

\$3,00 PER YEAR IN ADVANCE.]

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

S. S. JONES, PUBLISHER AND PROPRIETOR.

From the Medium and Daybreak. SPIRITUALISM IN ENGLAND.

Emma Hardinge-Artemas Ward-The Spirit Messenger, etc.

OVER THERE.

By Request Read Repeatedly by Mrs. Hardinge, at her Lectures in London.

Ob, the spacious, grand plantation, ... Over there f

Shining like a constellation, Over there !

Holy with a consectation, From all tears and tribulation, From all trime and grief and care. To all uses good and fair, Over there i

Always brooding, warm and golden, Shines the mellow sunshine olden, Over there i

Never blighting shadow parses On the sliken, star-cycd grasses, Waying wide their flowing hair Waving wide their nowing In the clear, translucent air, Over there f

Ob, the grand encamping mountains,

Over there I Oh, the sheeny, sponting fountains, Oh, the boundary over there I Oh, the boundless, star-lit arches, Where the sun in glory marches,

On a road forever trending Through bright legion worlds unending, Over there! Brilliant blossoms breathe and burn, Over there !

Nectar-dranken drops the fern By the tulip's early urn,

Over there ! Orange buds and passion flowers Lattice sweet hymeneal bowers, Over there !

All the heavenly creatures born Of the breeze, the dew, the morn, In divinest beauty grow, In divinest beauty grow, Drape their purple, drift their snow, Don their crimson, shean their gold, Shed their odors manifold On the paipicating air, On the flower-laden sir, Over there

Ob, the reyal forests growing, Over there I Over there ! ine trees ting their brassy thins, alm trees If their plany prime

at all times perceive truths in the abstract, and hence personalities are adopted to shadow them forth. The ambition of prica's has turned these symbols to the personal advantage of their order, till, in the present day, the three idols wor-shipped in Christendom entirely obscure the spiritual principle which they misrepresent.

ARTEMUS WARD.

A spirit controlled the medium. and was at first thought to be the "Strolling Player," as he acted and talked in a personating manner, making numerous puns. He said he was a celebrated showman, a class of individuals who looked down on "strolling players." He was particularly cell-abraided in the lungs before he left earth, indicating that he died of pulmonary consumption. He spoke in a strong New England accent, and it was suggested that he was Artemus Ward, and he acknowledged that he was Charles Brown, vulgarly known by the former name. He spoke in a genial manuer, and ful of genuine humor. He concluded with a short address, in which his fictitious name occurred often. It was not properly reported, but the "Strolling Player" gave the following version of it, which, however, is not so concise and pointed as the original :-

"A. Ward award to his many friends such good feelings and wishes as they are desirous to have awarded to them; at the same time trusting they will award him a continuance of sympathy and love. A. Ward also trusts they will be able to ward off any blows upon their own nuts; at the same time he awards the task to them of warding off blows from the heads of oth-er people; and as they work and entitle themselves to their award hereafter, so he trusts that their award shall be in scc rdauce with the good they have awarded to other people; but if their award fall short of what they would like, he trusts they will have common sense enough to ward off a recurrence of the same failures; so that in the end we may be united in one ward, one of commerce (aot lunatic), and toget er unite ourselves into one band of kindly feeling, and benevolent labors for the purpose of warding off misery and *awarding* happiness to all who are deserving of such A. WARD."

The "Strolling Player" concluded the seance by a travestie on the absurdities of theological superstitions.

CHICAGO, JULY 22, 1871.

life, that they may know how to conduct themselves on earth so as to take a high place in spiritlife. Has the missionary the necessary knowl edge to perform such duty? What does he really know of the spirit world—of its laws and conditions, and how they are modified by the ac's of earth life? What evidence has he of spiritual life at all? Only tradition and assumption. The nic at any only transition and assumption. The nissionary should not set out upon his mission till he has been educated, and can place his teach-ings upon the basis of **met** and reason; other wise, he may sow the sects of error and miscon-ception, and perpetuate that which rational men begin to suspect is wrong and false—a system of oracial theology. creedal theology.

After answering a number of other questions, the "Strolling Player "controlled, and discoursed in a humorous manner is reply to questions on the devil, redemption, disinfecting clothes by burning them, etc. When asked what he had been doing during the last twenty-four hours, he said he had been taking part in the theatrical representation of a piece willed "Life." The au-dience would number 20 600 It was a means of dience would number 2000 It was a means of instruction, and the object was to illustrate the influence of church theology on the human mind on earth and in the spirit-world. Many minds were thereby impressed, and when he left to at-tend the searce, there was a private meeting of such minds, talking earnestly on the subject which had been represented.

THE SPIRIT OF & OLERGYMAN.

The next spirit was introduced without the medium being waked up. The control was ef-fected readily. The medium sat erect and dig-nified, leaned gently forward as if to give ex-pression to his thoughts and endeavored to ad-just something which he tried to find under his chin and across his breat. He then spoke in a calm and dignified manager: --- 'In some respects it is a pleasant duty I have to perform to-night. There has been some little inquiry in this room as to the existence of redemptive agencies in the after-life. Also is not only held have ught the existence of redemption. A restant is the world of the newly-arisen has been such a theory from my mind, and I have to perform the such a theory from my mind, and I have to perform the many others and manager is such a theory from my mind, and I have to perform the many others and manager is such a theory from The next spirit was introduced without the

our own parrow creeds, so now we meet with a vision cleared of its dimness by the rays of truth which are beaming on our pith. Reat then as-sured, my friend, that you are still yourself, and such a one as I knew on the earth. Wait a while, and when quite sensible of your existence as an individual entity, it will be given you to see something of the work you are called upon to something of the work you are called upon to perf rm.' Now I felt as one waking from a glo-rious dream, and finding all a reality. My dis-appointment had fied. I was as one new-born. I felt ready for my flight upwards to realms far beyond these I had thus far been dwelling in, and to my amazement, with this thought and de-size came the realization for I found I was pass. sire came the realization, for I found I was pass-ing, as on the wings of light, to scenes of in-creasing brightness and glory, till the very brightness overpowered my senses, and I begged my guide to stay our flight. Turning to me, he said, 'Here is thy home, with its mansion of light; here will all the needs of thy nature find food. Thy mission is a high one. In rising to thy mansion in heaven, bear in mind those whom thou hast left on earth, for amongst them thou must labor, and as thou aidest them wilt thou be helped. A vast field of knowledge is open before thee, but single-handed none can rise." Thus, my son, have I given thee an outline of my progress in the spirit-sphere, and return to earth in the hope of accomplishing the work I am best fitted for, and I feel it a joy that my first-born in the fiesh should be an instrument by whose aid I would speak to the world. God bless thee, my boy. Farewell! "P. S—Thought is the basis of all truth, my

boy : but the basis on which thought stands has its foundation deep in the soul of God himself. The principle of love is the very essence of divinity, while thought may be considered as the highest attribute of the same. Love is the power existing in the life-principle of the universe, which issures the happiness of all existence."

In reply to the question, "Was anything ever created?" "Yes, No. To mortal eyes creation appears always at work; for not seeing the causes at work the effects appear as though brought into existence out of nothing, which is the only sense in which creation can be said to be; but as the mind of man becomes expanded and developed, causes beyond causes keep rising upon his wonderful sight, till be begins to feel that **VOL. X.-NO. 18.**

[SINGLE COPIES EIGHT CENTS.

ficial flowers being brought from the adjoining room. Pebble-stones were also thrown upon the table, evidently obtained from the street, and natural flowers were also brought by spirit power. An album was removed from the adbining room and deposited on the table. On my remarking how cold I felt, my overcost was brought from another part of the room by the spirits and given to me. I may here state that I had taken every precaution against the opening of the door by placing my penknife in the door-post in such a manner that the slightest attempt to open the door would cause the knife to fall upon the floor. We asked for spirit-lights, and they almost immediately appeared. All present saw for at least half an hour these luminous manifestations of spirit presence. Veritable showers of them passed in all directions, sometimes singly and sometimes two or three. joined together; all in the end apparently fall-ing upon the table. Perfume was also brought but from what source obtained we could not tell. A spirit-voice was now heard in a whisper perfectly audible. The spirit speaking gave the name of Levi R fling. Some of the persons present said they had never seen movements of material things without contact, but were extremely desirous to do so; whereupon Levi Rof-fing exclaimed, "All stand up; j in hands, and hold them up high." This being done, the table was lifted up about two feet from the floor and suspended there for some time, no hand being in contact with it.

On the third evening we met for another seance, and there joined our circle Mr. S. P-and Mrs W-, both skeptics as regards Spirit-ualism. The rest of the persons were the same with the exception of Miss N-, who was ab-sent. On this occasion I entranced the medium, and at once received a communication from a spirit who had frequently spoken through him before, and who had always been known to me by the name "Humanitas." I asked this spirit to kindly give place to my wife if she were present, and he did so. I now received several important communications from my dear wife in the spirit-land, the following amongst the rest, addressed to my eldest daughter, which may not prove uniateresting.

"Ada, dear, there is music in bloop that re-subles death. There are is your body two classes of nervel. One of these design ring sleep-when finally access from er. But the power to which these the only means of action upon the material bodythat power never dies, and when it is set free from the prison of flash, it requires no rest, but it can and does watch over the forms of the dear ones in sloep on earth. Then, in sleep your spirit is half free-one of the links that bind it is not in action, therefore you will understand how nearer the spirit that is freed from both links can become united to that spirit which is partially free. Thus, dear Ada, I can approach you more closely during sleep than I can during waking hours, and I know you like me to be with you. Then show your love for me by wishing for me each night before you sleep, and the thought shall bring me to you." The medium being restored to his normal condition, we again formed the dark circle, fastened the door, and laid the tubes upon the table. We commenced with singing. Flowers were brought and thrown upon the table ; pebble-stones were dropped about the room, and pens and various other articles placed in the hands of those were present. Very powerful lights were seen by all. and a faint voice was distinctly heard. At my suggestion the tubes were magnetized by making passes down them, and this done we retained them in our hands. Raps now took place upon the tubes as we held them, and the voices were distinctly heard through them. Levi R fling kept up a continued conversation for about two hours, and my wife for more than an hour. In her case the conversation was regular, flowing, and methodical as ever she had spoken whilst in the flesh. She answered my questions with clearness and precision, and stated her own views with the same calmness and deliberation that had been so characteristic of her in this state; her voice, though only in a whisper, was distinctly heard by all present. Those who had been skeptical when they entered the circle left firm believers in the grand truths of Spiritualism -truths which are every day breaking down the opposition of darkness and error, and tending to shed a luminous halo over society such as the world has seldom witnessed.—I am, my dear Sir, yours most truly, HBNBY SMITH.

Over there t

Ard a passionate perfume Fills the deep delleious gloom ; While through forest arcades ringing, Lustrous birds are floating singing, Over there !

No salt tears the ground are drenching, Over there | Faint with toll no thin forms blenching,

Over there

No more agonizing heart-br ak ; No more crouch ng in the cane-brake ; And no lifted hands outreaching With a frantical beseeching, Over there i

No more desperate endeavors, No more separating evers, No more desolating nevers, Over there !

No more fettered limbs are quaking, No more burdened backs are aching, No more hearts are breaking, breaking, Over there I

THE SPIRIT MESSENGER.

[A scance is held every Friday evening, at eight o'clock, at the office of the Mabius; J. J. Morse, Trance Medium. By our reports of these or other circles we do not endorse er stand responsible for the facts or teachings given by the spirits. Our desire is, in bief, to give a faithful represent-ation of what takes place, for the benefit of those who cau-not attend.]

June 16. (The first control was by Tien-Sien-Tie, guide

of the Medium) The letter in last number of the MEDIUM enforcing the doctrine of the Trinity was read, and the spirit was asked to reply to it.-A. We assumed that information was required as to the sense in which we used the words "I" and "We." We confess that we have no belief or faith in the doctrine of the Trinity as taught by Church theology. The dogma is of no practical value to the spirit after death. We are charged with ambiguity, but this ought to be attributed to the questioner, who failed to comprehend our meaning. No doubt his views on the Trinity are, to him, the highest truth, but as we all differ in education and mental capabilities, mutual con-cessions must be allowed. We utterly deny that beliefs have any power to improve the quality of

spirit communications, which are the product of organic conditions in spirit-life and on earth. Mr. Potter asked : Do not the spirits acknowl edge the Father, Son, and Holy Ghost? and if so, which are highest, those who believe, or those who do not? Does such a belief not tend to the glory of God ?- A. The position of the spirit in the other world is determined solely by his actions in this life. The only way to promote the glory of God is to do to others as you would have

them do to you, and also not do to others what you would not have them do to you. Mr. Gardner, of Newcastle, asked : If the doctrine of the Trinity is false, will it not impede the progress in spirit-life of those who hold it? -A. It is an effete, worn-out superstition, and is entertained by spirits who have not got rid of the ideas acquired on earth. No doubt it ori-ginated in a perception of truth, but that truth has been long obscured by the blind belief now entertained. We may state a Natural Trinity, composed of God the cause, Nature the effectthe connecting link being the realm of forces. It might be stated otherwise-G d, wisdom; Nature, love; and the intermediate forces, willpower; or as it is exhibited in man-Soul, Body, Mind. All beliets not founded on a perception MESSRE. MERNE AND WILLIAMS' SEANCE AT 15 SOUTHAMPTON ROW.

Much has been said against dark seances, and properly too, for when the phenomena are of such a trivial character as to be readily simulated, no good, but rather evil, can come from such scances. When, however, the phenomena are of such an astounding description as to baffle imitation, then the dark seance gives as positive evidence of spirit-action as any other form of experiment. The latter description applies most emphatically to the mediumship of Mesers. Herne and Williams. The carrying of human beings and other objects thr ugn closed doors has been thoroughly established by these mediume. On Monday evening last a very interesting incident took place at their scance at the Spiritual Institution. On that occasion objects were handled in a very free manner. A rack of books were carried from the piano and placed on the table. Then a stack of loose publications was taken from the sofa and showered over the table and the sitters. The table-cloths were wrapped round several of those present. An arm-chair and another chair were hoisted on to the table by spirit-power, after which Mr. Herne and Mr. Fegan, of Liverpool, were levitated. Mr. Williams was lifted on to the table, and afterwards was heard to fall behind one of the sitters. In about a couple of seconds the noise as of a heavy body falling was heard in the room above, then another noise, and in less than two minutes Mr. Burns and Mr. Williams were outside of the seance-room doors asking for admittance. Mr. Burns gives the following account. He was in his office under the scance-room. when Mr. Williams walked in, and in a wild, excited manner asked, "Where are they? Are they all gone ? Where am I ?" Mr. Burns asked, Where have you come from ?" He replied, "From the top rooms." After being assured that the seance was still sitting, Mr. Williams accompanied Mr. Burns to the outside of the seance-room doors. Mr. Burns shouted out, "Have you had these doors opened?" Several voices answered simultaneously, "No." "Can I come in ?" "No." "What have you done with Williams?" "Why, the spirits have taken him away." "Well, I have got him here." The doors were opened, and Mr. Williams and Mr. Burns entered the room. A light was struck, and it became evident that the spirits had carried Mr. Williams into the room above; that after assuming his consciousness he was again entranced and mide to walk downstairs quickly, ard come to himself again just as he entered Mr. Burns office. We think it proper to state that the doors

were not locked, but it is utterly impossible that Mr. Williams could have passed out of the doors, as he was not allowed time to do so before he was heard in the room above; the doors were not heard to open or shut, and if they had been opened the stream of light from the staircase must have been perceived by the sitters. Three separate spirit-voices spoke a good deal during the evening.

MEDIUM.

Q. What is the nature of the lights seen at spirit-circles—are they real obj cts, or are they only autjective in the mind of the seer ?—A. These lights are real objects, and are caused by the essences of certain elements being extracted and mixed so as to produce a peculiar combustion, in such a way that the present state of

spiritual science cannot imitate. Q. Is it proper to send missionaries to the heathen ?-- A. Let us first consider the position of trath retard the soul, and prevent it from of the missionary. He is a teacher, and his ob-making progress in apirit-life. Men cannot at ject is to give the heathan a knowledge of eternal labored together in the missional darkness of sire was immediately complied with by arti-

atomement. It is a series of the series of t Coristian and a man I am bound, in the cause of eternal truth, to record my testimony against them. The subject of Spiritualism hath engaged the attention of some of the inhabitants of the town close to where I lived, and perhaps my brief communication here will arouse interest in that direction. Rev. Walter Gale Townley, Hayle's Place, near Maidstone.

A COMMUNICATION FROM THE SPIRIT-WORLD

Through the hand of Tyson Hagen, from his Mother, on her passage from the Earth Life to the Spirit-Land.

"The sensation was one of sweet repose. On opening my eyes, I found, to my utmost as onish-ment, that I was still as when in my body; for though I missed the outward covering I had for so many years been carrying, I was sensible some wonderful change must have passed over me, for which I was quite unable to account. Having so long entertained the belief that in passing out of our earthly bodies we ceased to exist as individuals, I could by no means comprehend the change I felt and saw. Everything appeared changed, and yet the same. I felt as one in a dream, in which all things appeared true and lovely, and feeling no desire to awake. By degrees I became sensible of the presence of friends, whom I had long considered had nassed the door of mortality, and been reabsorbed in the great spirit of the universal soul. This, I said, must surely be only a scene of my dreamlife. By a very gentle process I felt I was an actual actor in this new condition, and that I possessed an individuality that I was sensible others around me respected as such. I felt no little astonishment in observing this, thicking this cannot all be a dream. As my perception on this point became clearer, Alicia and William drew near and saluted me with a fond embrace, both at once exclaiming, 'Yes, dearest, you are still alive; and in your own body; you have only put off the fleshly covering; your present condition is as really and truly yours as when on earth.' Thus I began to feel that my life-long and cherished ides of absorption was in danger of being itself absorbed. Against such a belief Istruggled with all my characteristic determination, for I could not think that I could have made such a blunder. Close on my children's track followed that of thy loving aunt, with her trusting and confiding heart, welcoming me with a warmth of affection I was a stranger to, saving, in the accents of such love, 'My sister, thou wast a little mistaken on that one point of thine. Come with me and I will show thee the river of life, flowing from the fountain of God. and when of its refreshing streams thy thirst is allayed, thou wilt perceive more clearly where and what thou art.' So did it prove. I began to hope—such was the bliss I felt—that I might find that I was mistaken. Yet another test was given me. My friend Robert Owen approached me, and with a kiss known only to the inhabi-tants of this land be arolaimed, "My friend, we are safe, and are now going to know ourselves as we are known. You rviews of the great drama of life have now mat with another solution. flenceforth we work for humanity as we have

creation is but one yast drams of life, without beginning or ending; that it is but the sternal manifestation of spirit, which by chamical ac-tion of its own innate affinities produce what we call matter."

SPIRIT-VOICES IN NOTTINGHAM.

For many years Spiritualism has been to my mind a great and important fact. Its revelations, in some cases apparently trivial and childish, have, nevertheless, always underlying them the great truth that man lives after he has passed through the change that the world calls death, and that from the lofty and blessed state upon which he then enters he can survey the doings of his fellow-men still in the flesh, and hold converse with those loved ones he has left behind. The great value of this truth I have been enabled recently to realize to an extent that I never knew before. In February last, one of the most loved and loving of wives passed away from earth to enter upon that joyful life in store hereafter for the virtuous and pure, and intense grief at the loss made me very desirous of bridging over the chasm that separated us. Spiritcommunion was slone the means by which this could be done. That I have since that time held converse with my dear wife is no more to be doubted than that five months ago I laid her body in the cold ground to be seen no more. Her present commucion with me is as real as was that which took place when she was in the flesh, and the evidence of both are alike, because based upon the same kind of knowledge-the experience of the senses. These considerations have naturally caused me to pay more than ordinary attention to the phenomena of spirit-intercourse.

On May Sist I went to Nottingham, where the mortal remains of my dear wife repose in the cold and eilent tomb. Having heard and seen much of spiritual manifestation in London more particularly the spirit-voices, I was curious to learn whether those same phenomena could be obtained elsewhere, and therefore determined to put the matter to the test. I accordingly called upon Mr. W. T----, who had acted as clairvoyant medium for me many years before, and through whom I have obtained some very extraordinary communications embodying high philosophic principles. illustrated by fre quent quotations in Latin, Greek, Hebrew, and other dead languages, not one word of which was known to the medium ; and I told him that I intended to have a seance, with the view of getting, if possible, the spirit-voices; but he gave me very little encouragement, inasmuch as he said he did not believe in spirits taking with audible voices. However, the scance was held at Mr. N---'s on Wednesday evening, May 31st. The persons present were simply private friends of my own, as follows :---W. T---(he medium before named), Mrs. M., Mrs. aud Miss N., We made the circle dark, fastened the door, and sat round the table, on which we placed our hands. Very soon raps were heard upon the table, and by means of these the spirits advised us to change our positions and instructed us where to sit. I had previously made two paper tubes similar to those used by London media, and placed them on the table. We heard very indistinctly whispering, and a voice which was not sufficiently loud or distinct for us to gather what was said. The or-dinary manifestations of course occurred, but these we deemed somewhat unimportant, as we

were desiring higher phenomena. On the following evening we sat again, the same persons being present. One of the ladies

24 Windsor Road, Kaling, near London.

SPIRITS' VIEW OF RECENT EVENTS IN PARIS.

The following communication given through Mrs. Tebb will interest our readers :--

France could never have risen to any degree of spiritual life until she had been purged by fire. Camille, Desmrulins, Danton, and the hosts whom they represent, had fas'ened their influence upon France, and would have continued to do so while the Tuilleries and Palais Royal remained.

When the revolution of 1793 sent these spirits forth (as it supposed) it only placed them in con-ditions under which they could in an increasing degree work their will upon the nation. The violence they have accomplished seems to be an unmixed evil, but it is not so, for the sins which have materially and spiritually built up the places they have destroyed, could only be ourged by fire. The Revolution is now avenged, the connecting link between the Revolutionists of 1789 to '94 and their countrymen of to-day is destroyed, and they can no longer cast their spell of evil over the nation.

If those in authority who are seeking to quell this uprising could be influenced (alas I they cannot) they should be besought to show clemency towards those misguided, but still guided men who have brought this ruin upon Parus,

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M. E. S. T.

RELIGIO-PHILOSOPHICAL JOURNAL

ORITICAL.

Sinkeriam and Spirionaliam in their Moral Aspects.

We have reviewed the following long article from the Shaker, which we now copy in connection with our reply, for the benefit of our numerous readers.

Will the Shaker have the courage and manliness to publish in its columns this our rejoinder?

derf All religions that have sitalued great proportions, if perhaps, we except the Councian system of China, have had their original base in some sort of spiritual manifestations. Both profine and ecclesiastical histo-ry sustain us in this position. Bellevers have had experiences relating to Spiritual-fism extending over more than a century; for our visi-ble founder, Mother Ann Lae, was a visioniat and won-denfully endowed with spiritual gifts. Budying the histories of mations and religions, it becomes clearer to us, that communicating spirits were, in the past, as in the present, good and bad, or-derly, disorderly, and even demoniac. This with us has been a matter of prayerful consideration. As a body of people, we have never exercised these gifts for file curtoeity or worldly gain. Spirits, entraceling or otherwise controlling, certain of our brethren and sis-fors, in several of our societies, many years b fore the famous Rochester disturbances, distinctly informed us that the spiritual manifestations which we had en-iosed (during a period of seven years) won d go out into the world, even to the outer court of the Temple of Humanity! These heavenly intelligences further prophesied what the result of this wide agread, promis-cous spirit intercourse in the world would be; and these prophecies are being continually verified.

Cuous spirit intercourse in the world would be; and these prophecies are being continually verified. Under the providence of God, by the law of cycles, prophecy is allied to cause and effect. And, having for several years, beca anxionaly expecting the breaking out of those spirital manifestations, we, upon the first hearing of the Rochester rappings, appointed a com-mittee to visit the Fox girls in New York Citv, paying our doilsr spices for admission. This committee at once recognized the presence of spirits, and believed it to be the prelade to extensive maulfestations of dif-forent kinds, and so reported upon their return. Sub-sequently we witnessed the astounding manifestations then occurring in the home of Dr. Phelps. In brief, for the last twenty years or more, we have seen very much of these manifestations in the outer court; have been attentive readers of the Spiritualistic journals and hooks and were visited by the late Secretary Stanton, Dr. Gray, and Judge Edmonds, of New York, and many others of the most distinguished Spiritualists in the country. Therefore, when we read of Spiritualists fail-ing to organize—of their disintegrating tendencies, and their frequent descent into the "same of the pit." we are in no way surprised. Enowing that there will yet be greater and more flery discussions in the camp; and many ambi ions will meet with a worse than a Se-dan defest. The sngels are separating the chaft from the wheat. The three unclean, amphibious spirits "like frogs," which issued from the mouths of the three great powers—Paganism, Catholicism, and Protestant-ism_are already in the land. Selfah, disorderly Spir-itualism is the parent of Free-Loveism, of inordinate, under the insti-gation of demons—"spirits of devils." Comparatively Italian is the parent of Free-Loveism, of Inordinate, unclean affections and carnal relations, under the insti-gation of demons—"spirits of devils." Comparatively few Spiritualists seem to understand the situation; some, however, are seeking a higher plane ard a more religious life; and, quite unknown to themselves, are affiliating with the purer principles and practices which characterize our Shaker Communities.

In a 1 te anniversary address, delivered in New York, on the 3'st of March, by Judge Edmonds, we find this significant paragraph :

"From us the physical manifestations which once so pow-"From us the physical manifestations which once so pow-erfully excited our wonder have almost entirely departed. Their office was to establish the reality of a spiritual life, and the fact of communion with it. That office with us has been performed. That work is done; and henceforth the appeal is not to our sense, but to our intellects and our hearts; to the reason which God has given us, and to the spirit of devotion—at once the attribute and the badge of fur immortality—which He has implanted in us. "Our duty is plain and simple. It is to receive, to digest, and to comprehend the actualities, of the future life; to re-ceive and realize the great principles which are to fit us for that the, and which can make it a source of happiness or oth-crwise."

OPWISA I

That Spiritualism an an organic movement is make That Spiritualiem as an organic movement is mak-ing no progress, but rather declining, is as evident to Spiritualiets as to ourselves. There are various reasons for this: In the msjority of places the manage-ment of Spiritualistic institutions (Spiritualista them-selves being the authority), is in the hands of self-seekers; and Spiritualism has fallen into questionable company. Pretansion, noise and confusion are the stars in the ascendency. As the tree is known by its fruit, may we ask what these twenty-three years of Spiritualism has for the world? Hus it discorfruit, may we sak what these twenty-three years of Bpiritna ism have done for the world? Has it dicov-ered a single new trath capable of demonstration as such ? Has it initiated and carried out any new reform movement? Have mediums excelled all others in the purity of their lives ? Have rick Spiritnalists built homes for orphans, refrats for the eged, asylums for the deaf, dumb, and blind ? Has their momality gene-rally excelled that of their meighners who profess the various sectarize religions ? various sectarian religions?

work for conditions suitable for its nature, whether in the field of Vistors or Vice."

Molt of Vision er Jice." The term "Gid element" plainly implies Material-ism; hence it wind be more proper to term the "HAR-MORIAL Particobers" the "MATERIAL PHILOBOPHY;" but what is the state of Vice;" that they love each other, and are both equally commendable in the sight of God; and forther, that licentionness is an outcrop-ping of the God element in man? Baying mothing of the cellbacy of believers, who " stand on Mount Zion." In the resurrection life, it seems strange to us that clean people any where can encourage such teaching; and demanger still that the "Baying nothing of PHILOSOPHICAL JOURNAL, and per-sonally land the cellor. The following occurs in the JOURNAL of March 6th, 1809:

1859: "In the inchrisic, in the Meantious, the essence of the "God is love," glissions beautifully, though only seen by angels' eyes; and the day is not very far distant when its rough exterior shall be washed away, and its heavenly bril-liance will be visible, even to our eyes. Man does not stand in the relation of a subject to God, but as a part and parcel of qua; owing no allegiance but to the God element in his nature, and worshiping no God, except by obeying the promptings within."

In the paragraph quoted above this, the editor tells us that, "we find an outeropping of the God element in the licentious," and, in this last paragraph, he assures us that "man owes no allegiance but to the God ele-ment of his nature." We have only to say, that we hope this class of Spiritualists practice better than these journals preach.

hope this class of spiritualists practice better than these journals preach. As a body of Bellevers, seeking to live as Jeaus lived, by dying to the earthly, that we may live the heaven-ly like, we make but little pretension to mere literary or scientific accuracy; but be it far from us to ever pub-

or scientific accuracy; but be it far from us to ever pub-lish, as original, such matter as is contained in the above-quoted paragraphs. With this kind of Spiritualism, our Believers can-not have the least fellowship. It is from beneath, "earthly and sensual;" the life lived is the test. Some Spiritualists, however, are smong the excellent of the earth; they are not far from the kingdom of heaven-not far from becoming "Shakers," though cailing themselves Spiritualiste. We speak of the masses of Spiritualists, and ask, in all sincerity and humility, if their lives are as pure and godly as those of Believers, or even as pure and orderly as those of Swedenborgians and Unitarians. Does not irreligion and a scoffing spiritualism? "A good tree cannot bring forth evil fruit." forth evil fruit."

forth evil fruit." In our view, then, Spiritualism is one of the elements of Babylon—Christendom; and belongs to the image of the beast—Protestantiem. It is the Angel of Light, re-estabilishing the communication between this earth and the general spirit world, which, for reasons set forth in previous articles, the early Protestants, as a matter of protection, had broken off. The Shaker Order, standing in the name, i.e., char-acter, of Jesus and Ann, on the foundation of spiritual cellbacy, has power with God to govern all spiritual manifestations, and to incorporate Spiritualism as one of its elements, assigning it its proper place—the

of its elements, assigning it its proper place-the church of God in its day of manifestatation; and to its right use-the saving of human beings from cauces of unhappiness, and leading them to a joyful recognition of and baptism into all scientific, moral, and spiritual truth.

REMARKS.-In the Shaker, of July, the organ of the Mt. Lebanon Bishopric, we find the above long drawn article, in which the writer has exhausted himself, we fear, in his pusillanimous thrusts at Spiritualism, and more particularly at the RELIGIO-PHILOSOPHICAL JOURNAL. Not to fall behind the other bishoprics of the day, this Shaker mouth-piece tells us just what the Catholic church contends for, viz : Spiritualism belongs exclusively to them ! Mother Ann Lee being their "visible founder," herself "a visionist, and wonderfully endowed with spiritual gifts," in connection with the "succeeding entrancement and control of the brethren and sisters in several societies," who distinctly prophesied that these manifestations "would go out to the world, etc., etc.,"-all this "being continually verified," is proof to the Shaker that he is right, eternally right, and any other form of Spiritualism must be totally and eternally wrong / We are here told in substance, that only one class of Spiritualists "are among the excellent of the earth," and these, so near their "kingdom of

Catholic, or Shaker world! We can not call that pure series which ignores the sacred rela-tion of marriage, and perpetuates the follies and absurdities of asseticism-nor is the Shaker consistent with the divise methods of virtuous consistent with the divise methods of virtuous life as cognized by the parent and most humane of teachers. "There are other sins, other vices, than these of the carnal nature, such as lying, evil speaking' etc. "Then shall not bear false witness;" "Out of the mouth proceed, etc.;" "It is that which cometh out of the mouth, etc., which deflicth;" "He that hatch his brother is a murderer, ato" is a murderer, etc."

We perfectly agree with the Shaker, in the third paragpaph of his article, where he says: Studying the histories of nations and religions, it becomes clear to us, that communicating spirits were, in the past, as in the present, good and bad, orderly and disorderly, and even de-moniac. This with us has been a matter of prayerful consideration. As a body of people, we have never exercised these gifts for idle curi osity or worldly gain." Thousands of Spiritualists can say the same,-and the rule is a good one,-but we must remember that this same incentive, "curiosity," or "worldly gain," has, doubtless, made thousands of converts to the truth of spirit communion. Nor can we use the word "demoniac" in the same self-righteous sense that "the elect" do. Every consistent Spiritualist will remember its use and abuse in defense of the ridiculous and inhuman dogmas that sectarianism has everywhere sustained, and its application to every new movement.

The disciples of Modern Spiritualism, as a crowd representing the various minds and cpinions of the age, have their individual ideas of right and wrong, the same as Rome has one creed, and Mt. Lebanon and Oneida Communinity each another. Uniting on the great fact that spirits do communicate, the how, by what means, the when and where, the all that shall in time reduce this great truth to a scientific certainty, as perfect as the workings of the magnetic telegraph, belongs to the future, and years of Impartial investigation. But now, every sect, and even Mother Ann's holy order must make devils of all spirits that are not Shakers? Father Hecker must make devils of all spirits that are not Catholics. And to continue the exposition, all "believers" must bring the spir-its to their Mecca, or, of course, the spirits and mediums are devils all ! How artful! How convenient!

The Police reports teem with the contents of the criminal register. The newspapers flourish and get a good living with the sensational articles in which High and Low Church members, ministers, and millionaires figure on the drama of sensual life. The world is busy grabbing the offenders, and bringing them to justice. and even the modest, peaceful Shaker can't keep still, but must make a lunge at its own child! For did not the angels promise them this advent? But lo! it did not stay inside the church! It went about doing good. It is found on the streets. It goes to the poor, the degraded, the outcast. But we dely Mr. Shaker to find it on the criminal record-find it a culprit before the law-or prove that in one tenth the proportion it stands before the law guilty, as do other sects ignoring the angel tribunal. If he does not believe us, we invite him to to the statistics.

One man, George Winnemore, a Spiritualist, was hung for murder, protesting his innocence to the last moment. The opposition made all to the last moment. The opposition made all the capital it could of it. Fifteen months ago, a hardened character on his dying bed, --- "Vir-tue" blossoming ont from "Vice" said, "I killed Mrs. Thatcher! George Winnemore was hung an innocent man /" What did the opposition do? Kept silent. This was their virtue. Spir-itualists are not "Athents" in the true sense of the word-that is, they are not Materialists. They use the term "inter "in the true sense of the word-that is, they are not Materialists. They use the term "inter " interiming to their own understanding. Interiming to their own understanding. They is the best to be orthodox is the sense of the word to be orthodox is the sense of the body. They have never interimine the body. Calvinst-ic, Methodist, of Data and the body of Body. They have never the sense of the the body. They have never the sense of the body. They have never the sense of the body of Body. They have never the sense of the body of the body of the orthodox is the sense of the body of the body of the orthodox is the sense of the body of the body of the orthodox is the sense of the body of the body of the orthodox is the sense of the body of the body of the orthodox is the sense of the body of the body of the of the body of the body of the body of the body of the of the body of the dimensions of a mortal. Like ity down to the dimensions of a mortal. Like the Shakers and all other sects, the God they recognize would be the simple embodiment of their own notions,-and any other God than their own, is therefore just as obnoxious to the oracle of Mt. Lebanon, as the pagan Gods were to Moses. Spirituslists, or the really sensible portion of them, have rationally conceded that there is something more to be learned about this God ides, than bigoted, dogmatic authoritarians have given us, and do not naturally take to the hydra-headed God which sectarianism regards so important. They regard all this controversy about God as never settled, and every man is left free to express thereon his honest opinion. This freedom of thought, even Shakerism, in common with the whole orthodox school, would strangle, and still it is just as! far from settling this question as any other Pharisaical sect.

hands were raised in horror; they "did not re-ceive any such cases; " and to all intents and purposes, as far as they were concerned, the poor betrayed might die upon the street in the pangs of childbirth !

This is an illustration of their idea of "virtue," "vice," the love of God, "homes for or-phans," "bethels for the destitute," is it? Plenty of cant about "free love," "disorderly Spiritualim," etc., "Physician heal thyself!" We doubt if your professed manchity is anything more than a borrowed vesture, as long as such glaring cruelty lies at your door. Your immacdollars and cents. Your celibacy has no music in its monkishness. The hearts of thousands hang upon the joys of home, the prattle of iniantile voices, the glow of marriage firesides, and many a poor victim whom you write in great letters, "vion," is quite as virtuous in the cyce of angels, having fallen through her love, as the self-righteous Pharisces who spurn her -and, indeed iar more.

We think it of more consequence to the world to-day, to raise the unfortunate, and work for humanity, than all the theories of God that ever existed. We really care less for the charge of Atheism from the Orthodoxy or Shaker stand-point, than they may imagine. For we care just simply nothing for any old fogy notions of a Personal God. We care more to be true to the light within, which says, "If we love not our brother, whom we have seen, how can we love God whom we have not seen?"

Spiritualists can not hide themselves behind a cold, glittering mockery of form, for they have sounded its rottenness; but this does not prevent their charities, or prove them deficient in true goodness. And allowing that such a wide-spread movement must naturally, like a great stream, bear on its waves much of the scum of society, it does not prove that Spiritualists will suffer in comparison with any religious sect in true morality or social purity. Indeed, we must naturally suspect that kind of purity which must be kept walled up by a Bishopric, and none of these are so immaculate but every apostate from their ranks, points back to some filthy stains. S'ill we do not say there is no good thing in this Nazareth. Certainly we can not object to any good work that Shakerism may do, but we do object to the Shaker Church, and every other church which arrogantly claims a right to control or "govern all Spiritual mani-festations," and consider it one of the silliest of all Atheisms.

In reply to quotations from Judge Edmonds or any individual claiming to be a Spiritualist, we wish all to understand that our philosophy or convictions do not require us to endorse these individual opinions. ' Ours is a free platform, as will be seen by our book list. Our object is to stimulate inquiry. Judge Edmonds can be heard, but is no final authority to us. We believe in free thought, and can be tolerant to all honest expressions—but if Judge Edmonds de clares that the work of physical manifestations "is done," we must openly disagree with him. They may have done their work for him, but are just as necessary for thousands and millions who need them as much as he did. And while the old phases are dying out, now ones are taking their places. The beautiful revelation of spirit pictures now becoming more and more universal, in connection with the visible appearance of spirit forms, which is known to be increasing all over the land—the spirit slate-writ ing and increase of "haunted houses," etc., are all a living testimony, that the Judge is mistaken. Spiritualism is not on the decline. "As an organic movement," doubtless many have sought distinction by it, and been disappointed. In seeking to confine it within an organization some have been equally disappointed. Some have, thus disappointed, fallen midway, nearly or quite, into the arms of the Catholic, Shaker, or some other church.' It is not the authority of Catholicism, Shakerism, Judge Edmonds, or any other necessarily fallible leader that we are after; but it is truth, freedom humanity and justice to all, to spirits out of and spirits within the body. Thus our office is to follow all that we know of those "two commandments" which were taught by the Nazarene-and our God, like his, is not to be found in any sectarian synod but at the throne of individual reason and conscience. But here is a riddle. The Shaker says, "It seems strange to us that clean people anywhere can encourage such teaching; and strange that the Banner of Light could endorse and extravagantly praise this R. P. JOURNAL, and personally laud the editor." This proves that the Banner has at least an ordinary amount of good sense-but why the Shaker goes begging the question of our cotemporary we can not understand. Are we to understand that the Shak er thinks the much abused Banner, is getting near that "kingdom of heaven," the fold of Mt Lebanon'?

tifully delivered, and induced us to hope he would enter the lecture field.

The balance of the afternoon was used up in short addresses by Mrs. Brown, Dr. Bailey, and Dr. Underhill.

SUNDAY BYRNING SESSION.

The evening session was held in the Universalist Church (kindly lent both evenings), and occupied by Dr. Samuel Underhill, on the subject of "Sacrifices." His text was the 21st, 22nd, and 23rd verses of the 7th chapter of Jeremiah, The audience was large, and the discourse was listened to with the deepest attention. The Doctor's hairs are gray, but his mind full of vigor.

A. NEWTON, M. D.

Dayaville, Ill., June 27, 1871.

WISCONSIN.

Rev. Joseph Baker-Spiritualists of Mil-

Waukee-Cause of Failure.

Brother Joseph Baker called upon me a few days ago. He is stopping in the hospital of the Soldiers home near this city at present, where his body is nourished, but his spirit is starved for the want of covgenial friends in the institution. His spirit friends tell him that his work on earth is not done; but his age and infirmities are such, that in my opinion a change of climate will be necessary to restore him. He served in the union army during the rebellion; is an Odd Fellow, and one of our most learned inspirational speakers ; is poor and needs a home more congenial while in Wisconsin, and means to procure him a passage to Chattanooga next fall, where he has friends who will gladly attend to his wants. The railroads should let him go for half fare, and his good services in the cause of truth should induce all who love it, to supply him means for a good home while he remains in Wisconsin, and to pay his way to the congenial sunny south, before the rigors of winter set in. He is in every respect a worthy brother, and the poet pictured him, and appealed to us in his behalf, when he wrote:

"Pity the sorrows of a poor old man, Whose trembling limbs have borne him to your door, Whose days are dwindled to the shortest span-O give relief and heaven will bless your store."

His address is Janesville, Wis.

Rev. Rowland Conner continues his ministrations in the Unitarian church here, to general acceptance; and I would say for the information of J. L. Potter and others, who take a deep interest in our spiritual progress, that the Ban-ner of Light contained accounts of his addressing Spiritualists societies in Massachusetts, before he was called by the Unitarians in this city to preach to them. Many Spiritualists were present to hear his first discourse. In that he said he was not a Unitarian. He believes in the new departure in religion, that truth should be our guide-not improved inspirations or revelations. His sermons are consistent with his professions. He has opened a conference to be held twice a month, where the same freedom is allowed in discussing Bible and religious questions, as in Spiritualists conferences. He is not a policy man, and religious politicians have no example in him, by which to ply their trade, and make thrift follow fawning.

So far as organized efforts are concerned,-if there are six millions of Spiritualists in the United States, there are ten thousand dead-heads in Milwaukee, and if there are but one million, we have more than fifteen hundred. It is the same here as in other large cities; the little societies are struggling along-too poor to own a house dedicated to God or man, and like Ethan Allen, poor devil, they do n't own a foot of land in the world. I can not account for this state of things, only on the principle that Christian plans of organizations are not fitted to promote spiritual truth. They were instituted to estab-lish dogmen and despotions, which are not fitted to this age and domary, definition of the second by Spiritualist, because, while these efforts are failures. Spiritualism is a success in every other line. It was never so popular before. Our mediums for tests, business and medication, were never doing hetter. Our book and paper publishers have a living patronage, and our influ-ence on courts and legislatures make people respect our rights. This shows a great mass of Spiritualists in disguise, or unknown to our society, experimenta There was not a well-known Spiritualist that lifted a finger to repeal the obnoxious laws of this state against mediums healing the sick-yet it was done by living, acting Spiritualists, in and around the legislature. This work suited them, and if we ever invigorate this valley of deadheads, so as to make them available in associations, we must organize to suit them, upon such a plan as is consistent with this age of benevolence and goodness : one that is so well grounded in the needs of hamanity, that it will supply the richest and most wholesome food for the body, mind or spirit, to all faithful workers in these various fields of labor, better than can be obtained in any other way; better than benevo-lent institutions, because it will determine the amount of physical, mental and spiritual labor that is required to make the society self-supporting, and make the members the most happy and healthy; better than manual labor colleges, because the old and young, male and female, will labor and be educated together; better than life and health insurance companies, because they will surely give employment in health, and the best of attention in sickness, and it will give better security to all who invest in than any other society, if the investment is put in real estate, not subject to debts and worked by selfsupporting laborers. A few Soiritualists in this city have their weekly meetings to counsel with each other and with their spirit friends. The above is a short outline of their conclusions. No more benevolent ideas can be engrated on Christianity than that of the. Universalists-yet being organized on the Constantine Christian principles, they are as dogmatical and despotic as the Catholics or other Christian denominations, and will scarcely allow a good honest liberal minded minister to remain with them. The Spiritualists have already suffered much in the same way. This shows that the evil designs of the original organizers, adheres to their organizations, and will taint the best principles that man can adopt. Spiritualism is the science of life and living, and our organizations must be failures until we associate upon the principle that just labor is divine, and secures the best of living to the laborer.

various sectarian religions? That free-love prevails artensively among mediums is proven often by the testimony of mediums them-selves. Go to New York, Boston, Chicago-Any of the cities-and ask the leading Spiritualists to give yon, according to their best knowledge and belief, the moral standing, as regards purity, chastity, and cellbacy, of the mediums in their immediate vicinity. Are they truthful, temperate, and classics? Is the first inquiry of the good men and the philanthropist. What is the mor-al infinence of Spiritualism-how does it affect charac-terf how have controlling spirits affected the mediums long under their infinence? These are practical inqui-rites.

long under their innueses? Alless are present and it ries. Believers have but little sympathy with many of the doctrines published in the Spiritualistic papers. They are sometimes unreasonable and often untrue, besides being expressed in a manner coarse, dogmatic, and ir-religious, some are glaringly athetistic. The editor of the RELIGIO-PHILOSOPHICAL JOUENAL, a Spiritualistic weekly, printed in Chicago, in writing up his 'Search after God." fiatly denies the existence of any Supreme Hatom. These are his words: Being. These are his words:

Being. These are his words:
²⁴ Max, and not Gop, way connected with the organization of matter into worlds and systems of worlds. A large portion of mankind attributes the oreation of this earth and the other planets, to an infinite, omniscient, omnipresent God. They have no foundation whatever upon which to predicate such a supposition. * * What 1 Man make a planet; launch into regions of space a comet; or organize a system of worlds for the unfoldment of other races of human beings? Yes; we say emphalically, Yes, and care not a straw for the denial of others. Worlds and systems of worlds bow to the not of max. Point me to anything in nature that was made by God. Individualized man is the moving cause of creation. Do we declare that man conceived, made, and launched the earth into the regions of space? Most assuredly we do. We propose to prove that an infinite God is an impossibility. All the God we have found are myths. No omnipresent God made this earth."

"Man make a planet! Yes; we say emphatically, Yes," writes this editor. As it is generally admitted that the heathen Gods were once athletic men, we won der that the writer, considering how fearfully the world is given to "wine and women," did not tell us that this is given to "wine and women," did not tell us that this planet was created by Bacchus, the drunken, free-love hero of antiquity. Such werbose dogmatism and arrant atheism as make up the warp of these wordy articles is deployable. These atheistic Spiritualists would do well to remember that Plato, Socrates, Jesus, Kepler, Newton, Locke, Hume, Macauley, Leibnitz, Sweden-horg, Voltaire, Thomas Paine, Buckle, Joan of Arc, Ann Lee, and the good of all ages, were Theists-be-biescore in God

lievers in God. Accounting for the creation of man, the JOURNAL of May 22d, 1869, says:

"Within man is the action of nature's forces. In nature there are skry eight primal elements-thirty-four positive and thirty-four negative; or thirty-four female and thirty-four male, which, after courting for millions of years in the mammoth, in face, in repilles, and various other animals, were brought together in harmonious action or were wedded together, and the result was MAN."

This explanation disposes of not only all Bible ac-counts, but also Darwin's "Origin of Species." Sixty-cipit male and female elements "courting " a few mil-lions of years in the stomachs of "mammoths" and alling "reptiles," were finally "wedded," and "man"

Hereafter let all scientists hold their peace.

Hereafter let all scientists note their peaks. Not mentioning the doctrine of "Whatever is, is right," so common among Spiritualists, may of the teachings which appear in their journals are positively demorsiizing, giving those so inclined a plausible pre-text for induiging in sensalism, and all kindsjot Free-Love gratifications. In the copy of February 20th, 1869, of the above-named journal, the author teaches that:

that: "Viriue, sevene and happy, one of God's most beautiful flowers, blushes when she hears her father traduced and vili-fled; and though her eyes are brilliant, and Jer countenance all aglow with innocence, she has sense enough to know that Vice, traduced, vilified, scorned, looked at with supreme contempt, spat upon, is her sister, and she loves her, rec-ornising that she, too, is a jewel in that beautiful coaket which God himself created. She does not scorn her-no, she would not-she dare not. She loves her. Furs affec-tion, unsulled innocence, a part of the Gumar I Ar, loving her sister, Vice. Strange, bewildering conclusion I within, without, all around we feel the presence of angelic influence. Virtue, pure, angelic, poble; Vice, diseased, unclean, and repulsive-they meet and carees; they love each other. * * * Virtue is one coudition; Vice another; both equally commendable in the sight of God, when he considers the cause that created both respectively; yes one not so he qually or beautiful as the other. * * In licentionsness we find an outcropping of the God element in man; not for the gaiding of inducing certain conditions that would place it in harmonious relations. Scout the idea my on may; deem it absurd if you what; say "functions run wild," if yon choose; still the God element in man will constantly

heaven," are not far from becoming Shakers, though calling themselves "Spiritualists 1" One step more and into the fold, where the Bishopric may own them body and soul, dictating to them the same as Rome does, the laws of its or-

ganic authority, and, as Rome does, absorbing all temporal wealth and power, Spiritualism would prove most acceptable to these functionaries of Mt. Lebanon.

It is a notable fact, to which we call the attention of our readers, that now, all narrow, arbitrary systems of religions, are seeking to swal-low up Spiritualism as in their own right. Nor do we find the little petty Bishoprics of the day one whit behind Rome in their inconsistent treatment of all that concerns this world-wide movement. In their hands, it is the "Second coming of Christ;" in any other hands it is a "legion of devils." With the Shaker, the celibacy of the saints,

and narrow, grasping spirit of the Bishopric, would insure perfect purity, and wash this worldly "devil" of all stain; but to go out into the world in any other garb than that of Shaker, is not to be tolerated by Mt. Lebanon any more than his Highness, the Pope of Rome. We believe that both make a show of great veneration in speaking of their Christ, but history does not tell us when the Nazarene joined the Shakers, or shut himselt up within the pale of any human authority. His Spiritualism carried him out into the world, brought him into close companionship with Mary Magdalen (how close we are not informed), caused him to be charged as the "friend of publicans and sinners, and winebibbers, and thieves," and at last, Virtue was hung by the side of Vice, and promised this same Vice, "To day shalt thou be with me in Para-Vice. "To day shalt thou be with me in Para dise." It is thus "Virtue does not scorn Viceno, she would not-she dare not." "Virtue is one condition,-Vice another." "Virtue, pure, avgelic, noble-Vice discased, unclean, and repulsive-they meet and caress-they love each other" on the cross, where cruel, creed-bound men nail them side by side. To the bigoted saints of that day, both were alike guilty, but Barabbas was less a sinner than Jesus ! There are such saints, Pharisees and judges, to be found in all churches to day; and we doubt if the Mt. Lebanon Bishopric is wholly an exception. Now, Modern Spiritualism differs from the Spiritualism of this Mother Ann Lee disciple, the author of the above-mentioned article, in many most important points. It takes the vicious man as he is-diseased and unfortuuate; it sees within the rubbish, the hard crust of earthly conditions the wealth of the beclouded, obscured divinity within-it takes this Vice within the arms of the self-sacrifising and devoted physician ; it takes it as the mother takes her poor, fevered, tossing, wailing, wandering child : it takes it as Jesus did upon the cross, and liberates the captive soul, knowing "there is joy in heaven over one" thus ransomed, more than over ninety and nine just persons." Again the Shaker says:

"Selfish, disorderly Spiritualism is the parent of Free Lowism, of inordinate, unclean affec-tions, and carnal relations, under the instigation of demons- spirits of devils."

We deny it I Do not use Spiritualism in this connection. It would be quite as just for us to say, "Selfish, disorderly Shakerism,"-for do you not, Mr. Writer, claim that Modern Spiritualism began among the Shakers? And thus, Shakerism becomes "selfish, disorderly, etc.," un-

But what folly to charge the "free love" of the world upon Spiritualism, when Shakerism was professedly instituted as a preventive, nearly one hundred years ago. And if it is contended that the human race is to-day still in the colla of passion, and given to all manner of sexual license, we deny that Spiritualists are not as moral, pure, and law-abiding as the Orthodox,

The Shaker says:

"Has Spiritualism discovered a single new truth capable of demonstration as such? Has it initiated and carried out one new reform movement? Have mediums excelled all others in the purity of their lives? Have rich Spiritualists built houses, etc.? Has their morality excelled that of their neighbors, etc.?"

Yes, Spiritualism has discovered new truths. It has given the marvelous phenomena of writing without contact, producing music without hands or human voice, and photographing the departed spirit form, independent of all known mechanical or chemical agencies. The range of physical phenomena which it has given, is too extensive for elaboration or description in this short article. Yes, it has initiated and carried out one of the greatest reform movements of the age, and that is to free the human mind from the dogmatism of creeds, and " make every man a law unto himself." It has done what the parent does for the child, when he throws it upon its own sense of right, and makes it accountable to the law within.

In all the real reforms of the day, Spiritualists are doing their share, and these speakers who travel from city to city, and section to section, are teaching humanity, not Shakerism of Ca-tholicism, and therefore, these principles of hu-manity, forbid the monopoly that characterizes the movements of sectarianism. The Woman's Home, of Chicago, was founded by the untring perseverance of a Spiritualist, and many noble men and women, Spiritualists, stood side by side with other philanthropists in the great sanitary charities of the last war. But why does the questioner not remove the beam from the eye of that Bishopric, before he calls his relative to such fierce account?

Recently the following history was given us by reliable parties in Terre Hante, Indiana :

A poor distressed unfortunate, having been betrayed by her lover, in her powerty and de-spair, wrote to a physician and Spiritualist, having by some means learned that he was a humanitarian, and committed her case to him, begging advice of him what to do. This gentleman sent the poor girl money, and finally she was advised to go to the Shakers, (who are by many supposed to be a very Uhrist-like people in their treatment of the unfortunate), and remain with them till her confidement was past, and herself able to meet the rigors and duties of manual labor, when she might be able to support herself and child. But lo, on application, it was found that Shskers could be as hard

Franklin Grove, Ill., Grove Meeting.

On Saturday and Sunday, June 24th and 25th, was held a two day's Spiritual Grove meeting. It was opened at 2 o'clock, P. M., Dr. Newton, of Daysville, in the chair.

The afternoon was devoted to a lively, interesting conference, led off by that interesting and eloquent speaker, Dr. Bailey, followed by H. F. M. Brown, Mr. Blackmer, and Dr. Samuel Underhill.

EVENING SESSION.

At night, H. F. M. Brown gave her splendid lecture on "California," in the Universalist Church.

SUNDAY MORNING SESSION.

Meeting called to order at 10 o.clock, A. M., Dr. Newton in the chair.

Conference of one hour.

An elequent lecture by Dr. Bailey, brought us to dinner time, and then in Mr. Bills' large room, the tables were bountifully spread with enough for all. Mr. Bills, in whose grove, in front of his house, the meeting was held, had made ample preparations, and the maskets of friends were opened, and when all were satis-fied, there were twelve baskets left besides.

SUNDAY AFTERNOON SESSION.

At 2 o'clock, P. H., Dr. Newton called us to order.

Dr. Samuel Underhill led off on "Praver." the subject of the morning conference, in which there was a diversity in unity of sentiment, all agreeing that prayer was rational, and natu-ral, and effectual for good to ourselves and others, without involving the idea that progress changed the mind of the All-Father, as all aspiration or prayer opens the soul to the influx of spiritual power and consciousness of spiritual presence; all cold, formal, soulless public or private wordy prayer, is as vain now as when Jesus condemned it in the Pharisees of old. Doing good to our neighbors, invites spiritual blessings. When by kind deeds you tap the fount of tears in the grateful brother or sister, those tears are a prayer, which will draw the dew of heaven upon us. Spiritualists ardently desire first all their fellow men and women may some to enjoy the blessed hope of immortality, founded on living evidence, such as they. This is good praying. This conference was followed by an elequent

lecture by Brother Blackmer. It was somewhat and uncharitable as any body , olse. For holy | Darwinlangon the origin of man. It was beau-

H. S. BROWN, M. D. Milwaukee, Wis.

Letter from Lydia Baker.

I regret that my time is necessarily so constantly employed in providing for the necessities of life, that I can not send your JOURNAL some of the beautiful glimpses of the broad sunlight from "glory land," that illuminate, cheer, and reanimate through life's toilsoms dutics. The other day while wearily turning the sewing machine, its monotonous lick, tick, was broken in upon by the sweet music of "spirit raps," sound upon by the sweet munic of "spirit raps," sound ing upon my chair, and sending strong currents of electrical strength to counteract the waste of vitality in my system, and then, when I had re-tired for the night's rest, disturbed by fatigue, the spirit sister opened my eyes in trance, and manipulated the tired arm and shoulder to re-tions it store it.

Lancaster. Texas.

JULY 22, 1871.

RELIGIO-PHILOSOPHICAL JOURNAL.

Reported for the Journal. FUNERAL SERVICH.

Belivered at the Grave of our Bearly Heloved Sister, Louiss A. Montague, Consort of Hodney Mentague, at Los Angels, Cal., June, 1871.-By Thomas Andrew Garey, Inspirational Speaker.

BELOVED FRIENDS :- By particular and spe cial request of the dear Sister whose mortal remains lie before us, we propose to make a few remarks. This is a solemn and mournful occasion which brings us together to day. The loved Sister, beloved by all who knew her, has, to the outer senses, left us, never to return. Her body has goue down to the dust of the earth, but her emancipated and new-born spirit returns to us to-day, clothed in the garments of the summer land. Let us pause here for a moment and reason together. We know of a surety that the worn and emaciated body must decay and return worn and emachated body must decay and return to the bosom of mother earth. Our natural out-ward senses tell us this. But in regard to the return of the spirit to "God who gave it," or the positive truth of an existence beyond the grave, how, we ask in all candor, may we know that the spirit of man retains its identity and sur-vives the shock of death? We are told, "Thus 'tis written: 'The spirit lives on forever.'" Who has written: 'Ine spirit lives on forever.' who has written thus? We answer, man, fallible man of the earth, earthy, reiterating the sayings of men of the past ages. 'Twas well for those in the days when written Faith in our fathers has sufficed to keep alive our hopes of future life for a sesson. But, friends, we live in a practical age, an age in which all assertions must be proven or pass for naught.

The teeming millions of earth to-day cry aloud, has man an existence beyond the grave? And has man an existence beyond the graver And if so, how are we to believe it' aye, to know it? Our response to you to-day is, by the return be-yond a doubt of the loved ones of earth. We are bold to assert to-day, they do return and mani-fest themselves unto us and teach us of the future, bringing unto us a perfect knowledge of the future life.

Death, my friends, comes when accident over-takes us, or when the body, from disease or oth-er causes, ceases to perform the functions required of it by the spirit. In the light of our philosophy, death is a misnomer. There is no death. The change known as death is a chemical change, through the door of which the spirit is born into newness of life. "Tis the door that opens to an eternal and never-ending life beyond the cares of earth-life. For 'lis written: "No the cares of carts-nic. For the written? "No man can enter the kingdom of heaven unless he be born again." This is the second birth. The first birth of water, when you are born into the natural world of efforts; the second, of spirit, when you put off the mortal coil and ascend to mansions not made with mortal hands in the eternal spirit land.

eternal spirit land. Our beloved eister has experienced the second birth, and can truly cry sloud, "O, death i where is thy sting! O, grave ! where is thy victory !" She has passed on intelligently to her spirit home prepared for her by those preceding her, and her home is embellished with wreaths of beautiful flowers, emanations from her pure mind and acts while in earth-life. Like an intelligent and consistent traveler, she possessed a chart of the journey she was preparing to enter. She had no fears of the future, knowing that a life of purity and benevolence would be fully rewarded in the summer land.

Ser L

Two weeks before her departure, she requested us to officiate at her funeral, and repeated the re-quest but a few short hours before she left us. She retained her powers of mind and thought until the last moment. A serence and heavenly had no angry and cruel father-God to fear, nor roaring demon to encounter. Her faith was placed in a just and omnipotent God of love to all his children; a God who dispenses his blessingsalike upon the Jew and the Gantile, the king and the peasant, and the harmonious as well as the unharmonious of earth's inhabitants. Her God deals in generalities, and not in special providences. Her God is not the God who created a plan of salvation, and then in his fickle minded-ness repented that he made man, and was compelled to send into the world his only begotten son to redeem mankind from the short-sightedness of the reputed originator of man. Oh, not She passed on in a living faith of the purity and solution of the great father. Our sister was well schooled in the truth of the accountability of man for his own acts either for good or evil. She had no Savior in the person of a Jesus to take upon himself her sins. For listen, O man and learn. Thou must save thyself. I cannot take upon myself your sins, you cannot atone for mine. The time has arrived when the popular mind must be enlightened in regard to this popular heresy. When men come to know that they must work out their own salvation, perhaps it may be in "fear and trembling," they will begin to cease to do evil, and will strive to do right. This, my friends, is the foundation stone upon which the new temple of progress is being built ; and the keystone of the arch of the mighty structure is, "love to one another and the whole human race." Our religion, friends, consists m living up to the highest conceptions of right in our passession. We care not for costly edifices in which the rich may worship in velvet-cush-ioned pews, while the poor beggar rols in his garret. We have no sympathy for the sounding brass and tinkling cymbals of form and gorgeous orass are unkning cymoats of form and gorgeous ceremony, "Do unto others as you would have others do unto you," is our religion, and we firmly believe this great principle of love and charity will eventually "bring peace on earth, good will to man." We find in our investigations that all books are the works of men. Among others daiming inspiration and revolation from the celestial world, we find the Holy Bible, the Koran, the Zenda Avesta, and Andrew J. Davis' Naturi's Divine Revelations. All these books, or pottions of them, at least, were written by or politons of them, at least, were written by highly inspired men, and, further, were adapted to the wants of the age producing them. Hence, the need of a continual flow of inspiration, which is eternal, and fills in its unceasing flow the re-eptive minds of all ages, of all nations, kindreds, bugues, and people. This accounts for the di-versity of beliefs upon the globe. Where minds as not receptive, crippled and blased by creeds ad dogmas, the heavenly stream flows on to more unfolded organizations. Dur age is singularly, peculiarly, and wonder-Dur age is singularly, peculiarly, and wonder-iuly progressive and receptive. We have out-grown the old and seek for the new. Hence, it flows to us to-day from the great and good gone on lefore, among whom we find a Paine, a Dow, a Wesley, and a Washington; yes, from the mighty host of men and women determined to eradicate the errors of earth by supplanting then with truths fresh from the angel world. then with truths iresh from the angel world. Our interior sight and hearing are wonderfully quickened in this golden age of ours, and a still small voice comes to us to day and whispers in our receptive cars, "Let joy pervade the afflict-ed circle, for of a truth the loved one lives." We wish you to understand that we live to day up-on the lofty and spiritually unfolded eminence of the nineteenth neutry, from which we survey the nineteenth century, from which we survey with accuracy the past of earth—its facts and its foibles, its wirdom and its folly—and with the developed eye of clairyoyance, we gaze into the ever-nearing inture and the condition of earth and her offspring who, by the disenthralling process known as death, have traveled onward. We know, iriends, this change comes sooner or later to all.

However and the event may be, it is the common lot of all. Hence, it is of paramount importance that we always stand in readiness for the justice-dealing angel. You may ask, " What should we do to be prepared ?" We answer, Obey the holy injunctions and best thoughts of the truth-loving martyrs of all ages, and take heed to the promptings of your own souls. Extend a helping hand to the unfortunate of earth wherever found. Cultivate your spiritual nature, that you may know of yourself the best course wherein to travel. Teach thy children. O man, to study the great and immutable principles of na-ture, that you may feel a sacred nearness to the loved ones gone on before, who oft return to comfort you in your trials and tribulations of earth life

In the light of the great truths revealed to-day, the change from death into a never-ending spiritual life, from mortality to immortality, becomes interesting, grand, and ever glorious, and in some instances, as with this dear sister, desirable-because it relieves the spirit from the worn and diseased body, no longer able to perform the uses of the ever unfolding spirit. When the inhabitants of earth become fully informed in regard to these glorious truths, then a loving hope, joy and trauquillity will take the place of the gloom and sadness now attending the birth of a spirit into spirit-life. Those whom we have been erroneously taught in the past as gone from our gaze forever-gone to that bourn from which no travelers returns, now do return to bind up the broken and grief-stricken heart. They would say to those who mourn, "Be comforted." She who but just now passed on, who is but a step apart, would say to her loved hus-band and sons, "Grieve not; she whom thou dost mourn still lives." These are the teachings that come from heaven to earth to-day. These are doctrines taught by loved ones in spirit-life. We put this body of our dear sister away silently, carefully, lovingly, as the honored casket of the new-born spirit. While we do this, we know this body will never be raised. There is no resurrection of the physical body. There is a natural body and there is a spirit-

ual body. The one is earth, earthy; the other spirit, spiritual. It is contrary to reason and common sense to say to these people "This body will rise at the last day." For know, O man, that the last day of the body is when the spirit deserts it and passes away. What use has the grain for the chaff after it is matured; the fruit for the parent tree after fully developed and ripe? Note the parent the are taught to-day that the spirit is raised immediately upon the dissolution of the physical body. Then there is no resurrec-tion of the body. And, Oh thow grand and glo rious the condition of the new-born soul, free from the trammels of earth-life, with a grand and glorious unfoldment in the heavenly world i And now, in conclusion, we would say to the

living here to-day, investigate with an honest heart the claims of the freedom-lowing souls of earth. Acts V: 38 and 39. "For if this counsel and this work be of men, it will come to naught; but if it be of God, you cannot overthrow it, lest haply, ye be found to fight even sgainst God." Now, earth to earth, dust to dust, ashes to ashes; "but life to life and spirit to spirit." And may this dear sister find a happy home in the "heaven of rest, the port of peace."

THE SPIRIT ARTIST.

Letter from Mrs. E. A. Blair.

BROTHER JONES: Please find \$3.00 inclosed for the JOURNAL, to be sent to G. D. Blake, 221 Cum-berland St., Portland Maine. Myself and husband have been in their family for three weeks, in which time I seem to have given perfect satisfaction. We have been in Portland nearly six weeks. I have given in that time over two hundred private sitgiven in that time over two hundred private sit-tings; at each a picture was palated. We are still en routs for your city, but will not reach it before October, at the speed we have been traveling the last three months. I colicit subscrip-tions for your paper. The time is not far distant when your vainable paper will be a household .word, and as much reverenced as is "Holy Biole" You do well in devoting so much attention to me-diums, spirit communications, naveled manifesta. diums, spirit communications, physical manifesta tions, and its philosophy. The cry is, Oh, give me more proof that I can and will meet my loved ones after what is termed death. Give me confidence that they can and will return to earth, to guide us poor mortals. Lawrence. Mass.

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Lotter from S. D. Jewett, P. M.

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acramento" H. R. Sherman, Gahanna, Ohio. ‡ Annie C. Torrey, Houston, Texas, ‡ A. Thomas, Lynden Station, Ohio. Warren Wight, Waterloc, Senesa, Jo., N. Y. * Mrs. Fanny Wheelock, Fleasanten, Kansas. ‡

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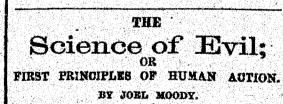
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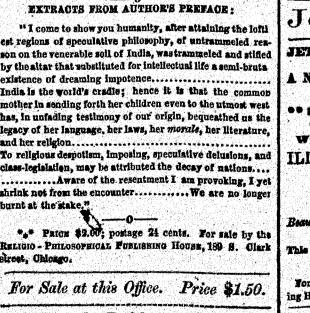
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CHICAGO, JULY \$3, 1871.

A SEARCH AFTER GOD,

NUMBER XLVIII.

CHURCHES OF CHICAGO.

A delightful May morning this, as we sit down to pen this number of the Search. The air is cool and bracing; the noise of pattering feet on the sidewalks below, and the hum and buzz of busy voices speak a language that only the interior soul can interpret.

Two hundrad churches consecrated to the God of Moses lift their tall spires heavenward, while beautiful organs, under the manipulation of master hands, give forth sacred music that, no doubt, affords intense gratification disaster constantly greeted the Union army; when, however, the Emancipation Proclamation was issued, there was one continual series of successes, until the rebellion was finally subdued. Concerning the defeat at Bull's Run, the panic on that memorable occasion was caused by a large band of spirits acting in accordance with the wishes of this Spiritual Congress, and who concentrated on the Union army their magnetic influence in such a way that made it susceptible to fear, and the result was a defeat! But the power that caused its defeat, saved it from subsequent ruin.

This Spiritual Congress is the acknowledged guardian circ'e of our nation, and through its instrumentalty, it is being gradually led from one condition to another, until it will become the model government of the world.

SPIRITUAL BATTERIES.

In the progress, then, of our government, our guide recognized the guardian care of this circle of spirits; saw the vast mental batteries that they used to operate on those administering the government at Washington. On earth we have magnetic and electrical batteries that can prostrate the strongest man, that would shock the whole world could the denizens thereof form themselves in a circle. They, however, can only affect the physical organization ; but in the Spirit world, are batteries organized to control the mindathe spirit, and which, in their action, are equally as potent as those of earth on the physical organization. With one of these powerfil batteries, a panic can be caused in an army. or a general be so confused that he can not successfully direct those under him. Our brave generals at Bull's Run could not understand why they were so unsuccessful.

In the Spirit World batteries are formed by circles of spirits, to control the emotions, the feelings, the aspirations of individuals, and prepare them for a specific work. Here is a prominent general, and while at the head of his army, is merely responding to the impulses of a spiritual battery that is en rapport with him. Sometimes one spirit only is required, at other times two, but in many instances they reach as high as a hundred or even more. Their numbers are sufficient to place themselves in positive relations to the individual, and the moment that is done, their control is supreme. In these batteries wise ends are subserved, and grand works inaugurated that do great good. Little does the world understand the power of mind over mind. or a dozen minds over one. A circle of spirits, by placing themselves in positive relations to a man on the earth sphere, can control him, direct him in his movements, and while he is arrogant in his assertion that his own individuality is being exercised, the spirit circle constitute the power behind the throne.

The moment your mind becomes negative to the spirit circle around you, they can at any control your thought setions has often been beautifully illustrated by the magnetizer and his subject, by the former controlling the latter. Thus we find that while traversing the weary routine of life, we may be acting out the wishes of the higher power in all respects, and not be sensible of the fact. Washington, when struggling to break the yoke that joined this country to England,-his mind was subservient to a spirit circle, and while he was cautions and prudent, that policy was engendered by those that surrounded him, and to them he owes all his success. Thus we find in the Spirit World constant activity, and an interest is manifested in the affairs of earth that assume tangible shape. This nation is controlled in all important measures by this Spiritual Congress, and no step is made in progress that is not first inaugurated by them. Whenever they see a demand for a measure, it is easy to place a spirit circle en rapport with some mas ter mind, and becoming positive to it, impress such thoughts thereon as lead to the results desired. No Infinite God has anything to do with such business, but individualized intelligences have. On all sides we observe the operations of spirits. There is no condition of life where their influence is not exerted, and efforts made in the interests of humanity. Many profound thinkers in various parts of the country are endorsing the position we have assumed in this series of articles. In a late, number of the Banner of Light, W. H. King, of Huntington, L. I., sustains the positionwe assume in an elaborate article. He says:

still another reason why he should suffer punishment of so vast a nature.

WHO IS THE CONTROLLER?

But if this position be correct, you may ask Who is the controller of the universe of worlds? Is there no central head? Is there none to govern and guide the millions of worlds which surround us? I answer, yes; and will try to explain.

First, all eternal souls being divine and infinite in their individual character, are in perfect harmony with each other, but still retain their individuality. For instance, the highest conception of beauty to one soul, is to project the rose in its fragrance and beauty in the most perfect manner the material essence of the planet will permit. Another soul conceives in its modesty that the humb's violet in its lowly condition would be more lovely and powerful to cheer some immortal soul, while locked in its human cage, and so manufictures that. Still another soul believes it can do more good by calling from the elements found in the muck and mire of the sluggish stream, the lily in all its purity. fragrance and beauty. But in order to proj ct this lily, there must be a soul to manufacture the muck and mire in which the root is planted; still another to collect the water above which it shall rear its beautiful head : another to call forth the root with its fibres drawing its nourishment from this soil; another the storms and winds to buffet and sway it, almost at times engulfing it. Thus is produced this most beautiful of all flowers. Again, some other soul stes more usefulness in the mighty cak, in all its strength and grandeur; another sees greater beauty in the rippling brook, the majestic river, or the vast ocean. And so on, through all the varied stages of nature, either in the vegetable or animal form of life. Each is stamped with the individuality of some eternal soul, and seeks this or that mode to manifest itself in the matter of the planet. All these souls being divine, are in perfect harmony, thus making up the great know-all-things, or the God-head, and they in council are the rulers and controllers of all things belonging to the planet, as long as they are individually attracted to it.

[To be continued.]

The Riot in New York City.

The riot that occurred in New York City, July 12.h, created intense excitement all over the country. The history of the affair may be briefly stated as follows : The Orangemen of New York had resolved to celebrate their festal day, being the anniversary of the final defeat of James II. by William, prince of Orange, which resulted in the confirmation of the "Protestant succession" to the throne of Great Britain. Threats had been made by Irish Catholics, that if the demonstration took place, it would be assaulted and dispersed. These menaces continuing, and the Orangemen persisting in their determination to observe the day, the police authorities of New York forbade the parade in a public manifesto. This was published at a late hour on Monday evening. Og the following day Governor Hoffman, being advised of the situation, proceeded at once to the metropolis, revoked the order of Superintendent Kelso. and in a proclamation that will go far in confirming his reprintion as an able executive and

The Bangs Children.

Many extraordinary incidents occur at the residence of Mr. Bangs, the father of these remarkable children, whose mediumship has excited such a wide-spread interest. Those who wight their seances are astonished at the wonderful manifestations. This family are highly favored, especially the children. Frequently the spiri s comprising the circle that control them. will take them to the store, and furnish postal currency to buy them such trinkets and playthings as they seem to think they require. A short time sgo, strange as it may appear, one of the little girls saw her Aunt Elizabeth, who has long been in spirit life, walk up the door steps, approach her, and hand her a gold ring, which is now worn by Mrs. Baugs. We believe this statement. This family is an honor to our cause, and we take especial pleasure in referring to them.

In connection with the many trinkets brought the children, are two beautiful images made out of Parian warble. "Where," it may be asked, "do the spirits obtain these things? Waere do they procure postal currency, gold rings, trinkets of various kinds, which they bring to their mediums, to encourage them in the work in which they are engaged ?" This is a pertinent inquiry. In all cases when asked that question, they reply, "We steal nothing ; no one loses anything through our lastrumentality." Those chubby little children are entirely different from many who roam about the streets of Chicago-the moment you glance at them, you read from the features a lesson that tells you plainly, that they have the true nobility in their veins -- honesty, intelligence, and kindness. They submit to be tied, questioned, and examined without a murmur, and evince no displeasure at the remarks of unbelievers. A few even. ings ago, we had the pleasure of tying one of the children, a li tle boy, and we exerted all our skill and strength in so adjusting the ropes, that we thought it impossible for the spirits ever to untie him. While he and his sister were in the cabinet, she being securely tied also, we distinctly saw several hands at the aperture in the front, at least twice as large as those of the medium. Finally, they were untied, and came forth from the cabiact, seemingly enjoying the scance as much as any one in at'endance.

In a previous number of the JOURNAL, we gave an account of the spirits on one occasion secisting Mrs. Bangs in doing her house work. We believe her statement in reference thereto as strictly true. Indeed, in the presence of certain mediums, it is easy for the spirits to materialize themselves sufficiently to even do cooking. A case of this kind occurred at Hartford, Ohio, in 1855, the truthfulness of which was testified to under oath.

A Chicago Congregation.

The rules mentioned in her advertisement should be strictly complied with by those who correspond with her for treatment.

JULY 22, 1871

St. Charles, Minnesota.

For some eight or ten months the Bantist church of St. Charles has been in trouble, which culminated on Friday, and was disposed of by a council of delegates from twelve of the neighboring churches. Last winter some eighteen members were excluded, including the former pastor, D. L. Babcock, and two-thirds of city members, by a hare majority vote. The only charge against the excluded members was based upon their opposition to the Ray. H. M. Dav.

At the time of this appointment there was no suspicion of any immoral conduct in Mr. Day. But within the last two or three months rumor began to make charges against him which would entirely corrupt him for any pupil, or for membership in any church. A charge of adultery was made by the members of the church who had been friendly to Mr. Day. Such proof was brought b fore the council as to convince them that for several months ranging from November, 1870, to March, 1871, Mr. Day had been criminally intimate with a young woman employed in his house. Therefore, H. M. Day was deposed from the ministry and excluded from the church by the unanimous vote of the twenty-four members of the council.

This is a painful affair, for many reasons: Mr. Day has a wife and two children. His aged father and mother, for many years missionaries in India, where he was born, are now alive. It is a wound to the cause of religion. Great sympathy was manifested for the innocent sufferers in this sad and deep fall.

Tae other difficulties of the St. Charles church were all adjusted, and causes of grievance removed, and it is hoped a brighter day is before them. - Winona Republican.

Yes, and it is hoped that those pious Baptist saints, as well as those of other churches, who are continually puddling in dirty water, will direct their stiention to their own pollution, instead of slandering Spiritralists, and denouncing them all as "free-lovers."

Here is a marked case of the moral effect of that kind of hypocritical cant which converts heathens, and denounces Spiritualism as] the work of the devil.

This reverend adulterer is the son of missionaries,-begotten and born by "servants of the Lord," while in active servic : [-ED. JOURNAL .

Reports of Conventions, etc.

It is a well-known fact that the RELIGIO-PHILOSOPHICAL JOURNAL has a larger circulation in the West than all other Spiritual papers combined.

We are always perfectly willing to publish reports of conventions, meetings, etc., but wish it distinctly understood that we shall publish no report of meetings held in the West, secondhanded. Secretaries who can not furnish us an original copy of the proceedings, need not think we shall take them from some other paper.

It is an imposition for an official to send a

to those in attendance. Sacred music, sacred chants, hymns, and airs, issuing from a church organ,-would they be as sacred if given expression to by an Italian organ-grinder in some secluded alley ? or is it the tall spires, the carpeted aisles, beautiful pulpits and frescoed work, the solemn visage of the minister and his sonorus voice, that gives to it an appearance of sacredness ? Here, then, amidst the ascent of two hundred sermons that are supposed to be translated heavenward for the edification of Daity, we are holding converse with our spirit guide.

What a city ! What a mixture of the devil and the divine, the diabolical and the angelical. the licentiousness of a thousand brothels and divine services! But we must not pause to reer into the dark and damning corners of Chicago, or at those places where divinity is supposed to amile approvingly.

GUARDIAN CIRCLES.

In our previous communication, we gave a brief history of our spirit guide, detailed many of the remarkable incidents of his career in endeavoring to disclose the whereabouts of Deity. After he had found that there was a spirit circle connected with agriculture,-its guardian band,-he seemed to possess new life. He thought he had found the key that would finally unlock the mysterious problem. As he ascended the scale of existence, progressed in knowledge and light, he seemed to be imbued with additional ardor, and proceeded with his work with increased vigor. Armed with his experiences, as previously recorded, he went forth with his investigations, gaining at each step additional truths in relation to the object of his search. He had found the guardian circles of sgriculture, governments, the atmosphere. the movements of the earth, the forces through the operation of which this globe was formed, and still the problem remained unsolved.

He had studied mathematics, learned its rules, its wonderful revealments, yet there was a vast field before him that demanded his attention.

THE SPIRITUAL CONGRESS.

Where next in his investigation? To the Spiritual Congress. There, oh, how grand the scene! Towering intellects were there, and they guided the car of national progress, directed it onward, and all their dictations were ultimately realized. What a power there I The combined intellects of the mighty dead I See their brilliant eyes, long, flowing beard, and majestic mien,-who would not wish to be like them? Their actions are unseen by mortal eyes; their influence unobserved by the denizens of earth,-yet they seem to control the forces that can move the giant will of a nation. In their hands is a power that transcends in magnitude the conceptions of the children of earth. Nations rise to-day, enjoy a season of prosperity, but to-morrow pass away like a breath of wind. The word of this Spiritual Congress is law. The late rebellion was inaugprated by it, by exciting the abolitionists of the North, and the prominent men of the South, to deeds of violence,-the object being to free the slaves. When the rebellion was fully inaugurated, and the government seemed determined to restore the Union with slavery, defeat and | theory, the author of everything in existence, is !

THE SOUL,

Hence the soul either existed previous to the human infant form, as an individualized intelligence, and knew what it was doing when it took advantage of Nature's laws, and entered an organism through which it could manifest itself. or at the time of its conception it was thrown cff from the God of Nature, and individualized hy some infinite power outside and independent of the soul. This last can not be, for then the individual could not be made responsible for something, the production of which it had nothing to do with. It would also destroy the indi-viduality of the soul, and throw upon God, or the Infinite power which created, the full responsibility of all acts or crimes, degrading humanity to a mere machine or agent through whom they were produced. If any one is to be punished for crime, it should be the author of the crime, and not the instrument used in com-

mitting it. The soul eternal is that infinite part of man which has ever existed as an individual intelligence, and which will ever continue to do so; and I will, for the better demonstration of my position, call it the "Father."

PERTINENT CONCLUSIONS.

Again: If man was projected by God in the manner before stated, he must be a part of G d himself, and must have existed as long as he has had an existence; and he being infinite, or without beginning, then the soul must be infinite also ; and if any wrong has been done, it was an infinite wrong, because the act was performed by an infinite being; and as there are no limits to influitude, there can be no limits to the act or its consequences. Hence, the punishment must be infinite also; and as no finite being can suffer an infinite publishment, then there must be an infinite being to suffer for the law violated. This is the position of the theologians, who assert that God (or Christ) is the only being who is of sufficient magnitude to be able to bear the fearful consequences. His being, according to their

a sagacious and estholic statesman, declared that "any and all bodies of men desiring to assemble and march in peaceful procession would be permitted to do so."

When the Orangemen were marching in procession, they were greeted with hideous yells by the Ostholics, and in the riot that followed several were killed on both sides.

In regard to the Orange Society, its members associate in honor of William Henry, prince of Orange, whose name they bear, and whose memory they revere, tending, as he did, under divine Providence, to the overthrow of the most oppressive bigotry, and the restoration of civil and religious freedom, and hope in the adoption of his name to emulate his virtue by maintaining religion without persecution or trenching upon the rights of any. They also assemble in the name and revere the memory of George Washington, believing him to be blessed by Almighty God, in raising as a lasting tribute to his memory, the universal freedom, both civil and religious, of this country to the end of time. Likewise do they revere the memory of Abraham Lincoln, as one whom the people of this country should forever remember as the great liberator of a section of the human race.

The riot has alarmed the American Protestant Association, and they issued the following card over the signature of Samuel Simons, G. М.:

The fiendish riot at present raging in the city of New York being truly demonstrative of the intolerant and despotic spirit that has at all times actuated the devoted members of the Roman Catholic church, it becomes all liberty-loying American Protestants to band themselves together for the purpose of self-defense, so that, should their liberties at any time be invaded by intimidation or actual violence, they may be ready for such occasions. The American Protestant Association was organized for such contingencies. We are an independent and truly American association, and as such invite all Protestants, who are law-abiding citiz ns, to immediately fraternize with us in upholding the principles guaranteed to us by the genius of our constitution, should they at any time be placed in danger.

The various orthodox churches have always exhibited a spirit of intolerance,-it permeates all of them, and this, to a certain extent, is a fight among themselves.

Such riots are to be deplored, and we hope the American people will never have occasion to witness another.

Mrs. Robinson's Tobacco Antidote.

The most certain and perfectly harmless antidote for the poisonous effects, and remedy for the tobacco appetite, is known by the above name.

It is compounded by Mrs. A. H. Robinson the celebrated medium of Chicago, while entranced by a celebrated chemist, long in spirit life. This antidote is warranted to break the habit of using tobacco by the inveterate lover of the weed, when the directions (on each box) are followed.

Agents for selling the same throughout the country are wanted. For sale, wholesale and retail, at this office. Price \$200 per box-sent by mail free of postage, on receipt of the money.

Chicago has a congregation so given to criticism that whoever occupies the pulpit is subjected to the dissecting-knife in a fashion that is the despair of ordinary surgeons. Their own minister is almost literally taken to pieces every Sunday, and it would seem that he could not survive the cutting up and be ready for duty in a pleasant mood in a week. But it is simply their way of doing things, and implies no disrespect for the man whom they engage to furnish them a weekly topic for critical analysis. Indeed, let an outsider intimate that a tenth part of what they say of their clergyman may possibly be true, and they fly into a passion, if not at his person, in an instant, like an Irish couple when a third party interferes with their conjugal altercation, receiving the blows of both on his own head. Exactly whether this is the normal type of Chicago churchism, or whether the critical temper finds more food and provocation there than elsewhere, are questions we shall not presume to answer ; but we have always found that religion which runs to criticism of a very thin and debilitated sort, of which the least one has the better, and from which the honest unbeliever should pray to be saved. We should as as soon think of looking on the northeast side of an iceberg for bananas, or in our city government for an honest man, as in that Chicago congregation for Christian saints.-Golden Age.

The cruel members of this society have a church on the North Side, and they seem entirely destitute of charity, "which covereth up a multitude of sins." When ushered into heaven, it would be well for God to keep them at some distance from his throne, or they will take that to pieces also, leaving him standing to govern the universe. Since the hot weather commenced, this minister has been saved from going through the severe ordeal each week, of being taken to pieces, as most of his hearers sleep while he is preaching. Those who compose his congregation are intensely Christian, so much so, that each one aspires to be like God, and rule. Indeed, they have a pious thermometer, which the minister applies to each one. at least once a month, in order to determine his true moral status. It has been said they never allow their minister to apply his pious thermometer to their character, without they have just returned from prayer, where they have been forgiven of all their sins. One member forgot to do this once, and when the instrument was applied to him, it sank down to "Terribly Black and Hideous,"-a mark that leads to each one's expulsion from the church.

Noted Mediums in Chicago.

By reference to the Medium's Register and advertisements in this paper, the reader will learn of many good and reliable mediums in this city.

During the heated season, the BANGS CHIL-DBEN will suspend their seances.

CHARLES H. READ will continue his scances. He can be addressed care of this office.

MRS. MAUD LORD, it is well known, can be addressed care of this office. The time and place of her seances can be learned by calling here.

MRS. A. II. ROBINSON, the great healing and business medium, can be addressed or found at her residence, 148 Fourth Ayenue.

It is conceded that she is one of the greatest healing and business mediums of the age, and seldom fails to give immediate relief, and generally cures the most desperate cases of disease by one diagnosis and prescription.

report of a Western meeting East to be published, with a request for us to copy. Such a course deprives Western subscribers to the JOURNAL of the privilege of reading such proceedings until long after the same have been published in Kastern papers.

Meetings will do well to see that cfilials who have no higher sense of propriety receive special instructions.

Daniel T. Edwards.

Upon the recon me idation of a large number of Spiritualists, the RELIGIO-PHILOSOPHICAL Sociery granted a Letter of Fellowship and Ordination to the above-named brother, on the 7th day of July, constituting him a "Regular Minister of the Gospel" in the language of the law, thereby authorizing him to solemnize marriages in legal form.

We are in want of dues for the JOURNAL. When it is not convenient to pay all, let us have a part, as an carnest of a good will. Wake up! we are in carnest.

The Hollow Globe.

DR. SHERMAN-Dear Sir: The "Rollow Globe" came safely to hand; many thanks for it. I have perused its contents with deep and increasing interest, and hesitate not to my, that it contains great principles of wisdow worthy the candid consideration of earth's ablest minds. It is destined to give philosophy and astronomy a momentum that will be better unierstood and appreciated in the future.

Many subjects treated upon in your work, such as the Igneous Theory, Inherent Forces, and Vision, have settled my mind and removed many doubts which heretofore have impeded my onward progress.

Long may you live, friend Sherman, to agi-tate thought, even though you should be misun-derstood; for the world is groveling in dark-ness, and there is large need for sturdy ploneers to remove the underbrush of old theology, and rear in its stead a natural religion that shallhave reason and common-sense for its basis.

Yours for truth in its broadest expansion.

MARY E. LYOI.

For sale at this office. Price \$100; postage 20 cents. Address S. S. Jones, 139 S. Clark street, Chicago.

Sherman, N. Y.

Collin M. Campbell, a tailor, of Milwakee, Wis, having no fear of God or the Devil in his eyes, sends forth to the world the following advertisement ; " Christian Communism taught in short and easy lessons to the clergy of the cliv, at 447 Milwaukee street. The foundations for such teach-ing are found in the New Testament, in the life and sayings of Jeeus, the labors of Paul, and the Acts, made manifest by the early Disciples, in the ever memorable Day of Pentecost, when they were all of one mind, and had all things in common. Like Paul, I work with my hands for my living. Tailoring, in all its branches, done at short notice. Cutting, making, cleaning, and repairing cothing, reasonably done, for cash only. The Thirty in Unity of the fature must be production, distribu-tion and consumption. Closed on Sundwa, as on that day the clergy must earn their living. Amen."

AN HONEST MAN OR WOMAN when they desire a newspaper discontinued, inclose arrearages, and say so. Exceptions to this rule are almost invariably found among church members, or those leasing that way. They trump up a pious lie to get rid of paying honest dues. Such people will be promptly exposed, so far as this paper is concerned.



JULY 22, 1871.

RELIGIO-PHILOSOPHICAL JOURNAL

Zersonal and Local.

-David P. Towle, of North Hampton, N. H., of. fers his services to the public as a developing medium. In some cases persons are thrown into a trance by just being in his presence.

-Brother Dean Clark Intends, we understand, to pend the fall and winter in the Southwest, and is ready to make monthly engagements. Give him employment.

-Elijsh Woodworth, of Leslie, Mich., sends the following: "I, Elijth Woodworth, of Michigan. do challenge Mores Hull, E. V. Wilson, A. B. Whit. do challenge Mores Hull, E. V. Wilson, A. B. Whit-ing, W. F. Jamieson, or suy other approved Sp'rit-ualist lecturer, at any time and place in the bounds of Michigan, the coming winter of 1871-2, to de-bate the following resolution, to continue at least-ten consecutive evenings, if called for: '*Resolved* That the Bible, Old or New Testament, Greek or Works and the bible of the security of the following the security of the Roman copies, with their Apocryphies, mythic fic-tions or f bolous legends, does teach the return of persons drembadied, organized individual spirit entities, site the desth of the material body,'-of which question I will take the negative."

-Brother Samuel Smith is Isboring in Iowa. He sends us several new subscribers.

-Will E. V Wilson pay particular attention to the resolutions of respect, passed hv the Ol-valand Society of Spiritualis's, in behalf of J. M. Peebles, they moy help to open his eves in regard to the settlement of speakers. - Crucible

-Remarks: Brother Wilson is willing, and fully competent, to defend any position he may take.

-Brother Thomas Bherwood, of Independence, lows, gives an account of a skeptic who, attending a circle the third time, was taken possession of by the spirit, and compelled to dance.

-"In connection with the missing hris 'Kentucky,' Capt. Breant, the San Francisco Chronicle tells a curious story of a dream which Capt. Bryant's fa-ther in law, Capt. Knipe, had about the time she is suppred to have been lost. It marates that Mrs. Knipe swoke one night, and discovered her husband talking in his sleep, with his right arm extended, as if to shake hands, and that he related to her that he saw Bryant at the hedelde, shook hands wi'h him, was astonished at his un xpected arrival, and a ked : 'How is this, Bryant, that you are here? I was down at the Exchange this evening, and did not hear of your arrival or expect you so soon ' Bryant replied, 'Well, I am here and there's Louis by her mother.' When Mrs. Knipe awoke the Captain, he exclaimed : 'Let me be I Oh, why did you swake me? I saw Bryant and Louisa here most vividly ; I hope nothing has happend to

-Brother Shesver, of Meridian, Miss., writes as follows. Physical mediums take notice : "Could you not send us a good physical test medium, to solourn with us awhile. We want one who can give convincing demonstrations to bigots, and those who doubt every thing. We are yet in the A. B. C. of the science. My house would be a home for such an one as long as they might wish, and I think we could raise money enough to prepay expenses to and from, and probably a little more."

19 19 19

-The Wankesha Plaindealer says : " Mr. Chas. H. Read, the "mysterious man," who during the past week, created such a sensation among our Milwauweek, created such a sensation among our Milwau-kee neighbors, had at Good Templar's Hall, in this village, on Friday and Saturday evenings two well filled houses Among other mysterious things, he permits himse'f to be tied by a committee ap-pointed for the purpose, to a chair. His head and arms are lacked back to the chair, his hands bound together and tied to his feet, which are also bound to the chair. In this predicament, without any human assistance, his coat is taken off and put on at leisure, sold steel rings are strung on his arms, his arms are thrust through the rounds of chairs, plays on the guitar, tamborine, etc., floger rings are changed from one hand to the other, and a large, heavy table moved several feet, and is left resting on his head. During each act, which occu-ples from three to five seconds, the lights are ex-tinguished, and are lighted up again for the com-mittee to examine and see that he is still tied as they left him. He calls it "Spiritualism," but we are not prepared to any that it is Solitionalism. are not prepared to say that it is Spiritualism, Mesmerism, Rheumatism, or any other ism, but are forced to admit that "his ways are past finding -The Blue Earth Oity Post mentions that one "Elder" J. C. Strong, of Chain Lake Center, has been recently hauled up on a charge of embezzlement. A few years ago, it appears, the sum of thirty or more dollars was put in his hands, which had been contributed by Sunday school children for the purpose of purchasing artificial limbs for the Pressler boys, who were maimed by freezing. Strong never delivered the money, because he had "conscientious scruples about allowing the money of innocent children to be given to the wicked." He said "there was no evidence that the freezing -a dispensation of providence-had softened the hearts of the boys, or made them better." and hence arose his conscientious scruples. -Annie Curran Torrey is now at Memphis, Tenn.. engaged in holding circles, giving tests, etc. A brother writing from there says: "She is receiving numerous calls, especially from those belonging to the more intelligent classes of our citizens, and as a test and clairvoyont and medical medium, she is a decided success She gives fair notice, how ever, that she pretends not to infallibility, but like other mortals is liable to err. Inasmuch as she is teaching and demonstrating new and important traths, is contributing to the relief of the sick, is imparting consolation to the mourners, is inspiring humanity with nobler sime, and higher and holier hopes, our heart-feit aspiration to heaven is, 'Oh, long may she wave."



Subscriptions will be received, and papers may be obtained at wholesale or rotail, at 634 Race street, Philadelphis.

Distance.

Distance is perhaps one of the most deceptive things which we are called upon to judge

How often are we deceived in regard to the distance of a large fire, either by day or night. Some one has facetiously remarked that Sound flies at very different rates; thus the sound of a dinner bell will pass more than twice as rapidly as the same bell calling to work."

An anecdote is related of an English noble-man who had large mines. He noticed that the men came out of the mines after the morning's labor, much more expeditiously than they entered an hour later, to work. Speaking to one of the men about it, the reply was, that "There being twelve strokes, it fully roused the men, and they were on the alert to get out, whereas, at the end of the hour, there being but one stroke, there was less impression made upon them."

The owner of the mine concluded to have a clock made that would strike thirteen for the hour of one, and the clock may now be seen in the office of the mines. We have no report of the eff ct it had upon the men.

Our consciousness of distance is very unreliable, and it is a singular fact that its apparent length is very much lessened by going over it When we walk over the same frequently. When we walk over the same ground, the distance appears shorter, and on this account men and animals make their paths, by going over the same ground.

It is probable that Weston, in his wonderful feat of walking four hundred miles in less than five successive days, was enabled to do so with more esse, because it was on a small course or circle, around which he walked eighteen hundred times.

The new incidents which we meet on a hitherto untravel road, take our attention, and make both the time and distance seem longer. The result of travelling, is to reduce the comparative size of the earth to us, and make us feel that we are masters of it.

All persons have experienced the feeling that after having once traveled any road, it is much less of an undertaking to go over it again, especially if we feel inclined to do it. The first walk of a little child across its nursery is really a greater jurney than that around the world may be to him fifty years later in life.

The greatest exertions of our lives, if they do not entirely exhaust us, fit us for the accomplishment of still more important ones.

The works of man to-day, throw a shade over all the efforts of past generations. We know it has been said that in building the pyramids and ancient temples, mechanical powers were used

which we are not acquainted with to-day. The tunneling of Mount Cenis, the Atlantic Telegraph, and our great Pacific Railroad, are far more gigantic works than were ever before conceived, much less executed by man. The triumphs of the last half century, are but a beautiful prophecy of what the next will accomplish.

The telegraph is but a prophecy of what mind is already beginning to do,-hold intercourse with mind without regard to distance. One of the first communications spelled out by raps for us was. "Mind shall with mind direct commune." It did not seem very clear at that time, ize it. M its infancy, but enough is known of it to show that it is a fact, and that as the race progresses into higher and better conditions, it will be better understood and much more common. Since we have learned to study mineralogy and geology of the sun, moon, and distant planets, and even the fixed stars, which are central suns of other solar systems, let no one be surprised, if in the grand uuto'dments of science we shall yet learn to open telegraphic communication with the inhabitants of these far off worlds. A few years ago, if any one had spoken about our having a positive and scientific demonstration of the actual constituents of the soil and atmosphere of a planet, it would have been considered quite as chimerical as our prediction that we shall yet hold intercourse with the inhabitants of other worlds, and learn many things in regard to their history and progress. We have no doubt that it is given to spirits in certain advanced conditions, to travel away through the blue ether of space, and visit all these distant homes of man, and so through these means, and through actual telegraphy by signals, we shall hear from these our distant brothers and sisters, whose very existence was unknown until the light of Modern Spiritualism revealed the fact, and compelled human reason to admit that he who planned the universe, and called into being the s'arry hosts, hath not made anything in vain, or without some useful purpose or design in the beautiful economy of nature, and, therefore, these worlds so much larger, older, and grander than our little p'anet, must be inhabited by races of men corresponding to themselves. Then our ideas of distance will be changed, and we shall realize that it belongs to time and physical things, while the immortal soul,-the God within man,-which is infinite in its attributes, shall not always be trammeled by the physical, and bound by the limitations of time or space, but asserting its own innate powers, it shall go forth into the realms of infinitude, and recognizing its divine parentage and attributes, shall awaken in man a consciousness of powers that have hitherto been dormant.

that modern agriculture is constantly substitu-ting nutritious roots, which yield by the ton, for grains that multiply only by the bushel. One acre of wheat will support three men for a year, but one acre of potatoes will feed nine. France feeds her people now with potatoes, carrots, and pulse to more than three times the equivalent of all her native food a hundred years ago. Her potato crop is more than twice the amount of ours, and she is making six pounds per head of beet-root sugar, whose culture is not a half century old.

All this may be sfirmed, with equal truth and promise, of Germany, and all the older countries of Europe. The facts of current history, all with one accord, prove that sustenance is now everywhere growing rapidly more abundant for the people of every progressive community. I need say nothing of the supplies of the manufacturing and mechanic arts. These are, in a good sense, unlimited and illimitable in their nature. Before we sent the first bale of cotton to England, in 1790 the British people had but one yard per annum of cotton cloth for each person. Immediately before our rebellion they consumed an average of thirty yards. In the wares and implements made from the useful metals the very miracles of magic are realized in their multiplication. Your own gemories will serve to show the increase in travel and transporation. The railways of England, not more than half the length of ours, two years ag carried a number of passengers equal to one quarter of the inhabitants of the globe, and transported men and commodities weighing a hundred and forty millions of tons a hundred and thirty-five millions of miles, or the distance from the earth to the sun and half-way back again-some improvement since it required three days to carry the most important news a hundred miles from London. Is human nature shrinking in presence of Its material conditions? S e how faith in nature's laws and agencies enables its disciples to say to this mountain, "Remove hence to yonder place, and it shall remove; nothing shall be impossible to you." Has not human intelligence already gone so far in the surjugation of materialism that it must ere long attain an entire masterdom over the animal, vegetable and mineral kingdoms? Within a century, indeed, we have added a new continent to our dominions; we have invaded the realm of the imponderables, and added the impalpable and invisible gases, the lightning and the light, to the trophies of discovery and the resources of use. But England is not a country in which a true political economy can be born. Its systems are all founded upon the disorders of misgovernment and the illdistribution of the products of industry. Pauperism, potato rots, and emigration are the puddles from which they draw their principles and prejudices. There is a healthier fountain here, and a more

hopeful philosophy. Mr Carey, now only wait-ing for immortality until he shall have "put off this mortal," has amply refuted every assump-tion of the "dismal science." He has demon-strated a continually increasing supply of food, and all things else necessary to life and growth, with a constantly decreasing fecundity in the human race, with all improvement now proceeding in the pursuits of industry. Among the best of the prophecies and proofs of the "better time coming" is his law of the substitution of the abundant and cheap for the scarce and the dear in all the commodities required for the support and development of human life. From savages in, through all the intervening stages up to the most advanced civilization, this law or process of substitution runs with cumulative force. In the lowest condition men live almost wholly upon the animal world, plundering and destroying it; a step further, they begin to cultivate the earth and bring the vegetable world into their service; then the mineral world is captured, and finaliy the subtlest sgencles of nature, whose pa villion is in the clouds, submit to his dominion. Neither earth nor man are being impoverished; neither is exhausting the other. With the mastery of the one grows the service of the other at even pace, without assignable limit in interactive development.

NOTICE OF MEETINGS.

Eighth National Convention.

The American Association of Spiritualists .- The Eighth National Convention will meet at Troy, New York, on Tuesday, the 12th of 8-ptember, at 10 o'clock in the morning, and continue a session three days,

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, shall be entitled to or e delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent shall be entitled to one delegate for each working association within its limits, and the District of Columbia shall be entitled to two delegates.

Each active local Society, and each Progressive Lyceum of any State, Territory, or Province which has no General Amociation, shall be entitled to one delegate for each fractional fifty members. These Associations are respectfully invited to appoint del-

egates to attend this meeting and participate in the proceed-

HANNAH F. M. BBOWN (Clicago, Ill.), Pres. HENRY T. OHILD, M. D. (634 Race St. Phil.), Sec.

New York State Spi itualist Association.

The Fourth Annual Convention of the New York Sniritualist Association will be held at Starr or Central Hall, Le Roy, Genessee Co., Saturday, Sept. 2d, at 2 o'clock p. M., for the election of officers for the ensuing year, and also to choose delegates to attend the National Spiritual Convention, to meet at Troy, New York, Sept. 12th, and for the transaction of such other business as may come before the convention.

This State Convention meets in connection with the Mediums and Speakers' Quarterly Convention, which is to convene on Saturday, at 10 o'clock, and continue in sestion both Saturday and Sunday, Sept. 2d and Sd.

A cordial invitation is extended to all truth-seekers to attend all the sessions.

J. W. SEAVER, Pres. P. J. CLUM, Sec.

alchmoud, Iowa.

The Spiritualists and friends of progression will hold a meeting, commencing on Friday evening, August 11th, 1971, and contin ing over Sunday, in Adams' Grove, Snake Hollow, near the schoolhouse, 4% miles northwest of Richmond, Washington Co., Iowa.

Good speakers and healers will be present from a distance

The Invitation is to all.

Two-Days Mee.ing at + Ibiou, New York.

At an assembly of the Spiritualist of Orleans Co., today, it was resolved that a two days meeting he held in Alblon, Saturday and Sunday, the 22d and 23d days of July next, and that J. G. Fish and Leo Miller be invited as speakers. Entertainment will be provided for friends from a distance.

A. C. WOODBUFF.

WM. GATHERCOLE.

Hymeneal.

MARRIED -- Under the authority granted by the Religio-Philosophical Society, Brother Thomas Gales Forster publicly consummated the marriage of Mrs. Anna Reynolds and James H. Blankley.

Mrs. Revnolds is well known as an excellent trance and test medium, and we are happy to announce that she will continue to give seances at her new residence, 1319, North 8th St., Philadelphia.

MEDIUMS.

CLAIRVOYANCE.

Br. P. T. Johnson examines diseases by receir-ing lock of hair, name, and age, staing sex...one dollar accompanying the order. He also prepares a sure antidote for Optum AND MORPHUM EATARS; three months will cure the next instances and Opput a statement in dollar on work the most inveterate case. Charges, six dollars per month, He also prepares a Sure Cure for Ague, --50 cents per b t-tle. Will be sent by express. Address him Ypsilanti, Mick, v10 n17 tf

J. G. W. ENTWISTLE.

CLAIRVOYANT PHYSICIAN.

No. 194 South Clark Street, Room 3, Chicages

He is prepared to treat any of the many forms of diseases and possesses peculiar insight into the cause and characters and a controlling power over it which seems wonderful (even to himself). His medicines are purely vegetable. Invalide at any distance will be as thoroughly examined, and the means of cure (if curable) as definitely pointed out as if these were present, by sending a lock of hair, giving name, see examined, and the disease. Insanity and fits not treated. Examination fee, by hair, \$2.00. v10 n8 St He is prepared to treat any of the many forms of diseases.

DUMONT C. DAKE, M.D.,

ANALYTICAL PHYSICIAN FOR CHRONIC

DISEASES.

Patients at a distance successfully treated. Medicines seed by mail or express. Send a simple statement of condition, age, and sox. occupation, temperament, (if not known, send photograph). Address P. O. Box 30, Chicago, III. Send for ANALYTICAL HEALTH JOURNAL. w10 n8 tf

MRS. C. H. LELAND.

Wonderful Psychometrist. Soul Reader, and Busines: Medium, will, upon receipt of phote-

graph, lock of hair, whether married or single, send to any person a correct delineation of character, with leading: events in the past and future life, for one dollar. Advice concerning business, two dollars. Written communications from friends in spirit life, two dollars. Satisfuction guaran-teed. Instructions for meclumistic development, one dollar. Address, Taunton, Mass. v10 n10 ff

MRS. E. MANIFOLD

Medical, Olairvoyant, and Healing Medium. Parties at a distance examined by lock of hair. Price, \$1.00. Pre-scriptions, \$1.00. Magnetic Remedies sent to all parts of the country. Address Mrs. E. O. Manifold, P. O. Box 1024, Rockford, Ill. v10 n7 ff

MRS. LODEMA ATWOOD,

Healing Medium,

Has been before the public as a successful Healer the past fifteen years. We rely entirely on the controling influences. We disgnose and give prescriptions by letter. Distance ac objection. Will visit in person a reasonable distance these that desire, and can afford the expense. Delineation and advice in a variety of ways. Emblems we give gratultously to all our patients, when presented by our guides. Our former custom has been to come en rapport with the applicant by the hand-writing or lock of hair; but to save time, and the anpleasant sensation of taking on the symptoms of the disease, we require the applicant to give age and sex, with one or two leading symptoms of the disease, written by the patient, if able to write-if not, send lock of hair. As the giving of tests is not the object which we seek, but to restore the patient to health by Nature's own hand, in the shortest time possible, we do not deem it necessary here to lumber up an advertisement with what we have done or what we can do. but prefer to be known by our fruits.

-Levi Dinkelspiel has been lecturing in the vicinity of Waukegan, Ill., to good audiences. He spoke at Libertyville last Sunday.

-Mrs. Mand Lord has been at Hebron, Ind., holding seances. Brother Lock writes as follows in reference to her : "We had the pleasure of having Mrs. Maud Lord with us for two seances, and had aplendid manifestations, -just enough to cause quite a shaking among the the old theological dry bones, and set them to thinking, talking and lying, and that is considerable. Mrs. Lord left a good impression among the majority of the people."

-Brother White informs us that at Anderson, Ind., is a society of fifty Spiritualists. They have a hall, lyceum, and occasional lectures. The hall belongs to Dr. Westerfield, an active Spiritualist.

-Brother J. L. Potter is doing a very good work in Minnesota. His missionary labors are awakening the people to an interest in our cause, wherever he goes.

-A case involving the legality of Sunday traveling was decided in the Massachusetts Supreme Court, last week. The main point of defence was, that the plaintiff, a Mrs. Fletal, could not recover damages, because she was traveling on Sunday, returning from a Spiritualistic camp meeting at Malden, which the defendants claimed was a place of amusement, and not devoted to religious worship. Judge Wells charged the jury that, "by the Constitution every one has a right to worship according to his or her conscience," and he told them to determine from all the evidence whether the platetiff was sincere in her belief in Spiritualiam, and also to decide the character of the meeting. A person has the right to travel on Sanday. for the purpose of attending religious worship, and if the plaintiff was so doing, she was entitled to recover. The Jury gave a verdict for the plaintiff, for \$5,000 damages.

-It is reported that a photographer who took sav-eral photographs of a dead child, in Fall River, Mass, one day last week, defined on the sixth negative the face of the child's mother, who had been dead for some time. There is a sensation in Fall River in consequence.

because of the overmastering influence of the physical and external upon this. It is this awakened consciousness of the soul that alone gives man a positive idea of the existence of a God. The perception of his inflaite stiributes within us, is the only means that can

reveal the Great Father of All to us. Human faith and human reason, stimulated by the glimmering rays of light from the central source, have endeavored to prove such an existence, but the eff rt has been unsuccessful. and only as the soul is awakened to a consciousness of its own powers, can there be any recognition of the Infinite Being whom men call Gcd.

The human race in all sges of the past, have groped their way, accepting this essential and important idea or faith.

The transition from faith to knowledge, like the tearing down of an old temple preparatory to the construction of a new one, was through the cold and dreary road of Infitelity, but as the bold pioneers have marched steadily on, with iconoclastic harmony, through this road, the day has dawned, and through the unfolding influence of Modern Spiritualism, many of the race have come to a practical realization, first, of the existence of their own souls, and, secondly, of a God, as the Central Sun and Source of All Power.

The Earth and its Population.

Dr. Elder in an address before a Teacher's Institute, give the following in speaking of the productions of the carth and increase of population ;

England's present average is thirty bushels of wheat to the acre, and ours in this New World has not gone above fifteen in the last ten years! Moreover, you must give due weight to the fact

LOVE.

BY HANNAH MARIA PRALE.

- I stood within a mighty fane of the old chivalric days; The sonshine poured through stained glass its rainbowtint d rays:
- Upon a goodly company they fell with dazz'ing sheen: But paler were they than the bues they blended with, I
- ween; For there were pomp and pageantry, fair dame and
- lordly knight. And all the dazzling blazonry of the days of papal might. Before the altar decked with gems a youthink lady
- stool. But the fai est gem that decked her was her own true
- womsphoud: A tint like rosy morning's light lay on her graceful
- cheek, But clear and truthful glances told the love she could not s eak; And, oh, if woman e'er may lean on aught beneath the
- skies, I deemed no blight would dim the trust in that fair
- lady's eyes; For one there stood beside her, whose noble brow and
- With the soul of ancient chivalry and lofty love were
- warm. I saw their glances mingling, and I knew that each had read
- The solemn words " FOREVER ONE !" in what those glances said.

One healing draught Of the bright eternal motoling, by the weary spirit quaffed. Shall make all the joys and sorrows of this short life's

j.nrney reem But as lights an shadows falling on the pathway of a dream.-Ibid.

Spiritualism.

DR. S. L. MOFADDEN AND WIFE, MAGNETIC PRYSI-clan, Spiritual Test Mediums, Business Olair voyants, e c., have located at No. 818 W. Madison St., corner of May, up

stairs, Chicago. They invite all who wish the benefit of their mediumistic powers to call and see them They hold developing circles, diagnose disease without any previous knowledge of the paabsent tell of the past, present and future, give news from absent and departed friends, etc. They also explain the laws of life and death, good and evil, the cause and oure of laws of life and death, good and evil, the cause and cure of inharmony, etc., thereby enabling persons to be a law unto themselves,—to be their own thinkers, teachers, doctors and preachers. All Medlums are invited to attend free of charge. The C niradic ions of the Bible, Lying Spirits, and fails communications philosophically explained. Sittings for the examination of diseases, and private communications, from 8 A. M. to 5 P. M. Circles each evening; Sundays not ex-cented

cepted. N. B.- Can accommodate a few Boarders. v10 n12 19t

DR. SAMUEL MAXWELL, MAGNETIC PHYSICIAN

Taxars the sick by magnetic fouch, and the use of appropriate magnetized remodies. Also makes clairvoyant examinations. Patients to be treated by letter should send age, sex, and leading symptoms. Board In private families if dealred. Come to, or address,

TE SOUTH SIXTE ST., RICEMOND, IND.

v10 n17

WANTED AGENTS In every Town and Oity, to sell an article needed in every

household. BELLS RAPIDLY. Large PROFITS to AGENTS. Send Stamp for Olrealars. O. E. WOOLLEY & Co., Loom 12, No. 181 Lasalie St., Chiesgo. ¥10 n12 1

Sponce's Fositive and Negative Bourders, for ale this office.

HENEY T. CHILD, M. D. Obituary. Passed to Spirit life, from Maston, Kansas, June 30th, 1871, the wife of James W. Oliphant, aged 84 years, 4 months and 8 days. She leaves 4 small children to mourn her loss.

BELVIDERE SEMINARY,

FOR YOUTHS OF BOTH SEXES.

Belvidere New Jersey. Fall Term begins Wednesday, Sept, 18th. One of the most liberal institutions in the land, be-18th. One of the most liberal institutions in the land, be-ing strictly non-sectarian. It has the superior advantages of a healthful and beautiful location, added to the comforts and genial influences of a pleasant home, with excellent op-portunities for obtaining a practical education in any or all of its several departments, English, Classical, Literary, and cientific. Pupils graduate in each department, also in Gymnastics.

For catalogues, address Misses Bush, Principals. v10 n17 9t.

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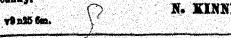
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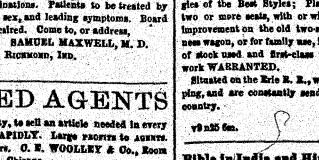
SPIRIT PHOTOGRAPH'S

Madison Doherty, having severed his connection with A. D. Willis, at Chicago, has opened a Gallery. at Indianapois, Indiana, where he will sit for spirit pictures.

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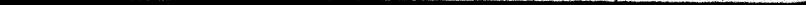
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RELIGIO-PHILOSOPHICAL JOURNAL.

Original Casays.

Written for the Religio-Philosophical Journal. ROSICRUCIAN MUSINGS.

By F. H. Dowd.

Well! how do you prosper? and how does the world use you? I asked not long ago, as I shook hands with one of the leaders of radicalism, one who is really a "big gup," and a terror to many an orthodox clergyman, and a scourge to superstition and bigotry whenever he opens his mouth, either for himself or for the invisibles, who he says, speak through his hale, hearty organism. Oh! well enough! The world uses every man as he deserves ! Do n't you think so, Brother! "Yes ! I think so !" was the reply of the gentleman addreesed. But I was not so easily satisfied, and went my way up and down the wearisome earth, enusing as usual. Then this is the conclusion of one whose head is growing pale with the frosts of many winters : and a result of angel (?) teachings for many years-the result of a prosperous career of public teaching, and test giving, where-by the good Brother has been enabled to a mass a competency, and ride triumphant upon the waters of "Life's tempestuous ocean." It may be true, for he certainly ought to know, but my mind went back to poor Austin Kent in his poverty and suffering, and to poor A. G. Parker, who died neglected among strangers; and of the many honest toiling millions, who, in poverty, eke out a wretched existence in garret and cellar; of the millions of unpaid sewing girls whose names tremble upon the good brother's lips in many of his public "Woman's Rights Speeches ;" of the wrongs and outrages perpetrated upon the helpless women and children of all the large cities of our fair world-and I said it is n't true. The world does n't use all men as well as they deserve. Perhaps, Brother-bas received the reward due to his persistent efforts and toil; but how is it with those whose motives have been just as good, whose hearts have been fully as noble, but whose brains have not been equal to the tack, or whose " Brass " has not been fully "proof" as compared to Brother-, and who have not been backed by loving angels, but who have been broken up and wrecked by the same invisible powers who have built up Brotherand that not from any fault of theirs, unless ignorance may be termed a fault. Behold I men rolling in wealth, and crowned with success and prosperity on all sides. Do they descree this? In some cases, yes! But in the great majority, no! Unless fraud, deception, and wholesale robbery are deserving of public patronage, and fitting themes for public teaching and example. He who renders a fair and just equivalent for labor performed, or for wares exchanged, or purchased, never grows rich. Riches acquired, are expensive to the poor, when such acquisition is a result of speculation, either upon their daily toll or upon the products of labor. There is enough in the world for all, and were it not for the drones, and the injustice of the world, bolstered up by the arrogance of such hard-hearted public teachers as Bro. ——, none would suf-fer. I say hard-hearted, because such a remark is heartless and soulless.

It sounded to me like the cant of those Godforeaken wretches, who from the pulpit preached in the name of God the right of slavery, which teachings cost the best blood and noblest sacrifices our mothers and sons could give to obliterate. Oh, give me the heart to say and feel, that my prosperity is not altogether of my own deserving, but rather a result of circumstances within and without myself, over which I have but feeble control. There is something in this arrogance of deserving, that falls like a withering curse upon human sympathy, and seals up the noblest attributes of the soul in the narrow confines of the tomb of selfishness. No man ever yet made such a remark, whose heart was softened by the manifold woes staring wildly from tearful eyes on every hand. I have almost always found the noble hearted, deserving ones, the victimized and the robbed, and that, too, by such as arrogate to themselves the God-attribute of deserving. There is many an unhung murderer, and many a thief enjoying liberty and public confidence. Paine deterves a better name than the world accords, and Socrates, Pythagora and Gallileo, deserved better than they received at the hands of an arrogant and unjust world. Don't talk to me of deserving! The world's history is blackened all over with the blood of men deserving of all that earth can bestow, and the very atmosphere is tainted with soul-wrung agony from out hearts, who deserve better of the world. I know a noble, generous souled man in this city, who is now in his old age, toiling in the streets for bread, for himself and little ones. A few years since this man was wealthy, but, who by reason of his confidence in one of the deserving kind, was robbed and wrecked, whilst the robber and , wrecker flourishes, enjoying plenty, and the confidence and patronage of this rotten, unjust world. Does he deserve success? and does the other deserve adversity? No! a thousand times, no! The world judges from appearances which are always deceitful. There are many Shakspeares and Miltons tolling in obscurity, against adverse circumstances. whose great thoughts will die with them untold. while there are thousands in halls of legislation and in the pulpit, whose thoughts are all borrouted, and whose influence and teachings are a curse to mankind. Look at the press of this country ! Instead of leading and moulding public sentiment to better things, it panders and truckles to nabobs and corrupt legislation. Why? Because such minions are siways helped into place for that purpose-not because they deserve it-while the man who dares to speak against public sentiment for the good of humanity, deserves and gets the faggot and the cross. The world owes its humbugs, oppressive laws, bad morals, etc., to such as have always been considered deserving onesthey are priests, kings, and public teachers, who advocate such nonsense as provoked the muse of this article.

Suppose that he made the first engine on every other planet. In every case a world is first brought into existence through the operation of nature's laws, and then, after being developed through the operation of the same laws for innumerable ages, it becomes capable of produc-ing man; then man, after being developed through innumerable ages, becomes capable of constructing a steam engine.

But there is a great difference between the making of a world and the making of an en-gine. One is the work of infinite intelligence, the other of finite mind; one is the work of na-ture, the other of art. Man, though his powers be developed through billions of ages, can not by the aid of science and art, reproduce any of the works of nature. He can not make a buzzing fly, nor even the most insignificant worm that crawls upon the earth. Nor can the laws of progress do more than develop the powers that nature has given. Nature is eternal, and there is no power in the universe that can change her orders, or add a single production to her stores. Matter and spirit in every for a and combination-all animals of every species, from the crawling insect to the giant man, all trees and planets, all flowers and fruits, worlds and systems of worlds, exist eternally, and have neither beginning nor end. It is true these earth forms or physical manifestations are transitory in their existence, but their spiritual essences are self-existent and eternal, as God himself.

So, we perceive in the light of nature that the questions, "Who made the first world," or "the first man," or "the first flower," are equivalent to the question, "Who made God," or "the cause of all things," to which any man would answer, He is self-existent and eternal.

But Brother Francis presumes that new worlds are continually appearing in the heavens to take their places along with the already innumerable hosts that move in order and harmony, through the illimitable regions of space. And the question arises, if God nor man makes these new worlds, from whence do they come? Who is ther author? We answer without hesitation, that worlds reproduce worlds, according to the same laws by which plants reproduce plants, and animals reproduce animals, each after its kind.

This law is clernal and universal as all other laws of nature are operating through every department of the universe, mineral, vegetable, and spiritual.

REMARKS :- The Brother do n't understand us. We believe that there never was a commencement to time, or a period when there did not exist worlds and systems of worlds. We claim that when mystery vanishes in connection with any work, then an Infinite God vanishes; and in all cases, individualized intelligences are found in connection with it. We could present a volume of evidence to sustain this conclusion, and shall do so at some future time.

Letter from Della E. Dake.

DEAR JOURNAL :- In your issue of June 24th. No. 14,-your Frontier Correspondent, in writing of "the laborers in the cause of humanity, who have preceded us in Kansas City so far as we have been able to learn where, etc., etc." The name of our worthy sister, Mrs. S. A. Horton, not appearing,-I am impressed to say that this pioneer in the cause of Spiritualism, who for fourteen years has been one of our most indefatigable laborers and reliable mediums, was in Kansas City last winter, and during her sojourn of three months,-lectured not only acceptably to good audiences, but gave hundreds of remarkable tests, to many who never before had any sequeintance with Spiritualism. "Honor to whom honor is due." We know Mrs. Horton personally, and love her tenderly, and have been held a willing captive to the burning inspiration that fell from her inspired lips, and have also had test after test from our loved ones gone on before. She is ripe in experience, and a rich inheritance awaits this noble worker beyond the "evergreen shore," where night cometh not, and where the keen sting of jeslousy and slander finds no abode, and where true worth, and not outside appearances, find an everlasting abiding place in the "soul of supreme truth," Eigin is another garden spot of the West Here the soul gathers largely from natures teachings. I wish I could report a greater spiritual interest here, but orthodoxy has too firm a foot-hold, and will require the united efforts and continued perseverance on the part of true workers to ever evoke any salisfactory re sults. I suppose there are some Spiritualists here, but the only practical results of mediumship which has come to our knowledge, is shown in the good works of Mr. George Marshal and his estimable wife, who are healers,-honest in their efforts,-true, sensible, outspoken Spiritualists. They have labored largely and deserve the best encomium my pen can give. To such workers the soul ever gives homage. Why are there not more like them. We want workers, Eleven millions of Spiritualists, where are they? Echo answers, where! Do we find them among the high born and sumptuously clad? Indeed not! If there are any among such, many of them are too politic to declare themselves free. but rather stand by, and let their more humble neighbor bear the brunt of the battle, while they gather the harvest! Great will be their surprise when on the other side, they find it is the producer that has the "reward of merit," and not the consumer. Mr. A. Brown is also a healer, and his wife a clairvoyant. They are young people, zealous, and full of the spirit to do and to act,-anxious to spread the truth, ofttimes to their detriment pecuniarly. Mr. Brown tried to hire some rooms where he could have some physical manifestations,-but owing to prejudices, he was unable to secure them. I find to be a Spiritualist and practice what you preach, is to suffer the calumny and slander of those who seem to think one of the requisites of an orthodox Christian, is to malign your brother man, declaring the falsity of a thing without proving its quality. I believe in proving all things, and holding fast to that which is good This applies to persons as well. Do not take what another says about any one, but go yourselves, investigate with an honest heart and faithful purpose. I have charity for the ignorant who know no other way only to accept what some poor, bigoted, half-educated orthodox preacher, (whose face is so long drawn, that should a ray of sunlight happen to glance athwart it, 'twould slip off without making any impression) has to tell them. But my charity does not extend to those who can read with their own understanding, and who speak of that which they know not of. My noble husband has an extended practice here in Elgin and vicinity. My heart is made glad by smiling faces, who daily come with blessings for the Doctor, and words of thankfulness that they have learned the better way. He works diligently not only to cure the sick in body, but is constantly preaching the "new gos-pel" which does away with the old Mossic docpel * trine of "an eye for an eye and a tooth for a tooth," and although calumny is heaped upon him by many orthodox M. D.'s, and D. D.'s, still he ever has the people and the press with him wherever he goes. His career since his becoming a medium, has been brilliant, and his practibility has proven beyond all peradventure that to be a medium and Spiritualist, is the greatest boos to | for several hours she sat, unable to leave the

mortal given. Riches can not buy it; time can not efface it. It is his life work and he glories in it, and like a flower baptized by the dews of heaven, his spirit luxuriates and grows strong as day by day, he comes closer inrapport with mas-ter minds gone on before, — who years ago sing-led him out as a worker in the cause of physical and moral reform. Although a medium and sensitive to spirit impressions and communications through his own organism from the beginning, "the great light from angel worlds shed down upon him." came often through such media as Nellie Stafford, Rochester, N. Y.; Mary A. Sever-ance, White Water Wis.; Nettie Colburn May-nard, Buffilo, N. Y.; Mrs. Kate Robinson, Philadelphia; Dr. M. Henry Houton, Vermont; John M. Spear, England; Mrs. Hyde, New York.

During this time for two years under spirit directions, he lived the life of a recluse, developing his physical and spiritual body,—his daily companions being members of his (spirit) band, spiritual works of A. J. Davis and others, and nature's divine revelations. This severe but necessary school of discipline was requisite to his spirit's growth. Good food and good thoughts armored him with the best of purposes, and although valuable time, and thousands of dollars were consumed in vigorous development, he has never had cause to regret it, for he now feels by this timely preparation, that he is a fit instru-ment, and a faithful medium in the hands of the spirits to do honorable battle in the cause of suffering humanity. Nature every where teaches that the slower growth always develops the greater power, and of all the gifts of the Gods. self culture and growth is the key stone to the arch of man's realization of his hopes and aspirations. Then faint not ye tollers in God's vinyard; but " be up and doing with a heart for any fate."

A bright future awalts the true and loyal hearted.

Elgin, Ill., July 1st, 1871.

MEDIUMS ARE MULTIPLYING.

Letter from A. Bailey.

BRO. JONES :-- Like many other Spiritualists I am too poor to be a subscriber for the JOUR-NAL yet through the courtesy of Brother Clark Trescott, I am an occasional reader, at the same time heartily wishing I could subscribe not only for the JOURNAL, but all the spiritual papers published.

By your leave (taken before granted) I will give a brief account of spirit progress in this place, Alliance, Ohio. Some three years since, when I removed to this village from Cleveland, there were but about fifteen Spiritualists, and now we number some seventy-five or eighty. We have struggled through the most violent and virulent opposition from God's chosen people (were you here you would smile at the choice.) At the present time we probably have a greater number of mediums than in any other place in the country, having some eight through whom

we have very fine physical phenomena. On the evening of the 24th alt, with a few others, I was invited to the house of Brother Henry Barnes, where a seance was to be given by his son William, it being only his sixth siting. When the company had been seated, the light was removed from the foom, and in a few minutes the mediam was thoroughly tied with a rops; his hands tied to his legs, and his feet to the chair, the rope was also passed around his the chair, the rope was not passed around his body in such a manner at to preclude the pos-sibility of rising. The tight was brought in and the tying examined, more especially by a skeptic present, as he allow did several times during the sitting, and at the elegiand docided that it had remained the same throughout the sitting, the time being about one hour and a half. The light was again memoved and the manifostations of spirit power were indeed wonderful; bells were rung, the guitar and drum were played upon while floating around the room. At one time the guitar was played upon and touched upon the ceiling overhead at one side of the room, while a dinner-bell was rung, and struck with great force upon the foor at the opposite side. being about fourteen feet from each other, while at the same time spirit raps were heard loud and distinctly in another direction. At another time a mouth organ, guitar and drum were played upon, and three bells rang all in different parts of the room, and all floating except the organ. Now, if the medium was humbugging, as some of the knowing ones will have it, it must have required quite a stretch of the medium as well as their imagination, to have accomplished the feat in the first instance, else in both cases a division and sub-division of said medium, and then a complete and sudden consolidation of the parts-either wayit becomes still more mysterious and wonderful. On Saturday evening last he gave a scance, and during the performance with the organ, bells, drum, and guitar, the medium

phose. At length her mother came and took her away. A day or two afterward the young girl was sent to St. Luke's Hospital, where she died. While on her death-bed she related to a Ohristian minister who attanded upon her in her last moments, the sad story of her ruin.

More than a year ago she had found employment as a nurse in the family of a wealthy merchant. Being young and comely to look upon. she attracted the attention of the merchant, and he attempted to lead her into the path of sin, but she resisted his blandishments, and refused to yield to his entreaties. He persisted, and she left the house and obtained & situation in the country. Still he pursued her, and learning that her situation was too laborious for her strength, he induced her, under promises of more respectful treatment, to return to his house. But he was bent upon her destruction. Instead of instilling into her mind the precepts of the church, of which he was a prominent member, he labored artfully and incessantly to inspire her with an unholy passion for himself. By continued importunities and protestations of love-assurances of undying fidelity and devotion, and all the various devices of the artful seducer, he finally succeeded in winning the confidence of the girl, and for a few months he reveled in the "guilty gladness" of his most sinful lust

The natural consequence ensued, and then came fear and anxiety, and to hide one crime a more terrible one was resorted to. In order to hide the evidence of her shame and his own perfidy, he took her to one of those detestable wretches, whose occupation is that of the abortionist. He then sent her into the country-not to be nursed and taken care of, but to perform menial service in a family, who imposed upon her labors too severe for one in her state of health. She became totally blind, and her ner-yous system was completely shattered. She concluded to return to her mother, and sent a telegram to her to meet her at the depot. The dispatch was not delivered for tour hours, and all that time the sick girl remained at the depot. When she was sent to the hospital, the minis'er, finding she could not survive, urged ner to reyeal the name of her destroyer. She refused at first, saying she loved him better than her life; but as death approached and laid his icy hand upon her, she sought forgiveness of heaven, and related to the man of God the bitter story of her young life's shipwreck. She passed away like a beautiful flower, blighted in the morning of its blossoming. He who had sent her to her grave, despised and dishonored, moves in the best circles of society-trusted as a wealthy merchant -respected as a father and husband-honored as a church-member; but what must be the state of his conscience! But this case is not a rare one. The world still moves on.

Letter from H. C. Davidson, M. D.

BRO. JONES: By accident there fell into my hands a copy of the RELIGIO PHILOSOPHICAL JOURNAL. Although considerably torn and soiled, was enabled to learn something of its mission I would like very much to see a copy or two (back numbers will do as well as any) with a price list of books. If I am pleased with the JOURNAL and books, I would become an agent if you desired it. "The world I subscribe to no creed on earth. is my country-to do good my religion." I was brought up strictly religious, regarding everything that opposed the least of ite ordinances in the most helnous light. It is no exaggeration for me to say I have read the Bible through twenty times, and I have particularly noted every text which seemed to favor my views of religion, from the first of Genesis to the end of Revelation. Ten or twelve years ago, meeting with some opposition touching the divine authenticity of the Bible, I was led to

Voices from the Zeople.

IRONTON, MO .- Wm. Reel writes .- I would rather do with one meal a day than be without the JOURNAL. The "Search after God" is worth the money. It has given me new ideas, and I can now see plainer the beyond which the M. E. Church never could show. I wish some medium would come this way. I have a home of my own, and they would be welcome to it. I am now in my 64th year, and never heard but one lecture-never attended one seance.

KIRK WOOD, ILL.-R. D. Goodwin writes .-You have been a long time searching after the God of my orthodox neighbors, who they say has hid of my orthodox neighbors, who they say has hid himself away (in the rubbish) from the children of earth since the days of Moses; but the fun of it is, that with all your delving, digging, and blas-phemous searching, he has n't condescended to let you see his back parts. Is it possible you are ig-norant of his sayings? Has he not told you that, "No man can see God and live?" The last I re-member hearing of him he commandered to let "No man can see God and live?" The last I re-member hearing of him, he overshadowed a beauli-ful young virgin, and begot Jesus, who came to save us from our sins; and if the Jews had n't killed him, and had he only lived until now, with S. S. Jones and others, in America, I believe he would have been more than a match on the detii would have been more than a match for the devil. Brother Jones would have taught him to value money better than he did, for I see by the RELIGIDmoney better than he did, for I see by the RELIGID-PHILOSOPHICAL JOURNAL that he is also huntirg after "greenbacks," and through a little yellow, telltale, on the covering of my weekly friend, I see that he is also after one God-man, Goodwin, and others, with a very sharp stick. Well, as I hope soon to get out of this orthodox hell, out of which they say people never get, I think I had now bet-ter pay my debts, and for which you will find a check inclosed. check inclosed.

Now, sir, I would have you know that this is a religious neighborhood, and well supplied with hell-fire insurance companies, and if I had only insured in any one company, and let your Journar go, I would have had all their agente my friends my hell would not have been so hot, and i might have got a "cup of cold water in the name of the Lord." This I most assuredly know, as I do that they are followers of their God, for one of the elect pillars of the Fresbyterian church, a red headed sgent of the Lord Jesus Christ's hell fire insurance company has overshadowed a virgin of African descent, fliteen years old, and by whom she had in due time two children of mixed colors, one a maie and the other a female. The virgin be-fore the war, was the slave of the insurance agent. His wife has turned their Hagar out of doors, and we hear she is in the county poor-house. Can old Jerusalem go ahead of this? If you think so, I I can give you more such. This, too, is the word of God, for I the Lord have spoken it, and cursed be he who adds or diminishes to or from these words of mine.

MANHATTAN, KANSAS .- J. H. Akin writes. -It is with pleasure that we renew our subscrip-tion. We began as a trial subscriber. I think we will try it as long as we live.

WEST ELKTON, OHIO .- Thomas A. Pollok writes. - My profession is that of teacher. I have taught the public school for three years. It has been known all this time that I am a Spiritualist, but not until these recent developments have I had any opposition. I should like to have charge of a liberal school where truth could be taught. I almost fossilize among the orthodox. May all the good angels and every intelligence sid you in hunting up God. Let the readers of the JOURNAL know when you find him.

LOWELL, MASS .- A. Green writes .- Inclosed I send one dollar to your widows and orphan's

Remarks : In behalf of those you aid, we thank you .--- ED. JOUBNAL.

ADYEVILLE, IND. A. J. Adye writes -The fact is, I am bound to have the JOURNAL. I don't get the chance to read it as close as I would like; but it is a good thing to have in a family, - as I be-lleve in raising up children in the right way, and they are not apt to depart from it.

(2)

Written for the Religio-Philosophical Journal, WHO MADE THE FIRST WORLD?

By J. W. Garat.

Brother Francis seems to be greatly perplexed over this question. In assuming the position that worlds are made by bands of spirits or disembodied men, he gets into a difficulty from which he can not very easily extricate himself. In the order of nature every world must have a pre-existence to man, and therefore, he will not contend that man made the first world, though he asserts very positively that men, who once lived on the earth, are now engaged in the mighty work of world building. Nor will Brother Francis claim that God made the first world, for he has searched diligently the uni-verse around, and no God can he find.

But in a previous paper, Brother Francis asked the question, "Who made the first engine," and says it can not be answered with any more cer-tainty than the question, "Who made the first world."

We know, however, that man made the first engine on this planet, and we very reasonably

Brother Barnes has two other sons aged fourteen and sixteen, and a daughter who are fine physical mediums, his wife can also see the instruments while being carried around the room and played upon.

being tied as on the former occason, he was

raised and placed upon the table, and then

seated back again as before, the medium weigh-

ing about one hundred and fifty pounds.

At some future time I will give you an ac-count of other manifestations in his and other families in this place, and also of the rough treatment some of us are having at the hands of the followers of the "meek and lowly Jesus." Alliance, Ohio, July, 5 1871.

"By Their Fruits Ye Shall Know Them."

· BROTHER JONES :- The inclosed slip I cut from the Missouri Daily Democrat, of June 16. If the individual alluded to had been a Spiritualist, his name and residence would have been given in full, and before this, the article would have been copied by every orthodox paper in Christendom.

Such conduct is but the legitimate results of the orthodox religion. This man may go on and ruin scores of women, and send them to a premature grave, if not to an endless orthodox hell, until their physical system is so exhausted by age or disease, that he can not longer pursue his damning course. Then all that will be required of him, will be to offer a prayer to some one or more of the fabled gods, and j enter at once into the joys of heaven. The "blood of the lamb" is a never-failing antidote for all sins -no matter how atrocious the crime, " the vilest sinner may return." It seems to me that such doctrine verily licences sin.

Yours truly,

DANIBL WHITE, M. D. Du Quoin, Ill., June 21st, 1871.

A SAD STORY OF MAN'S INHUMANITY TO WOMAN.

On Saturday night last, at ten o'clock, a young girl was seen sitting in the reception room of the Pacific depet; she was pale and emaciated, and suffered intensely. Sickness and sorrow had deprived her of vision, and there, all alone,

examine thoroughly that book, with a view of ec-isablishing the fact of its divine origin. The result was confusion and perplexity. I am now called an Infidel. If I stiend church, which I sometimes do, Infidelity receives a large amount of attention.

Buch a course has led me (though contrary to my teelings) to challenge the clergy, or rather to state that I would meet any of them in this part of the country, and undertake to establish the fact that all religions were originated in the ignorance and superstition of mankind, and are unfounded in fact. The proposition has received no attention yet.

Poplar Bluff, Mo.

Reply: We can supply the books you desire. You will find the price and postage in the Book List, published in the JOURNAL which we send you.

Your views in regard to the origin of all religions are correct, and yet, strange as it may seem, many liberal-minded men and women, even Spiritualists, desire to follow in the footsteps of past ignorance, by crecting another temple to the priestess of superstition,--an American Association of Spiritualists, with all the paraphernalia, under a new name, and in a modified form of ancient priestcraft-a new religion, as many would christen it.

May good angels protect us, and continue to thwart all such effort. May the sunlight of truth and wisdom illuminate the minds of the people to a perception of the great truth that the mission of science and sound philosophy is to dispel every form of religion which is based upon ignorance. superstition, and the false doctrines of a designing priesthood, even from the straitest sect of Pharisees down to the most advanced liberalists. Every day's experience teaches us that all such forms of organizations, are but means of instituting casteclasses and distinctions among men, to the end of supporting drones from the hard earnings of laborers; to the end of giving a popular class of wouldbe leaders an advantage over their fellow-men.

Every year a few men and women get together in the name of Spiritualism, and put forth some childish scheme to the above end, but, thanks to the better inspirations from spirit life, the day is past in which an intelligent people-Spiritualistscan be led into any such bondage for the benefit of a priesthood.

Letter from Frances A. Logan.

BROTHER JONES :- Crowded churches and halls have greeted me in most places. At Augusts the people disliked to open their churches for a Spiritualist, but did so, providing I would say nothing of Spiritualism in my temperance lecture, and on my retnrn there I found the liberal element so exasperated in consequence of the selfishness and bigotry of the churches, that the large hall was freely tendered me. A brass band in attedance called forth large audiences on two evenings, to my lectures on "Woman's Rights" and "Spiritualism. A lawyer and another gentleman acknowledged themselves Spiritualists before the crowded audience. Thanks to the angels for inspiration.

The appreciation and applause, induces me to feel that other speakers of our faith would do well to call. Issue Palmer's, J. Hackett's, and many other houses were opened for our reception. D. Jackson, the unrivalled artist, showed us no little kindness. He and his wife are Spirituslista.

All along, at West Eau Claire, New Liabon, and other towns on the route, the cry is for more light, more truth, more Solritualian i The dear Ruligio Philosophical Journal,

I find in many homes. The "Search after God" is highly prized. The County Clerk of Rau Claire, is a firm Spiritualist. I go from here to rest a few days, in care of my loved sister, E. N. Balcom, at Geneasce, Wisconsin, Tomah, Wis., July 2, 1871.

OLEAR LAKE, IOWA.-Bell A. Ohamberlain writes.-May you live long, dear JOURNAL, and continue to hunt for God, until you have awakened thought in hundreds of minds.

BRUNSWICK, MO.-C. V. Eastman writes.-You will find inclosed three dollars for the continustion of the JOURNAL, for another year. Tou see I do not forsake you. I subscribed for your paper before it was issued, and have continued ever since, and flod it more interesting every year.

FLINT, MICH.-G. N. W. Swager writes .-The "Search after God" to me is truly interesting and instructive,-more to be appreciated than pearls from the ocean, or gold from the mines. At its commencement 1 did not care to read it. But now it is the first piece that attracts my attention. Go on, brother; the world will be the better for its teachings.

WILMINGTON, DEL.-R. L. Smith writes.-I am working and acting as an agent for the Jour. MAL in this place. Spiritualism is very bright here at present. Mrs. F. O. Hyzer is lecturing in this city this year. We have a fine church, with a very fine andies ce. Spiritualism in this place com. mands respect ; it is looked upon as something to be respected.

Remarks : Thank you, brother. We hope every one of our old subscribers will imitate your exam. ple. See our "Entirely New Proposition" to reward all who will help to circulate the JOURNAL.

PALATINE, ILL.-J. E. Baldwin writes.-The "Search after God" is worth the subscription price of the JOURWAL, besides all the rest of the valuable articles contained in it.

LUCY, CAL.-M. M. Thornburgh writes.-In hearing of the roar of the mighty Pacific, I find broad hearts and believing minds-minds receptive of the holy influence of spirit communion; those of the holy innuence of spirit communion; those that believe their friends that have gone are not lost, but are waiting on the other shore to welcome them home to a labor of love. One, a lady of eighty six summers, a dear, hopeful soul, swaiting with pleasing anticipations the happy moment when she can look beyond the vail and behold the many dear ones just out of sight, but still permit-ted to lend their holy influence to cheer and to brighten earth scenes and trials. She not only bebrighten earth scenes and them. She how only of lieves in, but practices, the philosophy of Spiritu-alism; and takes much comfort in reading the JOURNAL. The communications, especially, seem to have a soul-cheering influence over her, that drives away every care.

WINTERSET, IOWA .- J. P. E. Whedon writes. -I am doing what I can to introduce new ideas among the people, by sending out books, papers, and such cheap publications as I am able to buy ; and I flud a great advancement by this means has been made within two years, not only among ont. siders, but with a host of those whose religious notions had become stereotyped for all time. We hope to be able by another winter to support a course of lectures by some able and competent speaker, whose ministrations here could hardly fail of being a success. We hope by next Decem. ber to have a railroad connection with Des Moines, which will bring this out-of-the way place in sympathy and conjunction with the 'inside world.' Now that Henry Ward Beecher has so far unfolded as to adopt or accept the Darwinian theory of crestion, squeiched the fires of the orthodex hell, and left its cloved-footed magistrate out in the cold, we can reasonably expect that now he will soon join Brother Francis in his "Search after (Seecher's) God." Go on with your "Search," Brother Francis, and when through with your present la-bors, I would suggest, as a matter of " search," to find how many ends Mr. Beecher's sternity has.

FOND DU LAC, WIS .-- Wm. D. Coons writes. I have received your most excellent paper, the JOURNAL, and am well pleased with its tone. It comes laden with rich food for a hungry sonl like myself, who has long been fed upon the huses of old theology, and am but emerging into the light.

WATSEKA, ILL,-Mrs. C. Sherman writes.nclosed please find the amount to renew subscrip. tion for the year 1871, as we find our time has sbout expired, and we cannot think of missing our weekly treat contained in the columns of your true and liberal paper.



JULY 22, 1871.

Denton.

per Voll ...

Davis, Paper

RELIGIO-PHILOSOPHICAL JOURNAL



Roune Hanny, Superintendent. SANUM. POWML, Gen'l Ticket Agt. Office in Gt. Cent. Depot **CONJUGAL SINS** Wilcoxson, Medium. Semelle, a Tale of the Great Robellies, by Manua Illinois Central-Depel, feet of Lake street. No Nitrate of Bilver, and is entirely free from the Gist of Spiritualism, by Warren Chase. Great Harmonia, by A.J. Davis. 5 vole, vis: Vol. 1 The Physician; Vol. 2. The Teacher; Vol. 8. The Beer; Vol. 4. The Beformer; Vol. 5. The Thinker, Been; Vol. 4. The Beformer; Vol. 5. The Thinker, Poisonons and Health-Destroying drugs used AGAINST THE LAWS OF LIFE AND HEALTH. Rookuk Night Famonger..... On Satardays this train will loave at.... Champaign Famonger...... Hyde Park and Oak Woods..... if it is in the second sec Transparent and Clear as Crystal. 4:45 p. m. AND .65 .80 90 16 it will not soil the finest fabric, --perfectly SAFE, CLEAN, THEIR EFFECT ON THE FATHER 16 and RFFIGIENT, - desideratums long sought for and MOTHER AND CHILD. BY AUGUSTUS K. GARDNER, A. M., M. 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What may be done With Health in View, and the fearof God before us. Appendix. Price in cloth, \$1.50, postage 16 cents; in paper, \$1.00, Postage 8 cents. The Trade Supplied. Address S. S. Jones, 137 and 189 Bo. Clark St., Chicago II. Gloth. History and Philosophy of Evil, by A.J. Davis Pullsburgh, Fort Wayne and Chicago-Dapol, Corner of Madi-son and Canal Birsels. .75 12 ...75 12 Hayward's Book of all Religions, including Spiritual-Mann Chicago and St. Louis-Depot, corner Madison and Canal sts *9:16 a.m., *3:00 p.m. *4:00 p.m. *9:55 a.m. †5:30 p.m. \$6:00 a.m. Night Hapress..... .02 • Except Sundays. †Runs through to St. Louis every pight. [Baturdays and cundays excepted. [Except Mon-BY 1.95 90 1.00 06 Paper, 1.00 06 W BARBALSO NOW IN A SITUATION TO FURNISH Miscellaneous books of any kind published as regular rates, and, on receipt of the money, will send them by mall or express as MAY BE DESIGN. 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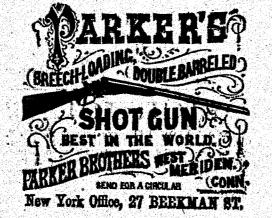
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RELIGIO-PHILOSOPHICAL JOURNAL.

frontier Department.

Settled Speakers Once More.

We cheerfully give the following statement a place in Brother Wilson's department, leaving him to deal with the matter as seemeth good to him, when he reads this. It would, however, been wise to send the communication to Brother Wilson instead of us, that he might have answered in the same issue of our paper. We have no doubt Brother Wilson will attend to this matter in a spirit of kindness :

BRO. E. V. WILSON-DEAB SIR :- Your repeated references to the Cleveland S clety of Spiritualists in a recent number of the RELIGIO-PHIL SOPHICAL JOURNAL, is a sufficient reason for the tollowing communication :

Reading with mingled pain, and regret your severe article in the JOURNAL, June 16 h un-der the caption of "Settled speakers once More," we were reminded of the three edged sword, de-signed to cut E S. Wheeler, J. M Perbles, C. B. Lynn, and the Cleveland society especially, and all generally, who may honestly differ from you is regard to the best methods of promoting Bpiritualism. It is a common complaint that societies are divided ; that there is little harmony among Spirituslists, and that mediums, with few exceptions, are privately, if not publicly seeking to slur and undermine each other, and are not such articles as yours just designed to stir up contentions, enmities, and produce further inharmonies?

When speakers pursue this course, what can be expected of the people? Does it become an editor to write thus of a brother co-worker, "Wheeler boiled over-struck out straight from the shou'der, and planted a socidolog r under the log of our article?" Does it comport with the dignity of a public teacher to aneeringly call all or any of the Spiritualists of Cleveland, who all, or any of the Spirituants of Orevenand, who may have employed and paid him, "pious souls"? And then, what was it to you whether we employed a "settled speaker" or an itinerant, a normal, or a trance speaker? We are of age, and as an organization feel abundantly competent to manage our own affiirs in that respect. We have not contracted debts that we can not and shall not pay; and we feel it to be our priv-ilege to employ speakers one Sunday, one month, or one year, as the interests of tru'h seem to us to demand. We claim to be the judges in this matter, without dictation from an outsider. In your letter to us f om Lincoln, Ill., August 27th, 1870, you state, in relation to coming to Cieve-land, in so many words, "I shall do you harm. for I shall oppose your having settled speakers." Why "opp set" This wrangling combative element, indulged in by so many of our lecturers, is evidently one of the principal causes of the present unsatisfactory and unsettled state of our most important cause.

While regretting, we nevertheless feel neces-Bitated to correct several of the erroneous statements (we hope undesignedly) made by you, in your personal allusions to E. S. Wheeler, J. M.

Peebles, C. B. Lynn, etc. 1. You say, "The Cleveland Society under E. S. Wheeler's fatherly care, dwindled down to a corporal's guard."

2. "Cephas B Lynn writes falsely, stating that the society had been increased, and partial ly litted out of debt under J. M. Peebles fatherly ministrations."

3. "Brother Peebles, we believe, asked to be located in Cleveland."

4. "Thirteen morning lectures of thirty minutes erch-thirteen evening lectures of forty

. minutes each." alts to the Lyceum in s few v "Brother P. filled the desk in Oc".. 1870receipts less than the expenses. E V. Wilson filled the desk during November, and the re-ceipts were in excess of the excenses. Brother P. filled the detk during December and Janu ary, '70-'71, and the receipts were considerably less than expenses. Sister Colby filled the desk during February, E V. Wilson during March, Brother Howe during April and May. The above misrepresentations we feel called upon to correct, by a truthful statement of the facts. 1. Our society did not dwindle down to a "corporal's guard;" but the meetings were gen-erally well attended during Mr. Wheeler's stay with us. 2. C. B. Lynn's statement, that there was greater harmony, an increased attendance, etc.-while Mr. Peebles ministered to us, was substantially correct. 3. Mr. Peebles did not "ask to be located in Cleveland,"-on the contrary, we desired and urged him to settle with us for a year. Mr. L. King, one of the committee, was the first who spoke to him on the subject. In a recent letter from Mr. K. (now of Detroit, Mich.) to Mr. P., the following statements in point, occur: "You did not ask the society on y ur return from Europe, to employ you; but the society, as well as myself, was very anxious to engage you for a year. I personally saw nearly all of the members myself, and then made the proposition to you. We were determined from the first to have you, and further, I know you gave general satisfaction, and that there was more harmony and interest in the society on the first of February, when you left, than ever before." Mr. A. A Wheelcck's statement in regard to the same matter, is couched in much more positive terms. 4. Mr. Peebles lectures averaged from thirtyfive to forty-five minutes Sunday mornings, and usually over an hour in the evenings. Of their length, those living in East Cleveland frequently complained, b cause, if they remained to the close, they missed the last street car. 5 Mr. Peebles never missed attending the lyceum sessions once during the several months he spoke for us. 6. You may have forgotten what Hooker says in regard to suppressed facts, and to what schey are equivalent, it not, why did you not mention the receipts from collections taken, while you were with us in March, and other Inapcial matters of the same period? Mr. Peebles spoke for us some in August-all of Octoher. Dece aber and January, and is engaged for the last Sabbath in this month. The collections from those in attendance have never been excaeded under any other speak r, as shown by the figures before us. The fact is, we have had no opeaker, for whose services, the receipts at the hall have paid expenses, except Mrs. Hardinge, and hers only by her generosity in giving us a benefit. Therefore, we see neither the pro-priety, goodness, or wisdom of your boasting, concerning our financial success in connection with your labors here. Mr. H. D. Thomas, President of the Cincinnati Society of Spiritualists, who is now in our city, has given us the proximate receipts and losses from their speakers. One of their months, at least, parallels our experience of March. In accordance with the anatous desire, as expressed by the triends of the cause here, we made an engagement with Mr. Prebles for a year, with the understanding that he could be sheent whenever he felt a desire to visit other portions of the field, where in his judgment, he could better subserve the interest of truth and right, and reviewing the past, our only regret is, that we consented to his leaving us at all, firmly believing that had he not been absent from us a single month up to the present time, we would

en.

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now have been is a very prosperous condition. The few months that he was with us, however, bave only confirmed our previous convictions, that a settled speaker, if intellectual and exem-plary, devoling his whole time to the interests of the settled of the society, ---making social visits----calling up-on the sick, attending iunerals, and forming ac-quaintances out-side the lines of Spiritualism, is far better adapted to give character and permanence to our organisations, than weekly or monthly engagements. These matters, how-ever, are to be determined by the combined wisdom of individual societies, and not by the dicta-tion of speckers. The spiritual field is wide, and there is work enough for all who sincerely I we the truth. None should try to build them-selves up by pulling others down; neither should they misrepresent or underrate the labors of their co-workers. Such a course is neither just nor magnanimous. As sincere laborers in Spir i u-lism, striving to advance the cause, we look to our speakers and mediums for examples worthy of imitation. If these are not truthful, candid, charitable and forgiving, who can we expect will be? Have we not a right to expect from those who see and talk with the angels, superior precepts and practices? You, Brother Wilson, have seen sufficient of life to know that "grievous words stir up anger." When shall we all feel and fulfill the words of Christ, "B'essed are the peace makers?" We write in the spirit of kindness and justice,

desiring, as do you, the prosperity of Spiritualism.

> GRO ROSE, D U. PRATT. Pres't. L. KING. M C. PABKER, Treas. JOSEPH GILLSON, Sec'y.

The following Preamble and Resolutions were unanimously adopted at the close of Mr. Peebles' lecture in Lyceum Hall, Cleveland, on Sunday evening, June 25 h, 1871:

WHEREAS, We, the Spiritualists of Cleveland, have had the privilege of listening for some four months, during the last fail and winter, to the teachings of Brother J. M. Peebl s, known extensively on both sides of the Atlantic, as a man in whose heart is the law of kindness; whose tongue, when circumstances seem to require it, is a two edged sword, whose utterances are wisely adapted to conditions, and whose labors to enlighten and exalt humanity are inde-

fatigable. And. WHEBEAS, While favored with his services, we enjoyed the greatest degree of harmony, with large and increasing audiences, hence, it was and is, to us a matter of duep regret that circumstances will not permit his remaining with us, at least one year. And, WHEREAS We have learned that he is again

on the eve of sailing for Europe, therefore, Resolved, That we hereby tender him our assurance of unabated regards-fondly cherishing the hope that his voyage may be a safe and pleasant one, and result in the recuperation of his over-taxed mental and vital energies.

Resolved, That we commend him to the guidance and protection of, and soul-satisfying communion with those "ministering angels" who are accomplishing through him their purposes of benevolence to persons, both in earth and spirit life, while we fervently desire to again see his face in the form, and listen to the music of his voice.

Resolved, That these proceedings be officially signed by the President and Secretary of our organization; a copy thereof transmitted by the Secretary to Brother Peebles and others, forwarded for publication to the RELIGIO-PHILO-SOPHICAL JOURNAL, the Banner of Light American Spiritualist, Crucible and Present Age.

D. U. PRATT, President.

JOSEPH GILLSON. Secretary.

Letter From H. B. Alden.

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