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Ernth wears no mask, bows at no human shriñe, seeks neither place nor applause : she only asks a hearing.

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DISCUSSION, AT FOND DULAC, WIS.

Between

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

Phonographically reported for the RELIGIO-PHILO-SOPHICAL JOURNAL by MISS JOSEPHIME F. SMITH.

[Discussion of Tuesday evening, July 26th, continued from last week.]

E. V. WILSON. Mr. Chairman, ladies and gentlemen :

1st. Mr. Haddock savs he would like to hear the names of the Methodist ministers that have left the church for Spiritualism. They are nave left the church for Spiritualism. They are easily given, for they are well known to all meth-odists and Spiritualists. When the Methodist Church gets sore heads in it, they come over to Spiritualism, and cause us more trouble than all others. These man left the Methodists, and sought to make Loveland the great mogul of the "Christian Spiritualist," and failed. He has read you the report of the C ampittee

He has read you the report of the Committee at the Convention at Cleveland, Ohio, from the book "Planchette,"but he did not tell you that that Committee was self appointed, and that that report was voted down, and voted out ! I myself arose against it, and fought against it, and assisted in killing i. d.ad. Why did he not tell you that ?

A.

T

He concedes to cur remarks on the European war. "It is a lamentable fac', but who is re-sponsible but Louis Napoleon and the Em

press Eugenie, both wor'd-wide Spi ityalists ?' We accept the concession, and the fact that those who hold the balance of power in Europe. are Spiritualists, and hold the destiny of the world in their hands, (?) and the late vote on the "Pl b.citum" received a majority of 6 000,-Are they of 40 000,000 Frenchmen ? And yesterday's paper states that the war is so popular that the opposition or peace party dare not show their heads. What think you, is N spoleon, the Spiritualist, worthy the confidence and support of the French people ? 3. " Spiritualists have claimed Hanry Ward Beecher as a believer in spiritualism." Well, whatever Spiritualists may have clained for the great Bæcher, one thing is certain, Mr. Haddock's letter efforted this fact. He says, "I don't believe in Spiritualism, or in their religious teachings, but we have no reason to think that intentional deception is practiced." He concedes the usq testionable truths of Spiritualism ! Are the people ready to support his concessions? "I want the witnes. to swear to'it, and if they do swear to it, they will swear to a lie "

though the wound was not severe, the animal was at once dispatched, and the affected part having raridly healed, the occurence was soon forgotten by the decrased. On Tuesday of last week, deceased was married to a young woman whose mother had opposed his attentions to her daughter. Having by a li tle strategy realiz d their matrimonial wishes, the married pair bad scarcely reached the domicile of the bridegroom, when the mother of the bride made her appearance, and after, on her knees, imploring curses and vengeance on the luckless couple, fervently prayed that her daughter might be a widow in ess than three months.

"It appears that the d'abolical imprecations of the mother had a most depressing effect on the minds of the young cuple, and on the fol-lowing day deceased evinced symtoms of the awful malady, the seeds of which had been form in his system some months precised sown in his system some months previously. Medical skill was resorted to without avail, and on Friday, the wretched man in one of his terrible paroxysms, escaped from his attendants, and after reaching some open lots, displayed cat like agility in bounding over fences, and other-wise deporting like an animal. He was subs: quently secured by two police, who found it necessary to handcuff the madman on arriving at his home in Brook street. Eather the sight or sound of water would throw the patient into the most agonizing convulsions, and as the malady developed itself, he would bark like a dog, snarling and snapping at those who were near him. He continued to grow more viclent and danger us, so that many hours before his dissolution, it was deemed necessary to bind him with strong cords, and while in this condition his struggles, shricks and howls were tru ly shocking, until death ensued as above stated."

There is the report, and it will be seen that the dog repeated himself as a dog, dethroned the man, and enthroned the instinct of the bloodhound. Depressed by that mother's c.rse, he is sized with rabi, and goes howling to the grave. Here is the power of mind over mind ; for it is in the power of man or woman to invoke the aid of God and the angels to hurl the

Not in the least, sir. We defined It for you in seven c'ear statements. You have not au-swered one of them; but instead thereof, have laid down a platform of your own and debated that, not ours, or the resolution.

Spiritualism is readily unders'ood by all who wish to understand it. Webster defines Spiritualism, as that which is opposite to Materialism or materiality,

14 Mr. H defines his platform, a series of ipse dixits, followed by a number of quotations fron Davis, Potter, Mahan, and Jamieson. Three are Spiritualists, and all concede that Soiritulism is true.

15 "Man's responsibility to God."

H w can man be responsible to a being who fails in one year thirteen times out of four een? And on Haddocks own confession, two-thirds of his converts are failures. How do we know he wil not fail us again? How can we rely on his promises? May he not fail to fulfill them, as he has failed so many times before in what he has attempted ?

16. "The wind of a man from beyond the sea can influence a man on this side of the sea, and the man does it,"

It is the mind, not the body, that controls here. The spirit of a man effects the control, and is a spirit influence. If an embodied mind can control another, cannot a disembodied one do the same?

Durkness a condition of tricksters." It this principle is adopted, every scene that to k place in the dark that the B ble tell us of is a lie and a cheat; and God himself is a liar and a cheat, for Creation took place in the datk-there is the Bible for it.

18. "Planchette." The instrument is of the church, hot of Spiritualism. The churches hugged him to their souls t ll we used him, to his honor, and the lit tle fellow began to talk Spiritualism, then they threw him overboard. The book is one man's ides, and as a whole is very good,

19 "Spiritual Paotography." Mumler was fully sustained in Justice-B owning's court, and no cause of fraud found against him. Prof ssor Vasly (el.c rician), Hermonda Massre Licermore and Gil of the minds of individuals about ner, and an of the minds of individuals about ner, and an spiritual visions can be accounted for in the same way, under the same law. Mr. Wilson says that many minist reshave become Spiritual is, and they have caused them more, and others testify to he fact of spirit photography, clearly proving the case. In 1869, the Methodist Conference in the nine North-Western counties of New York, includiog Livingston, publishel in the Dansville papers, that they had converted four hundred to God. "This was the work of the Holy Spirit" But, alas! it was a lamentab'e fact that only one hundred and fi ty remained faithful; only this small number were converted after all. How do we know they were converted? This is a greater d fference in the ratio than 7:10. Why not pronounce it of mundane origin, and not worthy of the confidence and support of the people? We want to see it fully -d.m instrated that it is of the Holy Spirit, and why the Holy Spirit m kes such failures. Was it a truthful spirit? Dr. Spencer states that twenty-five per cent. of all converts are under twenty (many of them girls and children) and that s ven per cent. go back again into sin. How can we distinguish the genuine conversion ; and is this worthy of your confidence and support? We were taught that the cause of man's sins lies between the snake and God. We know that the screent charms the bird, but we cannet believe that he has more power than God over man. The Holy Spirit throws a man on the floor,. and leaves him insensible. Again, we differ, although we do not say that the power that does it is not immortal. Mr. Haddock has been called to preach the gospel. "George C. Had lock rise, go forth, and preach my gospel!' Who heard that call? How do we know that he was called? Let him demonstrate to us that he was called by the Holy Spirit. Every lib ral and progressive idea inside or outside of the church, has grown out of Spiritualism! It recognizes the rights of woman, and the rights of humanity. It recognizes the right of freedom of soul and body for all of Goa's children. It recognized the rights of the Airican slave, and the church did not till it was forced to. You never knew a genuine Spiritualist that was pro slavery! When was the church anti-slavery? When slavery was no more! Every advance step the church has made in progress, it has been compelled to, by the progress of the age, while Spiritual sn is the agitator and pioneer in progressive ileas. See the growth of freedom since the birth of Spiritualism! The church has grown out of hell, and has been con.pelled to drop infant damnation. In Rome, five hundred and seventy-six blsh-ops met in convention, and say, "He who dares to say or think d firently from these teachings, let him be anathema 1 If George C. Haddock or E. V. Wilson say these teachings are not correct, let them be anathema! If they dare to utter a progressive idea, let them be anathema!" Dr. Tyng was su pended for six months for his liberal ideas. "Dr. Tyng, you may sit down; your teachings are too spiritual; you cannot preach in my church !" The dual powers of the mind are a well known fact. Many persons can be in one place while their exact counterpart is seen in another place. Many of you have read of the t acher that could not retain her position in any school because of this dual power of the mind. While in the school-room, attending to her duties, she would be s en in other parts of the schoolroom, in the garden, and elsewhere. Horne, and others, have well authenticated facts of embodied spirits appearing, and even communicating at great distances from the body. This

yet, little understood, but we know it to be a

GEO. C. HADDOCK. Mr. Chai-man, ladies and gent'emen :-- We are here to prive Spirit-uslism to be either worthy or unworthy the confidence and support of the people, Mr. Wil-s in to affirm and myself to deny. If Mr. Wils in wishes to make this debate personal, he may, but I am going to stick to my subject. I don't expect he will meet my argument, for he cannot. In all my discussions with Spiritualis s, I have not found one that would; but instead, throw out accusations against the church so as to divert me from my subject, for this thing does not b ar the light of investigation. I am discussing Spiritualism, not the sacred dead

or the Methodist Crurch, or any other church. My friend complains that I indulge in personalities toward the dead, and all Sp'ritualists. I have not done so. I wish not to be misrepre-sented, nor do I intend to misrepresent others I do not wish to call any one a liar, but if any one will swear that such things are done by spirits, they will swear to that which is not

Mr. Wilson may relate wonderful spirit visions to prove that Spirituelism is a fact; I can do the same' to prove that Spiritualism is not a fact.

Margareta E., in a somnambulic or mesmer-ic condition, saw spirits, and she saw hell with all its terrors. Now these spirits that she saw, had wings and golden crowns! Spiritualis's don't believe spirits have wings, and ridicule the idea of golden crowns. S, she could not have had a spiritual vision. It was only a reflection of the minds around her, while in a mesmer'c state; for those minds surrounding her believed in a local hell, which she des-cribed. We know that the church once preached of, and believed in the torments of hell, but who for a moment believes in a literal hell now? 1 don't, nor does the church. This vision of Margareta E., was only the reflection of the minds of individuals about her, and all

I had been well acquainted, but from whom I had been separated some fifteen years. His was a very peculiar character, one unlike that of any a very piculiar character, one unike that of any other man I ever saw; and so strongly marked it was not easy for me to mistake his identity. He was not at all in my mind at the time, and he was unknown to the mediu n, yet he identi-fied himself unmistakably,—not only by his peculiar character, bat by referring to matter unknown to any but him and myself. I took it for granted that he was dead, and was surprise

for granted that he was dead, and was surpris-ed to learn afterwards that he was not. He is yet living." They can get communications from still emdied minds, and cannot uistinguish them from the cisembodied,-and I don't know but they

get them from dogs, cats, and other animals. Prof. Mason, of Appletor, told me himself, that he could get as good a communication from a haystack as any thing else, and he is a Soirimali t !

Sudan honest man, the father of a medium, "I don't understand these mysterious occurrerces, but there is one thing I to know about them, and that is, we can obtain jast as interligent answers from the spirit of the beasts, birds and s ones, as from any spirit that can be called upon. This I know absolutely, for I have made the experiment myself, till I am perfectly satis-

fied on the subject." Then what confidence can the peop'e place in such teachings as these? It may be the spirit of a person embadied, hundreds or thousands of miles away, or from the minds of those surrou'ading the medium, or from the medium's mind, or the mind of the questioner, or it may be a haystack, or a brast or bird, or a stone that you are talking to, when you are happy in the thought of conversing with some loyed one.

Ludies and gentlemen, there are natural phenomenon in nature that we do not, as yet, un-derstand; there are mesmer.c, psychological, and electricical elements that we know comparatively little about, as yet,-the progress of science will develope these mysteries that are now cilled spirits; and then we will find there is no spirits about it. Spiri:ualists c'aim to know all about these laws and sciences that govern their very being, but they don', know any more about it than you or I do Mr. Wilson says he knows but he don'. ! If their teachings are correct, what motive have we for doing good? for the worst man is just as good as the best, and will be just as happy hereafter. If that is so, what matter what we do ? I have volumes that I could read to you in regard to their teachings. I tell you I have read deeply in their literature, and that is the only way to lara of their peculiar teachings. I have not come here without knowing whereof 1 speak. Jul Tiffiny, in his discussion with Mahan, says, "Persons have supposed that when they get correct answers they get tests, but when we come to understand that the spirit can come ia rapport with minds in the circle, we then discover that he can perceive the though s and get the answer as well as the question from the mind, and then being in communication with the medium, con answer all the questions and Live perf. ct satisfaction as t 1 his identity, while at the same time, he is a far diff rent spirit than what he purp ints t i be." It getting such communication from, you don't know what, proves the immortality of the soul, then does the communications from animals, stones and haystacks prove the inmortality of ani nals, stones and hays!acks? Will M. Wilson tell us?

GEQ. C. HADDOCK. Mr. Coairm m, I rise to a point of order!

CHAIRMAN. What is your point of order ? GEO. C. HADDOCK I did not say what the gentleman says I said ! E. V. WILSON. You said just what I said

you said!

CHAIRMAN. Mr. Haddoc't, you may mike' your corrections.

GEO C. HADDOCK. I sa'd, "IC)avy witness would come here and swear that such things were done b/ spirite, they would swear to a lie 1

E V. WILSON. That is just what I said you said ! (Laughter) CHAIRMAN. Gentlemen, am I to understand

that the time taken in interrupting each other is to be included in your half hour?

WILSON. You are to understand that this debate is to be conducted under strict parliamentary rules!

CHAIRMAN. Then it is not included. E. V. WILSON. This is the thirteenth or fourteenth discussion I have engaged in, and this is the first outrageous attack on the character of my witnesses ever made, and is but an effort on the part of the gentleman to prejulice an audience before hand, and unbecoming a Methodist minister. It is a personal in ult, an attack upon the honesty of every Spiritualist

present, and even upon the sacred dead. 5. "What loss Mr. Wilson mean, has the dog a soul ?"

What I mean is patent to any candid listener, that atter the death of the dog, he repeats himself in the kingdom above him, retaining his individual character as a dog, whether heund or mastiff; overthrowing the masterly reason of the man, and enthroning the instincts of the dog. Then asking the question, "Has the dog a stul ?'. If the animal below can re peat himself in the kingdom above him, shall man be deprived of the sime right to repeat himself in the kingdom above him, also, after death? I put in this case as one of the many facts under the head of the "Laws of Life." Has Haddock met it? Nay I I will now read the report:

"A melancholy, and in many respects singular death by hydrophobia occurred last week at Yonkers, Westchester County, New York; where the herrifying circumstance is at present en grossing an unusual amount of attention. To the medical men it is another terrible illustration of the fact, that although the poison conveyed in the bite of a rabid animal, may remain dor-mant in the system for an indefinite period, its power to torture and destroy life dces not deteriorate.

The victim, Thomas Lamb, who was in his twenty fourth year, was by trade an engineer, and employed at a foundry in the village named, throughout which he was well known as a trustworthy, industrious man. During last winter, while employed in a brewery in a neighboring village, deceased was bitten by a ferocious bloodhound owned by his employer, and, al-

creature to the dark grave. 6. "Mr. Wilson don's care if the spirits are

good or bad," No, if the good can come, so can the bad, and the coming of either proves that man is immortal; and there is no other way of knowing that he is immortal. And we know that the good come also. Those loved ones that have gone before, come to cheer us on our way, with love and sympathy, and by imparting a knowledge of our future life. It explodes the theory that death either makes angels or devils of us, for they come to us unchanged, with the same knowledge and powers, and personify their own selves, till we know that death is merely passing from one state to another.

"What good does Spiritualism do?"

It heals the sick and effl.cted, as Jesus did of old. It imparts kowledge of light and rath. and proves that man eternally lives, and that he, by knowledge, can grow better and purer after the change called death. It imparts liberal ideas, and has made, and is making man free. "Mr. Wilson complains that God is a 8

man." My friend mistakes, and misrepresents me. The statement I made was that Moses' God was a physical being, and that the Gol of Jesus was a spirit. Now the G of ef M uses is a physical God, a man, described in one hundred and fiftyfive passages of the Bible. The God of Jesus was a spirit, "and has on flesh and bone,"-

"God is a spirit; and they that worship him must worship him in spirit and in truth." (John, 4:24)

"Behold my hand and my feet that it is I myself; handle me, and see; for a spirit hath not flesh and bone is ye see me have." (Luke, 24:39)

You remember that Mr. H denied a personal, physical G d, saying that every one knew, who pretended to know anything of the B ble, that the quotations were metaphors, or figures of specch. Then, again he complains of us, because we deny a personal God, saying he has no need of head, hands or ket. What reasons can he give for saying this. None whatever. We claim the God of Jesus, an eternal spirit,

omnipresent and omniscient, all love and wisdom, and our Father. Jesus said, "My father and your father."

"We are not to assume a pr. position that 9. we cannot prove."

We can not prove he lay down the proposition that the God of Moses is not a physical God? We can prove by the book here that he is. Let

him prove that he is not. 10 "The proof of a principle is in the teachins of that principle."

I accept this proposition, and affirm the platform of Spiri ualism. We teach morality, immortality, love toward God and man, and good will toward one another.

Because he finds a crime or a criminal in our midst, does this prove we are unworthy of the support of the people? If so, then every relig-ious sect in the world is unworthy, for where is there one with whom there is not kin? None whatever !

11. "Spiritualists claim Spiritualism as a science; now they must prove it.

What constitutes a science? A collection of general principles, philosophy, and knowledge. Yes: we do claim that Spiritualism is a science, inculcating truth and knowledge by revealing nature's laws, hitherto not understood.

12. "Spiritualism is a system of individualism."

This is true, and we are governed by our reason, while he cannot give a reason outside of faith. Our reason was given us to use, and we use it in all things, accepting nobody's ipse dixit but only that which comes through our reason. 13. "There is a d fliculty in defining what Spiritualism teaches."

more trouble than all others. Well, perhap that is so, for all that have become Spiritualists. we were glad to get rid of, for they were unregenerated and depraved, and of demoralizing influence. Perhaps that is what the Lord has permitted Spiritualism to come upon the earth for, for a sort of a sewer, or slop bowl for us to throw our filth in.

There is also some Solritualists that have b come Methodists, but Mr. Wilson need have no fears, we con't want him.

All physical phenomena can be accounted for very easily, and the causes shown to be human agencies.

A family was disturbed by physical phenome na,-such as knockings and pounlings, tables moving and chairs dancing,-and it could not be done by other than spirits. Upon close examization it was found to proceed from the crifty mach nation of the Irih gr, who by cunningly contrived devices, with wirks and strings, made all these wonderful phenomena. She was sent to prison for six months, but by the intercessions of friends, only staid three. Now, most of the physical phenomena of the Divenports and other spiritual mediums, can be

accounted for in the same canningly devised tr:ckery. On page 255 of "Planchette" (Now, the book is by a Spiritualist, and considered by Spiritual-

ists as one of their bast productions), we find,"Judge Carter, of Cincinnati, complains of the deceptive character of many of the mid:ums. "I cannot,' he says, ' now point to a sig gle medium, and I know many, and say that he or she is perfectly reliable." Judge Edmonds, in his Spiritual Tract, No 7, says, "It has been supposed by many that the sounds were such as mortals could not produce. As far as my experience goes, this is a mistake. I have never heard one that I could not imits'e, and I bave known that mediums, failing to get the sounds, would make them."

Those are acknowledgements of prominent Spiritualists, that there is trickery.

Telegraphic operators, having control of the elestricity, may send over those wires any communication that they choose. Why not call that a spiritual phenomena, as Spiritualists claim to use electricity, and that Spiritualism is a science and a philosophy?

We know that physical bodies can be moved by the will, if touched by the hand. For ins ance, take the watch, suspend it by a string,holding the string in the hand. You may bid it turn to the right or left, and it will do so,-but suspend it from the wall, and bid it move, and it will not. It is done by the action of the mind, combined, with animal magnetism.

As to trance, I must contess I know but little about it; but I do know that what mediums say and do in the so-called trance state, is done by other persons white in the mesmer zed condition, and there are no spirits about it.

Spiritualists make no distinction between good and evil. Many say there is no evil, but only an undeveloped, not understood good. Many, also, say that there is no higher power than man, that there is no need of a God ! Is this worthy of your confidence and support ?

I will read you more to show that these communications and manifestations are wholly unreliable.

A. J. Davis, the great Seer of Spiritualism, in his "Present Age," page 20, says, "There is no security in asking questions which come within the jarlsdiction of the jadgement or inchiration of the medium, or questioner."

Communications are very reliable, are they not?

Again, Judge Edmonds, in his Spiritual Tract. No 7, says, "One day their came to me through is another power of the human mind that is as | Laura as a medium, the spirit of one with whom a copy of "Uacle Tom's Cabin."

[To be continued]

"Artificial Somnambulism."

I have a high appreciation of Dr. Fahnestock's book, and his contributions to your Journar. I hope he will give us more light on the subject of his method of inducing the Some ambulic state. Many are doubless experimenting, and if with us instructions they are enabled to succeed, his meory will be confirmed and estalished on a solid scientific basis.

Should his me hods of healing and inducing clairvoyance be generally and successfully ad pted, Dr. Fahncstock will bear off the palm from the magicians, mesm.r zers and magnetizers of former ages, and be recognized as one of the greatest benefactors of mankind.

A first-class Lecturer, and Medium wanted.

C. A. Reed, President of Sthe Oregon State Association of Spiricualists, writes to us as follows, from Salem, Oregon :

In about six weeks from now, the L'gislature and our Supreme Court will be in sestion at the capitol here, and the State Fair will take place early in Cciober. We have a grand hall, "Reeds Opera." Such a lecturer as E V. Wilson or Emma Hardinge could draw full and paying houses. A medium like Foster or Mansheld. would get repaid for time and trouble in coming out here.

We can not promise that any but first-class would receive puying attention.

"BANNER OF LIGHT" please insert. Salem, Gregon, July 24 h, 1870.

IF A colored clergyman has returned to Maryland after suffering five years' imprisonment and being sentenced to "perpetual banishment from the United States" (a sight stretch o' power, by the way, by the authorities of Maryland), for having in his presenting in 1857,



Original Essays.

2

Written for the Religio-Philosophical Journal.

ROSICRUCIAN MUSINGS.

By F. B. Dowd.

Passing along the street one fine day, near to a very fushionable lady and gentleman heked arm and a m, we met the Right Rev. B shop never mind the name-it isu't dignified to call names,-sufil a that he is hishop, and a very pomp us and cirni led individual, weighing, purpage 360 p unde gross. Pork would not be out of place as a name for him, were it not for the trie ful nauntrin which he sweeps along, Habous profoundly to the hady, to uching his besver in a manner necu isr to him. "Wao is that gentleman? Way, don't you know him, my dear? That is Bishop-, on9 of the pr-litest and most affable gentlem in Lever knew i He is a perfect enbo liment of diguity ! ".

"I should judge so," said the gentleman, and they were last in the crowd. But the word dignity set me musing; and when seated in my dingy office, with the shadows coming in and going out, one tarried by my site and cald: Dignity is a great thing. 'I.s. the one saving . element, without which, the world would run mad. It is beyond analysis or description. It has weys of its own, not like any thing else. Dignity loves high places in church and state, and also inheres in clerks at railway stations or at hotels. Dignity is infectious. One szems to catch something indescribible on coming in contact with government efficials, or those whom the world calls great. Dignity creates distinctions a nong men, which some fools call felse,-but what would become of it, had we no distinguished charac'era? What is there which distinguishes a man more than digity? Dignity is the soul of et'quette, and e iquette is art. Well, what of that ? It won't do to be natural ! The more art the better, for art is the soul of civilization. But, then, dignity is not always civel,-especially to inferiors. Indeed, sympathy has no part or place in dignity. To have a face, Bmiling and genial, and an eye beaming with the radiance of love and kindness, and a man-ner at all approachable, is not dignified. To have a position or place, one must assume to be what he is not, ie, he must put on the garments of the place, as a priest puts on his robes, so that the rabble may know he is one in authority, upon whom it is a crime to intrude. To lock daggers, and have a lofty manner in presence of one who applies for intormation, and turn haughtily away without deigning to speak when accosted by a stranger, is dignified,-especially if you have a shining beaver on your head, and a black cloth suit on your back. What matters is if you have but little sense, if you only keep your mouth shut, and lock lofty and thoughtful, the world will call you great and dignified. Strike an attitude, and study to keep it on all occasions until it becomes automatic, and you need not fear for the result, for indeed all your feelings, heart, soul and gizz urd, bec me auto maticalso, and run as rivulets into the grand all-absorbing river of dignity. It matters not if you are an iceberg, you stand out grand, silent, and over awing in your maj sty, presenting no haven of hope for the ship wricked mariner, who may be driven against you on life's stormy main. It is feelings which break up the great deeps of being,-then why feel? No! no! feelings are natural. It will never do to be natural in society. All must be art, and the oppo site of nature. Study to appear absorbed in thought,-it matters not if your thought be confined to your minner, your beaver, your cane, or the polish of your boots,- he world don't know what makes' you thoughtful, and forthwith says it must be something great. If you are conductor on a railway train, don't speak to passengers only barely sufficient to collect the fare, which do in a stiff, gruff manner. Why, if you should deign to smile on those who smile, or speak kindly to such as address you with questions on the way, you would be overrun by the rabble; for these think it such an horror to talk to such as you. But if Jacob Astor or President Grant is on the train, you must show them all kind of attentions. But be careful how you do this. Mind you don't lose your dignity in so doing. You must be courtly and affable now, wi hout appearing to be so: for mind, their eyes are upon you, and if you appear a sycophant, they despise you. Assume, and stick to your assumption, and they, too, wi'l recognize you, for they are great by assumption, as well as you. If you fill your position with proper dignity, *i e*, so as to give credit and character to the place, you will speedily be promoted. The place must be ex-alted, and 'is the individual who exalts the place, although at first, the place exalts the individual; but there is nothing which exalts like dignity. It is an easy matter to assume dignity, when once you have a position where the world has its eye on you,-for the world divests itself of its own digrity, and clothes you therewith. The more dignity you assume, the more debased do the unassuming appear; hence, by this assumption are gulfs digged between individu als, and castes created, which culminate in kings and emperors. The rabb'e are such fools that they deserve only nobles and kings to rule, for what would the world be without dignity? To be without dignity, is to be a loafer. Are not the dignified the leaders of society,—"the upper crust," as they are losultingly called by the vulgar! 'Tis true, these are the froth and foam of civilization, wherein but little nature and common sense may be found, yet it is necessary in the boiling of a culdron, that the froth and scum rise to the surface where it may be seen, before it can be removed. What attracts more atlention than dignity? What is more laughable than dignity in ways? Dignity belongs to wealth. To be poor is not dig. nified nor great. You may have all the manhood possible, but if you are poor, if your dress is shabby, if your look has not the fire of pride in it, you have no dignity, and the world puts you one side as one having no influence. Christ had no dignity, for he ate with the low and vulgar, and the dignified hastened to crucify him. How could they do otherwise? Did he not say, "Woe unto you who seek the chief seats in the synagogues, and make long prayers to be heard of men? What can be more dignified than a clergyman ? Their very walk on the street seems to say to the drayman, or the rag-picker, " Don't touch me, I am holier than thou!" Let a man once become elevated from the ranks of poverty to wealth, suddenly, and you who look, may behold the sickening spectacle of the growth of dignity-the transformation of nature into His eye blazes with a new light; his house becomes suddenly too small for him. His old. friends are now "bones." His manner is changed. Why? because of the dignity which the world attaches to gold. Man's whole nature changes with his coat. If you have gold, your every act becomes dignified, and every body hastens to ape you. If you happen by chance to be president or emperor, no matter how big a fool you may be, if you keep your mouth shut, and look grave, you are dignified, and, of course, great, especially if you are careful to treat inferiors haughtily and coldly.

had no dignity? Why, he would be the laughhad ha dignify? Why, he would be the langu-ing stock of all lawyers; for these are good judges of dignity. Dignity is a great taing to keep people in their places. What if you are formal? forms are laws. What if you are frigid, and people feel relieved when you are gone? you certainly have the credit of being orderly.

I enj w a hearty laugh, but I know 'tis not cignifi d to laug'. A sni e and a little giggle is cignified. But this must not be includge i in the preserves of inferiors, least they ran mad with delight. Senators sumetimes forget their digity in the heat of d b t'e, and shed it as a sucke its shin ; bat it re us s again by reason of their p sition.

An'y Joh son forget his dignity ('tis sail), and the great Republic of America was horror-struck, and hestened to depose the "accidental perd nt"

It is said Horace Greeley has no digaity. If this is so, he never can be president, and never ought to be. If he had had any dignity, he never would have want ball for " J.ff D svis," " J.ff." had plenty of dignity, or he would have been hanged higher than old John Blown, who had

We sem times accidentally send mon, who have no digait, to the courts of the "old world,' to represent our free institutions: but off goes their heads as s on as the fact is known, that they are heking in this great element which naturally b. longs to rulers. The rabble may think that the dignified man

is uncivil, but those of the same class thick diff rently; for are they not the leaders of civilization? In the first place, it is not civil to accest a gentleman without an introduc'i m,-especially if your clothes are shabby, and your hands hard with toil. Learn your places, ye ti rai! and put your hats under your arm when you dare to speak to your bet'ers.

What have we in common with you? Stand aside, sir! Palac s and palace cars for the rich ; hovels and box-cars for emigrants and the rabble. Ho! John Chinaman! you are the man for us. You have no dignity. You know your place, and will keep it. And your sons of St. Crispin, who dare to demand that labor should be protected, just give, way here; we are lords of this thing. And there's the "poor man's league," too; another despisable effort to combiae the poor for the protection of what they call their rights,-as if they have any rights, except such as are derived from dignity,-soft hands, kid gloves and gold.

Talk of combining the poor upon principle. Bah! They have no principle, and can not unite upon any thing but "bread and butter." Look at the dignity of wealth and its combinations. S.e how we combine for railroad, insurance, banking, and manufac uring purposes Talk of the relations of capital and labor, and of fixing those relations by law. What nonsense, as if dignity was not sufficient to establish these relations. If the poor had any dignity, they would know that their place is in quist submis sion to the dignity of capital. If they had any common sense, they would know that the law of supply and demand is all the law needed. Of course, wealth needs protection, but the poor need none, for they have nothing to protec'. The dignity of our government needs protection from these secret societies.

Washington saw this, and warned the Ameri can people against secret sociuties. But he did tion rings, the banking rings, the lobby rings, the board of trade rings, the election rings, and all the innumerable secret rings which circle around the heart of liberty, until the fair G.dd. ss is black in the face with suffication.

Ob, no! he did.'t mean these, for there is dignity here. He did not mean the secret log-roll ing of congressmen and the presidents cabinet, in the buying of places; for are not all these dignified gentlemen? Is not the dignity of the United States safe in their bands? The poor can not unite, for they are too indifferent to every thing, except wages. They are too selfish, too envious, and too narrow in their views to unite, except as mcbs. This may be so, but it remains to be seen, whether virtue belongs solely to dignity. We know dignity holds Nabobs together, as wealth ho'ds governments together. If it had not been for the dignity of our monied aristocracy, Cuba would be a republic this hour. Oh. no ! it won't do to recognize a people struggling for liberty, for fear our monied interests will suffer. No, the United States must recognize its position among the nations of the world,-none is more diguified, and it is not the place of dignity to take the part of any rabble, even if they are fighting, as we fought not long since, for liberty. In our last bloody war, when brother butchered brother, the dignity of free institutions was at stake, and when volunteers were exhaus'ed. and more men were wanted, my name and yours were put in a wheel and drawn. If chance said we must go to the slaughter house, we were torn from our little ones, and dressed in our grave clothes, and sent to the cemetery. What for? That the dignity of wealth might be upheld. We were fighting about wealth. Why was not wealth drafted, as well as the men? demand an answer! Because of the dignity of wealth, Look at the enormous debt under which we grean this day. Every dollar could have been paid at the time, by the confiscation of wealth, the same as we confiscated the father of a family, and left the little ones at home paupers. Grand and sublime spectacle of the government of the people, respecting wealth more than the minds and persons of its subjects. "Ah, Dowd, it won't do to talk in this manner of dignity. Why, dignity 18 as old as Cain," says one at my elbow. Yes, I know, and Cain stood on his dignity, when he said to God, "Am I my brother's keeper?" "It won't do to get out of the beaten track,"-ha! Well, perhaps not; but recollect, this is the year 1870.

erator," or "straining" from any other part of his b dy, is no proof that the halo or the stream of arimal magnetism is really there. I can turnish any number of clairyoyants who can see notaing of the kind

Ridicule is no argument, nor have quotations which do not bear upon the sulj of under consid-eration, any weight to convince, any more than mere assertions, which convey no proof with them.

Because Miss Keyser & llevel that she could not go into the somean ulle condition, when I was not t e ent, prevented her from doing so, simply because sho did not make the necessary effort. Let her free herself from her surroun lirgs and false teachings, and she will soon be able to do as she ple ses, independent of any one, and until she does so, she will be the slave of others.

With respect to what "Old Mihawk" says in regard to "mag noise control," etc., I have but on remark that, it is well to on that spirits are not all p that, nor do they know everything, although they may be honest in their convisions, and give us what they really believe to be 'rue, but that is no proof that what they say is feally so. They speak and act as they have been tangut, and whi do othersi e when they prigre s to higher planes, do otherwite which they pragres to mayor plants, but I will here remark, as i have done before upon several occasions in your valuable paper, a that there can be no doubt that spirits can, and often do, and in healing, but they can only do it by im-pressing the mind of the patient, and do it most easily when they are in a sum unbuild on litin, and not be any which as much for a filter, as and not by any virus ematting from them, as some spirits still supple. Spirits upon a higher plane of spirit life, know better, as the case in point, which I am about to give in desill, will fully prove, and go to sustain what I, from the deepest convitions of its trath, thought it my

du'y to advoca'e. I give below one of the cases alludel to in my last latter. It is as follows. Sever. I letters having passed between us, Mr. Felix Schelling, of Pailadeiphia, by appointment, brought his son Felix, a youth of eleven years of age, to see me, with the view of having me teach his son how to throw himself into the som. nambulic condi ion. This youth is fliely organized -1s a musical medium of a high order, has often been controlled by most of the spirits, who, as men, were cultivated in the art of music, such as Hayden, Handel, Mozart, Beethoven, Bach, Gluck, etc., etc. He was brought to me for the above purpose, at the request of the above and other spirits, and after his father had seated him for the purpose of spirit control, the fa her placing his hands upon the boy's head, as was his custom, he was soon entrarced, and as soon as the controlling spirit was able through him, to converse with me, I requested the spirit to leave the youth, when he departed from him, in the same con lision in which he found him when he took possession of his or-ganism. He promised to do so. You are aware that I long since advocated that all mediums were in a somnamoulic condition

when controlled by spirits, and that it was impossible for spirits to control any one, if they, or some part of their body was not in that condition. This case proves the fact under consideration, for, when the spirit in control, withdrew, and I directed the by to cast his mind home to Philadelphia, he proved to be clear-minded and insensible, and while in this condition, visited clairvoyantly, among other places, the camps of the French and Prassian armies, described their relative positions, and what the men were respectively engaged in, etc

I then requested him to return and awaken the

head only. This ne did very readily, and was very much as-tonished to find his body in an incensible condition -so that he could not by pinching or pricking with pins, inflict pain upon any part of his body. He was then requested to let the head fall bick into the condition again, and after some clairvoy. ant experiments, he was requested to throw him-self out of the state entirely. He was then, after a few explanations, able to throw any part of his body into the insersible condition at will, independent of the head, and to keep it in that condition, when awake, as long as he pleased, and be-fore he left for home, being here only thirty six hours, he threw himself into the condition for spirit contr. I as often as he pleased, without the interference of his father.

Mr. Schelling has since written me that his son is able to throw himself or any part of his body into the state at pleasure, independent of any one. He will soon make the case known. or give any information in regard to it. His residence is on 45th Street, below Hudson, Philadelphia, Pennsyl-V8. 13.

Since the above events, the shadowy presence, she contends, has haunted her, and now, on the verge of lunacy, the poor woman constantly talks to the air, as if in converse with some unseen but terrible power. The facts above narrated, are common talk in the locality referred to, and any one log disitive enough, may be further gra lifed by ir quiries. We have written the account as it was told to us, for the truth of which we do not vouch, as we believe in but little that cannot be seen felt or tasted, but of the smearity of the parties we have no doubt.

Written for the Religio-Philicophical Journal, UNDERHILDS DEFENCE OF

MESMERICH.

DEAR J URNAL :- Set for the defence of Mesmerem I have just real a work entitled 'Librare of Meanerian;" the first part, a volume by Pistbrough, entilled Macroe sin,-meaning the Outer World; to be followed by Microsom, or Inner Spiritual World, which, to say the least, is quite interesting, and altiough it refers to Mesmerism, it makes no pretensions to teach the science. The second part by John Newman, M. D , is entitled Fa cination. The writer had experimented but little. He says that the seventh degree is death. Nothing can be farther from the truth. Hid he called the seventh degree life, it would have been better; for it is in this degree that the subject is most lively, intellect the most brilliant, vision most parfect, —in short, it is the highest clairvoyant state. Bat how do you know that there are six degrees? I'll tell you. All the Cicirvoyants say so. I had a subject who always had six spells of deep and hurried breathing, with intervals of, say one to two minutes. Ask what degree are you in, and he always answered: one at the first interval; two at the second, &c., &c. They sometimes divide them, and say at the final, twelve. Where are the thirty six of Newman's, of which he speaks, if they die at the sixth?

The next absurdity is this: "The Davil, no doub', taught the magicians and soothsavers how to fascinate and cure by Mesmerism" He speaks of the girl that Paul scared out of being mesmerized by his overawing denuncia. tions, as Peter frightened Annalius and his wife to death by priestly denunciations.

I have known many good clairvoyants fright. ened out of bling clairvoyants by priestly denunciations.

I have been assured that spirits would not rap on a sacrament table or with the Bible on the table. So I tried it, and proved the statement false

Had Paul understood the matter of clairvoy-ance, he would glady have let the Girl testify to her mission. He was a little ahead of the Mossic day, when they put to death the Latural somnambalists as witches.

There are many interesting facts in Newman's book, yet it abounds in "sops" thrown to ignoronce and superstition, and I have to set him down as a narrow minded bigot, or out of respect for his attainments, believe him a lying hypocrite.

I think all talk about the Devil and many other stupid statements, are put in to make the book sell to those whose religious errors let them he afraid of magnetism, lest it overthrow their orthodoxy. One thing is certain, if the Devil has gone to doing good, he is a better fellow than Orthodoxy makes him. Jesus taught that if he went to doing good, his kingdom would fall. And if he teaches men how to cast out evils, or devils, he is doing good. He is a liar and the truth is not in him.

For a full description of the degrees, read Underhill on Mesmerism. The ductrines laid down in that work, are the fruits of twentyfive years of experience, and with a mind unbiassed by superstition or infidelity. In my last article for the JOURNAL, there is a mistake in a name. I wrote Dr. Ducommun, and you have spelled it Dieconniu,-but this only hurts a quotation of minor importance. I conclude by saying that Newman's work on Fascinations is full of errors, and an unsafe guide, and therefore unworthy of public confidence.

Voices from the People.

LAKEVILLE, MINN.-Mrs. H. E Johnson writes - As my time uppers Augus 30.h, and I have been a substriber for two years, and an cosklog af er knowledge and the hin h, I feel that the raper is my staff of life, and I hardly know how to live without it. I find much a disfurrion in perasing the new and be ntif'il truths contained in it, and hope that you may always be guided by good angole to cent us true splitted food. In-closed you will had three dollars with the ensep-tion of registry fee, for the paper another year.

STOCKHOLM N Y -Austin Kent willes.-Will you permit me to s'a'e some fad's to D. Fahne-stock, and ask his explana i m? Some thirtythree years ago, a friend come to me, and said, "My citer is very sick and in great sub sing. Can you help her, or much go for the decor?" I raised a silent proper to God, got a fivoluble, an-ewer, and replied, "You will find your sister better on your return." I give this instance as one la many. When I give such an answer, I was a ver disappointed. I be ame what is called a moleral Spiritualist two or three ye is latir. But 1 con-fess I am not now sure whether I, my min I, or the spirits, healed in such cases. I think the last. Such field, I believe, are not now so uncom una. Doctor, how do you explain such cases by your

philosophy ? Some eighteen years ago, I went into a chamber among strangers, and after ten minutes in social chat, I turned to a woman who had been confined to her bed six or eight weeks, and sud, * When we m n go down, peralt your sister to assist you in dressing, and meet us in the rorm below." She

"Do you think I car ?" I said, "yes." She replied, "I will try." In fiften minutes she was there, dressel, and did not take to her bed agaia. In this case, I took her disease upon myself. So macu I know. I believe 1 did it analded by spicis. I have taken more or less of the diseases of others with whom I was in mental rapport, and th y have more often taken mine when we were mile .--even hundreds of miles apart. Doctor, how do you explain this by your philosophy? I am old, bat not too old to learn.

MORRISTOWN, MINN .- An'hony Wayne Pool writes. I cannot think of doing without the pa-per. It is a welcome visitor, and I do not want it stopped. I have not been in the ranks but two years; but am sorry I did not find it sconer. I had a chance to investigate tea years a co, but was like a great many now a days, who think they know it all. I set it down as a humbug, but all I regret is, that I had not been humbagged much sooner.

MASON, MICH.-H. J. Wilson writes.-I would not be deprived of the pleasure that the reading of the paper affords me for twice the price of it. Long may is wave.

'MILWAUKEE-J. B. Burr writes.-I have been a subscriber to the BANNER ever since it first came out, and have become so attached to the JOURNAL that I look for it every week, the same s I do for the BANNER, and I expect to take them both as long as I am able to pay for them, while I remain on this side of my real home, and they both advocate the true light as they do now.

UNION, WIS.-S. G. Strong writes.-I lend the paper to people, to keep them alive until they can see through the mists of superstition and bigotry, -hoping they will become subscribers parmanently, themselves.

Thank you, brother. If each old subscribe r would do as much, our subscription list would grow rapidly.

SPARKVILLE, IND .- J. H. Nixon writes,-If there is another out spoken Spiritualist in this County, I do not know it. Several are beginning to inquire as to "what is it ?" from the fact that I keep the subject before has people by lectures and otherwise. I think that I shall be able, in a short time, to give you a name or two, to whom to address the paper. The people need to be visited by media having awakening power; but such, for 14 IU a time, would have to depend upon outside sources for remuneration. Just think of one whole county entirely in spiritual darkness, suptemely overridden by the lear of his Satanie Majesty ! WORCESTER, MASS .- Mrs. H. N. Graves writes. -You certainly have reason, from my long silence, to count me among these ungratefal ones who are so plentifully scattered over our earth ; yet you were never more mistaken, for whatever other sins I may be guilty of, ingratitule is not one of them. But oh, this terrible weather ! Heat does not express it. Scalding, seething, sickening ! and with this last arjective, comes my excuse, for I have been sick must of the time since the first of June-just lay on my couch and read the JOURNAL and BANNER, when able to read, -my only compan-ions. It is astonishing to me how any true Spiritualist can live without one or both of these most excellent papers; yet I know several in this city, who are strong in the faith and quite wealthy, who do not take either, and con equently do not know how the cause is progressing in various parts of the country, bu, like other ign rant ones, think Spiritualism is dying out. I have tried in vain to get you some subscribers among this class, --who remind me of the good old Methodist deacon, who "blessed God for this free religion. He had belonged to the church twenty five years, and it hadn't cost him twenty five cents." His minister, who was present, sung out "God bless your stingy souls." But I had the promise of a club of four or five laboring men, that they would send. Have they done so?. One has a brother in your city, to whom they were going to send the money and have him send the paper. Inclosed is one dollar and fifty cents for the coming six months, on my subscription. Do not stop the paper unless I re-quest you, which I will do when I find that I can not pay for it. Heaven and all good angels bless you for your kindness to the poor, and the good and glorious work you are doing. PORTLAND, MAINE -F. W. Hatch writes .-While perceips my paper of the last issue, I noticed that the time for which it is paid, had expired ; therefore will remit at once, as I suppose that the success of your valuable sheet depends some upon your subscribers. But such a bold and out spoken paper as yours can stand any way, because it presents the truth.



By Wm. B. Fahnestock.

I have no disposition, and but little time, to waste in a controversy upon the subject of "Animal Magnetism," or, as I; for want of a better name, call it, artificial somnambulism.

If any one, from his convictions, is pleased to differ from me as to the cause of the condition, I have no very great objection to giving him his own way, especially as time and experience will bring the truth to all minds in due season.

With respect to whether Dr. Franklin was or was not engaged in the experiments, as one of the commissioners appointed by the French king, does not matter, so far as the facts in the case are concerned. I can but refer the reader to the report,. from which I made the extracts found in my work, viz : "Rapport' des Commissoins Charges pour le roy due l'Exameu du Magnetism Animal ; a' Paris 1784."

The experiments there detailed will show wheth. er "This was great investigation, truly, very great investigation," or not.

Take dignity away from a lady, and what is she? What kind of a judge would he be who

A GHOST STORY.

An Uneasy Grocer of Cleveland Leaves His Grave and Returns to his Home-Blue Lights, Table-Tipping and Davenport Mysterles.

From the Cleveland Herald.

We have a story io tell. Not a story of fiction, but one where stern fact assumes the mastery, and bids reason be silent and the tongue of the and outs reason be shens and the tongue of the scoffer be still. You ask us of "reason, wisdom, and learning ?" We answer, "learn to unlearn." Wisdom is corrup ed by venslity, reason a thing for profound fools. The world whichs in a giddy dance, chasing the shadows into darkness and halling the dawn with a revelry of brutal orgies, and calls it philosophy; while philosophy has yet to be born; science is an infant, and a fact a thing of the future. To the point :

A grocery merchan', whom we shall designate as Mr. W., diss, and is mourned as forever los' to earth, kindred and friends. Time passes on. His carta, knowed and ritenus. Time passes on. His bereaved family do the best they can, with limited mean', to gain a livelhood in following the busi-ness of the dead husband and father. The reader may say, "Give me the full name." It can easily be learned by asking almost any business man be-tween Edda and Dadow streads on St. Club. tween Erie and Dodge streets, on St. Clair. So far we will go, no farther. The husband is dead, and the family attend to the business, as before stated, to gain an honest living.

About ten days ago, Mrs. W. became acqu int-ed with a spiritual medium, and jocularly asked her to show her some sign of her dead busband, and, as stated to us, a pale, gray light filled tho room, and to her astonishment and affright, the form of her deauted load stood before her. The form of her departed lord stood before her. The form was as perfect as when last scen. The lips moved not, but the presence stood before her in all its ghostly and real significance. Of course a natural fear seized her, and she begged as a favor, that the medium permit her to remain all night with her. The request was granted, and the two retired for the night. Af er this latter episode all was still and quiet until about one o'clock.' when the medium was startled by a bright light in the room. Looking aroun I, she discovered her quondam friend seated in a chair, and her clothes being placed upon her as if by magis. Comprehending the whole matter, she was satisfied that the spirit was at work for some parpose of its own, and watched the proceeding. She stated to us, (and she is the wife of a hard working mechanic, a rolting mill hand), that in less time than we can count ten, her companion was dressed without an effort, from shoes to collar, and moved noiselessly from the house. Having full faith in the spiritual belief, after the disappearance of her friend, she went to sleep and slept quietly until the return of her husband from the rolling mill, to whom she related the circumstance,

Next da yshe proceeded to the residence of her friend, who averred that all she knew about it was that she "suddenly found herself at the bed side of her husband's mother, who was suffering from a sudden attack of illness."

The wife of the deceased grocer, (both Germans, by the way), was still skeptical, even after her vis-itation. "Well," said the menum, "take a walk with me this evening." The walk was taken, and the results astonished herself as well as her friend. While quietly pursuing their way, the wife of the dead grocer suddenly grasped the arm of her com-panion, and whispered between blanched lips : "Do you see him ?" "Certainly," remarked her companion, "he has

been behind us for a square."

The frightened wife hugged closer to her friend, who shortly turned into her own door, and the scenes there enacted must be left to the imagination of the reader Table turning, blue lights, bureaus dancing, and other eccentricities, are min or considerations, compared to the ghostly exhibitions dished up for the edification and terror of the af-

SAMUEL UNDERHILL; M. D. Tonica, Ill.

INDIANA.

Letter from Dr. S. A. Thomas,

BROTHER Jones :-- When we left your cflice, our steps were directed to Clarksburg, Decatur county, and there we found our former friends in religious matters, just where we left them just six years ago, and still wallowing in the cess pool of old theology-no chance to lecture there.

They are still looking for that " great and notable day of the Lord."

They have heard that the Lord is dead, but have not yet learned that he is resurrected, and as he told his disciples-"I will not leave you alone, but I will come to you."

They that are dithy let them be filthy still and they that are ignorant let them be ignorant sti)].

We took the cars for Fort Wayne, and there found but little encouragement. We stayed over one night, and took the train for Bluff on. Lectured on Monday evening. Subject: "The Healing Art," which nettled old Theology somewhat, and brought us out in a lecture on old Moses, as compared with Science." Our platform was free, but no takers.

We found there three workers for our beautiful philosophy,-Brother Mack, the Sheriff of the county-who lighted up the house for us the last evening, and Brother Filson, who is all that is required as a friend, brother, and true Spiritualist. Angels bless our brothers.

Took the stage for this, our old home, and oh! what a reception after sixteen long years; but the angels have been here, and filled the hearis of the people with love and good works,

Met the friends at their regular monthly meeting, Lec ured to a full house. Here we met Sister Colby, who has heen lecturing in this section something over a year, and the good fruits of her labor is to be found everywhere she has been. She gave us the experience of Thomas Paine in spirit-life in the afternoon, which was beautiful. We expect to remain here until the 15 h of September, when we go to R chmond. From Richmond we will return to Minnesota, our field of labor.

We will lecture at different points along our route, if desired.

Our route will be from Richmond to Chicago; Chicago to Milwaukee; thence to La Crosse, Wis.; from there we will proceed by boat to Hassings and St. Paul, Minnesota.

Those wishing us to lec ure at any convenient point along our proposed route, will please address us at Richmond, Wayne county, Ind., up to the time of our convention.

More anon. S. A. THOMAS. M. D. Pennyille, Jay Co., Ind.) August 10, 1870.

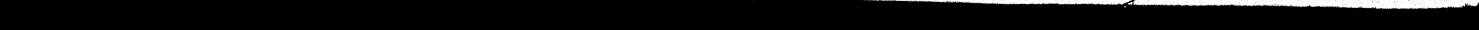
I was getting gray and did'nt like it. 'Nature's Hair Restorative " restored the color of my hair, cleansed my scalp, and pleased me wonderfully. Nothing like it in the market. nor ever was nor ever, will 'be. See advertise. ment.

JONESBORO, IND .- Simuel Stewart writes .-Please fint i aclosed fifty cents for a trial subscrip-tion for three months. The people are becoming convinced of the truth of Spiritualism, and many in this vicinity now speak well of the JOURNAL, who heretofore were bitterly opposed to it.

LANCASTER.-Wm. B. Fahnestock writes.-I am in receipt of so many lengthy letters in rela-tion to artificial somnambulism, that I find it impossible, for want of time, to read, much less to answer them as I would desire, and as the great majority of such letters have no postage stamp inclosed, it is an addition il tax upon good nature. I would be much obliged if you will, through the medium of your valuable paper, say to all who desire information, that I will aus wer all reasona-ble questions, if briefly put, and return postage stamps are inclosed. I have used the word reasonable, because I have received some letters which would require a repetition of all the ideas detailed in my book, and which, if properly studied, will convey all the facts in relation to that science,the ideas of "animal magnetism," and the powers of operators, etc., to the contrary, notwithstand. ing.

There is a gentleman here, now studying the art, who has seen many new and interesting cases successfully treated in his presence, which, I presume, he will, in due time, make known. I wish you could have witnessed the same, with him, as I am certain that all ideas of power in the operator would have been dissipated, and the cause of relief ascribed to the trus cause. At some future time, I will give you the cases in detail.

I Two farmers in Kansas recently had a lawsuit about seven pounds of butter. When the jury retired they took with them the butter, procured some crackers, ste the n together, and returned a verdict of "No cause for action."



Original Poetry.

Written for the Religio-Philosophical Journal.

THE RADICALS.

BY ELIZA. A. PITTSINGER. Oh ! quiver 'neath the morning ann, Ye arrows, in your speeding, The Radicals have ever won Their laurels in the leading! Ye champions of f eedom, hail ! Each law your forces mculding, While yet our purpose may unveil Some wisdom n unfolding.

Ch, would that fortune still might speed Your mission, and defend if: But ah, she gives but little heed Until the strife is ended. And yet our cause may never frown On rights predestined equal, With stars, like angels, looking down Upon a golden sequel !

Most graciously within its sphere Old earth is enward moving, Conservatism in the rear The backward march is proving; The radicals are found ahead, Grouped in a mass together, Who test, as by a science led, Its metal, weight and tether.

Well balanced on a polished plane, Its orbit of extension Unfolds a law from which they gain Its molding, might and tension t Speed on, ye ever-moving wheels, Speed onward with the ages, Until your fiery magnet deals Its lightning to our sages.

It is an age of will and steam, Of energies gigantic, Whose inner forces madly teem With powers wild and frantic. Then quiver through the noisy din, Ye arrows upward glancing; The Radicals shall ever win Their laurels in advancing.

Speed Justice with her golden scales, And Freedom with her teaching, And speed the law that never qualls Before despotic preaching Speed mind to wisdom, and to mind Speed on the sweet communion, Until a silver cord may bind The two in heavenly union.

Oh, speed the hand that yet may sow The seeds of revelation Upon a soil from which they grow, To bloom for every nation. Speed charity, love, hops and truth; Forevermore progressing, 'And speed the martyr to the you'h Of an ever-endless blessing !

Speed woman, till the future brings Its m'ssion to ensphere her, And speed the poetess who sings The crowning of her era! Oh, speed the music of each tone To a world-wide destination, Until each clime, domain and zone Give back its inspiration.

Speed, speed the car of progress on, Ye Radicals, unheeding

Pientice Mentord gives the following ace unt of a spiri's first communication after leaving esth:

THE FIRST VISIT.

A familiar intelligence had occupied a por tion of the evening." At length she remarked : There is some one here very desirous of a speaking with you; some one well known to you; I will give place to her."

There was a moment's pause. The calm, placid expression left the medium's face; the features were a li the disturbed; the right hand trembled violently; then it was extended toward me, and a whispered voice came from the lips: "Why don't you speak? Don't you know

me?" You may call it an impression or a guess; the thought came to me and I spake it. "Is it you, Annie Lockhardt?"

It was now an expression of joy that came over the lady's features.

The voice, still whispering, but eager, said : "Yes, it is me. Come, all of you in the room, nearer to me. It helps me to keep control of

her."

She then in a characteristic manner gave way for a moment to expressions of delight at her situation.

The voice now became clearer and rose above a whisper, saying: "O1, I can control her so as to speak with you, can I not? How strange this is. I do not know how I do it, either. I am not within this body, as it seems to you. I stand here, " (pointing with the arms betind her) "Tell us, Annie, something about where you

are and what you are doing?" said one. "Oh," said she, "there is so much to tell. I can't say what I would wish. When I come again I will try and be better prepared. Bit this world I am in is so beautiful, inexpressibly beau'itul! Such flowers, and birds, and scenery ! So grand, so sublime ! Why I would not come back to earth if it could there be made for me as happy as possible. You know it was not all happy for me. But if I knew my life was to be made bappy I would not return. I don't think these intelligences tell you enough of the little things bere.

I am happy, yet not entirely happy. I aspire for higher attainments. And such beautiful spirits visit me. They help me, too. But it is curselves that must make the step; and after we make it we must get on it. I will tell you one thing. We pray here ; we do not despise prayer. Some on earth, when they come out of old bellef, become too se fling and scornful in these things. It is the Christ spirit that rules in this life. All must enter in by that door to attain happiness."

"Have you done anything in your old oc-cupation?" I asked.

"()," said she, an air of half humorous self-condemnation, "I have done nothing save lounge and idle since I have been here." "How did you look on death ?"

"I was in a sort of lethargy when I passed away. I was not afraid to die. The doctor gave me opiates, I think. I wanted to send more messages to my friends. I wanted to get a word to H—about the books. Some of them would have been of so much use to him." Miss Lockhardt had almost a morbid fear of

intruding herself on others, or making as she feared, trouble. Soon this old characteristic reappeared, in her. She troubled herself because she had intruded on the conversation. This she mentioned several times in a self-depreciating manner which was annoying to us. She also distressed hers if lest the medium should "take

write of the Spiritual phenomena that have cc-curred among Methodists, and in other denominations of religious people, as well as with all sorts of persons in all ages. It preachers say that miracles ceased with the introduction of Christi nity, many of the members of the churches do not believe them. It is but a few months siace we read in a Methodist missionary publication, that a certain presiding elder on "returning from his work on the district, found his house and household goods barned, including his books, but his wife and children had escaped but by the merest suiracle." I wondered why the writer did not reflect that if G id wrought a mirac'e in saving *His Servants*, wife and children, H = could just as easily have saved his house and those Godly library books from b maingl

SPIRIT AND MATTER.

subtances?

BT G W. LAWSON.

In one of your late numbers, Mr. J. Tinney proposts some views of the relations and difference of spirit and matter, that vary so far from all ancient ideas and positions on the subject, that I beg leave to consider them somewhat in your valuable pages.

He takes the ground that all things are one and alike; but that spirit is the positive and matter the negative side thereof; that all is substance; that the evolution of spirit produces matter; and the action of matter produces spirit; that both states are in constant action. I suppose he means that planets are forms of matter or nega ive to the laws and principles, or positive, that governs them, their spirit. Now I haved ing thought something of the kind.

My view has been that the U inverse is G d; that all suns and planets are but the body of Deity, while all laws, principles and intelligence, are the spirit; that atom contains attributematter spirit; that all things are positive and negative, male and female; that all are orbial, revolving; that the production of human beings is the conversion of matter into spirit and spirit into matter ; that the highest law of motion is orbi'al, not spiral; is circular and interchanging, passing from positive or spirit, to negative of matter, and vice v.rsa; that human souls and bodies are the product of human parentage of positive and negative in the properties of mat-ter and spirit; that all forms, from an atom to a universe are negative; that all manifestations, from an attribute to a God are positive; and thus"they live and move and have their b. ing;" that generation after generation is but the law of orbital and c'rcular or convertible motion,spirit changing into matter, and matter into sp'rit.

Now the idea that spirit is the author of matter or torm, and vice versa, is at variance with the Chalder, Judean, Persian, Hindoo, and the oriental belief in general,—that human sculs were created in pairs, in some far-off heaven, and sent to earth "to find them bodies here," and some modern mediums, like Randalph and Hammond, have trught that there is an order. of E ns or spirits, like crystal points, created in some far off worlds or realms of spirits, and that enter into all space ; that they become inhaled into mental, (narenta') organisms, while finat-ing in the impalpable air, and ultimately find them human b dies through the earthly system of human reproduction. Mr. Tinney's theory, that minita menual hold a decrement it the on" her own physical condition just previous to that spirits produce bodils, does away with the dissolution. "I shall make her sick, I know ancient E in theory entirely, and brings us right down to our own earth and ourselves, as the responsible parties in human organization and teaches us that "like will produce 1.ke," and that if parental atoms and attributes are detective and depraved, so will be the newly created soul and bcdy. I the atoms that constitute the parentage, are an aggregate of tobacco, whiskey opium, war, marder, lust, or larceny, the cl i dren will inevitably be such as are brought forth in the slimes and purlieus of cities. A matter for grave consideration among reforme s hinges upon the truth in these premises, for as this planet now is, the negative or female half moves and ever has moved in subjection or restraint to the positive or male half. And the question arises can this earth ever produce its perfect fruit, the complete man and woman, until those atoms and attributes are released to grow in full freedom and expansion like the male ; and another also arises, have not children rights as well as women, for agitation and recognition,-the right to be born of love, and not of lust, of true, healthy hygienic atoms, and nobly spiritual attributes ; in fact, to be created of the whole brain, and not of the cerebelium merely, as is too much now the case.

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Are they Convertible and Inter-changeab'e

Aught save the creed wherein ye won Your laurels in the leading. Speed carth to heaven, and heaven to earth, Speed light and revelation, And let the love of freedom girth The limits of creation.

WRITTEN MESSAGES.

A Cause Why They are, in Early Development More Often Mistaken than a Later One, Given in Trance.

LYDIA H. BAKER, MEDIUM.

The human system, with its fine, soft texture of nervous fibre, was made transparent before me, while the spirit voice came in an explanation of the picture, showing me that the magnetic nerve fluid which spirits use to control the medium for writing, and to direct the mental action by, was in its first development unable to permeate this part of the system ; that in dcvelopment the larger and coarser muscles and nerves were first operated upon by this magnetic fluid, and did not contain within themselves alone, the ability to retain and use the spiritual magnetic force, without its being more easily diverted from the mental channels giving expression to spirit thought; that it was not unfrequently the case that a writing medium, con-trolled only through this coarser nervous fibre, had the spirit message diverted from its proper channel of thought, and mundane thoughts alone, or a mixture of them and the spirits, without being themselves aware of the change, -when a more complete development, taking control of all the finer nerve centers, distributed through the softer portions of flish, would add power to the other, and prevent this, showing me that in the spreading of the spiritual magnetic force, to this fine texture of nerve, consisted the development of mediumship; that it was a growth that required time and opportunity to accomplish, and that as it advanced, the system became passive, not manifesting but lit-tle, and from that, to not any of the spasmodic action generally apparent; that a perfectly-de-veloped control would for this reason, be as easy and natural, as if there were no other spirit controlling but the one owning the body, ex cept in a litle change of the expression of the eye, and pallor of the countenance; also showing me that when developed to this condition, mediumship would generally be as perfect as mental capacity would permit, and always as much so as that capacity and its conditions would allow.

With this message, there was a beautiful im-pression of the ease of spirit thoughts gliding through the sensorium of the brain, through the channel of the nerve centres of the human system, that made a developed mediumship one of the most delightful conditions, showing that through it there was a growth of human mental power, or perhaps, I should say " spiritual pow-er," that hited the soul more fully above all the conflicting conditions of an earth existence, producing unhappiness, consequently heaven or happiness within was more complete, while the intellect was placed in a higher circle of prog-ress, and capable of expanding faster.

THADEUS STEPHENS.

Preferred burial in an obscure burying ground, rather than in either of the two beautiful cemeteries in Lancaster, in both of which he owned lots, because colored people could not be buried there; and over his grave in his ob scure resting place, is a plain marble with his own inscription :- "I lie here because the carih is free to all."

I shall," she remarked several times. These thoughts marred the pleasure of her visit.

She spoke several times of two particular friends in San Francisco, and said, 'Well, you write and tell them I come?" I said I would write the next day.

"Will you! Will you indeed write to-mor-row?" she explained; "O, that is splendid !" The remainder of the conversation touched upon matters of a private nature. The entire interview had not the smoothness of the novelist's page. Our every day meetings and greet-ings are not in speech, planed to a bo k polis's. I do not think they are in spirit-life either. It might even be said that Miss Lockhardt was flurried and excited. Her manner often showed that her utterances failed to convey what she wished. She wanted to say more to us. When she had gone, we thought of a hundred things we would have asked her, and it is not improba-ble that she was in a similar mental condition.

MIRACULOUS.

An old woman writes a language she

never learned.

BY A. C. BOWMAN

lumbia, Fayette county, Indiana, in 1845, and for many years previous to that time they had

resided there. They were an aged couple and members of the M. E Caurch. All who knew them regarded them as honest, truthful and re-ligious persons. Both were benevolent, but

Mrs. Wherrett in particular was noted for her

kindness and strict regard for good understand-

ing and truthfulness among neighbors. This, I

doubt not, was her inherited disposition, but she

of her religious experience, but in class meeting

and sometimes in private conversation, would relate what she said the Lord had done for her.

One incident of her expirience, regarded by

her as of this character, she narrated to me, and

after sards in class mieting related the same,

saying, as a reason for doing so, that as she was

old and might be called away at any time, she

thought it was her duty to tell what the Lord

had done for her. This is what she said : "When Mr. Wher ett and I were married

in Pennsylvania, we moved to Kentucky,

and I did not hear from my folks in Pennsylvania,

for nearly two years, when I received a letter written in Dutch, that I knew was from them;

but I could not read it because I never learned

to read such willing. I enquired, but could not

find a person where we were that could read

find a person where we were that could read Dutch. Then I felt much worse than if I had never got my letter, and I went out in the orchard, and I did cry, and pray, and something seemed to say to me, "You may go home now, you can read your letter." I went home and I did read it—every word. It was written in Dutch by them had home and I much servers to them

by two brothers, and I wrote answers to them

both in the same language. I had never learned

to write it, but they told me afterwards that I did

write very well. But I forgot it right away, and never could write any more."

I asked Mother Wherrett, if she thought was a miracle performed for her. She hesi-

tated a moment, as if studying, I thought, as to

what she ought to say, and meekly replied "It

I have headed the above 'Miraculous," but

your readers will recognize it as a Methodist.

miracle, and Methodist writings of a century ago

abound with similar experiences of membars of

that Society. There is not space enough to

would seem as if it was."

Mr. Wm. Wherrett and his wife lived in Co-

THE

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cultivated it and ascribed it all to grace-the grace of G d. That is a 'good way of Spirit-ual developmen', which the writer of this en-jyred for many years. All called her "Mother Wherret'," for she was a "Mother in Is-rael." She was not obtrusive or blastful

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BELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

CHICAGO AUGUST 27, 1870.

TERMS OF THE Religio-Philosophical Journal. and the second and the second s

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AGP Thosesending money to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

AT All letters and communications should be addressed S. S. JONES, 189 SOUTH CLARK STREET; CHICAGO, ILLINOIS.

A Search After God.

In all ages of the world, the question has risen, Is there a God ? Even Virgil said :

God goes forth and spreads throughout the whole, The heaven, the earth, the sea, the universal soul, Each at its birth, from him all beings share, Both man and brute, the breath of vital air, To him return, and loosed from earthly chain, Fly whence they sprang, to rest in God again, Spure at the grave, fearless in decay, Dwell in high heaven and star the etherial way.

In ancients times, as well as now, the query arose within the mind in reference to the exist

the widow and orphans, the moans and ang lish of those suffering the excruciating torments o disease con racted in camp or on the battle field present to us no evidence of divine wisdom. This condition of silairs on earth shows no phise of life that points significantly to any well-defined s surce, and says: " There is God." Look, for eximple, at the anni nal kingdom. The cat ea's the mouse, and arpears to take great pleasure in so doing. The mouse was created, it is claimed, by the same G d that made the cat. Bu' wherein the divine wisdom? The mouse suffers pain, but the cat evidently enj we prevails. the work of devastation and ruin it carries on. If divine wisdom is connected therewith, the mouse that dies shou'd experience as much pleasure as the cat that causes its death. Is there divi se wisdom manifested in the murderous actions of the cat? If so, there should be divine wisdom also manifested in the death of the mouse. D'vine wisdom, if it exists at all, must permeate all conditions of life, and the mouse should enjoy the process of death, just as much as the cat which makes of it a hearty meal. In the animal kingdom, especially, we see no har-

mony. There seems to be a constant warfare between different animals. The Eden-like condition of animals has long since passed away, it it ever existed. See that hawk, with eyes of piercing brilliancy and glistening plumage, flying high in the

air, soaring above the storm-clouds, defying the lightning's flash and thunder's roar,-it preys off of the little wren that sings so sweetly around our windows, and makes our life more pleasant and happy. The hawk enjoys the flesh of the little wren, and in so doing manifests a peculiar propensity given it by-This discord that prevails in the animal kingdom, whereby one animal is made to destroy the life of, and eat, another, is certainly well worthy of careful study and refl.ction.

If divine wisdom in the pleasure of the Lawk when making a morning's meal off of the sparrow, there must be divine wisdom also in the pain and fear which the latter suffers when dying.

Then, of course, if there is divine wisdom in all departments of life, it apparently stands in antagonistic relations to itself, for if it exists in the pleasure of the hawk, and in the fear and pain of the sparrow, such must be the case.

We are not, we desire to be understood, find ing fault with real Deity,-we are only trying to unveil him. In the animal kingdom, in the manifestation of the peculiar instinctive propensities of different animals, we see now no evidence of a God infinitely wi e and loving,

Can we judge of God from his works? Look at that little bird sitting on the limb overhanging our window, its feathers glistening in the sunbeams, and reflecting the variegated tints of the rainbow. It is warbling one of those beautiful songs that seem like angel whispers when horne (if on the brecze, and cchoing from surrounding objects. Sure, there we see a manifes tation of Deity. None but a God could have so shaped that little tongue that it could sound forth music so exquisitely sweet. But stop ! It suddenly darts to the ground, and seizing a hid. eous looking worm, returns to its resting place on the limb, with it dangling in its mouth. The tongue that could warble so sweetly, could also enjoy the sgrecable taste imparted by the disgusting-looking worm. While enjoying itself. a hawk, maliciousness manifested in every movement, bounced upon the little bird, and in less than one minute, had made a meal of it. Here was an example of divine wisdom! Ah, indeed! cin we find God in such contrarieties, -in the pleasure of one bird and the pain of another? But then, if divine wisdom is there. it manifests Itself peculiarly. If divine wisdom in the sparrow singing its sweet songs, why did not that power, which in its wisdom created it. also throw around it a girdle of strength to protect it ? Divine wisdom is a failure, if manifested in such a manner that the object upon which it is directed or manifested, can not sustain itself.

ty, behold the traits of disposition in animals that prompts their possessors to delight in the wails of anguish and fear manifested by those they can conquer. See the glaring eye of the snake, the ferocity of the ball-dog, and the wild contention everywhere; and amidst this din we look in vain for Dely! Appalled at the confu sion that exists, and the tisk before us of harmon'z'ng all things, we retire from the "Search Af er God " in this article, imping that, by and by, we may be able to unveil h m. and demonstrate that he exists, even in the discord that

TO BE CONTINUED

A Singular Scene.

Judge Lynch in Dacota -Hanging of Matt. Miller, the Murderer-A Clergyman Puts the Question of Life or De th.

My partner, Mr. J. G. Ogden, has just returned trem Ponca, where he saw Matt. Miller hung, at 3 o'clock this afternoon. He states that he arrived there in season to see and hear all that tradspired on that mela choly occasion.

The prisoner gave not ce to the clergyman of the place, that he was willing to make a public confession of the awful crime of murder. Thereupon the sheriff of Dixon county took hin to the Lutheran Church, and about three hundred gathered to hear the confession.

Before M.ller was permitted to sp-ak to the excited assembly, Rev. M. Beardshear, the Christian or Campbelite minister of Dixon county, arose and with great solemnity, said that he would read a chapter in the Bible about the crucifixion of Christ. He did so, and then sang, and offered up a very fervent pract.

In his prayer he asked the A'mighty to give abundant grace to the penivent and newly c m verted prisoner, wherely he would be enabled to make a full and true confession.

After the confession of the prisoner, the R v. Mr. Beardshear arose, and stated to the awestruck assembly that he fully believed that the prisoner was correct in saying he had repented of his awful crime, and had received full pardon from an offended God.

"But," slid he, in a clear, ringing voice, "we have before us a solemn duty to perform. We must all vote on the proposition to hang this young man. I want none of you to attempt to shirk this duly; every one should vote."

The excited assembly called for the question. The clergyman then commanded silence, and all vot.d in the affirmative on the question put by the minister, except two.

The preacher announced the decision as unanimous for hanging. Immediately after the vote was announced the sheriff was seized and held fast, while the prisoner was removed to a wagon which stocd in readiness. The wagon was driven a short distance and ha'ted under the gallows which had been hastily erected.

The rope was fas'ened around the prisoner's neck, he all the while r maining collected and apparently unmoved. He was asked if he had anything further to say. He replied in a calm, serene and imperturbed manner, that he did not blame any one for what they were about to do. He said he forgave all h's enemies; that he had truly and savingly repented of all his sins; that he felt well prepared to die; that God was now reconciled to him, and that heaven was open to receive his regenerated and sanctified soul. The clergyman told him that he fully believed that the angels were waiting to welcome his soundly | like a two edged sword. He is the author of converted soul into the midst of the glories of the "Empire of the Mother"; "Errors of the paradise. The two men who placed the rope around his ncck, then shook hands with him, and gave the signal to the driver to start the wagon. The horses started, and as the prisoner was standing on boards placed on the wagon box, he was forced off and hung dangling in the air. After writhing, and drawing up his limbs convulsively, for almost twenty-eight minutes, Dr. Addis, the regular physician of Ponca, was called to feel his pulse. He came forward and mide an examination, and pronounced him dead. His body was then taken down from the gallows, and placed on boards in the school-house. and no sight of returning life were discoverable. At least three hundred persons surrounded the gallows. To the very last, the prisoner remained calm and serene as a summei's eve. He even aided in adjusting the fatal noose around his neck Such an exhibition of stolidity, or of stoicism, or of exalted religious enthusiasm, is very rare ly witnessed. Those of us who were acquaint-ed with the prisoner are lost in amaz ment. -Omaha Herald

The Religio-Philosophical Journal, "A Bold Pioneer."

The BANNER OF LIGHT commenting on the removal of the Present Age to Chicago, says:

"The RELIGIO PHILOSOPHICAL JOURNAL, long published in Cale go, holds its own in the field of reform. It has passed through great viciosi-tudes in times past, and we should be exceedingly grieved if any unit, ward circumstances intervened in this loca to do its intervent. at this late day to dim its lustre. It has been and is a bold pioneer in the field of religious liberty in the West, has aided in causing Spiritualism to exrand there to m.mmoth proportions, and deserves to be well patronized by our people, as we are assured it is. May its shadow pever be less. The cau-e we advocate is, as the Age says, "great and grand," and with harmony among its leaders, can and will produce mighty results in the universe of mind and matter, for both, we hold, are insepara-bly connected."

Thank you, Brother Colby, for the complimentary notice in the columns of the glorious old BAN-NER OF LIGHTC. With you we ever have been, and hope ever to be, in harmony.

"The cause we advicate is great and grand,"aye,m ire, as you say, the RELIGIO-PHILOSOPHICAL JOURNAL 'has been," is now, and will continue to be, ". bold pioneer in the fields of religious liberty." Its holdness has aroused the ire of something less than a baker's dozen, and made the JOURNAL & favorite with as many thousands, thus verifying the adage, "Truth is mighty and will prevail."

Upon the question of "harmony among its leaders," we would crave an explanation. Who are leaders? Would-be "leaders" are just the class of men that the JOURAAL has been compelled to contend sgainst. Not much harmony there !

That selfish policy which sought to take a fee of five dollars from each person before he or she could become a member of the "American Association of Spiritualists," and put it into the pockets of "leaders," is just what the JOURNAL has not been in harmony with, and If we are correctly informed, our good friends of the BANNER stand by our side in the contest.

We hope ever to be in harmony with truthnever with error. But we do most devoutly pray for light from the supernal spheres, and that our columns may never be perverted from their legitimate purpose, of disseminating the spiritual philosophy, void of all sectarian degmas, and that we may be bold and fearless in exposing error, however inharmonious with it we may be in the contest.

We owe no allegiance to, and hope never to be in harmony with, error.

Henry C. Wright.

Henry C. Wright, the speaker and author died suddenly a few days ago, at Pawlucket, R. I., of apoplexy. He' was truly devoted to Spiritualism, and his whole soul seemed to be imbued with a philanthropic spirit, He was opposed to slavery in all its forms, was an earnest and eloquent speaker, and the seeds that he has sown will germinate, and producing an hundred fold, will ever bless his name. He was a terse and easy writer, his words cutting Spirit Artists.

Among the most remarkable spirit artists of the present day, Brother N. B. Starr, of Port Huron, Mich., stands high

Brother Starr is controlled by eminent artists, now in spirit-life, to use the brush and oil-paint, as was their custom when in the earth-life. His work is executed with great rapidity, and often with an artistic skill which excites the admiration of connoiseurs of the fine arts.

We have two specimens executed through his mediumship in a few minutes' time, to which we invite the attention of our filends who may call at our Reception Room.

Dr. Persons' Book.

Theory and Success in the Treatment of Diseases, by Dr. Wm. Persons, the Successful Magnetic Healer, is the title of a pamphlet of 80 pages. Warren Chase & Co., News Dealers, St. Louis, publishers.

This work contains an interesting "introduction," with "testimony, ancient, and modern." It also treats of the M.dical profession and Philosophy.

The remainder of the work contains numerous testimonials from eminent men and women, of the Dector's skill in the healing art. It is a little pamphlet, well executed mechanically. and is destined to impart knowledge to tens of thousaads of invalids in regard to their efflictions, tercing them that they must not despair of again recovering their lost health, as hundreds of others sfil cted in a like manner, have been made whole through spiritpower.

This valuable work will be sent to any address, on the receipt of five cents, to cover expenses of mailing. Address Warren Chase & Cc., 601 North 5.h street, St. Louis, M).

D. W. Ballard

Writes to Mr. Jones, but does not give his Post office address. He says he is going to-Illinois. Some one who knows, will oblige by informing us of his post office aldress.

Hobart.

There will be a meeting of the Spiritualists at Hobart, Indiana, on the 26th, 27th and 28th inst. A. grand good time is expected there.

The Journal of the Gynecological Society.

This Journal has been a decided success, its circulation having been equal to that of any other medical journal published in the United States.during its first year of existence. Mr. Jas. Campbell, publisher, Boston.

Fraternal Call.

John S. Lindsay and Fred T. Perris, who have been sojourning in England for several months, gave us a call a few days ago. They are connected with the Salt Lake Tribune, an ably edited and conducted paper.

ence of a God, through whose instrumentality worlds and suns were brought into existence. assigned a place, and started in those revolutions that now distinguish them. That God, it is said, who did all this, made man. But we must make no declaration in regard to the existence of that being whose identity we are endeavoring to establish. We fully appreciate the magnitude of this question, its grandeur, and the difficulty of arriving at a satisfactory conclusion in reference thereto.

We never saw God ; the ancients never saw him; he never was seen, and never can be seen. hence arises the difficul y in answering the question. Voltaire, Spinoza, Plato and S.crates, men who, in their day, were regarded with a certain degree of respec', on account of the searching nature of their minds, endeavored to unlock this most abstruse of all questions. Their statements were mercly bare assertions, entitled to no mars credit than that so beautifully expressed by Virgil, or in modern times by the poet in the thought:

"All matter is God's tongue, And from its motion his thoughts are sung; The realms of space are the octave bars, And the music notes are the suns and stars."

But it matters not what Virgil sang, what Mahomet said, what Luther stated, or hurdreds of other speculative philosophers have declared, for we can come to no conclusion in reference therato.

We desire to demonstrate the actual existence of a God, or disprove the existence of any such being.

In two previous articles, h aded, "Does God Keep a Cat?" we exhibited the misery that existed in the world, and the confusion that seemed to prevail in all departments of the vast universe, and, really, we could not see any evidence of the existence of God there. If two men were fighting, horribly mangling each other, each trying to kill the other, we certainly could not detect in the pugilistic encounter, that divine essence which is supposed to glisten so beautifully in God, namely, love. Certainly, if God is love, we should see it manifested in his works, whereas we apparently see the reverse. When two men are engaged in a deadly encounter, we see no evidence of divine wisdom in the strife, Where is the manifestation of a God there? Hate is manifested. The elenched fists. the wild, distorted eyes, the fiendish expression of countenance, glistening with the ferocity of the buildog, the self determination of each to hurt and mangle the other as much as possible, the devilish, glaring gaze of the human gladiators, present us no evidence that there is an Allwise God, who is love, through whose direct instrumentality they were brought into existence. Where is divine love manifested in the prize ring? Is God there, in each of the gladiators, manifesting his divine attributes?

Why this discord, contention, strife, animosity, war, famine and pestilence? Where is the divine love manifested in war? Is the cry of the wounded as it goes off on the breeze, dying out in sweet echoes, whispering of the endear. ments of home, any evidence that God's love

We are searching for God; we desire to unveil him, and in so doing, we propose to wander through the intricate labylinths of creation, hoping that we will come to some green casis, where bubbles up divine wisdom that can so illuminate our mind, that we can see the being after whom we are searching. There is a constant war and strife in the ani-

mal kingdom. The ferocity of the bull-dog, the maliciousness of the hawk, the cunning of the fox. the venom of the ratilesnake, the sting of the wasp, the subtile poison of the antipides, present to us a knotty question for solution. The innocent cooing dove is just as malicious as the hawk, only the worm it eats does not present such a frightful aspect as the destruction of the little wren by the latter.

There is one eternal warfare within the animal kingdom. The strong prey upon the weak. as if there was a design down deep in their nature, prompting them to do so. In the venom of the rattlesnake, and sting of the wasp, and in the maliciousness of all animals, we see no evidence of divine wislom; for animals are supposed to possess only instinct, and that instinct. if formed by an all-wise Creator, could have been directed in a channel wherein all the animals could have lived harmoniously together, instead of this ceaseless warfare.

The venom of the rattlesnake, when it is infused into the human system, is a curious manifestation of 'the love of a God for his children. The pain arising from the sting of a poisonous insect, don't prompt us to pay homage to an all'wise God, thanking him for the wails of anguish that it causes. If we should thank him. for pleasure, we should also for plin. If the well-formed, healthy man, well developed throughout, should thank God, should not that cripple from birth, whose distorted features. dlminutive capacity, dull comprehension, thank him also ? If divine wisdom is in one phase of life, it must exist in all phases.

We tail now to see God in the wonderful antegonism that exists in the animal kingdom. We and power is being exhibited ? The wails of see the wild, glaring eyes of hate and animosi.

This Rev. Mr. Beardshear was a human monster,-a fiend which the lowest hell the imagination could p'cture, would be too good a place for him until his nature became awakened to the fact that it is well to have charity, even in this life.

Just think of it,-a minister of God, an humble follower of the gentle Nazarene, staining his hands in the life-blood of a fellow-being, and exulting in the fact that he was about to be launched into eternity ! Is this Beardshear any better than a wild Camanche Indian, who as he sees his victim roasting at the stake, exuits in his pains?

"I want none of you to shirk thisduty; every one should vote." Galigula, Haynau, Nero, and all the monsters of the world, seem to have been concentrated in this orthodox divine.

Perhaps the criminal was a bad man ; a dangerous citizen of society, and should have been ounished. But this blood thirsty divine will yet atone for his mad act; and on the stool of repentance cry out for mercy, which he would not extend to the criminal, for even he has rights which those less unfortunate are bound to respect.

With his hands stained with the blood of a human being, his nature distorted, and like a rank, poisonous weed, he should be pitied by every Spiritualist and true map, and so acted upon by them that he would see the error of his ways, and lead such a life, that his marks of crime would be overshadowed by good deeds. Which is the greater criminal, Matt. Miller or Rev. Beardshear ?

The Psalms of Life.

"The editor seems to have gone over the whole range of poetry, and exercises a fine taste in his selections. As a "Hand Book of Poetry," it is worth four times the price at which it is sold."-Boston Transcript. "It comprises much of the living poetry of the

day, and such of the ancient as possesses vitality; treating upon living subjects to operate upon the hearts of living men."-Evening Gazette.

"We have never met with a more complete or beautiful collection of Sacred Melody."-Anglo-Saxon.

The great merit of this work, combined with its low price, is efficing large sales. See advertigement.

B.ble"; "Marriage and Parentage, etc." The causehas lost in him a noble advocate, and the mate iil world a pure philanthropist.,

A Word to Old Friends.

"The summer is past, and the harvest is ended," nearly so, and millions of souls are "not saved" from that fear which tormenteth,-the fear of annihilation, or never-ending hell torments after death. What is the duty of every true philanthropist, of every one who would like to see his or her neighbor happy in the full knowledge of the life hereafter,-of eternal progession, of the power of the loved-ones of spirit-life to commune with mortals? It is to give them light, even as you receive it. But for some circumstance, trifling in itself, we,-you and I might have been to-day in the bonds of ignorance in regard to the spirit land,-the acci dental reading of a newspaper, a book, or perchance a brief conversation with some one who recommended the RELIGIO PHILOSOPHICAL JOURNAL as an exponent of Spiritualism, leading to a subsciption for i',- then to a full understanding of its philosophy and truth.

Our field of labor is broad, and demands the hearty co-operation of every liberal mind. The RELIGID-PHILOSOPHICAL JOURNAL is an exponent of the truths of Spiritualism ! It has no d)gmatic creeds to urge upon the minds of the people, but seeks to know and present truths as they actually exist, and unfold from day to day.

To the point: we want our friends everywhere to aid in increasing the circulation of the JOURNAL, to place it where it has never been before. To that end we offer to send it for three months to any person, who has never taken it, for fifty cents, wh'c' is just the cost of the blank paper on which it is printed, and the expense of folding and mailing:

We continue this offer for the reasons above stated, and ask our subscribers to send it as a present to friends, when they can afford to do so, and to solicit liberal minded men and women to try it for three months, at this nominal price.

The RELIGIO-PHILOSOPHICAL JOURNAL has already demonstrated itself to be a permanent institution, and every one can speak of it as such, without fear of failure, as unfortunately has been the case with almost every spiritual paper started.

Will our friends heed this urgent request ? We trust so,-your past efforts are duly appreciated, and the many thousands of new subscribers which the JOURNAL has received during the last two years, is mainly attributable,-first, to a superior paper, then to the masterly efforts of friends inspired from the Spirit World, to give circulation to a paper they have confidence in that the same effort will be continued this fall. we doubt not. The Spirit World, speaking through thousands of mediums in all parts of the country, affirm the same great truth-the RE-LIGIO PHILOSOPHICAL JOURNAL must and shall be sustained.

A. B. Whiting.

A. B. Whiting's lectures are crea'ing considerab'e interest at Crosby's Music Hall. His address last Sunday on "Guardian Angels," was replete with beautiful thoughts, and exhibited the grandeur of Soiritualism in a manner that pleased all. He is one of our most efficient laborers,ard should be kept constantly employed

Versonal and Local.

-Dr. H. P. Fairchild will lecture in Lynn, Mass., during September, and in Salem, same state, during the Sundays of October. His address is in care of Dr. John Gordon, Lynn, Mass.

-J. H. Powell's permanent address is No. 162 Chelsea St., East Boston.

-Thomas Gales Forster lectured twice in Rockport, Mass., receiving therefor \$2, 50. What a miserly audience !

-We received a fraternal call from Brother Moses Hull, who has recently returned from an eastern tour. He is looking well and manifests his usual exuberance of spirits.

-Dr. J. K. Bailey has been lecturing and holding circles in various parts of Minnesota. He lectured at Mendota, Ill., on Sunday last. He is doing a good work, and should be kept constantly employed.

-Moses Hull speaks during September and October in Cincinnati-will lecture week day evenings in adjacent places,

Amusements.

DEARB JRN THEATBE.

Grand Matinee this afternoon and to night, and last performance of the great bill for this week, of Manning's Minstrels. Bob Hart's great Stump Speech, Scenes at the Armory, the Belle and Prince of Fashion, Peter Pips, Characteristic Pl-ntation Dance, are the distinguishing characteristics of this minstrel tronpe. Next week, a very laughable burlesque, with everything new, entitled "Somnambula."

AIKEN'S MUSEUM.

Two grand performances to-day, afternoon and evening. This Saturday, August 20th, Grand Matince at half past two o'clock. Evening, at eight o'clock. Last performance of "M. P." To conclude with the musical burlesque of "Black Eyed Susan; or, the Little Bill that was Taken up." Monday, only Grand Matinee of "East Lynne."

Monday evening, Charles Reid's great Dramatization, "Courier of Lyone,"

M'VICKER'S THEATRE,

Last afternoon and evening of the great Irish Comedian and Vocalist, Mr. John Collins, this Saturday, August 20th, in "King O'Neil ; or, the Irish Brigade, and the Irish Post." Mr. Collins, with song, Widow Machree, and other favorite songs. Next week, on Monday evening, August 23d, the eminent American comedian, Mr. J. S. Clark, will make his first appearance in Chicago. CROSY'S OPERA HOUSE.

On Monday evening, August 22ud, 1870, ever y evening and Saturday Matinees, Harry Beckett's British Blond Burlesque troupe, in "Luna,"

AUGUST 27, 1870.

RELIGIO-PHILOSOPHICAL JOURNAL.

Zhiladelphia Department.

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

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

Funeral of William H. Bayley.

Remarks of Henry T. Child, M. D., and Thomas Gales Forster.

Dr. Child said: Again are we called upon in this family, to perform the last solemn rites over the remains of a departed one. Our young brother has followed rapidly in the footsteps of his beloved sister.

To those whose faith and want of knowledge of the conditions of the hereafter, give them co realizing sense of the presence of the loved ones around them, such repeated bereavements would seem overwhelming. But to this family and to our brother who has just gone to join the heavenly band, there is abundant consolation, and while we must feel sad, and drop the tear of sympathy at the departure of our friends from our milst,-we know, as he knew, that angel bands were ready to meet and we'come him on the shores of the beautiful Summer-Land.

Within a few hours, I have had a vision of this dear brother, and a beautiful group of young friends who were his associates and companions. who have gone from our lyceums here, to j in the liberty group in the spheres. First, I heard sweet notes of music, falling softly on my listening ear. As I came nearer, I saw these beautiful young friends on a broad plane, with a large white tent. It was a joyful meeting; all were happy, and as the sweet music rolled up, I could catch the words, "Tenting, tenting to-night on our new camp ground, tenting to-night."

I could not retain a recollection of the words. much less convey to you the sweet and heaven-ly tones of music that fell upon my spiritual ear, and thrilled my whole being. I could name several who were there. Our noble young friend, Alleyn ? G Chuse, one of them, comes now and says, "Oh, friends, could you realize the sub-lime grandeur and inexpressible happiness that fills our souls in this welcoming home to our band, a new born spirit,—you would in leed re-joice, and be exceeding'y glid. L'ke ourselves he had jist enterel upon min-heod, full of hope and ambition, but the old

casket was no longer fit to retain the gem, and the work which he was to do like ours, must be done here.

Tell the lone mother and the dear sisters and brother, that he is with them now; that he will be a stay and comfort to them all through the journey of life : that they shall know and realize his presence and influence all along life's pathway. You have seen us in the group, re-joicing and laboring together. We have a work to do here and with you. The lyceum here has received many earnest and active missionaries from these on earth, and while we are going forward with our labors here, we are happy to return and cc-operate with our loved oncs in the lyceums on earth. We shall be able to atrengthen those among you, who are engaged in the good work in your city. A portion of our work is there, and we with you, will rejoice in the prosperity of your lyceums. You need just such influences as come from the young and ardent souls, who have graduated from the lyceums of earth, and who with renewed interest and earnest purpose, are continuing here the good work thus begun. Say to our friends, that our young brother has already entered upon his post here in our group, and we shall go on together, and as we see that they are conscious of this, we shall be encouraged. Well, may they dry the tear, as they realize that while they have lost a son and brother on the outer plane, they have found the same among the spiritual band in the heavenly lyceum, and from time to time, as we come to bless and cher them on their earthy pilgrimage, they shall rejoice in this blessed knowledge which has already lighted up the pathway of their loved ones, and which will continue to shine brighter and brighter unto the perfect day for them all

desliged to be located within hades for an indefinite period, but to be awakened and united with the old matter.

In contradisticction to these,-oh, how beautitul and phi.osophical, and how glorious and truthful a faith was that of the dear brother, recognizing a higher and more glorious truth. This religion of Spiritualism teaches that mind and matter can not be compared together at all, that they have nothing whatever in common; that the most exquisite physical sersations, are dependent upon impressions for their exercise from the outer world.

For instance, if it were not for the light, and for some object to reflect the light, you would not be enabled to see. If it were possible to annihilate the light, the mind might remain in its complete perfection, and yet sight would be extinguished. The intelligent principle in man, owns no such dependence upon external things, except in so far as a knowledge of its origin requires, and when this knowledge has once been acquired, the mind retains it and recalls it at pleasure. The interior principle of the human soul, performs its various functions entirely independent of the external world ; hence, scenes that have long since existed, are constantly be fore it. They are recalled, after having been long forgotten, by a power even still more wonderful.

The mind or soul, the intelligent principle,-all that makes the man, is capable of remember ing, of recollecting, of conceiving and combining. It is capable of loving, of fearing, and of a feeling of hope, and these are manifested totally independent of any impressions from the external world, calculated in any manner to effect or influence these emotions. Hence, then it is perfectly legitimate to conclude, as Spiritualism teaches, that the mind would be enabled to exercise all these functions, if every thing material by which it is surrounded, were at once entirely annihilated.

Theology seems to forget this; materialism certainly has forgotten it.

Again, the beautiful faith of the brother enjoins upon every individual, to recollect that in their more quiet and reflecting moments, every person feels within themselves a power inde-pendent of, and superior to any of the functions of the body. To what other principle can be attributed the capability that man has of recalling the past, of providing for the future, of wandering from world to world, of ranging from system to system, of entering into the broad fields of speculation and of reason. I say, to what principle but this, can man attribute this pow-What principle or function is there in er? matter, that man can attribute such a capacity

Spiritualism teaches that these chang s of the interior principle,—that all these capacities that belong to the individual mind of man are independent,-not only of impressions from the external, but are independent even of the physical body, for it is a well known fact that every function may remain perfect, yet the miad may be raging with passion, fear and despair.

It is well known that the b dy may be racked by physical pain or by protracted disease, and yet the mind remain in perfect tranquility and happiness, as was the dear brother at time . Spiritualism is teaching man to look into the philosophy of these matters, and to draw those deductions which flow from such glorious phenomenal facts as those which were presented to the dear brother upon the eve of his departure. No one should attempt to speak with regard to this subject of death, who has not thus investi-gated these phenomena. There is no death. Spiritualism teaches, on the other hand, that even the particles and properties of the physical organization, do not die after the dissolution of the bidy; they pass out to perform other duties, and not one of them dies or is lost. Hince, then, in this analogy may be seen a truth that is certainly indicative of the fact of the perpetuity of being, of the intelligent principle,-since the assumption of decay is nothing more or less than another name for continued existence. Therefore, Spiritualism says to the outside world, to the objector to this beautiful truth, that, to assert that any thing mental can die, when it is a well known fact that nothing corporeal can perish, is wholly unwarrantable, and by no rule of philosophical inquiry admissible; consequently, those who have this glorious faith. those who can sympathize with the idea of the dear brother seeing the spirits beckoning him on to the higher life, may rest satisfied with this consolation of the scientific fact of this glorious faith, that so well prepared him for the change he has already entered upon. This beautiful faith is cheering the lyceums of the sky. This beautiful faith teaches those who are here today, to believe that this br ther and his dear sister have gone on missionaries from the lycoums h re on earth, to the lyceums of the higher world Oh, then, let the family, let the friends take consolation from this religion founded in the aff:ctions of humanity, and known to be grounded on the eternal principles of truth, and a all the attr butes of the divine. Then, my friends, we should rejoice that the dear brother has been relieved from the muddy vesture of decay. We should rejice that con-sump ion no longer holds its sway over him; that he has gone where he can breathe and rest, and walk without pain ; that he has gone where he can look back upon his dear mother and sisters and brother, and be more to them now than he could have been, if he had remained in the form. The two worlds are not removed, one from the other; there is but a thin gauzy veil that hangs between the two, and through the in-strumentality of the phenomena of Spiritualism, whilst the prayers of earth can be heard in heaven, the rejucing of the angels can be echoed in the hearts of earth. Oh, then, whilst we may let fall the tear of sympathy, let no tear be s el in sorrow for him. If there be a tear in his behalf,-h, let this grand and beauti ul phil s phy gill it with the rainbow hues of eternal j y, for his feet are already slipp:red in the mul iflorals of peace, whilst his angelic brow is already wreathed with the lyceum coronal, that his former companions have placed there. Truth is ever beautiful; truth is progressive, and this dear brother will, ere long, come back and tell you how much he has progressed, how much he has been benefitted on the other side of the Niagria of death." Spiritualism, then, the brother's beautiful faith, should cheer this household. Ob, how we sympathize with households where the angels are not recognized. Oh, how we sympa-thize with those households who cannot realize but what their friends are lost! But, dear sister, dear brother of the departed one, and dear mother, you can realize that your vanished ilols are not lost, are not gone; that your beloved Willie remains your beloved, and will remain thus throughout the endless ages of eternity, and that he will be enabled to come back and satisfy each and all of you of his personality, and the individuality of his spirit, the grandeur and glory of the destiny of which, his beautiful faith has unfolded to him. In conclusion he says, "Tell us, Oh, friends, where is death. We do not find it here; we are where the flowers nour forth their fragrant breath, and no one in these heavenly bowers can tell us of death. No: 'tis said that we are dead, and must slumber in the ground, until at some far off future day, we hear the trumpets sound. But list, sweet tones of melody are finating on the air. We know our home is heaven, for angels bright are here. We saw the burning

tear-drops fall upon our pallid brow, we heard the cry of agony. Oh, could you have seen the angel throng that bore your dear ones away, you would not have shed another tear upon yon pulseless clay. Then never say, dear friends, that we are in the grave. Could you see the caystal font in which we lave, and could you feel upon your cheek, our warm seraphic breath, you would know that we have never felt the chilling kiss of death." Philadelphis, Pa.]

July, 14, 1870. §

Delegates to Convention.

Through the kindness of the officers of the Pennsylvania Railroad, one of the very best roads in the country, we have been enabled to make the following arrangements for delegates and friends going to the Meeting of the Ameri-can Association of Spiritualists at Rechmond, on the 20th of S-ptember. All persons desirous of procuring tickets, will please apply to me for " an order " to purchase the same, enclosing ten cents for postage. Tickets from New York City should be pro-

cured at 526 Broadway. To Pattsburg and return, \$17 80

11.00

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Total, \$29.90 Free return passes on this road. From Pailadelphia to Pittsburg and return. \$14 20

From Pi.tsburg t) Richmond,

- T tal, \$25.00 From Harrisburg to Pittsburg and re-8 9 95 turn.

From Pattsburg to Richmon 1,

Total, \$21.05 Erom Balumore to Columbus, Ohio, and return (tickets at No. 9 Calvert St.) \$21.70 Columbus to Richmond,

Total, \$25 40 All persons going to the Convention on any part of the Pan Handle route, from Pittsburg to Richmond, will be entitled to free return passes.

Spiritual Meetings, Conventions &c.

THE IOWA SPIRITUAL ASSOCIATION

Will hold its third an iversary at Des Moi: es, on the 7th, 8th. and 9th of Cetaber, commencing at 9 o'cl.ck s.m at Spiritualists' Hall, over Citizens' Bank.

Good speakers have been secured, and an carnest request is made for speakers in Iows to come and aid us in making this an interesting and prefitable meeting. We hope the Spiritualists of Iowa will feel the necessity of having the State fully represented. We had reduction of fare on somerailreads last year, and expect it on more this time.

Papers friendly, please copy. In tchalf of the Cowmit-J. P. Davis, PBIS'T. 108.

SPIRITUAL GROVE MEETING.

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

and your humble servant.

Come friends, let us have a good time with the angels that are over ready to minister to our wants.

Bring your dinners, and come prepared to feel at home. Invite everybedy.

J. L. Potter.

SEVENTH NATIONAL CONVENTION.

The American Association of Spiritualists,

The Seventh Annual Meeting will be held at the Hall of the Spiritualists. Richmond, Indiana, on Tuesday, the 20th

day of Reptember, 1870, at 10 o'clock a. m. Each State Organization is invited to send the same number of Delegates that they have Representatives in Congress ; and each Territory and Province having organized S cletles, is invited to send delegates, according to the number of representatives, - the District of Columbia to send two delegates,-to attend and participate in the busi-Less that will come before this meeting.

By Direction of the Board of Trustees : .

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

The Board will meet on Monday, the 19th of. September at 2 o'clock p. m.' at the hall above named.

GROVE MEETINGS IN WISCONSIN.

At Neenah, on Saturday and Sunday, August 27th and 28th J. M. Peebles and J. O. Barrett will to present as speakers.

At Bolmont, Waupacco Cousty, on the 1st Saturday and Sanday of Septen ber 3d and 4th, Dr. E. C. Dunn, the celebrated clai voyant, and J. O. Barrett, speakers.

Should the weather bestormy, the meetings will be held in halls. Bring your baskets full of good things.

GROVE MEETING.

The String Society of Spiritualists will hold their yearly meeting on the 1st Saturday and Sunday, 3d and 4th of September, in a grove 1/1 m'le east of Utica, Macomb county, Michigan,

Speakers; G B Stebblas and Mrs. L. A. Pearsall. Those from a distance will be provided for. Cuarles 2, Huchins, PRES:DENT,

Hiram 3mith, CLEak.

Obituary.

Passed to the Spirit Home, of Hemoptisis, Frederick Merrick Curl, on the 31st day of March, 1870, son of Dr. J. and S. P. Curl, aged 22 years.

He was an amiable and intellectual young man, of remarkable moral worth, beloved by all who knew him. Since his entrance into spirit life, he has returned from his beautiful home and held sweet communion with his friends. and gave us some remarkable tests, thereby fally identifying his presence. J. Curi, M. D.

Paris, 111.

Passed from earth to the " Evergreen Shore," Charles Edward Everett Davis, second son of S. W. and Robecca Davis, of Sidney, O., August 5th, 1870, aged two years less one day.

We now have two little angel boys in the Sammer-Innd.

"We cannot make them dead ! " 1 * * * * * 教 教 They live! In all the past

They live, nor to the last Of seeing them again will we despair."

NEW ADVERTISEMENTS.

The Msssionary Work in Wisconsin.

During the month of September, I have engaged the valuable assistance of Dr E. O. Dunn, and J. M. Peebles in the missionary work. Mr. Peebles can co-operate with us only week evenings. Friends in any part of the State, asking for such services, will please address us at Glen Bentah, Wisconsin."

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Rev. John Pierpont. 1

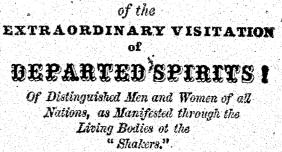
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ABSTRACT OF THE ADDRESS BY THOMAS GALES FORSTER.

When Jesus of Nazareth said that his disciples possessed that which the world could neither give nor take away, he but expressed the power of that living laith claimed for the Spirit. ualis's, which makes one feel the certainty of their attainments, and the consciousness of their positions. This is the test of the true believer : this is the faith that Spiritualists should go before the world with,-not as a sectarian, but as expounded by his or her highest and holiest conceptions, as the purest and most beautiful faith that the world has ever had presented to it. This, my friends, was the faith of the dear brother, whose mortal remains are before you. It was this beautiful faith that cheered him all through his protracted illness; it was this faith that gave him such gentleness and such an uncomplaining disposition. It was this faith that taught him to realize the presence of his dear eleter and dear Mary, and others; it was this beautiful faith that enabled Josie and Mary to be there; and, my friends, I may say it is th's beautiful faith that is comforting the family that have thus been deprived, temporarily, of another of its beloved members. Therefore, my friends, I feel justified when I reflect upon the beauty of the young man's character, —reflect upon the holy nature of his religion, when I know the grandeur of his reception in the angel world, I can but say to those who remain of the family, "Ob, call not Willie dead. Lift up your eyes, and behold him among the living."

Other religious faiths, my friends, have taught a different conception of death and the future, Materialists have taught yet another conception. Perhaps, while standing around the mortal re-mains of one so much beloved, and one so eminently deserving of the hearts affection ; one to whom we know has gone to a better home,----perhaps, I say, it is best, for the sake of those who remain, that I should speak somewhat with regard to the faith that cheered the brother during his illness, and in his last moments.

The materialist has taught that the intelligent principle in man is the result of organization only, or that it is merely a function of the brain, and upon this assumption he has founded the declaration that, like the physical senses, the mind will be entirely annihilated when the bodily frame is dissolved. In contradistinction to this, ecclesiasticism or a portion of it, has, taught that the beautiful intelligent principle of man,-the soul is to be buried in the ground with the body, and that there it is to remain an unexplained period, and eventually it is to be resuscitated, and by some chemical process of the matter, to be re united with that body, and taken into a juture state, - whilst others of the ecclesiastical school, teach that the spirit of man is nothing more or less than an immaterial substance, that has an indefinite existence, and is

GROVE MEETING.

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

A cordial invitation is extended to all.

OHIO STATE ASSOCIATION OF SPIRITU-ALISTS.

Fourth Annual Convention.

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

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

Arrangements will be made for securing board at reduced rates.

Emma Hardlage and other distinguished speakers will be in attendance.

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

NEBRASKA STATE CONVENTION,

The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, 23th, 29th and 30th of October next for the State Association, to be held in th State Capitol at Lincoln.

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

participate with us. Come and see our young State Capitol, where we can

speak our minds freely.

By order of the Committee;

ALONZ) ROGERS, Corresponding Secretary.

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

A Quarterly Convention of Mediums and Speakers will be he'd at Laoni, Chatauq 18, Co., New Y.rk, on Saturday, and Sunday, September 3d and 4th, commencing at 10 o'clock, a. m.

This Convention is called at Laoni by the solicitation of friends residing there, and they propose to hospitably entertain those who may attend from abroad.

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

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FOURTH ANNUAL CONVENTION OF NEW HAMP. BHIRK STATE SPIRITUALIST ASSOCIATION .- This

Convention will be held at Kavle Hall, in the city of Concord, commencing Wednesday, the last day of August, 1870.

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

Riforts will be made to obtain reduction of fare on the railroads. Speakers and others desiring to attend will write to Mr. Josiah P. Hatch, Concord, N. H.

All persons from abroad ar. invitel to attend and be at home with us the same as citizers of our own State. . Now, let us have a demonstrikion worthy of our cause Let every village, town and hamlet in our State, be represented by all good Spiritualists, and others. 4

{ Frank Chase, Mrs. Abijah Averill.

Secretaries.

The management of the missionary work in Wisconsin having been entrusted to me, by the content of the other members of the Executive Board, I most cheerfully recommend Mrs. N. K. Andross as a missionary. Our Sister is a trancespeaker, and a most worthy woman Let the friends far and near open the way for her most welcome labors in the cause we love

Address her :- Delton, Wisconsin. J. O. Barrett, State Missionary. Glen Balah, Wisconsin. Aug. 19.h, '70

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

One prescription is usually sufficient, but in case the natient "is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stat ing any changes that may be apparent in the symptoms of the disease.

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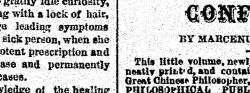
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Reported for the JOURNEL by H T. Child, M. D.

f I am impressed to present for your consideration "The Religion of Spinitualism." It is common for these who are ignorant of our distinctive position in regard to Spiritualism to assume that we have no religion in the matter. only a bare, cold philosophy which offers no comfort and consolation to the soul.

It is easy to see where this assumption origi-Educated under the religions of natcs. the past,-relicions largely composed of mysterious and extravagant supernatural manifestations,-they cannot understand how a plain simple movement can form a basis for religion. They cannot understand how, without certain distinctive forms and recorded creeds, there can be built up a heaven, a temple and a religion.

The world has supposed that religion and phi-losophy must be divorced. Cold, calculating reason, said theologians, must come in conflict with religious aspirations, must quench the flames of religion, and leave only the bare, cold stones of scepticism in the place of that which is lovely and desirable. It is easy to perceive how they arrived at this conclusion. All through the history of the past, we find that where religious beliefs have been presented, they were not in opposition to the philosophy of the age. In fact, we shall find that they have been ever presented for the purpose of keeping abreast with the systems of philoscopy. But the latter have made rapid strides upward and onward, while, unfortunately, religion has ever made its standards infallible. However great and gloricus they were at the commencement, they have ever committed the mistake of throwing the shield of infallibility around them, which, however well it may protect the system, is certain to prevent its growth and progress, and, sooner or later, men and women who seek the truths of philosophy, find themselves leaving the old lev-el of religion, which philosophy has outstripped.

A new inspiration becomes necessary. The great soul of humanity, ever progressing and advancing with the years, finds that the altars of religion are fed by smothered brands of the past. The fire is there, but it will not burn, and these theologians do not seem to understand what is the matter, and so they run here and there with their worthless efforts to keep up the fires with the damp and rotten wood of the past.

Then, from their high places, they bewail the degeneracy of the age, and ignoring the living present, deplore the less of the dead past to the world. Knowing, then, how they arrive at this assumption, we see as clearly, that it is entirely without foundation. We find that it comes from the false idea, that religion consists of the feeble flames that come from the brands of the past.

Our presition to day as Spiritualists is sufficient to supply that want. We present to the world a philosophy and religion combined. Spiritualism, recognizing the uselessness of these smothered brands upon the altars of religion, has gone at once boldly at work. It has swept all these brands off the altar, preserving the living coals only. It has fed these coals with science and philosophy, and we see the flames rise to-day, giving no uncertain light.

monuments to God, while it neglects squalid poverty and want around it; the charity that bewails the degeneracy of the present, while, at the same time, it is pushing some soul deeper down in the degradation, for fear that its garments may be soiled; the charity that sheds tears over those who differ in religious opinion, and condemns the erring,--those whom Jesus commanded to "go and sin no more," -- while they pass proudly by, with carefully gathered robes.

We have taken a step in the right direction, for the religion of Spiritualism teaches us the nescessity of experience. It teaches us that all these have their uses, and while we pity those poor souls down in their agony, we learn not to despise or scorn any. So thousands of hands have grown more gentle, thousands of eyes have lost their look of scorn.

Spiritua'ism also presents to the world a great amount of consolation. It has brought to the world a balm all through life. I know it is said that the Christian Church furnishes all this. It is said that Christ removes all sorrow from those who believe in him. Suppose, for the sake of the argument, he could remove the difficulty. If I were wrecked upon a broad ocean, floating upon a frail spar, a wilderness of waters about me, drenching me, my frail support driven hither and thither at the mercy of the waves, what would it avail should I receive a hal from some distant mariners, that if I would come to them I should be saved. In vain I implore for help. In God's name come to my support ! You have a boat; you have strong arms; I am exhausted, -come to me! But I am left floating at random.

The cases are exactly parallel. I am fluating upon the broad ocean of life,-all that makes existence valuable taken away from me. They have reached some distant shore, where all is peace, comfort and joy. Shall I some day reach that shore? If so, I should be satisfied. It so, the rough waves would no longer have any roughness for me. I see a boat in the distance it may bring me some information. I hear a voice. I receive an auswer that there is such a shore. I struggle on,-ah, how I struggle with the great waves! Am I to be mocked by the tantalizing cry, "Come unto me, and ye shall be saved ?

You cannot forsake the ways of reason,-try ever so hard; and even if you could reach that boat, you would find that you were still afloat upon the waves. You would only forget the reality under the satisfying influence of blind faith.

Now, Spi ritualism does not float at a distance, mocking us with a tantalizing cry, ' Come unto me," when we cannot, but it comes floating beautifully down to us, with i's waves of light, bringing us the forms of the departed, showing us that they live. We know them as they come to us, and the great waves of life no longer have any roughness for us; the s'orms which sweep all around us are bearing us on to higher and better conditions. All arcund us are the forms of the departed, loved ones, with their messages of love and instruction, - instruction, too, that does not lash up the waves of reason, but iacreases their power.

Such is the religion of c m'ort and consolation brought to us through these manifestations of Spiritualism. It is a religion which is universal in its application, opening the door for the admission of all the world, without regard to belief or condition.

From such a religion as this we have nothing to far, but every thing to hope. It must make t noble, grand and strong; it must break down he great barriers of uncharitablences, until the ough, harsh features of condemnation will no onger be heard, and in the place thereof we shall have gentle and loving words. Under this religion all mankind will of necessity become one great brotherhood, bound by no feit:rs, an 1 separated by no creeds. Then humanity will no longer dwell in the deep, dark valleys of past superstition, but their lives will be lighted up with bright, fresh sunbeams of truth, full of signiff:ance. The tree of Spiritualism is growing, and it casts no sickening shadows of despair. There may be those whr say, You present us a tree, but we see no fruit, the fifth of a century has passed and we see nc fruit. I do not admit this, yet it it were true, it , rould not be strange. It cannot be denied that its fruits are reaching out away through the ages, neither can it be denied that its branches are far-reaching. Having witnessed many winters of neglect, its branches to day are thrifty and strong, and many a graft is sought for to be placed upon the witnered old tree of theology. I defy any religion in the first twenty-one years of its growth to present such greenness, such evidences of fruit. Prejudice does not care to see the fruit, so she goes all round, never lifting her eyes, lest she might see the fruit. We know there are those who are ready to declare that no good has come from this tree, who are not ready to see any good that has come from it. They are not ready to hear of this joy, which comes up from thousands of souls who have arrived at a knowledge of the future through this communion,-who are made happy by the trust and confidence of this religion. All this falls unheeded, upon their ears. But let some poor, unfortunate soul commit some folly or indiscretion, or even crime, and all eyes and ears are upon him, and their tongues are ready to proclaim, These are the legitimate fruits of Spiritualism. The religion of Spiritaalism does not teach us that we can escape any trial by changing our condition. It does not teach us that we can escape any penalty inrough the goodness and mercy of any power, be that power God himseif. It teaches us that experiences have their uses, which, however severe they may be, we shall some day recognize. It teaches of a universe of order; of law fixed, and not to be set as de. It tencing us that every soul is destined to an eternity of progress ; not a lazy reliance upon some one else. It teaches us that there is no dodging, no cowardly shrinking in this mat-What must be the effect of such teachings as these upon the soul ? Would it naturally lead the soul to live in vice, or would it naturally lead it to struggle away from vice and sin? The latter result is the only legitimate one that can follow from this. If a man were plunged in the boiling rapids which were bearing him on to the fails that must destroy him, and were informed that there was a protecting ledge at the very edge of the cataract, which he could reach by single feeble effort; if assured that he could reach this, he if fit; it essential that he could reach that, he night be willing to fit at down and catch that ledge, but if he was assured that he could only escape through his own individual exercicus, and were shown that the further he went down the more difficult it would be to rescue himself, he would doubtless make the exertion. Common sense, then, must decide what will be the effect upon the soul, and we are willing to leave it to the decision of common sense in the mat-

tory of the past should be sufficient to teach us family, in the hurry of his flight, unprovided that we need not expect such suchen growth.

When the Christians demand to know of us why in twenty one years we have produced no more fruit, they seem to forget their own infancy time. Cursing our fig tree, they seem to for-get that theirs was almost barren for centuries, and indeed we might even now question the character of their truit.

We know that these growths must come by gradual development. We can work forit hopefully and confidently, knowing that it will come. Evil after evil will be credicated ; error after error will be removed; vice after vice will be overcome. There is no fear but that the frults of our glorious religion will be manifested. The Church has been experimenting for eighteen centurics, and if we cannot produce scmething better that the gnarly, knotty, worm eaten fruits presented by the tree of Christianity, then it will be time to cordemn us.

Humanity will ever continue to reach out after something bett.r.

Born of the Infinite, the scul cannot be confined by any limitation. It will overcome all these obstructions, and reach continually out for the higher. It will find a pathway for itself, in which nothing can obstruct it.

Our religion is well adapted to the wants of the human soul It is a dapted to an age in which reason is determined to a sert its supremacy. It has no limits in its infinitude. It is only, as it. were, giving us g'impus, grand and sublime glimpses, of the great beyond.

As one sees the great mountains of which he has only dreamed, mountains almost hilden in the mists of obscurity, yet giving the promise of glorious exploration,-mountains checkered all over by sunshine and shadow, yet full of promise in the luxuriant foliage which grows around their bases, and in the glory that floods their summits,—so, through these glimpses we are continually approaching these eternal realities. Exists there a soul so fossilized with the ideas of the past as not to recognize the beauty of this religion? Exists there a soul so bound down by the chain of authority that it cannot see the brightness of this holy standard, or so cringingly slavish and cowardly that it dares not look upon it because its leaders forbid it? It must speak or remain silent, shut or open its eyes, walk or stand still, until the flame of its soul-aspirations shall melt away these chairs.

In the name of consistency, let not these assert that this standard does not exist. Our standard is not composed of such thin and gauzy material that reason will sweep it away. Supers'ition has not disfigured it with her unscemly impressions,

Broad as the universe, expansive as the human soul, free as the air of heaven, it floats over all humanity to day.

At the close of the lecture, the following poem on "The Banner of Our Religion," was improvised :

Beneath its folds the t mid soul grows strong, And dares its glorious Godhood, birthright, claim, Throws off the fetters which have bound it long, And bows no longer with its load of shame.

Erect in conscious majesty it stands, The ignorance mantles from its shoulders cast; The mystery blinded eye, the fettered hands, But nightmare shadows of the perished past.

The heavy c'ouds that gather round the pa h O'er which the millions of the earth must tread, Freighted with hurricanes of vengeful wrath, Or mournful wailings for the precious dead, Are soattered like the transient mist of morn Before the banner-fold's reflected light. Before its radiant flashes, heaven born, Disperse the shadows o" the darkest night.

Then silent be the lip that dares deny The living truth brought by these banner-gleams Dumb he the tongue encumbered with the lie, That the bright flashing is not what it seems. O'er all the temples of the perished past, O'es all the living altars of to-day, Religion ne'er before such glories cast As those which now around her banners play.

for-and was an exile in foreign lands. The crazy wife of that son was in prison and in chains, awaiting trial on the same charge; her little children, including an unweaned infant, left in a deserted and destitute condition in the woods. The older children were sc.t'ered he knew not where, while one of them had completed the bitterness of his lot by becoming a confessor, upon being arrested with her mother as a witch. This granddaughter, Margaret, overwhelmed with fright and horror, bewildered by the statements of the accusers, and controlled probably by the arguments and arbitrary methods of address employed by her minister, Mr. Noves,-whose peculiar function in those proceedings seems to have been to drive persons accused to make confession-had been betrayed into that position, and became a confessor and accusers of others." (V.I. il. p. 312)

GILES AND MARTHA COREY.

The life and death of a prominent citizen, Giles Corey, should not be altogether passed over in a survey of such a community and at such a time. He had land, and was called "Goodman Corey," but he was unpopular from being too rough for even so young a state of society. He was once tried for the death of a man whom he had used roughly, and only fined. He had strifes and lawsuits with his neighbors; but he won three wives, and there was due affec ion between him and his children. He was eighty years old when the Witch Delusion broke out, and was living alone with his wife Marths,a devout woman who spent much time on her knees, praying against the snares of Satan, that is, the delusion about witchcraft. She spoke freely of the tricks of children, the blindness of the magistrates, and the falling away of many from common sense and the word of God; and while her husband attended every public meeting, stayed at home to pray. In his fanaticism, he quarreled with her, and she was at once marked out for a victim, and one of the earliest. When visited by examiners, she smiled and conversed with composure, declaring that she was no witch, and that "she did not think there was any witches." By such sayings, and by the expressions of vexation that fell from her husband. and the fanaticism of her four sons in-law, she was soon brought to extremity. But her hus-band was presently under accusation, and much amazed was he at his position. His wife was one of the eight "firebrands of hel." whom Mr. Noyes saw swung off on the 22nd of September. "Martha Corey," said the record, "protesting her innccence, cor cluded her life on the scaffold with an eminent prayer." Her husband had been supposed certain to die in the same way, but he had chosen a different one. His anguish at his rash folly at the outset of the delusion, excited the strongest desire to bear testimony on behalf of his wife and other innocent persons, and to give an emphatic blessing to the two sons-in law who had been brave and faithful in his wife's cause. He executed a deed by which he presented his excellent children with his property in honor of their mother's memory; and aware that if tried he would be condemned, and executed, and his property forfeited, he resolved not to plead, and to submit to the consequences of standing mute. Old as he was, he endured it. He stood mute, and the court had, as the authorities believed, no alternative. He was pressed to death, as devoted husbands and fathers were, here and there, in the Middle Ages, when they chose to save their families from the consequences of attainders by dying untried. We will not sicken our readers with the details of the slow, cruel and disgusting death. He bore it, only praying for heavier weights to shorten his agony. Such a death and such a . testimony, and the execution of his wife two days later, weighed on every heart in the comthe rough colonist had any eff. ct in the presence of such an act as his last. He was long believed to haunt the places where he lived and died, and the altempt made by the ministers and one of their "affl cied" agents to impress the church and society with a vision which announced his damnation, was a failure. Cotton Mather showed that Ann Putnam had received a divine communication, proving Giles Corey a murderer, and Ann Putnam's father laid the facts before the Judge. But it was too late now for visions, and for insinuations to the Judges, and for clerical agitation to have any success. Brother Noyes hurried on a church meeting while G.les Corey was actually lying under the weights, to excummunicate him for witchcraft on the one hand, or suicide on the other, and the or-dinance was passed, but was of no avail against the rising tide of reason and sympathy. This was the last vision, and the last attempt to establish one in Salem, if not in the Provence. It remained for Mr. Noyes, and the Mathers, and Mr. Parris and every clergyman concerned, to endure the popular hatred and their own sell questioning for the rest of their days. The lay authorities were stricken with remorse and humbled with grief, but their share of the retribution was more endurable than that of the pastors who had proved so wolfish toward their flack. DECLINE OF THE DELUSION In the month of September, 1692, they believed themselves in the thick of "the fight between the Devil and the Lamb." Cotton Mather was nimble and triumphant on the Witches Hill whenever there were " firebrands of hell" swinging there; and they hoped to do much good work for the Lord yet, for they had lists of suspected persons in their pockets, who must be brought into the couris month by month, and carted off to the hill. One of the gayest and most complacent letters on the subject of this "fight" in the correspondence of Cotton Mather, is dated on the 20 h of September, 1602, within a month of the day when he was improv ing the occasion at the foot of the gallows where the former pastor, Rev. George Burroughs, and four others were hung. In the interval, fif een more received sentence of death : Giles Corsy had received his fearful death the day before; and in two days after, Cory's widow and seven more were hanged. Mather, Noyes, and Parris had no idea that there eight would be the last. But so it was. Thus far one only had escaped after being made sure of in the courts. The married daughter of a clergyman had been condemned, was reprieved by the Governer, and was at last discharged on the ground of the insufficiency of the evidence, Henceforth, after that fearful September day, no evidence was found sufficient. The accusera had grown too audacious in their selection of victims; their clerical patrons had become too openly determined to give no quarter. The Rev. Francis Dane signed memorials to the Legislature and the Courts on the 18th of October, against the prosecutions. He had reason to know something about them, for we hear of nine at least of his children, grandchildren, rel-atives, and servants who had been brought under accusation. He pointed out the snare by which the public mind, as well as the accused themselves, had been misled-the escape afforded to such as would confess. When one spoke out, others followed. When a reasonable explanation was afforded, ordinary people were only too thankful to seize upon it. Though the pris-ons were filled, and the courts occupied over and over again, there were no more horrors the accused were all accquitted ; and in the following May, Sir William Phipps discharged all the prisoners by proclamation. "Such a jail. delivery has never been known in New England," is the testimony handed down. The Governor was aware that the clergy, magistrates, and judges, hitherto active, were

full of wrath at his course; but public opinion now demanded a reversal of the administration of the last fearful year.

THE PHYSI '-PSYCHOL'GICAL CAUSES OF THE. TROUBLE.

As to the s'riking feature of the case-the confessions of so large a proportion of the accused-Mr. Upham manifests the perplexity which we encounter in almost all narrators of similar scenes. In all countries and times in which trials for witchcraft have taken place, we find the historian dealing anxiously with the question-how it could happen that so many percons declared themselves guilty of an impossible affence, when the confession must seal their doom? The solution most commonly offered is one that may apply to a case here and there, but certainly cannot be accepted as disposing of any large number. It is assumed that the vic-tim preferred being killed to living on under suspicion, insult, and ill-will, under the imputa-tion of having dealt with the Deril. Detablic tion of having dealt with the Devil. Probably as this may be in the case of a stout hearted, reasoning, forecasting persons possessed with nerve to carry out a policy of suicide, it can never be believed of a considerable proportion of the ordinary run of old men and women charged with sorcery. The love of life, and the horror of a cruel death at the hands of the mob or of the hangman, are too strong to admit of a deliberate sacrifice so bold, on the part of terrified old people like the vast majority of the accused ; while the few of a higher order, c'earer minds, and stronger nerves would not be likely to effect their escape from an unhappy life by a lie of the utmost concelvable gravity. If, in the Salem case, life was saved by confession toward the last, it was for a special reason, and it seems to be a single instance of such an escape. Some other explanation is needed, and the observations of modern inquiry supply it. There can be no doubt now that the sufferers under nervous d sturbances, the subjects of abnormal conditions, found thems lyes in possession of strange faculties, and thought themselves able to do new and wonderful things. When urged upon to explain how it was, they could only suppose, as so many of the Salem victims did, that it was by "some eyil spirit," and except where there was such an int rvening agency as Mr. Parris' "circle," the only supposition was that the intercourse between the evil spirit and themselves was direct. It is impossible even now to witness the curious phenomena of somnambulism and catalepsy without a keen sense of how natural and even inevitable it was for similar subjects of the middle ages, and in Paritan times, to believe themselves ensnared by Satan, and actually endowed with his gifts, and to confess their calamity was the only relief to their scared and miserable minds. This expla-nation seems not to have occurred to the mind of Mr. Upham; and, for want of it, he falls into great amazement at the elaborate artifice with which the victims invented their confessions and adapted them to the state of mind of the authorities and the public. With the right-key in his hand, he would have seen what was simple and natural, where he now bids us marvel at the pitch of artfulness and skill attained by poor wretches scared out of their natural wits,

The spectacle of the ruin that was left is very melancholy. Orphan children were dispersed; homes were shut up, and properties lost; and what the temper was in which these transactions left the churches and the village, and the society of the towns, the pastors and the flocks, the Lord's table, the social gathering, the justice hall, the market, and every place where men were wont to meet, we can conceive. It was evidently long before anything like a reasonable and genial temper returned to society in and about Silem. The acknowledgements of error made long after, were halt hearted, and so were the expresions of grief and pity in regard to the intolerable woes of the victims. It is scarcely intelligible how the adm's ions on behalf of the wronged should have been so reluctant, and the sympathy with the devoted love of their nearest and dearest so cold. We must cite what Mr. Upham says in honor of these last, for such solace is needed : While, in the course of our story, we have witnessed some shockiing instances of the violation of the most sacred affections and obligations of life, in husbands and wives, parents and children, testifying against each other, and exerting themselves for mutual destrucion, we most not overloook the many instances in which filial, parental, and fraternal fidelity and love have shone conspicuously. It was dangerous to befriend an accused person. Proctor stood by his wife to protect her, and it cost him his life. Children protested against the treatment of their parents, and were all thrown into prison. Duniel Andrew, a citizen of high standing, who had been deputy to the General Court, asserted, in the boldest language, his - belief of R b.cca Nurse's innocence; and he had to fly the country to save his life. Many devoted sons and daughters clung to their parents, visited them in prison in defiance of a blood thirsty mob; kept by their side on the way to execution; expressed their love, sympathy, and reverence to the last, and by brave and perilous enterprise, got possession of their remains, and bore them back under cover of midnight to their own thresholds, and to graves kept consecrated by their prayers and tears. One young man is said to have effected his mother's escape from the jail, and secreted her in the woods until after the delusion had passed away, provided food and clothing for her, erected a wigwam for shelter, and surrounded her with every comfort her situation would admit of. The poor creature mus', however, have endured a great amount of suffering; for one of her larger limbs was fractured in the all but desperate attempt to rescue her from the prison walls," (Vol. ii, p. 348) The act of reversal of attainder, passed early. in the next century, tells us that some of the principal accusers and witnesses in those dark and severe persecutions have since discovered themselves to be persons of profligate and vicious conversation;" and on no other authority we are assured that, "not without spct before, they became afterward abandoned to open vice.". This was doubtless true of some; but of many it was not.

Spiritualism presents to the world a religion and philosophy combined ; a philosophy so well adapted to the wants of the soul, that while it supplies a digestible feast to the simplest mind, it also furnishes food for the sublimest intellect. Close by its side, as its sister, we have religion, -a religion which has no dogmatism. With its co-worker, it forms a combination possessing a mighty power.

I know that, so far, I am only making bold assertions. I do not mean to cram these down down your throats; neither do I assert that the forms of religion which have been high in authority, ancient or modern, are authority in themselves. We have had enough of this cramming and forcing operation in the past.

I ought, perhaps, to prove, as well as assert, that Spiritualism presents to the world a reli gion, which, while it responds to every demand of the soul, has no necessity to fortify itself by authority.

First, we present to the world a religion not of hope, because it gives a knowledge of the future existence of man. We do not ask you simply to believe this, because belief is not a matter of choice. Though ten thousand writers assert that there is a future existence, it does not convince my reason. I am not satisfied, and if this is not evidence, my soul reaches out into the great carkness and demands of those theologians, who recognize that demand of the soul, to answer it, and they would certainly endeavor to do this, if they were not so much engaged in explaining some infinite degrees of depravity, or something equally absurd, so that they have no time to spend in instructions in regard to the soul's wants.

The great soul of humanity to day demands living knowledge. The fact cannot be denied. that within the last twenty-one years, millions in this country, through this communion, have come into a knowledge of the future existence. Then, who shall assume that we have not a religion? Who shall arrogate to himself or herself the right to declare that man can choose a belief as he would choose a new hat? We repeat, the millions in the last twenty-one years, who were before shrowded in uncertainty as to the future, basing their hopes upon a blind faith, have to day come to such a knowledge of the future existence as to be entirely satisfied.

Spiritualism, then, presents to the world a religion of knowledge, for it brings it to a com-prehension of the laws which govern it. Further, it brings it to a recognition of the fact that these laws must invariably ultimate in good. It leads the soul out of the follies of ignorance into the broad fields of knowledge. It bids the soul enter that arena as it throws off its garments of limitation, and is willing to accept the conclusions of the past as helpful to its own conclu-Siona

The soul feels free to reject the infallible standards, and so it comes into a comprehension of the laws, which it knows must ultimate in good.

So, through the influences of spiritual communion, we come into a religion of trust and confidence,-not based on a blind faith, but upon a comprehension of facts. Neither is it a selfish trust, which ignores its own light and relies upon some power to which it has no right. This noble, manly trust is recognized as distinguishing part of our religion, which enables us to lock upon all the deep thinkers out-side of our ranks, with respect and admiration, though this may be pronounced by the ignorant as a manifestation of depravity. We submit to be judged by these.

Next, we come through this communion into the religion of charity, - not that which, in the language of on old writer, is "as sounding brass and a tinkling cymbal." I know it is said that the Christian Church accepted this charity before we did. Good Lord, deliver us from the

Our religion does not teach us to look for humanity to be redeemed in a moment, or in a few brief years. It will do for visionary theorists to talk of a strange mysterious millenium to be inaugurated with wonders and miracles, when the lion and lamb shall lie down together.

The religion of Spiritualism does not lead us to hope for any such sudden change. It teaches us that progress comes through slow, discrete development. Now and then, it is true, there comes a flood-wave iwhich dashes us far ahead of time, but the tide flows on evenly. The his-same crime, had eluded the sheriff-leaving his

Phenomenal.

[Continued from last week.] SALEM WITCHCRAFT, Parris and his "circle." THE PROCTOR FAMILY,

We have sketched the life of one family out of many, and we will leave the rest for such of our readers as may choose to learn more. Sime of the statements in the book before us disclose a whole family history in a few words; as the following in relation to John Proctor and his wife:

"The bitterness of the prosecutors against Proctor was so vehement that they not only arrested, and tried to destroy, his wife and all his family above the age of infancy in Salem, but all her relatives in Lynn, many of whom were thrown into prison. The helpless children were left destitute, and the house swept of its provisions by the sheriff. Prector's wife gave birth to a child about a fortnight after his execution. This indicates to what alone she owed her life. John Proctor had spoken so boldly against the proceedings, and all who had part in them, that it was thought to be necessary to put him out of the way." (Vol ii. p. 312)

The Rev. Mr. Noyes, the worthy coadjutor of Mr. Parris, refused to pray with Mr. Proctor before his death, unless he would contess; and the more danger there seemed to be of a revival of pity, humility and reason, the more zealcus waxed the wrath of the pious pastors against the Enemy of Suls. When, on the featful 22nd of September, Mr. Noyes stood looking at the execution, he exclaimed that it was a sed thing to zero aight fireformed to fail was a sad thing to see eight firebrands of hell hanging there ! The spectacle was never seen again on Witches hill.

THE JACOBS FAMILY.

The Jacobs family was signalized by the confession of one of its members,-Margaret, one of the "efflicted" girls. Sne brought her grandfather to the gallows, and suffered as much as weak, ignorant, impressionable person under evil influences could suffer from doubt and remorse. But she married well seven years afterward-still feeling enough in regard to the past to refuse to be married by Mr. Noyes. She deserved such peace of mind as she obtained, for she retracted the confession of witchctaft which she made, and went to prison. . It was too late then to save her victims, Mr. Burroughs and her grandfather, but she obtained their full and free forgiveness. At that time this was the condition of the family :

"No account has come to us of the deportment of George Jicobs, Sen., at his execution. As he was remarkable in life for his firmness of mind, so he probably was in death. He had made his will before the delusion arose. It is dated January 29, 1692, and shows that he, like Prector, had considerable estate. In his infirm old age he had been condemned to die for a crime of which he knew himself innocent, and which there is some reason to believe he did not think any one capable of committing. He regarded the whole thing as a wicked conspiracy and an absurd fabrication. He had to end his long life upon the scaffold in a week from that day. His house was desolated, and his property sequestered. His only son, charged with the

[TO BE CONTINUED.]

RESURRECTION.

There is a rainbow in the cloud That overhangs the grave: the shrowd. Is tinged with its meek glory hues, Ald for the dead there is good news.

The man is weary, and weak and old, His heart is drowsy at d numb with | He falls asleep ! he is still and cold ! pain;: He never will wake or rise again.

So sinks the sun, so fails the leaf ! So the flowers unfold and fade 1 So the heautiful-frail and brief-In the dreary, wintery grave are laid.

But do not weep, though the sun may sleep, And dark and cloud, may be the night, For the day with break, and the sun shall wake, And scatter the c ouds with his morning light.

Ard to the leaf, and to the flowers, Winter is dreary and dark and cold; But spring will come with her suns and showers, And leaves and blossoms again unfold.

Then do not weep ! Neither dark nor dcep The grave shall be to believing cyes; The Lord hath risen, hath broken the prison, And all who sleep in the grave shall rise.

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Interesting Facts at Whitehill-Startling Demonstrations.

By Wm C. Waters

Truthfully, no doubt, it has been said, "Gods mills grind slow," still they grind some, even here in New Jersey.' Recently there has been a little stir touching spiritual things at Whitehill, which is one of the suburban outposts of Bordentown, lying about one mile below the town. "Old Ironsides," or in other words, the brave Commodore Stuart, lived and died there during the past year. Of late there have been some interesting spirit manifestations there, coming through the medium. ship of two or three boys. The governing spirit in the manifestations, seems to be one Dr. Cook, a very popular and talented physician, who died in this place a few years since.

More or less of the manifestations are given through the Planchette. One of the doctor's lady patients being present at a scance, desired the doc-tor, as a test, to give her, through the Planchette, a fac simile of a prescription he wrote for her on a certain occasion during his life time. It was promptly written out, and when she went home, she found it correct on comparing the two.

On another occasion, a yourg man desired to know if a friend of his residing in a town some miles away, was well, and what he was doing at that hour. He was informed that his friend was not well, but in the place of telling what he was then doing, drew the figure of a wagon wheel. The next day the friend came, and the young man inquired of him what he was doing the previous day at a certain hour. Upon deliberate calcula tion, he declared that he was standing by a wagon wheel, having intended to work upon it, but did

not feel well enough to go to work One evening the party were desired by the doctor to put out the lights and sit around the table. The Planchette was lighted up by a star of light resting on it, and each of the party was slapped on the back. Each one then charged his neighbor with striking him or her upon the back, all of which was stoutly denied. But to shut off all chance for frand, they joined hands, and then finding the mselves all the more soundly struck, they suddenly broke up in a fright.

Not long since, a young lady was drowned while bathing in the Delaware River, opposite Borden-The body was not recovered for a day or town. two. Meantime, the spirits came to this circle and with the Planchette gave a drawing of the wharf at Whitehi I, and pointed out the spot where the body lay, it having drifted down about a mile from the spot where the lady went in to bothe. When the body was found, it was at the point indicated by the drawing. A mar ied lady having attended one of the se-

15

A marined lacy maying attended one of the se-ances, the next day she was telling some neigh-bors that she was obliged to believe in the truth of the manifestations. A gentleman present in-formed her that none but fools believed in any thing of the sort. The lady courteously thanked him for the information, and said that she had cometimes thought herself to be a fool, but had never met with any one before, so very sincere as to tell her of it, and she doubted not the gentle. man himself belonged to an entirely opposite C'ASA.

Does not this answer prove that greater is a woman that ruleth her own spirit than one that breaks up in a storm? Very likely this man was one of those popular churchmen whose belief is abundant on statements that run so far back into the dust and darkness of the past that no proof can be had ; but never thinks of doubting the san. ity of one who believes that quails enough came up from the sea to cover an area of some sixty miles, several feet deep ; or that two thousand pigs ran capering down to the sea, freighted with invisible devil Of course, little fancy stories of this kind are all right. But to believe that Dr. Cook could come back and give tests of his presence, give counsel to the sick, and words of comfort to his earthly friends, must be downright lucacy-stark mad-ness! To be sure, the sacred record does say that Moses and Elias came back and talked, but the wary, it nder footed churchman says. "I guess that was nothing only a vision, and if God did allow such things in the past, he don't permit it now." Oh, shades of the departed, does God really make blunders, back down and conclude to do nothing more ab. u it? Has he broken down the law, torn up the track, or drawn up the ladder upon which Jacob saw angels descending and ascending ? Do these dear Christians really want the truth, or do they only want to grovel and rot and fossilize around the supposed infallibility of a book, of which it has been aptly said, "points more ways on nearly every subject, than the many hands of a Hindgo deity at the crossing of roads." Bordentown has some legendary sto iss of ghostly visitors in years gone by, though they may not be authenticated in the manner of the present manifestations. Just over the road from where I am now writing, stands a house built many years ago by Joseph Bonaparte, Ex King of Spain. It stands in a vale of erchanting beauty, surrounded with tall weeping willows. By an aged body servant of Boraparte I have been told that the Ex-King set these willows down himself when they were little sticks. Joseph Bonaparte resided here for many years, and was greatly beloved as a noble hearted genercus, sympathizing man, in whom the poor al ways found a friend. He has gone to the Summer Lard of souls, while the willows planted by his hands keep on waving in the wind and smiling in the sunshine. If I remember correctly, i have been told that the house referred to, was built for Prince Murat, and that he resided in it for some time, and I am inclined to think that Pierrie Bona-French Republican, once lived in the same house. The bailding has stood vacant much of the time for some twenty years, and I have heard it said that tenants complain that "spirits, white, red and grey, hold nightly revels there." Not far distant from me stands a building which, 1 sm told, was once the residence of that robust infidel. Thomas Paine. I have been told that some persons in years gone by, thick they have even Thomas wandering in the ionely garrets of his former dwelling place. Had the air been really fragrant with sulphur at the same time, it might have been proof to an unmitigated sectarian, that it must have been Thom-s, for after writing the "Age of Reason," it would be expected to take him a lot g time to shake off the odors of his tropical home

He then walked out of t'e house and went to the corn r of Green and Preston, where he su rendered himself to Officer John Corcorau, saying that he had shot Annie Rabourne because she held his brother while he was killed, and gave the officer

the pistol, saying : "That is what I did it with." He was committed for trial. On Sunday the murderer was interviewel by a reporter of the Louisville Courier-Journal, when the following conversation occu red :

Reporter .- Al., how is it that you put this off so long

Prisoner.-Well, I'll tell you. Shortly after Dan's death. I was quietly lying in bed one night, trying to go to sleep, and all at once he came to my bedside and said: "Al., I want you to go and kill that woman for

me ; it is impossible for me to do it."

I told him that I would do it, and after talking awhile, he left me and I went to sleep. Next day I thought the matter over and concluded that it was all a dream, and that I would not act on the suggestion of a dream. Three or four nights after that, and every time I went to bed, I thought about what he told me. I never saw him again until about six nights after his first visit, when he came again and asked me why I had not done as he requested ms. I replied that 1 could not realize was all a dream. He then told me that if I love ! him as a brother, he wanted me to go and kill that woman, and he insisted that I should do it. I then told him again that I would do it. He then went away sgain. The next day I went and tried to get a pistol from a friend, but did not suc-ceed. I was glad that I did not get one, as I did not want to kill her. I went home that night and tried to sleep, but it was impossible, and in an hour or so after I retired, he came to my bedside

and said : "Al, if you don't go and kill that woman, I will

kill you." I told him that I could get no pistol, and that I had tried but had failed. He told me to go and take the money to buy a pistol, soak my coat and take the money to buy a platol, and go immediately and kill the woman. 1 told. him that I would do so, and this is why I did so. I took my coat and got \$3, 75 for it. and bought the pistol, as my drad brother told me, and tried to kill her. Since my arrest Dan has not been to see me.

An Old Woman Returns.

Mrs. William Healy, writing from Wheeling, Va. gives the following rumors :

Since I commenced this letter, I have been in-formed that an old lady who left the form last fall, has returned and made quite a stir in the neighborhood. It seems she left forty dollars with a son to give the priest to say mass for the good of her soul; but the son kesping the money and not giving it to the priest, is the cause of the difficulty. This is the flying report. I cannot vouch for i's correctness. She has been seen in day light, and gives those in the house some trouble.

California.

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Extract from a Letter by Maria Culp

The medium I refer to, is Mary Beach, who crossed the plains some five or six years since, when there was so much trouble with the Indians. She was irequently controlled by the spirit of an Indian, and talked with them, so of course, their company had no trouble with them. She is a good medium now, and is becoming more developed daily. Her spirit guides say that they are going to make her one of the best speakers and test mediums. I do not think that she could be exwhich f hope and trust that she could be the We had a circle last evening. The manifestations were beautiful, consisting of prayer, singing, po-etry, speaking and personating. I have not time to describe any of them now, but, oh ! it is beautiful to have our dear friends come and show that they care for us still. I often long to be with them, but strive to be patient, and willing to remain until my work is done here.

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Patient prostrated, reduced to a skeleton, and his life despaired of.

HE FINALLY TAKES THE

POSITIVE POWDERS. IS CURED.

AND GAINS FIFTY FIVE POUNDS IN

FLESH.

Brownsville, Nebrasha, Dec., 22, 1869. This is to certify that I, Huston Russell, was taken on the 24th day of September, 1867, with a pain in my eye and head, and it was so severe that I thought I would rather die than live. I called on Dr. Hoover, and he attended ma for some twenty days; at times I was easy, when under the influence of medicine, but confined to my bed, I called on snother doctor, by the savice of Dr. Hoover. Under a new system of treatment entirely, he gave me no medicine at first, but pricked me with instrumints and put on something to blister; but it had no effect. Then I called on two other doctors, who had me under their treatment for several months without any permanent relief. On the 15th of September, 1868, I called on Dr. Arnold, and he had me under his treatment until April, 1869. I used the shower bath every morning during the treatment of Arnold. Under his treatment I improved some, but the pain never left me until I commenced taking the Powders called Spence's Positive and Negative Powders. Bix boxes of the Positives have oured me of the pain. And I had the Liver Complaint for several years, and the Diabetes, and now I believe I am entirely well. At one time the doctors and friends gave me up to die; but thank Gcd on the 15 of May 1869. I commenced taking Spence's Poritive Powders. My weight then was 182 pounds; now it is 187, and I know that it was the Positive Powders that cured me.

HUSTON BUSSEL. Sesi of Subscribed and sworn to, before Nemaha County In this 22nd day of Docember, 1869. Nebraska. County Clerk of Nehama County, Nebraska. I also certify that I have been acquainted with Huston Russel for twelve years, and that he was seriously afflicted for a long time, and I regard his as one of the wonderful

AUGUST 27, 1870

Bordentown, N. J., Aug. 1870.

A Singular Story.

Attempted Assassination, and the Cause.

On the second of May last a terrible affray oc. on the second of may last a terrifie alray oc-curred in a house of ill-fame in Louisville, Ky., kept by a woman named Annie Rabourne, in which a young man named Daniel Powers was shot and killed by John H. Morton, son of a prominent banker. Both men were enamored of a frail inmate of the establishment, hence the quarrel. After the shooting, young Morton was arrested, and held in \$10 000 bail for trial. He claimed that the shoring was done in self defense, and the test-imony of Annie Rabourne sustained that ples, and she is one of the most important witnesses for the defense.

On Friday morning last, Alfred Powers called at the house of Miss Rabourne, was admitted, and immediately proceeded to the landlady's room. She was standing near the burean, and a negro girl was tying a jibbon around her neck. Powers said :

"Miss April". I want to see you." She said : "Well, here I am." He said : "I would rather see you alone." She turned toward him, when he drew his pistol and fired. Miss Rabourne exclaimed : "My God, what have I done ?" and fell into the arms of the negro girl, and then to the floor. Powers walked out of the room, and on the stairway met one of the girls. He pointed a pistol at her, and said : "If you my a word I will kill you.

A Reverend Speculator.

San Jose, Cal.

Letter from C. W. Hudson.

The Reverend Mr. Green, Baptist preacher, of Greensburgh, Indiana, who came to this city three or four months ago, and engaged his services for one year to the church, at one thousand dollars, procured five hundred dollars of the money. preached to suit the congregation, lectured to the children and young pop'e, and was apparently a very plous man.

After making a plea for his son's indebtedness, he borrowed nineteen hundred dollars from the bank, giving church members for security. He also bought a watch and chain for two hundred dellars, paying only ten dollars down. After a few days, the jeweler became a little suspicious, and recovered his property again. This caused some uneasiness among his endorsers, and they desired him to give them something to secure them from loss. He said he had some notes that would cover the endorsements, which he placed in the bank, and this act secured him from further sus-

bank, and this act sectred and norm intrier sus-picion. He then shipped two boxes and a package to Richmond, Virginia. On the 29th of July, himself, wife and httle girl six or eight years old, took a walk of five miles to the nearest rail road station, and left on the first train, and have not been heard from since. The notes which he left in the bank are said to be forged. The above facts were related to me by one of his endorsers. Greensburgh, Aug 8th, 1870.

Letter from J. M. Moulthrop.

BROTHER JONES :- Inclosed, find three dollars and a half for the present year's subscription to your excellent paper. Do please pardon me for neglecting to remit the same sooner. However, the energetic little paper has come faithfully on its weekly mission, so full of everything that is soul-inspiring, that we could not do without it. Already it has worked its way to hundreds of homes in the great west as well as east. May its circulation continue to increase, and may its en-terpilsing put lisher be rewarded for his indefatigable labors in its continued prosperity. We have been blessed with those soul-inspiring

lectures from Mrs. Emma Hardinge, to crowded and appreciative audiences. Such discourses must have a sultary effect upon hundreds who have scarcely thought for themselves before, as well as upon those who have long been seeking the true way, and have scarcely known how to find it. Circles are held every Sunday evening at Bartlett's Hall. Aside from what I have written, there is but little that will be of interest to com-

municate from this place, as there is no society organized at present. Rocktord, Ill.

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and proves by himerous passages from the Bills that he God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary! The Voice or NATURE represents God in the light of Res-son and Philosophy—in His unchangeable and glorions at-tributes. While others have too often only demolished, thig author has erected a beautiful Temple on the ruins of Su-persition. Judge Baker, of New York, in his review of this poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age." The Voice or a PERSER delineates the individuality f matter and Mind, fraternal Charity and Love. The book is a repository of original thought, awaking noble conceptions of God and man, forcible and pleasing in style, and is one of the few works that will grow with its y are and mature with the centuries. It is already admir-ed by its thousands of readers. Printed in beautiful type, on heavy, fine paper, bound in beveled boards, in good style; nearly 300 pages. Price \$1,25, postage 16 cents. Very liberal discount to the trade. For sale by the RELIGIO-PHILOSOPHILOSOPHICAL PUBLISH-ING HOUSE, 189 Sonth Clark St., Chicago, Iil

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PRICE, SLOUTICH.

WILLIAM POLLOCK. Postmaster at Brownville, Netraska.

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

JEROME HOOVER.

On the fifteenth of September, 1868, Huston Rastel came to me with a furious Tic-Douloureux, Neuralgia. had him under treatment until last April, 1869, at which time he was dismissed improved.

.................

WM. ARNOLD State of Nebraska, County of Nemaha.

........... I hereby certify that I am acquainted with Huston Russel, and that I know him to have been sick, and I also certify that I am acquainted with Drs. Wm. Arnold and Jerome Hoover, and know them to be practicing physicians.

Witness my hand, and seal of said Seal of County, this 22nd day of December Nehama Coun'y, 1869. Nebraska. JAMES M. HACKEE. County Clerk

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Men, Women and Children find them a silent but a sure success. The Positives cure Neuraigia, Headachs, Rheuma, tism, Pains of all kinds; Diarhosa, Dysentery, Vomiting. Dyspepia, Fistulence, Worms; all Fomale Weaknesses and derangements; Fts, Gramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Ery-sipelas; all Inflammations, acute ser chronic, of the Kidney, Liver, Langs, Womb, Bladder, or and other ergan of the body, Catarrh, Consumption, Bronchitis, Coughs, Colds; Screfula Mervousness, Eleeplesness, &c. The Negatives cure Paralysis, or Paisy, whether of the muscles or of the senses; as in Blindness, Desfness, loss of tasts, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation. Both the Positive and Negative are needed in Units and Fever.

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