RICIRI

SLAVE WHO DARE NOT BE, IN THE RIGHT WITH TWO OR THREE. [Single Copies, 5 Cents

ORE, FOR THE WEEK ENDING SEPT. 16, 1871.

NUMBER 25.

pure and without a spot upon their Character. Now I acknowledge that this is almost ludicrous to treat with sincerity, but I must defend the Holy Bible. He (Hull) referred to the Prophet Micha. iii. 9-11, to prove the corrupt Prophet Micha. iii. 9-11, to prove the corrupt character of the Bible Prophets, which has not the least reference to inspired Prophets, but the false prophets and teachers of those days. Hosea ix. 7, was uttered by a true Prophet against false prophets and teachers who persisted in saying that the threatened judgments against Israel would not be executed against them for their Idolitry. Jeremiah iii, alluded only to the sin of the Tribe of Judah and has not the least reference to any inspired prophet only to the sin of the line of Sudah and has not the least reference to any inspired prophet or writer. Isaiah xxii. 7, referring to prophets "erring through wine and strong drink and erring in vision," alludes not to the inspired writers, but to Judah's and Benjamin's degenerate along with the ten tribes in their heals. acy, along with the ten tribes in their back-slidings, &c., which God always emphatically disapproved. Jer. xx. 7, "Thou hast deceiv-ed me, should, read, persuade me to go and proph-esy, and now I am carried to Babylon by my enemies and held in do ision, &c. Jer. iv. 10, complains that God had greatly deceived the people and Jerusalum. C. This is an error in the translation Drs. Crark and Benson, (acknowledged by all to be the best of authority) say, deceived should be translated, permitted them to be deceived by false prophets, and now

them to be deceived by false prophets, and now carried away by enemies and held in derision. For proof read Isaiah xxx 8-14.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not here. In law, of the Lord: Which say to the sears, Soc and and to the prophets, Prophesy not unto the long things are the search. Prophesy not unto use gase. Get you out of the way, turn things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant."

See also Jer. xxiii. 15–33.

2. As I cannot follow Mr. Hull through all this arguments and quotations, this must suffice

his arguments and quotations, this must suffice to prove the utter baseness of his purpose and to show that all the Prophets were, Drunken, Lying, Bacchanalia. In this unblushing perversion of the true meaning of Scripture and to prove a proposition conceived in sin and brought forth in iniquity and to sustain himself by the grossest misrepresentation of the Holy Scriptures. Who with any other motive would Scriptures. dare say that Moses was a Drunken, Lying, Bachanal. Where is there a word said against the character of a Dand, or Isaiah, or Jeremiah, or any of the lesser Prophets, who wrote the inspired word.

3. Jehovah in view of purposes founded in infinite wisdom, allowed Polygamy for a time and still because David and Solomon, two of the wisest and best men that ever lived, committed one error with women (but repented bitterly) are denounced as corrupt &c., &c. This same modern Prophet stated that there never was, nor never will be a prophecy of the Bible fulfilled, and as he attempted to prove this by bungling over some prophecies relating to the Jews and Jesus Christ, and may have succeeded to some extent in deceiving a few, we will look a little at the same prophecies, in the the light of well authenticated history and see

Levites pronounced the curses and blessings on Israel and upon this nation, a miserable prediction was uttered concerning the Jewish tion. See Deut. xxviii. 45-55. Also 61-64 verses of same chapter all of which History clear-ly and fully declares was fulfilled. Those I ses of same chapter all of which History clearly and fully declares was fulfilled. Those I have examined Josephus' Book v. Chapter I, Par. 13, Book vi. Chapter I. Par. 8, Book vii. Chapter I. Par. 3, again page 553. Also read Watson's Institutes Pg. 533, on Deut. xxviii. 49–53. Read Kieth pp. 75–76, on the same chapter. Who would have foreseen these events but God? For Prophecies concerning Christ read Cummins on Genesis, iii. 15, Gall iv. also Jno. iii. 8. Prophecies concern-Gall. iv. also Jno. iii. 8. Prophecies concernthe Birth of a Saviour Isaiah vii. 14. Behold a Virgin shall conceive and bring forth a son, see Matt. i. 23, Luke i. 31–34. His acts and miracles were prophesied by Isaiah xxxv. 5-9, see Matt. xi. 2-5. The manner of Christ's public entry into Jerusalem in Zech. ix. 9, see matt. xxi. 1-11. Christ's sufferings were fore-told by Isaiah liii. 4-9, see Jno. xix. 1-2. Then Pilate therefore took Jesus and scourged him, and the soldiers took a crown of thoms and placed it upon his head, &c. Also Matt. xxvii. 27-30, Mark xv. 19, "and they smote him to the head rith." him on the head with a reed and spatt on him," &c. A fact or two relative to his Crucifixion Psalm lxix. 21. See Matt. xxvii. 48, John xix. 29, Mark xv. 36, Psalm xxii. 18. They part my garments among them and cast lots upon my vesture. See John xix. 23-24. There are many other predictions concerning Christ. He predicted his on death and resurrection which were strictly fulfilled.

5. What can be the object of a man as intelligent as Mr. Hull, in the face of facts and all History, to make these broad unqualified assertions concerning the Prophets and prophecy, is a mystery to me, it only appears to be

assertions concerning the Frophets and prophecy, is a mystery to me, it only appears to be to pull down and not build up; but what possible gain can be expected. If you destroy the Divinity of the Bible with it you destroy all moral obligation to obey its wholesome and moral obligation to obey its wholesome and Holy precepts and teachings; you paralize the arm of power that governs in the lower universe (world). The Bible is the grand magnacharta of civil social and moral government, and if you remove this, we are necessarily left to the miserable choice of moral chaos. If the Bible possesses no more divinity than Uncle Tom's Cabin, there is no more moral obligation to yield to its precepts than the precepts of Un-cle Tom's Cabin, and what is the logical sequence of this strange, this damaging doctrine. quence of this strange, this damaging doctrine. It is this: You can keep the precepts and commandments of the Bible or not, just as you please. There is no moral obligation binding you to do so. There is no voice of Deity Thundering from Sinai's Brow. Thou shalt have no other Gods before me. It is all a grand farce about God holding man responsible for worshiping Idols and threatening to visit the injunties of the fathers upon the children to the iquities of the fathers upon the children to the third and fourth generation of them that hate God. This is all a mistake and you and I may enter a Temple in Liberty and set up therein an Idol image and worship it and adore it, and pay our humblest homage to it and laugh the thundering voice of Jehovah to scorn and contempt. Destroy the divinity of the Bible and we have no Sabbath day, You may hammer and plow, weigh and measure, pay and receive all you please on the Sabbath for there is no voice of God speaking against it. You may toil and if this declaration be true.

4. After Israel had entered the Land of Canaan, six of our tribes stood on Mount Gerizim, and the other six on Mount Ebal, while the law of God condemns you. Neither can we

Polemic Department.

FALSE AND TRUE PROPHETS.

REV. J. F. McLAIN'S REPLY.

(VERBATIM COPY.)

DELIVERED AT LIBERTY, IND., SUNDAY, JUNE 11, 1871.

[Note.—We suspend D. W. Hull's articles for a few weeks to publish three discourses on Prophecy, one delivered by ourself, in Liberty, Ind., last June, then a reply by Rev. J. F. McLain, then our rejeinder. These discourses will be printed in pamphlet form.—ED.]

Text.—"All scripture is given by inspiration of God and is profitable, for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii: 16, 17.

"Knowing this first that no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Peter i: 20, 21.

1. It is not my purpose to give an exegesis of these passages, but I quote them merely to show the discrepancy between the inspired writers of the Holy Scriptures and of modern prophets and teachers, and to ask which is entitled to the most credit for Truth, my text or this declaration of a modern prophet, who said in the town of Liberty, on Wednesday eve., May 31, 1871, that they—Bible Prophets—were all with out exception, Lying, Drunken, Bacchanalia. And further, That all Spiritual Media were

this is not a divine command, then capital pun-murderer, and you will get a confirmation of ishment is purely a human law, and grossly this truth. But again, I ask for evidence (encruel in its nature and inhuman and brutal, and the sooner abolished the better. Again, "Thou shalt not steal." All the thief has to do if there is no divinity in the Bible, is hide well, avoid detection by our professedly civilized government and steal, officers whose duty it is to ferret you out and bring you to unjust punishment according to our unjust and ty, and go on, the more you steal and murder the smarter and more respectable and pure from guilt as the Angels from Heaven. Again, these so-called communications? Why a table is

candor is there any truth in this.

9. Conscience! Conscience! What is conscience? You answer "a sense of right and wrong," and what but education makes our if the founders of our wrong," and what but education makes our sense of right and wrong actions. Education makes us love life and the mother to love the like our modern prophets in their disbelief of the divine authority of the Bible. The answer is plain. We would have no such laws as we educated conscience leads the mother to the Ganges or Jugernaut as her God to offer up her child a sacrifice to appearse his wrath and obtain favor. This same conscience which requires Christians to love our wives, mothers, and sisters, and causes us to rise and give up our seats even to a strange lady, causes the husband of India to yoke his wife with beasts of burden to plow his fields, to make her his menial slave, to beat her to death with a bludgeon

complain if our children dishonor us and treat because she dares refuse obedience to a single complain it our children dishonor us and treat occause she dares refuse obechence to a single our precepts with contempt, what kind of households would we have. Little Pandimoniums our every household circle. If no voice from Heaven spake out from Sinai, "Thou shalt not kill," this civilized country of ours is fearfully cruel in inflicting capital punishment on persons who are found guilty of murder. If the previous control is lost, and a death like silence on persons who are found guilty of murder. If this is not a living acquired by made the world any better. Commence with your original Rochester rappings, Mrs. Fox and Mrs. Fish to the present time, and show me one if you can. I have heard of a great many people fainting and others going crazy over these from guilt as the Angels from Heaven. Again, all laws making false-swearing and purgery, punishable in our state prisons are unjust, cruel and oppressive, and a mockery and most shocking to the sensibilities of intelligent Humanity.

6. Neither is covetousness any sin—covet on all your neighbor has, wife and all, and God will not condemn you as he has made no law against it and man should not. Sin being the transgression of law the thief, and adulterer, and murderer, are innocent and surely should not be punished. Yes! Strip the Bible of its divinity, disrobe it of its divine authority and there is no crime committed before the God of all purily in adultery, theft, or murder, because there is no law against it. Men and women may throw a loose rein across the neck of pasthere is no law against it. Men and women may throw a loose rein across the neck of passion and spur up the baser passions, and ride on Gallio like into the foulest sluice of human degradation, that their corrupt animal nature will lend them.

7. Ah! ves, I declare before God and this intelligent congregation that this is the logical deduction of stripping the Bible of its divinity. We confess we have tried to arrive at a different conclusion possible by human reason and intelligence, and with this view and conclusion, which doubtless is correct it requires no great stretch of the imagination to see whyit is, that ligence, and with this view and conclusion, which doubtless is correct it requires no great stretch of the imagination to see why it is, that Spiritualism, which seeks to destroy the divine authority of the Bible, can go hand in hand with Free Love-ism, for there is no law to condemn it. They are twin sisters born of the same purent and nourished by the same food. Free-Love-ism, cannot exist without the condemnation of well regulated society and of God's law; hence the first towards legalizing this iniquity is to destroy the authority which condemns it, and it at once becomes legal and respectable.

8. Spiritualism makes its grand attack upon the Bible and its divine authority, and the Orthodox churches, and spends its main force in that direction. A denial of this fact is of no avail. The fact is too plain to be disputed. But stop says one, although we do not believe that God has implanted in every one a conscience, on which He operates by kis Spirit and the Spirits of the dead through which source God makes known all His will to man and by which revelations, man has most truly a knowledge of duty and of right and wrong. That God reveals His will to every man in this way. Now in all candor is there any truth in this.

9. Conscience! Conscience! What is conmodern pure Holy Century. Where eny, robbery, perju-ultery, murder, and a Bible! By what ained these laws I ch you boast as sufproperty and person monwealth had been

BY C. E. BENTLEY.

Some of the sharpest thrusts at the Bible come from its would-be defenders, an instance of which is furnished in an article by Rev. A. McElroy Wiley, in the "Fireside Companion." It is about the late Westfield disaster and its relation to "Sunday Excursions." He does not believe that the explosion was caused by the fact that the boat was running on Sunday, and doesn't seem to think that God would try to punish Sabbath-breakers in such a clumsy manner—killing the innocent, and allowing the guilty to escape. Referring to the view entertained by many good Christian people, that the catastrophe was the result of a 'divine judgment' against Sunday excursions, and their consequent use of it as a warning to children, he says:

children, he says:

"For ourself, we firmly believe that the Day of Rest was never intended for that sort of recreation. But suppose its infraction were always followed at once by a punishment or calamity, men might go through the form of outward observance and respect from mere fear, and yet not be made a whit the better by such an outward set. And if we warn children, basing our appeal only upon their fear of bodily pain or death, they will certainly, by after observation, when they see all manner of Subbath-breaking carried on with impunity, conclude that they have nothing to fear: and if we have appealed to no higher molive, then when fear departs, which is certain to be the case, we have lost all restraining influence over their conduct."

It is strange what hatrodox notions the mass of in-

It is strange what hetrodex notions the mass of untheir disbelief of thinking believers will accept if they only bear the orbible. The answer o such laws as we back on the Bible to are indebted for our present known as the claims to be, with short-sightedness and folly. To be sure he does not say so in as many words, and very likely and the case set all but this interestical to the claims to be, with short-sightedness and folly. To be sure he does not say so in as many words, and very likely and the case set all but this interestical to the claims to be, with short-sightedness and folly.

perception. Taking the last point first, we find him virtually charging Jehovah with a lamentable ignorance of undirected and the state of the steel, but let them measure weapons with you now. If they dare do this, and to appeal to the fears of our children to prevent them from breaking the Sabbath, and yet the God of the Bible in his efforts to make his children "keep it holy," appeals to the fears of looking make no dearth, which and the state of the plant of the state of the sta peals to these very "fears of bodily pains or death" which Mr. Wiley says will not answer the purpose, and I really think the minister shows a better aquaintance with human nature than his God does.

"Whosever doeth any work on the Sabbath day shall surely be put to death," says this short-sighted Deity, and in the fifteenth chapter of Numbers an example of the practical application of this holy command is given. "And while the children of Israel were in the wilderness, they found a man that gathered stick upon the Sabbath Being unaccustomed, it would seem, to commit cold-blooded murder except when commanded to do so by their God, they awaited his decision which is thus recorded: "And the Lord said unto Moses, The man shall be surely not to death and the Lord said unto Moses, The man assert this phenomina to be "mesmerism" nervousness shall be surely put to death: all the congregation shall and "a too fervid imagination," let Prof. Thompson, or stone him with stones without the camp." If this story is 'profitable for doctrine,' etc., as it is claimed that all scripture is, it must certainly be to show that the punishment of death was to follow the slightest violation of the Sabbath, and to follow it surely and at once.

Now if Mr. Wiley had only been there, he could have pointed out to God the inevitable failure of such government to produce the desired result, for he says, and very truly, that under these circumstances "men might go note from the other. She did however, under (as is through the form of colors of the col through the form of outward observance and respect, claimed) Spiritual influence, play masterly pieces of mu from mere fear, and yet not be made a whit the better by such an outward act." In other words God has only his meric theory of Prf. Thompson, this we all admit, that own stupidity to blame for the increasing disregard of the Sabbath, since he ought to have known that "if we but this is not all, this same child did upon the same ochave appealed to no higher motive, then when fear de-

Perhaps, however, he had no choice in the matter, and ald not appeal to any 'higher motives,' as we find nearall his commands backed by threats of personal vioge, and it is a noticeable fact that his self-appointed gerents on earth who are anxious to make Christianity tutional, follow his example by trying to compel evance of the Sabbath by fines and imprisonment.
Suprious crough to suppose they will such as failed? From all this it is, I

That if the Bible is correct in its statements, we t believe God possessed of less wisdom and foresight one of his 'chosen servants.'

That if God is as wise as the Rev. Mr. Wiley, the Bible is not correct. 3. If the Bible is not correct, the Sabbath was not in-

stituted by divine command, as it claims.

Written for the Crucible.

LETTER FROM COLORADO.

made some geological and minerological examinations, but can give you nothing new, nor anything of general importance. At Kansas City, Mo., I collected some of the finest specimens collic, containing the most of the finest specimens collice, containing the most of the finest specimens collice. and perfect shells that I have ever seen belonging to this formation. At Brookville, Kansas, I collected some fine specimens of leaf impressions in iron ore and some silisified wood. In Kansas City, I formed the acquaintance count me one of your co-workers in mental freedom, and fied wood. In Kansas City, I formed the acquaintance with Mr. E. Fair, brother to George Fair, of Dayton, Ohio. Mr. E. Fair, is President of the society of Spiritualists, and I believe they are doing more for your cause, than any other place of its size, they hold regular Sun day afternoon meetings, where Christians meet them in discusing the great question, "If a man die shall he live again," in these discussions it is Christians against (or what they term) "Infidel Spiritualists," but the "Infidel Spiritualists" are not afraid as they are more than a match for the Christians who thus meet to discuss this great question of the further existance of man. I must however, give the Christians of Kansas City credit for the heroic efforts they are taking to overthrow the doc trine of Spiritualism in that town, and I believe it is the only place where Christians condescend to meet Spirittrine of Spiritualism in that town, and I believe it is the only place where Christians condescend to meet Spiritualists face to face. I have noticed that during the past few years Christians refuse to meet Spiritualists and discuss the religious questions of the day, at first they met you thinking to gain an easy victory, but you vanquished them, and now, "like a drowning man clutching at a look of the last and Figure of America. By Mrs. Cora L.

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and hence the reason why, they fear you.

I see by the New York World's correspondence that

there has been a great gathering of Scientific minds in Edinburg, Scotland, and that one of that number read a ngthy article against your philosophy, now to tell the truth I must admit that I have no knowledge whatever, whether Spiritualism be a truth or not, but I am satisfied to let it remain what it purports to be, at least, until I can prove it to be something else. Prof. Allen Thompson, claims that Spiritualism is "uervous phenomina," "mesmerism" and "a too fervid imagination," if this be the truth, Why? let me ask, do not these men who tations through "mesmerism" or any of the above alega tions and I assure you Spiritualism will die out in a short during the life time of Gov. Talmadge, of Wisconsin, one of the best of men and a clasic scholar, a little child. parts, which is certain to be the case, we have lost all restraining influence over their conduct."

Perhaps, however, he had no choice in the matter, and ism, "why in the name of common sense and humanity," ism," why in the name of common sense and numanity, does not Prof. Thompson, or some one else produce the same manifestations through "mesmerism" and "a too fervid imagination, "and forever put to flight all advocates of Spiritualism. I have not been in this place long enough to tell you much about the country. I can say however, that I believe it to be healthy, the air is pure, the days moderately warm, and the nights cool and pleas-ant, and I believe the time is not far distant when this hitherto great American Desert, will teem with fruits, regetables, grain, and every breeze be ladened with per fume of rare and beautiful flowers, and that the fabled "garden of Eden" will sink into insignificance before the splendor of this Territory. The beautifying of this land can only be brought about however, by the industry, perseverance, courage, and indomitable will of man There is no Moses here to smite the rocks and bring forth water, no Jehovah to rain upon us either bread or water, hence, man must do this for himself, and when we have accomplished this great work, and ditches conveying Denver City, Colorado, Sept. 5, 1871.

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THE CRUCIBLE.

Baitimore, Saturday, Sept. 16, 1871.

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MOSES HULL. W. F. JAMIESON, EDITOR North-Western Dept. D. W. HULL, Corresponding EDITOR.

Spiritualism and the Bible takes place at Liberty, Ind., commencing on Tuesday evening Sept. 19 and continuing several evenings. As Mr. Parker is a man of supe rior talents and fine education, a more than ordinarily interesting time is expected.

JOTTINGS.

It is not probable that we shall ever rust out. The more we do, the more we see to be done. We cannot now look forward to the time when we shall a single day's rest. After the Camp Meeting, we spent a day in the office, writing, giving general orders, and looking after the interest of the Publishing Company. On Wednesday, Aug. 30, in company with Master J. Jefferson Reilly, we started for New England. A strange series of circumstances brought us around by Massachusetts and Rhode Island to Bristol, Conn. When we arrived at Bristol, we found an audience already assembled awaiting us. They were surprised and pleased to learn that we had brought so good a test medium into their midst.

Our lectures were well attended and appreciated from the first. Bro. Reilly gave in public and private about two hundred tests, every one of which was recognized. The result of all this was an invitation to return and deliver more lectures and give more tests.

From Bristol we went to Windsor to spend one night We had a good little meeting there; the audience deeply interested. Here unfavorable conditions prevented the giving of good tests. However, we are to return to Windsor when we hope the spirits will have an opportunity to fully redeem themselves.

The next day we went to Stoneham, Mass., where we now are. Last night we had a large and interested audience. The discourse was listened to with great attention, and spirit friends came and gave to the audience proofs of their ability to return. The tests were all recognized. The interest here we shall follow up, for a few days at least, then we go to Boston, thence to Troy, N. Y., to meet the American Association.

THE NEW WINE AND OLD BOTTLES.

Our " big brother, " the Present Age has made one more " new departure," see, have we counted right, yes that's It is a little hard to keep count of all its movements. The Universalists and Unitarians, were not to be cheated by putting the new wine of Spiritualism into their old bottles, and the Spiritualists could not be beguiled into bottles, and the Spiritualists could not be beguled into drinking out of Universalist and Unitarian dishes, they had long since had enough of that and "departed" from it. "The flesh pots of Egypt" were not rellished though they were brought over in a Spiritualist vehicle. So the two departments fell through and got pied last week, and this week we have in their stead the Liberal Department. No one can tell how long that will last, we would however suggest the idea of enlarging it making the whole paper liberal as some others are, and keeping it up. Where the department disease becomes chronic, we know of nothing better than "the new departure," To say the least, the last number of the Present Age is an improvement on previous numbers. We hope it will maintain its size, shape and integrity.

A NOVEL FUNERAL.

Those who read in the local papers, the account of Mrs. Robert Dale Owen's funeral, would be impressed at once with its novelty and the common sense connected with it. Mrs. Owen requested, that there be no theology drinking out of Universalist and Unitarian dishes, they had long since had enough of that and "departed" from it. "The flesh pots of Egypt" were not rellished though they were brought over in a Spiritualist vehicle.

with it. Mrs. Owen requested, that there be no theology or sermonizing over her body, and that there be no eulogeums pronounced on her life. Hon. Robert Dale Owen, determined that the request should be carried out, and believing himself better acquainted with her than was any one else, delivered the discourse himself. The disourse is filled with the Spiritual Philosophy. Mr. Owen does not believe that his wife has gone to heaven to crowd up to the throne and flatter the Gods, but rather to work, to assist those who need help. He believes and asked the audience to sing :

ism had robed death of its sting.

A JEWEL

The Boston Investigator regards jewels as being of en tirely too much value to use in its columns. Hence, it has discarded the one called consistancy. In a recent is sue of that journal are two articles against Spiritualism. one of them setting the whole thing down as a trick, or rather combination of tricks, and indulging in a lengthy explanation of the modus operandi. Another one acknowledging that there is no trick about it, but that cer-DISCUSSION.—Our Discussion with W. F. Parker, on tain learned professors in Europe have proved beyond a doubt that it is done by a psychic power. There is nothing like having two strings to a bow, having these two contradictory theories the Investigator has nothing to do but to play shuttle-cock between the two. Now that those learned professors have come out in a letter to Prof. Var ley, acknowledging that there is nothing in their psychic theory opposed to the idea that disembodied spirits do the work, it is probable that the *Investigator* will back down on the *psychic* power. The *Investigator* is terribly afflicted with *spirits-phobia*. A good dose of such tests s we witnessed at the Mason and Dixon's Line Camp Meeting would help it.

YOUNG PEOPLES' SPIRITUAL ASSOCIATION.

Our new departure called the Young Peoples' Spiritual Association, meets with better success than we had dared hope. We are in receipt of several letters concerning the mode of organization. The Vinelanders are on the eve of organizing, and other places are anxious for omething to be done for them in the same line. The following from Cincinnati will do for a sample:

Cincinnati, Sept., 5, 1861.

Young Peoples' Spiritual Association, Baltimore.

DEAR FRIENDS:—Learning through the CRUCIBLE of our organization, and feeling sympathy for such move-ients, I wish to bid you success and tender myself as a

to-worker.

Please send me a copy of the Constitution and By-Laws you have adopted. We should have such a socie-y in all the principal cities, and then have a National

ty in all the principal class, and organization.
What Spiritualism wants is practical work. Such movements as you have led off in are towards the practical, good must and will come out of it. There is a great power in the influence of spiritualism and it behoves the younger portion of the Spiritualists to be zealous in the cause for they can wield that influence to greater excess than the older portion.

Very Respectfully, G. W. KATES.

REMARKS BY BISHOP BAYLEY AND REPLY BY G. C. STEWART.

Newark, N. J. Sep., 5, 1871.

FRIEND HULL: -Enclosed herewith, I send you some remarks made by Bishop Bayley, at the laying of a church corner-stone, and a reply by the writer, published in the Newark Dai'y Courier. I had the reply published here because in a certain sense it was a local matter, but supposing it might help to all up your sheet, I place it at your disposal.

rant Catholic was never known to advocate any of them.
The REPLY.

"Dear Sir.—In your remarks at East Newark you seemed to the writer to be ploughing with an ox and an as harnessed together, a practice totally forbidded by Jebovah. You so coupled 8 criticalism and Mormonism that the request should be carried out, and believing himself better acquainted with her than was any one else, delivered the discourse himself. The discourse is filled with the Spiritual Philosophy. Mr. Ourse is filled with the Spiritual Philosophy. Mr. Ourse is filled with the Spiritual Philosophy. Mr. Ourse of orowd up to the throne and flatter the Gods, but rather to corowle to the writer to be ploughing with an ox and an as harnessed together, a practice totally forbidded by Jehovah. You so coupled 8 criticalism and Mormonism that the superficial reader would naturally suppose they were homogenious. We do not propose to occupy much space in trying to prove which is the donkey. One fact alone would seem to settle the question, viz., oxen and Spiritualists seek for green pastures and still waters even under the penalty of hard mames; while donkeys, Mormons and Romanists are notorious for their conservations for their conservations of matter. Now think how infinitely small atoms of matter in the little animals you can as harnessed together by the sent with a microscope! Thousands of these little animals and Mormonism that the superficial reader would naturally suppose they were homogenious. We do not propose to occupy much space in trying to prove which is the donkey. One fact alone would seem to settle the question, viz., oxen and all luminations of matter. Now think how infinitely small atoms of matter in the little animals you can as harnessed together in the little animals you can sterile the animals and Mormonism that the superficial reader would naturally suppose they were homogenious. We do not propose to occupy much specifical reader would naturally suppose they were homogenious. We do not propose to occupy much specifical reader w

well known type of the genus ecclesiasticus. The Mormon not so well understood, can be shown to belong to the

same family.

Both claim a great antiquity, and truthfully trace their pedigree to the two old pagan schools of Celebites and Poligamysts, who in ancient times delugged Asia in blood on account of their creeds. You, sir, said truthfully that your system was anterior to the New Testament. You know, and I can show that it is older than the Jewish; that it was in full blast thousands of years since, and is still perpetuated in China and Japan. I can show, too, that you have not any important fast or feast, any doctrine or dogma, or anything in your creed that is not also common to the ancient and modern Pagan Church. Your fasts and feasts occur also at the precise period of time as did the pagans, with but one exception, viz.: Lent. You claim that the last day of your Lent is the identical day on which Jesus arose from the dead, and yet your Easter happens on quite a different day each year. What nonsense: who ever heard of any man who died or arose from the dead on so many different days? It is equivalent to keeping the Fourth of July on the fifth day of August. In this matter only do you differ from the Pagans. They never made such donkeys of themselves.

The Mormons, like yourselves, draw all their authority Both claim a great antiquity, and truthfully trace their

fifth day of August. In this matter only do you differ from the Pagans. They never made such donkeys of themselves.

The Mormons, like yourselves, draw all their authority from the dead past, and like yourselves, would prize more highly a tooth from Baalan? Ass than they would a deity incarnate alive to day. The similarity of the two systems is so notorious that he who runs can read the fact, but our space forbids an elaborate illustration. You both claim a human head. You both have a system of tithing on the Hydraulic Press principle, by which you squeeze out enough of the needful to keep your God from vacating this part of His moral vineyard. The Mormons have their baptisms, confirmations, genifluations, priesthood, Apostolic and Aaronic, a spitfire God, a brimstone Hell the same as yourselves, a purgatory, works of supererogation, and all the namby pamby fooleries of priest-craft, only to be tolerated in an Indian medicine maa, or in a leader of some rude hordes that can only be governed by an appeal to their superstitions or fears. You well said that the most ignorant Catholic could not be deluded by Spiritualists. They are not the kind. It requires in tellect and thought to understand it and comprehend it beauty and bearing. The writer does not know one in orant Catholic among us, but quite a number of educated have forsaken old Mother Goose, and are happy in our Church.

WHAT THE MICROSCOPE REVEALS—WI

WHAT THE MICROSCOPE REVEALS—WI MORAL.

MORAL.

Lewenboeck tells us of an insect out to cope, of which twenty seven min one mite.

Insects of various kinds may be seen in the again of sand

a grain of sand.

Mold is a forest of beautiful trees, with branches, I and fruit.

Butterflies are fully feathered.

Hairs are hollow tubes.

The surface of our bodies is covered with scales like a fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a scale covers five hundred pores. Through these narrow openings the sweat forces

pores. Through these narrow openings the base itself like water through a seive.

The mites make five hundred steps a second.

Each drop of stagnant water contains a world of animated beings, swimming with as much liberty as whales

the sea. Each leaf has a colony of insects grazing on it, like

cows in a meadow.

Moral.—Have some care as to the air you breathe, the food you eat, and the water you drink.—Home and Health.

VERY SMALL.

VERY SMALL.

There are forty thousand millions of fossil animals in one cubic inch of tripoli. Tripoli is an earthy matter, used to polish stones and metals. Just think, children, the microscope enables us to see these little animals! In water you can notice animals so small that a drop of water is like an ocean in size to them. They move about rapidly, have muscles and nerves; they eat and drink, they fight and dash after their prey with wonderful quickness. Think of all this, and then think how small, how very small, must be the atoms of matter of which their bodies are made!

Everything you see is called matter, whether rocks, earth grass, flowers, trees, or animals; whether water, milk, or any other liquid. Gas, too, is called matter. When you see steam puffing from the locomotive, remember steam is matter. When you take a piece of rock or a pebble into your hand, remember they are made of small atoms of matter. Now think how infinitely small must be the atoms of matter in the little animals you can see in water with a microscope! Thousands of these little animals can live and have abundance of room in one drop of water!—Investigator.

Literary Notices.

ALICE VALE: A story for the times, by Louis Waisbroker, Boston. Wm. White & Co., Banner of Light Office 158 Washington Street, New York Agents—the American News Company 119 Nassau St.

This work we had never read since we read it in manuscript, until a few days since when we received from the publishers a new supply of the fourth edition. When we read it in manuscript, we pronounced it eminently worthy of a large sale, yet we must confess that we had fears that it would not meet the favor it merited. We are in this happily disappointed. Three large editions have already been exhausted and now the fourth edition is selling as rapidly as either of the former.

Spiritualism, and all our reformatory ideas are in this book so interblended with the lives of certain of its characters, while old theology so infills certain other characters as to bring the different theories in their workings into such juxtaposition that every reader must see and feel and interest in the contrast which must increase with every chapter of the book. We know of no book better calculated to do missionary work than Alice Vale.

Hellen Harlow's Vow: By Louis Walsbroker, Author of "Alice Vale," "Suffrage for Woman," etc., etc., Boston. William White & Co., Banner of Light office 158 Washington St New York: The American News Company, Agents 119 Nas

This wide awake Book is dedicated " to woman everywhere, and to wronged and out cast women especially. It is a noble appeal to women and especially the outcast to help themselves, so long as they submit to the injustice to which they are now subject, so long they may. women will read this book and act on the advice there given, it will do more for them than all the charitable institutions in the world will ever do. Women should help herself. Self help is the best always, and in this case we are convinced the only real help. How can she do it ? Hellen Harlow will tell her,

We of the masculine gender can also 'earn an import-lesson frm Hellen Harlow's Vow. Men have been at to think that certain sins which they could commit impunity, would lead women direct to perdition, ork contains the antidote for such teaching. Yes better for reading this book. It will at least wherever you are, to you we appeal! Educate selves for the work which God has surely committed our hands. You are palpably in the wrong if you This book will put you on the right path.

Olla-Lodrida.

A COMPOUND OF PEN, SCISSORS, AND PASTE.

Emma Hardinge has returned to America. She opens the Music Hall course of lectures in October.

M. MILLESON, the Spirit artist for life-sized portraits. will be in Monroe, Michigan, during September.

The evenings are now getting long, and farmers and mechanics are getting more time to read. They cannot better employ that time than in reading the CRUCIBLE and the literature we have for sale in our office.

An Iowa minister's daughter runs up store bills, and with an angelic smile, tells the dry goods man to "charge it to the man her father is working for—Jesus Christ."

A Fairplay man, on his first visit to Atlanta with his sweetheart, seeing a bunch of bananas hanging out on Whitehall street, exclaimed: 'I swow tu gosh, Sal, ef them 'ar ain't the biggest beans I ever seed!'

For sale, wholesale and retail, by the COSMOPOLITAN PUBLISHING COMPANY, 166 W. Baltimore Street, Baltimore, Md. Price, cloth, \$1.25, postage 20 cents; paper, \$1.60, postage cents.

Miss E. Anna Hinman is still mission ary for the State of Connecticut. She has "borne the burden and the heat of the day" in that State. She has the consolation of having turned "many to righteousness." May she shine as the stars forever and ever.

We met N. Frank White in Boston a few days since. We never saw him looking so well. He has made up in health what he lost in purse by his missionarying tour through the South. At present he is speaking in Salem,

A Janitor is wanted by the Young Peoples' Spiritual Association, to perform the following duties, viz: Keep their Hall, 92 West Baltimore street, clean; have it opened every evening in the week and usual hours on Sunday. Sealed proposals for doing that work will be received by S. W. Pierce, chairman of Executive Committee.

There will be a meeting of the Young People's Spiritual Association, on Saturday evening Sept., 16, for the purpose of arranging the programme for the coming Exhibition. All those interested in the movement will try to be on hand. By order of President, and Executive Committee.

Next week we will give our readers a report of the Woman's Suffrage Convention held last week at Vine-land, N. J. We have neither time nor space for it this week, and will only say that it was a grand success, and we venture the assertion there was not a woman present who did not feel a new life and new earnestness E. L. H. movement, born of the meeting.

A CONCLUSIVE ARGUMENT.

On Thursday last, Mrs. Elizabeth T. Schenck, one of the most estimable women in this city, applied to the County Clerk to be registered as a voter. On being re-fused, see handed to the deputy the following written statement:

statement:

"I am a taxpayer. Taxation without representation is tyranny. I am taxed to support this Government; am made amenable to its laws, yet denied a voice in the framing of those laws, which is injustice."

This cogent statement is in itself an unanswerable argument against the denial of the ballot to women. The justice and necessity of woman's participation in suffrage is becoming every day more apparent, and the public mind is being rapidly prepared to accord them the exercise of this right.—San Francisco (Cal.) Plebeian.

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W. F. JAMIESON,

Nature is my Bible, Reason my Standard, Truth the Ultimat

My department, over which I am to execuse supreme contribute to be called 'Northwestern'—a broad field 'A cardial in tation is extended to the people of the Northwest to couribite this department. Articles from writers of whatsoever opinion all topics that concern human well-being are wellowne. Committee the suprement of the being properly and the property of the

W. F. JAMIESON AMONG THE ADVENTISTS

NUMBER XX.

This closes my articles "Among the Adventists' Through their circulars, and in their discourses, the Elders complained bitterly that I did not treat them with more seriousness. Would have been glad to have done so; but such is the nature of the subject that gravity is out of the question. Folly in religion is no more worthy our veneration than folly anywhere else. But, notwithstanding they were so dreadfully sensitive about the few innocent jokes I got off in Battle Creek at their expense; they were mightily tickled whenever they succeeded in raising a laugh. What harm does it do? Bon mots are has a caste blanche to make fun of Spiritualists and ridiroost, they will put on a solemn-owlish-expression of favor of the widower. countenance, roll up toward heaven the whites of their eyes, agonizingly wring their hands, and half beseechingculing, lacerating our religious feelings!"

its will leave their homes in the sky to "rap" and "tip tables" on earth; but when we show that their God and Spiritualists whom they think are dwelling in Egyptian

G. White into a trance, and causes her to have visions; when we see how trivial they are; are informed of their the son of the original Mormon Prophet, than any Chris"divine origin;" and in an awfully serious tone warned tian sect I ever met. Like all the chosen children of God against smiling at such conceits, how can we restrain they are righteous overmuch, superstitious, and exceed laughter ?

of Jenovan. The grand army of angels with ma-

LOVE SICK GIRL

"Dear Sister:—In the vision g ven me, June 12, I was shown our case. You are in a sad state."

Probably the girl knew that herself.

"At the present time you are not in an acceptable state with infallible test they are the "Lord's."

God; yet you imagine that you have no desire to live. But should you be taken at your expressed wishes, and your life cease, your case would be hopeless indeed. You are neither prepared for this world nor the next."

They think it agreess with them, a they are the "Lord's."

They work harder on Sunday than of week. I was pleased, as in company with them, and they are the "Lord's."

Does Mrs. W. believe in purgatory?

"Several years ago I was shown you suffered your mind to dwell too much upon the boys."

Who wants to be an Advent girl ?-

"and your mind ran in a channel not profitable to your spiritnal advancement." "You have indulged in a love-sick train of thought and feeling until you are almost ruined, soul and body." "You have been sympathized with too much."

By some "Gentile" beau, perhaps.

Deplerable! says Mrs. White,

You are pining for love."

would benefit her. No doubt it would. Which shows at she knew more about the case than Mrs. White's athered "angels."

But the joke is that Mrs. White represents that Jesus is a free-lover! Had one of our modern mediums made such a statement we would have heard more about the abominable free-love belief and practices of Spiritualists! She tells us that Jesus is after another girl—this same love-sick girl, too; a girl "not fit to marry." Hear her:

"Jesus calls for your affections, which if you devote to him, will rid you of all this sickly, sentimental, impure love found in the pages of a novel."

Her "angels" might have added, "And in 'Solomon's Songs." They (the songs) beat the "yellow-covers," and are very bad for girls and boys to read, especially so for those who are love-sick. Maybe Ellen's angels had not read those songs. I advise every boy and girl not to read

them until they are full grown.

"Forbidding to marry." 1. Timothy iv. 3.

This is said to be a doctrine of devils. Mrs. White forbids a young girl, "pining for love," to marry. Therefore, according to her own Bible, and the words of her own mouth, her angels turn out to be devils.

"In Jesus you may love with fervor, with earnestness

A shadowy kind of love. It would be just as sensible to tell a charming widow that she needs no other love the life of a well-managed debate. He who has not learned to take a joke is not entitled to give one. The most grave divine that debates Spiritualism imagines he may revere the memory of the good man, loving him only is not just the thing for this life. This can be fully cule Spiritualism; but the moment any of us turn the corroborated by inquiring of the widow herself. A wid tables upon them, and send their jokes limping home to over or bachelor should make the inquiry: two to one in

Many good things can be said of Adventism under the management of Edler White and his wife's visions. ly, half deprecatingly, protest, "Olnow, you are ridiculing, lacerating our religious feelings!"

How gingerly they want their opponents to handle their "religious feelings;" but they always treat Spiritualists and Infidels as if they had no feelings, religious necessary to adverse the sawn and Infidels as if they had no feelings, religious necessary to adverse the sawn and Infidels as if they had no feelings, religious necessary to adverse the sawn and Infidels as if they had no feelings, religious necessary to adverse the sawn and Infidels as if they had no feelings to the sawn and ualists and Infidels as if they had no feelings, religious or profane. We use such weapons to advance the cause of truth, and to demolish error, as, in our judgment, are most effectual; and do not propose to leave it with our opponents to decide how we shall fight the great battle of Truth. We ask no odds and give "no quarter."

To an Adventist it may seem very ridiculous that spirite will leave their homes in the sky to "ran" and "fin the sky to "fan "and his "holy angels" are engaged in no "bigger" business, the "gored ox" bellows for quartor, or "oat meal cakes," such as "God" commanded Ezekiel to luxuriate on.

To be told that the Ruler of the Universe puts Ellen anti-Polygamy Mormons of Plano, Ill., and other Branches of the Mormon church, under the leadership of Joseph ingly suspicious of those outside the true Adventist fold. There is a flutter in heaven. The angels are flying to Commend, or in any way praise, the good in the characand fro. There rises a magnificent angel; he sweeps up ter, or religious system of an Adventist and he at once to the throne; whispers a few words hastily into the ear of Jehovah. An order is given. Suddenly "all heaven catch his mortal soul. Announce to Adventists that is in commotion. The grant and of alges with the jestic mein come adown the heavens to Michigan, and give Mrs. White the following "Testimony for the Church," No. 17, on the heart-rending theme of Love, their right to speak and write of other systems, and more particularly of Spiritualism, and they put on a woe-be gone, rueful countenance, and whimper that you are persecuting them! Adventists are extremely fond of persecu-They think it agrees with them, and is an almost tion.

They work harder on Sunday than other days of the week. I was pleased, as in company with wife and Mrs. Rockwell, one Sunday, I drove through Advent town (or, as the Battle Creek Gantiles call it, "Canada,") to see black smith and wagon shops, stores, etc., open, and A rare thing among girls.
"You frequently made them the theme of conversation,—"
A great crime, surely. She ought to have known betqualms of conscience? They have a conscience of their own to look after. Many Orthodox Christians have their religious feelings terribly shocked by this public desecra-tion of Sunday. It does them good, though. Nothing is more efficacious in uprogring religious bigotry, than "To relieve you from all responsibility has been a very great mistake. You have come to that state where nearly all your thoughts are upon yourself. You are fretting yourself, and dwelling upon sad things, and contemplating your state as very bad, and even settling in your own mind that you can never get well unless you are married. In your present state of mind you are not fit to marry."

Deplemental Why was she not fit to marry. Recovery Why was she not fit to marry? Because, worship NATURE; days with pleasant memories of field, and river, and lake, and park; of sweet songsters among the leafy branches; of the fice, wild woods; days where-A very good reason why, like all sensible girls, she in may be gleaned rich gems of thought clothed in poe should marry! The girl herself, it appears, thought it try, song and prose; days made joyous by innocent amuse

ments, and valuable by the added store of knowledge of ments, and valuable by the added store of knowledge of science and art. One day in seven is now for the profit of the priest; but he makes the people believe it is for their benefit solely. To the working-man, or woman, Sabbath, is a tedious, irksome, disagreeable day. "A day of rest"—forsooth! It is a day of agony to millions of Christian women who with the care of children perform on the holy day more hard labor, downright physical and mental toil, than on any other day of he week. To the tens of millions of children of Christian parents, Sunday is torture. Compelled to attend Sunday School, and many of them forced to go to church pesides, and further to ensure that the sacred day shall be duly observed they are forbidden to play, or even walk much, while a few of the more unfortunate victims of the "holy day" mania are commanded by stern, pious parents to employ the long, weary Sunday hours, after church and Sunday School services are ended, in reading religious books and papers! Adventists do a good work in secularizing the Orthodox Sunday. On with the reform of secularization of all days.

If the Adventists could rid themselves of their blind attachment to their gloomy theology; if they would relinquish their Bible as authority; give up the foolish, antiscientific notion that this world will be burned; surrender their personal, blundering God to the tender mercies of their mythological Devil, then they might consecrate more time to carrying forward their Health reform, Temperance reform, and the many other good enterprises in which they are engaged.

With none but the kindest feelings, I bid my Adventist friends adieu.

[Concluded 1

"JAMIESON AND JONES."

No one is bound to accept advice, however well meant, unless it accords with one's own convictions of right. In this fraternal chat with Moses I wish to say Jamieson aims to deal justly with all parties. I dissent wholly from Moses' view of Jamie son's articles on Jones. They are not attacks. They are written in precisely the spirit an article contributed by me, and published in the CIBLE several weeks ago, entitled "Charity, Truth Justice." I have no private grievances to relate, public has no business with them, if I had. I, but have personal matters which concern me and therefore they belong to the public the propriety of bringing personal affair of a acter before readers he has set a very bad examp has been intensely personal, and I admire him for i ventists have said he is abusively, offensively per This I do not believe. They say the same thing of out it is well known that while my words may someting be bitter and cutting my heart is tender!

Nothing is so safe as unlimited free discussion. trust of free speech, which generally ends in bartering it away for the pottage of compromising servility, all his away for the pottage of compromising servility, all his-tory shows has helped Fraud and Oppression, and in-jured mankind. We have raised the standard of the CRUCIBLE to the highest pinnacle of independent journ-alism. Hence, Moses' last words of the article in ques-tion have the ring of the pure metal: "We do not like to back down from our position, that the true way to publish a paper is to make it absolutely free, making each writer responsible for his own articles." Well, Moses, as much as I love you, and the CRUCIBLE, if the time ever should come that you do back down from that lofty position, I will bid you sadly, Good bye.

The course that I have taken to vindicate myself is eminently right and proper, according to my judgment; and as I never write articles, either as to style or matter, in words many, or "the fe west possible number of words," by the advice or dictation of any one, you see it would have made no difference if you had "been at home," as highly as I esteem you. I edit no paper, nor department of a paper, under the dictation of any soul save that of W. F. Jamieson. If the angel "Gabriel"—who is supposed to be a trifle taller than Moses Hull-should undertake to tone down my utterances there would be another row in heaven-provided he was not making me a visit in a hotter latitude. I am a fighter (intellectually, of course; physically a non-resistant) and so long as I remain editor of Northwestern Department of the CRUCI-BLE it shall be absolutely free. This idea of conducting a free paper without personalities is a sham. There are always a sufficient number of timid, conservative sub-scribers to a paper to bother the editor with their fears of some brother's dare devil spirit. I wish all such souls to understand that I am not a namby-pamby sort of a man. If I utter foolish things let me abide the conse quence of the folly. I would rather have the liberty to write unwise things all my life, than to be bound by the

opinions of my fellows to write and speak wise things against my conscience. I do not want to applaud liber ty, and not reduce it to practice. For the practice of free speech, I want to say by way of illustration, I do admire E. V. Wilson. I do not agree with him in many o his opinions, nor perhaps in his manner of presenting his ideas, nor in his spiteful, vindictive attacks upon persons, accompanied with the coarseness of speech of a canal boy, but I can overlook all those defects and see underneath the coarse exterior an honest, manly love of Truth; a bold, uncompromising Spirit. There is so much way faith by my works."—James.

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My latth by my works."—James.

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Price Text 1871. gaudy show, so much of the tinsel of hypocrisy, that it is a luxury to hear a man or woman express his or her heartfelt convictions in homely speech—and there is generally more truth in that sort of a garb than in the silk and satin of nicely turned periods.

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I intend, if it is in me, to make the Northwestern Department of the CRUCIBLE red hot! To make every word bristle like a porcupine's quill. Your timid class, your half-fledglings, your Orthodox ministers who have lately embraced Spiritualism, or are about to do so, but who hesitatingly put a foot forward and then take it back, because there is so much inharmony among Spiritualists that their meek souls cannot endure the clashing thoughts, to one and to all, skip the harsh things. But when you are fairly affoat on the tempestous sea of Free Inquiry your timidity will vanish.

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THE WANDERER'S REQUEST.

MR. EDITOR :- The following poem I have saved in my scrap-book, and have forgotten the source from whence it came. It is too good to be lost and contains sentiments which may be a prayer that may call some good spirit, in or out of the fiesh, to cheer the wanderer.

Yours Truly,

O, give me a home in a foreign land, Where I feel the warmth of a triendly hand, Where the ones that I meet are those of a few, Who greet the stranger with feelings true.

Yes, give me a home with souls like these, Whose aim is ever their guests to please, Whose hearts and hands are open and free As the waves that play on the bounding se

Yes give me a home, if still I must stray,
Where kind-hearted ones cheer the lone, lone way,
Where I meet the kind look, and affectionate smile,
Of a few constant beings, who never beguile.

CHORUS AS ABOVE.

Yes give me a home, if away from my own, Where my yearning heart meets a kindred tone, Where the voices that greet me, are those of a few, Dear friends I can love, when I bid them adieu.

Editorial Correspondence.

BY D. W. HULL.

LABORS IN NEW YORK.

We left Monroe, O, Aug. 15, for central New York Our first point was

EDMESTON, N. Y.

where we spoke five times, including two lectures on Sunday Aug. 20. There were but few Spiritualists at this point, and this was their first effort to have meetings. And it was a grand success. The audiences were large (with the exception of two rainy evenings) and seemed to be very much interested in our lectures. Next year we predict quite an ingathering from this place. interest is manifested by the street discussions which were occurring every day at this place. Lecturers pass ing through New Berlin, would find an opportunity of doing some good by stopping at this point which is only eight miles from the above mentioned place. They should address either C. R. Ackerman, Edmeston, N. Y., or D. E. Summers, W. Burlington, N. Y. At these meetings had the pleasure of meeting

MRS. H. E. MAPLES.

vick, who has spoken some for the friends to good

MRS. E. R. ACKERMAN,

w out of health has given some good tests to ple of her county. Tuesday evening Aug. 22, we

SOUTH EDMESTON.

and spoke to a large audience raised on two hours notice. A great work could be done at this place, if there was some one there who was oblivious enough to the remarks of Mother Grundy, and had interest enough in the cause to take hold. The notice had been given out for this meeting on Sunday, but it failed to reach the place, on account of a delinquency on the part of the few Spiritualists who live at this place. Such people should not go unrebuked, and we should be derelict in our duty, if we passed the matter by without a notice. The people there are hungering for a few crumbs of truth and will turn out and listen attentively to any of our lecturers. From here we went to

NEW BERLIN

and spoke on the evening of the 23, to a goodly congregation who seemed to be much interested. Lecturers visiting this place should call on A. G. Porter.

On Saturday evening the 26, we spoke at RICHFIELD SPRINGS.

Bro. M. S Brainard of Brighton, made this appointment for us in hopes of getting the visitors at this watering place to attend. But unfortunately, it proved to be an unpleasant evening. It had been raining pretty much all day up to the time of the meeting so that our audience was very thin. Sunday the 27, was the day for our Grove Meeting at

WEST WINFIELD,

But the rain compelled us to take a hall, notwithstanding it was the most disagreeable day we have had this summer, we had a large audience who seemed to be very much interested. There is a great deal of zeal manifested. L. D. Smith and Dr. E. F. Beal, will correspond with any lecturers desiring to visit this place. These societies are all weak however, and lecturers cannot expect to draw too heavily on a very few persons unless they make their "visits few and far between. But lecturers can depend on their doing just what they agree to.

We were happy to meet at this meeting

of Bantville, whose success in healing by the laying on of hands is everywhere in this region spoken of. He has done a great work in this neighborhood. He is now gaining some notoriety as a cancer healer.

On Tuesday and Thursday evenings, Aug. 29, and 31,

ILLION, N. Y.

to quite a good congregation of very attentive hearers, who seemed very much interested in our lecturers. people of this place have never bad the pleasure of hearing Spiritualism till we came; but they are very liberal, and ready for any kind of relief from the miserable garbage furnished them from the other churches. While here we stopped at the home of

BRO. A. E. DOTY,

who is now a lecturer on Spiritualism. Bro. Doty was formerly a minister of the Christian church, but as he added some new planks to his platform, which were deemed heresy, he left that denomination, and went out in the broad field of the world and commenced lecturing upon the subjects of Phrenology and Physiology, and teaching people to read the "law of the Lord" as written in the book of nature. His experience has been a schooling to him, as he can now speak from a theological and scientific standpoint, and bring in evidences on the subject, which are much needed.

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