\$3,00 PER YEAR IN ADVANCE.]

Gruth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a be 🐾 g.

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, AUGUST 20, 1870.

VOL. VIII.-NO. 22

Frontier Department.

Entered according to the ast of Congress by S. S. Jones, in the Clerk's Office of the District Court of Ill. DISCUSSION, AT FOND DU LAC, WIS. Between

E. V. Wilson, Spiritualist, Geo. C. Haddock Methodist,

Phonographically reported for the Religio-Philo-sophical Journal by Miss Josephine F. Smith.

Rules of order. Each speaker to speak one half hour alternately, each occupying one hour each evening. Mr. A. M. Blair appointed Cheeman for the entire discussion.

The discussion commenced with quite a full audience, which increased each evening. TUESDAY EVENING, JULY 26TH, 1870.

E. V. WILSON. Mr. Chairman, ladies and gentleman:—Last fall, and again in the spring, Theard that Rev. Geo. C. Haddock would discuss Spiritualism with me. I wrote, and challenged him to meet me in public debate. He replied, and the following correspondence en-

Sparta, Wis., April 8th, 1860.

Resolved.—That the Bible, King James' version, sustains modern Spiritualism in all its phases and teachings. I affirm.

E. V. WILSON.

Rev. Geo. C. Haddock, Appleton, Wisconsin.

DEAR SIR:—I am informed by my friends in Appleton, that you are anxious to discuss the merits of Spiritualism from a Bible standpoint with me.

Believing that properly conducted discussions are productive of good, I 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 "Bible standpoint" 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 standpoints. And I will not debate in any other way. Your friends in Appleton" know that perfectly well.

In the second place, I will not discuss the

question of Spiritualism in Appleton at all, at least not at 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 Appleton, as best I could, and there is no sort of inducement 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. I only engage in them because I believe modern Spiritualism to be monstrous iniquity, which ought to be exposed, consequently, I desire to teach 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 squarely, I can accommodate you. I propose the following res-

"Resolved.—That modern Spiritualism is worthy the confidence and support of the peo-

I will dispute the above with you in Oshkosh, Fond du 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. Yours, &c.

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. G. C. H.

between us. Editor 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 standpoint with the Rev. Geo. C. Haddock, in Appleton, Wis, made public and declined, and a counter

resolution offered, to-wit: "Resolved:—That modern Spiritnalism is worthy the confidence and support of the peo-

"I will dispute the above with you in Oshkosh, Fond 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 Fond 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 standpoint. E, V. Wilson. I am truly yours, P. S.-Will Mr. H. furnish 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, 1870. 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

1. I will meet you at Fond du Lac on my question, provided we agree on the preliminaries, and all I ask is a fair and honest debate.

2. As to time, I would prefer ten days earlier than you designated. But if your arrangements are such that you cannot meet me then, I agree to meet you the week you have mention-

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

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

ond du Lac, as my committee-man.
5. With regard to the order of speaking, etc., I 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 discussion, who shall not be a member of any church, or a believer in spirit intercourse.

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

G. C. H.

[From the Appleton Post, Thursday, June

Lombard, Ill. May. 31st, 1870. REV. GEO. C. HADDOCK :- In regard to your

communication in the Post of May 19th, I have to say: 1. I have accepted your question, and affirm. Fond du Lac, Wis., 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 appreciated.

2. As to time; will the 26th, 27th, 28th, 29th, 30th 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 7½ P. M.

3. I accept your proposition 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, I accept, also your proposi-tion to introduce no new matter in closing lec-

5. If a chairman for the whole course can be obtained, it would be better than to change each evening. This chairman not to be a Spiritualist or church member.

6. That a fee 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

Parliamentary usages, in the best hall in Fond

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 is best to take It now remains for you to close up the ter in accepting these suggestions, notifying me on receipt of this.

Respectfully yours,
E. V. W.

Appleton, Wis., June 13th, 1870. E. V. Wilson: -I have just return 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 regard to the Sunday sessions. I have regular duties 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, have arranged with Elihu Coleman to join with Mr. Spencer in procuring hall, printing, etc. Yous, etc.

Geo. C. HADDOCK. This correspondence led to this debate.

Resolved, That Modern Spiritualism is worthy of the confidence and support of the peo-What are the teachings of Spiritualism.

1. Modern Spiritualism teaches that man is immortal; and that immortality begins or dates from the moment of conception.

2. That immortality is a practical continuity of mortality, or of this life. 3. The immortal man is entirely dependent on the mortal man to prove his existence after

what is termed death. 4. That there is one God, a spirit, the Father, and that all mankind are his children, hence, we are the sons and daughters of God.

5. That men and women are subject to spirit influence, and are controlled at all times by good and evil spirits.

6. That the communications received by men and women through the media of our age are from spirits, and that spirits communicate with us, and control us.

7. The Bible, King James' version, the revival meetings, science, and the laws of life teach the above. The phases of Modern Spiritualism consist in

phenomena, such as; 1. Trance, seeing with the eyes open and shut, in a conscious and unconscious state.

2 Being, "in the spirit," or under spirit King, the Czar, the intelligence of the nations, with many clergymen of all denominations.

3. Seeing, hearing, touching, and conversing Is this worthy of the confidence and support influences.

with spirits. 4. Physical phenomena, such as sound, mov-

ing ponderable matter, &c. Writing and speaking under influence; writing without contact with the medium. Healing the sick by laying on of hands. Counsel from spirits in business matters,

hunting up lost property, detecting crime, &c.
8. Locating water, and oil wells, gold mines, lead mines, &c.

9. Painting, drawing, photographing, &c.
These are the principles and facts of Spiritualism,—a knowledge of life; of the bearings of

our earth-life on our life hereafter; a full knowledge of man's immortality; of his intelligent, active, individualized immortality; are these worthy of the confidence and support of the people?

This is not found in church teaching! Spiritualism teaches that immortality is a practical fact of life. It makes no new men; it makes no new heavens; but imparts a knowledge of nature's immutable laws, and through those laws the immortal speaks to the mortal man, no matter whether good or bad. If the liar can come and speak to you, so can the truth-teller. If the bad can come to you, so can the good. The church was not organized to make good men better, but to make good men out of bad men. Jesus sought not the good only, but sought the lowly and depraved, the Pharisee and the sinner, and labored for them, and with them. Like Jesus, Spiritualism embraces all, the Pharisce and the sinner.

No teaching of any other religious sect establishes the fact of immortality.

It is not the testimony of the denizens of Venus, Mars, Saturn, Jupiter, or any other planet, but of those who have lived here, in this life; been there and come back to us as they were,—their individualized selves—that is our evidence; not the people of distant planets, or places, but persons of our knowledge, returning to us, is our evidence, -not faith; faith is no evidence, but knowledge,—that which comes to us through our senses.

Our sense of taste gives us a knowledge of the palatable; our sense of seeing gives us knowledge of what the vision rests upon; our sense of hearing gives us kowledge of sounds, and is the witness of our tongue.

The whole knowledge of spritual things that we are in possession of, comes through man; our knowledge of God, of man's origin, the origin of our belief in the Savior comes through man; therefore, the testimony of those in the other life is entirely dependent upon man.

The God of Moses was a Man; had the feet, hands, and form of a man. The God of Jesus was a Spirit. The God of Spiritualism is a Spirit-not a Personal God, but an Omnipresent Spirit, in whom we live, move, and have our being. We are his children, and he is our

Isaiah, 8:19, Says, "Should not a people seek unto their God? for the living to the dead?" Should not the living seek unto the dead for a

knowledge of the dead? This influence of mind over mind is witnessed and conceded by scientists, and we have the testimony of disembodied spirits, that the same power continues, though one mind may be disembodied, and the other not. Why not accept this testimony, whether it comes from the high or low, the vile or the holy, which, we do not care; that it comes, is proof that it is true.

This is the same in the lowest forms of life. Witness the fate of the poor young man at Yonkers, N. Y., bitten by a feroclous blood-hound last December. Returning home last May with his bride, whom he nad married against her mother's wishes, that Christian mother cursed him, and prayed that her daughter might be a widow in less than three months. Within the next twelve hours, he was raging with all the fury of madness,—leaping fences, howling, snarling and barking, -not like the hound or mastiff, but like the fierce bloodhound. Months after the dog was dead, he repeated himself in the man!

Shall man be deprived of this same power? Now don't say that I say that the dog has a soul I I say that the creature below repeats

himself in the creature above! These are facts. Selfhood is reflected and recognized. Any lady or gentleman come back as they left us. If they comedinot back as they left, they are not the persons. Are these facts worthy of the people?

Next, we shall prove that no evil exists in Spiritualism that did not exist before the birth of Modern Spiritualism. Evil exists in all denominations of the church, and why not in modern Spiritualism?

I have volumes of testimony to bring to show the good works of Spiritualism; of crime detected, of drunkards reformed, of sinners saved, stolen property found, of the drooping and sorrowing souls cheered, and the christian mother comforted.

Why should there not be evil ni the world. France and Prussis are now, by bloody war, sending their thousands of believers in Christ, in the presence of Jesus, with all their flerce passions aroused, with the same individualized

powers to work good or evil.

I stir the waters that they may be purified. We feel that the church needs agitation, and Spiritualism is doing it. Spiritualism, in its youth, only twenty-three years old, is so strong as to make the old church tremble, and cry out against it. Each new principle is persecuted. Jesus was crucified yesterday, deifled by the christian world to-day,-a persecuted principle to day, to morrow a recognized

Spiritualism has grown steadily onward and world-wide in its infancy, numbering among its followers the Emperor, the Queen, the of the people?

The fact that the so-called dead may come to us, and tell us not to weep, they are not dead-O, the light it sheds upon our life, and the joy it brings to all. The mother may re-turn to the child, the child come back to the sphere of the mother and bid her tears cease to flow.

In my own household my son, the support of my old age, fell on the battle-field. He came home, awoke his sister and his mother, and said, "Tell Father I died with my face to the foe." The Chaplain wrote to me, "Your son is not dead, but lives, eternally lives, with powers and affections unchanged, but with a clearer vision.

Evil stands out in the history of the church since its first morn of life. There is no new evil that has had its birth in modern Spiritual-

if lying spirits come to us, it is not a new phase of Spiritualism, for God sent a lying spirit to deceive man, and to deceive through the mouth of the prophets. A lying spirit was Gau's agent. When you oppose God's agents you oppose God.

REV. GEO. C. HADDOCK. Mr. Chairman, ladies and gentlemen:—My opponent tells you and me, that it is a lamentable fact, that two great nations should be involved in a war that will send many thousands of souls to the spirit-world prematurely. It is indeed lamentable, but who is responsible? who but Napoleon and Eugenie, who are world-wide, recognized Spiritualists? Is this the work of Spiritualists?

My opporent says that many elergymen are Spiritualists. I want him to produce their names. Spiritualists have claimed Henry Ward Beecher as a Spiritualist. I, myself, wrote to him, asking his views in regard to Spiritualism. I have his reply, with his views on Spiritualism, which needs no other denial.

Mr. Wilson says that much good has been done by spirits, such as hunting up crime, reforming the drunkard, and saving the sinner; that the sick are healed, and all this stuff, Let him bring his witnesses here before this audience. I want then, to come here and swear that such results are produced by spirits; show me one drunkard that has been reformed; show me the sick that have been healed, or the crime that has been detected! Let them come here and swear to this, and if tuey do swear to it, they will moear to a lie.

What does Mr. Wilson mean by the mad dog repeating himself after he was dead? I must confess that I cannot see the point, unless the dog had a soul! I believe that Spiritualists, as a class, believe that dogs have souls. Perhaps they may get communications from mad dogs! I would like to know if this is Mr. Wilson's meaning of the dog repeating himself, that his spirit controlled the young man that was bitten by him.

Mr. Wilson says it does not prove Spiritualism to be bad because bad spirits come; that he don't care whether they are good or bad (we believe him), that the bad can come as well as the good; that the fact that both can come proves the truth of Spiritualism. Well, does the "fact" that both can come prove the affirmative of the question under discussion?

Of what use or good has all Judge Edmond's tipping of tables done? Where is the drunkard that has been reformed by it, the wrong that has been righted by it? In what respect does it make men better? I think this is the affirmative of the question to be proved; to show that it is worthy tne confidence and support of the people!

My opponent says that the Gud of Moses was a man; that he had hands, feet and form of a man. Now, ladies and gentlemen, why this is so written, there is hardly any need of my saying. It is understood by all readers of the Bible that God was described as a man because he would have man understand him,—not as a personal God, but as a being of love and wisdom; as a being of power. For this reason, he is spoken of as a personal God, as a mere figure of speech.

I did not consider that the question for discussion had any reference to any other belief or teaching,-that is not what I am going to talk about; but I am going to stand by the negative of this resolve, and show that Spiritualism is not worthy of the support of the people. Mr. Wilson may do as he likes. I will leave it for you to decide which one discusses the subject before them.

Mr. Wilson says that these wonderful things are done by spirits, by different phases of mediumship, and can be demonstrated.

Now, what does demonstration mean? It is to so illustrate and reveal to a certainty that his position is correct, as to make my position seem ri-diculous. Is that what he is doing? This Spirit-ualism is a system of clever deceptions, and psychology mesmerism and magnetism easily explains them. Talk to each spiritualist, and each one has an opinion of his own, a system of his own; each man is a law unto himself. No man, nor system of men, have a right to lay down a system or creed for them. Such is their individualism.

The only way to learn of the teachings and claims of Spiritualism, is to read their papers and literature, attend their conventions, hear their discussions, and read their letters and resolutions. This is the only way to know Spiritualism, and to gain a definite idea of its claims. This I have done, and am prepared to sustain my position by volumes of their own literature, and the writings and speeched of their leading men and women.

Now, ladies and gentlemen, I take upon myself to deny modern Spiritualism entirely. I deny the claims of modern Spiritualism in toto. I will show that it is all done by human agencies. Andrew Jackson Davis admits that only forty

per cent, of all alleged spirit phenomena are spiritual; the remainder he attributes to psychology, sympathy and trickery, and says, "You perceive there slands inflexibly before you in the scale, sixty material against forly spiritual causes of the phenom-

W. F. Jamieson, in his discussion, savs: "Seven-tenths of the alleged spiritual phenomena may be of mundane origin, though not im-

These are the sayings of the lights of Spiritual-

ism, and incontrovertible facts! Wherein can the Potter, who has been a Spiritualist for fifteen years,

says:
"Three fourths of the communications have been merely the reflections of the minds of those present, but this has not always been intentional deception."

How are we to distinguish the genuine from the

false?

A. J. Davis says in his "Present Age:"

"Impressions received from a person sitting in
the circle, or from a mind in some distant part of
the globe, are precisely dentical with those which
emanate from a mind beyond the domain of the

Now, ladies and gentlemen, the great seer himself, says that seven out of ten may be of mundane origin, and when you are thinking that you are talking to a dear spirit friend, you may be talking to some mind thousands of miles away, in some other part of the globe, and there is no way to distinguish the two. Is this worthy of your confidence and support?

dence and support?
I will now read from the great spiritual work, "Planchette," page 285:

"The Committee on spiritual phenomens," who met at Cleveland, Ohio, in 1867, report, that what at present passes for spirit communion among the people, is a mixed and for the most part, unaupeople, is a mixed and for the most part, unanalyzed mass, rendering identity of spirit presence very uncertain." And they add, "Many, if not all of the disorderly manifestations, your committee deem wholly unspiritual, having their origin in half controlled, diseased nerves, poor digestion, toroid liver, and general discord of mind and body." And they conclude, "We cannot suppose that a majority of the phenomena under consideration, are projected and directed by spirits; but rather, that while there is abundant evidence, direct and collateral, of spirit control, other causes enter

collateral, of spirit control, other causes enter largely into their production." This committee denounced dark circles, deeming derkness a condition demanded by tricksters only. With all this doubt on the part of Spiritualsis themselves, there is the trickery and deception of the dark circles, and the difficulties of necessary conditions. Is this worthy of your support? We will read something of spirit photographs,—

Planchette," page, 137:
"In the first edition of this work, we stated that no evidence had been addreed that Mumler was an impostor. We had been informed that those who knew him personally, did not doubt his honesty. We have since had reason to believe that the many intelligent Spiritualists who distrusted him from the first, were right; that Mumler, so far as spirit photographs are supercorrect in allowed by the district of the statement of the state photographs are concerned, is a clever cheat. And our principal witness against Mumler, is Mumler himself,—not the most conclusive authority, some will say, but still a witness whose testimony is sufficient under the circums ances."

Now, you can go to any honest photographer, and he will tell you that by laying aside plates that have been used, and after a time bringing them forth for use, the face will reappear. This Mum-ler understood, and did, and credulous persons would go and have their pictures taken, and when they saw the shadow of the face long since taken on the plate, would exclaim, "That is my long de-parted mother," or, "That is my spirit wife," or, "That is my spirit sister." It was all in their imaginations, that they saw the likeness of their friends. Mumler understood what it was, and any honest photographer can tell you they can do the same. In fact, it is a great difficulty they have to contend with

We must not assume a proposition that we are not prepared to prove. Now, I want Mr. Wilson to prove the assertions he has made in regard to the teachings of Spiritualism, and show that it is worthy of your support and confidence.

The proof of a principle is in the teachings of that principle, for the teachings of a principle must correspond to the nature of that principle, or theory, to be sustained.

Spiritualism in Pennsylvania.

Wonderful Manifestations.

The narrative given by Doctor Barr, will be read with interest. We have full confidence in the Doctor's veracity, and have seen some of the coirs and notes found under the direction of the spirits. Such facts as these, furnish positive evidence

that some spirits retain very c ear and distinct: recollections of events connected with their experiences in this life. It has been said, "the ruling passion is strong

in death,' and we beieve that those things which have made a strong impression upon the mind here, will be likely to be retained in the after-life. Thus the burying of a tomahawk and beads by the friends of an Indian, appears to have been distinctly remembered more than one hundred and fifty years.

We hope to hear further from the Doctor,

and would recommend our friend Robert Dale Owen to investigate this matter, as it will furnish an interesting chapter for his forthcoming work on "The debatable land between this world and the next."

Singular Phenomenon.

The Belfast Weekly News, published in Ireland, gives an account of the following strange occurrence:

Several pleasure-seekers, who had taken a recreative stroll to the summit of Boiltie Bracken, a hill near Clandy, the highest in the locality, after enjoying themselves for some time in admiring the surrounding scenery, were greatly astonished and amazed to behold in the Northern heavens the dim and shadowy outline of apparent buildings, &c., which, gradually becoming more and more distinct, they unmistakably perceived to be an ethereal representation of the "Maiden City." The Cathedral, Walker's Pillar, and various other prominent and well-known features of the city were so strikingly and vividly defined that there could be no doubt whatever as to the genuine reality of this remarkable case of atmospheric reflection. This singular phenomenon lasted for about five minutes, and was alternately lucid and partially obscure, presenting to the enraptured beholders a series of the most extraordinary aerial phenomena ever witnessed in this country.

I AM DYING.

Raise my pillow, husband, dearest—Faint and fainter comes my breath; And those shadows stealing stowly, Must, I know, be those of death.

Sit down close beside me, darling, Let me closp your warm, strong hand, Yours that ever has sustained me, To the borders of this land.

I've had visions and been dreaming O'er the past of joy and pain; Year by year I've wandered backward, Till I was a child again.

Dreaming of girlhood and the moment When I stood your wife and bride. How my heart thrilled love's triumph In that hour of woman's pride.

Dreaming of these and all the earth-chords Firmly twined about my heart.
Oh! the bitter, burning anguish,
When I flat knew we must part.

It has passed; and God has promised All thy footstops to attend; He that's more than friend or brother, He'll he with you to the end.

There's, no sliadow o'er the portals, Leading to my heavenly home— Azgels have promised life immortal, And 'tis they that bid me come.

When life's trials await around thee, And its chilling billows swell; Thou'lt thank heaven that I am spared them, Thou'lt then feel that "all is well."

Bring our boys unto my bedside; Riy last blessing lot them keep— But they're sleeping, do not wake them, They'll learn soon enough to weep.

Tell them often of their mother. Kies them for me when they wake, Lend them gently in life's pathway, Love them doubly for my sake.

Clasp my hand still closer darling. This the last night of my life, For to-morrow I shall never Answer when you call me "wife."

Fare thee well, my noble husband, Faint not 'neath the chast'ning rod; Throw your strong arm 'round our children, Keep them close to thee—and God.

Written for the Religio-Philosophical Journal.

INDIANA.

Dreadful Fatality at Camden, Pennville Post Office.

BEO. S S JONES:-The tender feelings and humanifary sympathies of our community, have been intensely shocked and sorely afflicted by the occurrence of one of the most horrible tragedies which never before has it been our painful misfortune to wi'ness. And presuming that a recital of come of the sad realities connected with the event could not fail to interest many of your readers, therefore I will detail to you a few of the heart rending facts, which you can use at your discretion. A neighbor girl, Miss May Richie, aged some thirty years, possessing fine natural and well culfured abilities. a gentle disposition, refined accomplishments, and of a graceful and lofty bearing. In person, she was portly, dignified, and attractive. In these characteristics she had few equals and no superiors. In the circle of young friends she was a favorite with both sexes, and some rour years since, her love nature was besieged and her confiding heart led captive by the woolng caresses or enchantments of a worthy and noble appearing young man, of our neighborhood.

tionable tet estion. The famili rank high in the community:
Matrimonial alliances had been entered into and the requisite preparations to consummate the conunbial ties, and her queenly heart ardently looked forward to the golden day when the silken cords of wedlock would crown her highest hopes, her proudest ambition, and the holiest aspirations of her pature. But whilst her rapturous soul was voluptuously teasing amidst those Paradisacal Joys of the golden future, she dreamed not that a mathematic strong cloud of disappoint ment and adgathering storm cloud of disappointment and adversity would ere long burst upon her, and sweep over her haleyon besom like an avalanche, sundering into shreds the most sacred and sensitive

He was enterprising, generous and of unques-

tendrils of her heart, and the meridian sun of her terrestrial glory must soon sink behind the sable clouds of sorrow, to light her pathway of hope no What strange chimers or fearful caprice could have flit before his affrighted vision we know not, but ere she came to realize the preferred prize of her unfaltering love, Mr. L's. ardor of devotion, from some unknown cause, had doub less become somewhat estranged, and some two years since he left on business for Michigan, where he still remains. A mutual correspondence was indulged in for some months, until his epistles bore the un-

mistakes ble tokens of disaff ction. Her heart sickened within her as she imblied this startling fact, this stern reality. And near the appointed time when the connubial ties were to have been solemnized, he bowed at the hymeneal alter with a young lady of Michigan. a young may or Mienigan.

This intelligence fell upon Miss Richie's plastic coul like an everwhelming tide, or surging billow. It was soon found that melancholy was making shipwreck of her tital powers, and despondency was polsoning every avenue to social er joyment or temporal bills.

temporal bliss. Her friends sought to rally her, and when in company she would put on an exterior of complacency, but she strove in vain to conceal the deep pent up agoties, and an unutterable burning void within, which no mortal could relieve or palliate. She had lost her mother many years in the past; she, her widowed sister, her con in law and daughter, constituted the congen-

ial lit le family group.

Some months past she took great attachment to a revolver, professing that her practice with it was for mere pastime. On Saturday evening, the 25th ult., she repaired to her chamber, washed, and prosection of the person, and prosection of the person of the combed and neatly attired her person, and pros-trating herself upon her back on the carpet, crossed her feet, and with the revolver in her hand sent the fatal builet through her heart. A low shriek was heard, the murderous weapon fell, and clasping her hands upon her storm swept bosom, a lew short breaths, and was silenced forever the earth-quake shock which had long spread wide desolation over the Eden of her soul.

Oh, Loye! Thou secular yet divine element, thou strange phantom, jet real, thou exalting, yet abasing, thou happilying, yet soul destroying yea, incomprehensible element or principle, where and what art thou? May thy gnastly shadows and shafts forever vanish from such unhallowed cru-

sades against earth's fair angels. Her lover's last words still lingered in her ears. and sounded the death knell to all her earthly enjoyments. The bridal robes at which her artistic fingers had assiduously tolled, were now transformed into draped habilments for the tomb. And while her numerous sympath z ng friends clustered around her coffin to take their last leave of her angel form, and administer words of consolation to the bereft family, whose bleeding hearts were con-vulsed within, and whose unspeakable anguish sank into the uttermost sanctuary of their souls and could find no adequate expression, the dread-ful tragedy was indeed too awful for contemplation. Yet there was something sublimely grand and romantic connected with this tragic scene. No wild contortions or impeluous frenzy were depicted in her countenance, but a joyous friumphant air, placid as the moon-beams, held complete dominion

Over her every feature,
Oh! ye courtiers, ye lovers, ye devotees, who
seek to bow at connubial's holy altar, and worship
at nuptial's sacred shrine and enjoy its legitimate. fruitions; beware how you tamper or sport with the sexual affections. Seek not admission or ac-cess to the deepest and purest fountain of the human soul, unless you reciprocate and respond in full measure to all those high and holy emotions of the heart which you may have honestly elicited or warmed into scrive like by artifice or duplicity. May you ponder upon this momentous subject with due seriousness, lest you pouson forever the

purest channels of humon life and victim'ze the unsuspecting innocent recipionts of your love advances and plighted vows. Oh! may the goddess of true platonic love ever sit enthroned in your bosoms and wield with might and effi lency the royal scepare of fidelity throughout the entire sexual domain.

ACROSTIC DEDICATED TO THE SACRED MEMORY OF MAY RICHIE.

May guardian spirits guide thy gentle spirit home. And crown thee victress in the realms a love. Yonder bright spheres now beckon thee to

Resplendent with glory, sympathy and love. Immortal hosts thine anguish long hath felt, Celestial joys that aching void have filled, Henceforth in climes where false love never

Is balm for thee, the troubled soul distilled, Each plighted love vow faithfully fulfilled. dwelt.

And ah! poor L, shall I say nothing to thee? Oh yes, the fierce fires of bitter sympathy and sorrow have been kindled and rekindled in the scute consciousness of thy interior being, and will long torment thee for that which thou ought not to have done. Ah! little didst thou think that thou wast planting wild thorn seeds in the hot bed of fondest affections, which must ere long culminate and entwine its torturous branches around the heart strings of that devoted lover, and render life so intolerable, even amid her palmiest days, that she sought and welcomed death as a relief, by the violence of her own desperate bands. H. GREGG.

Camden, July 20th, 1870.

Written for the Religio-Philosophical Journal.

IOWA.

DEAR JOURNAL:-Our two months engage ment in Des Moines is closed, and we are on the wing for points on the line of the Dabuque and Sioux City Railroad. Of all the places in Iowa we have visited, Des Moines is to us the

Letter from Mrs. J. H. Stillman Severance.

most interesting. Its scenery is romantic in the extreme. Its hills and ravines, its native forest trees and two rivers, make a landscape worthy of an artist.

But the people were to us even more interesting. The Spiritualists have a fine society, and are a very excellent class of people. The ladies are persons of fine culture and great refinement, radical in sentiment and fearless in spirit, demanding and receiving the respect of the whole city. They have furnished a good hall, and purchased an organ. Have been running a lyceum, but that adjourned for the heated term,

while we were there. This city seems to be a special point of spiritual manifestations, and mediums of various kinds are being developed, and circles are held at different places regularly. The demand for psychometric readings and clairvoyant examinations, were at times greater than we could attend to, and our patrons were from every church in the place.

It is astonishing how the principles of Spiritualism are creeping in the churches without their seeming to be aware of it. They cannot stand perfectly still while the whole universe is moving on to higher conditions, but are borne along upon the tide of progression, although

constantly fighting against it. The bold outspoken opposition to Spiritualism, has nearly ceased, and Orthodoxy fights it now in the dark and on the sly. The last rotten regg which ignorance and bigotry has hurled against reformers, Free Love, has hit as many of their own numbers, and has been coupled with such names as Beccher, Frothingham, Greely, and Colfax, until it is really quite palatable. What next will be rescribed to, time only can divulge and it matters not can divulge; and it matters not.

It is a nomely saying and none the less true, that "curses, like chickens, always come home to roost," and it is always true that in the end, the wrong doer suffers worse than the wronged.

I am here reminded of taving just read Lois Waisbrooker's book, "Helen Harlow's Vow," and can truly say that the idea that woman should not accept the fate society metes out to her if she chances to be unfortunate, is there strongly and truly portrayed, and if wo-men everywhere would demand the same purity of life in man as woman, it would work a mighty change in society

No woman is ruined until she thinks she is; until she accepts the condition; and although the struggle to overcome the unjust judgments of the world be often severe and prolonged, yet truth and right will triumph if only backed by a strong will and divine purpose. Every liberal mind should read this book; it would do them good.

I find the Journal everywhere, and well received. May it's columns improve, and it's circulation increase AD INFINITUM.

Ft. Dodge, Iowa.

Written for the Religio-Philosophical Journal.

SPIRITUALISTS IN GREAT BRITAIN.

Approximate Census.

A YEAR BOCK OF SPIRITUALISM is in preparation, giving the status of Spiritualism all over the world. The collection of statistics relating to this country is entrusted to my care; and, t) fulfill my task, I must rely on the kind co-operation of Spiritualists to supply me with information, which will be a matter of gratification to us all. I shall be glad to furnish any quantity of this Form, to be sent to friends at a distance, to be filled up. No names will be published on any account, except with the express permission of the parties bearing them. Yet names and addresses are necessary, that no one may be counted more than once from different

Give the names and addresses of all advanced Spir tualists in your district.

Give names and addresses of those who sympathize with the movement, but do not avow Spiritualism.

Give names and addreses of Spiritualists at a Give names and addresses of the mediums

you know, and their form of mediumship. Give paticulars of any circles you know of; the place where they are held; how often; with what results; and the address of the conduc-

If Spiritualists in your district combine in any form, describe it. What meetings have you held, or now holds and with what results?

Have any Lecturers visited you, and with what results? What attention is devoted to Literaturebooks and periodicals—and with what results? Give instances of remarkable phenomena,

especially Healing Mediumship, Notify the leading Spiritualists who take an active, and prominent part in the movement. Get up a list of subscribers for the YEAR-Book of Spiritualism, for 1871. The price

will be between one and two shillings. If possible, make a return of these particulars by the middle of June. Give your attention to this important matter without hesitation, and continue to bestow your best interests on the cause of Human Progress.

15 Southampton Row, London, W. C.

Written for the Religio-Philesophical Journal. JOSEPH RNOWALL.

BY FLORIAN KAYNER.

There are many reformers. These reformers are called by some people fanatics. But do those persons who pronounce this appellation with so much contempt, know that some of the greatest movements on record were commenced by so-called fanatics? For instance, the abolishment of slavery. Some years ago, advocates for this cause were called fanatics. In my opinion, these kind of fanat. ics are quite needful, and without them, many of the reforms we now rejoice in, would not have ex-

Don't let any one think, however, that I take the side of certain extremists who are really monomanlacs on some question or idea. 1 take the word fanatic in a sense in which it is unjustly ap. plied. If any one commences a work which unprejudiced and sensible persons call a needed reformation, there are always some who bestow upon the worker the name of fanatic. And to show what kind of men these are, we will take Joseph Knowall, Esq., as an illustration.

Joseph Knowall, Esq, when he first heard of Spiritualism, called it a humbug. When asked if he had seen any of the manifestations, or had examined any books upon this subject, he replied that he had not, but said he, "That does not make any difference,—it is a humbug any how." He called Spiritualism a humbug, and didn't know what Spiritualism was, and this shows the "enlight appearant and civilization" of the present century enment and civilization? of the present century, when we have such a number of persons who can give a name to something, before finding out what that something is. Mr. J. Knowall also said that media were fauatics. If he would only condescend to take off an inch or so of his dignity (?) and visit some fauatic and take the trouble to investigate a little, I shouldn't wonder but he might become a tenatic himself. But oh no! He would not make himself so ridiculous. This little excitement about Spiritualism, will soon blow over; and he pushes back his hat, gives a curl to his mustache, and looks as if he knew it all, and perhaps more. Let us turn around and see J. Kuowall, Eq., in

the domestic circle. He comes home and tells his wife a new way to fry mest. She informs him that it was known to her many years ago, and that it wouldn't do at all. Joseph, Esq, insists, however, upon trying it, as a lady friend of his told him it was a new thing, and the best manner in which to fry meat. His wife does as he wishes, and the meat is spoiled. Joseph, Esq, thought he knew it all,—when he did seize upon an idea, from the want of investigation upon other points, he generally got hold of an insignificant one. J. Kuowail, Esq., thought he could give better directions in Esq., thought he could give better directions in relation to cooking than his wife, and although he had falled many times, yet he tried to keep up the show of his superior knowledge of something he didn't know anything about. We will go farther into the domestic affairs. One of his children broke a dish accidentally; immediately Joseph Knowall, Erq., flew into a rage, and said it was carelessness—needn't tell him, he knew it was "downright carelessness?" He said thus before having a word of explanation—it was no difference—he knew how it was done although he much -he knew how it was done, although he might have been a mile distant at the time.

J. Knowall Esq's, son came to him for the pur-

pose of having a new pair of shoes purchased. Joseph examined the old ones, threw them down on the floor, and said they had been burned at the toe, and how many times had he told him not to put his shoes on the stove. His little son protest. ed against the burning, but Joseph, Esq., replied:
"Dm't tell me—I know—I say they have been burned!"

Here, you workers for humanity, you much de rided, so called fanatics, here is a class of men, and a large class at that, who are in need of reformation.

They may call you fanatics while you are endeavoring to show them the true road, but go shead.—their numbers need diminishing. You will have the sympathy of many persons,—especially the children, in working for the extermination of the evil in these men. Every one knows of such characters, for the world is filled with them, and should it happen that one of this class should read this article, I hope he will turn fanatic enough to reform himself; or, if he flads it impossible, please call in a few other fanatics, and then be success-

Keokuk, Iowa, July, 1870.

SUICIDE BY STARVATION.

The Experimenter Becomes Clairvoyant.

A very curious example of suicide by means of starvation occurred some years ago in Corsica. During the elections, the Sieur V. rushed into the electoral college, armed with a degger, which he plunged into the breast of a man who had done him some injury. The man fell dead

The assassination was committed in the full light of day, and in the presence of an assembled multitude. V. was tried, found guilty, and condemned to death.

His high spirit and resolute character were well known, and it was suspected that he would seek, by a voluntary death, to evade the disgrace of perishing on the scaffold. He was therefore vigilantly watched, and every precaution taken to deprive him of the means of putting an end to his existence.

He resolved to starve himself to death during the interval which elapsed between the sentence of the Court of Ass zes and the reply which the Court of Cassation would make to the appeal he had addressed to it.

He had succeeded in concealing from the observation of his jailers a portion of the food with which they supplied him, so as to make it be believed that he regularly took took his neile.

After three days' abstinence the pangs of hunger became insupportable. It then suddenly cccurred to him that he might the more speedily accomplish the olject he had in view by eating with avidity. He thought that the state of exhaustion to which he was reduced would unfit him to bear the sudden excess, and that it would inevitably occasion the death he so ardently de-

He accordingly sat down to the food which he had laid aside, and ate voraciously, choosing in preference the heaviest things. The consequence was that he was siezed with a violent fit of indigestion, from which, contrary to his expectation, the prison doctor speedily cured

He then resumed his fatal design. He ffsuered again what he had undergone before. The torture was a most beyond his strength. His thirst, too, was intolerable. It overcame his resolution. He extended his hand toward the jug of water which had been placed in his cell. He drank with avidity, and, to use his own cx-Pression, "was res oled to life."

To avoid yielding again to a similar tempta-tion, he daily took the precaution of overturn-ing the jug of water which was brought to him. Lest he should be induced to raise it to his lips, he threw it down with his foot, not venturing to touch it with his hand. In this menner he passed eighteen days.

Every day, at different intervals, he noted down in his album a minute account of his sensations. He counted the beatings of his pulse, and marked their number from hour to hour, measuring with the most scrupulous attention the gradual wasting of his strength. In several parts of his melancholy memento, he declares that he felt it harder to bear the agonies of thirst than those of hunger. He confesses that he was frequently on the point of yielding to the desire

of drinking. He nevertheless resisted. He was surprised to find his sight becoming

more and more clear, strong and accurate; it appeared to him like the development of a new sense. The nearer he approached his latter moments, the more his power of vision seemed to On this subject he thus expresses

himself: "It appears as though I could see through the thickest walls."

His sense of feeling likewise attained the most exquisite sensibility. His hearing and smelling improved in a similar degree. His album contains many curious statements on these subjects. The Sieur V. had devoted some attention to

anatomy and physiology; and he attributes the increased acuteness of his senses to the way in which the intestinal irritation acted on the neryous system.

His ideas, he says, were numerous and clear, and very different from anything he had experienced in moments of excitement or intoxication. They were all directed to logical investigation, whether he applied them to an analysis of material objects, or to philosophic contemplation. He also felt himself inspired with a singular aptitude for mathematical calculation, a study for which he had previously felt very little inclination. In short, he declares that he never derived so much gratification from his intellectual condition, as throughout the whole duration of his physical torture. He made notes in his album to the last mo-

ments of his physical existence.

He had scarcely strength sufficient to hold the pencil with which he traced the following words:

"My pulse has nearly ceased to beat, but my brain retains a degree of vigor which, in my sad condition, is the greatest solace Providence could bestow on me. It is impossible that I can live out this day. My jailers watch me, and think they have adopted every precaution. They little think that I have outwitted them. Death annulls the sentence which has been pronounced on me. In another hour, perhaps, they will

find nothing but a cold corpse."
V. expired as he foretold. His album has been carefully preserved. It is a record replete with interest to medical professors. The slow torture, endured with so much courage, and described with such remarkable clearness, renders it one of the most curious documents in the anna's of medical science

THERE ARE NO DEAD.

BY WASH A. DANSKIN.

[Delivered at the Calvert Assembly Rooms]

It has, my friends, been sometimes said
That we are "talkers with the dead;"
That e'en like those, in days of yore,
Who sought in dark, forbidden lore,
To fin: that s'one, whose tonen we're teld
Turned all things into purest gold;
So we, with im; for s gize, would scan
The realms which God forbids to man—
That we, with bold, presumptions eyes,
Would pierce the walls of paradise
But 'tis not so. We are not dreamers,
Nor are we visionary schemers;
We turn us from this lower plane,
Where much seems fielde, false or vain,
And rising o'er this scene of strife,
We seek a nobler, purer li'e.
We do desire to harn the doom
Of those whose bedies fill the tomb Of those whose bodies fill the tomb: We ask our friends who've gone before, To tell us of that other shore: We call upon the world unseen.
The good, the wise, who once have been
The living counsellors of men, The living counsellors of men,
To mingle with us yet again.
We call on heroes, martyrs, sages,
Whose glory firls the by-gone ages,
To cast from their bright upward track,
One gleam of holy radiance back,
To light the paths which mortals tread,
And show the world—"There are no dead."

HOW THE SPIRITS EXPLAIN IT.

The Davenport Exposure in Michigan.

-New Life.

"The Davenport Brothers, assisted by Prof. Fay. gave an exhibition of their spirit naistic perform ance on Fiday evening last. The endeavor to "raise up spirits from the vasty deep," would have been a complete success in the eyes of the audience had not Mr. Harding, one of the committee, interpolated a point or spat not down in the bill. interpolated a point or spot not down in the bills. When the closet, whence had issued the unmelodious sounds of guitar, banjo and hells, and in which the brothers and been tied, so that the spirits had to come to their relief, was opened, one of the performers was found to be well marked about the hand and wrist with ink—of course it was the spirit of the Fif.centh Ame adment which had been called up-and the audience might have been sa tisfied of it had not Mr. H. the audacity to explain it upon more tangible ground. In short, he showed his own hands to be covered with ink, and ex-plained that while the spirit hands were flashing through the aperture of the dark closet, he not having the fear of the devil before his eyes, had seized a hand and left the impress of blackness upon it. As jugglers the Davenports are a success. but as developers of unseen agencies they are arrant humbugs, as have been a litheir predecessors since the days of the Witch of Endor."—Bay City Journal, July 28th

The above would show that the spirits had been practicing the "plack art" in Michigan, as Dr. Eddy called it here. It is but justice to the Davenports to say that when they were in Milwankee a few weeks ago, the "spirit hand" was exhibited when two doors of the cabinat were wide open and both brothers were in plain view of the audience to the right of the platform.

WHAT THE "OLD MOHAWK" SAYS.

Wishing to get authentic informa ion from the "other side" of the exposure, our reporter visite. Dr. Herring, the great medium and magnetizar near the City Hall, and questioned the spirit of the old Mohawk chief, his indian control, as to the facts in the case. The old Mohawk says the general fact is given near enough, but the exposers themselves hav'nt the least idea of what they are exposing.

How about the hands seen in the cabinet?"
"They are veritable spirit hands, belonging to veritable scirit bodies. "How are they produced?"

"They are materialized from the vital forces of the medium. To make them targible and visible, e.ch. prit has to attach a sort of battery to the hands of the medium, and then draw from the magnetism of his body; the spirits are then able to organize and condense the magnetic elements as seen in the form of the delicate and flashing hands."

"How as to their structure?" "They have no bones, no arteries, as you understand them, but they have a perfect nervous struc-ture, subject to the control of the spirits."
"Where does their strength come from?"

"For the time being so much vital force as is necessary, is drawn from the medium, and the musical instruments can be flung about and played upon at the will of the spirits."
"Why do they want the light shut off?"

"Because pirit power is positive and darkness negative." "What becomes of the spirit hands?" "The moment the battery force, or will force, is let go, the elemental particles that form the spirit hand, fly back to the hand of the medium, whence

"And how about this ink business?" "Any adhesive substance, such as pitch, paint, oil, ink or flour, even, coming in contact with the materialized spirit hands, will inevitably be carried to the hands of the medium. Strange as this may seem, it is a simple law of spiritual chemistry, and

That, then, explains the jugglery part?"
"The jugglery part! why, all the jugglers in Christendom can't produce a single rap."

has been demonstrated in public and private, num-

"It is a curious fact, say some entomologists, "that it is only the female musquito that torments us."

An old bachelor says that it is not at all " curious."

EXTRAORDINARY THEORY.

A distinguished Swedish chemis', Dr. Grussel. bach, a professor of the University of Upsal, has come to the conclusion that those Egyptian mummies which are found in the ancient tombs on the Nile, in a complete state—tha. is to say, without having been deprived of their brains and entrails like most mummies-are not embalmed at all, but " are really the bodies of individuals whose life has been momentarily suspended with the intention of restoring them at some future time, only the secret of preserva-tion was let." Professor Grusselbach adduces many proofs in support of his idea—among others, his experiments during the ten years which he says, have always proved successful He took a snake and treated it in such a manner as to benumb it as though it had been marble, and it was so brittle that, had be allowed it to fall, it would have broken into fragments In this state he kept it for several years, and then restored it to life by sprinkling it with a stimulating fluid the compostion of which is a secret. For fifteen years the snake has been undergoing existence composed of successive deaths and resurrections, apparently without sustaining harm. The Professor is reported to have sent a petition to his government, requesting that a criminal, who has been condemned to earth may be given him to be treated in the same manner as the snake, promising to restore him to life again in two years. It is understood that the man undergoing this experiment is to be pardoned. Of course, if a man can be in a state of suspended animation for two years, he may be kept two thousand years, and if the Professor succeeds we can lay up a few specimens of our cotemporaries for exhibitions in the thirty-ninth centuary.—Appleton's Journal.

PROGRESS OF THE LEDGER.

From the N. Y. L'dger

MY DEAR MR. BONNER:—Well, you have been to Princeton! When a nice little pie was making up in the way of an endowment for the President, you must needs have a finger in it; and now you have put your whole hand into the gymnasium, with ten thousand dollars in it! Oh, consider, what infinite capers, twirls, leaps, swingings, marchings, dances, hurrings, liftings, and athletic-isms of every sort, will spring from that ten thousand dollars!

But there is yet a little left of Princeton. The college is not all. Take the Theological Seminary too. There is good matter in it for the Ledger. They have wise old heads at Princeton, and it their Theology were trimmed a little, root pruned, the water-shoots cut out, and a little fresh soil dug in

about it, it would be admirable. But then you must insist upon the recognition of the fact that all the clergymen and professors that come isto the *Ledger* are right good fellows: and take on no airs on account of their theology. They all write fictions. They all tell good stories. And why not? Does not the practice of sermon writing, e-pecially sermons of high theology and high churchism, conduce directly to facility of invention, to unconscious fiction? What is fiction, in the literary sense, but telling things that never happened, just as if they had happened? Is not theology an admirable training for that?

HENRY WARD BEECHER.

REMARKS BY VIOLET.

I wonder if Henry Ward Beecher knew what a great truth he was uttering when he penned the above for the New York Ledger, and I wonder if he realized what a broad shield he was manufacturing, behind which "poor wicked infidels" might dodge.

"They all write fictions." Just think of that, ye

poor, hungry souls, wending your way to an orthodox church, hoping and expecting to be spiritually fed,-just please remember that your minister whom you look up to as little less than a God, from whose mouth drop only pearls of wisdom and diamends of truth (in your opinion), is about to treat you to a fletion, to tell you of things that never happered, just as if they had happened, and the worst of it is, he takes one of the greatest historical fieldons that ever was written, for his text book, and tells you solemnly, prescribilg peakers. book, and tells you solemnly, prayerfully, perhaps tearfully, that every word between its two lids is truth, and your soul's salvation depends upon believing it, though he knows all the while that he is only uttering fiction! But he gets a good salary tor it! What would you think if an infidel should mount the pulpit and solemnly and tearfully assert that the writings of Baron Munchausen were truth, instead of taings that "never happered ?"

"Is not theology an admirable training for that?" Yes, Mr. Becouer; the world is beginning to get its eyes open and see that it is, and I have no doubt that in your secret soul you believe it too, notwi hstanding the playfulne's with which the question was asked; and in the little paragraph heading this article, you have told as much truth as you probably would in a two hour's sermon—

especially if your sermons are "fictions."

But I am 'lad the paragraph was written by a "celebrated divine." Had it been penned by a Spiritualist, it would never have gained admittarce into the columns of the Ledger, unless the author were rich, and so the public would have lost the benefit of its perusal.

Worcester, Mass.

VIOLET.

Voices from the Zeople.

FRANKLIN, OHIO.-A. J. Long writes.-We had a discussion of four evenings in the town of Salem, this county, a few weeks ago, between J. W. Pike, Materialist, and John W. Sweeny, of Chicago, Disciple minister. Question:

Resolved, That the Christlanity of the Bible is an

outgrowth of pre existing paganism.

Pike affirmed; Elder Sweeny denied. During the discussion Elder Sweeny in attempting to prove the personality of the devil, said he knew there was a personal devil, as he had seen too many spiritual mediums rubbing their eyes while under his influence.

KIRKWOOD, MO.-R. Goodwin writes.-I am this moment impressed to inform you that I still remain in the shell, and have just received the Journal for this week, full of fresh fruit of the season. Oh! God, what a comfort it has been to me during the last four years which I have been doomed to spend in this fashionable hell, alone, without one "religious philosopher" [Spiritnalist] within many miles of m2, to whom I could pour out the breathings of my soul. I see that Mrs. Margaretta Fox Kane has given a scance to the New York press reporters, and that they have been house to pour to schromledge fire. been honest enough to acknowledge facts, for which I thank them, however much they may have been at fault heretofore.

KANSAS CITY, MO.-Mrs. E. R. Follett writes. -During years of illness, I have been comforted by the assurance of angel presence, and now among. strangers, I wish to know what progress our friends abroad are making, and consequently renew my

BEAR CREEK, IND.—Granville Phillips writes. -Mrs. A. H. Colby has been lecturing in this vicinity, and she has troubled the waters of old theology considerably, which, like a tall oak with spreading branches, but rotten at the trunk, is already tottering to decay.

VICTORY, MICH.—Timothy Knox writes.— There is no orthodox church here of any kind, and we having no mediums. It is hard to impress our ideas on the minds of the people by hearsay, but the truth must prevail.

A Long Branch belle, named Annie Welsh, dresses eight times a day, and dashes along the Beach behind four different teams during each twenty four hours,

Original Poetry.

Written for the Religio-Philosophical Journal.

THE SPIRIT'S DESIRE.

By D P. Kayner, M. D.

O home above! for thee I sigh, When will the moments come When I shall lay my body by, And with the angels roam?

The fleeting joys in earth possessed Do but an earnest give Of those where through the ages blessed Our souls will ever live.

And living in that Land of Life, Where budding hopes all blocm, All souls, with emulation rife, Unite their rich perfume.

And like sweet income doth arise From spirit-alters, pure Good-will, all souls to harmonize And bind with love secure.

The weary souls, from earth set face, Can their devotions join In works of angel ministry, To blend both worlds in one.

Then to that shore I stretch my hands, And raise my weary eyes. Walting to see the angel bands Before my vision rise,

And near them call me to me to my home On yonder blissful shore; Watching they'll wait until I come, And leave me nevermore.

FULFILLED PREDICTIONS.

From All the Year Round.

One of the many curious topics of every day talk is the real or alleged fulfillment of real or alleged predictions. We say "every-day talk;" because, for obvious reasons, the prophecies treated by the theologians cannot be noticed here. Of such predictions as seem to have been really fulfilled, let us speak with becoming fairness, keeping clear from all discussion as to the possession, by exceptional persons, of exceptional powers of foresight. There are many reasons why every prediction ought to be judged closely and searchingly to see whether it will stand its ground or not—whether it can render a good account of its birth, parentage and gen-

If we are puzzled at times about the apparent fulfillment of predictions in popular almanacs, it is worth while bearing in view the fact that, when very numerous predictions are made, some of them are likely to be followed by what looks like fulfillment, according to the law of probability—a law well known to actuaries and others engaged in computing tables for life assurance, annuities, survivorships, etc. Every such actuary predicts, in a scientific sense; but it is always by inferring the probabilities of the future from the teachings of the past. If life present the same phenomena in the next half century as it did in the last, then out of a certain number of persons of a certain age, a certain proportion will die in the next twelve months. A curious bit of computation has been made concerning the stupid superstition about thirteen at table. M. Quetelet, a distinguished Belgian savant, has computed that of any thirteen persons, containing a fair proportion of both sexes and different ages living at any one time, it is just about an even chance that some one of them will die within twelve months. If, therefore, one in a company of thirteen should die within this period, there is nothing wonderful in it; but if a predictor states that it is because they all sat down to dinner at one table, or if he asserts that the charm is broken by making the number twelve or fourteen instead of thirteen, then he is bound to prove his case. Besides, no account is ever taken of such of these social gatherings of thirteen, as are not followed by fatal results. The believers in ill emens are silent in such cases.

This opens the path to another aspect of socalled fulfilled predictions. As the law of probability can account for a small number of remarkable instances, so does it take account of the enormous preponderance of cases in which there is no observable coincidence at all. A very pungent truth is contained in the coup-

What is hit is history; But what is missed is mystery;

applicable to the fact that every-day believers in the marvelous do not imitate the actuaries or the probability-computers in their mode of reasoning; they are greatly interested in every "hit," every suffilled prediction; but they do not tabulate these instances in which a "miss" or failure occurs. Lord Bacon so exactly expressed this that he may have been, for ought we know, the originator of the saying; he says that one reason why popular predictions are believed is, "That men mark when they hit, and never mark when they miss, as they do generally." And he applies this observation to dreams as well as to predictions.

On a recent occasion, four whist-players cut for partners, and cut the four aces, one each—a thing so strange that it might well have been made the ground work for some omen of good or ill-luck; yet it admits of calculation that there is a probability of such a coincidence presenting itself once in a great number of times. True, the number is something tremendous; for it is computed that, if the players had the longevity of Methyselab, they might continue cutting to the end of their days, as last as their hands could move, without turning up the four aces a second time. But by the ratio of misses to hits great or small, there is no magic about it. Take all the hundreds and thousands of predictions in a bundle of prophetic almanacs, and it would be strange indeed it none of them hit the mark.

Many predictions come true—that is, many apparent fulfilments take place - because the prophet is a shrewd observer of passing events, or well accquainted with the personal peculiar-ities of those to whom the prediction is intended to apply. This was, probably, the case with Madamoiselle Lenormand, who had a singularly long reign of popularity in Paris. From 1789 till 1843 she was consulted by a succession of important personages as a fortune teller of high class; every applicant wishing to know something of his or her future fate. Mirabeau, the Princesses de Lamballe, General Hoche, Marshal Lefebre, Robespierre, Marat, St. Just, Barrere, Barras, Madame Tallien, the Empress Josephine; Louis the Eighteenth, the Emperor Alexander, Talleyrand, Madame de Stael—all in turn con-sulted Mademoisele Lenormand, and paid her handsomely for her foretellings. She knew the history of all her clients and the circumstances which surrounded them; she was probably shrewd in reading character in the countenance; and she may have made many lucky forecasts. Most likely the failures were not

Fraud is unquestionably concerned in some predictions; those which, as Bacon says, have by idle and crafty brains been securely con-trived and figured after the event pass." This is believed to have been the case in regard to civil governments will be overturned : and that

counted.

precise date; while few having the required precision of data could with certainty be traced to a period anterior to the predicted event. Instances are well known in which predictions appear in manuscript in some old book, but with no satisfactory proof of the date of the writing. There is one, credited to the fifteenth century seeming to predict the fifteenth century the tury, seeming to prefigure the Crimean war:

In twice two hundred years the Bear The Grescent will assail: But if the Cock and Bull appear, The Bear will not prevail.

Colleguialisms suspiciously like these of very recent times.

The French have a liking for a curious kind of prediction or omen, involving the addition of numbers contained in dates, and connected with the lives of distinguished personages. For instance, Robespierre fell from power in 1794, and the first germ of the Napoleon era may be dated from the same year; add to 1794 the four component numbers, one, seven, nine, four, and we come to 1815, the year when Napoleon's power finally ended. Louis the Sixt enth ascended the throne in 1874; add 1774 to one, seven, seven, four, and they make 1793, the year when the ill-fated monarch was executed. The great French Revolution began in 1789; add this to one, seven, eight, nine, and we arrive at the year 1814, when the exile to Elba put an end to the French conquests in Europe. The Bourbons were restored in 1815; add this date to one, eight, one, five, and we have the date 1830, when the Bourbons were once more expelled. Louis Philippe was born in 1773, and came to the throne in 1830; add 1830 to one, seven, seven, three, and we come to 1848, the year of his expulsion. His queen, Amelie, was born in 1783; add 1880 to one, seven, eight, two, and we arrive in the same way at the precise year 1848. Once more, that royal couple were married in 1809; add 1830 to one, eight, nought, nine, and here again crops up the fatal year 1848. It is impossible to say how many hundreds of royal and imperial dates would have to be examined before these seven strange coincidence could be found; but we can scarcely wonder that a peo-ple fond of such numerical oddities should attach a sort of fatalism to dates. Early last year there was a good deal said on this subject in France, arrising out of the following collection of figures. The present Emperor, Napoleon the Third, was born in 1808, and became Emperor in 1852; add 1852 to one, eight, nought, eight, and you get 1869. Again, his Empress, Eugente, was born in 1826; add 1852 to one, eight, two, six, and there similarly arises the date 1869. Again, add 1852 to one, eight, five. three, and for a third time you arrive at 1869 "Therefore," it was thought by some, "1869 will witness the downfall of the empire." When the year passed over without any such catastrophe. year passed over without any such catastrophe, the figures were manipulated a bit; the Prince President was not actually crowned Emperor till 1853. Predictions can often be made to accommodate themselves to ascertained facts by some such manipulation as this. Still, there can be no doubt, that the dates here collected are very singular; they are odd coincidences, if not fulfilled predictions; and the will will probably to a cool on the state of them.

probably see a good many more of them.

The hereditary nobility and old country families are the subjects of many curious speculations of this kind—mostly credited, if at all, by the uneducated peasantry of the neighborhood. Sir Bernard Burke has collected many such stories. One relates to the Lambton family. There is a legend that, in the time of the Crusaders, the head of the house consulted a witch as to the best mode of killing a serpent, monster, or dragon. The witch instructed him, but at the same time told him he must follow up that achievement by putting to death the first living thing he might afterward behold, under penalty that, "for nine generations, the lords of Lamb-ton shall never die in their beds." A plan was laid that a dog should be the victim, but by a mischance the lord's father happened to be the first living being he saw after killing the serpent, Lambton refused to be a parricide. After that it was a fact that nine successive lords of Lambton died otherwise than in their beds. In the Ferrers family, also, there was an old tradition that, whenever a black calf was born at Chartley Park (where the cows were usually of a peculiar sandy white), a Ferrers would die that year. There were six deaths in the family in about thirty years, and each death was preceded by the birth of a black calf. Eastbourne, in like manner, has its local legend. Sir Anthony Browne was holding a revel at Cowdrey Hall in the time of Henry the Eight. A monk appeared, and warned him that, because he had re-ceived the church lands of Battle, and the prior lands of Eastbourne, the curse of fire and water should rest on his descendants. It was recorded that, in a period of one hundred years, Cowdrey Hall was burnt down, the owner was drowned in the Rhine on the same day, the male line became extinct, all the sons of the female line likewise become extinct, and the estate again fell to female recipients, who could not hold the title. Very few of these local legends,

traced to authentic sources. A prevalent characteristic of predictions is the vagueness of the language in which they are expressed, so as to render apparent fulfill ment possible at any one of the many different dates

it is hardly necessary to say, have ever been

Nostradamus, a French physician who lived three centuries ago, poured forth predictions by the score, each generally contained in a quatrain or four-line stanza. Henry the Second and Charles the Ninth attached great importance to them; but the hits probably bore but a small ratio to the failures; and, indeed, the rhapsodies were illy fitted for exact fulfillment. His name became famous during the time of the Stuarts for the following lines:

Le sang de juste à Londres sera faute ! Le Senat de Londres meteront à mort le roy ! Le Olivier se plantera en terra firma ! Brulez par feu, de vingt et trois, le six !

But there were suspicions that lines in some editions did not exist in the first published. He spoke in one of his predictions of the defeat of the French army in Italy; but as neither name nor date was mentioned, the fulfillment became a very elastic affair indeed.

In an old volume of the Gentleman's Magagine it is stated that a prophecy was found in the tomb of a bishop who died during the Middle Ages, foretelling of a struggle between the Lion and the Eagle, Italy to be left desolate, Rome to be burned, and an English Prince to be King of France—all before the and of the be King of France-all before the end of the nineteenth century. But the dates were not mentioned, nor is there any clue to the time of writing the paper which was "tound" in the

A few years ago there was a report that an old book had predicted the Crimean war, and the price of the book rose accordingly in the market; but when it came to be examined, the announcement was to the effect that in 251 years after 1604, the downfall of the Mahomedan power in Turkey would take place. Now this was rather too much; for the deteat of Russia by the allies in 1855 could hardly be thus interpreted.

William Huntington, in the last century, in one of his sermons, foretold that, before 1870 the Papal See would be turned into darkness, and the Turkish moon into blood; words elastic enough, certainly, to meet very varied modes of fulfillment. Hartley, in his Observa-tions on Man, said: "It is probable that all the

many of the so called predictions of the great | the present forms of church government fire of London. Most of them kept clear of the | will be dissolved," leaving the year and the century quite undétermined.

The mother of the first Napoleon, Madame Letitia Bonsparte, when the star of the house had sunk, often expressed a confidence that her grandson would one day be Emperor; but it was known that the son of Napoleon was the vouth whom she had in her thoughts, and not the son of Louis who is now Emperor. A manuscript of old date says that

When time shall come that M and B With its own fift shall joyned be, And followed by an X and C Then Britain shall tremble at the Blue Lilly.

Ominous, this; but then, when one interpreter makes it out to mean the year 1660, another prefers 1960. Au old almanac is said (though we know not on what authority) to contain the prediction.

By the pow'rs to see the way through Heaven, In eighteen hundred and thirty-seven, Shall the year pass away without any spring, And on Eogland's throne shall not sit a King.

Only half true, at most, seeing that William the Fourth reigned the first half of that year. The Caledonian Mercury stated, some years ago, that a Scottish minister, named Lunn, predicted public events which took place in 1827, 1830, 1843, and 1848, but, irrespective of the vagueness of his language, the old pastor made quite a hobby of foretelling; and he was pretty sure of hitting the mark now and then.

That predictions acting on the imagination, tend sometimes to bring about their fulfillment, is evident in various ways, and has in more countries than one, engaged the attention of the ruling powers. At one time the Roman law forbide the practicing of foretelling, if likely to influence the conduct of the person for or against whom the forceast was directed.

"When a person receives a prophecy, promis ing him some great elevation of dignity, his disposition is not to sit quiet, awaiting the spontaneous fulfillment of his destiny, but resort to active means for bringing about the event."
Our Tudor sovereigns did not lose sight of this matter. Statutes were passed by Henry the Eighth and by Elizabeth, imposing penalties or punishments for the utterance of predictions of evil in national affairs. Coke remarked on this subject: "He that hath read histories shall find what lamentable and fatal events have fallen out upon some prophecies carried cut by the invention of wicked men, pretended to be accurate, but merely framed to deceive; and withal, how credulous and inclinable our countrymen in previous times to these have been." Shakspeare had his thoughts in this direction when he drew the character of Macbeth; the prophecy having been uttered that he should be King, he could not wait for its spontaneous

fulfillment, but killed Dancan in order to expedite and render certain the result.

The prediction of death is known to be often disastrous in its effects upon the imagination of the persons to whom it applies. And a dream sometimes acts in a similar way. On one occasion, in the last century, a man dreamed that he would die on a certain day; he mentioned the dream to others, but without attaching importance to it. The day passed, and he commented laughingly on the failure of the prediction. "Oh," said a mischief-maker near him, "this is new style, dreams and ghosts reckon by old style; there are eleven days more yet." During those eleven day the imagination of the

man brooded over the matter, and he died. Holinshed speaks of an early Scottish King, who sent one of his courtiers to consult a witch, or wise woman, about the result of a war in which he was engaged. The witch declared that the King would shortly be murdered, and by his own adherents. The prediction (according to the chronicler) brought about its own fulfillment. The courtier argued with himself, "If I tell this to the King, he will think that I am the predestined agent, and will kill me to prevent me from killing him. If I do not tell him, but he learns it of some one else, he will still more surely suspect me." Therefore the courtier, to make sure so far, killed the King The famous story of Lord Lyttleton is too well known to call for more than a mere reference

Many predictions can only be regarded as fulfilled by a little twisting of names and words. The Empress Josephine, it is said, believed a prediction to the effect that she would fall from her high estate, and die in a hospital; she died at Malmaison, a name merely indirectly denoting a hospital.

The Duke of Suffilk, in 1450, was warned to beware of the tower, which would be faral to him; he died on shipboard, but the interpreters dwelt on the fact that the ship was named St. Nicholas of the Tower. Nero was warned to beware of the seventy-third year; as his death occurred at another age, the interpreters took refuge in the fact that Galba was 73 when he succeeded Nero.

The affair of Birnam Wood and Dunsinane, in Macbeth, is a very good illustration of the mode in which a prediction may be accepted and verified, if those who i despret it are tempted by superstation to play fast and, loose with words and phrases.

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3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncelled for it was a taken and a reference. and leaving them uncalled for, is FRIMA VAGIR evidence of Intentional fraud.

LOOK TO YOUR SUBSCRIPTIONS.

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. 16th, 1870, it will be mailed, "Smith J.—Dec. 10—0." The omeans 1870. If he has only paid to Dec. 19th, 1889, it would stand thus: Smith J.—Dec. 10—9, or perhaps, in some cases, thelast two figures for the year, as 70 for 1870, or 69 for 1869.

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

All letters and communications should be addressed 8. S. JOHES. 189 SOUTH CLARE STREET: CHICAGO, ILLINOIS.

A Search After God.

O God, where art thou? If we ascend the high mountain, to the regions of perpetual snow. where the bleak winds kiss the dreary rocks with their cold breath, art thou there? If we walk in the beautiful valley, where industrious man has caused the earth to bloom with flowers, and all nature to laugh with joy, art thou there, -in the tints of the rore and in the golden fields of wheat? If we traverse the arid desert, which has felt only the poisonous breath of the simoon, art thou there also. O God, exercising thy benign influence, and building up that which thou desirest? Art thou everywhere?

The question is indeed pertinent. Never having seen thee; never having heard the tones of thy voice, or fel: the soothing influence of thy intelligence, we can not yet answer the question.

We are searching for thee, and we will never relax our efforts until we find thee.—land our frail bark on those shores that reveal thy true character, thy real nature, and thy relation to the worlds and systems of worlds that deck the fair firmament, and to man who dots their sur-

Yes, where fart thou? We wish to know. and never will we relinquish our efforts to unveil thee, so long as life tingles in our veins, or energy and strength can sustain us.

We desire to know thee. The Arab sees thee through Mahomet, the Christian through 'Jesus Christ, the Chinese through Confucius, the Indian hears thee in the wind, sees thee in the storm-cloud, beholds thy smiles in the lurid lightning, feels thy presence in the pattering rain-drops,-in fact, there are those, O God, who seem to see thee in nature and in different individuals, but we do not now recognize thee there.

Bold and fearless, we shall traverse disputed domains, until we are able to draw aside the curtain that screens thee from mortal gaze.

Yes, the question may be well asked. Where is God? We never saw him; you never saw him; the wisest sage in the spirit world never saw him. Then, where is he? O, tell us! We are searching for him, and we will discover him. But our mission in this article is to unfold the true character of the orthodox God.

In the creation of this earth, he became weary, and was compelled to rest from all his labors for one day, and as we have never heard of his resuming his work, it is possible he may be resting yet. He made the beasts of the field innocent in disposition, harmoniously organized, and adapted to live in peace together, but he could not keep them so; it is probable that he was very weary. Having made the earth, with its lakes, its rivers, its valleys and hills, its towering mountains and beautiful scenery, and pronounced them perfect in all respects, and in a fit of petulance, cursed it, it is well that he let his cruel, vengeful disposition rest, at least for Jesus on an aerial excursion, he who caused one day. Having made Adam from the God to boil over with anger, and gave him batdust of the earth, and Eve from a rib of his, | tle in heaven, but was defeated by a flank he called them good, but was so grossly negligent in the discharge of his duties that he did not keep them so, it is, therefore, well that he rested from his labors and retired from the field in disgust. After making the beautiful Garden of Eden, and placing Adam and Eve therein, it turned out that he had not given them strength to withstand the seductive wiles of the contemptible Serpent. In view of all these failures, which he committed in six days, it is well that he rested on the seventh to contemplate his extreme foolishness. Having made the serpent and pronounced him good, when he was not good, it was well that he shrunk away to some secluded place to rest, -yes, to rest through all eternity. Having put flaming He is now on a raid after unbelievers, and his an-

swords around the Tree of Life, and then allowed some one to steal them,-for they are not there now,—he exhibited his weakness, and showed conclusively that he needed rest. Having allowed the Serpent to thwart him in his designs, to overcome his works, and cast a shadow of gloom over the world, he is unworthy of the name he bears, and should remain at rest through endless ages. Who desires him to resume his works? We arraign him before the Bir of Public Opinion. He is here on trial. You act in the capacity of jury and judge. The orthodoxy are here to defend, while; we are the prosecuting attorney, representing 11,000,000 of Spiritualists,

Tois day we have preferred our charges, knowing full well that the orthodox God is guilty of high crimes and misdemeanors. The Bible is the weapon of defence of the orthodoxy, and from that book we propose to show that their God is vindictive, revengeful, pusillanimous, given to anger, and wholly unworthy of the position he occupies in the rel gious horizon.

1st, he made man, but did not protect him.

21, he made the earth free from vexitious weeds, but could not keep it so.

31, he made the Serpent more subtle than all the beasts of the field, showing that when he pronounced the work of his hand good, he told a falsehood.

4th, he said Let there be light, and there was light, but he had to go to work as any tailor would, to make garments for Adam and Eye.

5th, he made min and woman, and then repented that he had done the deed.

We pronounce, then, the orthodox God a failure. His works show it; they point significantly at him the hand of scorn and condemnation. and with sarcasm, proclaim that he really a stupenduous failure. Possessing infinite power, he could not control and direct finite power in the path of happiness. He tried, and failed; and failure in execution always indicates a lack of power and wisdom in devising. He has failed in everything. Nothing, according to the accounts of the orthodox, your own witnesses, has proved a success.

We never saw Gcd. Who ever did see him? He may sparkle in the sunbeam, glisten in the flower, shine forth from the eye, and appear in all the works of nature, yet outside of them, we never saw him and never expect to see him.

When a mere boy, we uttered fervent, innocent, childish prayers to him, sparkling all over with lave for a being that we supposed existed somewhere in the regions of space. While we thus worshiped God, we were taught that he had an adversary in the devil, who was distinguished for his cloven foot, and his opposition to all of his works. We could not understand this. We have looked assiduously for the devil, but in vain. Where he is, no one can tell,-no one has ever seen him. God is the organizer, he is the disorganizer. The one builds up, the other tears down; the one creates humanity, the other gobbles it up. It God is omnipresent, his ad versary must be likewise, for where there is sin,-according to orthodoxy,-there is the dev-

Well, this is strange! God omnipresent; sin universal, and wherever there is sin, there is the manifestation of the devil, hence the devil is omnipresent. This is really remarkable! God and the devil omnipresent, -- one good, the other evil; one striving to benefit humanity, the other to destroy all the children of earth. Both have eternally existed, and both have been contending for the mastery. The devil is always bad, and never good; God is occasionally bad, and since it is his particular forte to be good, he is not as perfect in his order of works and manifestations as the devil in his. Were he always good, he could contend successfully with His Satanic majesty; but then he gets fidgety, becomes angry and irritable, and does many foolish things. In fact, the devil is decidedly more cool and deliberate in his plans and manifestations of power than God. We never knew the devil to have a good streak in his nature, but have known God to have several bad ones.

We do not entertain the idea that the orthodox God ever will be seen. He is ashamed of himself, on account of the superior sagacity of the "arch fiend." Would you not rather be an orthodox devil than an orthodox God? Satan, self-reliant, and knowing exactly wherein lies the weakness of his antagonist, takes advantage of him and invariably comes out ahead. In the Garden of Eden, he was successful. He caused Abraham to lie, and through lying, to become wealthy. He caused God to destroy Sodom and Gomorrah. He caused him to send his only begotten son to earth, and then caused the Jews to crucify him. In fact, the devil is still ahead. if reports from orthodox sources are to be relied upon. Still we have never seen either God or the devil. The former showed his back parts to Moses, and called to Adam in the Garden, and presented himself to others in olden times but lately he is more secluded in his habits Nor has the devil ever been seen. We cannot conceive of the cause of his continued absence. Perhaps he is temporarily watching God, and laying his plans to thwart him in some contemplated movement. Ah! we have found him,he who baffled God in the Garden, and took movement, and thrust "downward," earthward. Yes, we have found him. He is in his private office. Visitors admitted in the order of their coming. No cards required. An usher always in attendance. No smell of sulphur near his office. All is quit and orderly. We obtain our information from Elder Knapp of this city, through the Times. This Elder Kuapp has a dispensary in this city, for doctoring sick souls. He is allopathic in religion, and never administers medicine in homeopathic doses. 'He prays with vehemence, and preaches as if he had Gabriel's trumpet, and stood with one foot on the sea and the other on the land, his mission being to declare "when time shall be no more."

imadversions of their infidelity sounds as sonorous as a winter's black. But he knows where the devil is, and is constantly shooting towards him the denunciations of histong 19.

To i lustrate the true character of the orthadox God, we take the following from The Voices, by Warren Samner Burlow:

Again i ask, Who then can blame A nation bowed with grief, For seeking gods of higher aim, To find with them relief,

Where peace might smooth their thorny path And light some joyous way; Where kindly words, displacing wrath, Might cheer them day by day?

But sad their hopes, how quickly turned.
Their day to dismal night;
For Godly wrath yet hotly burned,
With its vindictive might.

God sold them to their foes for slaves, Where l'ugering hope might die: Then tortured them to death's dark waves, And scorned their bitter cry.

Thus Abraham's "unnumbered" race, God's loved and enosen seed, To people every land and race, The ensign of his-creed,

Are now abandoned to their fate, Nay mare—to meet his wrath, With maledictions of his hate, Converging in their path.

Thus God's great plan hath wholly failed, Which clearly is revealed: His rival h ving e'er prevailed In each contested field.

Thus Satan, with unnumbered throng, Embracing tribes and nations, God's former hope, his joy and song, Of many generations,

Are now within the devil's clasp, Obedient to his will. Who holds them all within his grasp, His purpose to fulfill.

And yot it seems a peaceful reign Would be the devil's choice; If undisturbed he could remain, And none oppose his voice; For who can read that he bath waged

A war on any nation?

Or even bath his toes outraged, P In any generation?

But like a worthy, peaceful king,
Whose throne seemed quite unshaken,
Devised the good and useful thing,
To have the census taken. King David yielded his command; With cheerful resignation, He freely gave his willing hand

Thus David numbered Istael's seed,
This sore afflicted race,
By which he saw who were in need,
Or had no resting place.

An act that nations justify, Where civil laws prevail, Of which tneir records testify: Then why should God bewail?

Though Satan took the census first, Should envious hate pursue it?
Whate'er is go d, should not be cursed,
No matter who may do it.

But David well performed his part, While servant of the devil; And numbered all with cheerful heart, Without apparent evil.

No doubt he loved his new employ, For which he had great cause; For righteous ceeds bring peace and joy, Compared to kins and saws

By which he murdered helpless man, Impelled by God's intent, As part of his vindictive plan To torture and torment. God's former host, and chosen seed,

Were few and far between, While those who were to take the lead, With open foes were seen. Yet God to make his numbers great, Called every man a hundred; Which makes it plain why he should hate To have them rightly numbered.

For which he was so much displeased, lis vengeance sooke again: By blood would only be appeased, To flood the earth like rain.

Three forms of death from which to choose, Laid David in great straight, For he could only two refuse, Hence one must be his fate.

First, three years' famine in the land, With starving, ling'ring death, Or die by fore with sword in hand, With three years' lease on breath; Or three days' vengeance of the Lord, Throughout fair Israel's coast,

Or pertilence so wide and broad, Of which a fiend could beast. He soon decides, though in a straight, Within God's hands to fall; In hope that mercies very great, Might save himself and all.

But hope for mercy was in vain, For pestilectial ire Baptizes seventy thousand slain, Fulfilling God's desire.

An angel next in God's command, Commissioned with his wrath, Came down to desolate the land, And darken every path.

Jerusalem in all its pride. Was also doomed to fall; Her streets to bear a crimson tide, And float a funeral pall.

But David now their cause did plead, And said it was not they, Who counted Israel's wayward seed, Then why this people slay? 'Twas I who numbered Israel's race,

Slay me, if any one; Or strike my father's resting place, For justice should be done. This little speech assauged the Lord,

Who now perceived his error.
His angel sheathed his thirsty sword, And calmed the raging terr Thus while the wallings of despair Were being hushed in death, God's voice electrifies the air.

With warm repenting breath. At once he gave the countermand, Revoking his decree, "It is enough stay now thy hand, And set the remnant free."

Thus God miscounts, decrees, debates, Repents of maddened rage, And clusters these conflicting traits On one recorded page.

* * * O God of love—the father of the race, Whose kindly care pervades all time and space, Whose will is law, through all extent the same, Whose law is changeles as thy hely name; Whose law is coangeles as thy hely name;
Whose throne and central point is everywhere;
Who giveth unto each thy constant care;
Teach us to know and love thee as thon art;
That thou canst not from laws ordained depart;
That thou canst not from laws ordained depart;
That the same unchanged and changeless plan;
Are yet the same unchanged and changeless plan;
That worlds and systems in their wondrons rounds,
Have their rotation, circnit, laws and bounds;
That every soul is monided by thy hand;
Its being, end and aim by thee was planned;
That all alike are agents of thy will.
Thy grand design and noble end fulfill,
We love, O God! to venerate thy name,
But feel that Moses' God is not the same,
Or if the same, wert then misuaderstood. Or if the same, weri then misuaderstood. By those who were considered wise and good.

It seems that every creed or tribe of earth, Conceives a God, and gives him form and birth, Possessing all the traits of every tribe; Thus white portraying God, themselves describe; And as they each advance in reason's light, And have more just conceptions of the right, A God of like improvement then appears, keflecting still their passions, loves and fears; Then let us turn from that benighted age, When God, a jealons God, was fired with rage, And may diviner wisdom from above, Expand our souls to see a God of love. Expand our souls to see a God of love.

Not yet satisfied with the God of the Bible, we shall still continue our search, unveiling, by and by, some grand laws of nature.

An old farmer said to his sons: "Boys, don t you ever speckerlate, or wait for authin to turn up. You might jest as well go and sit down on a stone in the middle of a medder, with a pail atwixt your legs, an' wait for a cow to back up to you to be milked."

Strange Incident.

Mis. M. J. Wilcoxson, who has been East for some time, gives us the fellowing incident in re. lation to the appearance of the likeness of a woman on a grave stone:

"While in Bridgeport, Ct, I learned of a singular phenomenon, which has attracted much attention in that city. The story, whether true or not, runs thus: A child was grossly abused by its step-mother, and at last burst the chains of mortality, and its delicate form was thus early deposited in the bosom of Mother Earth. After an indefinite lapse of time, a dark figure of the form of a woman in full dress, came on the surface of the head stone, opposite the inscription. The step-mother was seen to go there, and at tempt by scouring and washing, to remove it. At last, runs the story, the stone was removed, and another put in its place-when, in due course of time, the same figure appeared as before. It is to be seen at present in the old cemetery, and from personal examination, I can state that the appearance, however produced, is so striking as to attract the attention of visitors. Marks, as if some one had sought to remove it by scraping, are cut deep in the stone. The form from the neck down, is quite perfect, and appears with the face turned away, and the arms thrown up, as in some agony of exc tement or horror. I doubt from indications of age upon the stone, which is dated back over twenty years, that any second stone has ever taken the site of the first, but the fact that the de'ineation is so complete, as to become matter of public notoriety,-places it in an important corner of spiritual science. Of course, much speculation is rife, and all express curiosity concerning it."

Strange occurrences happen in the human family. A gentleman in the employ of this office, was egregiously abused when a mere boy by his step mother, and though lame from the effects of rheumatism, and not able to do manual labor, he was ruthlessly driven away from home, and as he was taking his departure with four or five school books and two shirts, all his earthly possession, to go,-he knew not whither,-he remarked, "She will (his s'ep mother) be lamer than I am sometime." Strange to say, within a few months she became lame, and has been compelled to use a crutch or cane during the last ten years. It is a fact, that no one can do a wrong deed wi hout suffering therefrom in some manner. The effects thereof may not appear on a "tombstone" to haunt you, or make you lame, but we assure you, you can not avoid the effects thereof, and you will feel it here or hereafter. The boy that this step-mother turned out into the cold world, has prospired and occupied prominent positions, while the one who tried to crush him, is dragging out a miserable existence.

"The Blood of Christ."

VIRGIL, C. W., Aug , 10th. BROTHER JONES:—I send you one dollar to renew my subscription, thinking one dollar better than none. I could get subscribers if it were not for those pieces that ridicule the blood of Christ. They think it sacriligious and irreverent, but I will do the best I can for you. I cannot do withont the paper so long as I can get one dollar at a

E. A. BRISTOL. REMARKS:-The RELIGIO PHILOSOPHICAL JOUR-

NAL is iconoclastic. Its mission is to break down images, the idels of idelatrous worshipers, to be found in modified forms among Christians as well as pagans. What a God for sensible men and women to

worship, - a God whose wrath is appeased, first, with the blood of bulls and rams—then with the sacrifice of his only son-avaunt, thou spectre of

ignorance! If the JOURNAL can only secure patronage by catering to a sentiment whose parentage was but a little in advance of the wild Hottentots, let it sink into oblivion, and there remain, if necessary, un'il, in the cycles of time, the human mind shall be sufficiently developed to bear the truth, even to the shaking off of theological dogmas of infallibility in men or sacred books. But that age has come. The desperate efforts now being made by Catholics and Protestants, to check what they are pleased to term infidelity, are but the writhings and last throes of a dying system of religion, based in ignorance and a crvitude.

The wisdom of the age ushers in a new era, where intelligence is master. The RELIGIO-PHIL-OSOPBICAL JOURNAL has appeared at the present time, just as pre determined by the invisible powers of light in the higher spheres. It has encountered and overcome foes within and without, and its intrinsic worth is now admitted and duly appreciated. It now has a material support which places

it beyond any contingency of success. It will wield the sword of truth without regard to the prejudice of ignorance, fully believing that men and women without number, can bear strong meat, and the light of reason and common-sense.

We thank our correspondent, as well as thousands of others who are making efforts to give circulation to the Journal.

Letter from George Shumway.

Buxton, Aug. 10th.
S. S. Jones - Dear Brother :- 1 feel eggrieved - no, that it not the word,—I feel mad! Some infidel scamp gets my papers and wears them out before they reach Buxton. I have borne this all summer, and now I want a stop put to it. It you can find out where the stoppage is, please do so, and oblige, Yours fraternally, G. SHUMWAY.

"While the lamp hol is out to burn, The vilest, etc."

The thief who steals your paper is made up like the rest of the world, with slight variations. He is a thief, yet he in degree likes the truth. The JOURNAL is just the third for him. He will soon be honest enough to subscribe and pay for it. Then yours will go safely through to you. If we knew his name, we would put it on the free list. Now, brother, whenever you miss a number send

to this office, and we will make it good to you. Be patient with the undeveloped sinner who steals the JOURNAL.

Dr. J. K. Bailey

Addressed an attentive audience at Charles City, Iows, on the 7th inst. Subject:
"If a man die, shall he live again?"

His argument was clear, logical, forcible, and cloquent. As an orator he has few equals. His progressive teachings are fully up to the standard of this progressive age. Spiritualists should use every honorable means to assist such men, by their influence, money and kind, brotherly actions, when they tarry at their homes. By so doing they greatly assist in bring-

As a dressing, Nature's Hair Restorative goes ahead of any in the market. See advertise-

ing good results to all concerned.

Mrs. J. M. Lanston.

Haunibal, Mo., Aug, 10, 1870 S. S. Jones:—Believing that the Spiritual Library Association of this place owes it, as an act of justice to a noble and every way worthy woman, that we should bear testimony in her favor. I, according to instructions, will do so. Please insert in your columns, as coming from us, the following notice, and oblige.

Respectfully, G. A. RICHARDSON, Sec'y Spiritual Library Association, Hannibal,

TESTIMONIAL.

Mrs. J. M. Lanston, of Washington, D. C., has been lecturing for us since last April, and will probably leave us about the 1st of Septem-Mrs. Unston is a talented inspirational speaker on all the topics of the day, connected with Spiritualism, and has dealt some of the heaviest blows old theology has received since that staunch old wheel-horse, E. V. Wilson, lectured here, and has had good audiences all through her engagement, and will "hold her own" with the best of our speakers. She is also a fine psychometric reader, both clairvoyant and clairaudient. She is not only a lady in every respect, but is thoroughly and truely a woman. She will carry the best wishes of the Spiritualists of Hannibal with her wherever she goes.

The Debate.

We have transferred the FRONTIER DEPART-MENT to the first page of the Journal, where it will remain during the publication of the debate between E. V. Wilson and Geo. C. Hiddock, It will run through several numbers of the Joun-NAL, and will prove of great interest to our readers.

J. R. Murphy.

Formerly took the JOURNAL at Northfield, Minnesota. He has left that place, owing for this paper the sum of \$2 50. The Post master at Northfield does not know his present place of resi-

We hope he will respond by remitting the amount due, and save his name from appearing in the 'Black List."

The Sick Are Cured.

Mrs. A. H. Robinson, 148 Fourth avenue, Chicago, continues to receive letters from all parts of the country, for diagnoses of the diseases of the sick, and for prescriptions to heal them. No medium now before the public has met with greater success in curing all manner of diseases that flesh is heir to.

Mrs. S. Lovering.

The above named lady is doing very finely as a healing and trance medium. She spends most of her time in towns adjacent to Chicago, and about a week at a time in each place, thereby giving the sick, as well as the investigator, an opportunity to test her powers. We with pleasure bespeak for her a hearty welcome among our friends wherever she may go. She may be addressed in care of this

Dr. William Persons,

The well-known heating medium, has returned to Chicago, and can be found at the Adams House for a few weeks. The Ductor has a world-wide reputation as a

first-class healer.

Personal and Tocal.

-Mrs. M. J. Wilcoxson is now east. She is one of our most able lecturers. Her every day life hears a demonstration of her teachings. should be kept constantly in the field.

-Mrs. Addie L. Ballou was in the city during the past week. She has been sojourning for some time in Minnesota.

-Dr. Underhill is still at Tonica, Ill. -Dr. Kayner, of Erie, Penn, will answer calls to lecture. He is an excellent clairvoyent, a skillful physician, and an entertaining speaker.

-A. B. Whiting will lecture at Crosby's Music Hall, Chicago, the Sundays of August. He will answer calls to lecture week evenings, in this vicinity. Address care Dr. S. L. Avery, 85 Washington St., Chicago, Ili.

Literary Aptices.

THE OVERLAND MONTHLY, devoted to the development of the country. John H. Carmany & Co., Publishers, San Francisco, California. For sale by all News-dealers.

We have often spoken in high terms of this most excellent magazine, and again recommend it to our readers. The Overland, though published on the Pacific Coast, is excelled by none, and equalled by but lew of its Eastern contemporaries. Volume 5th commences with the July number, and all who desire to become better acquainted with the great West, should subscribe

Amusements.

M'VICKER'S THEATRE,

Mr. Collins closes his first week at McVickers this evening, with "The Irish Ambassador," and "His Last Legs."

AIKEN'S MUSEUM. This afternoon and evening "Foul Play" will be

given at the Museum, with the following cast: Robert Penfold, Frank Alken; Mr. Wardlaw. Keller: Arthur Wardlaw, Blaisdell: Sir Edward Rolleston, Wentworth ; Michael Penfold, Browne ; Joe Wylie, Jennings ; Hawkins, Mortimer ; Burtenshaw, Sogge ; Atkins, Lacey ; Messenger, Barnard ; Servant, Wade; Helen, Mrs. Allen; Nancy, Mrs. Stoneall ; Maid, Miss Marble. In addition to "Foul Play," "The Wandering Minstrel" will be given,

with Mr. Fawcett in the leading role, CROSBY'S OPERA HOUSE.

Miss Lydia Thompson closes her engagement at the Opera House this evening, with the performance of "Mosquito," originally written for her by

DEARBORN THEATRE.

The Minstrels repeat their week's bill this evening at the Dearborn. We need not urge any one to go, as it would be a positive injustice to the Minstrels and the public. The theatre is crowded nightly, and the Minstrels deserve it.

Zhiladelphia Department.

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

Subscription will be received, and papers may be obtain ad at wholesale or retail. at 684 Race street, Philadelphia,

Rest.

There are hours when the soul, wearied with the toilsome routine of this busy life, mounts upward, and leaving these earthly surroundings. reaches out into a quiet, peaceful atmosphere that is so congenial to it, that it would fain remain there evermore. We have all experienced these seasons of transfiguration in which it seemed indeed that we must build for ourselves tabernacles wherein we may ever remain. But it is not to be so. We must come down to the daily plodding routine of life.

We learn by these heavenly visions,—for they are such, that it is possible to increase the sum of our happiness by living in conditions which will enable us frequently to realize such rest. One of the best ideas of heaven is, that it is a place where the wicked cease from troubling, and the weary soul finds rest.

There is a philosophy in this, but weariness does not come alone from labor. The very worst forms of it come from the inability to labor, and especially to accomplish that which the soul desires. Our heaven will be one of work, and it must be successful work,—work that ac-complishes its object, for in this is the sum of our

We can look back upon the most severe and painful struggles of life, and when they have been successful, and produced the desired results, their contemplation is a source of happi-

We weary each other in this life by our misunderstanding and want of appreciation. Mankind, especially the more sensitive portion of them, are every where suffering from this cause, and the most sensitive feel the keenest anguish, because no one fully realizes their conditions, their aspirations or their necessities.

From the carliest experience, it has ever been the earnest desire of the soul to be appreciated, and those who can reach to the depths. of the human soul, and discover its real conditions and wants, are the ministering angels who bless us all through life. To be able to tell a person what they are thinking, and especially what they really need, is a power which should not be lightly valued, for it is the key that will unlook the search of the beauty of the search of the beauty of the search of the beauty of the search of the sear lock the secrets of true happiness. There are many spiri's who are seeking thus to minister at the altar of the human soul, and to enable their mediums to be in reality, helpers of their fellow men. One of the most beautiful phases of modern Spiritualism, is that it teaches all who truely appreciate and understand it, to find

In the proper relations of life here, where soul with soul blends in beauty, then the angels always come to bless us. In all the directions we have received for forming circles for the recep-tion of spirit communion, the first and most im-portant point is, that there shall be harmony and good feeling on the part of all who compose it. Some very superficial observers, have been weak enough to beast that they can break up any circle, and prevent the spirits from communicating. Wonderful power! Why, the great Behemoth, as he trampled over the earth, might as well boast that with his huge feet, he could crush out the products of the farm, and especially the beautiful and delicate flowers of the garden.

The nearer souls are drawn together, in true sympathy and pure love, the more perfectly can the spirits bring their influence upon us.

The most perfect rest may be obtained in this sweet and holy communion, where the loved ones come, and with a freedom which comes alone from truth and purity, they fan our brows with celestial airs, and breathe into our spirits the calm and holy reliance which will sustain us in all the trials and conflic's of life, and enable us to go on our way rejoicing, even when trouble is all around us.

Spirits do not desire to take us out of the world or its labors, but to strengthen us and give us that rest which will enable us to do our part well in the great drama of life. One of the most important results of the spiritual movement, is that power which it gives to the individual to rise above the storms and tempests of this life, and in calmness and serenity walk amid the rolling billows, and be able to say, thus far shalt thou come, and no farther. That this can be done, we know, for like Jesus we may call upon legions of angels, and though they may not save us from being crucified, as they could not him, still they may give that which is more, the power to triumph over all. They may lift us as they did him and many others, entirely above the influence which would crucify

The mission of Spiritualism is unquestionably to give rest to the weary souls, and show us that love and truth are more mighty than strife and falsehood.

The Spiritualist who has thus understood its mission, can turn away from the turmoil of life. and find in the sweet communion of the angel hosts, a rest which the world can neither give nor take away. We should seek for, and prac-tice this, every day, and thus enable the soul by receiving the blessings which are designed for it, to put forth its petals, and give out its fragrance to all around it. We have failed to express our feelings, but perhaps some one may find in these suggestions, a stepping-stone for them to walk into the shades of some beautiful grove, where they may find rest.

Buried Alive.

We have reason to believe that premature interments do occasionally occur. The ordinary signs of death are very uncertain. We have seen that persons may be entranced for days, and even weeks, and be in a condition to present none of the ordinary signs of life. As a general rule, there is little difficulty in determining when death has taken place. The ordinary phenomenal changes which precede it, are familiar to most persons, and the result is generally unmistakable, but as there are cases where these fail to determine the question, it is important that all should know what are the positive and reliable signs of death.

The only one that we know of, is decomposition of that part of the system in which the central, vital organs are located. Decomposition may take place on the extremities before the vital spark has left the body, but never in the central organs. The proper course is to lay the body away in a room where the temperature is moderate, and let it remain there until decomposition begins to take place about the chest

We protest, most emphatically, against a practice, very common in our cities, even in the

Winter season, when there is not the least excuse for it, of covering the body,—shortly after it is supposed to be dead, with ice. We do not see how any more effectual means of taking life, could be devised than this, and there is not the least necessity for it, for the decomposition which is the essential test of death, can be arrested at any moment by the application of ice in this way, and if the supposed "preservation of the beauty of the corpse," should result in the death of one in ten thousand, it would be a fear-

ful price for so small a thing.

This subject assumes a higher degree of importance, since we have learned from spirits that they are seeking to entrance as many persons as they can, in order that they may escape, not only the pain, but even the consciousness of death, which a false theology has clothed in such dark and fearful habiliaments. Another test, which we as Spiritualis's must ever rej ice in, is the return of the spirit which has left its outward tabernacle and prison-house, and gone forth into the beautiful land of the hereafter. Whenever these, accompanied by the loved ones, who have met them on the bright shore of the beyond, are enabled to come and give us the cheering response that our hearts have called for so carnestly, then indeed is there consolation for the mourner, and joy for those who weep. Suspense, either in regard to our friends still in the form, or to those who have gone forth into the vast unknown, is one of the most distressing feelings that can weigh down the human soul. and it is the blessed knowledge which Spiritualism brings, that has lifted this burden from thousands of human souls, and sent them on their way rejoicing even amid the shadows of earth, because they have realized something of the sunshine of eternity which has fallen across their pathway, and revealed to them a knowledge of the conditions of their loved ones, who have gone on before them. While, therefore, for us the victory of the grave is lost, and the sting of death is removed; we feel an interest in common with all mankind, in using all the means in our power to retain the spirit in the form, while it is a proper tabernacle for it, and we join in the general feeling of earnest protest, against consigning a living being to the tomb.

Spiritual Meetings, Conventious &c.

SPIRITUAL GROVE MEETING.

There will be a Two Days Grove Meeting at Brother Jonas Howe's in the town of Plymouth near Parker's Lake, an the Medina road from Minneapolis, Saturday and Sanday, the 3d and 4th of September. Speakers : Mrs. Colburn, H., H. Smith, Wm. Wakefield,

and your humble servant. Come friends, let us have a good time with the angels,

that are ever ready to minister to our wants. Bring your dinners, and come prepared to feel at home. Invite everybody.

J. L. Patten.

OHIO STATE ASSOCIATION OF SPIRITU-ALISTS.

Fourth Annual Convention.

The Fourth Annual Convention of the State Association of Spiritualists will be held in Lyseum Hall, in the city of Cleveland.on Friday, Saturday and Sunday, September 9th. 10th and 11th, 1870, commencing at 11 o'clock a, m.

Local Societies and Lyceums will be entitled to two delegates for each fifty membars or fractional part thereof, and two for each additional fifty members and one for each

Arrangements will be made for securing board at reduced rates.

Emms Hardinge and other distinguished speakers will be in attendance.

HUDSON TUTTLE, Pres't. GEORGE WM: WILSON, Sec'y.

NEBRASKA STATE CONVENTION.

The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, 25th, 29th and 30th of October next for the State Association, to be held in th State Capitol at Lincoln.

There will be good lectures for the occasion. We cordially invite all lecturers and Free Thinkers to participate with us.

Come and see our young State Capitol, where we can speak our minds freely. - By Order of the Committee;

ALONZ) ROGERS, Corresponding Secretary.

MEDIUM AND SPEAKER'S CONVEN-TION, AT LAONI, N. Y.

A Quarterly Convention of Mediums and Speakers will be held at Lapni, Chatauqua, Co., New York, on Saturday, and Sunday, September 3d and 4th, commencing at 10 This Convention is called at Lacai by the solicitation of

friends residing there, and they propose to hospitably entertain those who may attend from abroad.

Past experiences at conventions of this kind furnish sufficient guarantes that another of those rich Pentecostal sessons will be erjoyed, and that good speaking and singing will abound. Invitations extended to all seekers for ruth and Harmonial Philosophy.

J. W. Seaver, P. I. Clum, Frank Rice.

Committee,

FOURTH ANNUAL CONVENTION OF NEW HAMP-SHIRE STATE SPIRITUALIST ASSOCIATION .- This Convention will be held at &a-le Hall, in the city of Concord, commencing Wednesday, the last day of August,

Speakers will be entertained free. Board can be had in hotels and in private families, at prices ranging from \$1.00 to \$1 50 per day.

lifforts will be made to obtain reduction of fare on the railroads. Speakers and others desiring to attend will write to Mr. Josiah P. Hatch, Concord, N. H. All persons from abroad are invited to attend and be at

home with us the same as citizens of our own State. Now, let us have a demonstration worthy of our cause Let every village, town and hamlet in our State, be represented by all good Spiritualists, and others.

Frank Chase, Mrs. Abijah Averill. Secretaries.

SEVENTH NATIONAL CONVENTION.

The American

Association of Spiritualists,

The Seventh Annual Meeting will be held at the Hall of the Spiritualists, Richmond, Indiana, on Tuesday, the 20th day of Reptember, 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 organ. ized Scrieties, is invited to send delegates, according to the numbers of representatives,— the District of Columbia to send two delegates,-to attend and participate in the business that will come before this meeting.

By Direction of the Board of Trustees;

HENRY T. CHILD, M. D., Secretary. 634 Race St. Philadelphia.

The Board will meet on Monday, the 19th of . September at 20'clock p. m.' at the hall above named.

GROVE MEETING.

The Spiritualists will hold their Seventh Annual Grove Meeting in John Haskell's Grove, at Oicero, on saturday and Sunday, August 27th and 28th. Warren Woolson is expected to speak.

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which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five senses.

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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 sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively and thereby sains further knowledge; e.g., if, on travelling through; 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, 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 but recently.

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those trees had long since failen, while others had fallen but recently.

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

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Phenomenal.

SALEM WITCHCRAFT. Parris and his " Circle."

From Upham's Review.

Mr. Parris had lived in the West Indies for come years, and had brought several slaves with him to Salem. One of these, an Indian named John, and Tituba his wife, seem to have been full of the gross superstitions of their people, and of the frame and temperament best adapted for the practice of demonology. In such a state of affairs the pastor actually formed, or allowed to be formed, a society of young girls between the ages of eight and eighteen to meet in his parsonage. It really seems that these young persons were laboring under strong nervous excitement, which was encouraged rather than repressed by the means employed by their spiritual director. Instead of treating them as the subjects of morbid delusion. Mr. Parris regarded them as the victims of external diabolical influence; and this influence was, strangely enough, supposed te be exercised, on the evidence of the children themselves, by some of the most pious and respectable members of the community.

We need not describe the course of events. In the dull life of the country, the excitement of the proceedings in the "circle" was welcome, no doub'; and it was always on the increase. whatever trickery there might be-and no doupt there was plenty; whatever excitement to hysteria, whatever actual sharpening of common faculties, it is clear that there was more; and those who have given due and dispassionate attention to the processes of mesmerism and can have no difficulty in understanding the reports handed down of what these young creatures did, and said, and saw, under peculiar conditions of the nervous system. When the physicians of the district could see no explanation of the ailments of " the afflicted children" but" the evil hand," no doubt could remain to those who consulted them of these agonies being the work of Satan. The matter was settled at once. But Satan can work only through human agents; and who were his instruments for the affliction of these children? Here was the opening through which calamity rushed in; and for half a year this favored corner of the godly land of New England was turned into a hell. The more the children were stared at and pitied, the bolder they grew in their vagaries, till at last they broke through the restraints of public worship, and talked nonsense to the minister in the pulpit, and profaned the prayers. Mr. Parris assembled all the divines he could collect at the parsonage, and made his troop go through their performances—the result of which was a general groun over the presence of the evil one, and a passionate intercession for the "afflicted chil-

THE INQUISITIONS.—BARAH GOOD.

The first step toward relief was to learn who it was that had stricken them; and the readiest means that occurred was to ask this question of the children themselves. At first, they named no names, or what they said was not disclosed; but there was soon an end of all such delicacy. The first symptoms had occurred in November, 1691; and the first public examination of witches took place on the 1st of March following. We shall cite as few of the cases as will suffice for our purpose; for they are exceedpainful: and there is something more instructive for us in the spectacle of the consequences, and in the suggestions of the story, than in the scenery of persecution and mur-

In the first group of accused persons was one Sarah Good, a weak, ignorant, poor, despised woman, whose equally weak and ignorant husband had forsaken her, and left her to the mercy of evil tongues. He had called her an enemy to all good, and had said that if she was not a witch, he feared she would be one shortly. Her assertions under examination were that she knew nothing about the matter; that she had hurt nobody, nor employed anybody to hurt another; that she served God; and that the God she served was He who made heaven and earth. It appears, however, that she believed in the reality of the "affliction;" for she ended by accusing a fellowprisoner of having hurt the children. The report of the examination, noted at the time by two of the heads of the congregation, is inane and silly beyond belief; yet the celebration was unutterably solemn to the assembled crowd of fellow-worshipers; and it sealed the doom of the community, in regard to peace and good re-

A CHILD WITCH.

Mrs. Good was carried to jail. Not long after, her little daughter Dorcas, aged four years, was apprehended at the suit of the brothers Putnam, chief citizens of Salem. There was plenty of testimony produced of bitings, chokings and pinchings infficted by this infant; and she was committed to prison, and probably, as Mr. Upham says, fettered with the same chains which bound her mother. Nothing short of chains could keep witches from flying away; and they were chained at the cost of the State, when they could not pay for their own irons. As these poor creatures were irlendless and poverty-stricken, it is some comfort to find the juiler charging for "two blankets for Sarah Good's chilo," costing ten shillings.

What became of little Dorcas, with her healthy looks and natural child like spirits, noticed by her accusers, we do not learn. Her mother lav in chains till the 29th of June, when she was brought out to receive sentence. She was hanged on the 19th of July, after having relieved her heart by a vehement speech, of some of the passion which weighed upon it. She does not seem to be capable of much thought, One of the accusers was convicted of a fligrant lie, in the act of giving testimony; but the narrator, Hutchinson, while giving the fact, treats it as of no consequence, because Sir Mathew Hale and the jury of his court were satisfie I with the condemnation of a witch under precisely the same circumstances. The parting glimpse we have of this first victim is dismally true on the

face of it. It is most characteristic.

"Sarah Good appears to have been an unfortunate woman, having been subject to poverty, and consequent sadness and melancholy. But she was not wholly broken in spirit. Mr. Noyes at the time of her execution, urged her very strenuously to confess. Among other things, he told her, she was a witch, and that she knew she was a witch.' She was conscious of her innocence, and felt that she was oppressed, outraged, trampled upon, and about to be murdered under the forms of law; and her indignation was roused against her persecutors. She could not bear in silence the cruel aspersion; and although she was about to be launched into eternity, the torrent of her feelings could not be restrained, but burst upon the head of him who uttered the false accusation. 'You are a liar,' said she. 'I am no more a witch than you are a wizard; and if you take away my life, God will give you blood to drink.' Hutchinson says that in his day, there was a tradition among the people of Salem, and it has descended to the present time, that the manner of Mr. Noyes' death strangery verified the prediction thus wrung from the incensed spirit of the dying woman. He was exceedingly corpulent, of a

plethoric habit, and died of an internal hemorrhage, b'eeding profusely at the mouth." (Vol. ii.

When she had been in her grave nearly twenty years, her representatives,—little Dorcas per-haps for one, were presented with thirty pounds sterling, as a grant from the Crown, as a compensation for the mistake of hanging her without reason and against evidence.

THE TOWNE SISTERS. In the early part of the century, a devout family named Towne were living at Great Yarmouth, in the English county of Norfolk. About the time of the King's execution they emigrated to Massachusetts. William Towne and his wife carried with them two daughters; and another daughter and a son were born to them afterward in Salem. The three daughters were paptized at long intervals, and the eldest, Rebecca, must have been at least twenty years older than Sarah, and a dozen or more years older than Mary. A sketch of the fate of these three sisters contains within it the history of a century.

On the map which Mr. Upham presents us with, one of the most conspicuous estates is an with, one of the most conspicuous estates is an inclosure of 300 acres, which had a significant story of its own—too long for us to enter upon. We need only say that there had been many strifes about this property,—fights about boundaries, and a stripping of timber, and a series of lowerity. Yet from 1678 onward the actual lawsuits. Yet, from 1678 onward, the actual residents in the mansion had lived in peace, taking no notice of wrangles which did not under the conditions of purchase affect them, but only the former proprietor. The froatispiece of Mr. Upham's book shows us what the mansion of an opulent landowner was like in the early days of the colony. It is the portrait of the house in which the eldest daughter of Wm. Towne was living at the date of the Salem

Tragedy. Rebecca, then the aged wife of Francis Nurse, was a great-grandmother, and between seventy and eighty years of age. No old age could have had a more levely aspect than hers. Her husband was, as he had always been, devoted to her, and the estate was a colony of sons and daughters, and their wives and husbands; for "Landlord Nurse" had divided his land between his four sous and three sons-in-law, and had built homesteads for them all, as they married and settled. Mrs. Nurse was in full activity of faculty, except being somewhat deaf from age; and her health was good, except for certain infirmities of long standing, which required the zeal and malice of such a divine as Mr. Parris to convert into "devis' marks." As for her repute in the society of which she was the honored head, we learn what it was by the testimony supplied by forty persons,-neighbors and householders,—who were inquired of in regard to their opinion of her in the day of hersore trial. Some of them had known her above forty years; they had seen her bring up a large family in uprightness; they had remarked the beauty of her Christian profession and conduct, and had never heard or observed any evil of her. This was Rebecca the eldest.

The next, Mary, was now fifty-eight years old, the wife of "Goodman Easty," the owner of a large farm. She had seven children, and was living in ease and welfare of every sort when overtaken by the same calamity as her sister Nurse. Sarah, the youngest, had married twice. Her present husband was Peter Cloyse, whose name occurs in the parish records, and in various depositions which show that he was a prominent citizen. When Mr. Parish was publicly complaining of neglect in respect to firewood for the parsonage, and of lukewarmness on the part of the hearers of his services, "Landlord Nurse" was a member of the committee who had to deal with him; and his relatives were probably among the majority who were longing for Mr. Parris' departure. In these circumstances. it was not altogether surprising that "the afflicted children" trained in the parsonage parlor, ventured, after their first successes, to name the honored "Good Nurse" as one of the allies lately acquired by Satan. They saw her here, there, everywhere, when she was sitting quietly at home. They saw her biting the black servants, choking, pinching and pricking women and children; and if she was examined, devil's marks would doubtless be found upon her. She was examined by a jury of her own sex. Neither the testimony of her sisters and daughters as to her infirmities, nor the disgust of decent neighbors, nor the common suggestions of reason and feeling, availed to save her from the injury of being reported to have what the witnesses were looking for.

We have a glimpse of her in her home when the first conception of her impending fate opened upon her. Four esteemed persons, one of whom was her brother-in-law, Mr. Cloyse, made the following deposition, in the prospect of the

victim being dragged before the public. "We whose names are underwritten being desired to go to Goodman Nurse, his house, to speak with his wife, and to tell her that several of the afficted persons mentioned her, and accordingly we went; and we found her in a weak and low condition in body as she told us, and had been sick a week. And we asked her how it was othewise with her, and she said she blessed God for it, she had more of His presence in this sickness than sometimes she has had, but not so much as she desired; but she would with the Apostle, press forward to the mark; and many other places of Scripture to the like purpose. And then of her own accord she began to speak of the affliction that was among them, and in particular of Mr. Parris' family, and how she was grieved for them, though she had 1 of been to see them by reason of fits that she formerly used to have: for people said it was awful to behold; but she pitied them with all her heart, and went to God for them. But she said she heard that there was persons spoke of that were innocent as she was, she believed; and after much to this purpose, we told her we heard that she was spoken of also. 'Well,' she said, 'if it be so, the Lord's will be done.' She sat still awhile baing as it were amazed; and then she said. 'Well. as to this thing I am innocent as a chi'd un-born; but surely, she said, what sin hath God found out in me unrepented of, that he should lay such an affliction upon me in my old age? and according to our best observation, we could not discern that she knew what we came for before we told her.

ISREAL PORTER, DANIEL ANDREW, ELIZABETH PORTER, PETER CLOYSE."

On the 22nd of March she was brought into the thronged meeting house to be accused before the magistrates, and to answer as she best could. We must pass over those painful pages, where nonsense, spasms of hysteria, new and strange to their worships, cunning, cruelty, blasphemy, indecency, turned the house of prayer into a bell for the time. The aged woman could explained nothing. She simply asserted her innocence, and supposed that some evil spirit was at work. One thing more she could do, -she could endure with calmness, malice and injustice which are too much for our composure at a distance of nearly two centuries. She felt the animus of her enemies, and she pointed out how they perverted whatever she said, but no impatient word escaped her. She was evidently as much perplexed as anybody present. When weary and disheartened, and worn out with the noise and the numbers, and the hysterics of the afflicted, her head dropped on one shoulder. Immedeately all the "afflicted" had twisted necks, and rude hands seized her head to set if upright, lest other necks should be broken by her ill offices." Everything went against her, and the

result was what had been hoped by the agitators. The venerable matron was carried to jail

DEPOSITIONS OF PARRIS AND HIS TOOLS. Now Mr. Parris' time had arrived, and he broadly accused her of murder, employing for the purpose a fitting instrument-Mrs. Ann Putnam, the mother of one of the afflicted children, and herself of highly nervous temperment, un-disciplined mind, and absolute devotedness to her pastor. Her deposition, preceded by a short one of Mr. Parris, will show the quality of evi-

dence upon which judicial murder was inflicted: 'Mr. Parris gave in a deposition against her, from which it appears, that a certain person being sick, Mercy Lewis was sent for. She was struck dumb on entering the sick chamber. She was asked to hold up her hand if she saw any of the wi ched afficting the patient. Pres-ently she held up her hand, then fell into a trance and after a while, coming to herself, said that she saw the spectre of Goody Nurse and Goody Carrier having hold of the sick man's head. Mr. Parris swore to this statement, with the ut most confidence in Mercy's declaration." (Vol.

ii. p. 275.)

"The deposi ion of Ann Putnam, wife of Thomas Putnam, aged about thirty years, who March 18, 1692, I testifieth and saith, that on March 18, 1692, I being wearied and out in helping to tend my poor sfilicted child and maid, about the middle of the atternoon I lay me down on the bad to take a little rest, and immediately I was almost pressed and choked to death, that had it not been for the mercy of a gracious God and the help of those that were with me, I could not have live many moments; and presently, I saw the apparition of Martha Corey, who did torture me so as I cannot express, ready to tear me all to pieces, and then departed from me a little while; but, before I could recover strength or well take breath, the apparition of Martha Corey fell upon me again with dreadful tortures, and hellish temptation to go along with her. And she also brought to me a little red book in her hand and a little black per, urging me vehemently to write in her book; and several times that day she did most grievously torture me, almost ready to kill me. And on the 19th of March, Martha Corey again appeared to me, and else Pobesco Newson wife of Francis to me, and also Rebecca Nurse, wife of Francis Nurse, Sen., and they both did torture me a great many times this day, with such tortures as no tongue can express, because I would not yield to their hellish temptations, that had I not been sustained by an Almighty arm, I could not have lived all night. The 20th, of March being Sabbath.day, I had a deal of respite between my fits The 21st of March being the day of the examination of Martha Corey, I had not many fits, though I was very weak,—my strength being, as I thought, almost gone; but, on the 22nd of March, 1692, the apparition of Rebecca Nurse did again set upon me in a dreadful manner very early in the morning, as soon as it was well light. And now she appeared to me only in her shirt, and brought a little red book in her hand, urging me vehemently to write in her book; and because I would not yield to her hellish tempta-tions, she threatened to tear my soul out of my body, blasphemously denying the blessed God, and the power of the Lord Jesus Christ to save my soul; and denying several places of Scripture, which I told her of to repel her hellish temptations. And for near two hours together, at this time, the apparition of Rebecca Nurse did tempt and torture me, and also the greater

part of this day, with but very little respite.
23.1 of March; am again afflicted by the apparitions of Rebecca Nurse and Martha Corey, but chiefly by Rebecca Nurse.

24th of March, being the day of the examination of Rebecca Nurse, I was several times afflicted in the morning by the apparition of Rebecca Nurse, but most dreadfully tortured by her in the time of her examination, insomuch that the honored magistrates gave my husband leave to carry me out of the meeting-house; and as soon as I was carried out of the meeting-house doors, it pleased Almighty God, for his free grace and mercy's sake, to deliver me out of the paws of these roaring lions, and jaws of these tearing bears, that, ever since that time, they have not had power so to afflict me, until this May 31st,

At the same moment that I was hearing my evidence read by the honored magistrates, to take my oath, I was again re-assaulted and tortured by my before-mentioned tormentor, Rebecca Nurse.

"The testimony of Ann Putnam, Jr., witnesseth and saith, that, being in the room where her mother was afflicted, she saw Martha Corey, Sarah Cloyse, and Rebecca Nurse, or their apparitions, upon her mother."

"Mrs. Ann Putnam made another deposition under oath at the same trial, which shows that she was determined to overwhelm the prisoner by the multitude of her charges. She says that Rebecca Nurse's apparition declared to her that she 'had killed Benjamin Houlton, John Fuller and Rebecca Shepherd;' and that she and her sister Cloyse, and Edward Bishop's wife, had killed young John Putnam's child; and she further deposed as followeth:

"'Immediately there did appear to me six children in winding-sheets, which called me aunt, which did most grievously affright me; and they told me that they were my sister Baker's children of Boston; and that Goody Nurse, and Mistress Corey of Charlestown, and an old deaf woman at Boston, bad murdered them, and charged me to go and tell these things to the magistrates, or else they would tear me to pieces, for their blood did cry for vengeance. Also there appeared to me my own sister Bayley and three of her children, in winding-sheets, and told me that Goody Nurse had murdered them." (Vol. ii. page 278)

All the efforts made to procure testimony against the venerable gentlewoman's character issued in a charge that she had so "railed at" a neighbor for allowing his pigs to get into her field that, some short time after, early in the morning, he had a sort of fit in his own entry, and languished in health from that day, and died in a fit at the end of the summer. "He departed this life by a cruel death," murdered by Goody Nurse. The jury did not consider this ground enough for hanging the old lady, who had been the ornament of their church. and the glory of their village and its society. Their verdict was "Not Guilty."

Not for a moment, however, could the prisoner and her family hope that their trial was over. The outside crowd clamored; the "afflicted howled and struggled; one judge declared himself dissatisfied; another promised to have her indicted anew; and the Chief Justice pointed out a phrase of the prisoner's which might be made to signify that she was one of the accused gang in guilt, as well as in jeopardy. It might really seem as if the authorities were all driveling together, when we see the ingenuity and persistence with which they discussed those three words, "of our company." Her remonstrance ought to have moved them:

"I intended no otherwise than as they were prisoners with no order wise than as they were

prisoners with us, and therefore did then, and yet do, judge them not legal evidence against their fellow prisoners. And I, being something hard of hearing, none informing me how the court took up my words, therefore had no op-portunity to declare what I intended when I said they were of our company." (Vol. ii. page

The foreman of the jury would have taken the favorable view of the matter, and have allowed full consideration, while other jurymen were eager to recall the mistake of their verdict; but the prisoner's silence, from failing to hear, when she was expected to explain, turned the foreman against her, and caused him to declare: "whereupon these words were to me a principal evidence against her."

Still it seemed too monstrous to hang her. After her condemnation, the Governor repriev-ed her; probably on the ground of the illegality of setting aside the first verdict of the jury, in the absence of any new evidence. But the outcry against mercy was so fierce that the Governor withdrew his reprieve.

GOODY NURSE'S EXCOMMUNICATION. On the next Sunday there was a scene in the church, the record of which was afterward annoted by the church-members in a spirit of grief and humiliation. After sacrament the elders propounded to the church, and the congregation unanimously agreed, that Sister Nurse, being convicted as a witch by the court, should be excommunicated in the afternoon of the same

The place was thronged; the reverend elders were in the pulpit; the deacons presided below; the sheriff and his officers brought in the witch, and led her up the broad aisle, her chains clank-

ing as she moved. As she stood in the middle of the aisle, the Reverend Mr. Noyes pronounced her sentence of expulsion from the Church on earth, and from all hope of salvation hereafter. As she bad given her soul to Satan, she was delivered over to him forever. Sae was aware that every eye regarded her with horror and hate, unapproached under any other circumstances; but it appears that she was able to sustain it. She was still calm and at peace on that day, and during the fortnight of final waiting.

When the time came, she traversed the streets of Salem, between houses in which she had been an honored guest, and surrounded by wellknown faces; and then there was the hard task for her aged limbs, of climbing the rocky and steep path on Witches' Hill to the place where the gibbets all stood in a row, and the hangman was waiting for her, and for Sarah Good, and several more of whom Salem chose to be rid tnat day.

It was the 19th of July, 1692. The bodies were put out of the way on the hill, like so many dead dogs; but this one did not remain there long. By pious hands it was—nobody knew when - brought home to the domestic cemetery, where the next generation pointed out the grave, next to her husband's, and surrounded by those of her children. As for her repute, Hutchinson, the historian, tells us that even excommunication could not permanently disgrace her. "Her life and conversation had been such, that the remembrance thereof, in a short time after, wiped off all the reproach occasioned by the civil or ecclesiastical sentence against her." (Vol. ii. page 292.) [Great God! and is this the road our ances

tors had to travel, in their pilgrimage in quest of freedom and Christianity? Are these the fruits of the misunderstood doctrine of total

deprayity?]

This much comfort her husband had till he died, in 1695. In a little while none of his eight children remained unmarried, and he wound up his affairs. He gave over the homestead to his son Samuel, and divided all he had among the others, reserving only a mare and her saddle, some favorite articles of furniture, and £14 a year, with a right to call on his children for any further amount that might be needful. He made no will, and his children made no difficulties, but tended his latter days, and laid him in his own ground when, at 77 years old, he died.

In 1711, the authorities of the Province, sanctioned by the Council of Queen Anne, proposed such reparation as their heart and conscience suggested. They made a grant to the representatives of Rebecca Nurse of £25!

The following year something better was done, on the petition of the son Samuel who inhabited the homestead. A church meeting was called; the facts of the excommunication of twenty years before were recited, and a reversal was proposed, " The General Court having taken off the attainder, and the testimony on which she was convicted being not now so satisfactory to ourselves and others as it was generally in that hour of darkness and temptation.

The remorseful congregregation blotted out the record in the church book, "humbly requesting that the merciful God would pardon whatspever sin, error, or mistake was in the application of that censure, and of the whole affair, through our merciful High Priest, who knoweth how to have compassion on the ignorant, and those that are out of the way." (Vol. ii. page

MARY EASTY.

Such was the fate of Rebecca, the eldest of the three sisters. Mary, the next - once her playmate on the sands of Yarmouth, in the old country - was her companion to the last, in love and destiny.

Mrs. Easty was arrested, with many other accused persons, on the 21st of April, while her sister was in jail in irons, . The testimony against her was a mere repetition of the charges of torturing, strangling, pricking, and pinching Mr. Parris' young friends, and rendering them dumb, or blind, or amazed.

Mrs. Easty was evidently so astonished and perplexed by the assertions of the children, that the magistrates inquired of the voluble witnesses whether they might not be mistaken.

As they were positive, and Mrs. Easty could only say that she supposed it was a "bad spirit," but did not know "whether it was witchcraft or not." there was nothing to be done but to send her to prison, and put her in irons.

The next we hear of her is that on the 18th

of May she was free. The authorities, it seems, would not detain her on such evidence as was offered, She was at large for two days, and no more. The convulsions and tortures of the children returned instantly, on the news being told of Goody Easty being abroad again; and the ministers, and elders, and deacons, and all the zealous antagonists of Satan, went to work so vigorously to get up a iresh case, and they bore down all before them.

Mercy Lewis was so near death under the hands of Mrs. Easty's apparition that she was crying out "Dear Lord! receive my soul!" and thus there was clearly no time to be lost. "And this choking and convulsion," says an eminent citizen, acting as a witness, "occurred very often until such time as we understood that Mary Easty was laid in irons."

There she was lying when her sister Nurse was tried, excommunicated and executed; and to the agony of all this was added the arrest of her sister Sarah, Mrs. Cloyse. But she had such strength as kept her serene up to the moment of

her death on the gibbet, on the 22d of September following. We would fain give, if we had room, the petition of the two sisters, Mrs. Easty and Mrs. Cloyse, to the court, when their trial was pending; but we can make room only for the last clause of its reasoning and remonstrance.

"Thirdly, that the testimony of witches, or such as are afflicted, as is supposed, by witches, may not be improved to condemn us without other legal evidence concurring. We hope the honored court and jury will be so tender of the lives of such as we are, who have for many years lived under the unblemished reputation of Christianity, as not to condemn them without a fair and equal hearing of what may be said for us as well as against us. And your poor suppliants shall be bound always to pray, etc." (Vol. ii. page 326.)

Still more effecting is the memorial of Mrs. Easty when under sentence of death, and fully aware of the hopelessness of her case. She addresses the judges, the magistrates, and the reverend ministers, imploring them to consider what they are doing, and how far their course in regard to accused persons is consistent with the rules and principles of justice. She asks nothing for herself; she is satisfied with her own innocency, and certain of her doom on certain and her hope in heaven. What she desires earth and her hope in heaven. What she desires is to induce the authorities to take time, to use caution in receiving and strictness in sifting testimony; and so shall they ascertain the truth, and absolve the innocent, the blessing of God being upon their conscientious endeavors.'

AUGUST 20,1870

We do not know of any effect produced by her warning and remonstrance; but we find her case estimated twenty years afterward as meriting a compensation of £20!

Before setting forth from the jail to the Witches' Hill, on the day of her death, she seenely bade farewell to her husband, her many children and her triends, some of whom related afterwards that "her sayings were as serious, as religious, distinct and affictionate as could well be expressed, drawing the tears from the eyes of almost all present."

MRS. CLOYSE.

The third of this family of distinguished gentlewomen, stems to have had a keener sensibility than her sisters, or a frame less strong to endure the shocks prepared and inflicted by the malice of the enemy.

Some of the incidents of her implication in the great calamity are almost too moving to be dwelt on, even in a remote time and country. Mrs. Cloyse drew ill-will upon herself at the outset, by doing as her brother and sister Nurse did. They all absented themselves from the examinations in the church, and when the interruptions of the services became too flagrant, from Sabbath worship; and they said they took that course because they disapproved of the permission given to the profanation of the place and the service.

They were communicants and persons of consideration, both in regard to character and posttion; and their quiet disapprobation of the proceedings of the ministers and their company of accusers, subjected them to the full fury of clerical wrath and womanish spite. When the first examination of Mrs. Nurse took place, Mrs. Cloyse was, of course, overwhelmed with horror and grief. The next Sunday, however, was Sacrament Sunday; and she and her husband considered it their duty to atlend the ordinance. The effort to Mrs. Cloyse was so great that when Mr. Parris gave out his text, "One of you is a devil. He spake of Judas Iscariot," etc., and when he opened his discourse with references in his special manner, to the transactions of the week, the afflicted sister of the last victim could not endure the outrage. She left the meeting. There was a fresh wind, and the door slammed as she went out, fixing the attention of all present, just as Mr. Parris could have desired. She had not to wait long for the consequences. On the 4th of April she was apprehended with several others; and on the 11th her examination took place, the questions being framed to suit the evidence knew to be forthcoming, and Mr. Parris being the secretary for the occasion.

The witness in one case was asked whether she saw a company eating and drinking at Mr. Parris', and she replied, as expected, that she

"What were they eating and drinking?" Of course, it was the devil's sacrament; and Mr. Parris, by leading questions, brought out the testimony that about forty persons partook of that hell-sacrament, Mrs. Cloyse and Sarah Good being the two deacons!

When accused of the usual practices of cruelty to these innocent and suffering children, and to the ugly, hulking Indian slave, who pretended to show the marks of her teeth, Mrs. Cloyse

gave some vent to her feelings. "When did I hurt thee?" "A great many times," said the Indian. "O, you are a grievous liar!" exclaimed she. But the wrath gave way under the soul-sickness

which overcame her when charged with biting and pinching a black man, and throttling children, and serving their blood at the blasphemous supper. Her sisters in prison, her husband accused with her, and young girls—mere children—now manifesting a devilish cruelty to her who

had felt nothing but good will to them; she could not sustain herself before the assembly whose eyes were upon her. She sank down, calling for water. She fainted on the floor, and some of the accusing children cried out. "Oh! her spirit has gone to prison to her sister Nurse!

From that examination she was herself carried to prison.

When she i ined her sister Easty, in the petition to the court in the next summer, she certainly had no idea of escaping the gallows; but it does not appear that she was ever brought to trial. Mr. Parris certainly never relented; tor we find him from time to time torturing the feelings of this and every other family whom he supposed to be anything but affectionate to him. Some of the incidents would be almost incredible to us if they were not recorded in the church and parish books in Mr. Parris' own distinct handwriting.

On the 14th of August, when the corpse of Rebecca Nurse was lying among the rocks on the Witches' Hill, and her two sisters were in irons in Boston jail (for Boston had now taken the affair out of the hands of the unaided Salem authorities), and his predecessor, Mr. Burroughs, was awaiting his execution, Mr. Parris invited his church members to remain after service, to hear somhthing that he had to say. He had to point out to the vigilance of the church, that Samuel Nurse, the son of Rebecca, and his wife, and Peter Cloyse and certain others, of late had failed to join the brethren at the Lord's table, and had, except Samuel Nurse, rarely appeared at ordinary worship. These outraged and mourning relatives of the accused sisters, were decreed to be visited by certain pious representatives of the church, and the reason of their absence to be demanded. The minister, the two deacons, and a chief member were appointed to this tearful task. The report delivered on the

1st of August, was: "Brother Tarbell proves sick, unmeet for discourse; Brother Cloyse hard to be found at home, being often with his wife in the prison at Ipswich for witchcraft; and Brother Samuel Nurse, and sometimes his wife, attends our public meeting, and he the sacrament, 11th of September, 1692: upon all which we close our wait further." (Vol. ii. page 486)

This decision to pause was noted as the first token of the decline of the power of the ministers. Mr. Parris was sorely unwilling to yield even this much advantage to Satan — that is, to family affection and instinct of justice. But his position was further lowered by the departure from the parish of some of the most eminent members of its society. Mr. Cloyse never brought his family to the village again, when his wife was once out of prison; and the name disappears from the history of Salem.

TO BE CONTINUED.

A Sunday School teacher in Minnesota. upon inquiring of one of his juvenile pupils what he had learned during the week, was electrified by the answer that he had learned " not to trump his partner's ace."

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Original Essays.

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Mormonism.

Joseph Smith and Hiram Smith-Incidents of their History.

BROTHER JONES:-Inclosed I send you photographs of Joseph and Hiram Smith, taken by I. T. Parker, at his "Palace of Fine Art," No. 1, corner of Wall and Maine Streets, Fort Scott, Kansas, from an old picture that was given me by a Mormon leader, years ago. It is genuine.

Now look at that head and those features a moment. How phrenology looked and hesitated at it, and physiogaomy paused, and old orthodoxy assassinated it in cold blood, for it was eleven preachers of the different denominations that plotted and caused his death, by inciting secretly the mob. Notwithstanding this, three hundred thousand human beings soon embraced his belief, and followed in its wake. But Dr. Underhill, in his simple yet sublime little book on Mesmerism, page 113, says:

"More just rules can be drawn from phrenological development, than from health or illness.

Nervous lymphatic, nervous billious, nervous sanguine, are favorable temperaments. With either of these, a low place on the top of the head [small veneration] turnish the most good cases."

Then Smith was a remarkable medium.

But this ruins the old Calvinistic doctrine, and the two seed doctrine, for Smith was naturally a rowdy, a "rough," had plenty of natural pluck, and nothing but actually seeing and talking with spirits for himself, could have done anything with his organization. When that was accomplished, then he had veneration, firmness and self esteem

Now, how all mystery vanishes! Is not mystery another word for ignorance? Now, all sciences can "come in." You see Smith naturally had no veneration, firmness or self esteem, yet he founded a church; was firm unto death, and confident. Sometimes an anecdote is more illustrative than

reasoning.
Smith, with a few others, organized his church April 6th, 1830. Soon after, being in a large building, full of all classes of people, he arose to preach hisnew doctrine, but stammered, blundered, and finally stopped suddenly, turned pale and trembled. One of his followers nodded to him to sit down. He turned to his friend, weeping and cry-ing like a child, putting either his handkerchief or hand over his face to hide its contortions, and

"Brother Redfield, I can't speak; but I know I have seen and talked with angels. I know I had a vision. It seems as if it will kill me not to tell it. I know that the God-accursed churches of our day are wrong. They are grossly ignorant. They are blocking up the way of the spirit ministry. They are a disgrace and a curse! They have no faith. They pretend to hold to the Scriptures, and deny all that is worth anything. Take away the ministrations of angels, of spirits, and all falls to the ground, a rotten worthless fabric of ruins, only in the way."

At the word way he sat down, and the eloquent Sidney Rigdon whispered in his ear: "Brother Joseph, a 'pirty good' sermon, after all, for there is not a dry eye in this house." Smith

replied:
"I am glad of that, for the angels, the glorified spirits, can and will come to one or any place where tears are shed over ignorance and error." Pausing, and wiping the tears from his cheeks, he

As when Christ came, he had to contend against the chief priests, so now the glorious spirits will have the churches all down on them, with all their ignorance, bigotry and enmity."
We have brought up this case to illustrate the

great principle, that Spiritualism unfolds all other isms and sciences, reconciles phrenology with facts, physiology with appearances, and true orthodoxy with the Bible. To do so, we have taken the man with the best shaped mediumistic head that we have seen, a man the least understood, and more mystery about him than any other of his class, for twenty centuries.

Nothing but his wonderful mediumistic powers

nothing but his wonderful mediumstic powers and tests could have given his followers such faith in him as to speak of him as they do in their "Book of Doctrine and Covenants," page 334 and 5, which we will give in their own words, viz: Sec-

MARTYRDOM OF JOSEPH SMITH AND HIS BROTHER

1.—"To seal the testimony of the Book of Mormon, we close with the martyrdom of Joseph Smith, the prophet, and Hiram Smith, the patriarch:" "They were shot in Carthage jall, on the 27th of June, about five o'clock, P. M., by an armed mob, painted black, of from one hundred and fifty to painted black, of from one hundred and fifty to two hundred persons. Hiram was shot first, and fell, calmly exclaiming, 'I am a dead man.' Joseph leaped from the window, and was shot dead in the attempt, exclaiming, 'O Lord, my God.' They were both shot after they were dead, in a brutal manner, and each received four balls.

2—John Taylor and William Richards, two of

the twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the promises of God, escaped without even a hole in his robe.

3.—Joseph Smith, the prophet and seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fullness of the everlasting gospel which it contains, to the four quarters of the earth; has brought forth the reversions and commandments which compose this book of doctrines and covenants, and many other wise docu-ments and instructions for the benefit of the children of men; gathered many thousands of Latter Day Saints; founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people, and like most of the Lord's anointed in ancient times, has sealed his mission and works with his own blood, and so has his brother Hiram. In life they were not divided, and in death they

were not separated. 4.—When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassina-

'I am going like a lamb to the slaughter; but I am calm as the summer morning; I have a con-science void of offense toward God and toward all men. I shall die innocent, and it shall yet be said of me, he was murdered in cold blood?"

The same morning, after Hiram had made ready to go, shall it be said to the slaughter? yes; for so it was, he read the following paragraph from the Book of Mormon, and turned down the leaf upon

5.—"And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace,

And it came to pass that the Lord said unto me, if they have not charity, it mattereth not unto thee, thou hast been faithful; wherefore thy garments are clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have pre-pared in the mansions of my Father. And now, I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood."

The testators are now dead, and their testators are

The testators are now dead, and their testament is in force. 6.—Hiram Smith was 44 years old February 1844, and Joseph Smith was 38 in December, 1843, and henceforward their names will be classed among the martyrs of religion, and the reader in every nation will be reminded that the Book of Mormon and this book of doctrines and covenants of the church, cost the best blood of the nineteenth century, to bring it forth for the salvation of a ruined world. And that if the fire can scathe the green tree for the glory of God, how easy it will instuctions.

burn up the "dry trees," to purify the vineyard of They lived for glory, they died for glory, and glory is their eternal reward. From age to age shall their names go down to posterity as gems

for the sanctified. 7.—"They were innocent of any crimes, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their innocent blood on the floor of Carthage jail, is a blood seal affixed to Mormonism that cannot be rejected by any court on earth; and their innocent blood on the escutcheon of the state of Illinois, with the broken faith of the state, as pledged by the governor, is a witness to the truth of the everlasting gospel, that all the world cannot impeach, and their innocent blood on the channer of liberty, and on the Magna Charts of the United States, is an embassador for the religion of Jesus Christ that will touch the hearts of honest men among all nations; and their innocent blood, with the innocent blood of all the martyrs under the altar, that John saw, will cry unto the Lord of Hosts, till he avenges that blood on the earth. Amen."

As further illustration, we give hymn 286, of the Mormon harm book:
"Praise to the man who communed with Jehovah.

Jesus anointed that prophet and seer; Blessed to open the lost dispensation, Kings shall extel him, and nations revere.

Hail to the prophet ascended to heaven ! Traitors and tyrants now fight him in vain, Pleading with God he can plan for his brethren, Death cannot conquer that hero again.

Great is his memory—he died like a martyr, Honored and blessed be his ever great name; Long shall his blood, which was shed by assassins. Stain Illinois, while the earth lauds his fame.

Hail to the prophet ascended, etc.

Great is his memory, and endless his priest-

Ever and ever the keys he will hold, Faithful and true, he will enter his kingdom, Crowned in the midst of the prophets of old.

Hail to the prophet ascended, etc.

Sacrifice brings forth the blessings of heaven;
__Earth must atone for the blood of that man Wake up the world for the conflicts of justice-Millions shall know brother Joseph again.

Hail to the prophet ascended to heaven t Traitors and tyrants now fight him in vain.

To be continued.

Written for the Religio-Philosophical Journal, Low Spirits.

Interesting Incidents-Answer to an unbeliever.

BY WM. B. FAHNESTOCK.

"I have the greatest contempt for, and the utmost horror of all rapping and table tipping. They are two low for anything."

The above expression was made in my presence some days ago, by a truly sincere and estimable lady, and is an evidence of how deeply orthodox prejudices have influenced those who are ignorant of the true nature of spirit communion, or the benefits to be derived from

it. This lady would not have objected to spirit communion in any phase, if her sensibility had not been worked upon by bigoted ecclesiastics who made her believe that nothing but evil spirits communed at such places; consequently the aversion expressed in the above sentences. I will give the conversation which followed, but it will be necessary to premise, that I met the lady at the house of one of my convalescent patients, and after the usual greetings, the conversation turned upon the benefits to be derived from somnambulism, and the remarkable cures that had lately been made by the insensibility and the proper direction of the mind while in that condition.

This subject naturally led to the introduction of Spiritualism,—when the lady rather doubt-ing remarked, "Do you really take the same in-terest in Spiritualism as formerly!"

My answer was, "Undoubtedly, yes, and if it were possible, more than ever; for the more I see and learn in regard to it, the more I am charmed and satisfied with its truths,-its moral tendencies, and its wise, good and practical instructions."

The remark at the head of this communication

was then made by the lady, viz:
"Well, I must say that I have the greatest contempt for, and the utmost horror of, all rapping and table tippings. They are too low for

My answer was: "Indeed! I thought that truth, from whatever source, would certainly be prized by you, who, predjudice aside, I be-

lieve would be open to conviction."

The lady replied, "Yes, but the idea of sitting down to a table and communing with evil spirits is too degrading to think of."

"That may be so to some,—yet we walk the streets, and brush by those in the flesh, who are quite as evil, and certainly more dangerous than those in the spirit-life, and I do not see why we should refuse to aid them because they are less good than others, and in an unfortunate condition,—especially, as it is a law that spirits of this class cannot approach those who are in a higher condition, and therefore, cannot receive aid or information in that direction. They are consequently, obliged to return to earth for that knowledge which will enable them to progress, and it we should give them a cold reception, or did not permit them to approach us, they would be obliged to remain in their present unhappy condition, until some one more charitable than ourselves would permit them to commune, and yield them the necessary aid."

"This is a new feature to me, and, if true, certainly presents the matter in a different and better light."

"There can be no question about the truth of what I have stated. We permit all to come, no matter what their condition may be, and although they sometimes come roughly, and with oaths and dreadful imprecations, &c., positive firmness and kind words upon our part, will quiet, and often affect them to tears.

But to give you an idea of what good may be

done to those cheerless and benighted souls, I will state the case of one who had passed from earth to spirit-life, scarcely conscious that the change had been made; and as she was ignorant, and had passed through life without being very good or bad, her condition in spiritlite was dark and cheerless. She approached our medium—who is clear-minded—and gave her name as Biddy McGuire, and said that she was hunting a priest. The medium not being disposed to listen to her, bade her begone, rather summarily, for which, I reprovingly said to him, "Do not drive her away, but let her speak to me. I will aid her if I can." Whereupon she stated that she was cheerless, and in darkness, and that she was hunting a priest to aid, or get her out of her unpleasant condition. I assured her that she would not be likely to find a priest, as they generally had enough to do to take care of themselves; but she did not seem willing to believe me, as I was no Catholic, but when about leaving, said, that if she did not find a priest, she would call again. I told her to do so at our next meeting, and if she did not find a priest, I would tell her how to get out of her misery. At the next meeting, she was almost the first one to present herself, and stated that I had "tould her the truth," and as she had

not found a priest, was willing to follow my

I then told her that the only way to get out of her present condition, was to do some good act to the first spirit that was worse off than herself, and that if she did so, she certainly would be benefitted in return. I also stated, that as soon as she had done sufficient good to others, that she would be able to ascend the hill—the dark outline of which was to be seen in the distance—and that when she had reached its summit. she would then see, and be able to go down into the beautiful valley beyond it. She promised to do as I directed, and at our next meeting, she stated, that as she left the circle, she 'came across a little girl who had fallen from a high rock, and had hurt herself so much that she had fainted away. I took her in my arms, carried her to the muddy stream by the way, and bathed her face and head until she recovered, and as I did so,—would you believe it, the water became clear as crystal, nor was it long before I got half way up the hill, and

saw the light over the valley.'
She was again instructed to do all the good she could, and she would soon be able to get into the happy valley beyond the hill, where she would find her friends and others to aid in her progress through the spheres. This spirit returned at our next meeting, and declared that, she was out of the darkness head and shoulders, and would soon be in the beautiful valley stretched out before her." Since that time, she has often returned from the "happy valley" to greet us; and the medium (now separated from us) never writes to me but she makes him say, "God speed to the 'honest gintleman' that helped her out of darkness." This will give you an idea why we should not turn our backs upon those who are less good than others; for although they may not be fit companions, or capable of giving us lessons in morality in their present condition, it is nevertheless our duty so far as it is in our power, to minister to their necessities."

In conclusion, I will remark, that it always affords more pleasure to give than to receive, and as spirits cannot get the necessary advice or instructions in any other way, it is cruel, if not sinful, to refuse them audience.

God makes no difference in his creatures, and as he has pronounced all things good, we have no reason to doubt or say that it is not so. And if we are really the true children of a merciful Father, and deserve that good should be done unto us, we must let no false delicacy, prejudice or aversion, prevent us from doing kindness to others, whether they be spirits or

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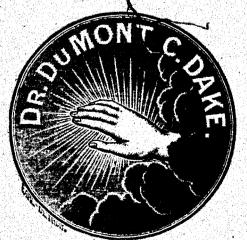
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HUSTON RUSSEL. Seal of Subscribed and sworn to, before Nemaha County me this 22nd day of December, 1869.

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County Clerk of Nehama County, Nebraska.

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