\$3,00 PER YEAR IN ADVANCE.]

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

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CHICAGO, SEPTEMBER 10, 1870.

VOL. VIII.—NO. 25

Wisconsin.

Brief account of Mass Meeting at Munchester Free Church-Interesting Particulars.

S. S. JONES, PUBLISHER AND PROPRIETOR.

Reported for the Journal. .

Agreeable to call, and previous arrangements, the good people assembled in mass meeting at Manchester Free Church, six miles from Beloit, Wis., on Saturday, August 20.h, 1870. At half past 10, A. M., order was called by U. S. Hamilton, President of the Wisconsin State Spiritualist Association, in a few words, explaining that its call came under the direc ions of the Missionary Work of Wisconsin, by the request of the friends of Manchester and Beloit, uniting there-

On motion, Brother Farrant was chosen Chairman, and U. S. Hamilton, Secretary of the

It was then agreed to devote the Morning Session to Conference. Brother J. O. Barrett, of Glen Beulah, Wis., was introduced, and opened the meeting,—related his youth'ul experience and lessons of the bird's nest,—taking the shells off, hep ng to help nature produce the birds easier, but they died, leaving him sad. Then applied the incident to mortals, in their anxiety to become angels,—they imbibe until intexication, then die away into apathy and inactivation. Then arises the question, do spirits comtion. Then arises the question, do spirits communicate? and if yes, what is its use? He answered the query in a few telling hits.

Mrs. K. Parker, of Marengo, Ill., related her experiences, and made some telling remarks, claiming all as Spiritualists; though many are ignorant and afraid of it.

Singing by the Manchester Choir, "Morn amid the mountain."

amid the mountains."

Mr. Smith, of R ckford, remarked that opposers say that Spiritudism comes from low places, where no good thing could be found; but he continued, that there might be good things come from low things and places, and on the Bi-ble plain, citing Christ and his followers, and many quotations appropriate thereto.

Mr. P. Ellis spoke of gladness that proceeded from the true faith and the j y of this gathering, coming out for practical work.

Mrs. Cady rejoices in the fact of Spiritualism,-not from words, but from contact and organization; always desired to drick of living waters, and strives to be true and good.

Singing, "Home above," congregational. The President called to order at 2 P. M. Choir sang, "Greeting from the Harp."

A poem was then read by the Scoretary, by

request,--" Little Joseph's Bible verse,' remarking upon the prevalence and power of faith, works and knowledge, as exhibited by Christians, Pagans and Spiritualis's.

Singing, "The triumph of Love." Brother J. O. Barrett then took for the subj ct of his beautiful lecture, "The philosophy of Spirit Magnetic Spheres," handling it in the light of science, and chemical experiments made upon various individuals and things, describing the lights or aura, as seen around those things and persons. Passional actions of this world are hell, and its fires burn until a better power comes in and scatters the dross, and takes on higher conditions. A pebble from Bunker Hill, carries the history of those scenes with it, and is read and explained, with or without knowledge of the person presenting it to a medium.

Singing,-" Vision." Mrs. Parker expressed her by in the lessons of the meeting, and the duties of womer, and of life generally.

Mr. Butterfield, of R scoe, gave his thought on old religious and views of Spiri ualism, and its claims.

Mrs. Miles, of Janesville, expressed gladness for this meeting, and thanks for the labor and earnest faith shown therein; and appealed to all; "to live in harmony, and work for the good cause of humanity, and the thousands of angels that surround us here."

"Singing, "Elinburgh." After making provision for the people from a distance, the meeing adjourned to half past 7,

Evening session came to order. Choir sang, "Triumph.' Brother Barrett made explanatory and introductory remarks.

Brother J. M. Peebles gave an excellent lecture from the theme, "Ye shall know the truth, and the truth shall make you free." Singing, and then adjourned.

Second day, half past nine. Chair called order, and a conference unt l 11 o'clock. Singing by the choir. Then Bros. Barrett and Peebles; lead off in elequent addresses.

Brother Smith was entranced by a Cossack, who died rather than be a slave to tyrants. He repeated a poem, and told his experience in spirit life, in the German tongue.

Mrs. Miles told something of her experience; had lived in the other life, in the scenes of the tuture, and rejoiced in this outburst of associated love and communion.

Dr. D. C. Dake declared his joy in hearing the women speak, eulogizing them through the love of a sainted mother. Conference was suspended for the funeral services of a child of Mr. Douglas, from Maine. The coffin was placed pefore the stand, and Bro. Peebles began the service by reading from 1st Corinthians: "'Tis sown in corruption," etc. Singing, "Waiting by the River." Text: "And as we have borne the image of the earthy, so shall," etc. Repeated the poem, "There is no death." Tre law of crganization and disintegration he illustrated by the seed change. God is all and in all. The dew drop, an emblem of death, is not lost, only changed. What we call death, angels call a beautiful birth. Pained to see mothers rebellious to God's law in their home loss. No mourning drapery should be in the house of death, that gate of endless joy. Bro. Barrett insensible and clairvoyant, awoke up readily made a few feeling remarks to the mourners, the head and not the body, or an arm at a time, made a few feeling remarks to the mourners,

calling down benedictions and instructions to their souls. Singing, "Silent River." Bro. Barrett pronounced the benediction, and the meeting adjourned to 1 o'cleck, P. M.

On assembling in the afternoon the cloir sung, "Revelation." Bro. Barrett then gave an excellent lecture, "The religion of conditions," pertaking of configuration, of localized countries, climates and reas of peoples. We of the United States are the siftings of all races, all religions, all climates, all governments, and politics; and out of these we are to build that mighty free government such as the world has mighty free government, such as the world has never known, or scarcely conceived, -that fr. e, grand, spiritual religion, not yet measured by the most advanced minds. The peop'e of each town, city, hamlet, or nation, are all different. The condition of the rooms, houses, fields, and every locality aid to make up the man, either pure or vicious, &3. Outskirts of large towns make criminals. The beautiful fields and comfortable homes make the virtuous, the good The angel world is moving upon us with power, to inaugurate the order of things so long foretold. The credit of keeping upon the lyceum is an home and a shape to those who let their an honor, and a shame to these who kt theirs go down, or suspend for want of human energy. closing with a hep for renewed life and wisdom.

Singing, "Anniversary."

Bro. Peebles repeated a poem, and presumed that all present were believers in an immortal, all contr. lling power. The spirit is real—not the body, not the rock—these are only phenomenal; because heat will reduce both to intanginity. Sincke of the Indians counter book to bility. Spoke of the Indians coming back, for three reasons,—because they lived here, and are attracted to their home; because they have great vitality, and come to heal; and thirdly, they come to render good for evil, by example. Related the Cibef Spotted Tail's method of receiving a communication from his spirit fathers, stating that darcing dervishes are mediums for manifestations. He appealed to believers to support their healers, for they are guided by old eath life physicians, who can see and read disearth life physicians, who can see and read disease, and direct proper remedies. Had talked who had been 19,000 years in the spirt world, who says he is only a child, but hopes in a million more years to be an angel. Gave some noble words to parents about the training and education of their children, those men and women to be. It was a most elequent, practical and useful lecture, that, like all of those of this grand meeting, should be heard to be appreciated. The choir sung, "Gather them in, and then the meeting adjourned to 7 o'clock, P.M.

On assembling in the evening, the meeting opened by singing, "Forsake not the right." Mr. Butterfield made some cheering remarks on his conversion to Spiritnalism from Methodism. and was responded to by Bros. Barrett and Peebles. Notices were given of a two days' meeting in Janesville, the 24th and 25th, and Rose e the 17th and 18th of September, and other preliminaries, and the Rev. J. M. Perb'es then gave his lecture on "Eastern travel," occupying two hours, in that most happy style of instruction, which the ripe scholar and traveler alone can give. The singing of "Summer Land" closed this happy, long to be remembered meeting, where all was harmony and joy—truly a "feast of reason and flow of soul." The Manchester choir, using the "Harp and Lyceum Song Bird," did nob'y their part to make it what it was, a success.

U.S. HAMILTON, Sec'y.

Philadelphia, Pennsylvania.

Facts in Somnambulism.

LETTER FROM W. S. CRISSEY.

I consider it providential in meeting with Judge P., with whom I became acquainted while in your city. In his visit to Decatur where I reside, he immediately named a book he had obtained at your cfile, that would interest me, to wit: "Dr. W. B. Fahnestock on Artificial Somnambulism."

I perused if with great interest, and embraced my earliest opportunity to see its statement of facts verified.

Having just visited the Doctor, whom I found to be a very courteous gentleman, deeply absorbed in the high purpose of benefiting humanity, with your permissson, I will briefly detail what passed under my review.

July 30th I accompanied the Doctor to see Miss ---, a young lady of 18 years. The mother and daughter have given me the following statement of her case.

Over three years since, from severe fright, she was attacked with convulsive fits, becoming viclent and frequent, from one to to several times a day,-occasional intermissions for a time and then returning; also gastric derangements, unable to keep anything on her stomach, throwing up her meals immediately after taking them, and sometimes having to leave the table for that purpose; severe pains in the back and breast, with cough, spitting up a tough, greenish, nauseous phlegm; loss of flesh and tone of mind.

The Doctor had visited her but twice in some four weeks before this call. An improvement began after the first sitting, -no return of the fits, retaining her food, cough nearly gone, matter in less quantity, frequency and of improved quality, taking a healthy live. At this, the second sitting, and a half dozen times that I have witnessed, she went into the state, seemingly, in a moment, and without effort. She became

having herself under complete control. She keeps her body mostly in this state, and thereby a healthy, normal condition is rapidly becoming established. Her general appearance is impreved, flesh and strength increased, and she can now, for the first time for years, go to church and in company without fear of a relapse; is confident and cheerful.

Aug. 21. Visited Mrs. H., a lady of 60 years. Twenty-eight years ago she was partially blind from disease, and wholly unable to use her body. After failure of other treatment, repeated sittings fully restored her. She declared to me that she had three teeth extracted, at as many times, without knowing it, or any sensation; that she has passed through confinement at three that she has passed through confinement at three times, and happily delivered of three children without any pain, except when for a moment she would direct her mind to see if she could feel, and then immediately throw herself back, and pass pleasantly through the occasion without exhaution, and with speedy recovery. Her daughter who three months since tried it for daughter, who, three months since tried it for cure of hip disease, considers herself recovered, but still keeps it in the insers ble state that healthy action may be completely established. While at the house of Mr. H., four ladies sat for the first time, three going into the state in from five to twenty minutes, and the fourth partially,

after a short sitting.
Aug. 31. I saw Mrs. - in the state for the fifth time. She being in the turn of life fell into a general decline; great torpor of liver, gloom of mind, and nervous derangement. She

has improved with each sitting. Skie, from jaundiced hue, has become clear. Streng h increased; more cheerful tone of mind, and every indication that she will soon be well.

Aug. 6 h. A young lady sat for the first time, to be relieved of spinal affection, curvature, irritation, and general derangements, of several years standing. She had taken much med cire, with no beneficial result. She went into the with no beneficial result. She went into the state in some fifteen minutes. On Aug. 8th, she sat again, going immediately into the state. She has improved, and gives promise of a permanent cure. Also a variety of other cases, as where the body was insensible, and not the head, wi h varieties and shadings peculiar to each case. In all coses I could discover by close scrutiny that the improvement corresponded with the mind action. If that was partial, results the same. If the resolution to be well, forget disease, &c., was distinct, clear, firm and emphatic, the benefits were of the same character. The whole was a most delightful exhibition of mind sovereign'y, as a king or queen enthroned on the citacel of selfnood, issuing mandates whose behasts were duly respected.

In conclusion, I would simply suggest that any desiring a full insight, had best make the necessary experiments, or go and see for themselves, as personal contact with the phenomena is the desiderata to a clear conviction, as the dector in his book has made the subject as plain as can well be on a printed pige. It is doubtless na ture's grand method of cure, yet to be me the universal boon of humanity.

Thenomenal.

Salem Witchcraft.

THE LAST OF PARRIS. Continued from last week.

THE VIEWS OF MODERN INVESTIGATORS.

It is very striking to hear the madern lectures on physiological subjects delivered in every capital in Europe, and to compare the calm and eary manner in which the most aston shing and the most infernal phenomens are described and discussed, with the horror and dismay that the same facts would have created if disclosed by divines in churches three centuries ago. Dr. Maudsley, in his recent work on "The Physiology and Pathology of Mind," and other physicians occupied in his line of practice, lead us through the lunatic asylums of every country, pointing out as ordinary or extraordinary incidents the same "afflictions" of children and other morbid persons which we have read of. one after anothor, in the Salem story. It is a matter of course with such practitioners and authors to anticipate such phenomena when they have detected the morbid conditions which generate them. Mr. Upham himself is evidently very far indeed from understanding or suspecting how much light is thrown on the darkest part of his subject by physiological re searches carried on to the hour when he laid down his pen. His view is confined almost exclusively to the theory of fraud and falsehood. as affording the true key. It is not probable that anybody disputes or doubts the existence of guilt and folly in many or all of the agents concerned. There is an antecedent probability of both in regard to Mr. Parris' slaves, and to such of the young children as they most influenced; and this kind of infection is apt to spread. Moreover, experience shows us that the special excitement of that nervous condition induces moral vagarics at least as powerfully as menial de u ions.

In the state of temper existing among the in-habitants of the Village when the mischievous club of girls was formed at the pastor's house, it was inevitable that, if magic was entered up on at all, it would be malignant magic. Whatever Mr. Upham has said in illustration of that aspect of the case his readers will readily agree to. But there is a good deal more, even of the imperfect notices that remain after the abstraction and destruction of the records in the shame and anguish that ensued, which we, in our new dawn of science, can perceive to be an affair of the bodily organization. We are, therefore, obliged to him for rescuing this tremendous chapter of history from oblivion, and for the security in which is has thee d the materials of evidence.

In another generation the science of the human frame may have advanced far enough to eluc date some of the Salem mysteries, together with some obscure facts in all countries, which can not be understood. When that time which can not be understood. When that time comes, a fearful weight of in putation will be removed from the name and fame of many agents and sufferers who have been the subjects of strange maladies and strange faculties, in all times and countries. As we are now taught the new discoveries of the several nerve-centers, and the newers which are appropriated ters, and the powers which are appropriated to them; and when we observe what a severance may exist between the so-called organ of any sense or faculty and the operation of the sense or faculty, and how infallibly ideas and emotion may be generated, and even beliefs creemotion may be generated, and even beliefs created in minds sane and insane, by certain manipulations of the nerves and brain, we see how innocently this phenomena may be presented in natural somnambulism. Sleep walkers have been known in many countries, and treated of in medical records by their physicians, who could not only walk, and perform all ordinary acts in the dark as well as in the light, but who went on writing or reading without interruption though an opaque substance—a book or a slate—was interposed, and would dot the i's and cross the t's with unconscious correctness without any use of their eyes. There is a ness without any use of their eyes. There is a wide field of inquiry open in this direction, now that the study of the nervous system has been begun, however minute is the advance as

IMP. RTANCE OF THE SUBJECT.

It is reedless to dwell upon the objection made to the rising hopefulness in regard to the study of Man, and the mysteries of his nature. Between the multitude who have still no notien of any alternative supposition to that of possession or inspiration by spirits, or, at least, intercourse with such beings, and others who fear "Materia ism 'if too close an at ention is paid to the interaction of the mind and the nerves, and those who always shrink from new notions in matters so interesting, and those who fear that religion may be implicated in any slight shown to angel or devil, and those who will not see or hear any evidence whatever which lies in a direction opposite to their prejudices, we are not likely to get on too fast. But neither can the injury lapse under neglect. The spectacle presented now is of the same three sirts of people that appear in all satires. in all literatures, since the pursuit of truth in any mode or direction became a recognized object anywhere and under any conditions. Leaving out of view the multitudes who are irrelevant to the case, from having nok o v'elge, and being therefore incapable of an opinion, there is the large company of the superficial and light minded, who are always it juring the honor and beauty of truth by the levity, the impertinence, the absurdity of the enthusiasm they pretend, and the nonsense they talk about "some new thing." No period of society has been more familiar with that class and its mis chief-making than our own. There is the other large class of the cotemporaries of any discovery or any special advance, who, when they can absent themselves from the scene no longer, look and listen, and bend all their efforts to hold their ground of life-long opinion, usually succeeding so far as to escape any direct admission that more is known than when they were born. These are no ultimate hindrance.

When Harvey died, no physician in Europe above the age of forty believed in the circulation of the blood; but the truth was perfectly safe; and so it will be with the case of the physiological relations of the nervous system when the present course of investigation has sustained a clearer verification and further advarce. On this point we have the sayings of two truth seekers, wise in quality of intellic, impartial and dispassionate in temper, and fearless in the pursuit of their aims. The late Prince Consort is vividly remembered for the characteristic saying which spread rapidly over the country, that he could not understand the conduct of the medical profession in England in leaving the phenomena of Mesmerism to the observation of unqualified persons, instead of undertaking an inquiry which was certainly their proper business, in proportion as they professed to pursue science. The other authorty we refer to is the late Mr. Hallam. A letter of his lies before us from which we quote a passage, familiar in its substance, doubtless, to his personal friends, to whom he always avowed the view which it presents, and well worthy of note to such readers as may not be aware of the observation and thought he deroted to the phenomens of mesmerism during the last quarter-century of his long life. "It appears to me probable that the various phenomena of Mes merism, together with others, independent of Mesmerism properly so called, which have latey [the date is 1844] been brought to light, are fragments of some general law of nature which we are not yet able to deduce from them, merely because they are destitute of visible connection—the links being hitherto wanting which are to display the entire harmony of effects proceeding from a single cause."

CONCLUSION.

Yates City.

The friends in the above named place hold a picnie on the 9th of September, as we are informed by Brother C. L. Roberts.

There is a demand for lady speakers. We hope such as can make it convenient to attend on that occasion will do so, and make it of greater in-

HEALING. Letter from Pr. Poke.

BROTHER JONES:—In your issue of July 231, appears an article, headed Magnet's Control, by Mr. Fahnest ck. Many readers of your paper will undoubtedly be led to false conclusions and impressions, by perusing the same. I wish to speak of one point,—viz., healing. All individuals possess more or less power as animal magnet zers, but very few among the masses are fully controlled by disembodied spirits,—especially Indian spirits, who are robust, healthy and sympathetic, and it is a fact that no power under heaven can cure paralysis of the motor under heaven can cure paralysis of the motor nerve, but a medium who is controlled by Indian

spirits; and it is positively true that no man, woman or child can cure this complaint, unless, albeit, they have the gift of the spirit.

This gift never came by ordination to man. I know healers who claim this power. It is a fraud, however. Spirits only have this power. God bless the noble band of spirits, who have from the commencement of true career as a from the commencement of my career, as a healer, been the great power "behind the throne," and thousands of hearts are made glad, throne," and thousands of hearts are made giad, that spirit force can manifest healing power, so that hum mity can be benefited,—diseases cured, the lame walk and the palsied limb restored to health, when all other sources of aid had failed; yea, more, the blind helped to sight, the deaf to hear, and the apparently dead animated to life,—cured. All hail! Spirit Power. I speak and act for the course that lacks assistance for the act for the cause that lacks assistance, for the future in the distance, and the good that I can

Let all seekers after truth purchase, read and study good spiritual works and papers on healing,—none better or more reformatory than "The Pysician" and "The Harbinger of Healb," by our worthy Brother, Andrew Jackson Dyrio, the greatest of all lighty seers in son Davis,—the greatest of all living seers, in any age or any clime. Dr. Newton, as a healer, has made many astounding cures, and has done a good work for Spiritualism, and for his re-ward, he has the envy of many Spiritualists, and the contempt of the whole orthod x world.

We all have our marked idinsyncrasies. Spiritualists, stand by your medium',—protect and aid them. They have a hard bat le, and need vour heart-felt support.

Our best mediums are those whose natures are the most sympathetic, and, therefore, exceedingly sensitive and spiritutal, and are the grand connecting links between earth and the Sammer Land.

Oue hour gladdened by angelic ministry, and the spirit extact c with joy, the next crushed and disheartened by earth's selfish, unbelieving and

oftimes, jealous inhabitants! This futile a tempt on the part of the writer of the article, to wipe out with his pen, the justly earned reputation of reliable mediume, is as audacious and presumptious, as it is unkind and falacious. All can not be healers, no more than all can be poets or painters. The healing medium must have an organism p callarly adapted for spirit control, for receiving and bestowing this divine power. My greatest cures have been made when I was under spirit control. I am never unconscious, nor my patient, in manipulating. I have a physical influence when operating, that fully controls and directs my manipulations mechanically. To be better understood, I do not, of myself, will the motion of my arms and hands, but am impelled so to do, by spiri's intact on my physical organism, and not by impressions from my brain. It is involuntary cortrol. All mediums so controlled, act and cure under, by and through, spirit power. Mesmer and many other magnetizers were not so controlled, -their own spirit, mind and will power, with scientific passes, and manipulations, did the business. A wide difference between the scientific magnetizer and the successful spirit healer! It is all bosh about every one having he ling power. A maj rity of earth's inhabitants are leeches from birth, -will so continue on this earth, and their prealiarities, I dare say, will follow them into the after-life. Mankind as a body, are sick and diseased, and need true physicians. In my former article, I wrote you what should constitute a true physician. Enclosed, please find cure performed by spirits in one treatment, as follows:

"A stone formed and grows in the human stomach. The Doctors nonplused, Mrs. G. Skinger, E'gin, Ill., an Invalid and a great sufterer for 22 years, no relief until May 4th, 1870, when DR. DAKE took her case. Three days thereafter, Mrs. S. passed from her stomach a substance as hard as a stone, and as large as a hen's egg. Since then she has had no pain or sickness. The stone is now on exhibition at the Medical Institute, Chicago."

I am meeting with good success. Yours truly, Dr. D. C. DAKE.

Meetings in Baltimore.

The Maryland State Association of Spiritualists, commences its regular course of lectures on the first Sunday in October, 1870, at Correspondent Hall, Cor. Baltimore St. and Post Office Ave.. Baltimore, Md., continuing every Sunday thereafter, until the end of May, 1871. A first class speaker will be engaged for each month.

President, Levi Weaver: 1st. Vice President. Jacob Weaver; 2nd. Vice President, Mrs. Rachael Walcott; Secretary, Geo. Broom; Treasurer, Wm. Leonard.

The Children's Progressive Lyceum, No. 1, meets every Sunday morning at nine o'clock, Conductor, Levi Weaver; Guardian, Mrs. Rachael Walcott; Librarian, John J. Henry; Musical director, Miss Anna Mc Clellen.

Frontier Department.

Entered according to the act of Cong ess by S. S. Jones, in the Clerk's office of the District Court of Ill

DISCUSSION, AT FOND DULAC, WIS. Between

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

Phonographically reported for the Religio-Phylo-Bophical Journal by Miss Josephine F. Smith.

Thursday Evening, July 28th, 1870.

E. V. WILSON. In a review of my oppoment's argument of last night, I will not take much time, for he touched no point that I had made, and spent his last half hour in reading garbled extracts of writers and speakers, who, every one, claimed Spir.tualism to be a

First, he makes an effort to exclude all Metho. dism, theology, the Bible and the sacred dead from the discussion. Defeated in this, he falls back upon what purports to be low spirit communications, and says, "You may receive a communication from a man in the moon, or the Pacific Railroad, for aught you know, for it is all

the action of the mind." To prove his priot,—that of low spirits,—he quotes the man Potter very largely. Who is he? and in whose employ? First he is a Christian,—an enemy to Spiritualism. Second, we have had to put him out of our conventions, for disturbing the peace. Third, he is in the employ of the church, and is paid by them. Fourth, he admits that Spiritualism is true, but all is evil that does not agree with him! This is the man who is quoted to prove that Spiritualism is not worthy of your support! He then insults every woman that is a Spiritualist, in this house, by his sneer and slur on the fallen Queen of Spain, with, "he guesses she is a Sorritualist,—she has the symptoms bad;" winding up his reading of quotations with: "Everything is lovely, and the goose hangs high,' to the tune of Old Hundred! Shame! shame! how unbecoming a Methodist minister! "Now, then," he says, 'it is all mind, and there is no information to be gained from, or reliance to be placed upon, these communications. Here I have a positive proof that the information did not come from the man in the moon or the Pacific Railroad. A man that is now in this house, in the cold month of January, 1854, found upon his door-step a male child, left there and forsaken by its mother and father, either to perish, or to be taken in and cared for by strangers' bands. That little homeless child was taken in, found a home and friends beneath the roof of Sylvester Todd, upon whose steps it was left, and three years after, a medium, in a trance state, drew a diagram of a road for a circuit of fifty or sixty miles, showing where that child had been kept at different times, with its mother; described its father and mother, and the house where the child was begotten. He (Mr. Todd) traveled the circle drawn out in the diagram; found it to be correct; found the father, sued him for the support of the child; got six hundred dollars and all the costs and lawyer's fees. I have the testimony of said Sylve-ter Todd, sworn to before the Justice, which I will read:

> Etate of Wisconsin) Sauk County, § S. S.

To all to whom these presents may come, greet-

Sylvester II. Todd being first duly sworn, deposes and says that on the night of the 31 of | I acknowledge the truth of such cases, but deny January, A. D. 1854, a male child was left on my doors ep. I took said child in and cared for Taree years after, a Mr. Theodore Hubbard, a Spiritual medium, while in the entranced state, drew a diagram of a road for a circutt of fifty or sixty miles, showing at different points where said child had been kept with its mother, from one day to six weeks. He also described the father and mother of said child, and the house where it was begotten. I took said diagram, went the circuit, found everything correct, and from the evilence thus obtained, through said Spiritual medium, I prosecuted one Nelson Walker, charging him as the father of said child. After having it in court in Kane and Dapage counties, for nearly two years, said Walker becoming satisfied that I could prove him the guilty party, settled with me, paying me \$600, all the cas's, and my attorney's fees. All this happened in the State of Illinois.

Witness my hand this 20th day of July.'A. D. SYLVESTER H. TODD Subscriber and sworn to before me this 20th LEVI CROUCH. day of July, 1870

Notary Public. There is proof, positive proof, of spirit intelligence and aid, and of their bringing the crimin-

al to justice. Now, let our friend prove that man a liar; let him impeach an honest man if he can!

2d, "You all see Mr. W's, object is to divert me from my subject; that is why he assaul's the church.

What of i ct, we will show you: to read from the testimony of our enemis; to blackguard us; to read garbled extracts without producing paper, book or work. We now understand why Mr. H. will not repeat his discussion in Appleton, or any other place! He has but the same extracts to read, and no new arguments to offer. But, mark you, every witness be has produced testifies to the truth of Spiritualism. He is wel-

3d, he concales, by reading the introductory page of 'Planchette," that it proves Spiritualism to be a great truth. The audience will mark

4th, "You know, I know, and he knows that, were the French people free, they would overthrow Napoleon to morrow. We know no such thing, nor do the fac's of

the French nation warrant this assertion, any more than the statements of a politician or an opposition paper that the administration is a failure, and would be arrested by the people. if it were not supported by a standing army!

5th, "Every religious sect believes in the immortality of the soul, even the soul sleepers through the Lord Jesus Christ." If this statement is true, it testifies for me, for

the fundamental teaching of Spiritualism is the immortality of man. The soul-sleepers deny the existence of the soul or spirit of man outside of the physical body. They hold to no immortality! There again our friend is mistaken. 6th. "If we agree that man is immortal, it is common to all creeds, and we do !"

In this, Mr. H. yields the point, and we stand before the world on an equality, in the midst of good and evil.

7th, "We believe in a divine personality : Mr.

W. does not." In what consists a divine personality? Direct application to a person. What means a person? A man, woman, child, a body! Hence man is made in the image of God. Image means a likeness, statue, idol,—hence Mr. H. stands where Moses did!

8th, "What proportion of Spiritualists were Atheists?

I will answer, at least one third of them! 5th, "Immortality of the soul commences at conception. Let Mr. W. prove this."

With conception begins the man or woman. If there is no soul, or immortal spark, then, imparted, when does it take place? If immortality commences after birth, then it is a distinct spiritual action, independent of conception or the gestative period and that being then given is the immortal being, and comes into the house, or unto the person, at some age after birth, from the hands of God, either a pure or impure being. If impure, then God is impure!

10 h, "Judge Edmonds states that the raps can be imitated, and that, "through Laura came one whom I knew years ago, so accurately describing himself that I concluded at once that my friend was dead, but sub-equently learned that he was alive, and he is still living. This points to the action of minds upon earth. By no tests can you be sure of a test from spirit life."

Is there anything in these statements that tends to disprove Spiritualism? But, on the contrary, let us apply it. There is a revival meeting; converts are made. By Mr. H.'s concessim, they are not converted by the Holy Spirit, but by him, or the minds in the church. It is all action of mind. Because raps are imitated, there are no raps. Does not a counterfeit prove a genuine one? When Moses uttered the law against such as had familiar spirits, he conceded that spirits existed, and that men and women were controlled by them, and this prohibition. excluded only one class of spirits, not all spirits

Will our friend deny this? The theories of the spheres, or heavens, are of the Bible-hence true; are of Spiritualismhence sustaining the Bible; but in the exaggerated account of last evening, of the spheres of Spiritualism, are unworthy of a candid man's attention. In 21 Corinthians, 12th chapter, we

read of three spheres of heaven. My opponent says that Mumier was a humbug and a cheat, and any photographer will testity that those pictures are ever occurring, and are a difficulty that they have to contend with. I have a witness, Dr. Antis, of M rris, Ill., who was not a Spiritualist at the time, but received a spirit picture through the spirit photographer, Anderson, with whom there was no collusion.

JULY 4th, 1870.

I was asked by a spirit, through a medium, if I wished to get her picture. I said yes. She told me she would get it for me.

Something like a month afterwards, I received a letter from Prof. Anderson, of N. Y., telling me that an Indian girl presented herself, describing her, and, wanting him to take a picture for

He wished me to tell him the size and what priced picture I wanted. In some two weeks

the picture came. The correspondence between Anderson and myself, was wholly unprovoked on my part, as I had not informed him in any way as to conversation between the spirit and me.

There is an incontrovertible fact that there is spirit pictures. This is but one witness out of hundreds.

G. C. HADDOCK.-Mr. Chairman, ladies and gentlemen: My friend shows you what spirits have done,—wonderful, miracles and great deeds done by spirits.

Now, Mr. Wilson, or any one else, never received a communication from a spirit, never felt a spirit, never saw a spirit.

Mr. Wilson may tell you he has seen spirits, but he don't; he never saw a spirit! This statement he has read is accounted for through psychology, mesmerism, clairvoyance and hallucination. They are laboring under nervous diseases, and need medical treatment. I will guarantee that if Mr. Wilson puts himself under a proper course of medical treatment, with hot baths, he will see no more spirits.

I can tell you a similar case to that of Sylvester Todd, and spirits had nothing to do with it. the conclusions. A ring of curious construc-tion was put in the hand of a young girl, who immediately went into the mesmeric state, and traced that ring back through years and various owners and changes, to Mary Queen of Scotts, the original owner. She even traced that owner to the scaffold, and felt the headsman's ax descend. She not only saw all these varied scenes and changes, but felt them and the sufferings of poor Mary Queen of Scotts.

Now, spiris had nothing to do with that. She knew nothing of spirits. It was accounted for by psychology and mesmerism; and all spirit communications can be accounted for in the same manner, under the same law.

Our triend says that of Atheists who have become Spiritualists, that there is about the proportion of one third! How does he know? By what authority is he making statements of that character? and where is his proof? I think that Mr. Wilson takes great authority upon himself to make such a statement as that of himself. 90 per cent. of all manifestations are done by jugglery. You have all heard of Home, in England. Some have heard too much of his cunning tricks and jugglery. He is the prince of jugglers, and beats all frying-beat-steak-tricks, by his top y turvy ep'rits.

Sir Walter Scott was hallucinated with the idea that he saw a glass child, but by proper medical treatment was cured.

- saw strange and varied scenes Mrs. and acts taking place before her vision, that no one else could see, robbing her of peace and rest. Friends told them to apply to medical aid, which they did, and she was cured.

[Here the speaker quoted from Potter, Jamieson, "Planchette," and Prof. Anderson, to prove hallucination, which quotations the reporter did not get.]

The Davenports in Milwaukee, when performing their tricks and sleight of-hand, laughed at the idea of any one discovering how it was done. The editor of the Miwaukee News watched them closely, and saw how the ropes were cut by small, sharp hooks inserted in the side of the box or cabinet, and compelled them to confess their aid in the matter, which they did, and they sa'd that two ropes were used; the rope that was cut was concealed and another thrown out; and one of them said, "If you dis cover anything, we don't want you to expose ustill we get out of town."

I may see tricks tried and executed that I cannot do or explain, but I am not going to think that spirits are at work, because I can't understand it.

[Here follows many quotations from Sir Wal ter Scott's work on Demonology, which the re-

porter was unable to get.] What do you think of that? Don't you think they match any spirit story that friend Wilson may tell? Yet there were no spirits about, only hallucination, which was cured by hot baths. Phese are not garbled extracts, but direct from the work of the author.

Mumler was proved a cheat and a bumbug. for a convention of photographers in Philadelphia determined that they could do all that Mumler could, and when they offered him a sum of money to take a spirit picture on their terms, he refused, because he knew he could not,—that

was the reason. According to the Spiritists idea, there are a great many different opinions in the spirit world, too. It is no very happifying idea that there is to be no more harmony there than here. I would like to know how Mr. W. was converted to Spiritualism. Will he tell us?

E. V. WILSON,-Mr. Chairman, ladies and centleman: What does every reader see and know for himself? What do any of us see or know! We are all hallucinated! We don't know anything! Though we go before the courts of justice and testify to what we see or

er saw God,—he was halfucibated! Cain never | tests, when holding a scance in Appleton, durheard God's voice! God never dined with Abraham, -- Abraham was hallucinated! Abraham never heard God in the Garden! Eve was never deceived! The hand of God that Moses saw was hallucination! The hand that covered Moses was a hoax! The back parts of God that were shown to Moses was a myth! Moses needed a hot bath,—that was all! The Virgin Mary never conceived Jesus,—she was hallucinated, and needed a hot bath! And the Apostles were all, all hallucinated!

Now, Haddock says, "I am converted! I am called to preach, to hold revival meetings, to pray, to save souls."

Haddock, you never were converted! You never were called by God! You never were told to preach or pray! You are ballucinated, you need a hot bath! (Laughter.)

1st. "Mumler was proved a humbug, an imposter, for a convention of photographers at Philadelphia determined that they could do all that Mumler could do, and when they offered him a sum of money to take a picture on their among the Gergesenes, when they laid down terms or lacked faith. And you cannot get up a revival meeting on my terms—on conditions that I shall prescribe! And yet, several photo. graphers of New York and Poughkeepsie, and other towns, swore positively to the taking of pictures of those that were dead, and that, too, when there was no picture existing of the individual who had passed into spirit life. Prof. Pastiv, Judge Elmonds, Mr. Gilmore, Mr. Silver, Faushaw, Volney, Livermore, and other photographers, authors, bankers, lawyers, judges and executives, and several others, all sware by your God, that these things are so; and most say they are all liars! Rev. Geo. C. Haddock, judge not, lest ye be judged, or God may have a more serious job to settle your deeds and words in heaven than he did in converting you here

21, "This Todd case I admit, but deny the conclusions, and account for them upon psychological principles" We answered this in our first position. If one is hallucination, so are all the others. Haddock must admit my conclusions, or deny the truth of the B.ble.

4 h, The Davenport Brothers and their ex-

In Russia, France, England and the United States, these brothers have met the best magiclans, and come off victorious. Last winter, in San Francisco, California, a magician offered to do all that they had done. Mr. Fay stepped forward and put into the mayor's hands \$5,000 reward for him to do either one of three feats on Monday night, it then being Saturday night.

Monday night came, and the magician failed in toto, and it is left for the little town of App'eton, on the bank of the Fox River, in which the Ex-President of a Methodist college affirms that he can get as good a communication from a haystack as he can from any immortal, to expose the world-renowned Davenport Brothers! Now, a word about this Appleton expose.

1 st, Mr. H. did not see st,-knows nothing about it,—has si nply heard a rumor.

21, there was no expose,—not a bit of it. 31, this story, " If you see anything, do not expose us till we get out of town, will you?" One of the Divenports asked this of Mayor Smith of Appleton, facetiously, when he went into the dark circle, when you could not see your hand before your face.

They were tied by Elitor Stone and Prof. Yokam, and the editor says: "If the audience were mystified, the committee were more sa," Senator Wade, who witnessed these feats,

says: "Spirits, or no spirits, the boys were not a fraud."

Charlan, Auderson, and all other honest, thinking minds that have witnessed these curious spirit phenomena, are not prepared to say that those mediums are humbugs. All magicians that have endeavored to do any of these feats have failed. M. Robbins also attempted it; smashed the cabinet in his endeavor to make an expose, and yet made none, while the sapient judges watched carefully, and Brother Methodists made bold statements. Mr. Mack, who investigated thoroughly, pronounced it a great phenomena, that whips his religion, whips all old teachings, and everything but the Davenport phenomena.

It is a big hallucination. All who witness it are hallucinated. 4th, "By what authority does Mr. Wilson say

that one third of the Spiritualists were Athe-From personal acquaintance with thousands of Spiritualists, and p sitive knowledge of many well known prominent men, that were Atheists

until they became Spiritualists.
5 b. "According to the Spiritualist's doctrine there a great variety of opinions in the spirit

world. This is an important point, and the first important issue raised by our friend Haddock. Here is the great conflict between Christianity and Spiritualism. Theology teaches a physical hell-fire, a physical heaven of perfect peace. There is no intermediate condition. There is one of two things requisite to become a denizen of either. Belief in Jesus Christ and h m crucified gives you heaven; unbelief gives you hell. Spiritualism grades the other world, makes the Father's house full of mansions,—a practical world full of progress and individuality. The man or woman is not changed either to an angel or demon, but are the same individual beings, and remain the same until a desire is formed to become bater, and for progression, then they rise to a higher condition, and ministering angels attend, and assist them to "c me no higher." When they go the first time, the darkened one refuses to receive light. They leave him, and then go again. If again declined, they leave him, but go again, and kindly urge the lowly one to rise higher, -- receive the light! "Come, brother, rise in your own manhood, come up higher!" Agein they fail, but still again they go, and never give up till the fallen are saved, and kindness and love reaches the benighted soul, illuminating it with a desire to rise to manhood or womanhood, to real worth and godliness.

6th, "Will Mr. Wilson tell us how he was converted to Spiritualista?"

Yes: my Atheism was removed by such a vision as Major Felton saw; and that, too, when I was told I was dying and would soon be in the cold embrace of death. I saw the angels near, and they were angels that I had known when they were on the earth as men and women,—as dear friends.

I have seen, heard, touched immortals.—I know it, and I am ready to swear that I am immortal, from these facts. Can Mr. Haddock swear that he is immortal?

GEO. C. HADDOCK.—Mr. Chairman, ladies and gentlemen: Mr. Wilson says he knows, it is his personal knowledge with Spiritualists that have been Atheists,—that is his authority! It is E. V. Wilson, ladies and gentlemen, E. V. Wilson. I, E. V. Wilson say it. All through this discussion it has been I, E. V. Wilson; and that is his authority! Now, I have given my authority every time for all I have read, but he wants me to bring the books all here, and all the papers, nothing else will satisfy him! But his author-

ity is E. V. Wilson, -I, E. V. Wilson! He says the Davenports were not exposed; that there was no expose about it. Well, I was not there, but those that told me were, and also have seen, we are hallucinated! Abraham nev- that a preminent lady medium, for physical

ing the dark circle, when the instruments were playing and flying about the room, was caught by the hand by one of the committee men present, while in the act of causing the phenomena by moving and throwing the instruments around and from her. Sue whispered "Let me go, 'and he let her go. There is another one of your physical mediums! Leland afterwards did the same feats that she did, and all by sleight-ofhand, or jugglery—there was no spirits about

Mr. Wilson says he was converted to Spiritualism by a death scene. I would like to ask him if he cid not make a different statement in New York? Did he not say that a spirit knocked him down, and that converted him? I think I have it in a paper, that he made this statement in one of his public meetings! How is this? The spirits knocked him down and gave him a black eye in New York, but here a death scene converted him! (Laughter.) Ladies and gentlemen, I think I have made

the statement that Spiritualism destroys the terms, he refused! So Jesus refused to heal marriage relation. Now, to night I am going to show you how they des'roy it, and what their views are upon the question of marriage.

The speaker spent the whole of this half hour in reading extracts, which the reporter took but brief notes of, expecting to get the extracts to insert, but did not.]

The Banner of Light says there is a marriage of the soul, and no other. A marriage that is not a union of soul is only prostitution. The RELIGIO PHILOSOPHICAL JOURNAL, of which Mr. Wilson is one of the editors, says that a union not of soul, but of self-interest, is prostitution and a sin. The Chicagoan, now the Universe, says that woman should choose the father of these witnesses are not Spiritualists! You of her child, and when she shall take upon herself maternity. The marriage relation enslaves woman, and the offspring of the marriage relation is the offspring of lust and siu.

Frances Barrett, in the memorable Woman's Right's Convention, says: "It is for us women to say when we shall take upon ourselves the perilous and divine right of maternity, and that we shall choose the father of our child, and will not be enslaved by the marriage bond.

Mr. Wilson, these are not garbled extracts, but direct words of those authors. Is not Spiritualism a hope and light to the world? John M. Spear says: "Curse the marriage re-lation!" and that the child of the marriage re-

lation is a child of sin and a polution to the world. "Curse the marriage relation!" There is Spiritualism for you! A nice condition of things we would have if we believed in their teachings.

Mrs. Lewis says that woman shall be free and own herself, and not be enslaved by marriage bonds, that binds her to one man, though there is no love in her heart for that man, "Binds her to one man!" She don't like that,

Mrs. H. F. M. Brown says that weman's will will yet be free, and not enslaved by marriage bonds. Henry C. Wright, who is a prominent Spiritualist and lecturer, and whose forte is the marriage question, says: "Woman will yet be

free in body and soul, and be the arbiter of her own maternal functions, and say who shall be the father of her child; and then, and not till

then, will mankind improve, and grow healthy physically and spiritually!"

It will be a long time before such a condition of things comes upon the earth, we hope. A. J. Divis, in his Great Harmonia, says that, "a wonan who marries a man that she does not love, commits adul ery; and a woman that lives with a man after all love has fled from her heart, lives a life of adultery, and she should

leave him, and if she loved another take him; and then again if her leve for him is destroyed, she should leave him and take one that she can love. When love ceases, the marriage bond is broken." Don't he go it with a looseness? The looseness of the divorce laws, the many divorcees, are the result of this Spiritual literature that has become extant.

Is this worthy of your support and confi, dence? This is their teaching in regard to the domestic relations, and we will take that, and their trickery in all their manifestations, and then ask, in what shall we place confidence, and wherein is the world to be improved?

Home, the great physical medium, who is startling all Europe with his wonderful feats and fire tests, is another of their tricksters. He astonishes the world by taking fire in his hands. I will read to you from the book called "Fire King," of more wonderful feats, and no spirits about it. [Reads many feats with fire, performed by different individuals, by using chemicals on their hands and persons, and then hand-

ling fire.] There are feats similar to Home's wonderful fire tests, and his achievements are called spirit tes's, yet there are no spirits about these.

Mr. Wilson says he sees, hears, and touches spirits. He will rise up before an audience and say, "I see so and so, and he or she say so and I have attended Mr. Wilson's meetings, and know of his seeings. Now, we know the law of vision is the same, and what is seen by one in broad daylight, and not seen by another, should not be accepted, and is not worthy of attention, for the law of light defines equally to the vision of light and all see alike. Wilson and all spiritualists claim that these things are not explained by science, while they are fully explained; but the works in which they are fully defined are not popular.

Now, Mumler, when requested to take a p'cture on the terms of the photographers, declined, and when they said that it was an evidence of his deception, when he could not use their material and take a picture, he, when he found he was pinned to the wall, urned away with, "I don't care a damp.' There is no proof that Mumler ever took a picture of a spirit, and we know that to take a picture the light must reflect the object. Does the light reflect a spirit that no one can see, or perhaps one may say he sees, when hundreds of others in the same room cannot see it? We know no such thing is

Now, ladies and gentlemen, Mr. Wilson has not answered that question, "Has the dog a soul?" and if he keeps silent we will take it for granted that that is what he means by the dog repeating himself. If, when a man is raving in the madness of hydrophobia, he is influenced by the soul of a dog, then, if the dog is not dead, the man has the madness from a bite of that dog, what then controls the man-the dog's soul? Then when a man is raving under the influence of delirium tremens, and sees snakes, does the soul of the snake repeat himself in man? Has the snake a soul? And when a man is drunk from drinking whiskey, is he controlled by the soul of whiskey? Has whiskey a soul? And when a man is delirious with opium, belladonna, or hashesh, is opium, belladonna or hashesh repeating themselves? Have they souls? I insist upon Mr. Wilson answering, " Has the dog a soul?"

A case of feminine daring is related of a Virginia belle, who rode to the edge of a precipice, and defied any man with whom she was riding to follow. Not a man accepted the challenge; but a tantalizing youth stood on his head in his saddle, and dared the lady to do

Voices from the Zeople.

MORR'STOWN, MINN-Mrs. Harriet E. Pope writes.—The people in this place and vicinity are in earnest in the cause of Spiritualism, and there is a general spirit of inquiry in regard to the spiritual philosophy.

ITHACA, N. Y .- John Cuph writes -- Your paper is quite a favorite amongst Spiritualists in this place, with myself in particular. Mrs. Middle-brook spoke in McLean the first Sunday in this month. There was a very large attendance, and there seemed to be quite an interest manifested in the subject amongst the audience. She speaks in this place the last Sunday in this month, and we anticipate a good time. I want to know if it takes the mail eight days to reach Ithaca from Calcago, as that is the average time of the arrival of your paper, and sometimes we miss a week and get two

REMARKS :- The JOURNAL is mailed on Tuesday 2before the Saturday that it bears date; and should reach every post office in the United States, Canada and Cuba, by Saturday, the day that it bears date. The fault is doubtless at the office of delivery. Let every subscriber who does not get the Joun-NAL on or before that day, look sharply to the matter at local offices.

WACO, TEXAS.—J. W. Wheeler writes.—Mrs. Wilcoxson made us a visit early in the spring, and gave us much encouragement. Sie met with great opposition, being styled a Yankee humbug. Yankee carpet bagger, etc. But, thank God! she was as firm as the everlasting hills. Her lectures did much giod. We have a little bind of believers, who meet often. But a powerful opposition is brought to bear against us. We are not intimidated in the least, for we love the cause of Spiritual-ism. We get some sweet communications from the Spirit World; but after all, we want more light, more help! We want a good developing medium among us; also a good lecturer, one that is not afraid to grapple with error, superstition and bigotry, and contend for the right. We hall the Journal every week as a in assenger of light, and we would be happy to see a copy in every family in the sunny South, and we are resolved to do all in our power to increase its circulation.

LAKEVILLE, MINN. - Geo. N. Moody writes .-Our society is in a flourishing condition, and we can not do without the paper. As long as I can raise the money I want it.

STOCKHOLM, N. Y.—Austin Kent writes.—In Sypher's article on "Old Theology," I read: "It is singular how good is comparatively out stripped by evil, especially when every body knows that good is the stronger and most powerful principle of the two." During the one hundred thousand or more years

in which our race has inhabited our earth, good has been "outstripped by evil," which proves that good is not always the stronger principle. The many believers in old theology does not make it true. And the first statement of I. S., demonstrates that what he declares "everybody knows," is false If our earth and the races on it had a heriming good may be the sources, and in its beginning, good may be the sounger, and in its growth outstrip its rival. While the earth im-proves, our race must improve. This may yet give good a long and glorious reign. But eld age and death and decay must come to the earth, if it had a beginning, and our race must go with it.
This will again, for a season, place evil ahea!.
Each man comes in and goes out of the world in more or less suffering and pain. So it will be of our race on the earth. This is nature's teaching, in spite of all our desires and hopes. Self-dec p tion is not good—not better than the old Theologies. These old Theologies, with the "imagination" which I. S. thinks caused them, were all caused by Nature or by God. What shall we gain by changing old imaginations, and old absurdities for new imaginations and new absurdities? I can think of nothing more absurd in the old theo'o. gies than after crediting all the good to God, bry-ing the responsibility of all the evil to men and devils. Let us not upe their folly. Brother I. S., even those "D. D's." with all their absurdities, are as good and as wise-are just what nature made them, if a God, they are just what God made them Do not forget that those men, as they are, and all they are, are a part of nature. If you say those D. D's, and their absurdities are not caused by nature (or God), will you tell us who or what caused

LINCOLN, ILL -Dr. C. C. Brackett writes -The "Gentle Wilson" is with us this week, to stir up our people to a sense of their duty. We have engaged the largest hall in the place. It will hold one thousand people. We have advertised the matter well, and leave the rest to Providence and

COLUMBUS, GA—C. H. Jones writes.—O ir old friend, Thomas Claffin, sends the inclosed dollar and fifty cents, and says he is seventy years old, thirty years of which, he was a Universalist, but the last year has been the happiest of his life, as he now believes in the progressive philes phy. There are no public mediums here now, and never have been. Should one come, he or she would certainly be self sustaining, and more. Brethren. come to our help, for we hunger for the proofs of immortality.

W. D. Reichter writes -May the shadow of the Journal, never grow has, nor its sunny beams shorter, but continue to lengthen, strengthen and spread in their life and hope inspring rays, until thousards, who no v sit in darkness, shall rejoice in the light, and the entire land be flooded by the sun-burst of Spiritualism's redeeming glory.

REEDSVILLE, IND -John Piper writes .- We have a few live Sp'ritualists here, and should there be any mediums passing this way, we would like to have them stop with us, and we will find them an audience.

EDDYVILLE, N. Y .- O. H. Smith writes .- 1 have no excuse to make, only negligence, hoping I have sent you subscribers enough to pay you for wai'ing so long. Your paper is very welcome to myself and family. I hope it may be sustained for all time to come. Spiritualism is progressing surely in old hilly Cattaraugus. We have a newly develop d trance speaker by the name of Beals Litchfield, who is giving us very good lectures, and bids fair to become one of our best speakers. He speaks every Sunday in the surrounding coun-

PINE GROVE, MICI. Mrs. A. R. Pettingill writes.—Spiritualists in this section of country are mot so united nor so energetic as they should be.
Mrs. Mary M'C in, doctress and inspirational
speaker, was at Pine Run, Genesee Co., from the
Th of August to the 10th. She gave very good satisfaction, and nonplussed several skeptics. We need more such. "The harvest is ripe, but the laborers are few."

AUSTIN, TEXAS .- W. N. Bryant writes .- Send us some test mediums. They could make more money here in one day, than they could in a week at the north. I know this is no exaggeration. It wou'd be something new here; there it is commouplace. The people here have plenty of money and they spend it freely for anything. There has never been a test medium here, and the first will strike a harvest.

KANSAS CITY, KANSAS.—P. Amaldia writes. -Your Journal has become a welcome visitor to our family circle. Its high moral tone, and the excellence of some reported lectures, especially those of Mrs. Emma Hardinge, have given me a desire to know more of that spiritual literature which is so well calculate I to elevate the soul and teach a rational religion.

SILVER CITY, IDAHO, -William Garlist writes -I take this opportunity to address you a few lines to make a little inquiry. I believe I read in the JOURNAL an account of certain mediums being endowed with the faculty of obtaining the likeness of persons in the Spirit World, by rece iving from those desirous of obtaining said pictures, the name and age of the subject; therefore if you can give the information required, you would confer a favor upon others beside your humble cor-

REMARKS:-There are several spirit artists, but we have no knowledge in regard to their terms. Will such artists respond to the brother's inquiry through the columns of the JOURNAL! We will publish such replies with pleasure.

HENRY C. WRIGHT. The Eulogies of a Great Man on the Beath of this Spiritualist.

From the National Standard.

We give elsewhere some particulars of the death of our dear friend, HENRY C. WRIGHT. He had been buy with his usual tireless dil-gerce, both at his home in Gloucester and that at Pawtucket, in the preparation of some new work for the press. Probably too close confinement at the d.sk during the flerce heat of these uncommonly hot months contributed to the fatal result. If his death was to be now, we may thank God, as he would have done, for the manner of it. Without any long confinement to a sick room, without pain, giving no trouble to those he loved, in the fullness of his health and the enj yment of all his faculties, the veil that hides the next world is gently parted, and he passes to the other side. Of some men we say the last firty years, seemed to live as much in is my one life-thought; his elevation and happi that other world as in this. We hardly know ness my one object. By man I want to whem this character was to whem this character is my one object. another man to whom this change would be so slight. What word did we ever hear him utter that would seem unfitting from hi n now? What plan, what work, what aspiration did he have, what mood did he cherish, that he might not carry with him in that other life which he has entered on? The veil that divided his past life from his present one, was so subtie as to be almost invisible. He made and carried his own world with him, and it belongs as much to that state of existence as this. For ourselves, perhaps, we should not agree in more than half of the doctrines and principles he held and urged. But we never knew a closer model of a Chris tian man. Where shall we put our hands on any trait or act and say, this was selfish. Living for forty years in a storm of misre presentation and abuse, where is the retort in thought or word? Exhausting our language in his honest and unsparing rebukes, who ever, for one moment, even suspected him of having behind those terrib'e words the slightest flavor of an unkind feeling toward any human being? Who ever saw him waste an hour? To unfold his own nature, to find out truth and to serve others,—this was his life. The rights he claimed for himself he never denied to others. All he was, all he had, were held in trust for the What had he that we do not feel sure he would have sacrificed for the good of hiskind?

In some respects he seemed to have attained to just those virtues which were most difficult for one of his make to practice. Who that saw his Herculean frame, his massive and iron muscles; who that watched his flashing eye, and heard his words, like Luther's, "half battles," would immage it possible for him to be a nonresistent and the most con istent of all non-resistents? It would seem impossible he should not put freely forth the powers with which he was so lavishly gifted. Yet in mobs and scenes of violence often-in the midst of keen and angry debate as little did any gesture as any word mar his profession. Connecticut that gave us the John Brown of the rifle, was as generous when she gave us this John Brown of the platform—both equally rare, equally fearless, equally self sacrificing, equally devoted, and, as

we think, equally Christian.

His life seems surrounded to a perfect whole.

To be sure there was no field of reform that he did not work in. Theology, Paysical Health, Temperance, Laws of Marriage, Penal Legislation, Peace, Women's Rights, Auti Savery, Libor, and the sovereignty of individual conscience-all these ideas and movements had his constant and earnest service. Wails yet in the pulpit he flung away forms and creeds. But as early as the year 1835, he devoted himself especially to the emancipation of the Negro Slave. In that central work he found many of the others represented, and there the most effective service could be rendered to most of them. Hislife was spared just long enough to see that special work finished. Four years ago he said to us, "We must abolish the Negro." That he saw done. He lived till the distinction of race was forever stricken from the National Statute Book. Last April he joined his glad voice in that Jubilee. Then the veteran was allowed to lay aside this world's narness, and pass to a higher ephere—happy, as the old Roman says, not only in the splendid success of his life, but also in the hour of his passing away. HEXRY C. WRIGHT is too well, too intimately

known to the reacers of THE STANDARD, to need any special analysis of his character from us. Not often clequent, still his genuine earnestness, close logic, clear statement and cogent appeals were sure to make a deep impression, and minds that he had once touched needed no further care. His converts were alway thoroughly converted. Mest men associated his name with only a terrible logic. But we think, in the discovery of truth he was more indebted to the instincts of a fine, pure nature than even to that close, iron logic. Always diligently at work, never content to be idle, he was always content to be poor. The truth God showed him, he took counsel with no man, whether he should confess it before men. Though thought erratic and unbalanced, still his whole life was marked by rare common sense. No matter from what distance came the lying report, or how plausible the misrepresentation of his act or word, it was safe to indorse HENRY C. WRIGHT. In the end it always appeared that he had spoken sensibly and acted right. And in a better sense still he was n wise man. "There is a wisdom," says Goethe, "that reminds one of prudence; bu! there is a higher wisdom that has no connection with

His funeral services on Friday were deeply interesting. From the sunny farmhouse where his last weeks were spent, his body was carried to the Hall, filled with the friends whom his long toll in so many fields of reform had won him. Mr. GARRISON, whose heart had been knit to his by nearly forty years of sympathy in thought and work, presided. Around him were Mr. Friend of Gloucester, Dr. Storer of Boston, Mr. Kenyon, Mr. Dorsey, Elizabeth B. Chase and her family, Hon. T. A. Davis with friends from Providence, Stephen S. Fester, James N. Buffum and Senator Wilson, Mr. Garrison sketched the life and labors of Mr. Wright in a short address, so just and discriminating, so elcquent and affectionate that nothing more was needed of tribute or testimony.

It fell to our lot to bear witness to the fidelity of that portrait, and then Senator Wilson added a few words of hearty appreciation and gratitude to the teacher and guide whose body lay before us; with that same calm, sweet, expression that his features wore in life. We could only feel how happily Mr. GARRISON had quoted Mrs. Barbauld, -

"Say not! Good Night; but in some brighter of me Bid me "Good Morning."

WENDELL PHILLIPS.

In speaking of the demise of Mr. Wright the Providence Journal remarks:

"Mr. Wright was about seventy-three years of age, had formerly been identified to some extent with the anti-slavery cause, and more recently with the peace or non-resistant movement. He claimed to be on terms of intimacy with Wendell Phillips, Lloyd Garrison, and others of this class. He had been a writer of some note on subjects spiritualistic and infidel in their tendencies, and one of his latest produc-tions appeares in the Banner of Light. It is

ai, that he had ben ergsged, during a year or two past, in writing a book, and this he had nearly or quite finished. He is represented as a kind, generous-hearted and good man, and one who scught to benefit his race.'

Wm. Foster, J., in the Providence Press, gives a synopsis of Mr. Wright's eventful career, closing as follows:

"Some years ago, he became a Spiritualist. and as the necess ty of distinctive anti-slavery teaching and presening lessened, he spoke on Soiritualism, vindicating its philosophy, and illustrating its adaptation to the needs and wants of humanity. Last year he presided at the Capa Cod Spiritualist Camp Meeting, and it was hoped he would be able to do so this year. But he was not. He wrote a letter to the meeting excus ng himself, and in it expresed his general ideas on the serps of reform. As illustrating his devotion to the race, take the following par-

ness my one object. By man I mean woman also. The body is not the man; it is but an incident to him. The ceath of the body is not the death of the man; nor does it change his relations, obligations, and duties. These are the same out of the body as in it. Down with all gods, doctrines, religions and governmen's that tend to dishonor and degrade man.'

"The above is indicative of the point the de-ceased had reached. Man, his elevation and happines, was his central idea. He was kind, get ial, and full of love and synpathy. He knew no such thing as selfishness. His nature embraced all the race, here, as he hoped to

hereafter. He had a strong mind, and possessed remarkable power of analysis and discrimination, He seized the strong points of his subject, pressing them home with vigor. He was somewhat Socratic in his mode of argument, commencing with a question, which answered in the mind of the hearer, was followed by another and another. Ere he was aware, the hearer became involved by his mental admissions, for the final question would be one which would clinch the subject and leave no chance of retreat. He was master of a natural logic which the school-

men might perchance cavit at, but nevertheless it was a kind which was not to be despised.

"Such was Henry C. Wright. His life has been his monument, and if no proud shaft shall rise to perpet late his memory, it still shall be as fragrant as a morning in June. He linked himself with the overthrow of American slavery, not ia vain. A stormy life-a peaceful end to his mortal career-and a more than peaceful state in the land of beauty and bloom whither he has gone."

In our last issue we published a letter from Mr. W., in connection with the Cape Cod Spiritualist Camp Meeting, the reporter introducing it "as a communication from the spirit of Henry C. Wright," little imagining at the time that our worthy co laborer would pass to the higher life so soon.

On Tuesday evening we visited with other friends Mrs. Conant's rooms, when suddely she became entranced, and Mr. W. greeted us from his new home in this wise: " Henry C. Wright comes to report in person from the glorious Sprit-world of which he is now an inhabitant. All you advecate is true. He greets you with blessings. Persovere in the mighty work in which you are engaged. Guard with zealous care your media, the avenues through whom the grand revelations of the nineteenth century are vouchsafed to the world."

Mr. Wright was originally a Trinitarian clergymin, and pastor of the First Parish in West wbary from 1826 to 1833. He was for years a staunch advocate of the anti-slavery cause; an able worker in the the peace movement; a firm lecturer on temperance; and of late a bold advocate of Spiritualism. He has gone to the higher life at a ripe age, to join the army of those who have preceded him, to still do battle for humanity with more potent results than

In a recent note to us, Bro. Wright made use of the following beautiful sentiments, which were the leading ideas of his life, and gave tone to all his acts toward his fellow-men:

"Spiritualism comes to me with the sublime and ennobling truth that love is the only savior of mankind, and that love can save any soul from hell only by being bora in that soul.

"Who would not LIVE and DIE for this truth? For love to purify and save the soul from hell, and fill it with all the fullness of God and heaven. Sometimes, yea, often, it has to bear the cross up a life-long Calvary, and be NAILED TO 1T when it gets at the top. But such a cross and such a cruc.fixion can only result in a diadem of fadeless beauty and a crown of eternal glory.

"Dear friends, God bless you in your efforts to ILLUMINATE the earth—now so dark and bewildered by the blood of atonement-with the simple but self-evident and irresistible truth that love alone can cleanse from sin and save from HENRY C. WRIGHT."

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interest you are called to visit. The book is replate with
interest from beginning to end, but we can mention ALEXANDER SMYTH, MEDICM, interest from beginning to end, but we can mention only one or two leading items of each scene as we

BRIEF SYNOPSIS OF CONTENTS:

In the first scene we are introduced to Paul and Judas who have mounted their spirited steeds, for a day's journey in search of the recluse, John The Barts. Wedourney with them—at noon they halt for rest and refreshments.

SPENE II. The bondsman, Judas, opens out a rich feast from his feathern bar, while Paul gives him a feast in turn, which is perfectly bewildering. They resume their journey, and find the object of their search alone in a mountain cave, haranguing an imaginary audience. Paul and Judas enter John frightened and squares himself for a fight; laughable scenes occur, and Paul gets well and for his increex. paid for his journey.

Graphic description of the Mount of Olives and surrounding country, including the beautiful village of Bethany, the home of Lazarus, his lovely daughters Martha and Mary; the latter has a strange presentinent; Martha tries to pry into the secret; Mary in tears, etc.

SCENE IV. Jesus visits the house of Lazarus, after a sojourn of many years in foreign bands. The welcome a perplexing mystery solved. Many swoons; comes to her senses—too good to be true, Jesus and Mary walk by moon-light alone in the garden; what transpired during the SCENE V.

The baptism: the storm: what John saw. Jesus of-fended, and John distressed: Paul jubilant. The opin-ion of Judias concerning Jesus, John and others. The maltitude scatter: Paul commands Judias to follow Je-sus to his retreat: he obeys, is delighted with his com-pany, and becomes a disciple. What occurred there. SCENE VI.

Judas returns with a flattering report, Paul encouraged, sends Judas off in search of a fortune-teller. He stops at an Inn where he meets an old friend of his youth, have a jubilant time; secrets disclosed emiddentially. A strange cheracter here introduced, who plays an important part in the scenes following, Judas fluds a medium and engages a sitting for his master, Sent.

SCENE VII. The Octagon Temple of Mystery: its gorgeons dramery and furniture: the queenly excupant. Paul's proption and embarras ment; stange revelations; Paul delighted and the medium discussed.

SCENE VIII. Jesus in his Grotto, recipes upon a bench and falls into a deep stumber; has a remarkable dream; foresteadowing his future care, rand its results, all of which have been literally fulfilled during the past eighteen bounded trains. SCENE IX.

Fifteen hills and verdant slopes surround a fortile spot wherein a village stands. Description of said village and its inhabitums. At the setting of the orb of day, three weary travelers arrived at the Spring of Nazuceik. Several lovely maidens surround the well, one of whom approaches the tallest of the travelers and overs the surround. ollers him a drink; a conversation cosues; they go of together. A surprise, and what comes of it. The death of Mary, the reputed mother of desest her paring words and bestown of a casket, which he opens, and which opens his eyes; a mystery solved. SCENE X.

Jesus preaches a sermon, and offends a Rabbit he replies; a warm time; meeting breaks up in a row, and Jesus barely escapes with his life. Strange scenes and incidents, great excitement. SCENE XI.

Jesus among the fishermen of Genesereth. A graphic Jesus among the fishermen of Genesereth. A graphic description of the country. The Hill of Beatitudes. The Town, of Capernium and Village of Bebesaida. Simon and his residence, and what occurred on the plazza. Simon's birth-day, and a remarkable draught of fishes. A strange coincidence. By the tod of Moses, here comes old Zebedee." He takes a cap of wine, and tells a long story. Judas in ecstaries; he puts a fee in Simon's ear. Silnon pleased with the prospect of becoming a great man, becomes a fisher of nien. Has poor success pecuniarily; kicks up a muss; Judas divides the spoils, and Sinon becomes reconciled.

STENE XII. Judas and Simon become triends on a basis of mutual interest. John the Baptist (Schared crazy; has a dispute; his opponents get mad, and leave in disgust. Cody, a strange character, appears. An exciting scene. SCENE XIII.

Paul begins to be uneasy. Julias in possession of his secrets, and he fears an expose. Paul's meditations upon the precarious situation; a rip at his door—it is Judas. He enters and they take a drink. Judas reports progress. Strange doings at Nazareth. Judas gives an amusing description of the character and personal appearance of Jesus followers, confidentially. SCENE XIV.

The City of Jerusalem. The Gorgeous Temple. A mi-The City of Jerusalem. The Gargeous Temple. A minute description of the stapendous structure. The immense Altar of Burnt Sacrilices; the priests at the top; vast inclined planes extend from either side, terminating in well dilled cattle-yards. An immense gathering at the Temple; desus minutes in the crowd; obtains an elevated position and preaches his radical doctrines; says hard things about the high priests. The people enraged; a general melec casaes in which the tables of the money-changers are capsized, and the thieves and pick-pockets read a rich harvest. pick-pockets reap a rich harvest.

SCENE XV. The gorgeous palace of the Sanhedrim, A full description of it and its immares. The high priests in trouble, Pani's opportunity and how he improves it. The conspiracy the whole city in confusion and terror. Pani plays a double game, and how he comes out.

SCENE XVI. Jesus turns up again and preaches another radical sermon. Cosby appears upon the scene, though not recognized—of course not. SCENE XVII.

The beautiful gate, the largest of nine which gave entrance to the Court of Israel, built of Corinthian brass, ninery feet high by seventy feet wide, covered on both sides with gold plates. Jesus gains admission and gets into another dispute, and what comes of it. SCENE XVIII.

Paul gets John the Baptist imprisoned and condemned to death. Jesus visits him; an affecting scene: the execution. A PLEASANT DIVERSION

In which Paul communicates sundry matters of interest to his medium, Alexander-Smyth, of Philadelphia. SCENE XX.

Martha meets Jesus and informs him of the death of her father Lazarus. They hasten to the house of mourning: the strange things that occurred there, and what was said of them. The priests excited by the stories adoat concerning the strange transaction.

Another sermon and another argument in which the priests are confounded.

SCENE XXI. The woman caught in adultery; her arrest; the condemnation, trial and triumph.

FCENE XXII. Cosby turns up again; his afflictions and how he is relieved. A jay and festive gent, up to all manner of

The great consultacy ripens.

STENE SERV.

The Disciples all meet at Bethany; a grand reunion, and infamous freachery. Mary archientally catches a few words of some remark of dudes. She discovers a plot, and warms Jesus, but he falls to see the point until it's too late. An infamous goe amount out by an officer from the great Sanhedrim; an immediate reply demanded and answered.

SCENE ENV. Matters culminating very rapidly. A fearful scene.

SCENE XXVI. The last supper; stranze conduct of the Apostle John. Judas retires from the company; he returns. SCENE XXVII.

Jesus arrested, and his followers disgusted; their game was up; fishing for his more lucrative. The great trial; the witnesses and judges; exciting scenes and incidents. Another prisoner apprehended and brought into court; nine counts in the indictment. SCENE SYCHE

The magnificent Palace and Fortress of Antonia, built by Herod the Great; the great hall of state. Pontieus Pilate; Therias Casar. Herod Antipas comes to the city on business; attends the trial and had a severetrial himself. The Father and Mother of Jesus; who are they? We shall see before the close of this seem. SCENE XXIX.

Great excitement in Jerusalem and elsewhere. A feantic mother and lover. Ho, for Calvary! The procession; line of march. Marshalls, police-execution is, &c. Martha and Mary in the crowa: Mary swoons and falls into the arms of Cosky, who, for the first time in his life, feels the weight of responsibility. The distressing scenes which follow. Herod Antipas musing in his palace. A strange visitor; her affecting plea. The curious bracelet; an impremable monitor; Herod wits; has sent his own son to ignominious death; the scramble for the cross. Alas! too late, too late! SCENE XXX.

Another scene. The shades of night, and a murky mist hangs over Jerusalem. Paul and Judas under engagement to meet in a secladed spot, by moonlight, at the hour of midhight; Judas on time; his impatient waiting, and the strange sensations which come over him; Paul approaches. The freedom papers and has of gold are presented, and glittering weapons as well. "Are you prepared, Judas; you or I must the this night." The ferrible contest; Paul the victor; the dying words of Judas to Paul, such as must thrill the soul of every reader of this remarkable book. SCENE XXXI.

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All letters and communications should be addressed S. S. Jones, 190 South Clark Steret; Chicago, Illinois.

A Search After God.

NUMBER FIVE.

The God of the Orthodory-How Crystalized - those who Worship him, Idolaters-the Hindoo Godthe views of the post.

In our previous articles, we showed the an tagonism that prevailed throughout the worll. and the apparent evil result thereof, and wondered if there was any omnise ent being in ex istence, who would claim the honor of organizing those forces that produced them. The various ministers of the gaspel, who entertain the idea that there is in existence a God, founded | is also a coward; for did he have success in the their belief in divine revelation. Their ideas have no foundation in fact or philosophy, but they have crystalized a being whom they have had the audicity to locate in a golden-paved heaven, sitting on a throne, and dressed in five attire, while around him are collected the members of the various orthodox churches, singing his praise. The God of the churches is one made up entirely of the accounts given in Genesiz, the declarations of Jesus and other distin guished characters of that "book of books." Not one of those who talk so learnedly in reference to him, ever saw him, and the fact is, they know no more of the true character of the being they adore, than a Congo Negro does of the higher mathematics. The Bible, then, contains, as i, were, a deguerrectype of the God that the churches worship, for in the sentiment expressed, his character is fully delineated.

In the formation of this earth, in the structure of the starry regions, in the construction of worlds and system of worlds, all of which he made in six days (if the account be true) he exhibited power,-hence, straightway the churches assigned to him all power. In the various works around us, in the order, regularity and mathematical precision manifested in the revolution of the planets, and in the beauty of nature, a manifestation of wisdom was seen,hence, to his all power, was added omniscience! In fact, the God of the orthodoxy is only a crystailized being,-crystall'zed from the sayings of those who lived in the misty past. The Bible declares that "he is an angry God," that he visits the in'q ities of the parents on the third and fourt's generation; that he sent forth a lying spirit that King Ahab might be destroyed; that he is a "man of war;" that he is "furious;" that his "sword is filled with blood." In Ex. 32:27, it is stated that God said, "Put every man his sword to his side, and go in and cut, from gate to gate, throughout the camps, and slay every man his brother, and every man his companion, and every man his neighbor."

In accordance with that fiendish, bloodthirsty, yengeful, and uncalled-for order of God, over three thousand human beings were murdered. In Deut. 32:22, it is said that God s anger burns to the "lowest hell."

The orthodox God, in his make-up, resembles a dress composed of different colors, each representing a peculiar trait of character, only in the formation thereof, that which represents his fiendish traits of disposition, are omitted altogether. The different divines will tell you that he is omnipotent, omniscient, infinitely merciful, slow to anger, and loveth all humanity! They form their conceptions of Deity from the Bible, yet omit in their crystallization process, all his low, mean, dirty, contemptible, cruel, foolish, mischievous and malicious traits of character. Forming their God in this manner, he should truthfully represent that in which his true nature is daguerreotyped. But does he? No! To day the orthodox God is only half crvstellard-only balt finished. When fully com-

boldly, representing the Bible in all its hideous aspects, he will hold in his arms the mangled remains of those he ordered murdered, while his countenance will glisten with that anger and revenge, that distinguished the dying gladiator, who, when defeated by his antegonist, cursed every body, and died! The Gad of the Bible, then, only half completed, is even hideous now, and when finished, when thoroughly crystalized, he will look worse than the kathsome reptile, which lives in its own filth, and eats its own young. You can not picture to yourself a worse being than the orthodox God will be, when fully e impleted, and in working order. A myth now, a myth then, a myth all the time, he will only exist as man pictures him! Luther boldly said:

'G.d is a blank sheet, on which nothing can be found,-save what min has written."

The orthodox God, then, according to his theory, is foreshadowed in the B ble, and his true character must be learned therefrom.

One half of the world to day are worshiping crystalized Gods, bowing before images that have no existence, only in the imagination. We would rather be a Hindoo, bending the knee in reverential awe before a brazen image that repres. nted Brahm, than prostrate ourself before the orthodox God crystalized from the various books of the B ble. Brahm is crystal'z d from the writings of those equally intelligent, and the attributes he possesses are far in advance of those of the orthodox God. He is regarded as the author of all humanity, and that when having re absorbed by him; and thus between him and his creation, there is a ceaseless cbb and flow.

The worship of the Hindoo is sincere. He does not fear the object before whom he hows, ence, and never will. but loves him, for he regards him as a kind ben efactor and preserver.

The character of any class of people can be determined from the nature of their crystalized God. In that object is aggregated what they desire to have true, and the same is manifested in vari us ways. As you can study the peculiar characteristics of an author from the book he has written, so you can, by closely observing the crystalized God of any denomination, determine the peculiar traits of its adherents.

In Brahm, we find a representation of tender love and paternal care, in the thought that when each one performs his allotted cycle on able darkness, those whispers becken us on, earth, he is re absorbed by him, dwells in him, partakes of his emotions, and b comes, as it were, a part of him. This indicates benevolence. To-day in India the people are true to the character th y have given their God; and accordingly you will find more true charity manifested there than in all the world besides. In the crystalized God of the orthodoxy, we find that his works have proved a perfect failure, and that one of the of jects of his own cre ation has succeeded in b. illing him, and over- the external senses do not recognize,—the ear

Success indicates strength; a failure, weakness. A victory indicates bravery; a defeat, c wardice; hence, God is not only weak, but creation of man, and was he victorious when contending with Satan in the Garden of Elen? Being weak, he should not be crystallized as being All powerful; being a coward, he should be so represented in that grand making-up process of the various Octhodox Churches.

Having sent forth a lying spirit, he should have stamped on his forehead, liar. Having been unsuccessful in his first enterprise, he should have a placard tied to his neck, on which should be printed, wakness. Having been defeated by the devil, he should be represented as running, with a flag in his band, with coward engraved thereon. We could, by carefully wording the scriptures, crystalize a G od that would truthfully represent the Orthodox Churches The fact of it is, the orthodox God is not gotten up according to directions.

The Hindons have three Gods: Brahm the Creator, Vishnu the Preserver, and Siva the Dastroyer. The orthodox have God the Creator, Jesus the Savior, and Satan the Gobbler,-he gobbling up nine-tenths of all that God creates. We have no inclination to ridicule the orthodox God. He is a myth, it is true; yet in the delineation of his attributes as given, we learn a great deal of those who originated him. As we would study the character of the ancient Aboriginees of this country, by the mounds, fortifications, pots, and kettles, bows and arrows, and hieroglyphics that can be found, so we study the character of those in ancient times by the Gods they have crystallized.

The ideas of the Hadoos are more in consonance with the principles of the Harmonial Philosophy, than those of the various Orthodox teachers. They extertain the idea that within the physical form is a spiritual body, from which the mind emanates, and in their conception of the progress of the spirit in the infinite realms above, its casting off its body to be born again, while the essence thereof is re-absorbed by Brahm, they personify a beautiful truth in those grand cycles through which matter is ever passing in its refining process.

The Hindoo entertains the idea, too, that each human being is attended by two spirits, one good and the other evil, both of whom take cognizance of all his acts. From time immemorial, they have believed that the world is surrounded by spirits, and that they influence mortals in various ways, -some the passions, others the besevolence, -some one way and some another. They also believe that there are fourteen spheres or grades of enjoyment in hea-

Between the two crystalized Beings, Brahm and God, we greatly prefer the former, and if we ever utter a prayer to any crystalized God. it will be directed to Brahm. To-day, then, we find nearly the whole world worshiping crystalized Deities. Indeed, many churches have went so tar as to establish the God thus made in a beautiful place somewhere among the stars, setting him on a throne, to hear the praise of those clustering around him. They are worshiping

pleted, when his organization shall stand forth a myth, an image of their own creation, that no one ever has seen, or ever will see.

> We pity the idolaters, the pagans of our land, these who worship crystalized G ds, and live in he pes of welking the streets of a heaven pay.d with gold. Taey are indeed pitiable obj ets, kneeling down before a myth, not more than half crystalliz d anyhow, not more than half fini hed, and ut ering long prayers, when he is so made that he is unchargable.

> The orthodox, kneeling before his half-comp'etcd God and supplicating his assistence, might as well worship a brezen image, for the result would be the same. He does not appreciate the fact that his God is only half-crystaliz d, only half-finished, and even if fully organized, would represent the most horrible, disgusting, losthsome and contemptible creature the human mind could imagine.

> With his hands saturated with the b'ood of his children, his eyes kindled with anger, his countenance manifesting cool reverge and ha tred, his lips wreathed wi h curses, and the marks of failure and ocwardice on his person, he would only be fit to be worsh ped by those whose mind is filled with like conceptions, from which they have crys'alized a being like him.

The B ble, then, makes a hideous monster out of God, in comparison with which the vices of the most miserable debauchee become virtues, and the crimes of the mest bardened sinner acts of mcr.lity.

In our search after God, we can't find one that suits us in the B ble. He is represented truthfully there, no doubt, and we take pleasure performed their allotted cycle, their spirits are in ignoring him; a mith of the mythical, mythclogical mysticism of the past, he is only a " man of straw," which prer foolish humanity has been worshiping, and who never had an exist-

Appel ed at the darkness surrounding this subject, as connected with the traditions and mythical sayings of the past, recorded in th B.ble, we falter for a moment in our search for the Divine Architect of the universe; but as we giance at the prancing steeds of air, those worlds and systems of worlds that move through space with automatic regularity, our vision catches a glimpse of a divine presence, and our ears hear the whispers of those unseen forces which speed throughout the firma neat, creating those sparkling gems that dot the fair surface of the sky, and when we would falter amidst the intermintelling us of grander fields beyond, that our eye has not seen. Thus encouraged, we will continue our "Scarch After G d," hoping, ere long, to unveil him, to push back the hate, lust, murder, licentiousness, discord and wild confusion that seems to prevail, and disclose in the background the genial presence of that, being who has existed throughout all e'ern t; and whose smites seem to permeate all conditions of life.

In our search, there are silent influences that hear, the eye see, or the brain feel,—they strike upon the interior mind like sweet chimes from a morning bell. The air is full of sounds; of angel's whi pars; of sweet music from celestial harps, that touch only the inner man, and that responds thereto, and fir hwith there bubbles up therefrom a new though: that leads us on, ever on; and thus catching new inspiration cons'antly, we ever feel that we are in divine presence, that we are an instrument, an automaton, that only moves by being acted upon. We laugh, cry,-feel sad or delighted,as our mind receives these different influences that fall upon us, and our manuscript is many times b.dewed with tears, as we inscribe on paper the misery that floats forth in the world, like a dark cloud.

There are strange influences all around us, and connected with all objects. If a sheet of paper on which a key has been laid be exposed for some minu'es in the sunshine, and then instancously viewed in the dark, the key removed, a faded spectre of the key will be visible. Let this paper be laid aside for many months, where nothing can disturb it, and then in darkness be laid on a plate of hot metal, the spectre of the key will re-appear.

This is also true of the mind. Not an impression is made upon it but leaves its indelible impress there. It may have been forgotten; may have vanished like a pleasant dream, faded away like the light of day; still it is there, within the miad, slumbering sweetly, and under the influence of cerebral illumination it rises up,there is a resurrection of the dead, truly,-becoming a living reality.

How grand the world around us! Yet, is the language of sin divine, and discord, harmony, and is it true that

"All are but parts of one stupenduous whole. Whose body Nature is and God the soul?" Or is this statement correct, that

"Each thing in its place is best, And that which seems but idle show Strengthens and supports the rest?"

If so, that idiot is a part of God, and strengthens and supports every part of his organic structure-does he?

"As much of God is present here . As ever was or ever will come near."

Possible! Or shall we exclaim with Lizzie Doten-

Man, in his insignificance, can only look up to that superior invelligence, which manifests itself throughout Nature, and worship either in the silence of the heart or in the inadequate articulations of human speech. The finite never did as yet compass and comprehend the Infinite. And before that maj stic question which all the ages have sought in vain to answer, before that mighty Oracle whose essence nature has never been understood, man might as well remain dumb.

"Man might as well be dumb." We will see. Ab, this is the question:

"Tis a point, I want to know, Oft it causes anxious thought: Do I know the Lord, or no: Am I his, or am I not?"

That certainly is a pertinent inquiry, THE VOICES represents Nature as a thought of God.

"All Nature is but one stupenduous thought, Which God through love and wisdom hath outwrought "

Perhaps the hand that made us is divine. The 19.h Psa'm, as paraphrased into English verse by Addison, savs so.

The spacious firmament on high, With all the bine ethereal sky. And spangled heavens, a chining frame Their great original proclaim. The unwearied sun, from day to day Dors his Cr ator's Lower display, And pullishes to every land, The work of an Almighty hand. Soon as the evening shades prevail, The moon takes up the wond'rous tale, And nightly to the list ning earth Repeats the story of her birth; Whi'st all the stars that round her burn, And all the planets, in their turn, Confirm the tidings as they roll And spread the truth from pole to pole, "What though in solemn silence all Move round this dark terrestrial ball; What though no real voice nor sould, Amidst their radiant orbs be found. In reason's ear they all rejoice, And utter forth a glorious voice, Forever singing as they shine, THE HAND THAT MADE US IS DIVINE

Job asked the question which we are now endeavoring to answer. "Canst thou by searching find out God?

"Canst thou find out the Almighty to perfec tion?" Reader, be patient. Our Search After God will

not be concluded for several weeks yet,-perhaps not before the 1st of January.

All humanity are yearning to understand something of the nature of God. Poor Elgar A Pue, whose heart-strings were tuned to heavenly melodies, and within whose soul were thoughts radiant with divine puri y, asks: "Where wast thou, O Power Eternal!

When the flery fiend, infernal, Beat me with his burning fasces. Till I sauk to rise no more? O, was all my life-long error Crowded in that night of terror? Did my sin find expiation, Which to judgm at went before, Summored to a dread tribunal, In the streets of Baltimore ?"

Thousands are asking that very question. The desire is universal to know something of Gud We will unveil him, but not as many anticipate. The "other side of life" would not all agree with the following, though brautifully expressed. Tae real Yankee feels like kicking when crushed But here it is:

"By the lone wayside hending low, By faily rath and stream. The angel's pictured characters, Like costly je wels gleam ; Each leaf that trembles in the breeze, Each flower that gems the sod. Will teach the heart, though crushed and worn. To love and worship God!"

. Antagonism

Letter from R. J. Ketchum.

BROTHER JONES:-I enclose another dollar to keep your paper coming. "A constant reader of the Journal," writes to you from Richmond, Indiana, upon a question that I very much des re to have solved, -viz:-" Does God keep a Cat?

After I discovered that the B ble was not an infailable rule to live by, I turned to nature, and here I had opp sulon,—one thing preys upon another; hawks prepared with talons to catch hens; hens catch grashoppers; cattle made with horns, and do fight; caraiverous an mals prepared with weapons to kill. D.lapidation and recuperation is seen everywhere. Vegetation dies to nourish vegetation. Our earth is said to be kept in its crbit by two opposing forc-

It may be pleasant to be eaten alive, and that the ester and the esten nijic together. This we kno v, that lear bath tument. It may be that we shall progress until we shall have no fear, and "take no thought for our life." To me, this is a great subject, and I hope you and other strong minds will write upon it. Lisle, Broome County, N. Y.

REMARKS.

Our brother desires to have this question solved, "Does God keep a cat." We did not ask the question ourselves,-it was suggested by a little girl, who was interrogating her mother, and who desired to understand why this antagonism in the animal kingdom? The question, "Dies God keep a cit," is only a problem that refers to the sceming antagonism that exists in all nature, and in our "Search for God," we shall probably meet with this ob tacle, "antagonism," and "evil," and the question will arise, can we discern through them, an all-powerful, omnipresent being? If a God, is he not connected with all conditions of life? Is he not the cause of what is called evil, goodness, harmony, discord, or do these conditions exist independent of him? These are questions that will present themselves in our articles entitled, "A Search after God." We shall be glad to hear from our brother, if at any time, any questions arise in his mird in reference to this subject that he desires answered.

Our Friends .

Are at liberty, now as heretofore, to ask favors for themselves and their friends at our hands. We never hesitate to do our part socially, and through the Journal, to cultivate that true fraternal relation so necessary for happiness.

We are more than half inclined to believe. from indications as apparent to the readers of the Journal as to us, that our bold and independent course has won, and that those even. who have heretofore worked against our paper, are now willing to receive the benefits of its wide circulation, and to work in harmony with it. It is well. Our right hand of fellowship is extended to all true workers in Spiritualism through the worll. The doors of our recep'ion rooms are ever open. Call when agreeable. A hearty welcome awaits all.

Statistical Department.

Our friends will oblige by forwarding to this oflice, reports for the Statistical Department. This is an important Department to all inquirers. and especially to lecturers and mediums, who are particularly interested in knowing the names of Spiritualists in different localities.

Contributors should take especial pains to secure the correct names of Spiritualists, and write them plainly, - otherwise the report will be of no value.

Lersonal and Local.

-The JOURNAL of this week contains many valuable articles. On the first page, the report of the meeting at Manchester Free Church, Wisconsin, hows that Spiritualism is alive in that state. 'Facts in Simnambu'ism," "Healing," "The Sa. dem Witcher :fi." will be found worthy of a careful perusal.

On the sixth page the "Reminiscences" from Mrs. Wilcoxson, shows the status of Spiritualism in the South. "There Will be no Cripples in Heaven," by Dr. Kayner, unfolds some strange incidence. The report of the annual meeting in Maryland, shows that our eastern friends are in earnest in their work. "Strange Coincidence" in relation to the authorship of 'The Children,' shows a curious action of different minds. On the third page, the temarks in relation to Henry C. Wright, will be read with interest. The debate of Wilson and Had. dock, on second page, is well worthy of careful perusal. Dr. Child's Department contains many important facts. On the second page, the "Search after God," shows how the God of the orthodox has been crystalized, and demonstrates that he is

-"The Bible in the Balince," is the title of a book by J. G. Fish, of Pailad Apuia, which is soon to be published. Brother Fish is an able man. and we look for the forthcoming work with considerable interest.

-Ed. S. Wheeler, of the American Spiritualist is now East lecturing.

-Tennyson asks:

"Do we indeed des're the dead Should still be near us at our side? Is there no baseness we would hide? No inter vileness that we dread?"

-The Bannen states that du ing the two weeks past, "Dr. H. Blade, the celebrated clairvoyant, test and physical me lium, has been in this city, treating the sick and holding seances at 118 Harrison avenue. His success is complete. We witnessed last week a portion of the various phases of physical manifestations produced through his medium. ship, and were highly gratified at their thorough genuinerers. All being done in broad daylight, left not the slightest chance for a quibble even." -Mrs. Bell Chamberlain, trance and test medium, will answer calls to lecture, hold circles, etc. Her

address is Medford, Minn. -Dr. Samuel N. Myers, of Mechanic burgh, Pa., is represented as an excellent healer, being controlled by a powerful band of Indian spirits.

-Brother Serfert, of Mechanicsburgh, Pa., is being developed as a fine psychometrical and writing

-The American Spiritualist says that Brother Cephas B. Lynn, of Boston, who from over-work and physical exhaustion was obliged to retire from the field last winter, "has returned to the west, recaperated and greatly strengthened, and ready for any amount of speaking that he may find to do. We hope the friends will keep him employed. He spoke at the Grove meeting in Milan, and at Birmingham, to great acceptance. He will speak with Mrs Harlinge at Farmington, Aug. 27th, and 28 h, and will be it at endance at our State Convention in Sep'ember 9 h, 10 h and 11th. Brother Lyan should be heard."

-Mrs. 3. M. Thompson speaks at Alliance, Ohio, he third Sunday of each month.

-Mary Wylle, residing at Wright City, Mo., on the North M'e ouri R ilroad, d-sires any medium who stops at that city, to make her residence their home.

-I. H. Garrats n's address is Richland, Iowa. -Moses Hull, D W. Hull, Mrs. S. A. Horton, Mrs.

Talmidge, Addi: L. Billou, and Mrs. Skinner, a young trance medium, were spresent and participated in the proceedings at Hobart Ind. The meeting was enthusiastic, harmonious, and a great

-W. Bu-h, of Chicago, has entered the lecturing field.

-D:. D. B Kiyner lectured at Emporium, Pa., Friday, September 9 h. Subject, Spiritualism demonstrated from nature, fact and philosophy.

-Thomas Gales Forster speaks in Bultimore in September, and again in March; in Philadelphia during October, January and February; New York in November (not October, as previously announced); in Music Hall, Boston, during December; Troy in April.

-Dr. Persons, the healer, will open an office in St. Louis, Mo, for three months, commencing in October, and will then return to Houston, Texas.

Anna Cora Mowatt Ritchie, passed to the Summer Land, the 21st of July, at Twickenham. The Medium and Daybreak, (Eng.), alluding to her, says her life was one of active benevolence. "A perception of other's needs, and a quiet flow of sympathetic help, made a beautiful body and a well-balanced mind, a blessing to those within the sphere of her influence. The natural body was buried out of sight at Kensal Green Cemetery, in the presence of several well known Spiritualists. Amongst others, there were Messrs. Home, Harrison, Jencken, Jones, Pedicarus, and Varley. Several ladies were present. Only some two or three of the friends were mourning. The coffin was in white cloth. The loose carth around the head of the grave was studded with lilies, fern leaves, etc., and very many of the friends strewed flowers on the coffin. Several private carriages followed the body from the railway to the ceme-

-Brother Moses Hull gave us a call a few days ago. He commences a course of lectures soon in Cincinnsti.

-Mrs. Addie L. Ballou, having recovered from a protracted illness, is in the field of active labor again. She attended the Hobart meeting, made two addresses there, and on Saturday and Sunday last, spoke at Belvidere, Ili.

-E. V. Wilson will lecture in Nevada, Iowa. On Tuesday, Wednesday, Thursday and Friday evenings. September 13th, 14th, 15th and 16th, 1870, in Jefferson, Green County, Iowa, and not in Kansas City, Mo., as advertised in the last number of the RELIGIO-PHILOSOPHICAL JOURNAL. The friends in Jefferson will be governed by my letter of Sept tember, 2ad irst.

-On Sunday evening last, Rev. J. M. Peebles gave an account of his travels in Europe to a large and enthusiastic audience, at Crosby's Music Hall. It attracted great attention, and was very rich.

-Mrs. M. J. Wilcoxson will start West again about the middle or last of September, and all wishing her services on the line to Chicago, will please address her immediately at Flushing, Long Island. She is one of our most able and eloquent speakers, and never falls to interest an audience.

Philadelphia Department.

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

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

History of Spiritualism and the Progress of Spiritual Ideas. Number 12.

Chapter Two: Section Six-(Continued)

HISTORICAL PERIOD. . We have spoken of the earlier hierogliphs. As a result flowing out of these we have representations of moral principles. Thus, among these earliest hierogliphs is a rude sketch of a scale beam, the symbol of justice, placed upon a perpendicular shaft, an emblem of uprightness and integrity. However crude these people may have been these types had their meanings to

It is a law in regard to the spiritual significance of all things that they are of necessity interpreted according to the condition and devel opment of the mind to whom they are presented, and we are aware that these principles, that were thus symbolized, were not as clearly per-ceived by those who originated the symbols, and especially by the masses to whom they were presented, as they were by the intelligent minds of later ages. It ever has been, and ever will be true, that mankind speak and write better than they comprehend, often uttering deeper and more profound truths than they can possibly

grapple with understandingly.

Hence, spirits are often gratified when they return to earth and perceive that the treasures they have left there are being unfolded and ap preciated.

While on the other hand, many of us are saddened to find that which has been forged into galling chairs that bind humanity, and hence we are much r | icel to return in this way, and act as our own interpreters, and do all we can to remove the influence of our errors, and that which is often quite as deleterious, the misunders anding and mislaterpretation of that which we have left.

The language of this early period was much more dependent upon signs and motions, and the measure of the human intellect then, as to day, was by the grace and case by which they expressed their ideas, both by gesture and by Linguige. Linguige in all ages of the past, as well as in the present, has been, and is, an admirable criterian of the condition of the human Soul 9

Every observer knows, by their association, comething of the value of this as a means of estimating the character and unfoldment of in-dividuals, and we would impress this thought upon mankind as a matter of importance.

By ind fference and carclessness in regard to this, much is lost. Ev ry loose and incorrect expression, even in familiar conversation, stamps upon the mind an effect which is injurious. We should be very careful to teach our children by precept and example, to use the most correct and graceful forms of language. There is no habit more easily formed, and none that has a more general effect upon the individual, both in themselves and their influence upon their fellow

The grace and power of elequence, by which we express the living "thoughts that breathe and words that burn," has always been felt and recognized as having a mighty influence, and as the world advances in intelligence this will inpirits have sought, by their influence erease. Di upon mortals, to give them the powers of eloquence that win the attention of the people and lead them into higher and better conditions.

The speakers and writers of these historical days were all more or less mediumistic, and to a certain extent appreciated this influence. Out of the great mass of early writings but a very small percentage has been preserved, and these mainly on account of their poetical and beautiful character, which was of a spiritual origin.

Although thousands of years have rolled away since any one of this band walked the earth in mortal form, we have ever been attracted to it through the pure and pretical language which has graced all the ages, and a line of which may be traced back to the earliest hist rical period, from which some of us date our birth into spirit life. And now we feel that the highest, purest and m st chaste language is one of the best means of eleva ing the race iato those divine conditions which the aspirations of the good and the true, both with you and with us,

are seeking.
We would impress upon the minds of all, that in the most common concerns of life, and the descriptions of the simp'est events, we should endeavor to use the most correct and chaste language, and thus approximate that pure classical style which has outlived all the profane and low forms of speech in the past, and which is destined still more to be admired and appreciated as the race becomes unfilled into higher conditions.

The observations of humanity with regard to all classes of mankind to day will confirm these statements. Next to the quick and flishing intui ions which come silently to all persons when they meet others, and which are so often clear and reliable, it is natural to look to the gestures and language of individuals to measure their standing. Our object is to impress your minds, that though these may seem to be small things, they are in reality of the most essential importance to you as individuals, and as communities. You are all influencing those around you, and especially do parents, teachers and public speakers act upon those around them, and particularly the plastic mind of youth, by the forms of language which they use even when conveying knowledge which is important in itself, as the interior and lasting impressions of these are often very different from that which kind and loving friends would communicate were they conscious of the fact.

We will therefore pause a moment in our history, while we endeavor to impress up an all who read these articles the great importance of cultivating clean, pure, and correct forms of speech, and will devote a portion of our next ur icle to this subject.

Henry C. Wright.

"Gone to thy Heavenly Father's rest! The flowers of Elen round thee blowing! And or thing ear the murmurs blest Of Shillan's waters so tly flowing!"

More than thirty years ago we knew this faithful, earnest brother, as'a bold and unflinching champion of human rights, dealing heavy blows against the institution of slavery, and not forgetting the enormous evil of intemperance. He was a peace man, a non-resistant, and yet a more valorous or brave soldier did not live, the bravery of an earnest and true life, which held in those days, as in later times, that man was greater than any institution which he could rear; that all the governments in the world were not worth one single human life. Clear sighted, far in advance of the age, he was persecuted, yet peacefully and nobly did he press | in its man festations.

forward in the great warfare for principle that was raging in the wor'd When American slavery fell upon the bloody altar which it had reared for itself, he rejoiced.

He had long recognized Spiritualism, and when we met him, some years slace, he said, in his plain, Sax in style: "Henry, in all your preaching and teaching, never forget that man is greater than all institutions, that hum in rights tower above ever, thing else; and especially should you strive to make your work a religious work, and endeav ir to reach the hearts and consciences of the people. Show them that Spiritualism is the grand crowning work of all reforms; that te nperance, and peace, and liber ty, and fraternity; the rights of men, and women, and children, are all included in its broad and comprehens ve teachings."

Spiritualism was to him the grand revelation of all that was needed by man in any and all departments of his bing, in any and all condi-tions of his life. But until man appreciates it as a religion, as a foundation on which he can rest securely in all his movements through life. it will not a complish its work; it will not be able to drive out bigotry and sectarianism, and that selfishness which would trample upon the rights of any of God's children.

He was particularly attracted to children; his love for these was unbounded, and even when far advanced in life he found his highest enjoyment in the association of innocent little children, and we see him now, in the beautiful home to which he has gone, among the children, and as we thus write, he says: "Henry, I am with the blessed little chi dren here. In this beautiful home of peace and love, my soul is enrap tured with the sweet voices of the darling little ones, many of whom I knew on earth, and many others who have c'ustered around me with their loving smiles and sweet songs, that thrill my spirit as I repose in their milst. I can only say now to my earth friends, 'Be valiant soldiers for the tru'b, and though you may suffer p rs cu-tion, you will triamph over all, and find sweet rest in this beautiful land, which I have no language to describe. Pas ing before me now are many of my friends, the noble, the strong, the true hearted, who s'ood up nobly for principle and right. I can not name them now, but they are around me. A: you sail, however, it is with the little children that I repuse in peace. and rest my weary form before I en'er upon the labors of the ife that hes before me.

"I b'ess my earthly friends for the kindly though's and sympolities that they send forth so freely to me now; they are as bandletions to my soul.

"You know I never wanted to have an enemy. I had very few. We all need triends, but not enemies. I give me great pleasure to come to my earthly friends, and let them know 'I s'ill live,' and that Spiritualism has been more than r al'zed by me on my entrance here."

Was Charles Dickens a Christian?

This grave and serious question is agreating the minds of certain I tile popes in the Protest-ant churches. The Carholies, of course, quetly corsign him to the place where all heretics go. It is cool, however, in these zeal us detenders of G d, these picket guards around the walls of heaven, who are ever on the al r., wat thing and eagerly seeking to cutch some ore whom they cun pitch head ong into the depths profound, which in their ferti'e imaginations they have

We say emphatically that Charles Dickens was not a Caristian, after the manner of these m w, but he was something far more precious in the sight of God and good men and angels, a man with kind y sympathies, a genial nature that reached out to the lowly and the oppressel, and by noble words stirred the great heart of humanity. When the recording angel shall write out the history of the progress of this generation, and point to the causes that have lifted man into higher and truer conditions, the name of Charles Dickens will have a prominence which all might aspire af er.

We do not think that Mr. Dickens will be troubled ab at this matter, but it is a sign of the times, an index of the condition of certain individuals, that is significant to the thinking minds of this age.

We fully indorse the following from the Old and New, which, in alluding to the uncharitable and dogmat c attacks up in Charles Dickens since his death, in which his Christianity is cil ed in ques i m, pays the following elequent tribute to the great novelist:

"We believe that no mistake has been made by the Chator of this world; we believe that, in nineteen centuries since he gave to it a new element of life, that new life has been working its miracles. Not the least of these miracles is the blessing wrought on the world by a child of God, who, in thirty years of labo rious du'y, has wiped away so many tears of sadness, and started so n any of sympathy—has united so many men and women who were else lonely, and who has brought cheerfulness to so many homes which were else sad-as has Charles Dickens.

A Dream of a Dead Face.

Dizzy with ocean's roar
I wandered by the shore
Where sullen he vir g waters rose and fell:
When o'er the waves' green edge,
Swift o'er the sandy ledge,
Up to my feet there rolled a delicate shell—
A pale pink shell, dashed with the ocean's dews,
And painted fair with morn's divinest hues.

. So beautiful it lay In the last light of day, Cose to its pinky cells I held my ear. Its hollow murmar stole Into my trouble a soi.
"Tell me," I cried, with rividing hope and fea, "Oshell I that moanest by the lo-ely shore, Where are the friends that come to us no more?

The passionate question died Along the ocean side,
Spurned by disdaining waves to quick disgrace;
Wh n, lo! a stream of light

Dazzled my m rtal sight;
The pale pink shell became a pale pink face;
And eyes I fondly knew, with light divine,
Smiled gen le memories as they looked in mine. The marmar new which came

My restless soul to tame
My restless soul to tame
Was music sweet of softly whispering lips:
"O friend, complain no more I
Safe on a happy shore
Rests the dear freight of all the sunken ships. Whether these firtful waves recede or swell, To us who dwell beyond them, all is well!" A glow of rosy flame

Over the ocean came,
Trembling a moment on its blue expanse;
And in the fleeting ray Float d too soon away

That sudden vision from my pleading glance
The soul I loved escaped my beckening hand;
The she'l to which I clung dropped, broken on the

-- Harper's Magazine.

How true it 's that the poet, under the inspiration of those in sp'rit life, often gives expression to a truth recognized by Spiritualists. The delicate shell can impart its history, an I tell of scenes that surround it in the past, although Mr. Bunting was not aware of that fact, when he allowed the above to pass through his mind, like a murmuring stream through a garden of flowers. The psychometrist can hold conversation with the shell, and learn many things connected therewith, of interest to all. The poet writes Spiritualism, even if he does not believe

Spiritual Meetings, Conventious &c.

THE IOWA SPIRITUAL ASSOCIATION

Will hold its third antiversary at Des Moires, on the 7th, 8th. aud 9th of Cetober, commencing at 9 c'cl. ck a. m at Spicitualists' Hall, over Citizons' Bank.

Good speakers have been recured, and an earnest request is made for speakers in lows to come and aid us in making this an interesting and profitable meeting. We hope the Spiritualists of Iowa will feel the necessity of having the State fully represented. We had reduction of fare on somerailroads last year, and expect it on more this time. Papers friendly, please copy. In tehalf of the Commit-

J. P. Davis, PRES'T.

NEBRASKA STATE CONVENTION.

The Executive Committee of the State Association have appointed Friday, Saturday and Sundiy, 28th, 29th and 30th of October next for the State Asso. lation, to be held in th State Capitol at Lincoln. There will be good lectures for the occasion.

We cordially invite all lecturors and Free Thinkers to participate with us. Come and see our young State Capitel, where we can

speak our minds freely. By order of the Committee;

> ALONZ) ROGERS, Corresponding Secretary.

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 September, 1870, at 10 o'clock a. m.

Each State Organization is invited to send the some number of Delegates that they have Representatives in Congress; and each Territory and Province having organ ized 8 cieties, is invited to send delegates, according to the number of representative, - the District of Columbio to send two delegates,-to attend and part cipate in the bushness that will come before this meeting.

By Direction of the Burd of Trustees: HENRY P. CHILD, M. D., Secretary.

634 Race St. Pulladelphia.

The Board will meet as Morday, the 19th of, September at 2 o'cleck p. m. at the hall above maraid

NOTICE.

The So lety of Spiritualists of Nunia, Mi Ligar, will hold their arterly meeting on Saturday and Sunday, the 17th and 18th d yr of September, of the Brith denim School Heurs, commencing on Sunrday, at 2 . clock P. M. Mrs S. A. P. raill is engaged as speaker.

Other good speakers will be in atterdance. A cordial invitation in extended to all. Friends from a distance will be provided for.

Alongo Bartholomew.

The National Convention at Richmond.

En. JOURNAL:—Please state for the informa-tion of those who propose to attend the National Convention at Richmond, that delegates will be entertained free. Other parties can procure board and lodging at private boarding houses at one dollar per day. All visitors to the city will receive attention and be furnished information by reporting to the Enterialnment Committee at Lyceum

ELI F. BROWN, Rehmond, Ind., Aug. 21st, 1879.

ROCKFORD ASSOCIATION.

The Spiritualists of Rockford, Kent Co., Michigan, will hold their quarterly meeting in the village of Rockford, the second Saturday and S nday in September, commen cing Saturday, at one o'clock, p. m.

Mrs. L. dian Pearcall, of Dier , and Mr. M. Vandercock of Kdamez o, will address the meeting, and others are invi's I to attend. These from a distance will be provided for fire of

charge. A good t.me is expected.

M s, Hicke.

REPORT FROM MINNESOTA.

Our esteemed brother, I. S. Potter, makes his report for August, as follows: Whole number of lectures given,-nine Places visited,-Osseo, Anoka, Elk River and Princeton. Amount received in collections and membership fees, \$38 50. Namber forming association, nineteen. Expenses, 95 cts. At the house of A. G. Apgar, on Eden Prairie, August 16 h, Mr. Donald Gray, of Champlin. and Miss Sarah H. Coggswell, of Shakopee, were joined in marriage by your humble servant. We had a real spiritual time. My route for September will be Plymouth, Kingston, Hutchinson, New Auburn, Le Luceur, Shakopee and Eden Prairie. All of which is respectfully submitted to the Spiritualists of Minnesota.

Obituary.

Born into the Inner Life, August 16th 1870, at Lyons, Walworth to., Wisconsin, Asa A. Goodrich, sged 60

Bro her Goodrich and myself and our families, left Bingham Somerset Co., Me., June 6th, 1814, to find a home in Wisconsin, p'edging ourselves that whatever circumstances or conditions we might be called upon to pass through in this western world, we would never forsake or forget to minister to each others' necessities.

He kept his pledge, to the letter. Oftentimes has his heart and hand opened to the needy, unknown to any one save the bright angels overshadowing the good. On learning of the death (so called) of our Brother, we called our circle together and listened to a discourse through our medium, J. B. Tupper, from these words:

'Lafe and Death,-What is in" It was one of the best discourses I ever heard for the occasion. His description of the formation of the spirit body from the material, was beautiful, and at the clos-

ing, the influence remarked: "The individual is standing in the room, and tells me to say that he was not aware that he was going to spirit life, until he saw seven spirits near him who told him he was coming."

He then said to the friends: "I am going to the spirit land, if you have any message to send, I will take it." Z. Houghton.

Aug. 19th, 1870. BANNER OF LIGHT please copy.

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The Missionary Work in Wisconsin.

During the month of September, I have engaged the valuable assistance of Dr E. C. Dunn, and J. M. Pecbles in the missionary work. Mr. Peobles can co operate with us only wook evenings. Friends in any part of the State. acking for such services, will please address us at Glon Beulah, Wisconsin.

The management of the missionary work in Visconsin having been entrueted to me, by the convert of the other members of the Executive Board, I most of cerfully recommend Mrs. N. K. Andross as a missionary. Our Sister is a francesp a ter, 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. U. Berrett, State Missionary. Glen Beulah, Wisconsin. Aug. 19th, '70

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SPIRITUALISM IN THE SOUTH.

Interesting Reminiscences from Mrs. M. J. Wilcoxson.

Dear Journal :-- After many delays, I am ready to report concerning my Southern campaign of last season. Leaving Illinois the 1st of December, I made my way directly to Texas, where I remained laboring as weather and inconvenience would admit, till the first of May. To all who have pressed their inquiries upon me, let me say that any one entering this field of promise, must not expect to be carried on "downy pillows." The field is new in every respect. The people are made up of representatives from all the states, and nearly all the world. The roads and facilities for travel are in a comparatively primitive condition, houses seldem fixished and furnished with Northern comforts, water mostly bard, and very seldom a good cistern of soft water fit for drinking. Fruits and vegetables were scarce in many places where. I travelled, and food at hotels far from the vegetarian order.

But as a compensation for this, the warmest and truest hear s are heating a welcome to every hon-cat ardent toller for human good. Notwithstand. ing the strongest sectional feeling prevails to a great extent so soon after the war, any person living above political contention and treating our Southern friends from the cosmopolitan plane of action, will find the strongest friendship and the warmest hospitality, and I take the most hearty pride and pleasure in stating that during my whole campaign in Texas, our halis were furnished free, with one exception,—and that was at Galveston. There, and only there, my first point, an exorbitant price was demanded for hall, etc., making my first effort anything but remunerative.

Texas, at present, is altogether absorbed with internal improvements of every kind, and to those who have the bone and sinew for labor, with sufficient money to reach a favorable point, coupled with business sngacity in selecting it, offers many strong inducements. One of the chief of these is its latitude, and unbounded depth and fertility of soil. True, many parts are subject to drouth, but so is the North, as we have wirnessed the past season. There is no reason why the best watered parts of Texas should not in time become a luxuriant garden. At present, Northern enterprise and co-operation is very much needed, and colonies of sufficient capital to establish themselves, will find resources lying all around them which have never yet become appropriated. Building material is high and scarce,—in fact, reaching an enormous price, as it is transported by the slow ox team, and in such small parcels away into the interior where the hard gnarly oak prevails, to the exclusion of

the pine and softer woods.

As many have made inquiries with a view to emigration,—they should not forget the necessities, as well as the advantages of this rich and fertile state, which will ere long be tracked by many lines of railroad, now in prospect. At present, railroad facilities are vary meagre, as any one may learn from "Appleton's Guide." Staging, in the most uncomfortable jam, and a crazy "mud-wagon" at that, over "thank you marms," and "hog-wallows," costs you four dollars for thirtyfive miles and only (?) twelve cents per pound for extra baggage, forty pounds being allowed, which almost any trunk will weigh, exclusive of contents. There is one way that a ploneer lecturer might canvass the state successfully, and that is a-la-Dow, with a good horse and saddle, on the independent line. Of course I do not recommend this to my sister lecturers—we poor "weaker vessels" must pay stage fare and travel from seven at night till seven in the morning, to make the thirty fire miles.

But as an off set to this, I received every clerical attention from the officers of the different rail-roads and the fine little steamer plying between Galveston and Houston.

In fact, all thirgs considered, I might recommend to the boasted democracy of the North, the adoption of this same liberal system,—for is it not well known that our speakers have very seldom been able to get a reduction of fare from the purse proud companies of the North, who constantly grant cierical passes to the orthodox ministers? And while we hold in our hands certificates of membership on our clerical list, we must be subjected to every insolent impertinence, and at last to a flat denial, simply because we are not "orthodox" in their estimation! On the boat from Cairo to New Orleans, and from thence to Galveston, I merely had to present my printed certificate to insure my reduction of fare. Look at this, and compare it with the miserable intolerance of our northern monopolies, and the not less miserable dodge games which have been 'played upon some of our best speakers, by efficers in our own ranks! Whatever may have widened the political breach between "our North" and "our South," both are alike dear to the true humanitarian. There is no warmer or more cordial hospitality on the earth; no higher civilities or more genuine courtesies to be realized, than comes from this people, to any person whose soul is alive with brotherly instincts, and farther, knowing nothing from personal acquaintance, they would scorn to demean themselves by treating with rudeness or contradiction the claim of an earnest aspirant. They simply look in your face, and finding the open, honest expression of truth there, say "all right!" and you are not held off at arm's length while Mr. Irspector sets upon you his fierce snakey goggles, and tells you, 'You are not orthodox!' No, you have not been "ordsined" in the Calvinistic church you have, like Luther, Wesley, Murray and Calvin himself, departed from the faith, and no matter though your profession compels you to travel over the road constantly, Mr. President or Superin-tendent may, with Popish assumption, read his catechism to you. or send you off as a heretic who must pay him his full fee, simply because you don't think just as he wants you to.

It remains for future journeyings in the South to find any such wretched spleen of intolerance emanating from those controlling lines of travel there. The very best of friends have greeted me in various places, and I only regret that my health forbids the constant labor there which is demand ed. Too many expect tests from every speaker. and some look for examinations and treatment of disease, developing circles, and all that comes within the category of physical manifestations. I was able to give good tests occasionally, but cen not, in connection with lecturing and writing for the papers, devote myself to clairvoyance, at present, though I made converts and inquirers by these

tests where I least expected it. Flake's Bulletin, a Galveston paper, opened its fire upon me in a playful mood, and had the good sense and manliness not to get out of temper, but frankly confessed itself a "newspaper," "noting the facts and fancies of the day, etc." We think the Waco Examiner might take a lesson or two from the good natured attitude of the Bulletin, for we are writing for a "newspaper" now, and want to inform you that said Examiner is sillicted with a sour stomach, and is otherwise terribly disturbed—reported us as going "into the trance about midway of the prayer," taking on an attitude "very much like a tedpole turning into a

'iragic, was it not? Only think of a tadpole getting into the middle of a prayer, and "suddentity" turning into a frog! This beats Genesis! Let us recommend prayer, Mr. Examiner, to Dr. Davidson and his whole company included. Unhapped to be some side of the boyes to appear to the company included. pily for your side of the house, "Yankee brass as usual, won the day," did it? and the discomfitted doctor retired from the house leaving Mrs. W. sole chempion of the field."

Why didn't you tell the whole truth, and nothing but the truth? Why didn't you tell them how "the discomfited doctor," failing to create hostilities and break up our meeting of a Sunday after-noon, in the chapel of a theological University, so courteously granted by the professors, for our entire course, left town the next morning, and did not

tre course, left town the next morning, and did not return during our stay.

This was the only place in which, during our entire stay in Texas, we were assailed upon the platform with any low lived, dirty opposition, for the wrathy, excited doctor called us "a carpet bagger," and "Yankee school marm," (?) and told us we "had just come down from Indihana, and "He went through all manner of contortions. us we "had just come down from Indihahna, etc." He went through all manner of contortions in his attempts to destroy the Banner. We had plenty of copies on the table slong with the Jouenal, and had the ratisfaction of sceing them go off like hot cakes. The poor old doctor didn't kill any body that day, nor stop off our congregation for the rest of the course, but simply advertised us and our papers to good advantage, while he, poor fellow, exposed his own weakness

and imbecility.

I harn from private letters that investigation is proceeding with most flatering results along the line of my labors, which proves the cause in a healthy condition. I have already reported the time medianiship of Miss Mary Lawler, who has been used for rapping, table moving, and writing with parier matches; without contact of any human hand,—a flue plaky spirit hand being partially revealed once during the operation; also

ringing of bells, etc.
It is my honest conviction, however, that a warm latitude is not favorable for any phase of mediumship dependent upon strong electrical conditions. Mediums are too much devitalized there, the same as during our heated term; but with sufficient rest and wholesome living, with occasional change to a more electrical climate, a glorious work can be accomplished there.

From the 10 h of December, we saw snow but once, and that was in a few light fiskes. Our hoarseness of previous seasons in the Northern winter, did not return as usual for any length of time, and though often housed by the severe "northers" which prevent a large turn-out to any public lecture, our general health, with all the hardships of public labor and slow travel, was rather improved. Some of the time, we spoke five evenings of a week and twice of a Sunday; but it was too much of a drain upon our magnetic life, and consequently we suffered for it afterwards. A wise and judicious course, in connection with a la-bor of this kind, cannot be held in too high estimation. We have all, heretofore, risked great advantages by a continual lack of sanitary rules and regulations, in which much of our best powers become exhausted or frittered away-too much spasmodic effort, in which only a green house growth is the result. Better, far better, in my humble estimation, to work quietly, as we can bear it, than by any ill-advised zeal, forget the justice we owe ourselves. The deep roots that support the tree, grow on, even when the branches

Returning from Texas, I was most cordially and hospitably entertained by friends in New Orleans, where I gave a course of lectures to not large, but appreciative audiences. The kind favors bestowed upon me by friends of that city will never be for-

Considerable mediumistic power is to be found in that city of flowers and monuments, which bids fair to work out great changes in public sentiment. My intention is to labor in Louisiana, Mississippi, and Alabama; the coming campaign, and perhaps by the month of March, reach Texas again. In that case, I will remain a year in Texas if any kind friends will give me a mountain home during the hot season. To all friends in this part of the South, my services are ready after the middle of November next. I hope they will send in their applications as early as possible, that I may complete my list. Direct in care of Religio Pertusophical Journal, Chicago, Ill. Flushing, L. I., Aug. 24 h.

Written for the Religio-Philosophical Journal,

THERE WILL BE NO CRIPPLES IN

HEAVEN. By D. P. Kayner, M. D.

It is taught by the spirits that the spiritual body is dependent upon the physical for its development; or, in other words, that spirit, to be c'othed upon and take individualized torm, must first come in contact with the physical, and enter into certain relations with the material and physical conditions of being, in order to draw from them, through their interior magnetic essences, or weave out of them and those inflaences and principles they attract to themselves from all their surroundings, a spirit body or covering; and that when this is once organized. it is independent, indestructible, and does not there-

after depend upon the physical for its existence. That, where unfavorable conditions to the dea periect physical organization exists, as in the various malformations-congenital or otherwise—though the spirit may thereby be prevented from unfolding its elevated beauties for the time, it is held in contact with those unfavorable physical conditions, yet in no other way will it partake of the physical deformity. Hence our statement at the head of this article,-" There will be no cripples in heaven-or, in the bright summer land toward which we are

all progressing Unlike the Christian world to-day, we are not less in doubt upon this point, or forced to see through the blind, unreasoning eye of faith; for in the unfoldment of the divine law of the universe, the positive evidence of its truth has kindly been furnished us.

Through the many accidents and injuries to which mankind are subjected, requiring surgi-cal aid, we have the positive evidence. Facts, that would fill massive volumes, can be adduced, all going to indubitably establish this grand truth,-that the spirit body cannot be deformed cannot be exsec ed: cannot be amoutated-that man is immortal, and that the immortal man is the perfected, beautified and developed unit, spirit, or angel; formed by the blending of pure, spirit essence with the refined and sublimated elements of the physical through an individu-

This interior, incomprehensible something,this inherent life, thought-power and intelligent force, we call spirit; its exterior, individual zed form or envelope, we denominate spirit body,which therefore becomes a spiritual entity, and as such, from the very nature of things, is eternal-immortal.

In proof of our premises: An individual loses an arm or a leg, and still experiences all the sensations in the place once occupied by the absent member to which that limb would have been subjected, had it not been removed. These, in some instances, are doubtless received through the still remaining portion of the limb, or stump; but, if the spirit hand or foot has been cut off, how is it communicated to the invisible fingers and toes and recognized

A leg has been removed, amputated, and years after the foot ge's cold and requires warming by

A case of this kind occurred many years ago on the Mohawk river. On a bitter cold December night a party of travelers were gathered around an old-fashioned fire place, in the bar-room of a country hotel, in a close circle, when a stranger, with a wooden leg, came in. There was a general call to fall back and let our unfortunate friend get to the fire, to which he replied that he was warm enough from walking, all except his foot. To the astonishment of all when he sat down to warm the "foot," it was

the wooden one that was held to the fire. I have seen Lieut. Keller, who had an arm shot off in the early, part of the war, scratching at space at an invisible hand which he said was

itching intolerably. In both of these cases I have no doubt but the sensations came from the portion remaining, although the arm was removed at the shoulder i sint. But if the spirit arm and leg did not re main, what was it that felt, through sympathy, the chill or unpleasant sensation?

In the case of the wooden leg, a direct chill could no doubt be conducted through it to the stump; but by what means, aside from an intelligent, sensitive spirit foot, in sympathy with its connections in the remaining stump of the amputated member, can we explain the "cold

foot?" Another form of sensations immediately after injuries, is doubtless owing to the still existing magnetic relations of the yet undecomposed parts, producing or repeating in the spirit hand, through sympathy between the divided members, sensations, the reflex of their own conditions, of which the following are well attested

From the Erie (Ps.) O'se. 1er, Arg. 4, 1870. In the case of John Rei zel, who lost an arm at the Erie City iron works, last week, a curious phenomena is presented, waich is thus related by the Republican:

"The young man still insists that he feels pains throughout the entire arm and fingers. Some twenty-four hours after the accident, when the mutilated limb lay in the cellar, nearly beneath the bad where he lay, he would tell when any one was handling it, by the painful sensations he felt. At one time a block was placed on the fingers to keep them straightened out, and, although he knew nothing of the transaction, he at once contended that something was press ing down his hand, and insisted upon its being removed at once. After the block was displaced he said he felt easier, and was contented."

A similar case to the above is related to us by Dr. Kayner, who amputated an arm for George Prey, that had been torn cff by a belt in the Cleveland machine shops, in July, 1856. The hand was torn off entire above the wrist, the bones were wound around the shaft, and wrenched apart at the elbow, and the muscles torn from the lower two-thirds of the arm. After the operation, the various fragments, together with the hand, were placed in a small cigar box and buried in the garden. In a few hours the patient commenced complaining that his hand was bent and crowded in such a manner as to cause him great pain; and this feeling grew more and more intense until the hand was exhumed and placed in a m re comfortable position, when the distress ceased.

In view of these facts, let those who have all their lives long been tortured or burdened by some sad deformity—let those who have suffered dismemberment from accident or disease—let those whom unfavorable conditions have kept dwarfed and disfigured, take courage and have good cheer, well knowing that if natiently they endure to the end, and allow the physical to yield up its vital magnetisms, to the spiritual in the natural order of progress, that in that better world no one will be deformed, none crippled (uniers they make themselves morally so), but that the lame here shall leap for juy there, and and the physically hideous here shall be resplendent with beauty in that better land.

ERIE, Pa., Aug. 21, 1870.

OFFICIAL REPORT

Of the Second Annual Meeting of the Maryland State Society of Spiritualists, Held at Correspondent Hall, Baltimore, Md., August 14th, 1870.

In accordance with previous notice, the Maryland State Association of Spiritualists met at 10 o'clock. A. M. .

The meeting was called to order by the President, Mr. Levi Weaver. The roll of officers was called. The proceedings of the last meeting read.

The Committee on Corporation reported. The Committee on Pamphlets reported and said committee discharged. The Trustees' Report for the past year was

read, as follows: Baltimore, August, 12th, 1870. To the Maryland State Association of Spirit-

ualists: We the undersigned Trustees of the same, would most respectfully submit this, our annual report and stewardship for the year ending August 12:h, 1870. But owing to the arrangement of the Trustees having their monthly report close with the month, this report closes August 1st, 1870. In reviewing the past twelve months, we congratulate ourselves on the success which we have accomplished when we consider the circumstances which we have had to contend with, The prejudices of the people, indoctrinated by sectarianism, and the illiberal opinions of many from selfish motives or prejudices, make it difficult to convince them of our honest intentions and purposes, when in conflict with their opinions, but our knowledge and experience, and the information from the angel world, bid

we hope, with success. We have had presented through the instrumen's used, to those who would not stop their cars and shut their eyes, but give attention, the identity of friends who have joined the angels. And we have also received instructions from the angels to walk in that path by the beautiful light of truth and wisdom, which will make us each rejoice that we have found by their teachings, the glorious philosophy, that God is love, and love pervades all his works. In endeavoring to accomplish this, we have employed the services of lecturers and media, as follows:

us go on; and we have end avored to do so, as

Bro. Thomas Gales Forster, for August, September, October, November, January, March and June; Miss Nettie M. Pease for December; N. Frank White and Giles B. Stebbins for February; Sister S. E. Warner for April; N. Frank White and S. E. Warner for May; which, by our arrangements, closed our lecture season. We would also say, that when our society organized, we had no hall; and finding it the great object of our organization to disseminate the spiritual philosophy, and lec'ures being one of the great means used, we concluded to employ lecturers. We then made arrangements with the ('nildren's Progressive Lyceum, No. 1, for the joint occupancy of the Law Buildings, for the purpose of conducting the lectures. When the year had expired—the time for which they had rented the hall-we had to procure another, as the proprietors were not willing to rent it to us except at an exorbitant rate. We therefore sought for another, and after much examination, we have procured the beautiful ball, called Correspondent Hall, at one thousand dollars per annum, where we hope to be more effectual in disseminating the glorious truths of the spiritual philosophy, to the elevation of mankind to that true relation with his God and the Spirit World. We would say, also, that during the year, there have been some changes of the officers. Brother J. Henry Weaver declined the office of Treasurer, whose place has been filled by Brother Wm. Leonard being elected for the same; Mrs. E J. Wilhelm resigned as Secretary, and her place has not yet been filled. Some of the Trustees failing to attend, their places have been filled by the Board of Trustees. Receipts and Expenditures for the year end-

August 1st, 1870.

Receipts from memberships, subscriptions to lecture fund and collections, as follows; Aug., Sept. and Oct., 1869......\$314. 14 Nov. and Dec., 1869 and Jan. 1870,...\$421. 56

Expended for lectures, hall, &c., as follows:

1st quarter of the year.....\$283 59

\$1792, 88 Total, Deduct total receip s. \$1639, 26

\$153. 62

Total,

From the above you will see that we are deficient one hundred and fifty-three dollars and sixty-two cents. We hope those liberal subscribers who have sustained our efforts, and those

Balance due Treaurer.

others who feel able, will give us their assist-ance to reimburse the Treasurer preparatory to the labors of our successors, which we feel will be accomplished. And at this time, it may not be unadvisable to say that we have had under consideration the propriety of changing our financial management, to prevent the annoyance of collections and the frequent calls from the rostrum, and adopting a season ticket and charge at the door,—yet to be perfected. We believe this course will be more effectual in sustaining our efforts, but this will be a consid-

eration for the new trustees. We would suggest from our experience, some changes in the constitution and by laws, making arrangements with local societies for co-op eration, and a change of time of holding our annual meeting and election of officers, so that the trustees may have ample time for procuring speakers and media before they are engageed, as we find many of them engaged six to twelve months in advance. But these are matters for the society to consider. We give them from our experience as efficers and trustees, hoping that they may be duly considered. In conclusion we would say, that we have endeavored to discharge our duties, and hope we have done so to the satisfaction of the scciety.

Levi Weaver, Prest.; John N. Gardner, 1st Vice Prest.; Wm. Leonard, Secretary of trustees and Treasurer; Benjamin McCiellan, John Frist, Geo. Broom, J. Henry Weaver. Benjamin M. Hazelip, Kate C. Harris, Bradford Saell, John W. Weaver, Orlando G. White and Jacob Weaver. The 2nd Vice Prest. and three of the trustees being absent.

Trustees Report was adopted. The President delivered a short address showing the condition and prosperity of the

By a resolution, the Trustees tendered their thanks to Mr. Wm. Leonard, Secretary of the Board, for his untiring devotion to the interests of the Board during the past year. Also, by a resolution, the most cordial thanks of the society were tendered Mr. Levi Weaver, President, for his able and impartial management

of the affairs of the Association during the rast

Election of efficers next in order. After a motion to that effect a committee of five, as follows: James A. Gibson, John Frist, Geo Broom, Benjamin McClellen and Orlando G. White, were appointed to nominate and recommend persons to serve as officers for the ensuing year.

Atter a recess, the Committee presented a ticket,-three persons on the ticket declining, others were nominated to complete the requisite number.

There being no opposition, Mr. James A. Gibson was appointed to cast the vote of the society, when the following ticket was declared to be the choice of the society for officers to serve the ensuing year.

President, Levi Weaver; 1st Vice President, Jacob Weaver: 2nd Vice President, Mrs. Rachel Walcott; Secretary, Geo, Broom; Treasurer, Wm. Leonard; Trustees, John Frist, J. Henry Weaver, Benjamin McClellen, Benjamin M. Hazelip, M. Bamberger, Bradford Snell, Miss Kate Harris, James Taylor, Mrs. L. E. Dundore, James Clement, Eugene B. Carter, Samuel T. Walcott, and James Robinson. Adjourned to meet at 3 o'clock in the after-

AFTERNOON SESSION.

The President in the chair. By request the Secretary read minutes of morning's proceedings. The following preamble and resolutions from Mrs. L. C. Dundore were read, and after some discussion, were adopt-

Whereas, Spiritualism claims to be an improvement over all religions known in the past history of the world, embodying as it does, the religious, intellectual and physical well being of

the race; therefore,

Resolved, That it is our imperative duty as
Spiritualists, to treat all classes with due respect and courtesy, which have for their object the elevation of humanity, irrespective of the source from which they emanate, and that our preju-

dices should under no circumstances, bias our Resolved, That the teachings of Modern Spiritualism are calculated to advance the race, inasmuch as they give higher and broader conceptions of Deity, and demonstrate the wisdom of creation, as manifested in all departments of life; that the creature man, being the highest type of creation, is recognized by this philoso-

Gid, and an heir to eternal progression. Resolved, That the attempt on the part of certain professed Christians, to incorporate into the constitution of the United States, an amendment, compelling a recognition of Almighty God, according to an orthodox interpretation, is a direct thrust against the religious liberty of the American people, and should be openly opposed by every true believer in reform.

phy, whether he be high or low, as a child of

Resolved, That nine tenths of the crime and pauperism with which our land is afflicted, is the result, directly or indirectly, of the promiscuous sale and use as a beverage of alchoholic drinks. It is our conviction that some action should be taken, to suppress its wide-spreading influence among the masses.

Resolved, That as it is declared that God is no respecter of persons, and the declaration of independence affirms that all men are created equal,—we demand for woman the same political privileges as are exercised by man, in the administration of the affairs of this govern-

Resolved, That the principles of peace are necessary to the establishment of good government; we, therefore, enter this as our protest against all wars, or the taking of human life under any circumstances. We earnestly hope that the friends of peace every where, will unite to sustain the President of the United States, in his beneficent work in behalf of the Red Man, until all the Indians shall find that care and protection, which will harmonize their relations to each other and to us.

The President stated that several lecturers were already employed for the approaching season, when there was considerable discussion relative to filling the vacant months.

A committee of five, as follows.—Wm. Leonard, Geo. Broom, Jas. A. Gibson, John Frist and Levi Weaver, was appointed to examine the recommendations of the trustees, and report at the next quarterly meeting.

The following named persons were elected as delegates to represent the association at the seventh annual convention of the American Association of Spiritualists, to be held at Richmond, Ind., on the 20th of Sept: John Frist, J. Henry Weaver, Levi Weaver,

Jacob Weaver, Benj. Mc Clellen, Mrs. Amelia Mc Clellen, Miss Anna Mc Clellen and Wm. Leonard. It was voted that the secretary prepare certificates for the delegates, and also, that the dele-

gates have power to fill vacancies that may occur in their number. Adjournment,

GEORGE BROOM, Secretary.

S. E. Cor. Bank and Wolf Sts. Baltimore.

A Scotchman who had put up at an inn was asked in the morning how he slept. " Ah, mon." replied Donald, "nae vera well either, but I was muckle better off than the bugs, for who have not paid up their subscriptions, also | deil a one o' them closed an e'e the hale nicht.

ESTRANGE COINCIDENCE.

Did | Charles Dickens, or some One ! clse Write it.

S. S. J. NES-DEAR SIR :- I am acquainted with a little circumstance (though large to me) which is quite a mystery to me, and with your aid I hope to learn more about it, which would be a great pleasure to me, and cannot fail to be of use to others when rightly understood. The circumstances are these:

In Number 19 of the Journal, I was not a little surprised and pleased, by finding the splendid little poem, entitled "The Children," by Charles Dickens—the mystery follows.

I have a friend (a lady) residing in the vicinity of Lansing, Mich. (I came from there a little over a month ago), who is accorded by all who know her to be a woman of uncommon brilliancy of mind, and that, too, decidedly pocical. Parenologically speaking, she has the largest head of any person with whom I am acquainted, and possescs a fine mental temperament. I will say that she has taught school for a number of years, and is the Principal in a public school now. It was my pleasure and purpose to attend the closing of a school by her sometime about January last, and as a farewell to the children, she said she had written a poem in the place of remarks, and proceeded to read the identical poem of which I have spoken. She had read about one half of it, and the children c mmenced to cry, and she, overcome by grief, mingled a tear with the touching farewell. and I never saw a house on such an occasion manifest so much feeling, and when the school was closed, it was a touching scene to see the little ones gather around her to "bid her 'good night'and be kissed."

When I saw the piece in print with the name "Charles Dickens," attached, I did not dream but that she had sent it for publication, and signed "C. D.," and feeling as though she had done a "little wrong" in not giving her own name, I wrote a letter to her chiding her for it, and observed to her that she should have signed a woman's name at least, as any one would detect it as being a decidedly feminine piece, and cited as my reasons the four middle lines of the first verse, and further the feminine feeling in the whole piece, but what was my surprise, on receiving her answer, that she had never sent the poem for publication, but positively assured me that she wrote the original one, but thought that "Dickens" wrote it also. Now you will see the mystery. I am positively sure that she wrote the same, for she is in every way competent. She has written a great deal of poetry, to my certain knowledge. Some has been published in different journals. I have heard her read a number of poems at the lyceum at Lansing, before it was discontinued. My impression is, that my friend and Dickens were both "impressed" to write the piece. My friend

is a fine medium for intellectual manifestations, I have made these remarks to conviace you that my friend also wrote the poem. I saw the original manuscript, and it was handed around to friends. I have written this letter partly that you may inform me of the whereabouts of the Widow Dickens, as I wish to know all about the matter.

August 26th, 1870.

We republish the poem referred to by the writer of the above.

THE CHILDREN.

When the lessons and tasks are all ended, And the school for the day is dismissed, And the lit le ones gather around me To bid me good-night and be kissed Oh, the little white arms that encircle My neck in tender embrace ! Oh, the smiles that are halos of heaven, Shedding sunshine of love on my face!

And when they are gone I sit dreaming
Of my childhood too lovely to last;
Of love that my heart will remember
When it wakes to the pu se of the past;
Ere the world and its wickedness made me A partner of sorrow and sin, When the glory of God was about me, And the glory of gladness within.

Oh, my beart grows weak as a woman's, And the fountains of feeling will flow, When I think of the paths steep and stony Where the feet of the dear ones must go; Of the fountains of sin hanging o'er them, Of the tempest of Fate blowing wild; Oh, there is nothing on earth half so holy As the it nocent heart of a child.

They are idols of hearts and of househo'ds, They are angels of God in disguise; His sublight still sleeps in their tresses, His glory still gleams in their eyes. Oh, those truants from home and from heaven They have made me more manly and mild; And I know how Jesus could liken The Kingdom of God to a child.

I ask not a life for the dear ones All radiant, as others have done, But that life may have just enough shadow To temper the glare of the sun:
I would pray God to guard them from evil
But my prayer would bound back to myself;
Ah! a scraph may pray for a sinner.
But a sinner must pray for himself.

The twig is so easily berded,
I have banished the rule and the rod:
I have taught them the goodness of knowledge: They have taught me the goodness of God.

My heart is a dangeon of darkness,

Where I shut them from breaking a rule, ly frown is sufficient correction. My love is the law of the school.

I shall leave the old house in the autumn, To traverse its thresho d no more. Ah! how I shall sigh for the dear ones, That meet me each morn at the door!

I shall miss the "good-nights" and the kisses,
And the gush of their innocent glee,
And the group on the green, and the flowers That are brought every morning to me.

I shall miss them at morn and at eve,
Their song in the school and the street,
I shall miss the low hum of their voices,
And the tramp of their delicate feet.
When the lessons and tasks are all ended,
And Death says, "the school is dismissed!"
May the little ones gather around me
To bid me "geod-night" and be kissed.

The Chicago Daily Times

Don't seem to have a very exalted opinion of ministers. Here is what it says in regard to the Newman and Pratt discussion on Polygamy

"In the discussion between Orson Pratt and Dr. Newman, on Polygamy, Newman seems to have the best subject, and Pratt the best argument. The Mormon disputant seems to have been able to make the most out of the worst side of the question. Newman has been making an ass of himself. Let him return east, where donkeys like himself are in demand, and where their braying will not stun the ears of others, save those of their

Nature's Hair Restorative excells everything. No dirt, no sediment, no poison! Perfectly reliable. It does the work most effectus ally. A treatise giving full particulars sent free upon application to PROCTER BROS., Gloucester, Massachusetts, sole agents. See advertisement.

A New England old maid, who recently went to Nevads, writes home that she already has "a husband and a pair of twins, and hasn't really got acquainted there yet."

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EDITORIAL NOTES.

Volume Nine.

One more number closes volume eight of the RELIGIO-PHILOSOPHICAL JOURNAL.

No. 1 of vol. ix will make its appearance on time, all afresh and glowing with inspiration from the Supernal Spheres. It is now conceded by all, that the JOURNAL has sustained itself successfully, and is just the exponent of the spiritual philosophy demanded in the great North-West.

The forthcoming volume will far excel any previous volume—such is the promise of our friends in spirit-life. Those friends have fulfilled every promise heretofore made, and we feel to rely upon them with implicit confidence.

Our readers are aware of the voice of the people from all parts of the world. As they are inspired, so they write, and speak in praise of the glorious work being done by the RELIG-10-PHILOSOPHICAL JOURNAL.

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Our paper shall be worthy of your patronage, and no one shall have occasion to regret having made effects in its behalf.

Opinm Habit.

There is shortly to issue from the Publishing House of the Religio-Philosophical Jour-NAL a pamphlet addressed to "opium eaters," containing the letters of Fitz Hugh Ludlow and others regarding what is conceded by scien tific men the world over, as the the most remarkable medical discovery of the nineteenth century—a painless cure for the "cpium habit."

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ability. See advertisement.

Interesting Particulars.

Spiritualist Grove Meeting at Hobart, Indian

In compliance with the notice given, a Grove Meeting of Spiritualists convened at Hobart. Indiana, (the home of the Hull Brothers) Fri. day, August 26th ult., continuing over Saturday and Sunday.

There were present as speakers, the inimitable and enthusiastic Hull Brothers, Sisters S. A. Horton, Mrs. Talmadge, and Addie L. Ballou. Sister Talmadge was, however, debarred from taking part in the meeting, on account of ill health.

Friday afternoon and evening were spent mostly in conference, greetings, and music by the singers present.

Saturday morning session, was called to order by Moses Hull. After an interesting conference, Wm. Lyne was chosen President of the meeting, and Addie L. Ballov, Secretary,-after which, Sister S. A. Horton gave us an address full of noble and lofty inspirations, which, while they sank deep into the hearts of all present by their fervor of devotion, gave food also for the reasoning mind of the investigator. She was followed by D. W. Hull, who in his argumentative style, wages a heavy warfare against false theology and the sympathizers of creedism. Session closed with singing.

AFTERNOON SESSION.

Con'erence of one hour. Lecture by Addie L. Ballon, who spoke with earnestness on the present indications of a "coming conflict" in the religious world.

EVENING SESSION.

Conference, music, and a lecture by Moses Hull, who continues to battle with rectarian errors-throwing shot and shell at the past and present forms of worship. Closed with music.

SUNDAY MORNING SESSION.

Session opened with conference, music, and a partial invocation by Sister Horton, after which, Addie L. Ballou lectured upon "Mediumshin.its Lights and Shadows,-its Reformatory Mission, etc."

Closed with music, and a benediction by Sister Horton.

AFTERNOON SESSION.

Conference of an hour and a balf. Music and a lecture full of fervid eloquence by Mrs. S. A. Horton, Music.

EVENING SESSION.

Mr. Skinner, a young trance medium, took the stand for a few mements, after which the choir sang a hymn from the "Psalms of life." Mrs. Ballou read a poem, and made a few touching remarks on the late transition of our noble pioneer and great reformer, brother, friend, and co-laborer in every humanitarian work,—Henry C. Wright. Dr. W. Hull then spoke upon the "Extremes of Orthodoxy and their contrast with Spiritualism and its teachings," after which, Bro. Moses Hull gave one of his most thrilling, earnest, and effective discourses, which he crowned with a touching memoriam to the late

accended Brother Wright, when with music and a benediction the meeting adjourned, having been one of the most harmonious and interesting gatherings that I have had an opportunity of

attending. The Hull brothers will hold another meeting some time in May next, when a grand time is expected. Long may they live to labor in the great field of human reform, and be b'essed in the good that comes ever as compensation to the work.

Fraternally, Addie L. Ballou,

The Thirty-nine Articles.

By Warren Chase.

The celebrated thirty-nine articles are the infallible basis of the evangelical church, the first of which is our text at this time, and reads as fol-

lows: "There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness, the maker and preserver of all things, both visible and invisible. And in unity of this God head, there be three persons, of one substance, power and eternity, the Father, the Son and the Hely Grost."

How sensible men and women can swallow this, more than I can corceive. First, God is without body or paris; second, he is three persons, or in three parts, when put together is but one person. He is not substance, and yet he is substance, and endures forever. He is nothing as d something at the same time. He is both father and son, of equal age, and has a Holy Ghost beside, and yet no hody or parts; has no passions, and yet is full of love, which the Church calls a passion, and he also hates sin, and hatred is a passion also. He is the maker of all things, and yet has no hands or parts to work with. The personal pronoun we, represents this God, yet It is not a person, and in fact is nothing else, nor that either.

Amusements.

JAMES ROBINSON'S GREAT CIECUS AND ANIMAL

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Literary Notices.

The subscribers beg leave to announce to the patrons of "Hours at Heme," and the general public, that they will issue early in October for November, the first number of "Scribner's Monthly," an illustrated magazine for the people, in the place of the old magazine.

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ras the Positive

State of Nebraska,

: County of Nemaha.

was the Positive Powders that cured me. HUSTON RUSSEL.

Seal of Subscribed and sworn to, before me this 22nd day of Documber, 1863,

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 smicted for a long time, and I regard his as one of the wonderful

WILLIAM POLLOCK.

Postmaster at Brownville, Nebraska. On the 29th day of September 1867, Huston Russel came to me with a pain in his left eye, which I treated for the Neuralgia, and treated him several times afterwards for the same, but the complaint returned each time after treatment. He was under treatment by several physicians afterwards,

but got but little relief. I have used Speno.'s Positive and

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found them to be good for those complaints. JEROME HOOVER. On the afteenth of September, 1868, Huston Russel

came to me with a furious Tic-Douloureux. Neuralgia. had him under treatment until last April, 1869, at whise

time he was dismissed improved. WM. ARNOLD

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.

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