc., 1 suggest that each disputant speak one hour each evening: Either once or twice—half an hour each time. Affirmative opening, and negative closing, until the last evening, when the negative shall open and the affirmative close. No new matter to be introduced in the concluding speech of the discussion

6. I also suggest that the committee appoint a chairman each evening, or one for the entire dis-enssion, who shall not be a member of any church, nor a believer in spirit intercourse.

If you have other rules to suggest, please do so at your earliest convenience.

Yours, etc.,

[From the Appleton Post, Thursday, June 16th, 1870.]

REV. G. C. HADDOCK:—In regard to your communication in the Post of May 19th, I have to

1. I have accepted your question, and affirm. Fon du Lac, Wisconsin, will suit me as well as any other place in which to hold the debate. Your proposal for a fair and honest debate is accepted, and well appreclated.

2. As to the time; will the 26th, 27th, 28th, 29th, 2. As to the time; will the 20th, 21th, 20th, 20th and 31st of July next suit you? This will be on Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday. On each week day evening, the meeting to be called to order at 8 o'clock; on Sunday, the 31st of July, at 10 o'clock A. M., and at 71.7 D. M.

I accept your suggestion of a local committee of three, and I name J. H. Spencer, Esq., as my committee man.

4 The order of speaking as suggested by you in regard to time, opening and closing, I accept, also your proposition to introduce no new matter in closing lectures.

5. If a chairman for the whole course can obtained, it would be better than to change each evening. This chairman not to be a Spiritualist or cburch member. 6. That a tee of ten cents a session be taken of

each person attending the debate. After covering expenses, the balance, if any, to be equally divided between the disputants.

7. An open field and a fair debate, under Par-liamentary usages, in the best hall in Fon du It there are any other suggestions you wish to

make, please do so at your earliest convenience Will you advertise and furnish Hall? Please suggest what course it is best to take. It now remains for you to close up the matter in accepting these suggestions, notifying me on re-

Respectfully yours,

Yours, etc.

Appleton, Wis., June 13th, 1870. E. V. Wilson:—I have just returned from a discussion with W. F. Jamieson in the northwestern part of the state, which is my apology for not answering your communication sooner. Your propositions are all satisfactory to me, except with repositions are all satisfactory to me, except with regard to the Sunday sessions. I have regular duties for every Sunday, and cannot join with you in a discussion on that day. Therefore I propose that the discussion commence on Tuesday, July 26th and close on Wednesday, August 3rd. Trusting that this will prove satisfactory to you, I have arranged with Elihu Coleman to join with Mr. Spencer in procuring hall printing at cer in procuring hall, printing, etc.

G. C. HADDOCK.

COMMUNICATION FROM COMMODORE RAPHAEL SEMMES.

Occult Powers-Natural Science in Action-Astonishing Results in Memphis-Miracles of the Past Revived-Wonders of Imponderable Agency.

From the Memphis Bulletin.

The profoundest philosophers after having spent their lives in diving into the deepest secrets of Nature, exploring all the wonders of science, and experimenting upon both the pal pable and imponderable forces and organism. apply to their investigations the vigor of penetration, the mighty analysis of reason, and the lofty flights of genius, have concluded their lives labors with expressions of disappointment, declaring with touching ingenuousness, that the vast resources of nature were beyond the reach of their utmost industry, and defied the most subtle efforts of the human mind. Newton, exclaimed, when age had silvered his massive brow: "I seem, as I look back on my life, to have been like a little child picking up shells on the shore, while the vast ocean lay undiscovered before me." But inquiry goes on; the acquisition of one piece of knowledge becomes but the steppping stone by which another fragment of what was nknown, is brought within the limits of our cognition, and thus some secrets are won, even from the deep secretsof Newton's ocean. Some of these secrets may yet be imperfectly apprehended; their infinite depth, their vast circumference may lie far beyond the extremest grasp of our laboring thought, and yet we may obtain scintilla-tions full of wonder, and the grandest advantage to science and human happiness.

What may lie in the undiscovered ocean of truth? Who can tell? Yet shallow boasters, when some bolder or abler diver than the rest brings from below a glittering jewel to add to the circlet that sparkles on the brow of truth, exclaim that the gem on which the light plays in flaming corruscation is not truth but error. There are truths that blind the superficial intellect; there is a power of light whose radiant brilliancy dazzles the eye with the excess of its

glory.

May it not be said to be so with the wonderful revealments of man's spiritual nature—one of the grandest, boldest, loftiest attainments to which mortal ever reached? From the abves of the unknown—the abyss whose existence a Newton confesses; an abyss that contains a thousand facts and principles man has not yet dreamed of, is eliminated the grand fact that man's spiritual nature controls his whole being; that when an individual's spiritual entity is put into intimate relation with another and controlling entity, the most astonishing results are obtained. Such results for instance, are those which at this moment are making every circle of society in Memphis ring with the name of Dr. Persons, the controller of the occult powers of nature. To deny the possibility of these results. is to deny their reality, and to deny their reality is wilfully to shut our eyes to occurrences real, open, notorious, now this very moment taking place in Memphis. Let the doubter, the scotler, or the denyer say, if he can, on what ground he disputes the principle and the facts of the spiritual hypothesis. If he knows all the 'undisturbed covered ocean" contains, then his denial is logical. If the truth remains to him unknown, how can he say that truth is not the very one Dr. Persons is now proclaiming before the public of Memphis, of the Union, of all the vast universe, material and apiritual.

Here stand the facts-without medicine, without implements, without torturing the body, without suspending the functions or interrupting the play of its organs, its derangements are removed, its departures from normal health are corrected, deficient vitality repaired, and distorted capabilities restored to harmony. By thus touching the very source and spring of life, by impelling the spiritual nature, and stimulating the mysterious psyche, the absolute of humanity in its essence, lost powers come back, departed energy revives, mutilated senses are renovated, and limbs, organs, nerves, atoms and fluids are brought to pristine vigor of well balanced physical, mental, emotional and moral existence. To an intelligent mind, only give power over the sources and organ of man's vitality, and you give him power over each individual

portion of the compound being.

It is a possession of this power, whether mediately or immediately, we are not now discussing, that gives to Dr. Persons the faculty of enabling the lame to walk, of giving expression to the paralyzed tongue, hearing to the diseased ear, motion to the flagging heart, and sight to the blinded eye. Does the reader say such deeds are above nature, and such weighty results incompatible with the limited powers of man? Let him look for the answer to the assertion of those who were lame and now walk, who were blind and now see, who were deat and now hear. There is nothing hidden or dark about it, Who can reasonably deny, when Annie E. Coch-

rane, wife of a doctor of medicine, in Tuscalogsa.

J. O. Spencer, revenue collector of New Orleans, George W. Vaughn, doctor of medicine, of Mad. ison county, Mississippi, and many others assert that when unable to walk or even sit up from paralysis; when borne to the very gates of death by the agonies of the prolapsus uterit; when tortured with neuralgia to the extreme of a spasm: when hanging on the verge of the grave from long continued consumption, that in a few minutes or days they have been restored to health and the use of their faculties-when scientific persons, recovered sufferers and educated physicians, assert all that has been grasped from the boundless extension of the 'undiscovered ocean".

The people who state these things are living and have their rational powers. Where is there room for denial except in the blind obstinacy that refuses homage to the majesty of truth? Since Dr. Persons has been in Memphis, he has accomplished some of the most wonderful triumphs, and when speaking of the city we dwell in, precise instances will be the most forcible ones. References will be made, then, among other cases, to that of Mrs. Graham, at the State Hospital, who was totally paralyzed and had been so for over six months, so that she could not speak. She received the attentions of Dr. Persons, who laid his hands upon her, acting upon the very fountains of life, and in five minutes the wonders of his power, from wherever it may be derived, were manifested. One more instance:

This certifies that I was born with a paralyzed arm, never having had the use of it. I came to Dr. Persons, at the Overton Hotel, in Memphis, and in less than ten minutes he gave me the use of it by his treatment with magnetism alone. I am twenty six years old. My address is Elytown, Jefferson county, Ala. "O. M Me Kinney."

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How to cure dyspepsia: How to cure neuralgia: How to cure biliousness: How to cure nervousness: how to cure exhaustion: How to gets good appetite: How to get lean, How to get good sleep: How to maintain high health, How to avoid disease: And all these without medicine: without money; without price.

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POSITIVE POWDERS. IS CURED.

AND [GAINS FIFTY FIVE POUNDS IN FLESH.

Brownsville, Nebranka, Dec., 22, 1889. This is to certify that I, Huston Russell, was taken on the 24th day of September, 1867, with a pain in my eye and head, and it was so severe that I thought I would rather die than live. I called on Dr. Hoover, and he attended me for some twenty days; at times I was easy, when under the influence of medicine, but confined to my bed. I called on another doctor, by the advice of Dr. Hoover. Under a new system of treatment entirely, he gave me no medicine at first, but pricked me with instrumints and put on something to blister; but it had no effect. Then I called on two other doctors, who had me under their treatment for several months without any permanent relief. On the 18th of September, 1868, I called on Dr. Arnold, and he had me under his treatment until April, 1869. I used the shower bath every morning during the treatment of Arnold. Under his treatment I improved some, but the pain never left me until I commenced taking the Powders called Spence's Positive and Negative Powders. Bix boxes of the Positives have cured me of the pain. And I had the Liver Complaint for several years, and the Diabetes, and now I believe I am entirely well. At one time the doctors and friends gave me up to die; but thank Gcd on the 25 of May 1869. I commenced taking Spence's Positive Powders. My weight

was the Positive Powders that cured me. Beal of Nemsha County:

HUSTON RUSSEL.
Subscribed and sworn to, before me this 22nd day of December, 1869.
JAMES HACKER.
County Clerk of Nehama County,
Nebraska.

I also certify that I have been acquainted with Huston Russel for twelve years, and that he was seriously afflicted for a long time, and I regard his as one of the wonderful

then was 132 pounds; now it is 187, and I know that it

WILLIAM POLLOCK.

WM. ARNOLD.

Postmaster at Brownville, Nebraska. On the 29th day of September 1867, Ruston Russel came to me with a pain in his left eye, which I treated for the Neuralgia, and treated him several times afterwards for the same, but the complaint returned each time after treatment. He was under treatment by several physicians afterwards, but got but little relief. I have used Spence's Positive and Negative Powders in Scarlet Fever and Diarrhose, and found them to be good for those complaints.

JEROME HOOVER. On the fifteenth of September, 1868, Huston Russel' came to me with a furious Tic-Doulouroux, Neuralgia. had him under treatment until last April, 1869, at white

time he was dismissed improved. State of Nebraska,

County of Nemaha. I hereby certify that I am acquainted with Huston Russel, and that I know him to have been sick, and I also certi-

fy that I am acquainted with Drs. Wm. Arnold and Jerome Hoover, and know them to be practicing physicians. Scal of County, this 22nd day of December Nehama County, 1869.

JAMES M. HACKER. County Clerk Nebraska. For further information about the Positive and Negative Powders, see advertisement

THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S POSITIVE & NEGATIVE

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

success.

The Positives cure Neuralgia, Headache, Rheuma; tiam, Pains of all kinds; Diarrhesa, Dysentery, Vomiting. Dysepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fts. Cramps, St. Vitus' Dance, Spanns; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all Infammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other ergan of the body. Catarrh, Consumption, Bronchitis, Goughs, Colds; Sciofula Nervonsees, Steeplessness, &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 Prostration or Relaxation.

Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

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

Physicians are delighted with them. Agents and Druggists find ready sale for them. Printed terms to Agents. Bruggists and Physicians seems free.

Fuller Lists of Diseases and Directions accompany sach Box and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Diffections.

Mailed | 1 Box, 44 Pos, Powders, \$1.00 | 1.64 44 Neg. 66 1.00 | 1.60 at these | Boxes, - 22 Neg. 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.0

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Box 5817, New York City. If your Druggist hasn't the Powders, send your money at once to PROF. SPENCE, as above directed. For sale also at the Office of the RELIGIO-PRILOSOPHICAL JOHNES.