\$8,00 PER YEAR-IN ADVANCE.]

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

6. S. JONES, PUBLISHER AND PROPRIETOR.

# CHICAGO, AUGUST 20, 1870-

VOL. VIII.-NO 22

# Frontier Department.

Entered according to the set of Congress by 8-8. Since, 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 Ratioto-Philis ornical Journal by Miss Josephies P. Smith.

lies of order. Each speaker to speak one hour alternately, each occupying one hour evening. Mr. A. M. Blatr appointed man for the entire discussion. Commenced with quite a full more, which increased each evening.

TUBBAN WHEND, JULY 20TH, 1870.

V. WILSON. Mr. Chairman, ladies and leman:—Last fall, and again in the spring, ard that fav. Geo. C. Haddeck would disspiritualism with me. I wrote, and chaired him to meet me in public debate. He ed, and the following correspondence en-

i.—That the Bible, tains modern Spiritualism in all tains modern Spiritualism in all tains modern Spiritualism in all tains and teachings. I sfirm. E. V. Wilson.

Truly yours,

REPLY.

Appleten, Wis., April 18th, 1870.

V. WILSON: —Your "friends in Appleton" of ecceived you. It is not true that I desire abute the subject of Soirtualism with you no cale, from a "Bible standpoint" exvely. I will not discuss that question from cone standpoint, exclusively. I am ready seet any one upon a resofuti in so worded at liow the whole question of modern Spiritualism to be discussed is all its relations and all its standpoints. And I will not define any other way. Your friends in Applehance that the second place, I will not discuss that did not of spiritualism in Appleton at all, at not at present. My reason for this is, that not at present. My reason for this is, that not at present. My reason for this is, that not at present. My reason for this is, that not at present. My reason for this is, that not at present. My reason for this is, that not at present. My reason for this is, that not at present. My reason for this is, that not at present in the conditions of the second place, I will not discussion as figure in the second place, I will not discuss the constitution of place in a late of the conditions of the condition of the conditions of the conditio

will dispute the above with you in Oshkosh, and du Lac, Janewille, or Milwauke, or in other place where I have not spoken on the ject, that we may agree upon. think my resolution "covers the whole und," while yours does not. Will you act? The time mentioned by you will be sattory to me. Yours, &c. GEO. C. HADDOCK.
P. S.—I publish your letter and answer besse I understand who are the movers in this state, and their object. I am willing the pubshould judge between us. If you are not stated to discuss my resolution, or one similar stating up the entire question, freely and fully.

In Lee, Janesville, or Milwankee, place we agree upon "
is resolution, and will meet him on , 11th and 12th of August, 1970, in. Fond on Lac, or Milwankee; the , be governed by strict. Parliament Will the reversed gentleman comes We shall see. I have nothing and to his bombastic and boastel ione in your paper. He is not, how as minister of the goopel who has no on the Biblic standpoint.

If Mr. H. furnish hall, advertise, seh other arrangements for the dismay be required; or shall I attend may be required; or shall I attend

and it 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 tast you cannot meet me then, I agree to meet you the week you have mentioned.

agree to meet you the week you have mentioned.

So rour days are altogether insufficient for the discussion of the question, as it will be impracticable to have easilous during the day, and the subject cannot be thoroughly discussed in four eventions in a min of consent to less than eight and the subject cannot be thoroughly discussed in four eventions are made to be the day, and the subject cannot be thoroughly discussed in four eventions are the bottom of the days of the discussion.

The days of the discussion.

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

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

[From the Appleton Post, Thursday, June 1991]

so at your earliest convenience. Yours, etc. G. C. H. [From the Appleton Post, Thursday, June 16th, 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 20th, 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. Spency, Eq. as my committee-man.

4. The order of speaking as suggested by you

4. The order of speaking as we have the regard to time, I accept, also your proposition regard to time, I accept, also your proposition to the regard to the

Respectfully yours, E. V. W. Appleton, Wis., June 13th, 1870.

Geo. C. HAD

such as; s, seeing with the eyes open and wor onscious and unconscious state.

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 lile 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?

sense of hearing gives us koniedge of sounds, and is the witness of our tongue. The whole knowledge of sprittal things, that we are in possession of, comes torough man; our knowledge of God, of man's origin, the origin of our belief in the Savior comes through nan; therefore, the testimony of those in the sher like is entirely dependent upon man. The God of Moses was a Man; had the feet, ands, and form of a man. The God of Jesus area a Spirit. The God of Spiritualism is a spirit. The God of Spiritualism is a spirit. In whom we live, move, and have our being. We are his children, and he is our rather.

ent Spirit, in whom we live, move, and have our being. We are his children, and he is our Father.

Isatah, 8:19, Says, "Should net 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 comer, is proof that it is true. This is the same in the lowest forms of life. Witness the late of the poor young man at Yonker, N. Y., bitten by a feroclus blood-hound last December. Returning home last May with his bride, whom he nad married against her mother's wises, that Christian mother cursed him, and sayed that her daughter might be a widow in less than three montas. Within the next twelve hours, he was raging with all the fury of madnes,—leaping fences, howling, is narring and barking,—not like the bound or mastiff, but like the flerce bloodhound. Months after the dog was dead, he repeated himself in the man of this was reconstituted.

ism.

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

gents you oppose two:

REV. GEO. C. HADDOCK. Mr. Chairman, addles and gentiennen:—My opponent tells you not me, that it is a lamentable fact, that we reat nations should be involved in a war hat will send many thousands of souls to the print world prematurely. It is indeed lament-ble, but wan is responsible? who but Napon and Eugenie, who are world wide, proog-ized Spiritualists? Is this the work of Spiritualists?

able, but who is responsible i who our anapoleon and Eugenie, who are world-wide, recoglized Spiritualists? Is this the work of Spirtualism?

My oppocent says that many clergymen are
Spiritualists have claimed Henry Ward
Beccher 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 he winterswe 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 one drunkard that has been reformed; show
me the sick that have been healed, or the crime
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 toey do secar to it,
they self-swear to a list.

What does Mr. Wilson mean by the mad dog
repeating himself after ho was dead? I must
confest that i cannot see the point, unless the dog
had a soul! I believe that Spiritualists, as a class,
believe that dogs have souls. Ferhaps they may
get communications from mad dogs! I would
like to now If this is 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 prove the trath
of Spiritualism. Well, does the "fact" that both
can come prove the sfillmative of the question to
the proved; to show that it is worthy
toe confidence and support of the people!

My opponent asys that the Good of Moes was a

My opponent asys that the Good of Moes was a

The narrative given by Doctor Barr, will be read with interest. We nave full confidence in the Doctor's veracity, and have seen some of the coirs and notes found under the direction of

#### I AM DYING.

Raiss my pillow, bushand, dearest— Faint and fainter comes my greath; And those shadows stealing slowly, Must, I know, be those of death.

Sit down close beside me, darling. Lit me chasp your warm, strong Yours that ever has sustained me, To the borders of this sand.

ng of girlhood and the momer I stood your wife and bride. I heart hrilled love's triumph it hour of woman's pride.

nen life's trials await around thee, and its chilling billows swell; ou'it thank h: aven that I am spared them, Thou'it thom feel that "all is well."

INDIANA.

# dful Fatality at Camden, Pennville Post Office.

Post Office.

Bao. S S Jones:—The tender feelings and humilitary as mpathies of our community, have en intensely shocked and sorely sillicide by the furrence of one of the most horrible tragedies the never before has it been our painful misfornet to winess. And presuming that a recital of an of the sad realities connected with the event aid not fall to interest many of your readers, refore I will detail to you a few of the heart diffing facts, which you can use at your discretion, neighbor girl, Msiss May Richle, aged some try years, possessing fine natural and well cultred abilities, a genite disposition, refined accommendation, and of a graceful and both bearing, person, shy was portly, dignified, and attraction on superfore. In the circle of young friends was a favoite with both seres, and some rour relence, her loya, nature was besieged and her fidding heart ted captive by the wooling caresses, enchantments of a worky and noble appearing, man, of our neighborhood.

nchantments-of a worthy and noble appearing man, of our seighborhood. 

e was enterprisine, generous and of unquesshie reputation. The families of both parties 
being the seight of the seight of the constring of the seight of the seight of the conrequisite preparations to consummate the conrequisite preparations to consummate the conserious construction of the seight of the conserious construction of the seight of the conserious constructions of the seight of the conserious consummates of the conserious corrections and the seight of the s

clouds of covery.

In the control of the control of the covery of the co

e, ye lovers, ye devotees, who nubial's holy alter, and worship

II GOIMIN.

CROSTIC DEDICATED TO THE SACRED MEMORY OF

MAY RIGHTE.

May guardian spirits guide thy gentle spirit

bome.

And crown thee victress in the realms above .-Yonder bright spheres now becken thee to

dent with glory, sympathy and love. hosts thine anguish loog hath felt, i loys that aching void have filled, h in climes where false love new

Celestis joys that aching void have filled, fenceforth in climes where false love never facecored from the climes where false love never described. The sain for thee, the troubled soul distilled, Each plighted love yow faithfully faifailed. And all poor L, shall I asy nothing to thee? yes, the fierce fires of bitter sympathy and sorted to the control of the contro

H. GREGO. Camden, July 20th, 1970.

IOWA.

#### or from Mrs. J. H. Still

DEAR JOURNAL:—Our two months engage ment in Des Molnes 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 Molnes is to us the most interesting. Its scenery is romatic in the extreme. Its hills and ravines, its mative forest trees and two rivers, make a landscape worthy of an artist.

But the people were to us even more interest.

most interesting. Its accentry is romantic in the extreme. Its hills and ravine, its native forest frees 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 isdies are persons of fine culture and great reforment, radical is rentiment 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 lycoun, but that adjourned for the heated term while we were there.

This city seems to be a special point of spiritual manifestations, and mosilums of various kinds are bing developed, and circles are held at different places regularly. The demand fir psychometric readings and clair oyant examinations, were at times greater than we could attend to, and our patrons were from every church in the pisco.

It is atopishing how the principles of Spiritualism are creeping into the churches without their seeming to be aware of it. They cannot stand periculy 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 upposition to Spiritualism, has nearly ceased, and Orthodoxy fights it now in the dark and on the siy. The last rotten egy which ignorance and bigoty has huried against reformers Free Love, has hit as many of their own numbers, and has been coupled with such names as Beccher, Frothingham, Greety, and Colfax, until it is really quite palatable. What next will be resorted to, time only can divulge; and it matters nor.

It is a homely saying and none the less true, that "curse, like chickens, always come home to roos," and it is always true that in the end, the wrong doer antiers worse than the wronaged. "I am here reminded of taving just right Now," and can truly say that the idea that woman should not accept the fate sciety metes out to her if she chances to be unfortunate, i

truth and right win account of a strong will and divine purpose. Every noo-ral 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, lowa.

# SPIRITUALISTS IN GREAT BRITAIN.

Approximate Census.

A YEAR BOX 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, it fulfill my task; I must rely on the kind cooperation 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 reports. A YEAR BOOK OF SPIRITUALISM IS IN

Give paticulars of any circles you kno
the place where they are held; how often;
what results; and the address of the co
tors.

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

books and periodicals—and with what resumer Give Instances of penarkable phenomena, especially Hasing Mediumship.

Notify the leading Spirimalists who take an active and prominent part in the movement.
Get up a list, of subscribers for the Yran-Book or Sprantoulsist, for 1871. The price will be between one and two shiftings.

If possible, make a return of there particulars by the middle of June. Give your attention to this important matter without hepitation, and continue to bestow your best interests on the

JOSEPH KNOWALL.

BY PLORIAN MATNER.

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

Don't let any one think, however, that I take the wind fanatic in a sense in which it is unjustly applied. If any one commences a work which unprejudiced and senitible persons call a needed reformation, there are always some who bestow upon the worker the name of fanalic. And to show what kind of men these are, we will take Joseph Knowall, Eq., as an illustration.

Juseph Knowall, Eq., when he drat heard of Spiritualism, called it a humby any how. He called Spiritualism a humby, and didn't know what Spiritualism a humby, and by how. "He called Spiritualism a humby, and by how." He called Spiritualism a humby and how "cellight enment and civilization" of the present century, agive a name to somethant, before finding out what that something is. Mr. J. Knowall also said that media were fanatic, and take he-foreable to heverly condescend to take off an inch or so of his dignity (f) and west some fanatic and take he-foreable to heverly condescend to take off an inch or so of his dignity (f) and west

many persons,—especially ag for the extermination of Every one knows of such id is tiled with them, and one of this class should read

Keokuk, Iowa, July, 1870.

#### SUICIDE BY STARVATION

A very curious example of suicide by means of starvall in occurred some years ago in Cor-sica. During the elections, the Sieur V. rushed into the electural college, armed with a degger, which he plunged into the breast of a man who had done bins some injury. The man fell dead

into the electural college, aimid with a deger, which he plunged into the breast of a man who had done bim some injury. The man fell dead at his feet.

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

His high spirit and resolute character were well known, and it was suspicted that he would seek, by a voluntary death, to evade the disgrace of perabing on the reaffold. 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 slarre himself to death during the interval which claused between the sentence

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

fit of innignation, the prison doctor special, the expectation, the prison doctor special, the expectation, the prison doctor special prison and the fit of the expectation of the expec

resolution. He executed has about ware are jug of water which had been placed in his cell. He drank with avidity, and, to use his own cxtrasion, "was ra o et to life."

To avoid yielding again to a similar temptation, he daily took the precaution of overturning the jux of water which was brought to him. Lest he should be induced to raise it to his lips, he three 'it down with his foot, not venturing to touch it with his hand. In this manner he reased eletheten days.

he threw it down with his foot, not venturing to touch it with his hand. In this manner he passed eighteen days.

Every day, at different intervals, he noted down in his aboun a minute account of his sen-antions. He contribed the beatings of his pulse, and, marked their minute from four to hour, add, marked their sumber from hour to no measuring with the most serupajous astenti-tibe graidual wasting of his strength. In seve-parts of his melancholy measure, he decis-that he felt it harder to bear the agonies of thi-than those of hunger. En confesses that he frequently on the point of yielding to the dec

pre and more clear, strong and accura'e; it peared to him like the development of a new nee. The nearer he approached his latter mo-nia the more his power of vision seemed to the more his power of vision seemed to appeared to him like the development of a sense. The nester he approached his latter ments, the more his power of vision seeme increase. On this subject he thus expre himself:

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

"It appears as though a count are 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 Situr V. had devoted some attention to anatomy and physiology; and he attributes the increased acuteness of his senses by the way in which the intestinal irritation acted on the ner-

which the intestinal irritation acted on me nervous system.

His ideas, he says, were numerous and clear, and very different iron anything he had experienced in moments of excitement or intoxication. They were all directed to logical inversigation, whicher he applied them to an analysis of material of jects, or to philosophic contemplation. He also let himself rispired 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 shysteal torture. nation. It was a private the whole duration of his physical torture.

He made notes in his album to the last moments of his physical existence.

It had scarcely strength sufficient to hold the

He had scarcely strength sum and pencil with which he traced the following words:

"My pulse has nearly ceahed 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 foretoid. His album has been carefully preserved. It is a record replete with interest to medical professors. The slow torfure, endured with so much courage, and described with such remarkable clearness, renders it one of the most cuitous decuments in the anna's of medical science

THERE ARE NO DEAD.

BY WASH A. DANSKIN.

[Delivered at the Calvert Ascembly Ro

[Delivered at the Calvert Assembly Rooms ]

It has, my friends, been constitues said
That we are "talkers with the dead;"
That we are in dear, forbiden lore,
Who sought in dark, forbiden lore,
The realms which God forbids to man—
The realms which God forbids to man—
That we, with boid, presumptuous eyes,
Sut 'this not so. We are not dreamer,
Nor are we visionary schemers;
We turn us from this lower plane,
Ware much seems fiche, false or valio,
Ware mach seems fiche, false or valio,
Was eak a nobler, parer 11°c,
We seek a nobler, parer 11°c,
We do desire to karn the doom
Of those whose bedee fill the tomb;
We ask our friends who 've gase tefore,
We call upon the world unseen,
The living connections of men,
The living connection of men,
The living connection of men,
The living connections of men,
The living co

HOW THE SPIRITS EXPLAIN IT.

The Davenport Exposure in Michigan

"The Davenport Brothers, assisted by Prof. Fay-are an exhibition of their spirit natistic perform "The Davenport Brothers, assisted by Prof. Faygave an exhibition of their spirit unlastic perform
ance on Filay evening last. The endeavor to
"raise up spirits from the vastly deep," would have
been a compile success in the opes of the audiinterpolated a point or spot not down in the bills.
When the closet, whence had issued the unmelodious counds of ruits, banja and bells, and in which
the brothers and ben tied, so that the spirits had
to come to their relief, was opened, one of the
performers was found to be well marked about
solid to the relief. The spirits had to
the spirits of the performers was found to be well marked about
spirit of the Vif cepth. Ama almost which had the

Journal, July 28th.
The above would show that the spirits had been practicing the "olack art" in Michigan, as Dr. Eddy called it here. It is but justice to the Darenpor's 10 ay that when they were in Milwankee a few weeks ago, the "spirit hand" was exhibited when two doors of the cabinst were wide open and both brothers were in plain wiew of the audience to the right of the pistiorm.

themselves hav'ut the less; meas or wars expedige.

"How about the hands seen in the cabinet!"

"How a verificable spirit hands, belonging to verifice stirit bodies."

"Tow are 'bey produced!"

"Town and then draw from the majored in the produced the majored the majored the majored the law are 'bey produced!"

"Town and the 'bey produced!"

"Town and 'bey pro

"It is a curious fact, my

#### EXTRAORDINARY THEORY.

A distinguished Swedish chemis', Dr. Grussel-ich, a professor of the University of Upasi, a crime to the conclusion that those Egypt-a mumnies which are found in the ancient mbs on the Nile, in a complete state—tha. is say, without having been deprived of their say, without having been deprived of their ian mummies which are found in the ancient tombe on the Nile, in a complete state—tha, is to say, without having been deprived of their brains and entralls like most mummles—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 preservation was last." Professor Grusselbach adduces many proofs in support of his idea—among others, his experiments during the len 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 tile by sprinkling it with a simulating field the composition of which is a secret. For fifteen years the snake has been under foling 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 havy be given him to be treated in the safe manner as the snake, promising to restore him to lite again in two years. It is understood that the man undergoing this experiment is to be pardoned. Of course, if a man cas be in a state of suspended animal in for two years, he may be kept two thousand years, and if the Professor successive can lay up a few specimens of our covemporaries for exhibitions in the thirty-intuit centuary.—Appleton's Journel.

#### PROGRESS OF THE LEDGER.

From the N. Y. L dger'

Mr Dran Mn. Bonnen:—Well, you have been to Princeton! When a pice little pie was making up in the way of an endowment for the President, you must need 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, twiris, leaps, swingings, the property of the proper

REMARKS BY VIOLET.

# Voices from the Zeople.

FRANKLIN, OHIO .- A. J. Long writes .- We ad a discussion of four evenings in the town of FRANKLIN, OHIO.—A. J. Long writes.—We had a discussion of four evenings in the town of Salém, this county, a tew weeks ago, between J. W. Pike, Materialist, and John W. Sweeny, of Chicago, Diverjee minister. Question: Recoked, Tast the Christianity of the Sible is an outgrown he for existing paganism. Outgrown for pre-existing paganism. The control of the Christianity of the Christianity of the Christianity for prove the personality of the devil, and the facew there was a personal devil, as he had seen too many spiritual mediums rubbing their eyes while under his infinence.

under his influence.

KIRK WOOD, MO.—R. Goodwin writes.—I
this moment impressed to inform you that I
remain in the shell, and have just received
JOURNAL for this week, fail of fresh fruit of
JOURNAL for this week, fail of fresh fruit of
JOURNAL for this week, fail of fresh fruit of
me during the last four years which I. have i
me during the last four years which I. have i
doomed to spend in this fastionable hell, alo
without one 'retigious philosopher' [Spiritzas]
within many miles of ma, to whom I could p
out the breathings of my soul. I see that i
Marzarstiz For Kane has given a scance to
New York press reporters, and that they i
Joseph houses theory in the season when they may h
seen houses whom we are mach they may h
one.

KANSAS CITY, MO.—Mrs. E. R. Fo. During years of illness, I have been

subscription.
BEAR CREEK, IND.—Gra.
—Mrs. A. H. Volby has been
chilty, and she has troubled to
clogy considerably, which,
spreading branches, but rotte
ready tottering to decay.
VIOTOEY, MICH.—Time
There is no orthodox church
we having no middiums, it is
ideas on the minds of the pr
the truth must presult.

gar A Long Branch belle, Volid, drauses eight times a d long the Beach behind four d uring each treathy four hours.

# Griginal Zoetry.

Written for the Religio Phi

#### 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 ream?

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

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

And like sweet incerse doth aries From spirit-aliars, pure Good-will, all souls to harmonize And bind with love secure.

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

Then to that shore I stretch my he And raise my weary eyer. Waiting to see the singel bands Before my vision rise,

And hear them call me to me to my hor On yonder blissful shore; Watching they'll wait until I come, And leave me never more.

## FULFILLED PREDICTIONS.

From All the Year Round.

rom an university to the many curious topics of every day is the real of alleged infillment of real or ed predictions. We say "every-day talk;" use, for obvious reasons, the prophecies ed by the theologians cannot be noticed. Of such predictions as seem to have been y fulfilled, let us speak with becoming fair-keeping clear from all discussion as to the cation, by exceptional persons, of exception-wers of foresight. There are many resways every prediction ought to be judged ally and searchingly to see whether it will alt aground or not—whether it can render od account of its birth, parentage and gen-history.

closely and searchingly to see weetner it will stand its ground or not—whether it can render a good account of its birth, parentage and general history.

It we are puzzled at times about the apparent raisliment of predictions in popular almanace, 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 faifiliment, according to the law of probability—a law well known to actuaries and other engaged in computing tables for life as surance, annutities, survivorships, etc. Every such actuary predicts, in a scientific sense; but it is always by interring the probabilities of the fatture from the beachings of the past. If life present the same phenoments in the next suring the standard proportion will die in the next twelve months. A carrious hid of computation has been made concerning the stupid superstition about thirteen at table. M. Quetlet, a duringuished Belgian savant, hafecomputed that of any thirteen persons, containing 'a fair proportion of them will die within twelve months. A curious hid of computation has been made concerning the stupid superstition about thirteen at table. M. Quetlet, a duringuished Belgian savant, hafecomputed 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's ome one of them will die within twelve months. Hetherfore, 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 differe 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 fulfilled predictions. As the faw of robability can account for a small number of remarkable instances, so does it take account of the corrigous preponderance of cases in which there is no observable coinci

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

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 rassoning; they are greatly interested in every "hit," every julfilled prediction; but they do not tabulate those instances in which a "miss" or failure occurs. Lord Bucon so exactly expressed this that he may lave-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 hit, and never mark when they miss, as they do generally." And he applies this observation to dreams as well as to predictions.

rally." And he applies this observation to reams as well as to predictions.

On a recent occasion, four whist-players cut regarders, and cut the four acce, one cach—a ling so strange that it might well have been added the ground work for some omen of good rill-luck; yet it admits of calculation that there a probability of such a coincidence preenting itself once in a great number of times, ree, the number is something tremendous; for is computed that, if the players had the majerity of Methuselah, they might continue utiling to the end of their days, as is at as their ands could move, without turning up the four cea a second time. But by the ratio of misses bits great or small, there is no magic about. Take all the hundreds and thousands of pre-citons in a bundle of prophetic almanace, and would be strange indeed it none of them hit se mark.

it would be strange indeed it none of them hit the mark.

Many predictions come true—that is, many apparent fullments take place—apcause the prophet is a ahrewd observer of passiff events, or well exquainted with the personal peculiarities 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 1645 she was consulted by a succession of important personages as a formus teller of high class; every applicant wishing to know schething of his or hes future fate. Mirabson, the Princessey de Lamballe, General Hoche, Mashad Lefebre, Robesplere, Marts, St. Just, Barrere, Barras, Madame Tallien, the Empror Alexander, Talleyrand, Madame de Stael—all in turn consulted Mademoiselle Lenormand, and paid her handsomely for her foretellings. She knew Eschistory of all her clients and the circumstances which surrounded them; she was probably shrewd in ryeding character in the countenance; and she may have made many lucky forecasts. Most likely the failures were not counted.

Frand is unquektionably concerned in some

many of the so called predictions of the great fire of London. Mint of them kept clear of the precise date; while few having the required precision of dat; could with certainty be traced to a period anterior to the predicted event. In-stances are well known to which predictions appear in manueript in some old book, but with no satisfactory proof of the date of the writ-ing. There is one, credited to the fifteenth cen-tury, seeming to prefigure the Crimean war:

In twice two hundred years the Bear The Creecent will small: But if the Cock and Bull appear, The Bear will not pressil.

The Berneth have a liking for a curious kind of prediction or omeu, involving the adilitin of numbers contained in days, and connected with the lives of disting field peronages. For numbers contained in days, and connected with the lives of disting field peronages. For numbers contained in the peronages. For numbers contained in the peronages in the lives of distingtion of the Napoleon era may be dated from the same year; and to 1701 the four component numbers, one, seven, nine, four, and we come to 1814, they are when Napoleon's power finally ended. Louis the Sixt enth accended the throne in 1874; add 1774 to one, seven, seven, four, and they make 1793, the year when the lil-lated 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 Boutbons were once more expelled. Louis Philippe was born in 1733, and came to the throne in 1830; add 1830 to one, seven, seven, three, and we come to 1818; the year of his expulsion. His queen, Anuelle, was born in 1782; add 1830 to one, eight, now, and we arrive in the same way at the precise year 1848. Once more, that royal couple were married in 1890; 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 coicidence could be found; but we can scarcely wonder that a people 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 collecation of figures. The present Emperor, Napoleon the Third, was born in 1832; add 1832 to one, eight, nought, eight, and you get 1890. Again, his Empress, Eugenie, was born in 1832; add 1832 to one, eight, nought eight, send yo

traced to authentic sources.

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

Action to the following lines:

Nostradamus, a French physician who lived three centuries ago, poured forth predictions by the score, each generally contained in a quatrain or four-line starsa. Henry the Second and Charles the Ninth attached great importance to them; but the hits probably hore 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:

Bruze par fee, de vingt et trota, 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 Ruly; but as neither name nor date was mentioned, the fulfillment became a very elastic affair indeed.

In an old volume of the Gentleman's Magazine 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, Roma to be burned, and an English Prince to be King of France—all before the end of the ninsteenth century. But the dates were not mentioned, nor is there any clue to the time of writing the paper which was "tound" in the fomb.

writing the paper which was "found" in the fomb.

A few years ago there was a report that an old bock 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 detekt of Rossia by the ailles in 1855 could hardly be that 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 Observations on Man, said: "It is probable that all the

the present forms of church government will be dissolved," leaving the year and the century quite undetermined. The mother of the first Napoleon, Madame Leitita II maparte, when the siar of the house had sunk, often expressed a confidence that her grandeon would one day be Empror; but it was known that the soo of Napoleon was the youth whom she had in her thrughts; and not the sin of Louis who is now Empror. A manuscript of old date says that

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

Then Britain shall tremble at the Bire Lilly.

Ominous, this; but then, when one interpreter makes it out to mean the year 1600, another prefers 1900. An old almanac is said (though we know not on what authority) to contain the prediction.

the prediction.

By the pow is to see the way through Heaving. The control of the

known to call for more than a mere reference here.

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 efact that she would fall from her high estate, and die in a hospital; she died at Maimaison, a name merely incircetly denoting a hospital of the beware of the tower, which would be fa'altohing, he died on shipboard, but the interpreters dwelt on the fact that the ship was named St. Nicholas of the Tower. Nea-was warned to beware of the seventy-third year; as his death occurred at a rother age, the interpreters took refuge in the fact that that Galba was 53 when he succeeded Neto.

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

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#### A Search After God.

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 kits the dreary rocks with their cold breath, art thou there? If we walk in the beakuiful valley, where industrious man has caused whe 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? Æit thou everywhere? The question is indeed pertinent. Never having seen thee; never having heard the tones of thy volce, or felt the southing 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 fixed 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 mae who dots their surface.

Yes, where fast thou? We wish to know,

character, thy real nature, and thy relation to the worlds and systems of worlds that check the fair firmament, and to mae who dots their surface.

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

We desire to know thee. The Arab sees thee through Mahomet, the Chinical through Jesus Christ, the Chinical through Confacius, the Indian hears thee in the wind, sees thee in the storn-cloud, beholds thy smiles in the larid 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 screezs thee from mortal gazs.

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 swill 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 wearry, 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 restring 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 voly weary. Having made the carth, 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 fif of petulance, curred it, it is well that he let his cruel, vangeful disposition rest, at least for one day. Having made Adam from the dust of the earth, and Eve from a rib of his, he called them good, but was so grossly mediating the bearting Garden of Eden, and piscing Adam and. Eve therein,

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 rist. 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 orthod xxy are here to defend, while we are the prosecuting attorney, representing 11 000,000 of Spiritualists. Spirituali ta

Spiritualists.

Tals 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, pusilisminous, given to anger, and wholly unworthy of the position he occupies in the rel gious horizon.

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

21, he made the earth free from vex tilous weeds, but could not keep it so. 31, he made the Surpent more subtle than all the beasts of the field, showing that when he pronounced the work of his hand good, he told

pronounced the work of his hand good, he build 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 Ere.

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

We pronounce, then, the orthodox God a fallure. His works show it; they point significantly at him the hand of scorn and condemnation, and with sarcasm, proclaim that he really is a stupenduous failure. Possensing 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 God. Who ever did see him? He may appartie in the sunbam, 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 uitared fervent, innocent, childish prayers to him, sparkling all over with I we 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 o't his works. We could' not understand this. We have looked assiduously for the devil, but in vain. Where he js, 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 tears down; the one creates humanity, the other is an over the devil, and the disorganizer. The one builds up, the other is sain,—according to orthodoxy,—there is the devil in also.

Well, this is strafige! God omnipresent; sin uninjeersal, 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 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? 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, and pre-ented himself to others in olden times to crucity him. In fact, the devil is still ahead, if reports from orthodox s

imadversions of their laddelity sounds as sono-rous as a winter's blast. But he knows where the devil is, and is constantly shooting towards him the denuncations of his tong is: To I lustrate the true character of the ortho-dox God, we take the following from The Voices, by Warces Simury Bufow: Again I ask, Who then can blame A nation bowed withyrief, For seeking gods of higher aim, To Sind with them relief,

Where peace might amoult 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 holly burned, With its vindictive might.

God sold them to their fors for slaves, Where l'unering hope might die: "Then tortured them to death's dark waves, And scorned their bitter ery.

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

The cosign of his creed, Are now abandoned to their fate, Nay more—to meet his wrait, With middledieus of his hate, Converging in their path.

"Thus God's great plan hall wholly Which clearly is revealed! His rivat h ving o'er prevailed.

Thus Sa'sad, with unnumbered throng,
Embracing tribes and nations,
God's former loope, 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 fulfil.

And yet it seems a pacéral reign
Would be the devil's choice:
If undistribed he conditormain,
And none oppose his voice:
For, who can read that he hath way
A war on any nation-!
Or even hath his toes outraged,
In any generation!

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 comman With cheerful resignation. He freely gave his willing hand To Satan's wise vocation.

Thus David numbered Israel's seed,
This sore afficted race.
By which he saw who were in need,
Or had no restir g place.

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,
White 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 sew 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 pl-in why he should hate To have them rightly numbered.

For which he was so much displea His rengeance spoke again, By blood would only be appeased, To flood the earth like rain.

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

Or three days' vengeance of the Throughout fair israel's coast, Or pertilence so wide and broad, Of which a fiend could boast.

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

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

Jerusalem in all its pride.
Was also doumed to fall;
Her sircets to bear a crime
And float a funeral pall. on tide, 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 Blay me, if any one; Or strike my father's resting place, For justice should be done.

This little speech assunged the Lord, Who now perceived his error. His angel sheathed his thirsty sword, And calmed the raging terror.

Than while the wailings of depaid Were being husbed in death, God's voice electrified the air, With warm repeating breath.

At once be gave the countermand, Heroking his decree.

"It is enough stay now thy hand, and set the runnant free."

And set the remnant free.

Thus God miscounts, decrees, debate
Repents of maddened rage,
and clusters these conflicting traits

On one recorded page.

Are yet the season to assess on which Are yet the season to assess the work of the Area of

improvement then appears, improvement then appears, it their passions, loves and in from that benighted age, ealous God, was fired with ler wisdom from above, ule to see a God of love.

Expans our soule to see a condition.

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

gg An old farmer said to his some: "Boys, don't you ever speckeriate, or wait for suthin to turn up. You might jest as well go and sit down on a some in the middle of A moder, with a pail hisrair your lest, as "wait for a cow to back up to you to be inliked."

# Strange Incident.

Mia M. J. Wilcoxson, who has been East for some time, gives us the following incident in re, lation to the appearance of the likeness of a

some time, gives us the following incident in relativa 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 edicate 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, opp-site the inscription. The step-mother was seen to go there, and at tempt by accuring and washing, the remove it. At lest, 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. Marke, as if some one had sought to remove it by acraping, are cut deep in the stone. The form front she neck down, is quite perfect, and appears with the face turned away, and the arms thrown up, as in some agony of exe 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 delication is so complete, as to become matter of public notoriety,—places it in an important corner of apritual science. Of course, much speculation is rife, and all express curiosity concerning it.

Strange occurrences hyppen in the human family. A gentleman in the employ of this ciffice, of rheumatism, and not able to do manual labot, he was ruthlessly driven away from home, and sahe was taking his departure with four or five school hooks and two shirts, all his earthly possession, to go,—he knew now whither,—he remarked, "She will (kis rep mother) be lamer than I am sometime." Strange to say, within a few monthrabe

#### "The Blood of Christ."

Vinett, O. W., Aug., 10th.

BROTHER, JOHN: —I send you one dollar to renew my onbecription, thinking one dollar better
than none. I could get subscribers if it were not
for those places that ridicale the blood of Ohrist.
They think it sacriligious and irreverent, but I
will do the best I can for you. I cannot do without the paper so long as I can get one dollar at a
time.

out the paper so long as I can get one dollar at a time.

REMARKS:—The RELIGIO PHILOSOPHICAL JOURNAL is conceleste. Its mission is to break down images, the ideals of ideal-rouss worshipers, to be found in modified forms among Christians as well as pagens.

What a God for sensible men and women to worship,—a God whose wrath is appeased, first, with the blood of buils and rams—then with the sacrifice of his only son—avaunt, thou spectre of ignorance!

with the blood of bulls and rams—then with the sacrifice of his only son—avanut, thou spectre of ignorance!

If the Journal can only secure patronage by catering to a sentimen: whose parentage was but a little in advance of the wild Histestots, 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 dognass 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 insidelity, are but the writhings and last throse of a dying system of religion, based in ignorance and a critinde.

The wisdom of the age ushers in a new ers, where intelligence is master. The REMJOS-PRIL-OSOPSIGAL JOURNAL has appeared at the present time, just as pre determised by the firstilde powers of light in the higher spheres. It has encountered and overcome foce within and without, and its lutinasic worth is now admitted and days appreciated. It now has a material support which places it beyond any contingency of success. It will wiseld the sword of truth without regard to the prejudice of ignorance, fully believing that men and women without number, can beer 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.

Button, Ang. 10th.

Button, Ang. 10th.

Button, Ang. 10th.

that it not the word—I feel sagrieved—to,
them ont before they reach Suxton. I have borne
them ont before they reach Suxton. I have borne
them ont before they reach as a sleep with the
it you can find out where the said a sleep with the
it you can find out where the said a sleep with the
to so, and oblige.

Yours friderally, page 10th of the said of th

"While the lamp holis out to burn,

The tilest, etc. "
The thief who steals your piper is made up like the rest of the world, with alight variations. He is a thief, yet he in degree likes the treth. The JOURNAL is past the linking for him. He will soon be homest 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. How, brother, whenever you miss a number, send to this office, and we will make it good to you. Be patient with the undeveloped sinser who steals the Journal.

Dr. J. K. Balley
Addressed an attentive audience at Char
Iowa, on the 7th last, Subject:
"If a man die, shall be live grain ?"
His brynament was clear, logical, forcib
cloquest. As an ordioche has few quation of this progressive age.
Spirisullate aboud use every honorable as
askit such mee, by their influence, and
kind, brotheriy actions, when they tarry
house. By so doing they greatly easiet is
ing good results to all concerned.

goes ahead of any in the marifet. See ad-

#### Mrs. J. M. Lanston.

Hannibai, Mo, Aug. 10, 1870.

8. S. Joxes:—B disving that the Spiritual Library Association of this place owes it, as an act of justice to a ncb's and every way worthly woman, that we should cast testimony in her favor. I, according to instruction, will do so, Flexes insert in your columns, as scoming from us, the following notice, and oblige.

Respectfully,
G. A. Richa
Sec's Spiritual Library Association, 1

#### TESTIMONIAL.

Mrs J. M. Leath, of Washington, D. C., has been lecturing for us since last April, and will probably leave us about the 1st of September. Mrs. Unaton is staiented inspirational speaker on all the types of the day, connected with Spiritualish, and has dealt some of the heaviest blowe old theology has received since that staunch old wheel-horse, E. V. Wilson, lecturel here, and has had god audiences all through her engagement, and will "hold her own" with the best of our speakers. She is also a fine psychometric reader, but clarroyaci and clairaudient. She is not only a Lady in every respect, but is thoroughly affel truely a someon. She will carry the best wishes of the Spiritualists of Hannibal with her wherever she goes.

#### The Deliate.

We have transferred the FRONTIER DEPARTMENT to the first page of the JOURNAL, where it will remain during the publication of the debate between E. V. Wilson and Geo. C. H. 4dock. It will run through several numbers of the Journal, and will prove of great interest to our readers.

# J. R. Murphy.

Formerly took the JOURNAL at Northfield, Minnesola. He has left that place, owing for this paper the sum of \$2.50. The Past master at Northfield does not know his present place of real-

dence.

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. R. blinson, 148 Fourth avenue, Chicago, continues to receive letters from all parts of the country, for disgnoses 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 flosh is heir to.

# Mrs. S. Loveride.

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 click, as well as the investigator, an opportunity to toot 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 office.

# 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 Doctor has a world-wide reputation as a first-class heater.

#### Rersonal and Local.

—Mrs. M. J. Wilcoxson is now east. She is one of our most able lecturers. Her every day life bears a demonstration of her teachings. She 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.

Time in Minesvois.

—Dr. Underhill is still at Tonics, Ill.

—Dr. Kayner, of Eric, Penn, will answer calls to lecture. He is an excellent clairvoysot, a skill-ful physician, and an entertaining speaker.

—A. B. Whiting will lecture at Grosby's Music Rall, Colcago, the Sundays of August. He will snew or calls to lecture week evenings, in this vicinity. Address care Dr. S. L. Avery, 85 Washington St., Chicago, Ill.

#### Miterary Metices.

THE OVERLAND MOSTRLY, devoted to the development of the country. John M. 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 Operiand, though published on the Pacific Cossi, is excelled by nose, 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 for it.

### 3musements.

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

AIKEN'S MUSEUM.

This afternoon and evening "Font Play" will be given at the Museum, with the following cast: Robert Penfold, Frank Alken; Mr. Wardiau, Edler; Arther Wordlau, Blaichell; Sir Edward Rolleston, Wentworth; Michael Parfold, Roowne; Joe Wyle, Jennings; Haukins, Mortimer; Durienshau, Sogge, Atkins, Laday; Memsagen, Bahn ari; Servent, Wede; Hilen, Mrs. Allen; Mancy, Mrs. Stonenti; Keid, Miss Marble. In addition to "Font Play," "The Wandering Minstrel" will be given, with Mr. Fewcett in the leading role.

CROBAT's OFFER MORTH.

CROSST'S OPERA HOUSE.

Miss Lydia Thompson-closes her engagement at the Opera House this evening, with the perform-ance of "Mosquito," originally written for her by Dumas.

#### DEARSON THEATER

The Minstrals repeat their week's bill this over-ing at the Dearborn. We need not avgs any one to go, as it would be a postiere injentice to the Minstrals and the public. The theater is crowded, sichtly, and the Manatrals deserve it.

# Thiladelphia Department.

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

Subscription will be received, and papers may be obtained at wholesale or retail, at 684 Eace street, Philadelphia,

#### Rest.

There are hours when the soul, wearied with a toilsome routive of this busy life, mounts the toilsome routice of this busy life, mounts opward, 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 tabernacies 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 thise heavenly visions,—for they are such, that it is possible to increase the sum of our happliness 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 stricked crass from troubling,

hee of the best ideas of heaven is, that it is a hace where the witched crease from troubling, and the weary soul finds rest.

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

compliance its copie, see.

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

been successful, san produces as such as the contemplation is a source of happiness to us.

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 resultive feel the keenest angules, because no one fully realizes their conditions, their aspirations or their necessities.

From the earliest experience, it has ever been the earnest desire of the soul to be appreciated, and those who cun reach to the depths. of the human sul, and discover its real could ions 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 unlock the secrets of true happiness. There are many spirit 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 beaufful phases of modera Spiritualism, is that it teaches all who treely appreciate and understand it, to find rest.

trooty appreciate and understand it, to had rest.

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 reception of spirit communion, the first and most important boint is, that there shall be harmony and good feeling on the part of all who composit. Some very superficial observers, have been weak enough to bast-that they can break up any circle, and prevent the spirits from conmunicating. Wonderful power! Why, the great Behemoth, as be tramplied oyet the earth, might as well boast that with hill huge teet, 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 lave, the more perfectly can the spirits bring their indicated upon us. The most perfect rest may be obtained in this weet and holy communion, where the loved once come, and with a freedom which coities alone from truth and purity, they fan our brows with celestial airs, and breathe into our spirits the caim and holy reliance which will sustain us in all the trials and conflict of. Ille, and mable us to go on our way rejoicing, even when

ble us to go on our way rejoicing, even when ble is all around us. pirits do not desire to take us out of the id or its above, but to strengthen us and us that rest which will enable us to do our well in the agreet drams of life. One of the timportant results of the spiritual move-time, is that power which it gives to the indical to rice above the storms and tempests of life, and in calanness and screatiny walk d the rolling billows, and be able to say, thus shalt thou come, and no farther. That this be done, we know, for like Jesus we may upon legions of angels, and though they ynot save us from being crucified, as they do not him, still-they may give that which is e, the power to triumph over all. They fit us as they did him and many others, trely above the influence which would crucify body.

as love and truth are more migary than strite of falsehood. The Spiritaalist who has thus understood its issue, can torn-away from the turmoil of life, and find in the sweet communi up of the angel side, a rest which the world cun neither give or take away. We should seek for, and prace this, every day, and thus enable the suit by ceiving the blessings which are designed for it, put forth its petals, and give out its fragrance all around it. We have fulled to express our ellings, but perhaps some one may find in these aggretions, a stepping-stone for them to walk to the shades of some beautiful grove, where yellow the contract of the contract of

# Buried Alive.

We have reason to believe that premature in-terments do occasionally occur. The ordinary signs of death are very uncertain. We have seen that persons may be entranced for dispound signs of death are very uncernate, seen that persons may be entranced for days, and 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 precode it, are familiar to most persons, and the result is generally usual takable, but as there are cases where these. fall to determine the question, it is important that all should know what are the positive and reliable of death.

Die signs of Gesth.

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 sever 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 and abdomes.

Winter season, when there is not the least excuse for it, of covering the body,—shortly atter it is supposed to be dead, with loc. 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 easential task 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 coppe," should result in the death of one in ten thousand, it would be a fearful 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 excape, not only the pain, but even the consciousness of death, which a faise theology has clothed in such dark and fearful habilisments. Another test, which we as Spiritualis's must ever ri jice is, is the return of the spirit which has left its outward taberracle and prism-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 chore of the beyond, are enabled to come and give us the cheering response that our hearts have called for so carneally, then indeed is there consolation for the mourner, and juy 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 Teelings that can weigh down the human soul, and so them on their way rej licing even amid the shadows of earth, because they have realized something of the sunshine of teranity which has fallen across their patiway, and revealed to them a knowlisher patiway, and revealed to them a knowlisher

#### Spiritual Meetings, Conbentious &t.

SPIRITUAL GROVE MEETING.

There will be a Two Days Grove Meeting at Brother Jones Home's in the town of Figmonth near Parket's Lake, an the Median read from Mincespolis, Saturday and Sanday, the 3d and 4th of Sepfember. Speaking Miss. Coltum, H. Ill Smith, Wm. Wakefeld, and your bumble servant.

Owns friends, it is a have a good time with the angels, that are ever ready to minister to our wanss.

Bring your dinears, sud come grapased to fiel at home. Invite sereptody.

J. L. Patten.

Fourth Annual Con

The Fourth Annual Convention of the State Association of Spiritualists will be hald to Ly sum Hall, in the city of Glysmand, on Friday, Saturagy and Smodry, Spottamber Station 11th, 1879, commencing at 11 Ovioch a. m. Local Excision and Exposume will be switted to two delargates for such fifty meanings or Fractional part thereof, and two for each additional fifty members and one for each friedloss thereof.

Smma Hardinge and other distinguished speakers will of attendance.

GEORGE WM. WILSON, Sec'y.

# NEBRASKA STATE CONVENTION.

The Executive Committee of the State Association have ppointed Friday, Saturday and Sanday, 25th, 25th and 20th of October next for the State Association, to be held in th appointed Friday, faturday and Senday, 23th, 23th and 30th of October next for the State Association, to be held in th State Caption at Lincoln.

There will be good lectures for the occasion.

We cordially levite all lecturers and Five Thinkers to

we coronally lavine all locturers and pres trainers to destrictions with as.

Come and see our young State Cepitol, where we can upon our nieds feesly.

By Order of the Committee;

ALONZ) ROGERS, Corresponding Secretary.

A Quarterly Convention of Medium and Speakers will be half at Land, Chatangus, Co., New York, on Saturday, and Sanday, September 3d and 6th, commencing at 10 clock, as m.

This Convention is called at Land.

viciote, a. m.

This Convention is called at Leoni by the colicitation of them of selfing there, and they propose to hospitably en-terains those who may attend from shroad.

Past experiences at conventions of this kind furnish sufficient gavenness that another of those rish Postcooresis will clear gavenness that another of those rish Postcooresis secons will be of joyed, and that good speaking and sing-ing will about. Installment attended to all, seekers for

ial Philosophy.

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

Committee

FOURTH ANNUAL CONVENTION OF NEW HAMP SHIRE STATE SPIRITUALIST ASSOCIATION -- THE cation will be held at Ra-le Hall, in the city of Con-commencing Wednesday, the last day of August,

1870. Speakers will be entertained free. Bland can be had in hoisis and in private families, at prices ranging from \$1.00 to \$14 foet and \$1.00 to \$14 foet and \$1.00 to \$14 foet and \$1.00 to \$14 foet and \$14 foe

SEVENTE NATIONAL CONVENTION.

The American

Association of Spiritualists,

The Seventh Annual Meeting will-be held of the Hall of the Sphrinalists, Michiment, Ludiane, on Trumbay, the 20th day of September, 1810, or 10 o'ctoth a. m.

Both Statis. Organization in havind to send the sman sameler of Delagates that they have Especementarion in Ousgams; and each Furthery and Sevelene having organ, last. Eccelerary in twitted, on send delagates, openeling to the inhibitor, of topresentatives—the Detroit of Columbia to send two delagation,—to stand and particulates in the Unit-num that will come, before this meeting.

ion of the Board of Trustee; Hastay T. Quillo, M. D., S. 684 Race St. Philadelphia.

lest, most emphatically, against a prac-common in our cities, even in the safe oldest p. m. at the hall above seased.

#### GROVE MEETING

The Spiritualists will hold their Seventh Annua frore Meeting in John Haskell's Grave, at Occaro, on saf raday and Sunday, August 77th and 28th. Warren Wool los is expected to speak. A cordial institution is extended to all.

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ness, which is his only reason for wishing to sell. The
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Of herself she claims no knowledge of the healing art, but when her splirt guides are brought, "so rapportly with a sick person through her medium ship, they never fall to give immediate and permanent relief, in carable cases, through the rostrive and Macarive forces istent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the occase they mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the occase, through the non-month of the compound, but the chemical effect that a produced, that science takes cognizance of.

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# COSMOLOGY

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apon are handled with care and great ability. The
sminent author is his introduction seems.

an has various means and avenues by and through the may and does obtain knowledge, the most obvious hick are those faculties of the mind known as the fire

of which afe shoes hamilton of them has I hooven as the five Remailting from a combination of those six special functions is the sprediction of another called memory, by which he is seasoled to accumulate knowledge.

Having learned a fact yesterday, and sancher that be day, all that by much the anany process, meaning, as the chemist, by a noise of two kinds of substances, produces a naw, and that'd kind. faculty which we have all agreed to call reason, by which he further adds to the knowledge of the chemistry of the chemistry

of receitly.

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

The life of man, and indeed the race of man is so short, then compared with the age of suns and moons and plans, this comparatively nothing could be known in regard orther, if man's knowledge were limited to the experience of the given in the continue reparts. what was and what will be, from what exists. But withstanding the crowning attribute, all cosmologists in the beginning, ktert without whereon to ress so much the sole of their foot, and make the best of roth founds We claim no more. The foot is esignatly printed and superbly bound. Price \$1.00 points 20 cents. We claim to more. The foot is esignately printed and superbly bound. Price \$1.00 points 20 cents. We claim to make the delignor-thoughting Journal Office.

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### Thenomenal.

SALEM WITCHCRAFT. Parris and his " Circle."

Mr. Parris had lived in the West Indies for ome years, and had brought several slaves within to Salem. One of these, an Indian named ohn, and Tituba his wife, seem to have been all of the gross supersitions of their people, and of the iname and temperament best adapted or the practice of demonology. In such a state of affairs the pastor actually formed, or allowed be formed, a society of young girls between he ages of cight and cighteen to meet in his arsonage. It really seems that these young ersons were laboring under strong nervous actiment, which was encouraged rather han repressed, by the means employed by heir spiritual director. Instead of treaugh term as the subjects of morbid delusion. Mr. Parris igarded them as the victimes of external diabolid lindisence; and this influence was, strangely nough, supposed te be exercised, on the evisions of the children themselves, by some of the obst plous and respectable members of the comiunity.

We need not describe the course of events.

lough, supposed to be caseless, by some of the cast plous and respectable members of the control of the control

THE INQUISITIONS.—SARAH GOOD.

The first step toward relief was to learn who it was that thad stricken them; and the readiest means that occurred was to sak this question of the children themelves. 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 agmptoms had occurred in November, 1901; and the first public examination of witches took place on the lat of March following. We shall cite as few of the cases as will suffice for our purpose; for they are exceedingly painful; and there is something more instructive lor us in the spectacle of the consequences, and in the suggestions of the story; than in the scenery of perspection and murder.

A CHILD WITCH.

neuow-wormipers; and it sealed the doom of the community, in regard to peace and good fepute.

A CHILD WITCH.

Mrs. Good was carried to jail. Not long after, her little daughter Dorca, aged four years, was apprehended at the suit of the brothers Potnam, chief clitzen of Salem. There was plenty of testimony produced of bitings, clokings and pinchings indicated by tiffs infant; and she was committed to prisoh, and probably, as Mr. Upham says, fettered with the same chains which bound her mother. Nothing short of chains could keep whiches 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 iriendless and poverty-stricken, it is some comfort to dut by laiver charging for "two blankets for Sarah Good's chilic," coating ten stillines.

What became of little Dorcas, with her healthy looks and natural child like spirits, noticed by her accusers, we do not learn. Her mother lay 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 secusars was convicted of a fligrant lie, in the act of giving testimony; but the narrator, Hutchinson, while giving the fact treat it as of no consequence, because Sir Mathew Hale and the jary of his court were estalled; with the condemnation of a witch under-precisely the same circumstances. The parting glianga 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 powerty, and consequent sadness and melancholy. But she was not wholly broken in spirit. Mr. Noyes at the time of her execution, urged her very strennously to confess. Arong other things, he told her, she was a witch, and that she knew he was witch. She was on south to be murdered under the forms of law; and her i

plethoric habi; and died of an internal hemorrhage, bleeding profosely at the mouth." (Vol. it. p. 269.)
When she had been in her grave nearly twenty years, her representatives,—little Dorcas perhaps 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 fam-

pensation for the mistake of .hanging her withpout reason and against evidence.

In the early part of the century, a devout family named Towne were living at Great Yarmouth, in the English county of Norfolk. Abut the time of the Kingle execution they emigrated to Massachuseits. William Towne and his wife carried with them two daughters; and another daughters. The three daughters were baptized at long intervals, and the eldest, Rebecca, must have been at least twenty years older than Mary. A sketch of the size of these three sisters contains within it the history of a century.

On the map which Mr. Upham presents us with, one of the ugost conspicuous estates is an inclosure of 300 acres, which had a significant story of its own—too long for us to enter upor the size of the siz

IRNEAL PORTERS, DANIEL ANDREW, ELIZABETH PORTERS, PETER CLOYER.

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 no peeces, spanns of hysteria, new and strange to their worships, cunning, cruelty, blaspheny, indecessory, turned the house of prayer into a hell 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 calminess, malios and injustice which are too much for our composure at a distance of nearly two centuries. The literature of the endure of the composure of the substance of her ensemble, and she pointed out how they perverted whatever she said, but no impatient word secaped her. She was ordinally as much perplexed as anybody present. When weary and disheartened, and worn out with the solice and the numbers, and the hysterica of the afflicted, her head dropped on one shoulder. Immediately little "afflicted" hat twisted necks, and ruce hands select her head to set if upright lest other, necks should by broken by her ill.

and paul in irons.

DEPORTIONS OF PARHIS AND THE TOOLS.

Now Mr. Partis' time had arrived, and he broadly accused her of murder, employing for the purpose a fitting instrument—Mrs. And Palman, the mother of one of the s flitting children, and herself of highly nervous temperment, undisciplined mind, and absolute devotedness to her pastor. Her deposition, preceded by a short one of Mr. Parris, will show the quality of evidence uson 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 sill cting the patient. Presently she held up her hand, then fall into a trance and after a while, coming to hersell, sald, that she saw the spectre of Goody Nurse and-Goody. Carrier having hold of the sick man's head. Mr. Parris awore to this statement with the utmost confidence in Mercy's declaration." (Vol. in. P. 275)

"The deposition of Ann Putnam, wife of Thomas Patcam, aged about thirty years, who testifieth and sairly, that on March 18, 1078, I being wearried and out in helping to tend my poor siflicted child and maid, about the middle of the sittersoon I lay me down on the bed to take a little rest, and immediately I was almost pressed and choked to death, that had it not been for the mercy of agracious God and the help of those that were with me, I could not have live many moments; and presently, T saw the apparition of Martha Corey and the sheet of the sitter with take breath; the sparption of Martha Corey fall upon me again with dreadful torture me as as I cannot express, because I would not yield to their hellish temptation; and the head of the situation of Martha Corey foll upon me again with dreadful tortures as no tonge tone express, because I would not yield to their hellish temptation; and she help and the partition of Martha Corey foll upon me again with dreadful tortures as no tonge tone p

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 Cloys, 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 over whem 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 youg John Patama's child; and ahe further deposed as followeth:

"Immediately there did appear to me six children in winding-sheets, which called me annt, which did most girlevonsy affichet me; and they told me that they were my sister Baker's children of Boston; and that Goody Nurse, and Mistress Gorey of Charlestown, and an old deaf woman as Boston, had murdered them, and charged ms to go and till these things to the magistrates, or else they would tear me to pieces, for their blood did cry for vengesnee. Also there appeared to me my own sister Bayley and three of her children, in winding-sheets, and told me that Goody Nurse, and murdered them," (Vol. it, 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 siter, early in the morning, he had a sort of fit in his own entry, and langitished in health from that day, and died in a fit at the end of the summer. "He departed this life by a creal death," murdered by Goody Nurse. The jury did not consider this ground enough for nanging the old lady, who had been the ornament of their their brailes were and her family hope that their trial was ower. T

dict; but the prisoner's silence, from failing to tear, when she was expected to explain, turned the forean against her, and caused him to declare; "whereupon these words were to me a principal evidence against her."

Still it seemed too monstrons to hang her. After her condemnation, the Gyvernor reprieved her; probably on the ground of the illegality-of setting saide the first verdict of the jury, in the absence of any new evidence. But the outcry, against mercy was so ferce that the Governor withdrew his repril.ve.

GOOY NURBES EXCOMMUNICATION.

On the next Sunday there was a scene in the church; the record of which was atterward annoted by the daurch-members in a spirit of grief and humiliation. After sacrament the elders propounded to the church, and the courregation unanimously agreed, that Sister Nurse, being convicted as a witch by the court, should be excommunicated in the afternoon of the same day.

The place was througed; the reverend elders were in the pulpit; the deacops presided below; the sheriff and his officers brought in the witch, and led her up the broad side, her chains clarking as she moved.

As she stood in the middle of the aisle, the Reverned Mr. Noges pronounced her sentence of expulsion from the Church on earth, and from all hope of silvation hereafter. As she had given her soul to Sitan, abe was clustevery eye regarded her with horror and hate, unapproached under any other circumstances; but it appears that she was able to sustain it. She was shull caim 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 ig which she had been as the honored guest, and surrounded by well-known faces; and then there was the hard task for her saged limbs, of clusting the rocky and several more of whom Balem chose to be rid task.

When the time came, she traversed the streets of Salem, between houses ig which she had been such, that the remembrance thereof, in a short time after, where the remembrance thereof, in a sh

suggested. They made a grant to the representatives of Rebecox Nurse of £251

The following year something better was
done, on the petition of the son fishmeel 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 curselves 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 whatsaver 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
483)

MARY RASTY.

though our merciful High Priest, who knoweth how to have compassion on the ignorant, and those that are out of the way." (Vol. ii. page 483)

MARY EASTY.

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

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

Mins. Easty was evidently so astonished and perolexed by the assertions of the children, that the "angistrates 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 "had spirit," but did not know "whether it was witchersatt 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 fire. 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 dageons, 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 appartion that she was crying out "Dear Lord! receive my soul!" and this choking and convulsion," says as eminent citizen, acting as evidence them.

Mercy Lewis was so user death under the hands of Mrs. Easty and merchanolists of the minstrend of the rister Sarah, Mrs. Cloyse. But she had such at the second of the rister Sarah, Mrs

Still more affecting is the memorial of Mrs. Essty when under sentence of death, and fully aware of the hopelessness of her case. Sie 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 socused persons is consistent with the rules and principles of justice. She asks nothing for herself; she is satisfied with her own knocency, and certain of her doom on 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 accritain the truth, and absolve the innecent, the blessing of God being upon their conscientious endeavors."

We do not know of any affect produced by her warning and remonstrance; but we find her case estimated twenty years afterward as meriting a compensation of \$29!

Before setting forth from the jult to the Witche's Hill, on the day of her death, she screenly bade farewell to her husband, her many children and her friends, some of whom related afterwards that "her anyings were as serious, as religious, distinct and afficilionste as could well be a typressed, drawing the tears from the eyes of almost all present."

MRS. CLOYEE.

children and her friends, some of whom reases afterwards that "her asylogs were as serious, as religious, distinct and aff. citionate as could well be appressed, drawing the tears from the cycs of almost all present;"

MRS. CLOYSE.

The third of this family of distinguished gentlewomen; we may to have had a keener sexability 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 sinces to moving to be dwelt on, even in a remate time and country. Mrs. Cloyse drew ill-write time and country. Mrs. Cloyse when the interruptions of the services became too flagrant, from Sabbath worship; and they said they took that course because they disapproved of the parentsion given to the profanction of the precedings of the ministers and their company of accusers, subjected them to the full trury of characters, subjected them to the full trury of country, and that quit disapprobation of the proceedings of the ministers and their company of accusers, subjected them to the full trury of country and great the country of the first amains on Mrs. Rure took place, Mrs. Cloyse was closed them to the full trury of country and great the country of the first amains on the mrs. Mrs. Great that the first amains on the country when Mrs. Parris were the sease of great that when Mr. Parris were the sease of finder leasted, Sec. and when the opened has discourse tilt references in his special manner, to then a section could not endure the outune. Secretal manner, to then a section of the week, the affects discourse this reference in the special manner, to then a section of the week, the affects discourse tilt

she as w a company eating and drinking at Mr.
diri, and she replied, as expected, that she
dir. What were they eating and drinking?
"Or course, it was the devil's merasonent, 'and
Mr. Parris, by leading questions, brought out
the testimony that about forty persons partools
do the bell-acrament, Mrs. Cloyse and Sarah
Charles, by leading questions, brought out
the bell-acrament, Mrs. Cloyse and Sarah
When accused of the usual practices of cruelWhen accused of the usual practices of cruelWhen accused of the usual practices of cruelty to the single state of the teeth, Mrs. Cloyse
when we have an and suffering children, and
to the ugly, hulking Indian sixee, who presendsave show whe marks of her teeth, Mrs. Cloyse
ave shows went to her feeling.
"When the the same of the recent of the conaverage was a previous liar!" exclaimed she.
But the wealt gave way theer the sout-elckness
when the wealt gave way their the sout-elckness
and prechig a black man, and throtting children and serving their blood at the bisaphemons suppermons suppermons and serving their blood at the bisaphemon manifesting ong girls—mere children—
now manifesting ong girls—mere children—
now manifesting ong cirls—mere children—
now manifesting one devilual cruelty to her who
had felt nothing be devilual cruelty to her who
had felt nothing be the sout and will to them; she
could not sasten hereif before the assembly
whote eyes were upon her. She sank down,
calling for water. She fulned on the floor, and
some of the accusting children cried out, "Oh!
Nurse."

From that examination she was herself carried to prison.

When she j'ined her sister Easty, in the petition to the court, in the next surmers she cer-

some of the accusing children cried out. "On I her spirit has gone to prison to her sister Easty, in the petition to the court in the next summer, she certainly had no idea of each pit to to the court in the next summer, she certainly had no idea of each pit to the court in the next summer, she certainly had no idea of each pit to the court in the next summer, she certainly had no idea of each pit to the courts in the court in the next summer, she certainly had no idea of each pit to will it does not appear that she was ever brought to trial. Mr. Parris certainly never relented; jor we find him from time to time torturing the feelings of this and every other family whom he supp sed 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 corpee 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 sfift out of the hands of the unaided Salem and the state of the church in the state out of the hands of the unaided Salem and the state of the church members to remain after service, to hear combining 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 brethern 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 demanded, I'm sinister, the two descons, and a chief member were appointed to this iserful task. The report delivered on the lat of August, was:

"Brother Turbell proves sick, unmeet for discourse; Brother Cloyse hard to be found at home, being often with his wife in the prison at Jawrich for witcheraft; and Brother Samuel Nurse, and a cometimes his wife, attende our wait further." (Vol. ii. page 496)

A Sunday School teacher in Minnesot upon inquiring of one of his juvenile pupi what he had learned during the week, was ele-trified by the snewer that he had learned "p to trump his partner's ace."

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## Original Essays.

Mormonism.

Jeseph tmith and Hiram Smj

BROTHER JONES:—Inclosed I send you photo-graphs 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,

for wall and mance breest, For accet, kanea, from an old picture that was given me by a Mor-mon leader, years ago. It is genuise. Now look at that head and those features a mo-ment. 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 plot-ted and cannot be death by facility accessity the hers of the different denominations that plot-de caused his death, by inciting secretly the Notwithstanding this, three hondred thou-human beings soon embraced his belief, and red in its wake. But Dr. Underhill, in his e yet sublime little book on Mesmerism, page

says:
Gore just rules can be drawn from phrenologicevelopment, than from health or illness,
errous lymphalic, nervous billiona,nervous samna, are gayerable temperaments. With either
heas, a four place on the top of the head [small
evration] turnish the most good cases."
he frolly was a remarkable medium.

veneration) turnish the most good cases."

Then finith war a remarkable medium.

Then finith has a remarkable medium.

But this rains the old Calvinshied colurion, and
But this rains the old Calvinshied colurion, and
remarkable of the column that the col

die on."

we, how all mystery vanishes! Is not mysteoblies word for ignorance? Now, all actes on
oblies word for ignorance? Now, all actes on
oblies of the state of the state of the state
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nilms an apeccous more municates and and all and and all and and all a

Brother Redfield, I can't speak; but I know I re seen and talked with angels. I know I had no. It seens as I fit will kill me not to tell it. show that the God-accursed churches of our are wring. They are grosely ignorant. They blocking up the way of the spirit ministry, y are a disgrace and a curse! They have no h. They pretend to noid to the Scriptures, and wall that is worth anything. Take away the likeralions of angels, o' spirits, and all fails to ground, a rottle worthless Sabric of ruins, only ground, a rottle worthless Sabric of ruins, only

istrations or away.

ground, a rotten worthless labers or the way."

it the word way he sat down, and the eloquent may Rigdon whispered in his ear:

Rigdon whispered in his ear:

Rigdon whispered in his abous." Smith are there is not a dry eye in this house." Smith are there is not a dry eye in this house." Smith

piled:
"I am glad of that, for the angela, the glorified
birtis, can and will come to one or any place
here tears are hade over ignorance and error."
Panaling, and wiping the tears from his checks, he

Paning, and wiping the tears trouving curva, we continged:

"As when Christ came, he had to conbend against the chief priests, so now the glorous spirits will have the churches all down on them, with all their ignorance, biggery and cumity."

We have brought up this case to illustrate the great principle, that Spiritualism unfolds all other, ame and actence the strategy and the control of the the best shaped mediumistic bead that we seen, a man the least understood, and more ery about him than any other of his class, for a contrarter.

enty centuries.

Nothing but his wonderful mediumistic powers
of tests could have given his followers such faith
him as to speak of him as they do in their
ook of Doctrine and Covenants," page 334 and
rhich we will give in their own words, viz -8ec-

"To seal the tellimony of the Book of Morn, we close with the mariyre on of Joseph Smith,
prophet, and Bliman Smith, the partiarch."
They were shot in Carthage jail, on the 7th of,
a, boat five o'clock, P. M., by as aread mob,
ated black, of from one hundred sind fifty to
hundred person. Hirms must shot first, and
he stiempt, exclaiming, "O Lord, my Mod.'
by were both shot after they were deed, in a
language, and each received four balls.
—John Taylor and William Richards, two of
trailwe, were the only persons in the room at
time; the former was wounded in a savage
saw with four balls, but has since recovered;
latter, through the promises of God, eacaped.
—Joseph Smith, the prophst and seer of the
d, has done more, save Jents only, for the saltore it will be the same of the man
tever lived in it. In the short space of twenty
rs, he has brought forth the Book of Mormon,
ch he translated by the gift and power of God,
has been the means of publishing it on two
tissuit; has brought forth the four quarters of
earling has brought and the four quarters of
earling has brought and the four quarters of
earling has brought and proper the service of the chilof men; gathered many thousands of Latter
featna; founded a great city, and left a fame
many that tannot be slain. He lived great,

parated.

Joseph went to Carthage to Cellver
to the pretended requirements of the
three days previous to his assessing-

read;
yes; for external from the first party par

been.

Eliman Smith was 44 years old February and Joseph Smith was 55 in December, 1965, bencohward their houses will be chased by the Chased gibt marryer of religious and the reader in ortifon will be reminded that the Book of Kernatt lish book of Sections, and oversame of meth, cost the best blood of the shadeesth year, but first her the metaplica of a rerestel. And that if the fay dis scattle the
tree for the Spory of Sect, how easy it will

burn up the "dry trees," to purify the vineyard of corruption. They lived for glore then

burn up the "dry trees," to purify the vineyard of correption.

They lived for glory, they died for glory, and glory is their dernal reward. From age to age shall their names go down to posterity as genns for the associated.

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 welcade men; and their innocent blood on the footing that the provided the state of the state of the state of the state of lilicols, with the broken faith of the state, as pledged by the governor, is a winess to the truth of the everlasting gospel, has all the world cannot impeach, and their innocent blood on the benches of the State, is an ambassador for the religion of Jesus Christ that will touch the hearts of, howest men among all nations; and their knocent blood, with the innocent blood of all the martyrs under the flows, till he average that blood on the earth.

As forther lilinartation, we give hum 28. of the

Amen."

As forther illustration, we give hymn 286, of the
Mormon hynm book:

"Praise to the man who communed with Jeho-

Hall to the prophet ascended to heaven I Traitors and tyrants now fight him in ve Pleading with God he can plan for his bre Death Cannot conquer that here 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 as-

eassins, in Illinois, while the carth lauds his fame.

Great is his memory, and endless his priest bood,

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.

Hall to the prophet accended, etc.

Sacrifice brings forth the blessings of heaven Earth must atons for the blood of that m wake up the world for the conflicts of justic Millions shall know brother Joseph again.

Hall to the prophet seconded to heaven ! Trailors and tyrants now fight him in vain.

To be continued.

Low Spirits.

-Answer to an un

BY WM. B. PAHRESTOCK.

The WM. B. FAIRMENTOCK.

"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 tommunion in any phase, if her semibility had not been worked upon, by bigoted ecclestastics who made her believe that nothing but evil apirits communed at such places; consequently the aversion expressed in the above sentencea. I will give the convieration which followed, but it will be necessary to premise, that I met the lady at the house of one of my convalescent packy at the house of one of my convalescent. 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 greatings, 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 mattrally led to the introduction
of Spiritualism aformerly:"
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 satisfed with its truth—the moral
tendencies: and its wise, good and practical instructions."

charmed and satisfied with its truths,—its moral fendencies. and its wise, good and practical instructions."

The remark at the head of this communication was then neade by the lady, viz:

"Well, I must say that I have the greatest contempt for, and the utmost herror of, all rapping and table tippings. They are too low for anything i"

My answer was: "Inideed I I thought that truth, from whatever source, would certainly be prized by you, who, predjudice saide, I believe would be open to conviction."

The lady replaid, "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 fiesh, who are quite as evil, and certainly more dangerous than those in the spirit-life, and I do not sea why we should reuse to ald 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 remain to earth for that knowledge which will enable them to progress, and if 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 present the matter in a different and

tere can be no questionat I have stated. We

of what I have stated. We permit all to come no matter what their condition may be, and although they consciunes come roughly, and with oaths and dreadful imprecations, dec., positive firmness and kind words upon our part, will quiet, and often affect hem to tears. But to give you as idea of what good may be done to those cheeriess and benighted souls, I will state the case of one who had passed from earth to apirti-life, scarcely conscious that the change had been made; and as the was ignormat, and had passed through life without being very good or bad, her condition in spirilile was dark and cheeriess. She approached our medium—who is clear-minded—and gave her name as Biddy McGuirs, and said that she was hunting a priest. The medium not being disposed to listen to her, bade ker begone, rather sammanly, for which, I reprovingly said to hifs, "Do not drive her away, but let her speak to me. I will said her if I can." Whereupon she stated that she was cheeries, and in darkness, and that she was cheeries, and in darkness, and that she was dunting a priest to aid, or get her out of her unpleasant condition. I secured 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 seen will. a prace, as tays generally not enough st. 00 to take care of themselves; but she did not seen wil-ling to believe me, ad I was no Catholic; but when about leaving, mid, that if she did not find a prises, she would call again. I told her to do not our next meeting, and if she tild not find a prises, I would tell her how to get out of her minuty. At the next meeting, she was almost

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 benedited in return. I also stated, that as soon as she had done sofficient good to others, that she would be able to sacend 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 burt berself so much that she had fainted away. I look her in my arms, carried her to the muddy stream of the state o

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manner. The best food includes meats, fish, ponitry, wild ge fruits, and the grains which make bread.

The best context preserves the mannel testes and jut as there can be no "good living" without a good a site, how to get this great bisening without massey and you price, in pointed out, and, it is hoped, in very clear out price, in pointed out, and, it is hoped, in very clear

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# HUSTON RUSSELL

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, Skilful Physicians fall to cure it. Surgery and Hydropathy give only partial relief. Patient prestrated, reduced to a skaleton, and his life despaired of.

HE FINALLY TAKES THE POSITIVE POWDERS

IS CURED. AND GAINS FIFTY FIVE POUNDS IN FLESH

Browner His, Relevaba, Déa, 28, 1880
This is to certify that I, Hanton Bulledi, was inless the 38th day of September, 1807, with a pain in any open hand, and it was no server that I thought I would rest the than live. I edited no Dr. Haover, and he attended it for come tweety days; of time II was easy, when under indiscont of medicine, but configure to my bed. I called a need to meeting, and the server of Dr. However of trustment entirely, he gave no real pricing no with instruminate and to bilitery bet it had no office. Then decision, who had no under their treatment of the server of the serv tine without any po-tember, 1888, I cell-ier his treatment until A h every merning during his treatment I improv-until I commenced tak! matti I dommenced inking the Providers collistic and Regardive Fowders. Bix house of the ourself have feel the pain. And I had the J. of the overveil years, and the Diabetes, and not entirely well. At one time the decisors are mose up to the; but theak Ged on the 18 of He measured which fighouse's Forders Providers, was 140 pounds; now it is 187, and I knot by Popitive Rose.

I also certify that I have been acquainted with asset for twelve years, and that he was seriously or a long time, and I regard his as one of the wo

WILLIAM POLLO

On the Meanth of September, 1868, He ame to me with a furious Tio-Dealoureux, al him under treatment until last April, 16

I havely certify that I am negazinated with Harton Resal, and that I know him to have been field, and I also certify that I am acquated with Pen. Wm. Arrold and Jovene
Harver, and know them to be prestring physicians.

Send of Mahama County, the Had day of December
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Robernika.

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ation about the Pe

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