

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

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# CHICAGO, NOVEMBER 19, 1870.

# VOL.IX.-NO. 9.

# Phenomenn1.

### Spiritual Revelations and Tests.

A Mother comes to a Circle-says she was murdered -describes her child-The Child found - Wonderful Shower of Stones -Strange Developments at Maquoketa, Iowa.

### COMMUNICATION FROM CHARLES BRADWAY.

To all earnest seckers after truth. Please prove the following facts upon any other base than what they claim to be; departed spirits of human beings communicating with mortals, and oblige a seeker after the eternal welfare of hu-

oblige a seeker after the eternal welfare of hu-manity—Charles B'adway. Feeling an interest in the great cause of hu-man progress, I was led, a few years ago to try and investigate the philosophy of Spiritualism. I have been favored with many opportunities of witnessing the manifestations of what claims to be the spirits of many of our nearest and most intimate friends and relatives; and about the 1st of September, 1870, there came a spirit that claimed our particular attention. Because that claimed our particular attention, because of the peculiar nature of her case, as the following circu nstances and investigations will show. Being requested to have it published, on account of the interest the public seem to feel in the case, I have submitted my journal for that purpose, and hold myself responsible for the correctness of what is therein stated :

To all whom it may concern :

We the undersigned have freely and volun-tarily taken our oaths to the following evidences :

es: \_\_\_\_\_\_\_ist. That at several private seances held re-spectively a A masa Ballou's, Marion Ballou's, Calvin Breeden's, and Nelson Bradley's, oetween the first of Septemb r and the first of O stober, 1850, there came a spirit Lady calling herself Louisa Stuart, and manifested through Wm. Breaden as medium, to the following effect: hadly wronged; it makes my heart bleed to That on the 221 of April, 1852, she was on poard think of it. Since writing to you I have receive of a steamboat on the Mississippi river, and was choked to death and thrown overboard, some little way above Memphis. Tenn. She, having considerable property, (principally personal) and also a little daughter about five years old, the heir to the property in case of her mother's death, the cause assigned for the murder, was to get possession of the property. Since the time of the murder until September 1870, the daughter has been lost to the spirit mother. It was at one of these seances that the snirit mother manifested her presence, and great anx iety that we would help her find her lost child. We volunteered to do so. At our next seance she told us she had found her long lost child, m a family by the name of James Parkvill, four miles Eist of Taompson Station, Whiteside county, Illinois, stating that the man was about 50 years of age, and his wife about 35, that the child had curly hair, brown eyes, small in form, small hands, and answers to the name of Mary, and being now, about 13 years old. In answer to the question as to how we should proceed to restore the property to the child, she said that she did not wish anything to be done with it, as she was satisfied with the people with whom the child lived, that they had no children and were wealthy, and further, she refused to give the name of the child's uncle that committed the murder, and manifested a disposition that this part might be kept from the child, stating that she was of a nervous disposition and it would trouble her so. Now, we whose names are hereunto affixed, were witnesses to the above manifestations, and are willing to make caths or affirmations thereto, and further, that we, individually, or collect-ively, never knew or ever heard tell of any of the parties or circumstances connected with the murder of Mrs. Louisa Stuart, the condition of her child, the name of the person with whom the child lives, his address, or condition in life; and further, that all of our information came through William Breeden, a spiritual medium, revealed by what professed to be the spirit of Mrs. Louisa Stuart, at seances held as hereinbefore stated.

THEMPION, Carrol Co., Ills. SIR :-- I received a line from a person, signed Cnarles Bradway; requesting me to answer Charles Bradway; requesting me to answer some questions concerning a little girl, as your letter states about thirteen years of ace, with curly hair and brown eyes. The curly hair and age would answer the description of the little gurl that has been here for the past three years, but not the color of the eyes. Please write immediately and let me know what is your idea in making such inquiries of me and L will state further nationalars in my

CHARLES BRADWAY.

me, and I will state further particulars in my next. Please direct your letter to Taompson, Carrol county, Illinois. As we feel an interest in the girl, we would be glad to sccure an ans ver immediately to this, if you are a relation of her's or interested about her, as your letter intimates. Your, &,

JAMES PARKHILL P. S. We do not know anything about the origin of the child, nor what her real name is; could you inform me? If you can, please do so as soon as convenient, by return mail if possi-ble.

# Maquoketa, Jackson Co. Ia } Sept 23, 1870.

Io Junes Parkhill, Esq .-- DEAR SIR :-I received your note malled the 17th, in due time, and would have answered immediately, but I felt best to wait for a li'tle more information on the subject, which I received 14st even-ing, in part. I am not at liberty to give you in this letter quite all the information I posets in regard to the child; the motive for withhold-ing it is purely effectional; but I hope in a li the while that I may be at liberty to let you know individually.

You ask, 1st, what is my idea for making such inquiry of you? I answer, love of truth, justice and my sympathy for suffering humani y. 21. Am I a relative of the child? None what ever, that I know of. 31. Am I interested? Yes, through sympathy alone; the child has been information from you, of such a nature as had changed my former intentions, in regard to the chid; not that I had any intentions of taking the child away at all, but of trying to restore its rights. I do not allude to the information you gave me in your note, (for which I am really thankful to you) it came outside and is very gratitying to us here, interested. You thought perhaps, my signature might be field tious. If you are any way acquainted in Mauokets, you can write to any one for reference. Now I will g've you some little information of the child: 1st. She is a poor orphan girl. 21. Her name is Mary Leola S'uart. 31. Her parents names were Lewis and Louisa Stuart. I do not know when her father died but her mother died on the 221 of April, 1862, since which time the child has been lost, until about three weeks ago, when we found her at your house. I would like to tell you more but feel I must not at present. I am now requested to say to you to please tell the poor little orphan that her angel mother came to see her the other evening as she lay so sweetly sleeping with her little hands upon her breast, and her hair so beautifully hanging in heavy tresses. She says, tell her her angel mother will be near her, and will know if she does right. Now, my friend, we are entire strangers so far as human individuality is concerned; but I trust we are both willing to do what we can for suffering humanity. I feel that this poor orphan has found in you, as an adopted father, a kind parent. If you will please give me all the information you possess in regard to this child, how you came in possess in logat to this child, how you came in possession of her, what were the excuses the person made that left her, what kind of a person he appeared to be, &c., I will be many times obliged to you, and will, in return, as fast as permitted, give all required information 1 may possess to you. If you can un-derstand the spirit of this letter, I feel that you will withold nothing from me. If you wish any part of your communications to me, to be strict-ly confidential, say so, and so it shall be in this matter, but I feel it will be unnecessary on your part. Please write as soon #s possible. Yours CHAS. BRADWAY. Sept. 27, 1870 § DEAR SIR :- Yours of the 23d came duly to hand, in which you state you have received information which you do not feel at liberty at present to state; you state in your letter that the child has be n badly wronged, it she has been badly wronged it must have been before she came here, she has had all the privileges that any child would have about my i cuse. I have not any acquaintances in Msqucketa, that I know of, that I could refer to respecting you; you spoke of the color of her eyes in your first letter as being brown or dark, were you not mistaken in this. You state you would like to relate more about her, but dare not now. I would ask to know what it is? You wish to know how I came by her. I got her from a respectable family in Thompson. They seem to be just what they are. She has been with several families, and had at several times lived with the people where I got her, these people took her because she was an orphan, and had no home. With them she was treated as one of their own children. There is nothing in my letters that is confidential, or what I do not care who knows. We took her out of this family be-cause she was an orphan, and we had no children. If you are as interested as you appear to be, Mary's well-wishers here would like you to come and look after her, as it is but about a day's journey, or a few hours ride on the cars. You are creating a great amount of excitement in the girl's mind; she is easily 'excited, and anything like the present thows he off her balance very much. I wish you would write something

more definite or come and see for yourself, how-ever I will give all the requisite information at the proper time, or when I see that I am j istifiable in doing so respecting her. Wr.'e as soon as convenient. You may know how much I am interested by my immediate answers to your inquiries. Yours, etc., JAMES PARKHILL. Charles Bradway

Please to inform me how you hear l of such a child being here at first and what was her m ther's comp'aint.

I must confess that I do not exac'ly under-stand the spirit of these letters, as you do not appear to incline to let me know what you know about her origin, which has always been a mys-tery to all here, or to me at least.

P Maquoketa, Iowa, Oct. Srl, 1870.

To James Parkhill, Esq.,-DEAR SIR :- I re-ceived your favor of S pt 27th, in due season, and am thankful for the information contained in it. You speak in relation to the wronging of the child, that it was not done since you took her. I am s vry that I created the impression that you had wronged the child. I thought I was sufficiently explicit in saying that the mother expressed her entire satisfaction in the care the child was receiving under your protection. You ask two prominent questions in your last letter; one of them I will answer now, the other at another time if I succeed in getting the requisit: information connected therewith. You ask now I got the information connected increasion. You ask now I got the information of the child bing with you? This is one of the grand objects I have in view, is to know as prsi-tivly as pissible how I got it myself; what her there has been any collusion at work of net by which I have been described order more or not, by which I have been deceivel and many others beside me. Now, I ask it again, as a great favor, that you will do all that you can, not only for the benefit of the child and its spirit mother, but one of the greatest cautes, if true. in behalf of suffering humanity . either to prove the cause a true one, or to prove it talse and unworthy of our notice. I have read of many similar cases, but never before happened personally connected with one ture; you may therefore know how thech interest I feel in knowing all the facts "innected with this case I am feeling impre-sed to say ia the first place, that you do not believe much ia the source from which this kind of information comes. I have stood in the same position; here is a case I think to prove something, one way or the other, please help me to doit. You have already done more than I dared to look for in the first place. I now rely upon your honor for the balance. You are partially acquaicted with the philosophy of S, iri ualisn. We have a circle that we hold alternately at some five or six of our neighbors' houses, about s'x miles north of the city of Miquiketa, in Farmers' Creek Tp, Jackson Co., Lowa; at which seances we have had many communications professing to come ir in spirits of different individuals, who passed away under different circumstances, etc., and between the first of September and the first of Oc ober there came a spirit calling herself Louisa Stuart; she formerly ved (as we understand her) in LiGrange. Communications came through a writ-Tenn. ing medium, by the name of Wm. Breeden, a young man living in our neighborhood. She said she was on board a steamboat on the Missisissippi river, on the 22 id of April, 1862, and on that night died, since which time her little daughter, then about five years old, has been lost to her until she found it at your house, about the first of last month, September, 1870. When she first appeared at our circle, she said she had not found her, and wanted us to help her. I told her I would do all I could to help her find her child, and to restore its rights. (I forgot to mention that she had considerable property of which her child was heir after her mother's death : it was this I referred to in one of my other letters about restoring the chilu's rights.) When she came at our next circle she told us she had found her child at a place cailed Thompson S ation, ()r about four miles east of it), Whites is County, Illinois, at a man's house by the name of James Parkhill; the man about 50 years old, and his wife about 36. She said the child had curly hair, brown eyes, small form, and small hand. You will bear in mind that this description is supposed to have reference to the child when five years old, as I believe it was given before the spirit mother had found her, and for the purpose of aiding us in finding her, consequently she may have changed some since then. I asked her how she wished me to proceed in restoring the property to her. She said she had been to see the child since she was with us before, and found out more of the family, said the child was apparently pleased with its home, and the people had no children, were well to d), and she, herself, was well satisfied that it remain just as it is; and further, the child's uncle that has wronged it out of its property, has already spent, a great portion of it, and it would involve a great deal of trouble to an uncertainty of getting it back, therefore, she thought best to do nothing with it in that respect, as sne seemed so well pleased in finding the child, she was willing to let the guilty conscience do its work with him, the child's uncle. She says her husband's name was Lewis (and we understood they formerly lived in Lagrange, Tenn.) The child's name was Mary Leola S uart. Now you have got all the information according to my notes taken at the circles, except the. complaint of which the mother died, this I am advised to withhold for the present, as it might defeat certain other investigations connected with the circums ances-altogether outside of you as to the little girl over there, but you shall have it just as soon as I can investigate that part of the subject. Now you see I have two sims in view, one to help poor suffering humanity; the other to prove or disprove the philosophy of Modern Spir-

itualism. Mow if you will answer the following question to the best of your ability, and add what other information you may possess about the child and its circumstances, you will confer a great favor upon a large circle of anxious seckers after truth in these parts.

First. Is Thompson Station in Whiteside County, Ill., or is it close by the county line; will you explain?

Second. As it matters not to us (except as we feel au interest in knowing how near things agree) what the color of the eyes may be, will you state what they are? Third. Did you ever know anything about such persons as William Breeden, Calvin Breed-en or Charles Bradwar?

en or Charles Bradway ?

Now before this reaches you, we shall probably be under oath to this effect; that none of us ever knew anything about the mother of this child, nor any of the circumstances connected therewith! never knew of such a place as Thompson, Carroll County, Illinois; never knew or heard tell of such a person as James Parkhill, nor of his having such a child in his charge, until those communications were made to us as above stated. If you feel sufficient in-terest in this case I would like you to write to Lagrange, Tenn., and try and find out whether any such people lived there some eight or ten years ago, as Lewis Stuart, or Louisa Stuart and dearsh lat me have Stuart and caughter, and please let me hear from you. You have got all but t'e death scene, please let me hear from you immediately.

#### · Respectfully,

#### CHARLES BRADWAY.

P. S.-Will you please state whether the ages given correspond with your age and your wife's. C. B.

#### MAQCOKETA, Oct. 6 b, 1870

In nursuance to the wishes of a number of citizens of Maquoketa city and vicinity, as well as my own interest in the matter, I left this to investigate still further what app ared to be a very interesting case of Spiritual phenomenon, the first part of which was made or manifested in Farmer's Creek Township, Jackson C )., Iowa, as will be seen by reference to the regoing copies of the correspondence. Being strongly impressed with the nature of the sub ject and the spirit of the people with whom I telt I had to deal, I felt it necessary to arm myself with all the weapons I could command, and thought would be brought into action. Hence, took credentials with me, and a guarded tongue. It was a mission from which self would have recoiled, but *duty* ruled. I reached the Thompson Station, Illinois, Oct. 7th, at 8 o'clock A. M. Spirits rather low. Now for the first c mirmatory step in those parts. It must now be remembered that there was a mystery in regard to the location of Thompson Station, the spirit direction being 4 miles east of Thompson Station, Whiteside County. But answers to my communications were simply headed: 'Taomp on, Carroll Co., Ill." Knowing nothing about either the Station or Counties, I went immedi ately to the post office, and asked the postmaster if he knew such a person as James Parkhill, and where he lived. He said, "Yes, he lived about four miles east of there." 1 then asked in what county Thompson Station was. He said : "Carroll; about 114 miles north of Whiteside County; that letters requently came there headed 'Whiteside Co'" This was the first ray of hope and consolation, since leaving home, in confirmation of my cause. I then tarted out on foot to Mr. Parkhill's. When within a quarter of a mile of Mr. Parkhill's I asked a man who was ploughing if he could direct me, which he did, but felt an interest to know if I was a relative. I said, "No." "Was I from Iowa?" I said, "Yes." He had understood that Mr. Parkhill had been receiving letters from a person in Iowa, in relation to a lit'le girl, and that there had been some trouble there lately, some very strange things,-unaccountable things,he did not know what they were; the girl had been sent away, but he did not know for what reason. I went on, and found Mr. Parkhill in his yard, at work digging post holes, I think. I walked up to him, and said, "This is Mr. Parkhill, I suppose." He said, "Yes." I asked immediately to be parloned for waiving the usual rules of etiquette, in introducing myself, being an entire stranger. I told him if he would have witnesses present, I would reveal myself and mission. I told him it was for his and their benefit as well as my own that I asked for wit-nerses. He said, "Will my wife do?' I said, "For one, but would like more." He said, "Will my hired man do?" I said, "For one, but would like some others." So he (the hired man) was sent after, some of the neighbors. One of his nearest neighbors came, and it so happened that at that very time the man with whom the child was first left was passing with his son, a young man about twenty three or twenty-four years of age. I think they all came in. We then had a council of seven adults. I then asked the following ques. tions, of Mr.Parkhill,—all present. Have you, or any of you, ever seen or heard of such a person as Charles Bradway, except through those two letters that James Parkhill had received this last month? (Sept. 1870.) They all said that they "were willing to be sworn that they had not seen or fleard tell of such a person otherwise.". Lasked if any of them ever saw or heard tell of any such people as Calvin or William" Breeden ? They said, "No." Did they know anything about the origin of the little girl that had been living in Mr. Parkhill's family for the last three years? They said, "No."

or of the city of Maquoke'a. They looked at them, and said "they were strangers."

I then told them that I begged to be excused for intrucing upon their time, and what they might think their domestic affairs, but love of justice, the diffusion of useful knowledge, and the exposure of fraud and deception had prompt-cd me to depend upon them for aid in doing the same. I then s id my object was to investigate the mysterious origin and circumstances of that little girl before referred to by Mr. and Mrs. Park-hill: "You do not believe in the source from which I claim, or rather it claims, to come from.

By this time they suspected the source, and both exclaimed, 'No! you're right there.' I then took out and read to her the "Sworn Testithen tock out and read to her the "Sworn Testi-mony," omitting the "Death Scene," for the pres-ent; the principal facts they had received in their letters. Mrs. Parkhill sprang up, and wanted to know if I would permit her to "take it down in writing." I to'd her she could not suit me better, as it was my intention to have it written down. She wrote a few words and then gave it up to her husband, he wrote a few words and then threw down the pen, and that ended their writing; but during some of their ended their writing; but during some of their private conferences I write some myself. The nature of the subject was now fairly opened. Mrs. Parkhill supposed that all Spiritualists were mediums, not knowing anything about it comp ratively, consequently she took her stand after hearing the testimony, and not being able to account for the spiritual fact agreeing with the natural facts; that if the spirit had told me so much it could tell me all I wanted to know. She told her husband and the rest to tell me noth-ing whatever. She then went on to prove it as she thought, she fac d me with all the posi-tive element she could command, and demanded private conferences I write some myself. The tive element she could command, and demanded to know if I "knew her thoughts, could tell what she was thinking about." I told her I did-not profess to be a medium, did not know all everybody was thinking of, did not want to. But this did not satisfy her. She asked, "Is the child here?" I said "no, I suppose not, it has been sent away " She then want, i to kno y, "if they had ever told the child anything about this sifeir." I told her they had and also what effect it had on the child. She said in a rather softer ed voice, "That is true." This I saw was a little too much for her. She gathered up all her antipathy to the source, and sail that "she believed I was a vile impostor, come there to pick out all the little flaws I could find in their domestic affairs, to make trouble in their "family," and I think would have turned me out had it not been for her husband. She did not believe in any such "low and disgracefulstuff." She believed in "direct communication from God." They both "believed in forewarning, frequently before Jeath, out it came from God." I told them that I wished them to understand that I did not come there to preach Spiritualism. I came to investigate it, to prove it if possible to be worthy or unworthy of the support of the people, by proving this particular case, either true or false; and I again ask you to help me. I then commenced t) ask some more questions: Was such a girl here, answering the description before given? "Yes, except the eyes." Here let me say, I asked for the color of the eyes, stating that it made no serious difference to us now, as so many other things had been confirmed; but they rejused to give me the color, but it so happened that the man with whom the child was left at first, and his son, some 25 or 34 years old, were witnesses, and aiter the council had broken up, and I was with these two, the father told me the eyes were a "light blue," but the son said they were "brown," so you see there was a dispute upon this point. Again I asked if she answered to the name of Mary? They said "yes." I asked was the chi.d nervous? They said "yes, and very affectionate, it had curly hair, and when first received very curly."—(This was from Mr. Mills.) "Mr. Parkhill where did you get the child from ?" "I got it from Mr. Mills, that gentle-man there, ' (pointing to Mr. Mills) Here, as at nearly all other questions I had asked, it was necessary for them to withdraw for private consultation, whether it is best to give me the information I asked for. They wanted to know what I wanted to do with the child?" I told them my interest had ceased in the child, when the mother told me "she was satisfied with the people with whom the child was." I did not want to do anything now with the child, I was now only investigating the phenomenon of spirit intercaurse with mortals, trying to prove it either fals or true. I now turned to Mr. received, he ... jid?" He answered, "In Whiteside County, Ill. "He was postmaster of a town, the name ran of make out, but not far from Fulton." " Mil's, and asked, "Where did you live when you whom di i you receive the child!" Y the name of Herbert or some-tney came up the river he be-"From a.3 thing like "What excuse did they make "Id in your hands!" "They lieves on ite yes on the second s

CHARLES BRADWAY, CALVIN BREEDEN, WM. BREEDEN. STATE OF IOWA, [ 88.

JACKSON COUNTY,

Subscribed and sworn to before me this 5.h day of October, 1870.

T. WILBUR, Justice of Peace. Witnesses present at the seances : Amasa Ballou, B. Breeden. Mrs. Adelia Breeden, N. F. Eastman, Mrs. Martha Ballou, F. M. Ballou, Mrs. C. W. Bradley, W. A. Head,

MAQUORETA, JACKSON Co., IA., ¿ September 12, 1870.

To James Parkhill, Esq., Illinois-DEAR SIB:-

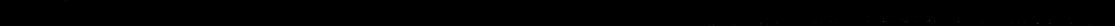
You will confer a great favor upon me if you will please answer the questions contained in this note. My motive is one purely honest. and to me of deep interest; and I hope it will ultimately prove one of honest interest to you also, and many of your triends :---

1st. Have you received into your family any time since 1857 a little girl with curly hair, brown eyes small in form, and small hands and answers to the name of Mary ? 2d. She is now about 13 years old. If you will, please answer these questions to the best of your ability, and if you can add any more information concerning her it will be very thankfully received. If there should be any mysterious interest in this, to you, at the proper time you shall know all about it. I am very respectfully yours.

I then tokl them my name was Charles Bradway, and showed them my credentials, signed by Mr. Wilbur, Mr. Belden and Dr. Allen, May"The report was he died in the army." Concluded next week.

Au Irishman officiating as chairman of a ciub, was annoyed at the tumult created by a set of unruly members, and astonished them by vociferating, "Jintlemen, will yees come to or-der? It you only kape silent, you may make as much noise as you please."

Figaro describes foundlings as " children born on the Kuropean plan."



# Original Essays.

Written for the Religio-Philosophical Journal. GOD MAKES NO MISTAKES.

By Wm. C. Waters,

FRIEND JONES :- It is seldom that I indulge in the luxury of listening to an old fashioned orthodox sermon. Doubtless it is well that Spiritualists go now and then, just to refresh the mind with a remembrance of those antiquated fessilizations, which as church members, we left behind us when we came up out of Egypt. Some days since, I listened to a sermon delivered upon the funeral occasion of a young man who was a member of several secret sociclies, which of course brought under the droppings of the pulpit, many of us who do not re gard that sacred institution as oracular, or as the terminus of theological research. From the table-ground Presbyterianisn, the sermon was well enough in its line. The preacher was a fair sam; le of his kind-a proper nice man no doubt-such a man as Mrs. Partington would advise her son Isaac to select for an example, that in his blushing maturity, it might be said of Isure "In stately manners, and persuasive speech, how much like an angel !

I was a little surprised to hear the worthy divine say that "G xl makes no mistakes. It is his hand that has done this. He took the little child, and now he has taken the father for Road and wise purposes : whatever our intentions may be, nevertheless it is God that rule?." Here seems to be a little mixing up of the old and new wine. That "God' mak's no mistakes," is one of the gems of thought in which the dear ones believe, that come back to us from " o'er the swelling flood," but they don't believe that God, as a special act, destroys prattling children, nor young husbands, whose defly toil is requsite for the support of their families. God puts forth no special act to waft a ship, to cause a flower to bloom, or a human being to lay aside the outer garment, to fall asleep in the gates of Eternity. The one comes under the action of natural law as much as the other.

We have heard much from the pulpit, in years that are past, about the killing of sweet chil-dren by our Heavenly Father, because their mothers loved them so tenderly; but the clergy should have got ashamed of this about the time they did of John Calvin's burning kindlingwood around Servetus; lining Pandemonium with sculls of infants, and dancing polkas of joy on the battlements of Heaven, just in view of their own children, and dearest earthly iriends, sweltering below in brimstone waves of

It is to be hoped that the advancing tides of progressive thought will now and then lift one of these reverend gentlemen into higher perceptions of truth; still we will be patient and forbearing with them, as they have been educated to grope among the dim shadows of the past; and then their annual income of a certain number of bushels of rye, or its equivalent, for which they anxiously labor, and cometimes wait, might not be forthcoming at all, should they venture to step beyond the grooved ruts of their particular sect. -To the individual whose mind for years has been imbued with Spiritual Philosophy, to lis-ten to a funeral discourse by one of the soulsaving clergymen, seems like listening to the sad wails of some theological infant, still in swaddling blankets. The attempt to weave into an orthodox sermon the more advanced idea, hat " God makes no mistakes," reminded me of he diemma of a certain preacher, who set Adam up against the fence to dry, forget ng to provide for a ferce builder antedating he clay moulded Adam. We have a biblical account that God made oats for Adam and Eve out of the skins of ani mals, but no account of his splitting rails. The most distinguished rail splitter historically menioned, comes down to Abraham Lincoln. To journeymen tailors, a class of men sometimes roubled with the financial shorts, it should be a matter of much consolation, that the originator of their profession retired from business upon a large capital, being the owner of "the cattle upon a thousand hills," and quite a number of starry worlds that proclaim,

fence, so that we can all make directly for the Eysian clover fields. The clergyman in preaching the sermon for the

young man referred to, came very near letting him into Heaven. His conversation with him touching his future happiness, he claimed, "had been pleasant, but not fully satisfactory." It seems he had made no overtures for admission into the churc's.

The audience sung : " There is a fountain filled with blood,

Drawn from Immanuel's veins ; And sinners plunged beneath that flotd, Lose all their guilty stains."

The deceased young man had not availed himself of this bloody provision of safety; but I learned from an acquaintance, as I walked home from church, that the departed had told him, that he was perfectly satisfied that his spirit friends could come back, and as they represented that all was right with them he was satisfied to be one of their number, and share their fate. My friend sail to me that he doubted not he was at the funeral, and that he would come to circles held in his vicinity in the course of three or four days. About the third evening after his burial, he came to a circle held in the street in which I reside. The lady of the house had just song and played ' Sweet Home," when the hand of one of the mediums present was controlled, and wrote, "Yes, there's no place like home," and signed the full name of the young man whom the clergyman informed us had gone, and never to return. Bordentown, N. J., Nov. 3:d, 1870.

Written for the Religio-Philosophical Journal.

A Fable. An Instructive Lesson-The Fish meet in sole mn

# Council.

EY. N B. STARR. Af er the Atlantic cable had been laid, there was a great excitment among the fish; a wonderful commotion and swimming hither and thither to know what it all meant. Some of the finny tribe went so far as to declare that they could hear raps all along the bel of the ocean, and many other things too marvelous to mention.

To such an extent did the excitement grow, that they all unanimously agreed to hold a council to investigate and determine its cause. So in due time the delegates from every tribe of fish were assembled in grand council, and after hav-ing appointed an aristocratic Cod Fish as Chairman, they proceeded to business. The President called the meeting to order, and then opened the business by stating the object of their assembling, in the following speech: "Ladics and Gentle Fish, I wish to inform you that lately there has been a most wonderful phenomena taking place near where we are assembled, and ex'ends for hundreds, if not thousands of miles, East and West, on the bid of the great world of waters in which we live. Many of you, no doubt, have observed what appears to be a tarred rope lying on the ground in an easterly and westerly direction. There would be nothing wonderful in this, if it were not for the fact that it has no end that any of us can discover, and that a continual rapping sound is kept up on all its parts. Mr. Herring informs me that he has swam beside it for days together, but has so far found neither beginning nor end. Now, my friends, it is for you in your collective wisdom and great s ientific attainments, to find the cause and reason of this most remarkable phenomena.' Here the worthy President took his seat, and Mr. M. carel arose, and after declaring that he did not wish to be thought the least egotistical, stated that the solution was very easy. Befor he would explain, he wished to say that he was surdrised to see sensidie ado over a piece of farred rope, because it was a long one. He had seen thousands of pieces of tarred rope. He could not see anything in that for sensible fish to get excited over. [H)w about the raps, from a dozen voices] "Oa! I will excluin all that when I make my report. "You see," continued Mr. Micurel | Explain the raps first, from a hurdred, voices.]-- 'well, then is I must, 'said Mac, "I will, "The explana ion if that the Herring hits the rope with his tail when no one is looking, and in short he is humbugging you. I saw him do it. "You lie, stated the Herring, there is no one a greater humbug than yourself!" [Order, order, from twenty voices.] Great confusion—then a dozen or more wanted to get the floor, but the Herring having caught the eye of the Chairman, was dec'ared to be in order, and as he was about to give the Macarel a piece of his mind,-he was interrupted by the entrance of Mr. Torpedo, who begged the floor a moment to state a tew facts. He then went on to say, "That the rapping was all caused by electricity; that he could make them at any time." He was here interrupted by the President, who inquired if he could do a sum in arithmatic by electricity [Laughter] "Why, not he had not thought of that; it that was the case he was at fault, and so would yield the fl or to any one that could explain it. Hereupon the Whale arose amid the most profound silence, and proceeded to say: "My friends, what I have to say, I have gathered from a tual experience-it is no speculation with me, but actual knowledge. Had any of you my organization, he, too, could vertify it." Allow me, then, to say that far along this world of waters in which we live, there is a sphere of thoughts and activities, glories and wonders, of which you' have not the faintest conception. In that great world, the inhabitants live in a refined atmosphere, that is as much superior to ours, as ours is to the rocks that are around us-they live and breathe in a great ocean of it. They also build great and beautiful palaces, and live in them, waile they float on the top of our element. They can stand in one part of the world, and send messages to their friends thousands of miles, in an instant, and even now the rapping you hear, are their ideas paising through this great rope to their friends far off; in short, it I were to tell you the half of what I knew about that great world, you would think me demented. Then Flying Fish aross, and confirmed all the Whale had sail, Mr. Mud Fish here arose and asked Mr. Whale how he knew all this. "Why," said the Whale "I am so constituted that I live in both worlds; yoù are acquainted with me, know that I am a medium and always have to go to the upper world to get my inspiration." The whale was about to give a further expla-nation, when up jumped Mr. Mullethead, and stated he wished to ask a question, but before doing so, he would just say, "That all this talk about a great world above us, was bosh, twad-dle, all of it. I would like to ask," said he, "How any body or anything lives out of water ? Answer me that-besides it is impossible, and what is impossible can't be, nohow," and down he sat, but not before he had looked on the assembly to assure himself that he had said all that was worth saying. M. Sturgeon now arose and said, " That the statement of the Mr. Whale was all a delusion, so far as regarded the napping. He said it was all a device of the Devil Fish to catch Gudgeon, that whoever found the end of the great rope would be sure to find a hook there. Hereupon the whale again arose and said " That it did not make the least difference about what any one might think in regard to what he had said; that the great and beautful world to which he alluded, would exist all the same, and that the beautiful messages would continue to be transmitted from friend to friend, and that | port.

hook enough of the top rais from the orthodox | the rapping of the telegraph from the upper world would continue to ever." Hereupon the Shark stated he was hungry, and movel an adjourament sine die, which was carried unanimously.

> Written for the Religio-Philosophical Journal, INTERESTING LETTER.

> > By Sada Balley,

To MRS. ADDIE L. BALLOU:

DEAR SISPER-May I address you through the medium of our mist excellent and beloved JOURNAL?

After penning the above question (not know-ing what was coming nex ), I almost unconsciously took up a file of the RELIGIO-PHILO-S PHICAL JOURNAL lying on the table on which I am now writing, and without having any idea which number I was drawing, what should turn up, but your own earnest face portrayed upon the first page of the number of July 16th, 1870 Addie was "trump" that time,-not " hearts," bat the image of a woman with a heart. I am gazing now upon the honest expression there; and you seem to answer the question with which I open this correspondence:

"Yes, Sada, write me through the JOURNAL; your thoughts, while they give to me encour-agement, may, at the same time, benefit some of its many readers,'

And why do I write to you to night? Why did I almost involuntarily take up my pen to address you? B cause I have just been reading your address delivered at the National Convention at Richmond,

How my heart warms toward you, as I cm over the true and practical ideas contained therein; my soul feelers go f rth-reach out to meet your own, in the beautiful sisterhood of pure sympathy—and I feel that we are indee d true sisters in our love for humanity; for I believe you can say, like myself : I do love humanity ; love everything made in the image of God I love every man, woman and child.

How can I consistently claim the All-wise as my parent, unless I claim all his children as my brothers and sisters? How can my soul live in the light of his love, unless my being gives forth pure love for every human creature? Ah, how can I be prepared for love's kingdom, unkss I not merily write this truth, but practice it in my every day life?

Addie, you say you have braved scoffs and sneers because you have shown your loys of humanity by pleading for the unfortunate ! You are not alone, my sister; and perhaps you, like myself, have braved persecution by befriending the friendless-by feeding hungry, starying souls with the bread of sympathy !

It is sad to know that not even all of our household of faith-believers in the Harmonial Pail sophy-ire sufficiently gifted with the sacred virtue of charity; or perhaps the weakness may lie in a want of independence: for charity, in order to be practically useful, must be pro-pelled by a strong, healthy back-bone of self-reliance.

But we must have great charity for the uncharitable; because those who do not know the sweets of the delicious fruit of charity, have ever a void in the stomachs of their souls which makes them feel hungry when they know not what Nature's appetite craves.

Angels bless thee, my sister, for the plain words thou hast spoken !

But I cannot cease writing until I ask you what is your idea of a practical plan of work. I agree with you when you say that ignorance is the cause of crime; and that mothers should be truly educated. But we mothers must begin where we are; and what better can we do than

#### Written for the Religio-Philosophical Journal. To my Fellow Workers,

By Mrs. J. H. S. Severance.

Days come and go, seasons speed along only bringing us nearer and nearer to the." Hereafter." The use we make of these days and sessons will determine the condition of our spirits in the future life. How are we living, how carving out our destiny here? Are we ergaged, soul and, body, in the gest work of human culture and unfoldment? Are we consecrated entirely to labors for self improv ment and the improvement of the human family? Or are we bowing submissively at the shrine of ignorance and

bigotry ? We have a great work before us,-a work commensurate with the needs of the human soul. Look at the undeveloped condition of the human family every where,-behold the people worshipping strange gods, bowing in servile subjection to the demands of society for creed worships, mammon worships, bacchanalian indulgences and the displays of fashionable attire, while the higher emotions and aspirations of the soul are crushed beneath the clogs to progress.

There are mighty wrongs to be righted; there are stupendous clouds of ignorance to be lifted from the minds of the people by letting in the clear l'ght of truth : and shall we stand idly by or drift with the current because forsooth it is easier, and we meet with less friction? Or shall we gird ourselves for the work and live up to our highest light? Shall we stand idly by and see the seeds of drunkenness planted in the constitutions and lastes of our children before they are born, by being dealt out to the mothers of the race by order of the dectors, and then sustaized in them and cultivated through life by the same means? Or shall we take a stand against all stimulation as did H. T. Child, M. D. in a late number of the JOURNAL. It is of very little use to hack off the branches of this tree of evil, while we feed and nourish the root. Little use to try to make men and women refrain from the use of alcohol while they are taught it is health giving and life sustaining.

Shall we, when we see woman cursed, soul and body, by a slavery to dress that deforms and cripples her, rendering her teeble in body and correspondingly lacking in mental acumen, cry out against this desecration of womanhood? Or shall we ester to the same unholy demand of society for blind homage, and not only enfeeble our own conditions, but entail upon our off-spring imbee lity and bodily weakness? Spiritualist reformers, never was woman so enslay-ed as she is to day by the demands of her toilet; never was she so incapacitated to compete with man in the great world of work; never so dependent as now, and shall we sit idly down with folded hands? Or shall we arouse ourselves to try and remove the hindrances to her progress, and equality with man. Woman must be self-sustaining or she can never be indeped out or self-sustaining or she can never be indeped out or self-sustaining, and to attain that she needs the same freedom of action, mental action, bodily action, and mental and muscular development as her brother man.

The ballot without this will amount to but little, and may prove a stepping stone to greater liberty, and hasten the time when sense instead of fashion shall rule. We have each of us a work to do in this matter. What matters it to us that this one or that one has fallen by the wayside, turned with the current; it is f r us as individuals to act nobly and truly cur part, and see to it that no one can say to us, "ye knew the way but walked not therein."

It is only those who bear the cross that are worthy of the crown; only those who count all else as naught compared with trath and prin-

At all the aforceaid places, I hope I accom. plished a good work, though in several, no public meetings were held. In each, I found noble souls-earnest men and women-cach knows that in my heart, gratitude for all favors, is glowing-"words are cheap," and often useless-worse than useless.

them

At Wellsboro, Tioga county, Pa., I met an old gentlemar, Dr. Butl.r, who claimed—and I am credibly informed by others has—healing and test mid umship in a large degree. I can testify that he gave me satisfactory evidence of the presence of a "sainted" wife and little son, such evidence as caused the heart to glow anew with the sacred emotions of a youthful love and parental eff ction toward the darlings "over the river." How sweet, how blessed these spiritual re-unions of the loving souls of either sphere of life! How consoling, how oheering! Let the bigoted s ill scoff, the obstinate still refuse to be comforted if they will. Poor souls ! how little they know of the heavenly joys of earth 1 How lit le of the grand, swelling, ennobling emotions of the true Spiritualist! I speak in this village (7,009 inhabi ants)

this and to morrow evenings, and then continue my juiney eastward. From Binghamton, N. Y., will take the Albany and Susquehana R. R. to A bany, thence into New England. Shall call at various points en route, and will be glad to answer calls to speak, for moderate compensation, anywhere within reasonable and feasible range of that route. May be addressed, un-til further novice, at Bainbridge, Chenango Co., N. Y, Home address-Box 394, La Por e, Ind. Owega, Tioga Clunty, N. Y., Nov, 2nd, 1870.

# Voices from the Leople.

FINDLAY, OHIO -- F. C. Steingraver writes .-Keep on grinding out the glorious old JOURNAL, and may it in the fature, as it has in the past, knock the errors out of old sectarian theology.

SALT LAKE CITY.—Walter Mansfield writes.— I believe your valuable paper needs only to become known in the place to be well sustained.

SPRINGFIELD, ILL.—H. C. Seymour writes.— Please accept my gratitude for your leniency, for I consider the paper an indispensable article.

NEBRASKA CITY, NEB.-Ralph Ashworth writes.-Please continue the paper for another six months, for, although I am making a bare living in this city at present, I must have it or my mind will starve. There are about fifteen or sixteen churches here, but I would rather have one page of your paper than all the sermons that have been preached since I came to this place.

MARENGO, IOWA .- W. H. Masters writes .- I have for a long time read your valuable paper, but have for a long time read your valuable paper, but have been without it for more than a year, until within a month. I now receive it through our news dealer, and find that I can not do withous

ALMONT, MICH.-Jas. Andrus writes.-In-closed you will find three dollars, to continue the paper to Daniel Biack, of this place. Mr. B is in feeble health, and thinks that he shall soon pass away, but says that he must have the paper while he liver, and would like to have it paid for some time longer. He wishes you to continue it until you are informed that he has rassed over.

RENOVO, PA.-Wm. Edmondson writes.-Having been a reader of your valuable paper for the past year, which i obtain through the Central News Company of Philadelphia every Saturday, and then I have it to read on Sunday, in place of going to churcu and listening to an old fogy brimstone sermon, as I used to do, for which I have to thank you and Mr. Seaver, of the Boston Investigator, to a great extent, for the present freedom [ enjoy, as regards old theology.

REOOKLYN L. [-Honry A. Reach writes -1 have not forgotten that I am in arrears for my paper, nor did I ever intend to get so behind, but the past summer has been a hard ore for me to struggle through. When I began taking the pa-per, I was trying to mix orthodoxy with Spiritualbut 1 soon found they were not affinities, and I hardly knew which I ought to give up. The ed-ucation and  $\varepsilon$  ssociations of my whole life previously, had formed a thick crust of orthodox prejudices about me, which my soul in its desire for light, lorged to break through, but feared to attempt it. About this time the JOURNAL fell into my hards, or rather, came as an angel to tak a me by the hand and lead me out of bondage. Its teachings were at first very startling, and to my orthodox car sounded very much like blasphemy. Yet I am happy to say I did not on that account reject it. It awakened my ressoning powers and taught me to think for myself. It led me, or rather, my rea-son led me out of the church and made me free, and I now find very little in its columns which I cannot receive as glorious trath.

"Forever singing as they shine, The hand that made us is divine."

A believer in the dectrines communicated by the Angel World in this century, might certain-iy be pardoned for saying that "God had made no mistakes, and never will;" true he starts men at the foot of an ascending ladder, and gives them all of eternity to keep right on climbing heavenward in soul attainment, and it is only reasonable to suppose that at all stages from the starting-point, they should manifest evidences of their varied states of ripeness or unripeness. But it is wondrous strange how an orthodox clergyman should stumble up m such a statement, or believe it while he holds in his hands a book which he claims to be an infallible record of divine proceedings.

Was it no mistake to have pronounced all his works "very good," and then, so shortly found it requisite to say, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart?' Was it no mistake to write a last will and testam int to come down to us with so many thousand errors in it, that clergymon have found it necessary to write many commentaries to tell us what the book meant? Again, and again, they have tried to remodel this only will and testament of the Infinite; and now, most revererd gentlemen in England. and some in this country, are said to be hard at work, rafting over this book.

It will be most timely, if their work should be accomplished in advance of our electing lady chaplains to pray before our unregenerate Senators. We want the book in a condition that a reverend lady chaplain can read any part thereof in public without crimson blushes.

Was it indeed no mistake on the part of His Serene Highness, to allow old Pluto such a wide sweep for his personal mismief, as to make it necessary for the Infinite Personality to be wrapped in the very small compass of a finite being, and to be murdered by some Jews, who were so ignorant of what they were doing, that their forgiveness was at once desired by the one being crucified. And after all this divine sacrifice, according to sectarian estimates, only a mere fraction of humanity is to be saved -nearly all philosophers, statesmen, scientific man, naturalists, and philanthropists count among the lost. There is a thin layer sandwiched somewhere between the several classes, that go as a special favored few to the right, while the great scething, surging mass, go to regions too tropical for even summer linen to render the wearer comfortable.

Unless we can get an improvement upon this orthodox plan, there is but very little hope for the immense majority of the human family. Perchance at no distant day, we can get that great" white steer" (Henry Ward Beccher) to

AN ARTICLE AND A STREET

to communicate to our children the knowledge we passess

"Do we not do this?" some mother asks. No. we d) not. We send our children to school we teach them how to save their pennies; and how to behave in company; all of which is necessary. But we do not teach them the laws of their bling. We do not te ch them of the sacredness-the holy nature-of woman. We keep them in ignorance of the most sacred and beautiful elements of manhood and womanhood. Children naturally conclude that what good parents do not wish them to learn is something bad.

To what does this lead? To disgusting thoughts in their young and tender minds of those laws and elements of being upon which we should ever reflect with pure, ennobling thoughts and feelings.

Oh, my sister mothers, we press our darling innocent babes to our loving bosoms, and with a fervency which none but a mother's soul can know, we pray God and guardian angels to bless them with health and virtue; and then we commit a sin of omission which sends them to revel in disease and vice!

Addie, do you not believe with me, that herein lies one of the greatest causes of the corruption and social evils of which you speak?

There is nothing which brings a true wom an so near to God as to become the mother of his own image; and to me it is a sickening fact that our children must learn from yulgar influences what little knowledge they gain of the divine attributes and God given elements which brought them into existence. In such ignorance of the sacredness and beauty of woman's nature, how can oar young mea look upon women with pure thoughts. Wisely did the good old man chide thee, Addie, for not telling them how to save lost men, as well as lost women. Ob, my sisters! let us save our cons and our daughters, by teaching them how to obey the laws of life and health, in all departments of being. Let them hear from the pure lips of a mother the beautiful lessons of our divine nature. Ah, yes! what can Spiritualists do that others have not done? They can organize systems of instruction, and build institutions of learning in which anthropology is considered as sacred and important a study as is the Bible in orthodox schools-God speed the day !

That success may attend, and thy life be prolonged for thy noble work, is my prayer.

#### The Benevo lent Fund.

All remittances made to this fund will be sacredly applied to the sending the JOURNAL free to poor widows and orphans who may desire to read it. Address S. S. Jones, 189 South Clark street, Chicago.

BROTHER JONES :-- In your issue of the fifteenth. I read your remarks under the head of "The Un-fortunate." I thank God whenever I find a man who is of noble nature; who is true enough to humanity to let a few dollars slide, rather than deprive the widow and orphan of their much needed spiritual comfort.

Enclosed is one dollar for that fund. I. too. have bought and read the JOURNAL when I did not know where the money that would bring the next week's issue, would come from, for it has comforted me in many hours of sorrow, and been my light in many an hour of da kness. God bless you for your example.

HATTIE MACK. Monmouth, Oct. 31st, 1870.

53 Charlotte Cushman, who returned by the Scotia, last Wednesday, will winter at New-

ciple, who are the corquerors and reformers in the warfare between truth and error, f.r he who corquers himself is greater than he whocorgrers the world, and he who reforms himself, mightier than he who reforms the whole world. Then let us, brothers, sisters, workers for humanity, clasp warmly each others hands and j in heart to heart in one great continu d. eff rt, e.ch in his own way, to abor earnestly,

"For the cause that lacks assistance, For the wrong that needs resistance, For the future in the distance And the good that I can do." Milwaukee, Wis.

# Written for the Religio-Philosophical Journal.

### EXPLANATION.

#### By Dr. J. K. Bailey.

In an article recently published in the good JOUBNAL-" Some of the chips"-I stated that I expected to soon leave the field of promulgation in our cause. At the time that paper was prepared-about the 8th of August last-I f.lt sure I would withdraw from this work, at the end of September, following that date. Since that time I have changed my then purpose, and now expect to continue in the work for an indefinite season. Lest any should draw wrong conclusions, in any directions, in view of that statement and more recent state. ments in an article in the BANNER OF LIGHT, No 8, Vol. XXVIII, I make this explanation, and ask you, Brother Jones, to give it place in your valuable columns.

I never make such statements "for effect," -do not talk or write for " buncombe." I much dislike to be misconstrued, misunderstood and misrepresented,-like many others, however, it is oft my fate. But I intend to try and set self right in all directions, as fast and as far as possible. I do not feel to await the sure levelling and justice of the "other world." Hereatter, all calumniators-wilfully or ignorantly traducing me-will, in due time, have opportunity to ei ther retract or prove their assertions; therefore, I hereby explain seeming contradictions and opposite statements, which happen to appear in two of our leading journals at about the same time-one without date, written about two months preceding the other, of date of Oct. 14<sup>.</sup>h. 1870.

L'ke all, I am liable to change. I have changed my mind upon this matter.

Having turned my steps eastward from the Convention at Richmond, I have labored, as best I could, most of the time in Pennsylvania. Have spoken mostly to good audiences, at Mechanicsburg, Ridgebury, Tioga, Wellsboro, and Midd'ebury-two Sundays-all in Pennsylvania. At Corning, New York, my supposed engagement failed, for reasons unnecessary to recount. It is a great pity that such places as Coraing, Elmyra and numerous others in New York State, should be sleeping a Rip Van Winkle slumber. At all these places, as well as at Harrisburg, Sunbury, and Emporium, Pa., I found good, kind and warm friends, both to the cause and myself. Also at Waverly and Big Flats, N. Y. To mention by name, would involve too much space, or make invidious dis tinctions, which I hope to avoid. I certainly will not allow my pen to recite the history of local, special, or general work of upbuilding the phenomena, philes phy, or societies, and leave out those who are entitled to credit, when I undertake to praise any indviduals involved, even though I may not like or have confidence in

EAST POINT, GEORGIA .-- A. M. Smith writes. -I am very much pleased with your paper, and intend to take it as long as I live. Inclosed find three dollars for another year's subscription.

ST. FRANCISVILLE, ILL.-Joshus Pottsen writes.—I am a poor man, but cannot get along without reading your paper. That "Search After God" is worth three dollars to me.

RICHLAND .- Levi Wood writes .- Inclose ? find one dollar and fifty cents to renew my subscription. The times are hard and money is very scarce, but I cannot do without the JOURNAL. I have been a subscriber for it from the commencement, and it is like parting with an old friend to part with it.

FORT SCOTT, KANSAS -A. J. Rittenhouse writes .-- You can put me down as a life subscriber for the paper, or as long as I can pay for it.

W. Black writes.-1 find it my duty to inform you and the public in general that I have written a letter to Miss M. B Cassien (seeing the adverlisement in your paper), and must confess that I sealed the letter and put on it impression of seal wax. After two days my letter was returned the same way as it was handed to her, correctly answering all my questions. I feel so well satisfied, that I wish to inform you of the powers which Miss Cassien possesses.

# THERIAKI AND THEIR LAST DOSE.

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### TO OPIÙM EATERS.

THERIAKI.-A book of over 70 pages, treating upon the subject of Oplum-Eating, and the wonderful discovery of a permanent and painless cure for the terrible habit, and containing interesting letters upon the subject, from FITZ HUGH LUDLOW, HENRY READ, and others, will be sent to any address, free of charge, upon receipt of one three-cent stamp,

Dr. Collins feels compelled, in order to protect the public against one who, under the ample cloak of "noble-hearted philanthropy," claiming to be an agent of Dr. Collins, has extorted from the meagre earnings of the poor Opium-Esters, one hundred per cent. more than the medicine cost him, to warn the public that Mr. Henry Read, of Lowell, Mass., is Nor authorized to. receive orders for medicine, and no orders sent through him will be filled.

Dr. Collins appoints no agents whatever, and all letters of inquiry, and all orders for medicine must be addressed directly to him. "Send for Theriaki."

Address: Dr. S. B. Collins, La Porte, La Porte Co., Indiana.

The son of Count Palikao was among the prisoners taken at Sedan. He wears only

scventeen decorations.

Prince Polignac, who commanded a brigade in the Confederate army during our civil war, is now serving with Garibaldi.

# Written for the Religio-Philosophical Journal. MARRIED FOR BEAUTY.

# BY FANNIE M. COWLES.

On the northern bank of the majestic St. Lawrence there lived, some years since, an old and highly-respected physician,-by name, Morrell.

The old Doctor was of English and his wife of Irish ancestry. Both, however, of the very best blood in the United Kingdom. The family comprised two sons and four daughters, the sons being respectively the eldest and the youngest of the group. Parents and children were noted on both sides of the river for beauty, elegance of person and manners, and a high-toned sentiment. The history of the sons and two of the daughters being interesting, and somewhat romantic as well as instructive, a sketch of each may prove acceptable to our readers. The subject of the present is per contra the youngest.

At an early age this young man met in soci-cty a very beautiful girl, numbring nearly his own years—Agnes O'Neil; each being attracted by the uncommon beauty of face and figure of the other.

They were often partners in the gay dance. or other social amusements of the hour; flattered by their young associates, who assured them they were the finest-looking couple in the country.

At length, the day following their appearance together at some place of amusement, in the neighboring city of F---, two of the dailies contained flattering comments upon "that splendid young M----II, and the queenly Miss O'N.,

This brought matters to a crisis in two directions. First, it tairly turned the heads of the two young people in regard to the personal attractions of each. Next, it awoke the attention of the relations of both parties, to the intimacy existing between them. Anon, there was a great stir among the many friends on both sides -for you must know, reader, the family of the gentleman were all of the Church ot England,

gentieman were an of the Charles of England, staunch and true, while that of the lady was equally staunch Catholic. Here was a dilemma. The old Ductor sternly informed his son that he would not admit a Papist—a worshiper of idols—into his household; assuring him of his highest displeasure if he did not, at once and forever, cease all attentions to the lady in question. The triends of Miss O'Neil were even more violent in their cemonstrations,--threatening her with confinement in a convent if si e dared see or hold communication with the "vile\_heretic." As might have been expected, had these zealous people comprehended human nature, even in a slight degree, this course only served to arouse all the rebeliious lacultiesiot each. Neither had ever known the discipline of restraint. Both were by nature impulsive, and impatient of contradiction. It is not strange, then, that they managed to elude the argus eyes of their friends. (Query: Were they true triends?) They met clandestinely several times. Knowing, however, that they were liable every moment to surprize and separation, they havily determined to risk all and marry. True, they actually knew literally nothing of each other's habits, disposi-tions or lives b yond party, ball-room, theatre and opera going proclivities; heedlessly, they rushed on. Fearful lest no priest of either faith would perform the marriage rite, in opposition to the will of parents, they crossed the river, hastened to a magistrate, and were legally bound together-pronounced husband and wife.

Having but little means, the young couple returned to the Canada shore, and for the present found an asylum with a sister of the young man, who had been married and sett.ed some time.

Although pained at her brother's conduct she wisely forbore comment while she acceeded to his request. But while she acknowledged the extreme beauty of the young bride, she saw also her strong self will and impatience of restraint. Knowing her brother's character to be much the same, she could only hope and trust in his chivalrous regard for her, arising from association with a mother almost idolized by her family, and sister who petted him as a younger brother. But alas! thought Mrs. Lowndes. what would that avail when both were angry ? The day subsequent to their arrival at her house Mrs. Lowndes ascertained how and by whom they were married. Directly a'l her education al prejudices and pride of station were aroused, and, indeed, she was quite shccked, considering it not only a disgrace, but a moral wrong, declaring it her belief that it was in the eye of Heaven but mockery: no clergyman had pronounced them husband and wife, and the blessing of Heaven had not been asked upon the union. Both having been very strictly taught. felt the force of her words keenly, and consented to accompany her to the neighboring Church (of England) where the marriage service was performed accurding to the rites of that Church. One would suppose the couple were now bound together sufficiently strong to satisfy even the most punctibious. But no sconer did her rela ives les rn through the papers (in which, to prevent scandal, Mrs. Lowndes had been careful to publish the marriage notice) her probable whereabouts, than they paid her a visit; but were less violent in their course, on finding her under the protection of a husband, and beneath the roof of Mr. and Mrs. Lowndes, people of wealth and influence in the community; but they still demanded, as they (the bride and grocm) were now living in a state of open pros-titution,—without blessing of priest or Church of her own faith,—that the ceremony of mar-riage be repeated, according to the Catholic rites, by a Reverend Father. They would gladly have separated them, even now, but scarcely hoped to do so in the face of two legal ceremonies; therefore the Holy Father consented to the union, even with a heretic. As young Morrell had persuaded Agnes to the Church of England ceremony, to please his friends, he could not reasonably refuse this demand to please hers. Accordingly, they pro-ceeded to the cathedral, in the city of \_\_\_\_\_, and were once more pronounced husband and wife : once more were registered those solemn vows to love and cherish each other until death -alas, how futile!

part with her husband forever. She was not disposed to do this, knowing that she could no longer be the belle of society.

So she was sometimes gloomy, dwelling much upon the sacrifice she had made in marriage; sometimes blaming her husband entirely for the change, and seldom, to herself even, would she acknowledge her own willful conduct in the affair.

At the c'ose of the first year of their marriage, a little daughter came to claim their attention. And now another struggle between the aspirants for the honor of christening the little unconscious being who not having been consulted as to her desire for entrance into this world, was not expected to choose the position she might occupy in it.

The relations of the young mother, who had hitherto held themselves al 10f, on account of her connection with Protestants, now came crowling in, to the great anoyance of her sister-in-law and the great detriment of the patient, all insisting that the infant be christened in the Mother Church. His friends, meanwhile, declaring that one Catholic in a family was enough, and they would brock no more. His sister, reminding them that she alone had tendered them a shelter, when Agnes' Church and family had cast them off, the young husband and father in clined, of course, to "the only true Church," in which he was educated, in which his ancestors on the shores of old England had been christened, confirmed, level and died. But tenderness for his young wife forbade him to argue the matter with her while yet pale and languid. But flercer grew the strug\_le between the devotees of the two raligious faiths, for the e ernal salvation of the helpless object of all this strife. Each insisted that the important service should not be delayed, as the dosmed child might be seized with cholera infantum, or some other equally fatal malady, and so be forever lost, o doomed to the p lins of pur-gatory, thus adding so much greater weight to the already heavy-laden consciences of the parents.

rents. At length, wearied of the contention, seeing that it isritated his wife, whose beauty was still his pride and delight, he reluctantly consented that the child be christened in the Catholic church, stipulating only for his own presence in support of his wife, and that, should Providence beatow upon them in the untra acceleration whild the bestow up in them in the juture another child, that other be christened in his own church.

As Morrell could not think of remaining with his sister after this event, he took board at a hotel, whither they repaired after the ceremony. From this day, there was less and less of harmony between the young couple, sometimes one and then the other being first in fault. As the little Mary grew, she learned both from precept and example disrespect for her fa her, not

alone by her mother's relatives and the priest, but even by her mother. Now that the excitement, and novelty of a runaway marriage had subsided, she found herself in the unenviable position of the wife of a poor mechanic, and the natural ene-my of her church. A constant warfare was waging between her duty to her husband, and that due to her church. Her pride, too, suffered in various ways; pride of position, as her father was a man of some wealth (a merchant) as compared with her husband, a jour nicehanic, still at work under instructions. Added to this, it was a matter of daily study how to live even comfortably, to say nothing of luxual s or style of dress, of which last she must deny herself to obtain money for the church.

On his part, pain at being estranged from his On his part, pain at being estranged from his mother, whom he tendetly loved, hearing himself, his family, and his church abused every time he entered their apartments, between the intervals of passionate weeping in which his wife now in-dulged; the difficulty of meeting their expenses out of his small income, and the energin he felt at his social and pecuniary position, rendered him morose and taciturn. In fact, each felt the bonds which held them to be not of silk, but of jagged iron, galling in the extreme. By keeping as much iron, galling in the extreme. By keeping as much as possible out of his home, and a natural disin clination on his part for disonting or wrargling, 1-ss of difficulty than would appear possible, in view of this condition of things, really occurred. But there were tempests in the matrimonial horizon, which were real y frightful. At length, fearing lest the other inmetes of the hotel should become acquainted with their unhappy dissensions, Morrell proposed removing to small dwelling and commencing housekeeping At first Mrs. Morrell objec ed, but upon his stating his reasons, her pride also took the slarm, and she consented to the change. But as they could not hope to commence in such style as either had been accustomed to, or as their friends adopted, they decided to remove to the city of B. By dint of borrow ng money of his brother in law, they re-moved, rented and furnished a small house. But life was only life during short intervals of tenderness between them. Both were still in the height of youthful beauty.

them like caged anim is beating against the bars, frantic with p in and rige, or silent and sullen with despair. Under this state of feeling in the minds of parents, children are begatten and launched upon the ocean of life, and that they are imbued with the effects of this state of the parent's mind, physiology clearly proves. Bat to return.

When the youngest boy was aged about eighteen months, an attack of croup caused his death, de spite all that could be done to save him. The poor mother, whose undis iplined mind was illy propared for it, as could well be imagined, was quite frantic in her grief, accusing her husband of being a curse to his children on account of his heresy, and that her child was taken from her as a punishment for marrying out of the church. He bore it all in silence, only seeking to lose the sting of grief by a resort to the use of brandy oftener and in larger quantities than before. Poor man! Home was a hell on earth to him, from which no church rite vouchsafed deliverance; only the cer-tainty of endurance during the earthly existence of one of them.

Since his marriage, the earthly remains of his father, mother and one sister had been laid in their quiet resting places, the old country churchyard of W. And as he stood beside, their cold forms, groans of sorrow at the remembrance of the happy home of his childhood, of that gentle, golden haired mother who never spoke a sharp word, or gave him a cross look, and contrasted it with his present unhappy surroundings, with the ungoverned temper and habits of the mather of his children. who can describe the agony of soul he endured? But alas, it is said misfortunes never come singly. Unable to endure the constant meeting of old acquaintances; of being pitted by some, despised by some, and looked upon with indiff rence by others, Morrell proposed another removal. At it st Mrs. Morrell objected on the ground of fears that he wished to remove her from beyond the reach of her church privileges, or where there would be no service, but learning that such was not his inten-tion, she acq liesced. Being herself every way tion, sue and nesses. Denny metatic every may dissatisfied with life, restless, perpetually seeking something—anything to absorb her attention, yet soon wearying of each in turn, she eagerly embraced the idea of a change of residence, as something to fill up the aching void in her heart, something to dull that sharp and bitter disappointment her willfulness had earned, but which rendered her life perhaps even more a burthen to her, but escape from which she felt to be impossible, except in death.

1.1 two weeks from the time little Harry was laid to rest, they left Canada an 1 took up their abode in a flourishing village in New York state, on the banks of a dark and rapid river, all unlike the limpid waters of their own beautiful St. Lawrence. Mrs. Morrell was one day walking with her son John, now her only boy as her companion. He was a bright intelligent lad, nearly eleven years of age, with his father's lithe and manly figure and dark blue eye, his mother's clear rose and lity complexion, and chestaut locks, one mat of curis. As they walked forth on that sweet spring morning near the river bridge, the boy wisned his mother to go down on the bridge with him, as he said' "Just to see what a black, angry looking river it was."

She did so, and as they stood looking down into the turbid waters breaking over jagged rocks, ed-dying around, seething and foaming, appearing, aying around, seething and foaming, appearing, in their mad rage, to drag everything near, down to destruction, Mrs. Morrell grew dizzy, and grasping Johnnie's hand, moved rapidly away, bidding him "never to go near that horrid looking stream"

Johnnie only laughed at the idea of his mother "being afraid up there on the bridge." But all the way home, shudder after shudder crept over her at the thought of those black, seething waters and not all of Johnnie's sallies could restore calmness.

Two weeks passed on. Mrs. Morrell had found her way to the Catholic church in the village. The priest had called and taken particular notice of Johnnie, and while commending him for adhering to his mother's religion, offered to be his instruct-or, predicting that he would one day be an honorea prelate. Alas!

Concluded Next Week.

JETS! JETS! JETS! JETS! JETS!

# Speaker's Register.

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## MEDIUMS DIRECTORY.

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The Religio - Philesophical Journal being an especial friend to all true mediums, will hereafter publish a complate Directory, giving the place of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patron. age. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

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This important matter settled, the young people had leisure to look their prospects fairly in the face.

Too proud to appeal to his father for aid, with no settled habits of business, or even knowledge of business, for he was barely twenty-one, and, being the youngest, had been free from cares,allowed to suppose there was time enough for the sober realities of life,-what could they do? Of course, they could not always remain with Mrs. Lowndes. Not having applied himself to study sufficiently to make his acquirements available in the way of getting a profession, he could only look to mechanical pursuits. How-ever being energetic, and full of youthful spirits, he chose a trade, and set to work with a will to master its details.

For a time, with his sister's aid, and some means obtained by her, without the knowledge of the young man, from the old Doctor, they got on quite comfortably; although sometimes his spirits would fisg, as the thought of the struggle for the means of living rose before him, and this toned down his enjoyment.

Agnes, too, began to feel her dependent position in his sister's family. Her own relations, although in good circumstances, would not consent to receive her, unless she would consent to

Passionate emotions took the place of that true conjugal aff ction which is based upon esteem for either tincled or real worth. But even these seasons of reusion were brief, often ending in a bitter quarrel.

He was by nature chivalrous and te der toward woman, yet high tempered, and thus, often rather than quarrel with a woman, he would silen ly take his hat and leave the bouse, going, at first, back to his shop to lament in bitter groans and sighs, his unhappy fate; to remember, perhaps, that his child had just been suatched from his arms, and told her father was a vile, unfe-ling man, who cared nothing for his little daughter, because she was a Catholic.

At length he graw to think it useless, as indeed it was, to grieve over it. And then he repaired to the saloon and the bar to spend his time when not at work. Although he did not yet neglect his employment, how could he lab r with energy, feeling that his best efforts would never be appreciated by her for whom he had risked all of life?

Two years of this, and another daughter made her advent into this unhappy household. This time, Mrs. Morrell was very angry, first, that the li the unwelcome guest was not a boy, and next, that her husband should claim the fulfilment of her consent that this child should be christened by a clergyman of the Church of England. With true Jesuitical tact, the priest assured her the promise was made to a heretic for a good cause, viz., the salvation of her eldest, and that he would absolve her from all sin in the breaking of the same, or the salvation of this siso. But now the father was firm, and although every stratagem was resorted to on the part of the piral and the friends of the wife to prevent it, the crid was christened by a clergyman of the Church of England. From this time, there was scarcely any attempt at cou cealment on the part of either, of their inhappy differences. Indeed it could not be. Aside from the obligations of the marriage rite, but one tie held in common between them, viz., passional attraction. Yet, ob, how galling were the feit rel

At length a son was born to them. Another struggle for the mastery. Secretly the infant was borne from the house of its father to the Roman Catholic church, and there christened, the wife and her friends boasting of their superior tact in managing matters, and openly declaring the de-termination that he should be a priest.

In this condi ion of things eight years passed, during which, Mrs. Morrell twice gave birth to a dead isfant, consequent upon her ungoverned tem-per, while the expense attendant upon her severe illness, and his occasional neglect of business from the same causes, kept them always poor, - added to which, Mrs. Morrell always insisted upon giving ) the church, even if they had to get trusted for their food.

About this time, another son was born to this misguided pair, and now Morrell did not attempt any disposal of matters, but allowed them to take their course. Many, however, were the bitter al-tercations in this divided household, regarding the younger son becoming a priest, the father insisting that it was an insult to him Mrs. Morrell, who when aroused, was by far the coarser, less trefined and most violent of the two, would plant herself before him, and with flashing eye and defint mica, dare him to interfere with her plans for her boy, saying he belonged to the church, and that he (his father) had no control over him.

What a condition of things! Yet reader, it is What a condition of things? Let reader, it is strictly true. To such degrading conditions do violent and ungoverned temper and so called re-ligious bigotry tend, and this "ower true tale" presents but an aggravated type of the situation of hundreds, nay, thousands, of married people. Yet the inexorable laws of church and state keep

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## Artificial Somnambulism.

The author of the above named book, is a philosopher The author of the above named book, is a philosopher of large experience and great morit. In this work he treats of the philosophy of mind at demonstrated by practical experiments during the last twenty years. No work has ever-been published which to theroughly demonstrates many popular theories to be unfounded, and fall-actors; and at the same time gives # rational theory for phenomena manifested. DR. FARNESTOCK is a therough believer in spirit com-munion, and teaches in this work the modus operandi, to a demonstration.

a demonstration. The following is the table of contents of this valuable work.

CHAP. 1.—HISTORICAI, SURVEY. Mesmer not the diz-coverer of the state –Hist heory of it-Its examination by the French commissioners—Their conclusions—The author's remarks. CHAP, 11.—Of the causes which have retarded the pro-

gress of the science. CHAP, ML.—Of the conditions necessary for the produc

CHAF, M. — Of the conditions necessary for the produc-tion of the somnambulic state, with instructions how to eater it, etc. I. — Of the instructor or "operator." II — Of the patient. III. — Instructions. IV — Of the sensa-tions experienced by those who enter this state. V.—Of the'r awaking. CHAF, W.— Theory of this state. CHAF, V.—Of the somnambulic proper sleep. I.—Of a partial state of Artificial Somnambulism. CHAF, VI.— Phreno-Somnambulism. CHAF, VI.—Of the senses; I.—Motion; or, the power to move.

CHAP, VII.—Of the senses: I.—Motion; or, the power tr move. CHAP, VII.—Of the functions of the faculties. I.— Consciousness. H.—Attention. HI.—Perception. IV. —Memory. V.—Association. VI. AND VII.—Likes and Dislikes. VIII.—Judgment. IX.—Imazination. X.—Will. CHAP, IX.—Of the poculiar functions of perception in the different faculties while in a natural state. I.—Of the peculiar functions of perception when in a state of Arti-heial Somnambulism. II.—The functions considered when in a state of Artificial Somnambulism. 1.—Con-sciousness, 2.—Attention, 3.—Perception, 4.—Memory, 5.—Association, 6 and 7.—Likes and Dislikes, 8.—Judg-ment, 9.—Imagination, 10.—Will. ChaP, ix.—Of reading or knowing the mind. I.—Illus-tr tion. II.—Illustration. Theory of Dr. Collyer. Mental

Tration, II.—Hinstration. Theory of Dr. Conyer. Mental alheemy or electrifying. Chap, x., I.—Of the identity of other mysteries with this state. II.—Of the anysteries practiced by the mod-ern maricines of Egypt. HI.—Of the "mysterions lz dy." IV.—Of the earth mirrors. First earth glass, Sec-ond earth class. V.—Second sight. VL—Phantasms. Chap, xut.—Transposition of the senses. Chap, xut.—Transposition of the senses. Chap, xut.—Natural sleep. Chap, xut.—Natural sleep. Chap, xut.—Of Infution. Chap, xyt.—Of Infution.

CHAP, XV.-Of Infultion, CHAP, XVI.-Presentiment or foreknowledge, CHAP, XVI.-Presentiment or foreknowledge, CHAP, XVII.-Of interior prevision, II.-Of exterior prevision, III.-Prophetic dreams, IV.-Witcheraft, CHAP, XVII.-Sympathy, I.-Chairvoyance, Chairvoy, ando at a distance. 'UMAP, XIX.-Of the sense of hearing.

CHAP, XXX.—Of the senses of smell and faste. CHAP, XXI.—Of the sense of feeling. CHAP, XXI.—Of the sense of feeling.

 char, A. and State of Motion of Motion possible
 char, KXIR. -Of the influence of Artificial Somnaribu-It-m on the system, I. -Of its influence upon a healthy, subject. II. -Of the influence of Artificial Somnamba-tic man discussed subjects. i-in upon diseased subjects. ("An upon diseased subjects.") ("An, XXIV.—Artificial Somnambulism considered ac

ChAP. XXIV.—Artificial Somnambulism considered at a discrapcatic accut. ChAP. XXV.—Of the kinds of disease cured while in this state. I.—Chorea, or St. Vitus's dance. II.—Epilep sr. III.—Dyspepsia. IV.—Internation fever. V.—Fever. VI.—Cise. VII.—Inflammatory rheumatism. VIII.— thronic rheumatism. IX.—Hysteria. X.—Melancholy from'r nnr-quired love. XI.—Case. XII.—Case. XIII.— thronic rheumatism. IX.—Hysteria. X.—Melancholy from'r nnr-quired love. XI.—Case. XII.—Case. XIV.—Scatter fever. XVI.—Case. XVII.—Case. CHAP. XXVI.—Obsterical cases, Conclusion. This valuable work is for sale at this office, at \$1.50 per volume, postage 20 cents. See book list in another column. The trada supplied on reasonable terms.

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As I gazed, and as I listened, there came a pale blue-

Eyes filled with lurid light; Eyes filled with lurid light; Her body bent with sicknes, her lone heart heavy laden lier home had been the roofless street, Her day had been the night: First wept the angel sadly—then smiled the angel gladiy And caught the maiden madly rushing through

And the addent in the match match interful through open door: And I heard a chorus swelling, Grand beyond a mortal's telling, Enter, sister, thou art pure, thou art sinless evercome."

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NOVEMBER 19, 1870

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A Search After God.

The Various Changes Caused by the Action of the Elements.

### NUMBER FIFTEEN.

Continued from last week.

In a previous article, we alluded to the warfare that see ned to exist between the elements "controlled by God," and humani y; and failed then to discover therein any evidence of a Supreme Intelligence. Humanity fails to recognize a God only in those harmonious surroundings where every movement s'accompanied with the result desired. The sowing of the see 1, however, in the spring is no evidence that a harvest will follow. Mankind, then, do not always reap that which they sow; do not realize that which they have a right to anticipate. In their tailures to receive that which they have a right to expect, they grumhle and feel inclined to find fault with those forces that caused their disappointment.

matter, and had attached to it great numbers of small infusor a, which endcavored, by continual jerking movements, to free themselves. 11 t this infusion stand for about three weeks longer, and the phenomena it then presented were extremely curious. From many of the masses of burnt matter long filaments had grown, and to tnese were attached numerous spores or germe, connected by very fine fibres with a few larger round bodies, resenbling somewhat the original milk globules, but still more, encysted infusor!æ.

"On altering the position of the lens, a greater number of them became visible, and I then found that they were unmistakably amebal organisms. I never saw so many of these creatures together before, there being dozens of them within the tield of the microscope at one time. They were all of analogous character, and not unlike small forms of amaba princeps, presenting the club-like protrusions of this organism. The alterat ons of shape which they underwent often succceded each other very rapidly. That these an . she had come from the mass of burnt matter was evident."

That wh ch sustains life must possess life. Bocause an object does not move, is no indication that life is not there. The engine does not move, though the boiler is full of steam, unless cortain condutions exist. Move a lever, and the ponderous wheels work with fearful velocity.. Life is universal.

See that animalcule on that stone; it derives nourishment from it, and that nourishment possesses lie force, for under the impulse thereof. it moves. If there were no life force in the stone, how could it sustain life in the animalcule? Matter is universal, so is life-force. Steam proceeding from a kettle possesses all the characteristics of that in the steam engine, but, owing to certain conditions, it cannot manifest the same power. L'fe-force in the stone is the same as that in the man; though it is powerless to move, it is latent. In all nature one condition subserves another. Growth indicates decay, in the sense in which we use the term, and the latter is as essential as the former. In decay, a wise end is subserved.

The life-force of water becomes the life-force of the animalcule in it.

The life-force of the ani.nalcule becomes the life force of man.

The life-force of material man becomes the life-force of the spirit.

Now, here is a fact that life-force exists in all things-in a rock, a tree, an insect. The lifeforce of the earth is gross. In plants it is more refined ; in animalcu'æ still more\_so. This lifewith him who opens the earth to swalow up force is the protoplasm of plants, and the protocities. No life is destroyed,-then wherein plasmic tendency of this life-force is to manifest the harm? itself in anima'cu'æ The blood is full of protoplasns which are only incipient animalcula. The little blood cells or discs in the blood, stand in the same relation to it that the anima cu'a in they should, and we see slight evidence of intelwater do to it. In the former, the life-force is ligence in all the manifestations of his, and, perfully developed in animal life; in the latter it is partially developed, in order to better subserve animal life. At every beat of the pulse, twenty millions of those blood-cells are destroyed and twenty millions formed.

Who doubts our position? If Lie is not un'versal, why is it that wherever there is matter there is organic life. One accompanies the other. Each is a component part of the other. Now if nan is svallowed up by the carthquake, killed by lightning, or drowned, what change takes place? Is life destroyed" Did we not demonstrate that it is a part of matter-incorporated with it? To destroy life would be the destruction of matter. One exists with the other. You cannot destroy life. The lightning never rendered a particle of life extinct. Did the lightning, inundation, conflagration ever destroy a particle of matter? No! Then did it ever destroy life? One is a part of the other -taken as a grand whole. What wrong, then, when the lightning strikes an individual? Is there any less matter? No! Any less life? No! Wherein the wrong, then? Why not, then, plunge headlong into "death,"-cut our throats, take poison, and hasten our bark to the other side of Jordan? Well, that's the question! Do it if you choose. If you desire to commit suicide, you cannot destroy matter : you cannot destroy lite. You only place yourself in different relations to the grand Whole! Why not drown ourselves, invite the lightning to kill us, or the sun's rays to so fever our brain that we die ? Poor, puny mortal, to ask such a question! Slick your head in the fire and a burning sensation follows. Why? Simply because matter is struggling to place itself in harmonious relations, and that pain in its place is best, and strengthens and supports all the rest. Bear this in mind that matter and life can not be annihilated; and that "pain," under certain conditions, is just as essential as pleasure; and " discord," as harmony. Now weigh well our position;-that matter is none the less matter, whether walking around in the person of the philanthropist, or the worst debauchee in the land. Matter and life is the same in both, but differently organized. The philanthropist is true to his make-up, so is the debauchee to his. The tendency of the one is to become more refined; that of the latter also, but through different conditions. Matter seeks higher conditions in the dwarfed oak and stunted pine, as well as in the beautiful flower. Matter in a muddy pool subserves some wise purpose. Matter is not always,-to use a common term-in harmonious relations with itself. In hunger and thirst, the forces of the organizations demand a supply. Deny it, and they will seek it by boldly dissipating the whole physical organization, and " death " comes ! Sickness is only a want-the same as hunger and thirst. Take the proper medicine, and the sickness will cease the same as hunger and thirst when satisfied. The demands of the physical organization can not be resisted with impunity. Resist those demands, and the forces of your organization will rebel, and death ensues. What wrong in death by lightning, by the elements in any direction? Matter is not destroyed; no life is annihilated; not a single aspiration of the mind is blotted out. But would you recommend suicide ? Of course not. But we say this much, that ninety-nine out of

become raving maniacs had they lived.

We see nothing wrong, then, in this destruction of human life by the elements. No matter is destroyed ; no life is annihilated ; no des ructive tendency is caused. In all this, wire ends are subserved, and the wheels of creation move on as if nothing had happened. It is true friends may shed tears over the loss of dear ones, and appear disconsolate, but the worms that feed off the remains, smile with delight .--Matter everywhere! It is universal. Wherever matter-there is life. It is inherent in matter. As we have said before, there is life in the rock, and it assumes activity in the animalcu'æ that feed off it. There is life in vinegar, and it shows itself in the animals that make it their home. There is life in the crystal spring, active energetic life, in well defined animals. There is life in the blocd, and it is that life which causes it to circulate in the vins. Wherever there are no animalcula, there is no active life or motion. In the rock there is life, but no metion, for that life therein has not assumed form. Moti n results from life organized. If ny animalcule life within the physical organization, it would be like the stone. Within the animalcule, is organized life in the shape of still smaller animalcu'se. The life of man is sustained by organized life ; destroy the animalcu'æ of the air, water and f. od, and he would not live a week. When death ensues, these anim sleu'a cease to become nourishment for the body, and instead of being appropriated to the use of the physical system, they now appropriate it to their own use. Why do these animalcule prey off the system? Simply because the system can no longer appropriate them to its own use. You comprehend our position. The triching of pork are too strong, possess too much active life, to be appropriated by the system, and the result is, they appropriate the system to their own ure. Active life is sustained to a great extent by active life, especially in the higher order of animals. We conclude then there is no loss. When we fail to appropriate animal life to our own use, these animalcu'a appropriate our physical organizations to their use. In view of the fact, then, that there can be no destruction of life, and as all chaoges subserve some wise end, can we find any fault with that individual who charges the cloud with electricity and "shoo's" a human being, or

Amidst all this c nfu-ion of the elements no haim is done, wise ends are subserved, and the wheels of creation seem to move on just as haps there is a God, but whether an intelligent, conscious being, remains for luture articles to show. Is it true that.

"The coarsess reed that trembles in the m rsh, If heaven select it for its instrument, May shed celestial music on the breeze As clearly as the pipe whose virgin gold Befits the lip of Pheebus ?"

(To be continued.)

### "Religions Riot."

The above head attracted our attention in the D.ily Union of Brooklyn, N. Y.

A religious riot! Strange aunouncement! We soon expect to hear of a "secred" light, a "pious" quarrel, a "sanc'imonious" battle, "consecrated" difficulty. In fact, the Orthodoxy are b coming somewhat demoralized, if reports be true. Religion must have its difficulties. Godly ministers have passions, and they can't always control them, and the result is sundry wives, or an elopement.

One Christian who had large mirthfulness,wonderfully developed, so much so that he was ir cessantly looking for a place to perpetrate a j ke,-prayed long, vehemently and carnestly. He once attended a negro ball, and noticed that those in attendance made frequent visits to a well back of the house, to refresh themselves after a spell of dancing, and not having the fear of the civil rights bill before his eyes, he moved the well curb a few feet heyond, and awaited the issue with the "serene calmness a Christian feels when he holds four aces." Presently there came a dark being who made for the curb, and sloshed into the well, where his heels stuck fast in the mud, and he yelled :

" Gorry ! who moved dis well since I se out here de last time ?"

The fact is, the Orthodax members are human, really so, and it is not to be wondered at that many of them follow the inclination of their prominent traits of character.

According to the Daily Brooklyn Union, it appears that Rev. C. D. Keeler is the pastor of the James Street Methodist Episcopal Church, and that serious charges had been preferred sgainst him,-finally resulting in a "moral" prize fight, all intended to perpetuate the glory of God, and honor his only begotten Son.

Such fights, such "sanctimonious" fisticuffs, where grey-baired religionists, fired with a holy reverence, bare their sacred arms, double up their fingers that point heavenward in holy awev and with a happy, serene expression on their countenance, enter the sacred ring to there fight for the glory of God, and mangle, for the edification of Orthodox angels, each other's moral character, making themse'ves appear more ridiculous than the gladiators,-such fights are bccoming numerous-too numerous to mention. In this sweet affair no blood was shed, no olfactory organs smashed, no cheeks bruised, no physical injury done; oh, no! only this delightful scene : The parson gives out the hymn. His daughter is sitting at the organ. He commands her to play. She obeys. The superin tendent, Mr. Prareall, a godly man, (he prays) gives out an opposition hymn. The young children stare at the scene. Two musical paths are before them. Both lead to heaven! The organ under the ministration of the parson, sounds sarctimovious. His daughter touches the keys with a holy reverence. The notes find echo in hell, and then sweep through the corridors of heaven. Finally the music ceases. The parson's daughter had her sveet notes abbreviated by some young men who closed the organ, and then sat upon the lid. S mebody suggests nutting the parson out by force. Noboly says, "Let us pray." No knees are bent; no eves upturned; no reverence there ! Pandemonium in church ! Hell in heaven ! Religious passions sweeping among young children, like a wild tor nado ! The roughs of New York think of sending missionaries to the churches. What a scene ! "Peace on earth and good will toward men" il lustrated beautifully! Finally the religious fracas ceases. After such a tornado a delightful calm should have come; but it did not. Evening came. "Divine" service was again held. flymns were sung; pious words were spoken. Augels were looking out of the windows of heaven to see if the disturbances had ceased. when lo! a crash was heard, and a stone came through the window of the church, projected by some praying Christian. Such disturbances are really more sinful in nature than the act of the Hindoo mother throwing her child in the river. She commits a sin it is true, but she loves her child truly, pure ly, devotedly.

### Versonal and Local.

-The debate of Underhill and Phelps at New Boston, in Scott's Hall, commenced on Saturday even. ing, October 20th, with J. M. Mannon, chairman. Each spoke forty-five minutes, twice in each ses. sion. After the first session it was agreed that they move to Aledo, the county seat of Mercer County, on Tuesday evening. It was agreed to hold two sessions at New Boston, Sunday, and one on Monday evening, before they went to Aledo to commence the debate. The report by one of our friends, may be relied on for correctness. It will appear in our next.

-"The Bible in the Balance," by Rev. J. G. Fish sells well, and we have had difficulty in keeping a supply on hand, but can now fill all orders, either wholesale or retail.

-J. S. Rouse has been laboring the past summer in Southern and Southwestern Illinois, and his labors will be most likely confined to the same field this winter.

-Isise C. Stevens gives some interesting accounts of his circles, from which we take an extract occasionally. At one circle the following occurred : "While the medium's voice was singirg, the drum sticks in spirit hands were beating the drum with such a thrilling roll, and so delightful too, though not just like the 'devii's tattoo.' "

-Mrs. Harriet E. Pope writes to us that the Con. vention lately held at Minnesota, was a grand success. She says: "I hope to devote the coming winter to the cause, and there are others ready to winter to the cause, and there are others ready to work. Our meetings prosper here,—increasing audiences, and a more general inquiry into our philosophy. Last Friday our new Methodist min-ister preached a funeral sermon here, and was very particular to say that though croakers in these days pretended that those we call dead, returned and communicated with friends, it was no such thing-we could go to them, but they could never return to us. Poor man! when will his spiritual eyes be opened, that he may see the light from the Summer Land. I hear that he says he is going to put down Spiritualism in Morristown. 1 think he has got a "big job" hefore him.

-The Salt Lake Tribune, published by Godbe & Harrison, at Salt Lake city, is a worthy exponent of the views of the more intelligent class of the Mormons. It is ably edited and cordially endorsed by all the United States officials.

-Dr. Bailey is still in New York. He intends vis. iting New England soon, and would like calls to lecture on the route between Bainbridge, N. Y., and Boston. He can be addressed at Balabridge, N. Y., for the present.

-Mrs. Addie L Billou lectured at Joliet on Sunday last. Having recovered her health, she is now in the field of active labor, and is doing a good work for the cause.

-Procure a copy of "The Bible in the Balance." for the benefit of your orthodox friends-it will do them good to read it.

-Dr. H. P. Fairfield will b. in Ancora, N. J., during November. Will speak is Willmantic, Conn., during December, and in Portland, Me., during January. Will mike engagements for February and March. Address Ancora, N. J.

-Mrs. Wilcoxson is still actively at work East. The Wheeling Intelligencer speaks as follows of her: "Hornbrook's II ill was well filled again on Tuesday evening to hear Mrs. Wilcoxson. Her subject, selected by a gentleman from the audi-ence, was "The Fall of Man, and the Vicarious Atonement of Uhrist " These two propositions are fundamental and of the gravest import. Notwith. standing the impromptu character of the subject. she h ld her audience for a fu'l hour spell-bound with a comprehensive and elequent discussion of her theme. Without endorsing the theology of the lady, we are compelled to admit that she exhibits great versalility of capacity, and is enlisting a deep interest." -Send to this office for "The Fountain with Jets of new Meaning," by A. J. Davis. Price, one dollar; postage 16 cents.

One condition, in life always betokens another. Life foreshado ws death, or successive changes. Tae infant foreshadows the future man or woman. Growth indicates decay, and a gradual unfoldment in the material world a future dissipation.

....

Without growth there could be no decay; without decay there could be no progress in the material world. Man progresses by the death of error that has accumulated in his mind-his erroneous notions and misconceived ideas. Life is one thing; death another. One is growth; the other decay. In the unfoldment of the mind no death follows. Death, however, is a misnom :r.

We speak of death without understanding its nature or signification. It is simply a change. then wherein decay? That, too, in one sense. may be regarded as a misnomer. There is no decay; it is only a picture of the imagination. Nothing is lost,-then wherein decay? The physical organization loses its strength and vi tality, and when all is exhausted, we call it death ! Is any strength or vitility lost ? True, the physical organization is not walking around, but nothing is annihilated. The vitality the physical organization seemed to manifest, has not perished.

Vitality is a condition of matter. The rotten stump contains within itself the elements of life just as much as the vigorous tree. Matter is universal-fills all space. Wherever there is a physical organization, it manifests life. Whence that vitality? From the food we eat. the water we drink, and the air we breathe. The air is generated from the earth; and from the earth all seeds derive their life--vitality. Then there is life in matter. Can you extract from any substance what is not inherent within it?

Even in milk there is not only life diffused throughout every part of it, but also animal life-innumerable animalcu'a; and no degree of heat seems to effect them. Mr. C. S. Wake made the following experiments:

"The effect on organic germs of exposure to great heat is still ungecertained, and I deter mined to try the effect of continued boiling on milk. For this purpose I kept a small quantity of the liquid, in a covered sauce pan, on the fire for ten minutes after the first ebullition ; but, as I might have expected, the milk at the end of that time was completely desicated, and there remnants strongly attached to the bottom of the suce-pan. Not to be beaten, however, I scraped off some of this residue, and placed it in a bottle about half-full of distilled water. On examining this intusion in a weck's time, I' was surprised to find that it contained animal life in great abundance. Each particle of larnt substance was surrounded by a mass of organic | every hundred who commit suicide, would have | his nimitable lectures.

# Great Excitement

Was caused in Elgin, Ill., by a very remarkab'e circumstance. For many years a most estimable lady suffered the most excruciating pains -at times so severe as to deprive her of consciousn. s3, neighbors and family rubbing her for hours at a time, to; restore ;lost vital power. These spasms continued for over twenty years, -no relief from any source. The Doctors were bafiled, nonplussed. Finally, in May last, the not:d Healer, of Rochester, N. Y., Dr. Dake, was called on. He not only located the disease, but, strange and startling as it muy appear, he forced from her stomach, a substance as hard as a stone, and nearly as large as a hen's egg. It was three days in passing. Many physicians examined it. Neighbors came from far and near to see it. The lady, Mrs. Geo. Strong, wife of a wellknown and wealthy farmer of Elgin, Ill., has not had a sick day since. We had the pleasure of examining the substance one day last week. Never such an other case and cure on the records of any imedical journal. It has done, and will do much good for the cause, the poor suffering lady, and her family, and will add another golden laurel for the greatest of all living healers, Dr. Dumont C. Dake.

Since this noted analytical physician came West, he has performed thousands of lasting and permanent cares in Michigao, Indiana, Wisconsin and Illinois.

Dr. Franklin's and Others' Messages to Thomas Richmond, Entitled, "God Dealing with Slavery."

This work has been heretofore referred to as in press. It is now ready for delivery by mail or otherwise.

No work has been published, of greater interest to the American reader. It is a perfect verification of the fact, that those patriots who lived in the time of our countries early perils, "still live and have a hand in our affairs:" that they inspire men and women to noble deeds in the cause of freedom and human emancipation.

Mr. Richmond has been for many years, one of Chicago's best business men, and now is in full vigor, and a man who commands the respect of his peers. All Spiritualists should have it. All young men should read it. It should be perused by everybody.

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Address S. S. Jones, 189 Clark St., Chicago.

The exhibition of the Children's Progressive Lyceum, at Crosby's Music Hall, on Bunday evening, was well attended. Those participating in the exercises acquitted themselves nobly, and everything passed off to the ertire satisfaction of those present.

In the forenoon Lyman C. Howe gave one of

In this "pious riot," there is isin, and more, too,-hate, venom, poisonous, hellish, mulicious malice, and the tumes of which ascended to hell, to be breathed by a legion of devils.

"Play, daughter," and the organ groans while devils dance, and Pandemonium is illuminated in honor of the event. An opposition hymn is given out; it don't take; it don't music at all. Children, innccent children, gaze upon the scene bewildered. The organ is closed,-not as the bright day closes, with a glorions going down of the sun,-but the lid was forced, the keys cease their religious mutterings, and saintly young men sit on the li 1-they hold it down, while the last notes of its keys are still echoing in the corridors of hell.

Send missionaries to China ; send your bible to Japan; preach Christ crucified to the Indians, while your quarrels create sweet music for the "roughs," and is pointed at with shame by those engaged in worldly affairs, Well, let it pass,-just as the tornado passes-just as anarchy passes-just as a pugulistic encounter passes-the participator were human-all are human-none are perfect-all live in glass houses-and knowing that, we have love for all, with malice toward none, While writing this, we feel pange of sorrow that such a scene occurred-we do not; exult in such disgraceful scenes. We write as we do, for it is such characters that are always loud in denouncing Spiri'ualists, when one errs.

#### Mrs. Maud Lord's Seances.

The above named most remarkable medium still holds seances in Chicago, and is convincing everybody who attend the same, of the truth of spirit communion.

Knowledge of the time and place of her seances, can be obtained at this office, and in the Evening Mail on the evening of her seances. | her mediamship, should call on her seen,

-D. W. Hull has arrived in Massachusetts, and can be addressed at Clinton, or in care of the BANNER. He will answer calls to lecture during this month. He has been doing a good work of late in the Wabash Valley.

-Dr. E. B. Louden addresses the following role to Dr. Samuel Underhill: "I notice your letter accepting my proposition to debate the question of Spiritualism, as published in the JOUENAL of several weeks past. I thank you for your bold-ness, and appreciate your object, viz., my conver-sion to Spiritualism. This leads me to think that your conversion to the sound and unshaken faith of Christianity is prosible. (never stop to hards of Christianity, is possible. I never stop to bandy words with a man, only for truth's sake, and the bettering of the condition of mankind generally. I have debated with Wm. P. Shockey, then of il-linois; with L P. Griggs, of Fort Wayne; with D. W. Hull, ot Hobart, Indiana, and have been the editor of the "Truth Seeker," Angola, Indiana, and the "Welcome Guest," Coldwater, Michigan, and the "Welcome Guest," Coldwater, Michigan, and refer to every county officer in the county where I live; to Dr. A. McDaniels of Antwerp, Paulding County, Ohio, and to all the Spiritualists in and around Paulding, and to the North Iowa annual conference records, for my standing and ability. I could give many more references. As to the time to be occupied by each speaker, I would suggest thirty minutes, two speeches apiece each session, and two sessions a day, and to be governed by the usual Parliamentary rules. I wouldadd that in a private letter to Dr. Under-hill, I accepted the fore part of December as a suitable time to hold the discussion, but since that time I have learned facts that render it almost im. possible for me to engage with him before the first of January. After that date, any time within a month or two will suit me. I have no objection to holding the discussions at Hobart. But if, in consequence of the postponement, Cleveland or Ak-on would be more suitable, I will meet him there.

-Mrs. A. F. M. Glover, of Holyoke Mass, writes to ue speaking in high terms of Dr. Rhodes, late of Philadelphia, representing him as an excellent clairvoyant, test medium and healer. She has thoroughly tested his healing powers, and speaks from experience.

-Mrs. Maria M. King, author of "Principles of Nature," "Real Life in Spirit Land," etc., has in press a little work, 'he first of a series of six, upon subjects of popular interest, entitled, "Social Evils and their Cure." We shall have it on sale as soon as pub lished.

-Mrs. F. W. Calkins, the test medium, has been stopping at Mr. James Ducker's, of Mokens, Ill., for some time. She writes that speakers will find a pleasant home at his house, and be furnished his hall, free of charge.

-The BANNER OF LIGHT Says, that Mrs. Cora L. V. Tappan was greeted by a good audience in Music Hall, Boston, on Sunday afternoon, October 30th. She gave a brilliant and highly spiritual discourse, in tones that were distinctly heard in every part of the ball.

-In the communication last week, of our good Brother, Dr. Davis, Mrs. Maud Lord's name was inserted as "Jennie Lord." Mrs. Lord is too true a lady for us to let the mistake pass uncorrected. She expects to leave Chicogo soon, and those who desire to witness the manifestations given through

### NOVEMBER 19, 1870.

# RELIGIO-PHILOSOPHICAL JOURNAL.

-The Watertown Reanion, speaking of Charles H. Read, says: "That mysterious man, Charles H. Read, is again in Watertown, and is as jovial and and genial as ever. We trust Mr. Read may be prevailed upon to give us one or two erbibitions in Washington Hall before he proceeds to Chicago, at which place we believe he has been ergaged for several weeks to give his wonderfal perform. ance before the people of that curious city. Mr. Read's entertainment is as original as it is inexplicable, and should he consent to perform before the people of Watertown one or two nights this or next week, we are sure crowded houses will greet him. The Davenports are entirely varquished by the extraordinary feats of this one man. We cordially recommend him to the Western people as supplying a first-class entertainment, and a gentleman who always pays the printer-no more possibly can be said in any one's favor.

\_"The Fountain," the last work of Audrew Jack son Davis, lik- 11 his writings, is having a large sale. Send u. \$1 16 and y. u . ill get a copy by return mail.

-Thomas W. Higginson, in an article on "Radical Free Churches," closes in the following significant style : "All religious booles have te face the fact that the age demands more and more of its clergy, as the people become more intelligent. One of the most emirent conservative clorgymen in New England said to me the other day that he and all his brethren were still objetusjy living on the prestige and traditions bequeathed by other days. These artificial supports were almost worn out, he raid, and the time was fast approaching when it would be impossible for a man of second-rate ab:1ities to sustain himself in the ministry. And as first-rate man were rare, and as most of them pre-ferred other avocations, he frankly admitted it to be doubtful whether, a century hence, there would be any separate body of clergymen at all."

-Dr. D. P. Kayner writes to us as follows: "1 have, under the instructions of my guides, arranged a series of five subjects, upon which I am ready to speak at any place where the people are willing to pay the expenses, and a reasonable remuneration for my time and inspirational labors, on the following subjects :

ist.-The manifestations of spirit in Nature.

2ad -- The individualization of spirit as an immortal entity.

3rd -The phenomena and facts of Spiritualism. 5:h.-Ushvoyance. 5:h.-The practical lessons taught by Spiritual

1:m

It is proposed, as these subjects are elaborated arder the inspiration of the hour, to lay deep and sure the broad foundations on which to erect the beautiful and glorious temple of everlasting truth, whose structure comprises all forms, from mole-cules and monads to the Grand Deific Soul of All-to God.

The Doctor is our authorized agent for the JOURNAL, and we cordially recommend him to the Spiritualists everywhere.

-A young lady was struck dumb recently, while singing in church. If this had occurred in opera, or if she had been paralyzed while dancing, it could have been easily explained, but the ministers owe the public some enlightenment as to how anything of the kind could happen in church.

- Several men have already accused themselves of the crime of mufdering Mr. Nathan, in New York, and have been found to be gui'tless. This is a curious form of insanity, but not yet so rare as that of the guilty man turning self-accuser.

### Letter from S. D. Olney.

"bear 's After Goa"-Wonderful Spiritual Manifestations - Spirits Materialize Hands, etc.

SHOTHER JONES :- We have had the BANNER for years in our family, and now have the enlight. enment of your progressive JOURNAL. Both are

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

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What Cometh.

#### BY LUCY LANC N.

Tis never the expected guest Whose charmed approach reward our walting, A nobler h ings us roy il rest; A maner comes with footsteps grating. What hinders that or hastens thi The encounter neither wholly choses; Thy frieva for thee elected is,-And who the gift of God refases :

It never is the dreaded pain; H never is the dreaded pain; Forbear thy mad foreteste of sorrow ! Thou fillest the Future's cap in valu; Fate spi'ls, to pour new wine tomorruw. And Fate is God and God is good; His bitter draught works perfect healing. Why look for poison in thy lood When Love's own hand is with thee dealing?

Never arrives the dreamed of joy, But something larger, deeper, better, That makes thing old ideal a toy. And binds there with a blissful fetter To the all-beautiful coul of things,—

Hold steady, heart by night storms shaken; The fluttering hope that in thee sings Shall unto boundless dawn zwaken.

#### What shall we do to be Saved?

NUMBER TWO.

In a former article, we have spiken of what some of the plants and animals do to be saved. Man as a physical being, is closely allied to these, and it will be found that he does very much the same thing. When he is cold, he seeks shelter and warmth by building houses, making clothing and other means of protection. When he is hungry he procures food to supply the natural demands of the system.

But man is not as wise as the animals on this plane,-his instincts are not as unerring, for reasons which we shall present hereafter. No wild beast eats improper food, or drinks poisonous draugh's. It is true that the horse: the ox and other domesticated animals, will, in this state, violate'the laws of health and life. If t: e. horse that has been under the care of man, gets at the oats or corr, he will eat like a man until he ir jures himself, and may even die from this eause. The domestic ox may get into a clover field and eat until he dies, but this comes from association with man-no will arimals do such things--they are always under liws which restrain them.

Man's instine s are not sufficiently active to guide him, and hence when not restrained by reason and julgment, we find him a victim to intemperance in a great variety of forms. He eats improper food and at improper times. He drinks poisonous draughts, and with a blind willfulness insists that there is some mistake-something wrong in Nature. He calls upon physicians in vain to restore him to health, whilst he continues these gross violations of law. He uses alchohol, tobacco and other poisons, and in many instarcer, it would seem as if he were trying how far this wonderful organism which God has given him to go to school with in this earth-life, will bear these often repeated violations of law. Man needs to be saved physically in all directions. The first lesson which he should take, is to do the very be t he knows, and not go blindly into all kinds of extravagances and follics. We should be very glad to meet an individual who could conscienticusly say they d.d not violate any known law of their being. Yet this is just what we should all be doing. Every day should find us knowing more of these things and living up to the fullex'ent of our knowledge. Moderation and temperance and regularity in the observance of all the laws of life is the best response to our question,-What shall we do to be saved? As a physician, we know that our labors are mainly required to repair the waste places in our physical zion, which have been made so by imprudence and the known violation of law. A man is filled with shame the first time he becomes intoxicated ; with the repetition of this he soon loses his self respect. So. of every violation of law, and fr: m these causes the mass of mankind have come to have entire ly too little self respect. The demoralizing influence of those conditions which are satisfied with their short comings, is cause of regret Self-respect requires that a person should be cleanly in their habits and always ready to do th ir duty on all occessions, and any one who fails in this, cannot fulfill life's mission and realize its highest blessings. Spiritualism preaches the gospel of physical salvation, and says to every man and woman, be ye physically clean and pure. Let your religion begin by obedience to the laws written by the Infinite in your physical being, and thus make your bodies fit temples for a holy spirit to dwell in, and the Holy Spirit will not be far from you. The ancients were often very wise, and many of their sayings would do us good to day if we put them into practice. One of the first lessons we need is that which was inscribed upon the temple, "Man, know thyself." We are continually experimenting with our physical natures, but we are dreadfully stupid scholars, and often spend whole lives without learning, very effectually to do that by which we shall be saved. We fail in the application of that knowledge in a practical manner to salvation. The race is living longer to day than it ever did before-all our statis ics prove this. The Insurance companies arrange their tables in accordance with this fact, and these men are wiser in their generation than the children of light. The knowledge of Spiritualism and its teachings, directly and indirectly (for many are not aware of the source of their knowledge,) has added much to the duration of human life, and is calculated to add much more -not only this. but that which is far more important than mere length of days,—the proper and appropriate use of all the faculties which a wise and beneficent Creator has bestowed upon us. The first item in our creed is to be strong, to be healthy-to do this, we must be clean and pure in thought, in act, in life. We are all of us sensible of this fact at times. Even the druckard reeling through the streets, has moments of sanity in the midst of his hallucina ion, when he prays for health, and often resolves to do better, We shall speak in our next of the means by which strength may be obtained to overcome these weaknesses, so that our lives may be blessings to ourselves, our fellow-men and to Ged, for God is ever looking to us to express his best and highest thoughts in the world. If we fail he cannot succeed.

### Obituary.

Gone to the Angels: Edna Omega, youngest daughter of Wm, H. and Amy Ann Hoag, aged 4 years, 2 months and 3 days.

Last night, in the quiet hour of sleep, The Death-Argel came for his chernh sweet, And love here away from the family circle The dearest pledge of the parent couple,

Away from earth to the bright spheres above. Where all is joy at d peace and love But has left in the beart a pang of wae Which none can feel but those who know.

She was the sparkling gem of the household band; Pure and bright and with spotless hads. She has gone to join with the angel bands On the shorts of Time in the Summer Land. Wm. H. Hong.

Jollet, Nov. 4th, 1170.

In Genesce, Wis., August 26, born into the higher life, Mrs. Fatienc Balcom' in the 6816 year of her age. The subject of this eketch had been for about ten years a member of the Calvid'st Baptist Church, and of the Methodist also for several years. Later in life she charged her views, and professed the Universalist faith. Toward the close of her life she became a con-semed Spiritualist, and evineed the worth of her new faith by living out its principles.

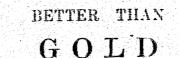
inith by living out its principles. The funeral services we're conducted by the writer, assisted by the Rev. W. S. Champlain, he Congrega-tionalist pistor, who charitably cliered the use of his church for the occasion. Text. Mat. 5th, 4th verse, "Bless d are they that mourn, for they shall be com-formed"

"Bless d are mey man house." forted." In the evening after the burlal a circle of select friends sat with the manners in the parlor, where the angels welcomed her to their society. She was dis thatly seen resting in joons repose in the arms of her guardiane, while messages brought her words of love to the bereaved, and those who mourned were com-forted. E. WINCHESTER STEPHENS.

Pa-sed to her spirit home, at Harristown, Washington Co., Ind., on Oct 10th, 1870, Minnie R. A., only daugh-ter of Frank and Rebecca Hobson, aged 4 years, 11

ter of Frank and Rebeccs Hobson, aged 4 years, 11 months and 13 days. She was one of the great-grand-children of Martha Way, whose death was recorded in the Religio-Philo-sophical Journal, there being but five days between their deaths.

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MRS. A. H. ROBINSON, Healing, Psychometric and Business Medium.

#### 148, Fourth Ayonue.

Mrs. Romisson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cars is the essential object in view, rather than to gratify idle euriosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age leading symptoms and duration of the discase of the sick person, when she will without delay returns most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases."

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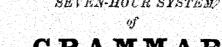
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indispensable-the two are twin brothers in the van of progress and advancement. I am doubly interested in your "Search After God," in fact, I am highly pleased with 'its general features and management. It should be in the hands of every liberal minded man and woman. Its teachings will spread, notwithstanding George C. Haddock's anathemas.

Charles H. Read is at this place, and a young man by the name of Bastion, toth mediums for physical manifestations. Young Bastion held a Aysical mannestations. Found Daston field a private scance at my house, on Sunday evening last. He usually demonstrates through instru-ments, but at this time we all repaired to the pri-lor and asked him to be seated at the piano. While seated and playing, two distinct voices came and talked, and advised us in spiritual things, while at the same time several materialized hands came and patted us on the knees, hands and head,-handling our hands in theirs in so distinct a manner that to doubt the presence of invisibles would be to doubt our senses. They drew a handkerchief from Dr. J. D. Hunt-

irgton's pocket, and flirted it in the faces of nearly all present, and then to show their presence still more positive, they tilted the plano to yourg Basmore positive, they titted the plane to yourg Bas-tion's playing, and moved furniture, —plane among the rest. Dr. Huntington requested that they might take his coat off. They did it, and threw it over my head, satisfying the family that the invisi-bles were around us, and willing to demonstrate their nearness to us. I understand that Read and Bastion leave for

your city in a few days, and the people will find in either of them, wonderful powers. Truly the world moves, notwithstanding "ortho-

dox philosophy." L. D. OLNEY.

Watertown, N. Y., October 3:d, 1870.

Amusements.

#### M'VICKER'S THEATRE.

Maggie Mitchell, everybody's favorite, is creating quite a sensation at this popular place of ating quite a sensation at this popular place of amusement. To day, Saturday, November 12th, the last performance of the beautiful speciality of "Little Barcfoot ?" on Monday the companion plece to "Fanchon," entitled "Lorle," will be placed before the pleasure seckers.

#### KELLOGG CONCERTS.

Miss Clara Louisa Kellogg respectfully an-nounces two grand concerts at Farwell Hall, cn nounces two grand concerts as Fairweit Han, the Wedneseay and Thursday evenings, November 16th and 17th, assisted by the world-renowned planist, Mr. James M. Webli, and the distinguished vocalists, Mr. Wm. McDonald, and Signor A. Ran-dolfi, Mr. Geo. W. Colby, Director. T. R. Turn-bull Ruchess Manager bull, Business Manager.

#### FARWELL HALL.

Theodore Thomas' concerts on Monday, Nov. 14th. Last concert but one. Beethoven night. In recognition of the Festival Season, the Centennial Anniversary of Beethoven. Last Grand Concert.

#### DEARBORN THEATRE.

At this popular place of amusement may be found Manning's Minstrels. A grand Matinee this afternoon and to-night, Saturday, November 12th. Amorg the attractions are many interesting fea-tures, including "The Miller and His Men," "The Great Mutton Trial," "Pretty Little Black-Eyed Kitty," e'c., etc. The Great Quintettel Hunne-man's exquisite orchestra augmented. Monday, antirely new programme production, with new scenery, properties and machinery of the sensa-tional and very laughable sketch, "Across the Continent."

#### AIREN'S MUSEUM.

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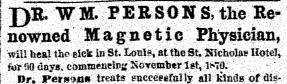
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# The Fostrum.

THE TRUE COMFORTER.

A Lecture by Mrs. N. T. J. Brigham, de-livered at Philadelphia.

Reported forfibe Journal by II. T. Child, M. D.

#### INVOCATION.

Oh! Thou who hast always inspired Thy children, and hast been willing always to give to those who earnestly ask of Thee,-we come to Thee for thine inspiration, for the holy gift of Thy spirit. The human soul needs comfort in the hours of its earthly journey. The human spirit needs strength in the conflict of life, and, Father, we know truly that these who love Thee best, are those who are willing to serve Thee. Those who not only express their willinguess, but go forth to do whatsoever their hands find to do. Knowing this, we ask that thine inspiration shall be with us, and enabling us to give to these human souls whatever lies in our power to bequeath to them. Oh, our Father, we thank Thee for all the Truth that has been given to man in the days gone by; the truth that guided humanity in the dark hours of the past; truth that has been a light to the prisoners in their bondage; truth that has been a strength to the weak and worn and weary ones; truth that has come like comfort to the human heart in their hours of sorrow-for all these, On, God, we thank Tace. But to day humanity needs still more truth-the great fountain is exhaustless; therefore we come to Thee, knowing that Thou shalt give us of living waters to quench that thirst that has been in our souls. Guile us and teach us that, knowing Thee, we may live so as to bless Thee at all times; so chall the earth be changed from the darkness of the wilderness to a blooming garden wherein beautiful flowers shall be unfolded beneath the sun-heams of Tay everlasting love.

#### LECTURE.

Be hold I send to you a Comforter,-even the Spirit of Truth, and he shall testify to you of me

You read that Christ, ere he departed, told his disciples he would send to them a Comforter the spirit of Truth from the Great Father, who is Truth, and that man through this Comforter, might learn of Jesus of Nazareth.

We know that when we have thus spoken to you, there are certain hearts that are thrilled with strange questions. In the midst of our discourses, we feel these questions striking upon our spirits, and demanding answers. Some-times we are not able to stop to answer all these thronging questions. Sometimes, striking upon the chords of sympathy, they draw forth immediately a response.

There are those who say really that the gospel is beautiful-it is comforting-it is like a heaven wherein our souls may rest and be free from the gathering storms; yet we do not know that It is true. We dare not rest in any philosophy or religion that does not have for its first word the name of Christ. There are those who say you have forgotten the Savior-only this afterncon you gave to man a lesson of immortality : you gave to them a new commandment, "BE THY SELF."

We have been taught to go to Christ and cast our burdens upon this being who lived and died that we might be saved.

They say the B ble tells us that in the latter. days, evil spirits shall c me forth on earth and lead astray the very elect, and we shall know these spiri's by their denying and doing away with Christ. It shall be the spirit of anti Christ, and so there are those, who, just looking at the surface of Spiritualism, find that we do not, when we go to our loving Father, say, "These favora we ask for Carist sake," because we do not do this. Men say yo I cannot be saved. They say this is a terrible doc'rine. They say when the world is drawing near to its end. we were promised that evil spirits should come forth into the land to deceive the very elect. You know Christ gave another promise far more Comforting: "Behold I send to you a Comforter." Now let us look back through the past, and see if we can find the dwelling place of this Comforter-the central existence from whence it is sent forth as a light into the darkness of the land. We will look at this promise. and it is necessary for us to investigate this modern faith that has come to the world, for in it we see the Comforter, but there are others who profess to see in it the spirit of anti-Cirist,-the spirit that labors to lead man into the infernal Te lons. It is not right to look upon one side alone. We will go over on the side of your theology, and lock through its peculiar vision, and tell you what we see there; and then we will take away the glass through which they look and see it clearly face to face. Theology says the Com-forter was to cime to man in the ancient days. In the Christian Church, although the churches have been constantly inproved, revised and amended, yet where in these have you found the Comforter? We ask, where? They answer in this wise : Here was a poor human spiri; wandering in the path of darkness and sin, dangers were on every side. After a time his sins rise before him like mountains of blackness, then there came to him a change. When he prayed for power he only saw the bottomlers pit yearn-ing before him, its heaving fismes waiting to burn him forever. Now he turned and called upon Carist and believed in him, and all this has passed away, the bottomless pit and the lake of fire exist now only for the evil ones. Now he says, I see the Kingdoms of the blest. I know that when I am released from this form the gates of the heavenly city shall open for me, and I shall enter in free from sorrow, freed from all the clogs of sin. Ah ! human spirit, What will you do with your dear ones? You may have a wife that does not believe, and chillren who cannot realize this. Will you forget these teuder loving eyes, that gave to your earth life happiness? The poor human spirit is shaken a little by doubts, but he says, "I will see it all right when I get into heaven." Ah! but there is a little auburn haired, blue eyed child; but that child is totally deprayed, according to modern theology. Suppose it should sing and go out to play on some Sabbath day-where does that little child go to? When the gates of heaven are open to you, will you see those blue eyes there? Will you forget the little voice that calls you father or mother? You began to doubt, but theology says it will all be right sometime,-it is one of the mysteries of godliness,-it will all be made

make up the halo of its golden glory? It spirits torget their loved ones, then the angels are worse than mortals, and that is all unnecessary. We know that when the spirit goes into the We know that when the spirit goes into the higher life, it will grow more just and true.— Love and mercy will cling to it. Where is the comfort of the reliaion of those who believe that in the happiness of heaven, they shall for-get the dear ones, who, by the hand of death, have been swept out of their sight, or who re-mainon earth. They know that at any mo-menttheir friends may be swept from their side, for death claims the fairest and lovellest for death claims the fairest and loveliest.

"Leaves have their time to fall, And flowers to wither at the north wind's breath. But thou hast all seasons for thine own, oh ! death

They teel the truth of this, and so all through their earthly life, there is a deep spirit of anxiety working. Where is their rest? Where is their assurance that sometime it will be all right? Where is their comfort? We cannot find it in this terrible picture that is given to man,—in this v.ice that says, "God is always angry with the wicked," and when this lamp of 1fs shall cease to burn, then the gates of heaven close with a spring lock and they can never be opened." Theel gy is charging. It does believe that though they cannot enter heaven, they can come back to earth, and make manifestations; but there is no comfort in this.

Go into the insane asylums of the land, and you will find thousands of human beings, who have from time to time, been driven to insanity by the terrible doctrines of the church and the uncertainty that hangs over the abyss of death,

They have said that unless man has a change of heart, he cannot enter the kingdom of heav en, and this change comes in a mysterious manner. In the revival meeting they give their experiences, and they say their sins rise above them like dark towering mountains, but suddenly there comes a change, and they feel that their sins are forgiven by Christ.

Taere are others who listen to the account of these experiences, and they say, "How do I know that heaven will open its gates for me, I have had no such experience. I have tried to bless these who were suffering. I have clothed the naked, fed the hungry, but I have not had this mysterious experience. I have not felt this instantaneous change, and therefore I do not know that I am saved. Day and night this ter-rible feeling is hanging over the soul, that when a man dies who has not experienced this change of heart, there is no hope for him .--There never was a man or wom in that really believed that, but who was insane as the result of it. There are those who honestly think they believe it, but did they really believe it? There would be no peace, no comfort, no slumber, no rest, and the mind losing its balance would be lost in the terrible darkness of insanity. Yet these poor human beings look carefully over their minds, and point out that a' just such au hour, "I experienced this wonderful change, it came to me as the light shone upon Saint Paul." Oh! Theology, how much thou hast to answer for. We really believe that when these ductrires have been preached, the preachers have not known what they are about. You may say that there are those who do really believe in eternal torment, and yet are not insane.

Here is a man who has a son in business, and he knows that some terrible ca'amity is to come to that son. This man caunot sleep he is so terribly anxious, and so he goes to his son and labors for him, and he'ps him out of the difficulty. Here is a christian mother-she has a child that is in danger of some physical evil,-she is troubled and no peace or rest comes to her until her child is out of danger.

There are men and women who profess to be lieve in these terrible discrines that their ministers present to them. We have seen these sit down in their cushioned pews, and fall asleep. Taey do not realize what they profess to believe, hey did really receive that theory into their belief, there would be no peace, no comfort for them. It does not seem to us that theology gives man any comfort here--it gives no spirit of rest. As has been preached in the olden times, man desires to live beyond the grave, he longs for another land where the weary spirit shall find rest; where the loved can meet; where the storms of death break no more. Theology says there is a condition of unconsciousness in which the soul will sleep until Gabriel blows the trumpet, that the last and all the dead shall rest till this tim.

Spiritualism is radiant and beau.iful--It shines upon the ideas that men have reverenced in the past, and the old ideas and truth bloom anew. The theology of the past has seemed to us like winter when the beautiful earth is covered with its white blanket of snow, and underneath it is full of germ. No theology is full of truths, just as he germs, buried in the earth in winter, shall come forth.

In the winter the snows lie upon the earth, and the rivers sleep, and there are no signs of life; but there is life there, and when the warmth of spring comes, it quickens the germs into ac-tivity and brings out the blossoms. Spring does not come to make germs-to make rootlets, that shall come forth in grace and beauty. Spring only comes as one of the developing forces in the universe—it smiles upon the driftcd snow, and the streams, and they break forth into laughter and sing. All through Nature the beantiful inspiration of spring is felt, and then the life that lies sleeping under the b'anket of snow, comes forth in the beautiful curpet of living green.

The Bible has been full of truth, and the church has ha i many truths; but it has been winter upon these. Now the spring time of Spiritualism has come and will bring out these germs, and make them all beautiful and attractive to us. You have laid in the grave a dear one,-some friends dearer to you than life. You have mourned for them in sorrow and anguish, and the church to comfort you, tells you that they live, and points out to you the radiant future, and says you may meet them in heaven; but when you ask them where is heaven, they tell you it may be somewhere a nid the shining stars in the heaven that arches over you so blue and fair, but is only the szure tint of space. Space is infinite, far away as the eye can gaze. farther than the mind can reach. Space stretches out blue and viewless, silent and beautiful forevermore. Theology gives no satisfactory an-swer, no quiet harbor of assurance where comfort can be found.

Spiritualism gives the answer, it is the old truth come forth into the light of the present. It is called a new philosophy; a new theory; a new science by those who dare to dignify it with that name, yet it is only the unfolding of that. olden light. It comes as the spring comes to the germs in the ground. It does not set about to create a full grown tree in a moment; it breathes upon the snow of the olden time solemnity; it breathes forth through the storm of doub;, and as they die a way, the germs of the olden truths are quickened.

The Bible that was once covered with mys. teries that we could not understand, rises up with a thou and beautiful blossoms of meaning that we never knew were there. If you are standing upon the top of some high mountain in the morning when the mists lay sleeping over the earth below, here and there the top of some hill or moutain will rise up, looking like so ne rocky promontory—the sun smiles upon the mist and it is turned from silver to gold, it grows rich, and then rolis up into fleecy clouds and finally disappears.

S) it was before Spiritualism came. Min stood, as it were, upon the mountain of h's creed, and he looked out from this peak. It was like a sea of mist where here and there the mountain top of some strong persistent idea rose up.

Then there came to earth the sunlight of Spiritualism. It was not seen to all that it is sunlight, but no person has honestly examined it but will acknowledge it is this: When this sunlight shone out over the Bible, the people said : "Oh, do not bring to ) strong a light on the B ble. Let the light shine dimiy over this."

Remember, oh, friends of earth, that Truth is not an invalid; its state of health is not feeble --so much so that it is compelled to lean on something to support it; it will bear the breath of the winds.

the bright sun bine shone upon the Bible and its mists rolled together like clouds, and up in every page some new truth comes to man, and he can see that in one part is a history, in another part are spirit commucications, in another, strong, sweet assurances of the blessed promises of the life that is to be; and so with the light of Spiritualism shining throughout it, you see what it really is,-there are new meanings to the book. Man says: Now, here is good and evil m'xed,-we will try to separate them ; and by perpetual endeavors, we at last achieve 811CC685.

flowers blossom, and on which you drop the silent tear, are not there sleeping, but away out in the immensity of spare, they find their homes. This thought brings comfort and peace to your souls; you feel that whenever you are summon-ed to leave this world, they will be there to wel-come you in that radiant and beautiful land. If we could sweep away this veil that hides from your sight that better land, you would see their radiant forms, fairer than anything you have evor beheld. These would shine upon you from that fair land beyond the river, the scene would be so beautiful that all earthly brightness would fade before it, the joys of earth would b.come pale and dim.

We would not, even if we could, show you this vision; but we can tell you that silently by your sides the loved ones ever g'ide with deenest inspiration from the land beyond. They would lead you ever upward, and tell you that through all the dark scenes of lite, in all your temptations, they have been with you, seeking ever to comfort you. Tais is such a Comforter as has never spoken to mankind in the past, a Comforter that shall yet speak to you all, and give the world such a light as it never received, -1 light from the glorious home of peace eternal, where loving angels dwell forevermore, beyond the river where the loved, but not the los, dwell in peace, and the skies are never darken. ed with shadows.

Take, then, this benediction ; let it come to you like the sunb am,-like the rift in the cloud through which the golden glory shines, and it will be to you the Comforter forever.

#### MINNESOTA.

#### Third Annual Convention of the State Association of Spiritualists.

The Third Annual Convention of the State Association of Spiritualists met, persuant to call, at Minneapolis, Oct. 21st, 1870, at half past ten o'clock, A, M.

Meeting called to order by the President. On motion, Jesse H. S ule was elected Secretary nro tem.

Motion by J. L. Potter, that Saturday morning, from eight to eleven o'clock, be set apart to attend to the executive business of the Convention. Carried.

Motion that A. B. Regester, Sylvanus Jenkins, and Mrs. Plaisted be appointed Committee of Arrangements. Carried.

Motion that a Committee of Five be appoint. ed on Nomination. Carried. Jesse H. Soule, Wm Chatfield, J. W. Jen-

kins, Mrs. Mary Shepherd and Mrs L. A. F. S vain were appointed said Committee.

### Adjourned with music by the choir.

#### AFTERNOON SESSION.

President in the chair. Conference of one hour: then music and singing by the choir, after which a lecture by

J. L Potter, State Agent, closed the session. A'j surned.

#### EVENING SESSION.

Called to order by the President. Music. Conference of one hour. Locture by H. H. Smith, followed by Mrs. L. A. F. Swain. Adjourned.

#### SATURDAY MORNING.

President in the chair, and reports called for. Reports from J. L. Potler, State Agent, Mrs. H. E. Pope, Secretary, and Thomas R. Coapman, Treasurer, received and accepted. Committee on Nominations reported the following names, all of whom were duly elected: President, E. K. Bangs, Mankato; Vice-Presidents, Mrs. L. A. F. Swain and Mrs. Carpenter, Farmington, and J L Michener of Fillmore; Corresponding and Ricording Secretary, Mrs. Harriet E Pope, Morristown ; Treasurer, Thomas R. Caspman, Executive Committee: J. H. Soule, S. illwater; Mrs. Mary Stepherd, St. Anthony; Eliza Welch, St. Paul; Sylvanus Jenkins, Lakeville; Charles P. Collins, Northfield. After business was concluded, Mrs. Bangs spoke a few moments in acceptance of the office, also examining the principles of the Association.

### NOVEMBER 19, 1870

have been your State Agent. To me it has been a year of toil and anxiety, fearing lest I might not do my whole duty in presenting our truths before the people in an acceptable form. In all that I have done, I have kept the prosperity of your Association in view, labor-ing at all times earnestly to increase an interest in its behalf among the masses, destroying in some instances, the disgust that had been raised against it, through the dishonesty of some who represented our faith. When I could save expense to the Ascociation, it has been my wish to do so, and feel that my report will convince you that prodigality has not marked my course in any respect. In every instance, I have raised the standard of our glorious faith, and shown my willingness in both word and deed, to defend our cause against all and every attack that the enemy has seen fit to make upon us. We have contended with christians of various faiths, all of whom have been anxious to overthrow our cause.

At Plainview, the Campbellites raised some opp isition to our meetings, but would not meet in amicable discussion. At Etna, the lion of Universalism opposed, but dare not meet us and have a fa'r honorable showing of our differenc-es. At Lyle, two sects, Methodists and United Brethren, were rampant against us, but like the others, failed to come to time in open discussion. At Farmington, the Adventists sent me a challenge, but they failed to back it up, by procuring a person to advocate their cause, -there the matter dropp:d. At Merrimack, challenged us but could not arrive at a fair discussion; also at St. Paul, the Millerites threw out a challenge which we picked up, and again they backed down. At Princeton, the Methodists and Congregationalists made some talk, but refused to meet either Bro. S nith or myself in open debate. We had several cross fires between us, which resulted in killing the bible Devil, for Bro. Smith br ke off right in meeting, and showed them that Spiritualism was not of the D.vil, as they had said, for according to the account of the creation in Genesis, there was never any made, consequently they must be mistaken, when they said the D vil was in us. At Hutchinson, the M sterialis's came out and gave us a trial that lasted four nights, and the interest was great, as it was life or death with them,—one saying that man was not im mortal; the other saying that man lived for-ever. The debate ended in favor of immortalily. At Excelsior, a Congregationalist brother got scared, and came into our meeting, and warned his fluck not to listen to such talk. He said he would not discuss the question with any one ; he held to Christ-that was enough for him. At Sullwater, a good Methodist brother who had preached for twenty years, opposed us, and when pressed for an answer upon the Atonement, Original Sin etc., said he wanted time to consider,-making considerable merriment among the outsiders, and raising our standard higher in that place.

Thus, friends, I have been pressing this<sup>o</sup>mat-ter, and find we can drive all opposers to the wall, where fairness and upright dealing shall characterize our disputes. In every place we have had good intelligent

audiences greet us, and as evidence of their interest in our common cause, allow me, Mr. President, to present the names of one hundred and eighty seven ladies and gentlemen who have joined the Association during the year, willing to embark with us in the Ship of Progress, and do their part toward keeping up its reputation and supplies, financially.

During the year, I have visited seventy-two places, and have delivered one hundred and fifty lectures, for which I have received in collections, \$260.52; membership fees have amounted to \$153 45; money paid on old dues,\$60 50; paid on old subscriptions, \$10.00; donations, \$5 00, making in all, \$182 46 I have organized three local societies-one at Farmington, one at Grant, and one at St. Pau'. My tray-lling expenses have amounted to \$59,77. I paid Mrs. Ballou \$39.00. This covers all the money received and paid out by your agent. Due the association on subscriptions, \$146.00, on memberships, \$246.00. which added to the amount collected makes \$874.47. After substracting expenses, there is remaining in collections, in favor of the association, the sum of \$776 70. If all the dues were paid in, there would be a balance in the treasury of over \$100.00 to commonce the new year. Friends, in placing my report in your hands, allow me to say, as far as my observation goes. I see nothing to prevent you prospering in the future, far more than in the past. Di not go beyond your means. All associations must rest on a good finar c'al base, and then they are prepared to stem the tide of all opposition. Envyings and bickerings must be laid aside, and all work to reach the self-same end,-success as an association. Keep business men and women at the head,-those that will do your work at the right time. Filteen months passed among you, has been fraught with many pleasant hours. Associa-tions have been formed, friendships made that will last in the long, long future; and the love and good will extended to me, has been cherished and will be remembered in after years. Accept my best wishes, friends, and believe me as ever, desiring your success. J. L. POTTER,

up to you somehow. Oh i human spirit, how selfish? Is there enough of goodness in such a spirit for God to and and keep it!

The Church says there is a mystery of godliness covering over these earthly things. We do not know how we shall be happy when our friends are not there; and, indeed if we get there ourselves, it is by the veriest chance. You know that where earthly friends are separated, their memory is not lost. Have you ever for-gotten your dear ones? Have you torgotten your loved mother? Have you forgotten the dear friends of the past? If you have, then we say it is well for them that you did forget them.

It would have been a terrible thing to be remembered by such a spirit. The selfishness would almost crush the life out of such a spirit. We ask ourselves, shall that selfishness by immorialized and carried into the Spirit World to

C ALL THE FIRST PROVIDENT

Theology says through another Courch: When death comes, the spiri gies to heaven or hell, and there if s ays through all the long years, until the day of judgment shall cone, and then the body is raised."

It seems to us, this would be superfluous labor. We do not understand why it is necessary to have a second trial. We find there is but little consistency, but little comfort in this. They tell us of a literal heaven and a literal hell, and when the body diss, the spirit shall go to the one or the other.

One points upward for heaven and downward to hell, but when the earth turns half round in twelve hours, they change places so that they cannot thus b : located.

As the spirit is spiritual,-only a spiritual condition answers its demand.

Theology said the old Mosaic account of Creation 1: true, just as it was written.

Astronomy came forth with its system, and men said, "If this is true, it cannot be that Josh us commanded the sun to stand still, for it always did stand still, and the earth revolved around it." The church goes to geology and says, "If this is true, it tears down the Bible." Geology says, "Tae world was not made in six days," and the Divine Being speaks through the laws of Nature, and when at last the onarch saw that it must give it up, it said, "We can explain these things by supposing the days spoken of were long periods of time." There is a certain river in the West that is constantly changing its course, and making new channels for itselfit wears out its banks, and so it is constantly changing its course, and when people build in some places along its banks, they find their habitations must be moved or fall into the stream. Just so it has been with theology in the past,-it has built an assertion, but it could not make the channel of the river of progress, run along side of it. It could never make the waters flow just where it told them to. It would continue to show man the truth of Nature, and thus wear out a new channel. The result has been that theology has had to move one after another of its habitations. Had it not been for this, the constant change of science would have swept it all asile. We say there is but little comfort, little rest. Theology says, we will not ad-mit of your questioning. You must not speculate or inquire, for when a man begins to question of the Bible, he is in danger of becoming an infidel. The result has been that many have been afraid of truth. Instead of walking forth free and strong, they have taken up the old ideas and they have not found comfort in these. Truth has not been able to lead man forth freely and beautifully as he should have, in order to have given the most comfort. Theology has said it will not do to study in the present. -let us keep to the past-let us take what the past has given us! Carist said, "Beholi I send to you a Comforter, the spirit of Truth, that shall testily to you of me."

How shall the Comforter come? Shall it come in contradictory theories? Shall it come making assertions and saying, "This must you receive, and believing be saved or disbelieving be condemned." This beautiful Comforter that comes to us to day, is not a new truth that Spirit-

O.e says, standing under the mists of old Theology: I know it is not safe for man to rea-son. Morality will not save you; nothing but a trust in Christ.

D) you remember, Christ had twelve disciples? One of these was St. Paul. Tais exemplary person-this Jewish lawyer-was full of enmity to Christ, and there came to him a manitestation. If this occurred to any one to day, and you were to say, as he did: "I saw a light above the brightness of the sun :" Tacy would say: "You must be a Spiriqualist,"

St. Paul saw a light that was very bright, and

he heard a voice speaking to him from the dazzling light. Paul was immediately converted, for he saw that there was light in that which he had opposed. He saw that that which he had persecuted was good. Did you ever read that the others had a light? Remember to-day, all those who are locking for conversion, that it comes silently to most spirits. We have found that many persons have sat long without experiencing a change of heart. There are those who would never have known of this if they had not been told of it. They never experience an instantaneous change of feeling, a total change of life that will bring forth good deeds everywhere. There are persons who believe that a change of heart must come suddenly. We do not think it is best. We tell you that the religion which brings to man comfort, brings it to him when it says to him, "Be not discouraged. If you do not succeed, let each error, each failure, be to you a teacher; let. it say 'be stronger, be noller, be more loving-more consistent.' Remember that a change will come to you gradually—as the night changes gradually to the glory of the day."

In closing, we would say to you that this spirit of comfort that comes to us to-day, tells us that even though our loved ones have passed away, we should remember that the second birth referred to in the Bible is of the spirit. Now, if this second birth is something that comes to the spirit, you will know what it is when you go out of the body and are born into spirit-life. But one will say, that is not safe. Sometime I shall see the truth of these teach-

Your little child might burn its hand, Do you suppose that as the pain will die out sometime, it will be a temptation for him to put his hand into the fire again? You see the inconsistency of such reasoning. Sins produce their natural results, and no man can escape from these. The comfort that we give you is this: That however low down in darkness a human soul muy b:, there is still a time for it to change, and slowly through its sorrow and suffering it grows better, and finally its sins shall be washed away in the falling tears of repentance.

Certainly there is comfort in this, and there is a further comfort in Spiritualism when it says to man that Christ gave forth to man the spirit of truth,-the law of torgiveness and love of justice,-and as he obeys these, this Comforter comes to him, that testifies of Christ.

It does not tell you to worship the name, but to take the spirit that Christ gave,-so shall it bring to all the comfort. The comfort of Spiritualism to the mourner is, that it tells you that uslism professes to bring forth. The light of your loved ones, over whose green graves the

We then listened to a lecture from Henry C. Wright, who spoke through the organism of Mrs. Lopper, of Anoka. Adjourned with music and song.

#### AFTERNOON SESSION.

Called to order by President Bangs. Confer-ence of one hour. Then we listened to a lecture by Mrs. Fuller, of Elk River; followed by Isaac Pope, of Mirristowa.

### A 'journed till 7 o'clock, P. M.

#### EVENING SESSION.

Met according to adjournment. Conference of half an hour; , and we then listened to an amusing pretical lecture by Mrs. Bella French. of Spring Valley. Dr. Swain then followed with some remarks on Spiritualism. Then another lecture by J. L. Potter. Adjourned.

#### SUNDAY MORNING SESSION.

Executive Board met at'8 o'clock. Motion that J. L. Potter be again hired as State Agent. Carried. After the business was concluded, we listened to a lecture by Marsh J. Getchel, of St. Anthony,-formerly a Universalist Minister,after which, a lecture by Mrs. Mary J. Colburn, of Champlia. Adjourned.

#### AFTERNOON SESSION.

Called to order by the President. Conference of one hour.

The lectures of the afternoon were given by Mrs. Belle A. Coamberlain, of Caremont, and Mr. Thayer, of Osseo. Music and singing by the choir, after which the Convention adjourned till 7 o'clock, P. M., for the closing session.

#### EVENING SESSION.

President decided to change the programmeto leave the conference until after the lectures. The first lecture of the evening was by Mrs. H. E. Pope, atter which J. L Potter gave one of his bes', as the closing lecture. The Executive B ard voted that a Semi Annual Convention be held at Farmington, the latter part of Junetime to be set by the Secretary. Motion that Marsh J. Getchel, H. H. Smith

and Mrs. H. E. Pope act as State Agents, collecting their own salaries. Carried.

Motion that Isaac Pope be given a Certificate of Fellowship, recognizing him as a Minister of the Gospel of Spiritualism. Carried.

Convention adjourned at half past 9 o'clock. The universal acknowledgment of all them embers. is that it has been the most harmonious meeting of the Association. A vote of thanks was given by the Convention to the people of Minneapolis and St. Anthony, for their kind care of the delegates; also to the various railroad companies, for half fare tickets on their HABBIET E. POPE, } roads. Corresponding and Recording Secretary.

#### AGENT'S REPORT GIVEN B EFORE THE CON-VENTION.

#### Mr. President, Ladies and Gentlemen of this Association :

It becomes my duty, at this time, to give you a report of my stewardship during the year. I

#### Letter from J. M. Henrie.

S. S. JONES-DEAR SIR: I have received and read eight copies of the RELIGIO PHILO. FOPHICAL JOURNAL, being the first Spiritualistic literature that I have ever read. I am more than well pleased-I am dulighted with the deep but comprehensive philosophy pertaining to man and his future destiny that I find written all over its pages. The "Search after God" is alone worth treble the price of the paper for one year, if the writer finds out and unveils to our view (and I believe he will) a God worthy of the love and adoration of his intelligent creatures.

The great heart of humanity, now frozen in the icy fetters of creeds and dogmas, would, at the rec-ognition of such a God, thaw out, and beat responsive to the inate yearnings of its nature. Several years since, I discarded the soul-corrupting God-dishonoring doctrine advocated by the Endless-helites, and embraced the faith of the Universalian, as being more consistent with reason and compatible with the attributes ascribed to God by the better authenticated portion of the scriptures; but the Universalists also regarded the Bible as being intailible, and they made me swallow it whole, but its low vulgar stories, and absurd historic 1 accounts of the flendish, unrelenting fury and hate of the God whom Moses worshiped, being compoundet in the dose with the good and the true, acted as an emetic, and it would not lie on my stomach.

So, in consequence of this, the Universalists discarded me, and now I come to you, asking to be taken in as a student of your beautiful philosophy, and to be considered a constant subscriber for the RELIGIO PHILOSOPHICAL JOURNAL.

I will close by assuring you that I will ever labor to the extent of my ability to disseminate the beautiful truths that sparkle in the columns of your JOURNAL, like "diamonds set in allver."

# Yours, with much respect. J. M. HENRIE.

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8

Challenge to E. V. Wilson.

Mr. E. V. Wilson Ikar Sir :- I send you this note, hoping that you will answer it as soon as

possible. Your public debate with Rev. Mr. Haddock has interested me, and I send this challenge to you to a public debate, on the following propositions and terms:

Resolved, That Modern Spiritualism, or the doc-trine that the spirits o numan beings return after death and communicate with us, is false.

I will take the sfirmative. The subject is to be discussed under the following heads, each of which shall occupy one even-ing, except the third, which shall occupy two. Ist.-That there is a God like him whom the

Bible teaches. 2nd .- That there is a necessity for a revelation

from him to man. 3rd.-That the Bible, or Old and New Testamente, are the histories, or a revelation from him

to man. 4th.-That the proposition, to wit: that the spirits of human beings return after death to com. municate with us, is false.

You will see by the proposition coming on the last evening, that it will have to be debated on the ground that the preceding propositions are proven true or false.

The terms: That the debate will take place in this city of Lowell.

That the discussion last four evenings. That the time extend to two hours each evening and that each speaker shall occupy one half hour alternately.

That the time occupied in discussing points of order be not included

That the audience be charged ten cents, admis-

cion fee. That your expenses be paid from the money thus obtained, after the costs of hall, etc., have been paid, if there shall be enough. If there be a balance, that it be mutually shared, and if there the rest, -except the hall rent and current items, that you pay your own expenses. There are many Spiritualists in Lowell, and you will have a warm greeting, I think, so far as I have

been informed.

I hope you will accept the challenge. Yours truly.

JOHN COCHRANE, JR.

& Barrister's Hall. P. S.-I forgot the following term. That a com-mittee be chosen to attend to the necessary busimess of such a debate.

Lowell, Mass., Oct. 41th, 1870.

The Reply.

To all whom it may concern :

We will not debate any side issue. We will not debate with any one not in charge of a congrega-tion, or put forward by some Christian community, and by them accepted as their most place and representative. From this time forward, let it be distinctly understood, that we will not debate any resolution that does not cover the whole ground. Our resolution is as follows: Resolved : That the Bible, King James' Version,

sustains Modern Spiritualism, in all its teachings and phases.

This we are ready to discuss anywhere and at any time, under strict Parliamentary rules, in any place we may be ergaged by our friends.

place we may be ergaged by our mends. We are in receipt of many letters from various parts of the country, since the "iscussion with George C. Hacdock, chall nging us This is the best ordence possible that the Christian commu-nity feel that they have lost in this debate between Wilson and Hadlock.

The above challenge is fall of conceit and positive nensense. A call upon a man to come over a thousand miles, pay his own expenses, hall hire, etc., to give a man notoriety who may not be known outside of the sound of the bells of Lowell. Again, if the map's arguments are as disjointed as his letter is fall of errors, erasures and old

#### the soil,-to the higher phenomena of the Lawour God.

Besides all this, man in his highest type of life is the true Wo'd of G d, and must be obeyed. The multitudes of progres-ive civilization, of order and law, demand that the cumberers of the ground, and all things not profitable to humanity and civ ilization, must give place to progression, and while we may plty "Poor Lo" and make his last days on earth as pleasant as possible, the firt has gone forth-he must go out! The buffalo and moose, the elk and deer, the bear and wolf, the beaver and otter, are going, going, gone ! and the poor

Indian must go after them. The very mineral of America, once, like her animals, free and undisturbed, feel the force of civilization. The very wildness of America is giving place to the domesticity of the Old World, and there is another race God bas got done with, and they are the "settled speakers"-they, like the Indian, are blood thirsty, must have an atone-ment, satisfaction, and like the Indian, return the law no equivalent. They eat, live on first principles until exhaus lon takes place, and then leave with 'Poor Lo' for the happy hunting ground where they are sure to find their level in "nice

scc ety. Yes, Brother S, your burly and energetic co-worker knows about these things. God and he are in co partnership, at d we intend to get rid of "Poor Lo" and the settled spe kers as soon as possib.e.

#### 

"Judge Ormsbee, manager of the Universal's Western Depriment, has removed his heat quar-ters from Chicago to Freeport, where he will con-tinue his efficient administration of the company's steadily increasing Western business. In this change, the circle of Chicago agents loses one of its most upright and gentlemanly members; but if such be the case with Chicago, what shall we say of Judge Orms; ce's old friends in Freeport, who get back one of their most valued quondam townsmen? We are glad to be able to say, in this con-nection, that the business of the Universal, in the West, as everywhere else, was never before in so prosperous a condition."-The Speciator.

All great undertakings, in every sphere of life, as the governing of a vast country with its extensive diversified and cften conflicting interests ; the successful conduct of a great war,-fuch as many of us have taken part in within the past few years; or the still more destructive one now being waged by the Prussians with relentless energy and skill; or the management of an extensive business,-depend not so much upon the genius and overpowering ability of the chief or head of the government, army, or business, as upon the sound judgment and correct knowledge of human nature, displayed in selecting for the different positions of responsibility and trust, men of sterling integrity, who have a peculiar talent for the particular duty assigned them. We have striking examples of this fact constantly before us. Lincoln was far from being a great man, and no one knew it better than himself, but einking the individual in the office, and using his knowledge of men, he made judicicus selections for his cabinet, who, by their almost perfect fitness for their respective duties, rendered him and the country invaluable assistance in supplying material for cur vast armies in their terrific warfare.

No one believes General G:ant to be a man of everpowering genius, and his success as a general, ard later as President, is mainly due to his peculiar faculty of always selecting the right man for the right place.

In business, where this law applies with equal force, as in political or military matters,-we could give many instances that have come under our own chervation. We will give one, the Universal Life Insurance Company of New York. It has a Board of Directors and executive efficers, surpassed in ability and experience by no company in the country, and one of the strongest evidences of sagacity was displayed when they secured the services of Judge Ormsbee as manager of the Western D. partment of their business. The Judge is an old resi ent of this state, and has occupied for many years a leading position among insurance men of the state. His successful management of a Fire Company, attracted the attention of Life Companies, and though we know of his receiving cffers of a larger sa'ary than we ever heard of being paid before for the same service, the remuneration was not the on'y question at issue with the Judge in select irg a company with which to engage. He finally made choice of the Universal.as. all things considered, the company whose plan of busiress was most commendable, and entering apon the business with his peculiar energy and ability, in a few years he has increased the business of the Compary in the West in an unprecedented manner, and made the Universal, universally krown and respected throughout his territory. We learn from The Spectator that Judge Ormsbee is about to transfer his headquarters to Freeport. as an economical means, purely, which entitles the Company to greater credit for the act. We regret to lose daily sight of his ever genial countenance, and take great pleasure in expressing our high estimation of him as a social companion, iriend, and business man of inflexibly high-toned principle and honor, though frank and out-spoken almost to a fault, sometimes.

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platitudes, he had better consider well what he wants before he sends forth another of the same cort.

E. V. WILSON. 

#### E. V. Wilson, God and the Indians-G od News for the Red Man.

"God," said our burly and energetic co worker, E. V. Wilson, in one of his talks, "God has got done with the Indian." It Brother Wilson knows more about God's business than the rest of us, we are not aware ; but as he is generally quite reliable in regard to spiritual matters, we will not dispute his occult information. To the Indian, this news is "important, if true."

Ever since the discovery of this continent, " God," at least Christians who assume to be his favorite children, have been "after" the Indians with weapons more destructive than "sharp sticks." God has allowed his playful Christian "children to massacre in the most horribly cruel way, in North and South America, during the las' 280 years, over 50, South America, during the has so years, but so, 000 600 of the aboriginal nations! If the Chris-tian God has as Wilson says, got done with the in-dian, poor "Lo" should be grateful. The devil himself would blush to continue such wholesale murder! Let us hope "God" has fulshed, and an "Indian policy" will be carried out by men, which, at least, shall intend something better than lies, robbery, treachery and murder."

Above we present our readers with the comments of the editor of the American Spiritualist of July 16:h, 1870. Read it and think.

Has "God got done with the Indian ?" We answer emphatically, yes! and "poor Lo" must go out-not that the Christians have expedited his extirpation, or that the great love of Brother Davis, Peobles, or the Qaskers, can save him. They have, in the logic of events, fought the fight of animal life; they are now winding in or being closed up. They are cumterers of the ground, and in the way. The causes of this are not Christian hate or spleen, or the results of war, or the will of God by direct intervention, but the result of inevitable law. God is Law,-the Law of laws-a Spirit in which all things are. Every phase in nature is a phenomena .....dar the higher law When the law changes or brings together new combinations, the old phenomena disappears, and a new one or new ones take their place.

When America was first discovered, the inhabitanis, and especially of North America, were fiesh eaters-had been for all time. The animal food they lived on had no domestic habits. America had no domestic life, the first fruit of her virgin soll was wild and free. The Hebrew God had never been here-all life was wild and free, and in Its nature incapable of domesticity. America has never produced a domestic animal, and her genus-homo. like her animals, are incapable of domesticity, and when the supply gives out, the law exhausted, the phenomens must cease, and when the last deer, elk, moose, bear and buffalo disappears from the coil of America, "Lo, the poor Indian," disappears also.

The native vegetable and animal life are going out, are now mostly gone, and their places filled by importations, the buffalo giving place to the buil; the moose to the horse; the deer to the sheep; the bear to the hog; the wolf to the do-mestic dog; the panther and wild cat to our mousers, the gentle puss, and last-although not least, the Indian, whose fibre and blood was formed of the fibre and blood of this wild animal life.losing its fountain of supply, must follow, and give place to the white man and the black may, the tillers of

May be and the Company continue to receive the confidence of the people, so richly deserved.

#### To whom it may Concern:

BEJUST :- Our friends are most urgently renuested to examine their accounts with this Jour. NAL, as they find it reported from week to week, upon the margin of the paper, or upon the wrap-per, in case the subscriber receives the paper in a Wrapper.

A full explanation of, the manner of keeping these accounts, will be found at the head of the Editorial column on the fourth page of the paper. We speak of this mater, most emphatically msaning that payment is expected from subscribers now in arrears, without delay. If any mistake is found upon careful examination of the account, inform us of the fact, and it shall be corrected. If any one has been unfortunate, so as to make it any one nas been unfortunate, so as to make it very difficult to pay now, write, and inform us of the particulars, stating when payment can be made, so that we can know what to rely upon, and time will be cheerfully given in such cases. If time is wanted, it is certainly worth writing for,

we are weekly breaking the very bread of life to our numerous subscribers, most of whom pay promptly, but those who owe us large sums, do us great injustice, by negligently allowing the time to run on from month to month and year to year, without doing anything to relieve us from the heavy burthed we are constantly carrying for their benefit. A remittance (f a part of what is our due, is much better than nothing, in such cases.

We do say to all who are in arrears, that the sacrifice you are required to make to square your accounts with this paper, is merely nominal to that which we have made for your benefit every week aince you became indebted to us for the paper. It is painful to us to allude to this matter, but justice demands it, and we shall persist in doing so until justice it done.

We mean to give no offense to any one. It is a matter of business, and common Justice, which all Spiritualists must appreciate, dictates that all who owe for the JOURNAL, should pay for it, even as they should pay for the bread they eat.

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