\$3,00 PER YEAR IN ADVANCE.]

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

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5. 5. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, AUGUST 12, 1871.

VOL. X.-NO. 21.

HURL THEM DOWN.

[The following lines are from a volume of poems by Prof. Wm. Denton, which he has just placed in the hands of the

When presidents heed not the popular will, And senators care but their pockets to fill; When law-makers are are but blind partisan hacks Who care for a man but the sum of his tax. Though nations may ring with their lordly renown. Their villainies sentence them; hurl them down!

Though palaces rise if the king only nod. And ignorant multitudes think him a God. The time has gone by for such fanfaronade, Henceforth let him work at some man-blessing trade.

A king is but civilization's old clown-A clog to humanity; hurl him down!

Proud priests of the "bloody faith," dealers in lies. You've b'asted the green, earth and darkened the

Created the devil and made for us hell. The people are rising, they've cast off your spell, And Justice exclaims with an ominous frown, Too long have you bowed to them; hurl them down!

Great God of the orthodox, cruel and grim, The devil's an angel compared unto him; The jailor of hell, as relentless as fate, Eternity cannot his cruelty sate: The Lord or Jenovah of Jewish renown, Humanity rises and hurls them down.

AS TO A GHOST.

A Big Sensation at Germantown, Ohio. A Reliable Ghost Story that beats Baron Munchausen,

Five Hundred People Vait the House.

S. S. Jones-Dear Sir :- I herewith transmit you for reproduction in the Religio-Phi-LOSOPHICAL JOURNAL, the 5th page of the Cincinnati Commercial, containing a full and detailed account of a most remarkable and startling phenomena that occurred in this vicinity.

Germantown is situated South-west of this city, at about the same distance as it is from Dayton.

This occurrence has produced a profound sensation throughout this neighborhood, and the statements contained to the Commercial can be relied upon as being correctly reported, as they were furnished by Mr. W. M. Ampt, who resides in Cincinnati, and is the Prosecuting Attorney of Hamilton County.

Very respectfully, A. D. SNIVELY.

Xenia, Ohio, July 28, 1871.

(Special Correspondence Cincinnati Commercial.) I arrived in Germantown Tuesday evening

last, late at night, to take up my summer quarters. Before the "bus" that conveyd me from the depot at Carlisle Station on the Cincinnati. Hamilton, and Dayton Railroad, a distance of four miles from here, arrived, I overheard conversations among the other occupants of the vehicle, from which the inference was readily drawn that something highly sensational, if not real, had occurred in the vicinity of Germantown, and that the matter, whatever it was, had caused general excitement in the town and neighborhood.

But before telling you what I found to be the case upon arriving at my place of destination, will you hear something of the history of the town itself?

GERMANTOWN

Is a quiet, unassuming little town of, say, sixteen hundred inhabitants, situated in the southeastern part of Montgomery County, Ohio, twelve miles southeast of Dayton, and fourteen miles from the Cincinnati, Hamilton and Dayton Railroad.

It lies in the Twin Valley, a sort of a sub valley to the Miami Valley, is surrounded on all sides by hills, from which you see the town almost at your feet, and from one of them your vision ranges a distance of five or six miles in front of you.

The town is one of the oldest in the valley having been laid, out as far back as 1812, and originally gave promise of some local importance as a place for business, but the new chan-nel of commerce and trade, called the Cincinnati, Hamilton and Dayton Railroad, which was built at a distance of four miles from it in 1852. left it high and dry, and since that time it has done little more than keep its own.

It is, however, a very pleasant place to live in. You can live long, well and cheaply here, and have the utmost assurance when you die of going straightway to heaven.

The town is regularly laid out, the streets are abundantly shaded with trees, the houses are mostly of brick, and almost every one has a fine yard of grass, trees and flowers.

Many are born here, and few, if any, die, so healthy is the place. It is, however, a good place for a boy to leave as soon as he is old enough to run away from his parents, which lat-ter is the best thing for him to do if his parents insist upon holding on to him.

Arriving late at night, I heard of what seemed

disclosed hereafter by the story of witnesses to the matter, and on the next morning found upon inquiry that the report was fully corroborated in town, and in fact that the subject was universally talked about. In a word, the report was that from Friday, July 21, to the Monday following, at noon, the house of a young farmer named Benjamin Stiver, had been visited by something invisible, incomprehensible, intaugible, mysterious, which had everything its own way during that period, night and day, at intervals. Barrels were upset, crocks tumbled over, milk spilled, potatoes thrown about, rubbish in the cellar piled up in the milk-trough, heavy stones moved from their places, teakettles thrown from the stove, chairs thrown about the room, Bible thrown from the bureau, and when put back immediately thrown down again; guns moved on the floor or from their places, a feather bed thrown from the bed into the middle of the room, shoes thrown about, tables upset in their very tracks, quick as lightning, barrels rolled away, sleves knocked over, and lofty tumbling generally indulged in for several days.

There was no stopping on Sunday, a non will see from the sworn statement. Whether this was a violation of the law against " common labor" on Sunday, I leave for my friend, Mayor Davis, to decide.

A momentary consultation was had on Wednesday morning, and John Zehring, Esq., a merchant of this place, who had already satisfied himself of the facts, and myself, concluded to get the story from the eye-witnesses themselves, and then if it seemed proper furnish the Commercial a reliable account of the affair. Wednesday afternoon we took a horse and buggy and started for the scene of the fantastic tricks, which started for the scene of the fantastic tricks, which are quite graphically set forth in the statement of the eye-witnesses.

THE HOUSE,

A mile and a quarter north of Germantown, is a plain country farm house, built of wood. It fronts to the east—is two stories high and has a basement below. The declination of the ground is slight from the back part of the house downward toward the front.

The basement is on the east side of the house. and back of it on the west side are the springhouse and cellar proper, both being of small dimensions, the spring-house being in the northwest corner and the cellar proper in the south-

The first story has a sitting-room, kitchen and bed room. The porch on the front or east side of the house runs along in front of the kitchen, and in front of a hall leading to the sitting

The second story has a hall and several rooms.

There is but one stairway leading, from the first to the second story, and but one from the first story down into the basement.

The basement may also be entered from the east side by a door under the porch. The house is thirty-five feet front.

THE STIVER FAMILY Is one of the pioneer families of this valley, emi-

grating from Pennsylvania as long ago as 1806. They were all farmers, and their descendants have lived within five miles of their first settlement-cccupying the original farms. They are thrify, industrious, and successful farmers, in good circumstances, and have the universal respect and confidence of the whole neighborhood for honesty and truthfulness. True, they have not seen as much of the world as your young America, but every one concedes that they fully understand how to take care of number one.

THE CAUSE

Of the mystery, whether celestial, human or infernal, no one understanding the facts in full pretends to solve.

Our local philosophers, of course, collect every evening in front of our dry goods stores, and sitting cross-legged on store boxes and benches whittling pine sticks and smoking bad cigars, try to explain the mystery.

They advance the theory that it was a connivance among the Stiverses to get up some excuse for sending away the boy Pontius, whom they had taken to raise, and they are met by the statement of witnesses, whose veracity they can not impeach, and by the improbability of such an explanation, in view of the facts them-

They suggest the probability of some one wishing to buy the farm, and to get it at a low figure, seeking to injure its reputation as "haunted;" and the answer is, that the owner of the farm himself, Samuel Stiver, sr., is one of the eye-witnesses to the transactions detailed.

The statement of Benjamin Stiver, accompanying, was written down by myself, in the presence of the witnesses and John Zehring, Esq. Read the statement for yourself. W. M. AMPT.

Benjamin Stiver says he lives in German Township, about one mile and a quarter north of Germantown, Montgomery County, Ohio. Have lived in the house I now occupy for over five years. Have lived in this township from my birth. Am twenty-nine years old. Am

Charles Pontius, a boy nine years old, has lived with me since February last, about six months. He lived with me up to last Monday.

the 24th day of July, 1871.

On last Friday, the 21st of July, my wife and her sister went down cellar, and they observed that the top crust of two custard pies was removed. By the crust I mean the skip usually over that kind of pie. They were not disturbed otherwise. The pies then looked fresh—the crust or skin was missing and could not be found. There were also four apple pies sitting on the same board with the custard, and each contained marks which appeared to have been made by to be a great "sell," the nature of which is fully | thrusting the thumb and fingers through the

center. Ten or fifteen minutes after a tub full of potatoes were found scattered all over the cellar, appearing as though pitched about by some one, and the tub was tipped over. We found also a dish-rag and an old pot under a bench in the cellar, removed from their usual place of keeping. A loaf of bread placed on the same board with the pies appeared to have a piece bitten off. The pies and bread were all sound when placed there. The dish-rag, which was kept on the top of a hogshead, was found missing four different times in succession, and was picked up under brush where we first saw it. L few minutes afterward it was missing each time. The potatoes we picked up at least six times, and put them back into the tub, and when we came back into the cellar, upon hearing the noise, we found the potatoes scattered, as at first. There was no one in the cellar at the time who could have thrown them about.

We heard the noise in the ceilar, being in the kitchen right over it, and the noise resembled the throwing of potatoes and the upsetting of a vessel. When we heard the noise we always went down to see what the matter was. The parties in the house then were myself, wife, her sister and the little boy Pontius.

The cellar is divided into three parts—the

cellar proper, the basement and the spring-house. The basement, which is under the kitchen, is where the potatoes and pies were.

After supper a few minutes we found that eleven crocks of milk were upset, and the contents all spilled out. One only was left. These were in the milk trough. We also found a large crock of milk and a small tub of milk, which were sitting upon a platform about fifteen inches higher than this trough, upset and rolled down into the milk trough. The large crock and two of the milk crocks were broken.

There was nothing wrong at supper time with any of the crocks. The little boy Pontius was the first to inform us of this. The crock which had not been upset in the spring house, was tak-en by my wife into the basement cellar and placed in the window, when the went out to milk, and when she came back abe tound it upset, also. This all took place before 8 or 9 o'clock, our bed time. We are sure that none of the family could have done any of the damage. We thought at first it was done by a muskrat, and did not

ct any dody. On Saturday morning following, the milk of Friday evening's milking was placed in the spring-house. There were seven crocks, and they were put on the platform before referred to. About ten or fifteen minutes after I went down. and discovered one crock upset. This was be-fore breakfast. Right after breakfast my wife went down, and saw two more of them upset. The remaining four she placed in a tub in the basement cellar, and they were upset one after the other by about 11 o'clock, as she found them when she went into the cellar; none of them were broken. She took the crocks all out, as she had found them upset, and placed them beside the tub; and afterward she found every one of them removed from the place where she

had placed them. The next time she went down cellar before dinner she found the tub upset and the milk spilled on the floor. There were four or five gallons of milk in it. The tub was a large washtub. In the morning she also took a six-gallon stone jar about filteen inches high, weighing eighteen to twenty pounds, and put in a half bucketful of water, and put in her yeast crock, so as to cool the yeast, and she found it upset after dinner.

The Saturday morning's milk she put into crocks, and these were set into a tub of water in the basement cellar. Three of the crocks were carried up on the porch, and when they came for the fourth they found it upset. My wife was standing upon the front porch and saw a half barrel tub, which contained a bucket full of water, running near the house. This tub was standing under the water spout in the yard, and the tub in the spring-house which had, in the meantime, been carried to the door of the basement at its side, and a large crock, were al-

My wife next discovered, about 4 P. M., a fruit jar thrown from a mantel piece, six or seven feet above the floor, down on to the floor. This was in the basement. My wife heard the noise, being on the porch. She went down and saw what

Right after this, there were two stones-one weighing twelve or fifteen pounds, and the otheraix or eight pounds,—thrown off the bread box in the basement. The bread box was on the floor. She and the boy Pontius were in the basement at the time, and saw them pitched off. One was lying on top of the other, and they were pitched about four feet. The lid of the box on which they were lying was about one foot and a half broad by three feet in length. They were both twelve or fourteen feet from the box when the stones were pitched off. They at once put them back, and she carried up some fruit jars, the boy having gone up stairs to take care of the child.

When she went back into the basement she was going to lift off the lid from the bread box, and just as she touched the lid, the stones, lid and all slid off on to the floor. Both stones are flat limestones about two inches thick, one about a foot square, and the other about eight inches square. There was nothing in the box excent bread. The basement is so light that you can see a pin on the floor while standing up. There are two windows, and the door was open, and

the window shutters were also open. Saturday evening my wife being atraid, sent the little boy over to my brother's, a distance of three or four hundred yards, for me. The boy came back, and I staid to finish my work.

Before the boy was sent, and while he was gone, (which is about fifteen minutes), she heard all kinds of noises in the basement which seemed

lids, old pieces of iron and crocks-making a general racket and confusion. And this continued until 5:30 P. M, after the boy had returned.

I got back to the nouse at 6: 30 P. M., went into the basement and found a lot of rubbish, split milk, old pieces of iron, potatoes and other things scattered around on the floor promiscuously. The bread-box was turned upside down; a keg of soap-grease was turned upside down al-

From the basement I went to the milk-house, and found rubbish boxes piled up in the milk trough three feet high—such as crock lids, boxes, kegs, brick-bats, broken crocks, boards, the old hat before referred to, and a small box of lime which had been for months in the basement part of the cellar on a bench. The latter was found in the milk-trough in the spring-house, lime and all. A box of plasterers' hair which was kept in the cellar proper was also in the milk-house. A crock of pickles which had been standing by the milk-trough was found in the milk-trough. I pitched everything out of the window of the mill-house. I carried the rubbish from the basement, and found one of my vinegar bewels leaking. The description of the milk-house the milk-ho barrels leaking. I had five of them in the basement. I took enough vinegar out to fill up one of the other barrels, and bunged the leaking one up tight as I could, and set it up on end to prevent further leakage. This ended Saturday.

My wife on Sunday morning took six crocks of milk, her Saturday night's milk, and put them into the basement. A few minutes after I went down and found two of the crocks upset and the milk spilled. The boy Pontius had just got up and was in the kitchen when I went down. My wife was washing her dishes at the table. She was standing between the upright door that opens into the cellar, and the sink in the corner of the kitchen. These were ten feet apart. There was a crock standing in the sink and a lid on it. She was standing near the cellar door, in range with it and the sink, and she heard the lid on the crock fly over her head down into the basement cellar, and heard it land on the ground. A mouse-trap, which she a few minutes before had placed on a platform at the top of the cellar stairway was thrown down into the basement. The boy Pontius was sitting rocking the child near the sink at the time the lid flew down cellar. She went out of the kitchen and when out of doors heard a noise and rattle, and wil came back found two skillets which had been standing on the platform where the mouse-trap was down in the cellar broken to nieces. After she came back she had hardly gone into an adjoining room when she heard a racket. She returned to the kitchen and found the crock in the sink which had been covered with a pie plate thrown on the floor and the milk spilled. She then sent the little boy to my brother Samuel, about 8 o'clock, to have him come over, as she was afraid to stay alone, I having gone to my father's. When my brother Samuel came, he heard some noise in the cellar, and went down, and found the lard can lying on the floor, flattened very much at the top. It was a new tin can, and was in good order before. He set up the can on the floor, and laid the lid on, and started up the stairway, and he had not got up before he heard the can fall over again. He went back and set it up again. The top part only was mashed; the bottom was all right. He started up the stairway, but did not get the cellar door closed before it fell a third time. My bull dog-a very large dog, and one of the best watch dogs in the country-was lying under the bench where the can stood in the first place, and did not take any notice of the falling. The boy Pontius was up stairs all the time.

In the cellar proper there was one empty barrel, and two lard firking, filled. They were tumbled over, which was heard by my brother, my wife, and the little boy. These firkins and this barrel were several times set up, and they tumbled over each time again.

The little boy went to the cellar and saw the barrel tumble over, and the boy dodging back at the moment the door flew shut, no one having hold of it at the time, and there was no one in the cellar proper at the time. The cellar proper is ten by twelve feet, and in the southwest corner. By this time I got back myself from my father's, and found the mouse-trap at the botto n of the stairs as stated, and the lard can in the basement thrown over. I set it up and put on the lid, having straightened it as well as I could. I put the mouse-trap in its place at the head of the cellar stairs, and went into the cellar proper; found the lard firkins and barrel up-side-down set them up and went up into the kitchen. My brother Samuel, wife, and my sister Sarah and the little boy were there talking over the affair, The boy went out with the child into the yard, and I heard a noise at the basement window, which appeared to be made by one tapping on the glass or sash. Went down and took the window out; saw no one, and sat down on the cellar steps half way up. These steps lead from the basement into the kitchen, and the cellar proper is on the opposite side of the basment from the stairs, and on the same level as the basement. While sitting there, heard a noise in the cellar proper. Went there and found the barrel upset, and I said, "What do you want What are you hunting? What shall I do?" Received no answer; closed up and went up stairs. This was about 11 A. M.

After dinner, while I was picking berries, some distance from the house, the boy was at the spring at the northwest corner of the house. and when he was coming toward the east side of the house, the vinegar barrel, which I on Saturday had bunged tight and set up on end, was thrown over, the bung out and the vinegar spilled.

My wife instantly called up the boy to the porch to take the child. He came and took the child and sat down on the porch, and while she was in the cellar a candlestick with candle and like the throwing of bricks, boards, tubs, boxes, | an egg on the sink in the kitchen fell off. She

heard" it, and coming up from the cellar, saw them on the floor.

The sink is right by the door that leads to the porch where the boy was sitting. My wife, after coming up out of the cellar, went to the porch where the boy was still sitting with the child, and came through the kitchen in so doing; and while she and the boy with the child were on the porch, she heard the coffee-pot and a crock fall from the cooking stove in the kitchen on to the floor. The creek was broken and the cof-fee spilled. There was no one in the kitchen at the time, and there was in fact no one about the house except she, the boy and the child. The door leading from the kitchen to the porch was wide open at the time. Right after this, while the boy was sitting on the porch, and she was cleaning up the rubbish in the kitchen, she heard a noise down in the cellar, and sent the boy down, and she went down also with the child in her arms and to the cellar proper, and there found a keg of pickles turned up-side-down. It was a half barrel keg and was half full of pickles. The pickles were scattered over the cellar, basement and milk or spring-house. Nothing more occurred until toward sundown Sunday evening.

I was then at the barn, my wife in the barnyard milking, and the boy was on the porch holding the child.

He hallooed, "There goes the tea-kettle." My wife also heard the noise, and she came up to the house, and as she approached the house, she heard the boy say: "The baby got a lick," and had hardly said this when she said: "There, it got another one;" and when she got to the house she found the tes-kettle thrown on the floor, side of the stove. It had been sitting on the stove, nearly filled with hot water.

This was about sundown. Afterward the boy went to bed up stairs, in the southeast corner of the house. I and my wife were in the kitchen, and heard a noise, which appeared to be in the hall above the kitchen. This sound appeared to be made by the throwing of a shoe. Just about this time came my father, Samuel Stiver, sr., and my mother. Just as they came we heard a similar noise up stairs. I and my father started up found a boot and a powder horn out of their place, one of them several feet; went to the room where the boy was sleeping; there was a and also two crocks of preserves. We put the preserves under the table, and took the can and large creek down and took them to the barn. Father went back fast to the house and he heard a noise again up stairs, much louder than the other one, so loud in fact as to shake the windows. He went up fast and mother followed: found the two preserve crocks rolled to the opposite side of the room, the sweet potato box turned upside down, four or six brooms thrown down. Mother said to the child Pontius, in father's presence, "Ain't you afraid to stay up here alone?" He replied "No." Helhid been in bed only about fifteen minutes. He was covered un head and ears. The boy got up, and father and mother and the boy all came down stairs the boy going first. When they got down into the hall below they heard another noise, and father ran up stairs and found another box turned upside down. Father came down again. We then sent the boy, my wife and the baby to my brother Samuel's house, and we then went to work to take out of the house everything in danger of being broken. We took out dishes and packed them in baskets, and while we were doing this my wife returned with brother Samuel, leaving the boy Pontius and the child at brother Samuel's house. While we were carrying the dishes to the barn the boy Pontius came back and said the child was sick, and my wife went to brother Samuel's, and the boy remained. Within a few minutes after his return there was a general tumble again, which continued, at intervals, for nearly an hour. A bench in the sitting-room, where the bread was placed, which had been brought up from the cellar when the bread was removed from the house, was turned completely up-side-down, on the very spot where it stood. Then a large rocking chair bounced from the side of the sitting room, toward the center of the room, up-side-down, a distance of five or six feet, father and mother and myself being within four feet of it at the time and no one else being in the room. There were two lights in the room at the time. Then the small rocking chair was turned over. family Bible, which was on the bureau, fell on the floor, no one being within its reach at the time. Mother picked it up and laid it back, and it fell again immediately after she had removed her hand from it. The balance of the chairs, six or seven, commenced turning somersaults in the room, and the cradle turned over and father replaced it, when it turned up-side down again without further notice. I went into the bed room and got my rifle and shot gun, and took them out and fired them off, so as to avoid danger, and when I got back I took out the clock from the bed room, and while on the porch heard the nicknacks, toys, etc, about fifty in number, swept from the mantle-piece to

the floor, a number of which were broken.

No one was in the room at the time. When I was taking the nicknacks out, the light, which was on the dough-tray in the bedroom, was thrown off to the floor and put out. I took out the tray, and while gone the bench on which the tray was standing was turned upside down in its place.

While we were carrying the bureau and cap-board from the sitting room to the yard, we heard a noise in the bed room; father went there, followed by mother and the boy, and father saw the guns, which had been placed by me under a chest after they were discharged, moving away farther under the chest. He saw them move eight or ten

The shovel, which probably produced the noise, was moved a distance of three or four feet, and a crock which contained nails, was upset.

This was the last on Sunday night. About ten o'clock everything was again quiet, and continued to until Monday morning at eight o'clock.

[Concluded Next Week,]

-Read "Jesus of Nazareth."

The Rostrum.

PROGRESSION.

Lecture, Delivered By Mrs. J. Stillman Severance, at Rockford, Michigan, June 25th, 1:71.

Long ages ago, our earth was a crude, unrefined mass of matter. No beautiful verdure covered its bosom, no animal life existed upon its surface, but the coarse, barren rocks were slone-everywhere.

By and by, the action inherent in matter. -constant motion among its particles-refined it to the extent that vegetation was produced, but so nearly allied to the carthy matter upon which it grow, as to be scarcely distinguishable therefrom. As this crude formation of vegetable life, by its action of growth and decay refined matter still farther, it fitted it to manifest itself in the formation of beautiful ferns, . and various vegetative forms were produced,each finer than the one preceding it, taking ages for matter to develop sufficiently to be capable of producing even the least perfected and simplest of animal life. But the law of progress was then, is now, and ever will be, action, action.

Little by little, step by step, up the lidder of progression Old Earth moved along. Poisonous vapors fi led the air, poisonous weeds grew upon earth's surface, producing poisonous reptiles -all in harmony with each other-and each doing its work of reflaing the crude conditions of the planet, and each by its formation, growth, and death, giving birth to higher life and greater beauty, by constantly changing conditions and assuming new forms, as change is progression, until man is produced, which is the highest form of snimal life capable of being grown upon this planet, embracing the elements of all below. He is truly said to be an epitome of the universe.

The first development of the genus homo, was not such as we behold to-day around us,-forms of symmetry and beauty, forms with faces lighted up with the clear brightness of cultivated spiritual natures; nor were they forms such as we have been taught to believe our first parents were, by the Eden story, but such as, could we see them to-day, would be transported through the world as an exhibition of the wonderful freaks of nature,—as natural curiositles. They were crude, coarse, mammoth productions, corresponding in the human species, with the coarse flags and gigantic trees in the vegetable, and the huge leviathans and mastodons in the animal, creations. It is a law of nature, that coarse material is correspondingly slow in action.

The first forms of man being coarse in texture, were slow in process of change, hence did not become tipe for future life or higher forms of existence nearly as soon as now, and longevity was the general rule. Man's life was counted by centuries instead of years, as now,

The refluement of matter does not cease with the formation of man, even in his present high condition, but constantly every particle in the human being is in motion, and fine matter is formed, not v'sib'e to the coarse, material eye. which we call spirit matter. This is the next grade above the physical. Every portion develops a corresponding spirit matter, which at the separation of the separatio ing the spirit body, and the texture of the spirit bodies are as different as that of man in the form physical are diff rent.

As action refines matter, i' follows that the action of any organ or part, will eliminate more spirit matter from that organ or part than it will from an organ or part that is inactive; as for instance, a man works his front brain-his reasoning faculties-far more than any other portion of his brain or body, developing more spirit matter from those organs, so that when the spirit separates from the body, you will find the spirit body with a disproportionately large frontal brain, while the least active portions of brain and b dy are very defective, making an inharmonious, unbalanced spirit. A man who lives on the animal plane, indulging only appetite and passion, with no aspiration above the sensuous gratification, on entering spirit-life, will find himselt with a large base brain, little intellect or moral development, and has a very diff rently formed head from that he possesses here, caused by the intense action at one point. developing spirit matter, while there was so little action at the other parts, that but little spirit

matter was formed. The same with the body. The spirit limbs and all its parts, are the outgrowth of the corresponding part in the physical, hence you see what change of form may be ours on entering spirit-life. A person with finely formed limbs here, by non use of them, may find himself almost a deformity there, hence the importance of the harmonious action of every organ and part of brain and body, in order to have a well-

formed spirit. These ideas may seem strange to some of you, but are they not reasonable? What better method have we of accounting for the birth of the spirit, except from the body. I have seen this process go on; have seen the spirit matter separate, particle by particle, from the physical, standing as a vapor around the body, and then by the law of attraction, every particle was attracted to particle, and formed the spirit body, and there it stood, a separate ex's'ence. The purity or impurity of the physical, also affects the spirit matter eliminated, so that with some very impure organizations, impure spirit matter is formed, and spirits are diseased when born: diseased hereditarily from the body that gave it birth, as a child is diseased from the condition of its mother, and must go through a process of purification there, analogous to disease here. which need never have been, had the individual lived properly. You see the close connection, my friends, of the spirit and body, makes bodily health of the utmest importance, and physical and mental culture, a promoter of spiritualiza-

tion and beauty in the blest hereafter. Every grade of development of matter has an expression true to that degree of development. As matter becomes more developed and perfected, the form of expression is higher and more perfected, until voice is reached in the animal—the first, perhaps, a alight tone, but becomes better and higher.

The same species of birds sound the same notes, sing the same songs; the different members of the same species of animals, giving the same expressions, and varying in pitch, and, perhaps, volume, until we come to man. Here, we have in the earliest ra-ces, very imperfect language, little expres-sion of countenance, because the earthly elements as yet predominate over the spiritual. but as the races become more advanced, more spiritualized, language becomes more periect, emotion greater—and often more can be conveyed is a lock, by one whose spirit controls the physical, than could be conveyed by words. But there is a deeper, fuller, sweeter language, where soul speaks to soul through the law of sympathy, and silence is the most expressive language that can be need, and sound would mar the harmony. Oh! the eloquence of silence

when soul communes with soul, wi h the dear invisibles who bover around us, invisible to gross mortal sight, but seen by the clear spiritual eyes of those who, although wearing the garb of mortality, may yet live more in the spiritual realms than earthly habitations.

Man having a religi us natere as well as an intellectual and social, at all ages of his development, had religious ideas corresponding with his degree of unfo'dment and his surroundings, and the growth of the human race may be likened to the growth of a child. The first instinct of childhood, is the idea of self-sustenance, peaceably, quietly, with no idea beyond, no robbery of its neighbor, or thought of accumulation for the future, and where this is obtained satisfaction is the result. So with the early race,-simple, child-like, living upon the fruits of the earth, without uterail of husbandry, or implement of war, they lived-almost vegetated -simple-minded, harmless, ignorant,

The next organs developed in the child, are the selfish, accumulative, destructive, faculties The child observes something, it wants; tries to possess it, it it is withheld, will struggle to obtain it; becomes angry; screams, strikes, and will only be satisfied to obtain it, and then looks around for something more to acquire, and is devoid of aught but selfish feelings.

The races correspond in their development. The acquisitive, c mbative, and destructive faculties, are developed, and they make wars upon each other, pillage and plunder, and their Gods are Gods of war and peace, battle and con-

The child still grows, full of selfishness, passion, and its will power is developed. It is made to recognize the right of the parent to rule. Physical demonstration must teach it what obedience means, because it is incapable of perceiving anything higher. Parental authority, the rule of force, absolute control, enforced obedience, is necessary and right for the child, and it acts thus and so, from the hope of reward and fear of punishment. It has not learned the laws of kindness yet, but is selfish, tyrannical -will return blow for blow.

Thus it was at the time of the Mosaic dispensation. Selfishness, war, rapine, and murder, was the law of the land,-an eye for an eye a tooth for a tooth, blood for blood. At all periods of time, there is some one per-son, more advanced than the rest, more in power, and at that time, Moses took the rule in his own hands, with the " lous saith the Lord," for without thus appealing to their ignorance, he could not have controlled them, and he taught them that instead of many Gods, there was but one, and in him was embodied their highest ideas of ; erfection. They made him after their own image, as every one who believed in a God, always embodied in him his highest ideas of goodness and power. Theirs was a God of war,-cruel, vindictive,-given to anger, unmerciful, unlovable in character,-selfish in caring for a special few, and hating the creations of his own hand. The terrible outrages, awful carnage, bestiality and crimes that were perpetrated by the direc command of their God,—who was only an incarnation of their own selfish natures,—ir catalogue appallieg to read, but shows us the agh what terrible conditions man has come a brough the ages to his present state.

As the child grows in years, his love of the beautiful, his reverence, his benevolence, is developed. He loves to listen to tales and parables, and by them, princ'ples are illustrated, and adapted to his comprehension; and a teacher is necessary to feed his higher growth, and as every demand has a supply somewhere, a teacher is obtained. He is taught many beautiful lessons. He delights in kindly acts, has tender sympathies for the suffering, and will fight the one who cauers it. He has all the lower faculties active, but these other ers awakened also, and expressing themselves. He goes to school, loves his teacher, and takes him for authority. He believes if he is good, and learns his lessons, he will have a prize when the term closes. His teacher tells him so, and he never questions his word; does not know why things are as he tells him, but enough that he says it, and when any question is raised on any subject, he closes with, "It is so, for the teacher savs so."

As the races advanced, and the earth progressed, there came a demand for something higher and better than the Mosaic laws and rules, and to meet this demand, the spirit world set about them to bring a teacher before the people, that would teach a better doctrine, and live a purer life, and the Virgin Mary was prepared for the mission of maternity, having her body and mind fitted for this great work, which was to usher in a new dispensation; and according to the laws of nature, from superior conditions a superior child was born -not perfect, nor devoid entirely of the failings of childhood. But the mother, being spiritually impressed, and filled with reverence and love, produced a being of high order, and of a beautiful nature. With his sensitive, spiritual organization, it was no difficult matter for the higher intelligences to speak through him, and enunciate in parables and beautiful figures, sublime truths to the people. He taught doctrines opposed to the "Tous

saith the Lors," of Moses. He says:
"Ye have heard it said, An eye for an eye, and a tooth for a tooth; but I say unto you, love your enemies, do good to them that hate you, and pray for them that despitefully use you

and persecute you." His life in the darkness of that age, was like a ray of light in a darkened room,—brilliant, beautiful. He had the power of adapting his teachings to the child-condition of his hearers, but he was so far in advance of them, that fe w could appreciate him, and fewer still live up to the doctrines he taught, and he was maligned, scorned, shunned, and treated shamelu ly, accused of being a wine bibber, seducer, and finally put to death as an impostor, the same as many other good men have been; and the same spirit exists to day, to crush out every truth, and crucify every reformer who preaches any new doctrine, that would be a blessing to the darkened minds of those who ignore it, were they capable of receiving it. After the death of this good man, who died feeling, it would seem, that his work was not completed, as in despair upon the cr. ss he exlaimed, "My God, my God, why hast thou for forsaken me." - he few followers who could appreciate his beautiful truths and loved the sweet spirit of the teacher, took his every word as authority, calling him the Son of G.d, while repeatedly he told them he was the son of man,—worshiped him in sorrow at his loss. In the negative condition they were in mourning for his death; his spirit was able to manifest itself to them, and he met with them at various times and places, appearing to them and then vanishing out of sight, the same as spirits do at the present day: but I need not go on with this tale of glorious martyrdom, for you are all familiar with it, but skip over a space of years until the despised and crucified was adored as a God. The Catholic Church was inaugurated, claiming to be based upon his teaching, where he and his mother also were worshiped. This church had a creed—a measure that all must come within, and the right of private judgment was denied the common people, the priests being the over

ing the word of God. They believed in salvation through the blood of Christ, and professed to be his followers, but they had not advanced far enough to appreciate the loving spirit and higher teachings of the Nazarene. But their creeds and measures could

capable of understanding and rightly interpret-

not stop the growth of now and then a soul who would see new ligh -would perceive a new truth-and put forth that thought, and through persecution and death, mark another mile-stone on the road of progress,

From Catholicism Protestantism was born,a step in advance, to be sure. Protestantism maintains strongly the right to private judgment in matters of rel gious faita,-providing you think just as I do,-denies the power of the pricet to forgive sins, and expects salvation through repeatance and the merit of the blood of Christ.

In the Protestant church we have sec's innumerable almost,—founded on some slight increase of light, some little growth beyond the previous measure, for, mind you, just so soon as any person perceives a truth in advance, if only a step, of the craed enunciated, he is scouted as a heretic and branded as mad, but by his per sistent off irts and advocacy, by perhaps sealing it with his blood, one step is taken in the advance position.

Each sect, believing they had all of truth, set stakes and said to the snirit of progress, "Thus far shalt thou go and no farther;" and after beari g persecution and torture, perhaps the rack and gibbet, in consequence of defending a certain newly-found truth, as soon as that was established and generally recognized, would treat in the same manuer any person advocating ideas in advance of them. They would, amid trials and great suffering, file their country, to escape tyrannical persecution for conscience's sake, and then established the same tyranny there over others differing from them. They would sing praises to Carist, and live the law of Mises; had Carist on the brain, bat

Mases in the heart. It is soul-sickening to trace the progress of truth through the ages, and note the religious wars, bladshed and carnage of the churches, fighting under the banner of Carist, who said: "Put up thy sword." "Live thine enemy." 'If a man smite thee on the right cheek, turn to him the left also, etc." But in all these expressions of character, the condition of the people was manifested—their degree of growth exh bited; each acted true to their organization, and could not receive a truth beyond their comprehension; their selfish natures were still predom inant over the spiritual,-hence they could only assimilate ideas corresponding to their own gr wth-must have some person, some book, as authority, and "thus saith the Lord" determined

all questions. As the child grows to manhood, his reasoning faculties are developed—the last of the faculties to reach their full growth and strength. He must then, when he is told a thing is so, know the reason for it—the wh and wherefore; must have it proved by actual demonstration; can not take father, mother, or the teacher, as authorivy longer, on any subject, but must know himself—must have demonstrations that he can see, feel, hear, smell, or tase, as it is only through one of the five senses that we can receive any positive knowledge, and from facts form theories and conclusions.

The same with mackind, as they advance from one step to another,—from one belief to another,-finally coming to the manhood of the race, the era where he demands of reason must be met,—proof of immor ality must be shown, and before the test of reason all the theories of the churches faded like mists before the morn-

They found in these sacred oracles the most contradictory statements, abourd conclusions, immoral teachings, and ob cene language, ignorance, superstition and knowledge strangely commingled, but nowhere proof of immortality even, much less light on the conditions of the future state; found that from this same booksaid to contain all men ever need know-were taught different and contradictory doctrines of the duties of life, rules of moral ethics etc: found that the salvation of the word was based upon the birth and death of Carist, who was said to have been conceived without a father. sent by the Lord of heaven and earth to be slain to appease his own wrath, and pacify him in his anger against the creatures of his own hand. These seemed to the reasoning mind like child sh stories-absurd notions-opposed to natural laws and scientific facts, and the enlightened world was fast running into materialism. The greatest minds of the world were, for lack of proof to the contrary, denying the facts of immortality, and adopting the belief that all there was of life was this brief existence on the earth, and that man, like the flower of the field, was cut down and returned to the elements that formed him. The intellect was untempered by the spiritual nature, and lacking intuitive feeling, was cold, calculating, devoid the religious

element. To meet this demand for proof came Spirituali-m with its positive demonstrations. Those who had reached the manhood plain were ready to receive it in its broadest philosophical sense, because it could be proved. Spirits came to us-could be seen, heard, and handled. They brought to us proof of immortal existence, and oh, the joy it brought to the weary, waiting heart! How the mother rejuiced to know that the dear jewel, the household treasure, that she had consigned to the dark cold earth-bed in hopeless despair, was not there in the clay tenement, but that her child had only laid off its earthly existence,—its outer garment, the shell, the chry-alis,—and was clothed in spirit form of beauty and grace, and was still hovering around, clasping her neck, caressing her, pressing the affectionate kiss upon lips and brow, and although, perhaps, unseen, yet seeing and felt, loving and beloved, watching over the dear mother, nestling be ide her when at rest, in the still hours of the night, and waiting to enjoy her presence forever, when she shall have don ned her better garments, and taken the little bost-ride across the bright river. What can equal the mother's juy as she feels the patting of little hands up in her cheek and brow, hear the patter of little feet upon the flor, and perhans listens to whispers of love from the dear

ones not gone but changed. Then the rejoicing of our spirit friends over the success of this not trans-Atlantic cable of their line from that land to this! They who had been watching with interest and anxiety every effort of humanity to creep, to stand slone and wa'k, and its repeated struggles and uncertain steps,—how they rejoiced that a few even could receive the proof of immortal existence; that they could teach the manhood of man, tell of the inture life, comfort the mouraer, and inaugurate a new era in religious faitu,—or rather substitute knowledge for faith,—that they could through their chosen mediums heal the sick by the laying on of bands, give sight to the blind make the deaf to hear, and the dumb to speak. But how was this new dispensation, this sivance step, received by the people generally? With the same spirit manifested all through the ages towards the new; the same spirit manifested toward Christ when he was upon earth, and the cry went up "Behold he hath a devil; he is insane; betalketh with familiar spirits; crucify him, crucify him !" The world had grown beyoud racks and similar tortures, but to the keener perceptions of the spiritually-minded there are equal methods of torture; the jeer, the taunt, the toming of the head, the averted face, the ittining aside, as though fearing con-tamination.—is there not torture in all this?

Spiritualists were the first to appreciate the fine sensitive organization and mediumistic nature of the man Jeaus, the first to follow his teachings and have the signs follow them that he said should follow those that believe; for he

said his followers should do all the things that he d'd, and even greater things Where are the praons in the church that heal the sick by laying on of hands, open the eyes of the blind, make the lame to walk and the deaf to hear? Where are the believers? Verily, only among the Spiritualists; and were Christ to come upon earth at the present time, as he did nineteen centuries ago, he would be called a Spiritualist medium, crazy, fanatic, a free-lover, and every other opprobrims epithet the Christian church knows so well how to use, and the church doors would be shut against him; and if he spoke to the people, it would either be from the Spiritualist rostrum, or beneath the free, blue canopy of heaven. But why is Spiritualism so chooxious to the world,—to the churches! For just the same reason that every advanced belief or idea has always been—because it is beyond the growth or comprehension of the people who oppose it. It is not their fault, but misfortune. Tuey judge from their own point of observation, and if not very elevated, the scope of their vision is not great. They are not to blame because they cannot receive a quart in a pint measure. The child must have garments adapted to its size; the garments of manhood illy fit the growth of childhood, but must be fitted larger and larger as the child grows in stature; but he should not forget that there are others who must go through the same process of growth, and not condemn their clothing because he has outgrown it.

D ff-rent beliefs are the outgrowth of the different degrees of development of man, and belongs to him at that stage of growth; and persons who are wise will not condemn others for their belief, however childish it may appear to them, any more than a biby for wearing the garb of infaucy; only b: sure and have a garment ready for him when he has outgrown the one he now wears. We can also promote his growth by healthy action, by presenting proper fied, that his spirit can assimilate as soon as it is capable of so doing.

But what better is the world for Spiritualism? What better, you may ask, for any truth,-for

any great light that has ever burst upon it?

What has it done? It has saved the world from materialism; it has comforted the mourner; it has bridged the deep gulf between this world and the next, and lighted the dark passage. It has taught the glorious doctrine of etérnal progression, shown us the condition of those who have passed beyond the portal, and proved the doctrine that is destined to free from crime, to a great extent, the inhabitants of earth,—'hat there is no escape from the penalties of violated law, whather a physical or moral law,—that Carist's or any other man's death count change the result of our scions, but for every transgression suffering follows, not as a punishment, but as the result of a natural cause, and through that suffering we learn lessons of wisdom and progressloo, and are taught a purer, higher life. Is not this doctrine thus throwing all the responsibility upon the individual, better calculated to make man strive to learn his relations to his fellow man, and to the surrounding universe, than the doctrine of vicarious atonement—the belief that although we have spent a life of wickedness and shame, of debauchery and crime, descerating the most elevated portions of our nature, and sinking to the level of the brute—'hat we can, by just a prayer of faith, be absolved from all consequences, and be in just as high and happy a condition as though we had lived a moral, upright life, and labored unceasingly for the welfare of our human broth-rhood?

What has Spiritualism done? Ack the hearts of motherless children that have been made glad, and whose feet have been directed in wis dom's ways by the counsel of their spirit mother,-who have been staid from entering the path of shame, whose end is rule, by the interposition of her loving presence and counsel.

Ask the hu-band, when he lays in the grave the form of his lov d wife, what he would take in exchange for the comfort of knowing she still lives and watches over him-that he can get from her counsel and direction in the uncertain path of life, and feel her interest in him is the same as before the change. Fathers have been reclaimed by their spirit children. Case after case might be related to show the blessings coming from the kindly interposition of our blesed spirit friends.

What done? The Spiritualist was the first society, first organization, that recognized wom an's equality with man in its deliberations upon the rostrum, as officers in its business transactions, and claimed the same compensation for its speakers. The cause of woman's enfranchisement, which is a popular theme to-day, has only reached its present status through the untiring energy of the Spiritualists; and now as with temperance, anti-slavery, and kindred reforms that the churches opposed till they saw they were marching along and could not be stopped, then, to save thems-lves from being crushed beneath the wheels of the car of progress, they pushed aboard, with a "Hurrah! how we temperance men, or we anti-slavery men have triumphed !"

To-day some of the churches which are farseeing enough to know that woman's suffrage must come as a natural result of the era of progress in which we live, are trying to father the cause, and would ignore all Spiritualist efforts in that direction.

What has Spiritualism done? Look at the Progressive Lyceums scattered here and there over the land-he first institution, where the moral, intellectual, and physical natures are harmoniously developed, and the child's mind grows untrammeled by sectarian views, and unfettered by creeds and logmas. If every Spiritualist p rent's children could have the advautage of this school for growth and free in-vestigation, how long, think you, would the orthodox church hold sway over the people? how long before the glorious light of the Harmonial Philosophy would dispell the dark clouds of old theology, and illume with its brighter beams the darkened minds of the people? Then let us appreciate and work for the Lyc-um. Let us sustain, by every off it in our power, this school for our blessed little ones, and the rising generation will bless our memories for saving them from the blighting influences of orthodox teachings. They will look back to the pleasant hours spent in snswering questions, reciting beautiful sayings, and singing sweet songs. Angels ever bless the Lyceum!

What done? It has advocated free speech and a free platform. Having no creed, code, or measure by which it can limit man's growth in any direction, we find great diversity of views and opinions. As no two persons look precisely alike no two have the rame organ zation, if left untrammeled no two will think alike, and this diversity of opinion and freed m of expression stimulates thought, arous s intellect, and develope truth.

Our free platform is our glory, and I had the honor of attending the first convention where the problem of affiring a free platform to the world,—where any person, if they will, can express their though',—was tried, and it has proved a glorious success, and to-day it is our boast that we will hear patiently and respectfully the honest views of any man, be he Pagan, Catholic, Protestant, Mormon, or Infidel; and we even invite them to join with us in the solution of all great moral questions, and our search for greater light and more truth. No church can boast of tale. They dare not thus open their doors to the free investigation of any question, and it would prove their overthrow, bread. [ED. JOURNAL.

for in free combat the more advanced ideas always come out in the ascendancy, for the action of matter, be it mineral, vegetable, animal, or spiritual always refines, develops, and causes Dr eress.

But the greatest of all, Spiritualism has taught us charity; that every soul acre true to its organization and condition, and hence deserves no condemnation. It teaches us when we see the poor outcast, that it is our sister or brother, specially claiming our sympathy because of their misfortunes. As a sick child will be more tenderly cared for by its parents, so the poor unfortunate needs sympathy, kindness, and the helping band and loving heart. Heeding Curist's ir junction, "Let him that is without sin cast the first stone," would keep us and all others from condemnation; for who of us are faultless,—who without sin? It teaches us to respect all churches, all institutions, as us ful and right,—not for us, but for those who have not outgrown them,—and that it would not be wise were it possible, for us to overthrow them, but rather do all in our power to so educate the people that they will cease to be of use to them. As the chicken cannot remain in the shell after incubation, neither can a person remain in the churches after he has outgrown them. Then, educate the people; teach them the highest truth: lay before their minds the most advanced dectrines, the most philosophical views, and above all the most exemplary, useful, and beautiful lives, and know that as soon as they are sufficiently grown they will receive these doctrines, and every miatake they make, every fault they commit, will serve as a moritor to teach them the better way, and through the suffering it will bring, will develop them to higher conditions.

Let us remember the watchword of progress is action—moral action, mental action, physical action, and, above all, barmonious action. What we most need is courage—frue moral bravery that will stand for the right though the heavens fall, for I tell you, friends, that the hour is com-

ing that will try men's souls.

The time is coming when the great contest b tween radicalism and conservatism, Spiritualism and Catholicism, will leave no neutrals any where. The conservative, upprogressed in the churches, will go with the Catholics; the liberal element will join with us, and then will come the flual settlement in this country between freedom and slavery, and woman will then come in with her saving power, and forever after hold her place in the government.

Then let us labor diligently to strengthen

the forces of freedom, for many of us now living will have to take part in this great conflict. Spiritualism has taught us the use of animal magnetism in healing the sick, and shown us the laws of its operation; has explained the philosophy of many well-known facts, and enab'ed us to regulate, to some extent, and use for the benefit of mankind, this unseen power in nature, as well as electricity, and offered another element of success to the hygienic practitioner. It has explained to us the laws by which the psychometrist can read the character and spiritual conditions of those with whom he comes in rapport; can open the sealed brok of the past, and read the impress events have made upon the individual; see their adaptation to surrounding persons and objects, and direct them in their efforts at self-culture and improvement. This power alone is destined to do more to elevate and improve the human family than all the preaching in the orthodox churches. It saves us from inharmonious unions, by teaching us the laws of adaptation, and in the present confused and inharmonious conditions in social life, everywhere, in the churches and our, this is knowledge of the greatest importance. It also enables us to find our proper sphere of labor, and protects us from imposition, fraud, and deception, by being able to know the character of those we come in contact with.

Letter from I. T. Maulsby.

* * * * If Mr. R bertson on the Brinkley College affair, will bear close scratiny (aswe hope it may,) we in end ordering quite a number of copies for gratuitous distribution amongst the benighted and unfortunate votation of Orthodoxy in our own far off Western Territory. Ours is a most glorious philosophy, and the JOURNAL is one of its most able defenders. I take a number of papers, but when mail day comes, I look most anxiously for the Journal, and when my eye catches a glimpse of it, I can scarcely restrain myself from its perusal until I have read business letters. I always read it before any other newspaper,—thus you may understand my appreciation of it. We have not much phenomenal Spiri unlism here, yet many of the best minds, and persons of the first respectability (very many of them) accept our philosophy. Thank all the benign powers for the glorious truths of Spiritualism! Col. Reuben R gos, Hon. S. W. Brown, R ceiver of the U. S. Land Office here, myself and others, intend making up a sum of money and sending for a quantity of reading matter to distribute among the people. In this city G. T. McConnell, Eq. Clerk of the United States District Court, and his most excellent lady, are earnest Spiritualists (particularly Mrs. McConnell); Judge Lincister, formerly member of Congress from this Territory, and at one time Judge of the District Court in one of the Western States. accepts and rejoices in our Angelic R ligion. He stands No. 1 at the bar here, and in the city of Portland, Oregon, Col. Riggs, one of our most esteemed and substantial citiz as pecuniarly and otherwise, is an ardent Spiritualist. Hon. Samuel W. Brown, U. S. Receiver of the land office here, and one of our most estimable, amiable, and excellent citizens, as well as Mrs. Brown, his loved and loving wife, sympathize strongly with us. Mrs. Brown is one of the most Christian, motherly, and sisterly women I ever knew. May the good angels ever be with her. Toere are numerous other Spiritualists here. In a abort time we shall have a place of meeting at our command, and then we shall worship under our own vine and fig tree, having none to mo-lest or make us afraid. I have stood here al-most alone, but daylight is at length showing itself, the recruits are arriving, the ranks are filling up, and in a short time we shall present an unbroken and formidable front. Of one thing I am certain, no church organization in this city or Portland presents in proportion to its numbers so much learning, wealth and intelligence as the Spiritualists do. God invor the right? Our Orthodox friends seriously err in this, that each rejects the good with the evil of the other. We should keep our prejudices in abevance, ac. cept the good and eschew the evil everywhere-I. T' MAULEBY,

Vancouver, W. T., July 12:h, 1871.

Letter from Orson Gibbs.

Bro. Jones:-Inclosed you will find five dollars, to pay on my arrestages; it will not pay up, but please be patient with me, for I am poor, and I will send you the balance as soon as I can, for we are lost without the JOURNAL. YOU will find fifty cents in this for a new subscriber.

Napoleon, Michigan, June 30, 1871. All right my brother. We are quite well satished when our friends do the best they can, by paying a portion of what is justly due, and express an intention to pay the balance as soon as prac icable. A part of a loaf is better than no WITCHCRAFT IN MODERN EGYPT.

Communication from D. White, M.D.

BROTHER JONES: You will see by the inclosed contor at from yesterday's Du Quan Republican, that some of the inhabitants of Franklin County are but little, if any, in advance of their Asiatic ancestors eighteen hundred years ago. The same spirit that mobbed and murden the same spirit that mobbed and mu dered Jesus C rist, and other reformers, exists in that community at the present day, and I doubt not that if that good man should appear in their midst but that they would murder him as before, because the dec'rine he preached is not in harmony with their low, 'gaorant, animal organizations. His was a mission of love,—theirs of vengeance. They claim the name, but deny the spirit of his teachings. "By their

fruits ye shall know them." While New York City has recently witnessed the same intolerant spirit in the Roman Catholie H.bernians; southern Illinois, the Expt of America, is going through the same ordeal, led on and upheld by Protestants whose plous sal is altogether ahead of their knowledge. The days of superstition and ignorance, that disgraced this country in the time of the Salem witchcraft, so called, are about to be introduced by these modern Egyptians, under the auspices of the professed followers of the "humble Naz-

While the orthodox churches are sending missionaries among the heathen in foreign lands, I hope and pray that the light of modern Spiritualism may be shed abroad among these native heathen, and obliterate the darkness that surrounds them.

Yours truly, DANIEL WHITE, M.D.

Du Quoin, July 231, 1871. ARTICLE REFERRED TO.

Dr. Malloy, from Frankfort, reports great excitement in that county, about eight miles from that place. It seems that the cause was primarily the silliction of the Misses Williams. The belief has gained ground, and is now general, that the girls' derangement was the evil result of their attendance at Spiritual sittings, and, this being the case, a desire to break up these sittings has been growing for some time. One night recently, a number of the inhabitants of that section congregated into a mob, and made descent upon a house at which one of the meetings was held. The meeting was broken up very summarily, without serious damage to any one. It seems that the mob were intent upon securing one or two particular ind viduals, but in this they were to succ s-ful. This act, of course, caused a very great deal of excitement, and steps were taken to arrest the raiding party. S me of them were caught, tried, and bound over to the court.

The Dictor states that although there has, as yet, been no serious it jury done to any one, the prospects are that a d sturbance will soon occur which will result a mewhat different y. The friends of both sides are generally prepared for rough work, and a slight offens ve act on the part of either is all that is necessary to cause a collision. It is to be hoped that the law will be enforced, and all parties quieted before anything of this nature occurs. As is the case with nearly all mob; there it no justifical in what-ever for a crowd of men to break in upon and rudely disperse a peaceable assemblage of fellow men, and the participators in the act should,

if found out, be dealt with harshly.

In regard to the Misses Williams, the Doctor states that they are now well. He says that the reason given by Mr. Williams for allowing his daughters to make such public exhibitions of their effiction was, that he was perfectly convinced that the girls were bewitched, and that he permitted their exposure simply to convince the people that such was the case, in order that the person who put the spell upon them might sooner be detected. He states elso that Mr. Williams was supported in that benef by a very large number of people who witnessed the girl's actions.

REMARKS.-P. or old Williams is consistent with the religion taught him. His "large number of people" who back him in that belief, must be near the same kingdom-of ignorance. The mob in New York was composed of Chrifians-the Catholic branch: they would have none of the Orangemen's religion celebrated. The mob referred to in southern Illine is were Christians also; they would have no Spiritual manifestations-naught but Protestant Caristienity would do for that pious community.

Who prompts mobs? Christians now-a-day, as the Jews did in the days of the Nazarene. A mob was never known to be headed by a Spiritualtet. When driven to the necessity, they are quite likely to defend their rights. They are no cowards.

The Catholic priesthood, by their sly winks and blinks to their ignorant devotees, set on the mob in New York. Protestants, by like inuendoes, rouse and set to work a mob to break up Spiritual scances and lectures.

The Jews cruc fied Christ. All religionists of the present day act in recordance with the same spirit, so far as they dare to do so. The footsteps of religionists have been marked with blocd in all ages. Pure reason and sound philosophy is rapidly dispelling the darkness of all phases of religious superstition.

Thanks to all that is good and true for the ushering in of the age of spirit communion, in which the law of life is better understood.

Letter from Mrs. Anna Tefft.

BROTHER JONES: - Please find inclosed one dollar and a balf, part pay of what I owe you. It is all I can send you at this time, but have only to offer, as my excuse, hard times and poor health. I could as my excuse, hard times and poor neatth. I could have written the fact lorg ago, but waited day after day, thinking I could send the money. I will just, say to you, don't send the paper any longer, as I am afraid I can not pay for it. I will pay you what is your due, "though the heavens fail." Do not think I could have written that last sentence if the JOURNAL was out of my reach; but it is rear at hand. I could not do without it, and it does seem almost like theft to borrow it to read, but it may be worse than that if I fall to tell you the plain

May God and the angels bless you for the good you are doing, is the prayer of my heart. Middlebury, Ind.

Remarks :- All right, dear sister. Your integrity is appreciated. It is not those who are too poor to pay promptly that do us great wrong - for which, we sometimes condemn. It is those who read the paper for a long time and then trump up an apology to get rid of an honest indebtedness. But in such cases we have a consolation in the fact that we had rather lose money than do wrong ourselves.

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Letter from Fisher Doberty.

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Having been very much suroyed for some time, by artists in different parts of the country making imitations of spirit pictures and then offering to bet from one to five thousand dollars that they can detect the trick and explain how it is done, in order to forever settle this controversy, and to prove whether they mean what they say, I submit the fellowing propositions to any and all photograph artists and men of science, and also to the Photograph Association of the United States:

I will deposit in the hands of a committee or back from one to five thousand dollars, for the house, of the gridows and orders of one city they

benefit of the widows and orphans of our city, they putting up a like amount, and if they detect any tick or humong, they will be entitled to the unin ey, to be used for the above purpose by the committee chosen.

I will, in addition, deposit in the han is of the committee one hundred doilars, to pay the expense of any artist that they may select, to be paid if he is successful in detecting any trick. The following rules shall govern the investiga-

The test shall be made at Nos. 91 and 95 East

Washington a reet, Indianapolis, Ind.

The artist must be selected and endorsed as a competent man, and I will select an artist, not a Spiritualist, to follow the investigation, to see that no result is destroyed. Their ar lefs shall furnish the plate, prepare the same, and do all the work the spirit artist will do nothing out stand with his hand upon the camera while the expesure of the plate is being made.

Time will be given to make a thorough examina-Time will be given to make a therough examina-tion of everything in the room, and all persons will be excluded except the artists and the mediums. The test shell not concume over half a day. Will the Photographic Journal, Scientific Amer-tean, and the secular press in general, please copy.

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"There appeared in these our days a man of great virtue, named Jasus Chaist, who is yet living amongst us, and of the Gentiles is accepted for a Prophet of Fruch, but his own disciples called him the Son of God, He raiseth the dead and cureth all manner of diseases. A man of sta are own disciples called him the Sin of God, He raiseth the dead and cureth all manner of diseases. A man of sra nre somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair of the colour of philibert full ripe, and plain almost down to his ears; but from the ears downward somewhat curled, and more orient of colour, waving on his shoulders. In the midst of his head goeth a sram, or par ition of his hair, after the manner of the Nazarites; his fovehead very plain and smooth; his face without spot or wrinkle, beautified with a comely red; his nose and mouth so formet as nothing can be reprehended; his beard somewhat thick, agreeable in colour to the hair of his head, not of any great length, in the midst of an innocent and mature look; his eyes grey, clear, and quitk. In reproving, he is terrible; in admonishing, courreous and fair spoken; pleasant in speech, mixed, with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In pr. porion of body, well shaped and straignt; his hands and arms right and delectable to tenoid; in speaking, very temperate, modest and wise. A man for singular beauty surpassing the children of men.

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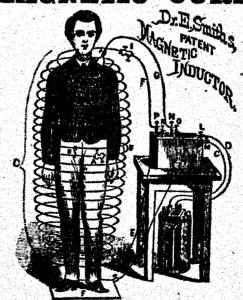
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CHICAGO, AUGUST 12, 1871.

A SEARCH AFTER GOD.

NUMBER LI.

CAN GOD POESESS AN ATTRIBUTE COMMON TO HUMANITY; IN AN INFINITE DEGREE?

The avenues we have traveled during the discussion of this subject, have been numerous, still there remains many points to critically and carefully examine. To-day it is no less true than a thousand years ago, the people are not willing to relinquish their pet theories, or eradicate from their minds ideas that have been transmitted to them by their ancestors. The child of to-day has deep and vivid impressions made upon his plastic mind through the instrumentality of a mother, or some kind, sincere, ardent friend, and it is difficult in the future to eradicate the false or pernicious ones that may have been made upon it. It is often said that that or this idea is too iconoclastic or radical in its nature, which may mean, perhaps, that somebody's pet theory is going to be overthrown thereby. The various Christian churches have presented to the world their codes of doctrine through the instrumentality of the Bible, on that they have planted their standard of belief, founded churches, established missions and reformatory schools, and now have in active and efficient labor, 61,000 ministers of the gospel. The liberalists discard nearly all the * cardinal points of the Christian religion. The various churches, however, sincere and ardent. in their belief, still cling to the traditional statements as recorded in the Bible; yet they are willing to give the declarations it makes a very liberal interpretation, and now the account of the Creation is regarded as a myth; Adam and Eve as the characters in a romance, that has no foundation in fact; the tree with its forbidden fruit to dazzle the eyes of God's children, no sensible person, to-day, entertains the idea that it ever had an existence. All these are readily discarded by those who look calmly and rationally at the statements made in the Bible, and then compare them with the revelations of science or the dictates of common sense. All have vanished i passed away, and the sensible, reflect. ing mind, or careful observer, regards them as

The world is making rapid strides, when it is liberal enough to admit there is no personal devil. A century ago, it would have been terribly shocked, a sensation would have been created, and persecutions at once commenced against him who would have been bold enough to declare that no personal devil with a cloven foot, horns, and a caudal appendage, commonly designated a tail, existed. Had we been publishing the Journal then, advocating liberal sentiments and advanced ideas, and taking the position that no personal devil existed, what a storm of hisses would have been raised! and how much indignation manifested, and we presume there would have been many that would have immediately discontinued taking this paper. "A devil-why, no devil !- that is contrary to all preconceived notions—such ideas are horrible, and well calculated to injure the morals of the people." On all sides we would have been denounced.

This devil is an orthodox institution. It has had an existence for a long period of time in the church, and to-day, it exists there, possessing vitality enough to cause all the evil there is. Not only is the devil an orthodox institution, with a cloven toot, horns, and a caudal appendage his opposite-God-is also a mechanism of the shurches. While the liberalists of the land reject the former, many of them cling with remarksble real to the latter. They have rejected a being whom they have been taught to fear, and admire and love his opposite-God. All our ideas of the Greation, the devil, and Gcd, originated from the churches. The account of the Orestion has been improved by geology so it bears no more comparison to the original narrative | ministers the machinery of oresison, so far as this.

as given through the instrumentality of that indefatigable lawgiver, Moses, than an ox team does to a train of care! The Davil has been critically examined by common sense, thoroughly tried in the crucible of reason, and is now regarded as a myth. No improvement has been attempted on him. Why did not the liberalists improve his nature, and make a devil out of him that would be well received by humanity, instead of banishing the poor fellow forever? But there was an account of Creation! Creation was a fixed fact, but the account has been wonderfully improved, and many dates changed. There was an account, also, of the creation of the devil, but his creation was not a fixed fact. hence no one could improve upon it. But here was God; not like the earth or the devil, he stens in and is put down in the list as the Creator. But the account of him as given in Genesis, has been radically improved, and his personality has been banished by many, and in place thereof, the attributes of humanity have been enlarged to an infinite degree, and a God made therefrom ! This improvement has been of slow growth-First recognized as a person, possessing omnipotence and omniscience, and talking with humanity, he gradually faded away into a princi ple, pervading the whole universe, and animating all things in existence. This, indeed, was a rapid stride. Although improved, modified, changed in nature and character, he still is the same mysterious personage, whom humanity desire to worship. Standing now alone in the universe, monarch of all he surveys, with no Satan to constantly embarrass him, we wonder if he don't feel quite differently from what he did when he placed the happy pair in the Garden of Eden, where wooing birds, murmuring springs, sweet scented flowers, and balmy breezes, were theirs to enjoy! Well, the account of Creation improved, the devil banished, and now God presents no such appearance as he did when perambulating the Garden of Eden! Why, many churches for years have worshiped a Personal God! It no such exists, are they not idolaters? Please tell us, will you, if the Chinaman bowing down to his Josh is not an idolater? You would regard him as such. If we should worship the Egyptian Sphinx, the Golden Calf, Josh, or some carved image, you would regard us as a heathen in the strictest sense of the term. With our eyes closed, our attitude presenting a venerable appearance, and our voice sounding as sanctimonious as when a Catholic priest pardons the sins of the erring we would be regarded as a heathen when prostrated before an image, engaged in religious devotion! Yes, a heathen! What are those who to-day are worshiping a Personal God? Are they any the less heathens, idolaters, and unchristian in every sense of the word? The only difference between them and the Chinaman, one presents his God in tangible shape, while with the other, it is only a picture of the imagination. Is it safe, then, to worship any God? Why not worship? Why not bow down in humble adoration, and pray? Oh, prayer, the outgushing of the soul; the aspiration of the mind going out in silvery streams of love toward what the mind knoweth not, you serve a specific purpose! There is solemnity in prayer. Under its influence, the whole nature at times alters. The countenance changes, and becomes grandly illuminated, the eyes burn with a lustre that seems to have been kindled by charity and love, and the voice goes forth in tremu-

lous emotion ! We never deride prayer. To some souls it is a necessity. Whether bowing to a carved image, the orthodox God, Father God, or Mother Nature, or to any of the various gods that have been created in the imaginations of men, the effects are the same,—the appearance of those engaged in such devotional exercises are precisely alike. But are not all idolaters? You say, "I worship the Divine Architect of this earth, hence I am no idolater." But we declare that spirits-personal beings-are the builders. and our theory has been beautifully endorsed by Mrs. Emma Hardinge in an address lately delivered in England, which is as follows:

"If I have been permitted, then, this night to open up before you but a few pages of this glorious gospel, let me close with a narration of a very brief picture that was presented to me, to show you and me why it only comes to us today. It was given to me some years ago, to remark why so much of penury, sorrow, poverty, hunger and want crowded upon the unfortunate inhabitants of the cities,-why such distress and sorrow was theirs, when the islands and continents in the far-off realms even of this earth, full of beauty, full of food, had room for all, harvest grounds for all, wealth for all? I murmured because the providence of the All-Father had not better, as I deemed it, disposed of his treasures, and given this vast store of wealth, and room, and food, and land to all his starying creatures. And then it was given me to behold the curtains of four centuries rolled back, and perceive the vast continent of the New World, then unknown. I beheld the glorious forests, the primeval woods laden with fruit, and well stored with food for man, beast, and bird; I beheld the gigantic rivers, a thousand miles long, teeming with the grand fisheries, the magnificent hunting-grounds untrodden by the foot of man, the beautiful bowers, the blossoms, the gorgeous sky above, the silent stars, the only watchers of the vast continent, and none to possess it but the wild beast of the forest or the wilder savage of the woods. And again I murmured, and again I compared the wealth and luxuriance of this wonderful New World with the suffering of the overcrowded cities of the Old, and yet another picture was open before me. I beheld the interior of this New World—the spiritual world which permeated it; and there I saw how busy were spiritual beings toiling to cultivate this land-how carefully they guarded and tended and disposed of the forces of nature to irrigate the ground They were the ministers—the unseen, viewless, but constant ministers—who administered the machinery of creation, and were the engineers that were working the grand car of progress. They had been ministering in this fashion century after con-tury,—thousands of years before angelia beings had stored, and cultured, and planted that land. In an address delivered in this city she mid Worlds shall bose to the ned of man."

Will you now worship the Creator of this earth because you are not wise enough to comprehend its origin? Will you worship the circle of spirits which she, with us, declares ad-

earth is concerned? If you do, are you not an idolater in the same sense that the Chinaman is? But you may say, "I do not endorse the theory of the spirit that has such complete and masterly control of the organism of Mr. Francis, nor those that sustain him through the mediumship of Emms Hardinge. I have a theory of my own, do my own thinking, pray when I desire, and worship in a manner that suits my own mind." Glad you do! If you traverse the various avenues of the earth, penetrate it from center to circumference, and then travel among the spheres, you will when you reach the seventh, find those who can control the movements of this earth with the same ease that a child can a top. We have heretofore fully elaborated on this point, and our readers perfectly understand our position.

A spirit says to us, "I will pray to my guardian angels, to my spirit friends, to those whose loving kindness is always extended over me.but never to that which only exists in the imagination, and of which I have not a particle of knowledge."

The Banner of Light contains the following

characteristic and sensible prayer: "Most holy angels! O ye great, and good, and beautiful souls, who have made earth the heaven it is fast becoming, hear our prayers. Unable to comprehend an Infinite Mind, we offer our supplications to you. Great souls that have blessed the world, condescend to bless us. Martyrs, heroes, patriots—ye who have inspired in all times the hearts of men, give us your sympathy, your love, your wisdom in this hour. Mighty ones of years gone by—Pythagoras, Zoroaster, Confucius, Buddha-all ye who have gone before us, understanding the experiences of the life in which we live, and the richer, riper wisdom of the life beyond, be unto us the angels of the Father whom we cannot comprehend, and bestow upon us your inspiration. From the deep ocean of your spiritual life, let flow upon us the waters of a celestial baptism. Reach down from the heaven above us the white hand of angel inspiration, and guide us through the scenes of earth-life to a heaven of restful labor evermore. Come to us, Socrates, Plato, Jesus. Mahomet, Ann Lee, Washington, Channing, Elizabeth Browning, Theodore Parker,-all who have lived, all who have suffered, all who have inherited angelic life and passed into the inner court of the temple of the Infinite. Come to us, and bring to-day the holy shew-bread of the sanctuary, and break it upon the curb-stone to feed the multitude of the present sge. Hear us as we ask for strength and wisdom, and give, in answer to our practical prayer for help, that assistance which you well know is our necessity. Amen."

In the formation of a God, then, we must so crystalize him that he is an object suitable to worship, and when engaged in prayer a representation or image thereof must exist within the mind. What is the difference whether the image is within the mind or has assumed tangible shape and is present before you? Really, seeing but little, if any, difference between the worship of the Hindoo or Chinaman and the Christian, we propose to leave that part of the subject and branch off in another direction.

In the formation of a God, as we have said before, human attributes must be used, the only thing required being to extend them to an infinite degree, and the job is complete, and you can kneel down and successfully worship! But what of such a God? The world to-day recognizes such a being, worships him, pays him constant homage, and has erected thousands of churches dedicated to his praise. But, as we have said before, if you assign him one quality common to humanity, you must all. There is no half-way ground in this grand crystalizing process you have so boldly inaugurated. Be true to yourself, to common sense and sound reason, and when in a period of your investigation, you see fit to apply one attribute to God that is common to humanity, you must all; or will you, like the confectioner who takes just such colors as suit him to adorn his candy, select from the human family just such traits of character as suit you in making a being to worship?

Wherein are the attributes of man like God? Only in those that are termed good. You enlarge your own good traits of character, and make a God therefrom-an Infinite Being! Would it not be just as reasonable for me to enlarge the evil propensities of mankind, and make a God therefrom. You say that God is infinitely mercitul, good, kind, generous, omnipotent; and if so, his omnipotence, so far as his tender attributes are concerned, can only work in that direction. But we see more evil than good on the face of the earth. No one is without sin. All live in glass houses. Take the preponderance, and you can draw this conclusion therefrom: God is infinitely revengeful, is evil in nature, unkind and ungenerous to all his children. Why do we come to this conclusion? We judge from humanity. The acts of life show it. The lies that you have told, slanders that you have ultered, decelt that you have practiced, and meanness that you have been guilty of, plainly establish the fact if you attribute your existence to him. He who declares that God is infinitely merciful, can not sustain his position any easier

than he who declares that he is infinitely bad. To define God by applying human attributes to him, is to make no God at all. They say he is unchangeable. Not a man in all Christendom possesses that quality. That would destrov God's omnipotence at once; you limit himhis power. No being can possess all power, and still be compelled to remain unchangeable. If unchangeable his power is limited. The two definitions contradict each other. There is a man before us. We will declare that he posseeses all power, and is immosable. Do not these two terms contradict each other? How could he possess all nower, and still not have enough

strength to move? pray tell me.
One says God is good; another says he is bad. One says he is merciful; another says he is revengeful. One says he is true; another says he is a liar. One judges of him from a hu-man standpoint; so does the other. The army from which the latter judges is the largest, and is it not entitled to equal credit? In making a God from human stiributes we are constantly referring to certain characteristics of humanity Necessarily if you define God at all, it must be in the manner adopted by the various orthodox churches; you must apply to him the attributes of humanity.

[To be continued.]

Cabinet Seauce.

Mrs. Maud Lord held a cabinet scance at Mrs. A. H. Robinson's, 148 Fourth Avenue, on Wednesday evening, August 2nd, which was attended by many of the best citizens of Chicago. A committee of skeptics securely tied Mrs. Lord, with her hands so fastened behind her that she could not move them from their confined position. No sooner was the door of the cabinet closed, than hands were thrust out through an opening in the door of the cabinet, which opening was screened by a black curtain, to exclude the light from the inside of the cabinet, it being light in the double parlors occupied by the aud-

Hands of various sizes were thrust out of the aforesaid opening, and faces of spirits of different ages and sizes, were shown as visible as if yet in mortal form; one face with closely shaven beard excepting a moustache, others with full beard, others of youthful appearance. others of females—one venerable spirit, with long gray beard, strongly resembling that of a certain member of congress, whose beard, not long since, was the subject of criticism by General Ben. Butler. We trust, however, that none of our readers will imagine that it was the spirit of General John F. Farnsworth, the graybearded M. C. referred to. He would not be there if he were in spirit-life-not he-besides, he is in the flesh, and not likely to be very spiritual for some time. We only say that the venerable spirit's beard was very like the General's.

The very instant that these faces and hands were thus shown, the door of the cabinet would be thrown open, when the medium would be found tied exactly as the committee of skeptics left her. Musical instruments were played, bells rung, and many things done common to this class of seances.

The seance continued about two hours, to the delight of believers in spirit communion, and to the astonishment of skeptics, who without a dissenting voice, conceded that the medium was honest, and that the manifestations were genuine, and free from all suspicions of fraud and collusion.

The Spiritual Analyist and Andrew Jackson Davis.

The last number of the Analyst comes to hand laden with criticisms from the pen of E. S. Wheeler, on the writings of the Poughkeepsie

That's right; cut right and left, Brother Wheeler: let the world know that you live! But what a pity it is that you have not been the author of as many grand productions as Brother Davis: then some critic could get a hit at you. But as long as you will persist in a masterly inactivity, so far as any literary production is concerned, you are safe-perfectly so. Write a book, Brother Wheeler, and give some critical pen a chance to stab you. Several, no doubt, are waiting for the opportunity.

We wonder what Brother Davis thinks of these troublesome critics-Wheeler, Toohev. Powell, and jothers. We wonder it he ever says "Shoo fly," or does his knows itch when he reads their fulminations as if an Illinois ox-fly

We have always admired Brother Davis, and bave sometimes somewhat envied him in his happiness, but since the critics have been buzzing around his ear like a June bug around a potato vine, we feel that he is pestered enough.

Brother Davis, we leave you with the calm satisfaction that you still live, and that our shelves are adorned with all your publications; and if you should ever wish to brush off your critics, as a milkmaid would a troublesome fly, the columns of the JOURNAL are open to you: but if you persist in letting them bits you, they will, like a Chicago Murquito, become more bold and and troubletome, and in order to appear learned many will criticise you.

We hope the Analyst will be able to withstand the shock of this criticism. Its predecessor was killed thereby, and its editor badly injured, and was compelled to go to Europe to recuperate. Some kinds of criticism are poisonous, and nothing but a bath in the Thames, or the genial air of Italy can thoroughly eradicate it from the system.

Testimonial to Bell A. Chamberlain.

The Spiritualists of Des Moines, Iowa, held a picnic on the 25th ult., adjacent to the city. which was well attended, and passed very pleasantly, young and old enjoying themselves in swinging, games of croquet, and listening to a brief address from Mrs. Bell A. Chamberlain. At the close of the meeting the following expression was unanimously adopted as their estimate of Mrs. Chamberlain's labor whilst amongst

Resolved. That the lectures delivered by Mrs. Chamberlain in our ball, during the past four weeks have met and now meet our warmest approval, both as to matter and manner, and as a lecturer we cheerfully commend her as an able exponent of our philosophy, and a lady worthy the confidence of those among whom she may be called to labor. Not the least attractive phase of her efforts is her success in clairyoyantly, describing the spirit friends of persons in the audience. That our regrets at parting with her are modified by the assurance that she is in the hands of those guardian spirits who have been her guides in the past, and who are pledged to be her "rod and her staff" in the future-to their care we entrust her, regretfully reciprocating herkind farewell.

Resolved, That this our expression be pubished in the daily Register, RELIGIO PHILOSOPH-ICAL JOURNAL, and Banner of Light.

E. M. DAVIS. President. July 25th, 1871.

THOSE WHO WISH to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks before such time expires, as it takes that time to get it out of the mailing machine. When an order to discontinue is given by those in arrears, remittances should be made to square up in full, including the two weeks which the paper will be mailed the subscriber after such notice is given. | derful work, JESUS OF NAMEETH."

Albert F. Crowell

Is the son of our late esteemed friend and brother; Charles H. Crowell, deceased, formerly a member of the firm of William White & Co., of the Banner of Light, and nephew of Mrs. Conant, so widely known among Spiritualists. Albert is now sixteen years of age, -a bright, intelligent young man, of fair education, and a very good penman.

He writes and desires a situation with some good man that has a good business, who will give him a situation that will qualify him to become a useful business man.

Albert reminds us of a conversation he had with us in the presence of his now deceased father, some four years since, of his then childish desire to go West with us, etc.

The appeal is so frank, and so forcibly reminds us of that father's friendship, that we feel impelled to request such men as we have before referred to, with whom he may be useful, and who in turn will be kind and fatherly to him, to write in regard to giving the orphaned son of Bro. Crowell a situation. He desires to make himself useful at such business as requires talent and activity.

We have no doubt but what hundreds of our readers are in want of the services of such a young man-of Albert especially, under the

Address Albert F. Crowell, care Banner of Light, 158 Washington Street, Boston, Mass.

Widow's and Orphan's Fund.

Mrs. Stone, a widow lady, donates fifty cents to aid in sending this paper to poor widows and orphans. Thanks! the "widow's mite" goes forth in such cases to comfort and bless, and like " bread cast upon the waters will return after many days." Blessed are they who feed famishing souls !

Dr. Perkins, of Kansas City, sends twentyfive cents to aid in the free circulation of the JOURNAL.

W. F. RHOADS, of Mount Pleasant, Mo., donates one dollar to the Widow's and Orphan's Fund, to aid in circulating this paper free to that worthy class. He will receive the blessings of their guardian angels, as well as the thanks of those who read the Journal at the expense of that fund.

Letter from W. W. Hathaway.

BROTHER JONES:—I did not fully realize how much I prized the Journal until I missed it yesterday,—Sunday. It did not come last week. Possibly my orthodox friends at the post effice did not get through with it. Please send a number in its place, and oblige. Respectfully yours,

W. W. HATHAWAY.

Davenport, Iowa, Aug. 1, 1871.

REMARKS.—Your loss, Brother, will be their gain-so you see there is good in all things. The thief gained Paradise because, forsooth, with Christ. The thief although very pious, may be saved from the ignorance he has inherited from pious parents, through his theft in stealing and reading the RELIGIO-PHILOSOPHICAL JOUR-NAL. "Great is the mystery of godliness " It is with pleasure we send extra numbers in all such cases. - [ED. JOURNAL.

Spirit Likenesses.

The ambrotype likeness referred to below, is a very distinct likeness. We know Bro. Doherty. and rejoice that he and his partner are having good auccess.

BROTHER JONES:-I herewith send you a recognized spirit picture, which was obtained this day by Messrs. Doberty & Pursell, of this city. I forward this result, with the understanding that it shall be returned to the above-named

I would also state that I also went through the dark room with Mr. Doherty, and saw the picture developed.

Feeling an interest in the success of these gentlemen, would be glad if you would give them the praise they so richly deserve, through the columns of your excellent Journal. Yours truly,

B. MELVILLE BONHAM. Indianapolis, Ind., July 25, 1871.

A Card.

Joseph Baker presents his thanks to A. Green, Rock street, Lowell, Mass., not only for his kind note, but also for his generous bequest of two dollars in money, to sid me in my suffering condition , which came duly to hand by mail. . Banner of Light please copy.

Janesville, Wis., July 28rd.

We hope other generous souls will be disposed to aid Brother Baker in the hour of his great suffering.-Ed. JOURNAL.

Missing Numbers.

Any one failing to get their paper on time, should write us within ten days for them, or we may not be able to supply them.

LITERARY.

The Federal Government; Its Officers and their Duties. By Ransom H. Gillett. Walworth, Ainsworth & Co., 51, 58, and 55 John street, N. Y., and 111 State street, Chicago, Publishers.

The author, an ex-member of Congress, recently Register and Solicitor of the United States Treasury Department, Solicitor for the United States in the Court of Claims, has, from a long and intimate connection with the affairs of the general government, become perfectly familiar with all the dement, become perfectly familiar with all the de-tails of the working of the government machinery, a knowledge only to be gained by long and perse-vering application under very favorable auspices, and fully realizing the need of a work to enable the rising generation to understand the structure of our government, what officers are employed in its practical operation and their general duties, has written a work which, though not designed to give minute information to office holders, will be highly useful to all, and should be in the library of every American citizen, and frequently referred to.

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

READ the advertisement of that most won?

Personal and Local.

-Dr. Kayner, the justly celebrated clairvoyant physician and surgeon of St. Charles, Ill., can for the present be consulted as follows, after the first Monday in each month : Julien House, Belvidere, the 1st and 3rd Tuesdays and Wednesdays; Waverly House, Eigin, the Thursday following; Fitch House, Aurors, the 2nd and 4th Tuesdays and Wednesdays; Revere House, Batavia, the Thursday following-commencing at Belvidere, August 8:n and 9th, and at Aurora, August 15th and 16th, the remainder of each week at his residence in St.

-The Shuker, a monthly journal, fifty cents per annum. G. A. Lomas, Shakers, Albany Co. New York. In our previous issue we had the state wrong-New Jersey.

_D. W. Hull speaks at Linesville, Crawford Co. Penn., August 4-13; at Edmiston, N. Y., August 20; at West Winfield, N. Y., August 27. Would be glad to make engagements in New York for September 3 and 10. Address as above, or at Hobart, Ind.

-Dr. C. C. Brackett commences his labors in the field of reform about the first of August.

-Our thanks are especially due to Mr. F. W. Calkins, of Peotone, Ill., for sending us several new subscribers. Those who even send us one, secure not only our thanks therefor, but do a service to the angel world.

-Isaac Paden commends in very high terms, Dr. Paul Castor, of Ottumwa, Iowa, as a healing medium. During the first ten days of June, he operated upon 275 patients, receiving therefor \$700. -Brother O. J. White writes that P. R. Lawrence has been lecturing at Jefferson, Iowa. He treated the elck there with great success.

-Mr. Neal Codman, of Hillsboro, N. H., is a physical medium just brought forth to the public. His manifestatious are in part of the Read character, which they equal in every respect. He uses no cabinet, but is securely bound, handcuffed, etc. His coat has been taken off while he has had hold of it trying to keep it on. A finger-ring is put in a chair near by, and a handkerchief on a table. The handkerchief is drawn through the ring, twisted and tied up in knots to the ends, and threwn ten feet across the room. He is tied up with a rope. The rope is taken off, made into a ball, and thrown at some one's feet.

-Mrs. A. P. Brown, of St. Johnsbury Centre. Vt., will speak in Lawrence, Massa August 20 and 27; in Stoneham, Mass., September 3, 10, 17, and 24. Would like to make engagements for October.

-Levi Dinkelspiel, the young and elequent advocate of our cause, can be addressed at Decatur, box

-A. E. Carpenter is lecturing in Maine. He spoke in Portland Sunday, July 15.

-Miss Lottie Fowler is still at the Mansion House.

-The Rev. A. Kidder, of Eau Claire, has been sued for slauder by L. D. Buell, a school-teacher. Damages are laid at \$5,000.

-Brother Lorin Miller, of Crawfordsville, Indiana, would like to have some good test medium visit

-Try it: Fasten a nail or key to a string and suspend it to your thumb and finger, and the nail will oscillate like a pendulu n. Let some one place his open hand under the nail, and it will charge to a circular motion. Then let a third person place his hand upon your shoulder, and the nail becomes in a moment stationary.

-The New York Times, in a leading article discussing an assumption of some of the Roman Catholic priesthood, remarks: "When a church denies that government belongs to the people, and claims it for itself, the people can only reply by refusing to trust the government to the members of the

-Thanks to those who have forwarded us papers containing items and particulars.

-Brother Albert Boyce writes that Mrs. F. A. Logan has been lecturing with marked success at Eagle, Wis. Her address for the present is Genesee,

-Dr. J. K. Bailey spoke at Farmington, Michigan. July 80.

-Luna Moore writes that a Spiritual lecturer would do well to visit Dakota Territory.

-Prof. Wm. Denton writes: "The Journal comes to me regularly, freighted with good things, for which I return you many thanks."

-A brother, writing from Joliet, Ill., speaks in high terms of Dr. Benjamin Davis as a healer. He has cured many chronic diseases that have be med the skill of the old school physicians. He cured one man who had been confined to his bed for 24 years.

-Emms Hardinge sailed from Liverpool on the 10th in the steamer Liberia, for the United States. -Eli F. Brown's address is now Richmond, Ind.

-Brother J. O. Barrett, who is laboring efficiently for Spiritualism in the West, gave us a call last week. He is doing a good work. We were also favored with a visit from D. W. Hull, whose knowledge of the Bible and the ways of orthodoxy makes him feared by all Christian ministers.

-Dr. J. M. Farland, of Clinton, Ill., is represented as a most excellent medium and heater, by J. R.

-Mrs. Maliesa Bartin, of Linden, Montgomery Co., Ind., is represented as a good medium by Brother Wm. C. Thomas, of Crawfordsville, Ind. She gives tests and sees and describes spirits. He speaks flatteringly of the good works of Mr. Doherty.

-Solomon W. Jewett, the healer, and John Murray Spear, the psychometriet, are located at San Jose, California. They propose to come East the 1st of October.

-The Spiritual and Liberal friends along the Eastern border counties of Kansas, will do well to correspond with Dr. E. B. Wheelock, now located at Pleasanton, Linn County, Kansas, provided they should desire lectures or medical advice. His wire is one of the best medical clairvoyants now in the field. His lectures are considered bold, fearless logical and interesting. He has been many years in the field.

-Will skeptics and scientific mess carefully read the proposition of Fisher Doherty.

-M. D. Bradway, of Maquoketa, Ill., writes as follows: "Please correct Brother Wilson's annonncement to lecture in Maquoketa, to read : At the Espate school house, five miles northwest of Maquoketa. Maquoketa is only our post office

-Dr. R. D. Goodwin, of St. Louis, Mo. has opened a healing institute in that city, where he proposes to treat all classes of disease. He is a progressive man, an ardent Spiritu alist, and we hope he will most with success:

Philadelphia Department.

BY......HENRY T. CHILD, M. D Subscriptions will be received, and papers may be obtaine at wholesale or retail, at 634 Race street, Philadelphia.

"In My Father's House are Many Mansions."

This impressive declaration embraces some of the most profound philosophical truths in regard to life. Another declaration of the same gentle and loving preacher is. "Ye are the temples of the living God." Our Heavenly Father's house is not merely in the after-life, but everywhere, and in all conditions in which His children are to be found, whether it is in the highest heaven or the lowest sphere, or in any of the multifarious conditions between these, including all the varied states of earth-life, and of the spheres. These mansions are the immediate surroundings of each individual spirit, the atmosphere around these, made up of the emanations naturally outflowing from the spirit, and mingling with the conditions around it, and by the combinations outflowing from the elements within man. Each human being, whether a spirit or mortal, so called, for all are spirits, carries with them wherever they go, this mansion, this sur-

rounding.

Mankind are learning to comprehend something of these external spheres or mansions of individuals, and many sensitive persons perceive these even before they do the material form. It is a very com-mon experience of humanity to feel the presence of an individual just as they are approaching, and coming individuals, as well as coming events, cast their shadows before them, and we are learning this much better. Not that the fact exists any more to-day than it did in past times, but the power to perceive it increases as human nature becomes unfolded.

We have said these mansions are in part the result of emanations from the spirit, modified by the voluntary actions. That which flows out spontaneously is rather of a negative character, but we are using our wills, we are acting continually, and the result of all these actions is written out plainly upon the walls of our mansions. We sometimes see in the cells of prisons those which are very repulsive and unpleasant, others which we are compelled to admire, as they are not only neat and clean, but often beautifully adorned, considering the materials that the inmate has to work with. We may illustrate this idea further. Being clair voyantly intromitted into the presence of one of the old philosophers, we saw, first, his beautiful form, tail and erect, with a rosy tint upon the cheeks, and light beaming mildly and beautifully from his eyes, with long white locks flowing grace-fully, and giving beauty to a form at once dignified and attractive by its proportions and its move-ments. As we looked with admiration for a few moments upon this pleasant vision, our attention was drawn to his surroundings. A radiant halo was around not only his head, but the whole body, and in this beautiful fleecy and golden mist were myriads of panoramic pictures, passing one after another like dissolving views. This grand old philosopher had become familiar with the forms of Nature and her wonderful operations in our own and other globes where he had visited. First in the panorama, we saw the primitive condition of our Mother Earth, as a rolling ball of fire mist. Having realized this fact by observations in other worlds, of a more recent date, the idea became fixed in his mind and was reflected so that we could see it.

Another picture presented to us its appearance when its surface had cooled somewhat, and the primal force that expressed itself in motion had also given out the modifications of heat and light. A bleak and barren view was this he had gathered however, in the same manner as the former and re-

Another picture on the same scroll, gave us a view of the beginning of life. The earth was covered with its wild and weird forests, in which huge

So we gazed upon the wonderful changes of the past. Earth's pictures were painted in glorious panoramic life upon the walls of the matsion of this noble old philosopher. Every thought was daguerreotyped there; every truth that he had gleaned in the great harvest field of earth was written out there in indelible characters on the walls of that magnificent mansion. What a school was this? Such schools are all around us to-day, even in this life, if we could only gain admission to them, and all that is needed is that we shall rice to the same plane on which these blessed ones dwell.

We felt that these pictures were his by a civine right, and if we would have such upon the walls of our mansion, we too, must dig them out of the earth, or draw them down from their position, and by earnest and faithful efforts make them our own-On the earth plane and in the external, man builds for himself houses, and these are types of the manelons which he is building in the interior. They may be graceful and attractive, or otherwise; they may be plain and rude, or they may be ornamented with magnificent pictures and works of art, but they are always emblems of the mansions referred to by Christ. And so, to, while in the earthly form, we are building mausions invisible to the external eye, but yet perceptible to the epirit-ually unfolded vision of humanity. Our thoughts and actions are all hung upon the walls of our mansions, be they dark and sinister, or pure and beautiful, or, as is too often the case, careless and indifferent. We have only to make them, or ex-press them in our actions, and a power over which we have no control will hang them there, and they will be carried by us whithersoever we may go. If they have been of a character which in our better moments we do not desire to retain there, we must work and auffer long and painful experiences beore we can take them down and substitute in the place of dark and unloyely ones those which are beautiful and grand.

To day, then, we are at work on these mansions in the Father's house, and if we are placing unloyely pictures on the walls; if the handwriting upon the walls of our palaces is, "Thou hast been weighed in the balance and found wanting," now is the time for us to crase it and substitute in its

place more beautiful pictures. If we have wronged a brother or sister, let us seek to give them restitution, and to do justice to them. Let us go out into the fields of Nature, of science and art and philosophy, and gather up the rich gems that lie all along our pathway and bring them in to adorn our mansions. Every new truth thus garnered, every loving act, every kindly thought brings a picture with which to beautify our mansion.

How many there are who are not satisfied with the mansions they are building; who know they are not what they should be; and yet, through carelessness and indifference they are losing the opportunities which are ever around them, by which they may change the conditions and appearance of their mansions

How important it is that mankind should realize these facts ! That they should be wise, and know that each day is adding something to their manaloue, either valuable or otherwise, and that there will never be a time in this life or in all the coming future wherein they can so easily and so effectively begin the necessary change in their mansions, so that they may indeed become beautiful as a garden filled with all that is lovely and desirable, rich in all that maketh truly happy, and above all things, strong in those endearing and eternal virtues which shall shine brighter and brighter unto the perfect

Would you have such a mansion? Only desire it would you have such a mapsion? Only desire it properly, and the angels will ever be near you, leading you along so that you may accomplish all that is for you. We say lead you—that is all they can do. You must do the work, or it will not be yours. But if you do it expressly and faithfully, the light of your souls will shine out through the beautiful walls of the glorious manelon which you have thus built, and it will be as a lamp to the feet and a light to the steps of your fellow men in their journey through life. We shall no lorger need to safe, "who shall roll us away the stone from the month of the sampleback in which we from the mouth of the sepulchre" in which we have buried one talent; but entering at once upon the labor, angel hands shall ever be ready to aid us in uncovering all that has been buried, and re-moving all that is unprofitable, and bringing out treasures of heart and soul; that which shall not only make us truly happy by bringing blessings to ourselves and to humanity, but to the angel world

and to God, who is over all, in all and through all,

blessed forever.
The lives of mankind on earth present something. of the character of the mansions they are building for the soul. The houses they construct for them-selves, and all the surroundings that they being around them, speak of the character of the interior. As mankind are very much disposed to imitate each other in the constructing and arraying their outer dwellings, so in the soul they are seeking to bring forth and arrange mansions that shall correspond with each of er, and thus make them more attractive and profitable.

The order and cleanliness with which these outer dwellings are kept gives an index of the interior. We know that many are compelled to struggle with unfavorable circumstances, and find them-selves quite unable to have such houses and surroundings in the outward as their aspirations and desires would prompt them to have in the interior. They are likewise struggling against obstacles which seem insurmountable, but which are not, for there is nothing that the soul can not overcome, if there be a real desire. All the beautiful ideals that rise up before it will be realized at some time in the future, when it shall have grown strong enough to build its mausion as it desires, and gather for itself those beautiful surroundings which are adapted to its highest wants.

The lesson of the hour to all God's children is, delay not till to-morrow, but look at your mansion and see what is its condition, and having learned this, fear not to enter earnestly and faithfully upon the work of improving it just as fast and as far as you may have the capacity to do this.

The line of progress is first to know and then to do, and with every unfolding stage of knowledge to continue to do through all eternity. Let us, then, lose no time in vain regrets for the past or fears for the future, but entering at once upon the work, with heart and soul labor in the culture and development of our own mansions, and our reward shall be sure, not only now, but henceforth and

The American Association.

From present indications, there will be a large gathering at Troy in September. The friends of the Association in various parts of the country are appointing delegates, and under the present ar-

rangement all societies may be represented: We have been frequently asked what the Association will do. Heretofore it has had much more to fear from its pretended friends than those who honestly doubted its utility. We believe in organ-ization, and feel that when the honest Spiritualists meet each other face to face in these conventions and in our state societies, good always results. It political schemers and tricksters seek such opportunities to advance their own selfish sime, no good can result from such meetings. The subject of education, and especially the interests of the children's Progressive Lyceum, will be among the prominent subjects for consideration at Troy.

We trust our friends in different sections will make the best arrangements with the railroad com-panies for a reduction in the fare for the delegates, and where this can be obtained, send word to the

A Communication Given Through the "Ray Squaw."

Witnessing the beautiful ceremony of strewing the resting places where the mortal remains of our fallen comrades repose, with sweet spring flowers, and as the solemn, dirge like music firsts out upon the air from trumpet and drum, I am led to think how emblematic of life is this ceremony. A few flowers, a light tread, a solemn dirge of sorrow and

then, quiet, rest and peace. Oh, my sister, whenever you gaze upon this beautiful and impressive ceremony, think of the great lesson it teaches. These soldiers fell fighting the great battle of right against injustice and a dangerous foe that was threatening to destroy our fair republic. So do you soldiers in the great battle of life fall day by day fighting the fearful battle of knowledge against ignorance, bigotry and super-stition, and as they fall, angel hands take them lovingly up to their beautiful homes, there to atrew their weary spirits with flowers of immortal freshness and beauty. So, my sister, garner up these beautiful ceremonies in your thoughts, and go cheerfully forth from one grave of sorrow to another, and endeavor to raise the hopeless slumberer to a hope in the blissful knowledge that there are flowers for all of God's children, the lame, the halt, and the spiritually blind, and almost lost in helpless ignorance.

Spiritual Camp Meeting.

Our friends in Baltimore, Wilmington and this city, and other places, have been awakened by the prospect of having a four days' camp meeting at Havre de Grace on Mason and Dixon's Line, commencing on the 23rd of August. Extensive preparations have been made, and we doubt not a large number of persons will be gathered to this "feast of the tabernacles." A number of prominent speakers are expected.

-Among the marvels of the age is the fact that the ticking of the clock at Cambridge, Mass., can be heard at San Francisco. This result is produced by connecting the pendulum in some manner to the telegraph wire, which conveys the sound.

-Peace is a principle engendered in the human soul, that will grow if it be permitted, but it is our duty not only to do this, but to foster and culture it, especially in the young.

-Howsweet with the breath of kindness and love may we make not only our own lives, but those of our friends.

-Two Irishmen were very much annoyed by mosquitoes, and a friend suggested that they had better not take a light up stairs with them. Soon after going up, they saw the lightning hugs coming. Says one, "Pat, it's no use. They are coming and bringing their lanterns with 'em."

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 September, at 10 o'clock in the morning, and continue a session three days.

Each active State or Territorial organization of Spirituallets, within the limits of the United States of America, shall be entitled to one 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 enlitied to one delegate for each working association within its limits, and the District of Columbia shall be entitled to two delegator.

Each active local Society, and each Progressive Lyceum of any State. Territory, or Province which has no General Association, shall be entitled to one delegate for each frac tional fifty members.

These Associations are respectfully invited to appoint del egates to attend this meeting and participate in the proceed-

HANNAN F. M. BROWN (Cricago, Ill.), Pres. HENRY T. CHILD, M. D. (684 Bace St. Phil.), Sec.

New York State Spiritualist Association.

The Fourth Annual Convention of the New York Spiritualist 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

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

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

J. W. BRAYER, Pros. P. J. OLUM, Bec.

Mediums' and Speakers' Convention,

A Quarterly Convention of Mediums, Speakers and others, will be held at Starr or Central Hall, Le Roy, N. Y., on Saturday and Sunday, Sept. 2d and 31, commencing at 10 o'clock each day. The New York State Spiritualist Association holds its an

nual session on Saturday at 2 P. M., in connection with this convention.

Let there be a general attendance from all parts of Western New York. The halls are commodious, the facilities for arriving by railway ample, and the rich experiences of past conventions furnish sufficient guarantee for the success of the present. A cordial invitation is extended to all to at J W. SEAVER, GEO. W. TAYLOR, A. T. TILDEN, Committee

Ohlo State Association of Spiritualists.

This Association will hold its Fifth Annual Convention, on the first Saturday and Sunday of September next, in Roberts Hall, Milan, Ohio, commencing at 11 o'clock, A. M. Each local society, and children's progressive lyceum is entitled to four delegates and two additional for each fifty members or fraction over the first fifty.

Important business will come before the convention, and every society and lyceum in the State is earnestly requested to send a full delegation.

The well-known and tried hospitality of the Milan Society is extended to all delegates, who will be provided with homes as far as possible. Eminent speakers are expected, who will be duly announced, and a cordial invitation is extended to all speakers and mediums, to all Spiritualists and liberalists to meet and renew their strength at this annual

Milan is situated three miles from Norwalk, on the Lake Shore R. R., and all trains are met by the Milan backs.

HUDSON TUTTLE, President. GEO. W. WILSON, Rec. Secretary. EMMA TUTTLE, Cor. Secretary.

Pennsylvania State Society of Spiritualists.

The Fifth Annual Meeting of the Pennsylvania State Society of Spiritualists will be held at Washington Hall, S. W. corner of Eighth and Spring Garden Sts., in the city of Philadelphia, on Wednesday, the 16th of August, at 3 and 8 CLEMENTINA G. JOHN, President. HENRY T. CHILD, M. D., Secretary.

Grand Union Picnic at Galesburg.

All true Spiritualists, all Christian people, and all friends of truth and humanity everywhere, are cord'ally invited to a Grand Union Picnic, to be held at Spring Lake Grove, in Galesburg, Ill., Thursday, Aug. 31st, 1871. Good speakers will be present. All will be free to participate in the exerclses-bring their own refreshments. Those attending from a distance will he "refreshed" from some brother's basket in the Grove. Pleasant grounds and boat-riding will add to the pleasures of the occasion.

The C. B. & Q. R. R. has generously offered to return free on all its lines all those paying full fare in going. If the werther proves unfavorable, the splendid Concordia Hall in the city can be had.

Let there be a glorious meeting that shall tend to open up a wider field of thought, of sympathy and action that shall bless mankind-akin to that introduced by the Pilgrim Fathers.

A. H. Hammosd, Galesburg, C. L. Roberts, Yates City, Chas. Ladd, Oneida. Committee

Two Days Meeting at Winnebago.

There will be a two days meeting at Winnebago Co. III., commencing Saturday morning, Aug. 5th, at 10 o'clock, and continuing until Sunday night. Spiritualists of surrounding counties, remember. Let all come and have a feast of good things. Levi Dinkelspiel (a converted Israelite), Dr. Uuderhill, Dr. E. C. Dunn, and perhaps others, will be present.

Obituary.

Passed to the higher life from Danielsville, Mo., on the 28th day of June, 1871, Laurie, only daughter of George and Nancy J. Bates, sged one year, two months and thirteen days.

Too pure for earth-land. She hastened to the spirit band; The parents know full well That their babe near them does dwell. It is through spirit communion They are assured of a reunion. Her time on earth soon was spent, And to the angel hosts she went.

DAN. T. EDWARDS Passed to the higher life, from the residence of a son, in the city of Marchall, Mich., Sunday morning, July 23d, 1871, Mrs. Hannah Waterouse, the loving mother of Dr. Henry T. Waterouse, of Athens, Mich.

This noble woman had attained the ripe age of seventy-five years. Long a true Spiritualist, she was a devoted wife, mother, sister, friend, and her declining years were full of that wit, cheerfulness, love, charity, and true philanthropy in her generous nature. The funeral services took place on the 34th inst., in accordance with her oft expressed wish, under Spiritualistic anspices, at her son's residence in Marshall, at which the undersigned officiated.

J. K. BAILEY. Banner of Light please copy.

Born into the higher life, from Elba, N. Y., on the 27th inst., our highly respected, but deeply afflicted, brother, John A. Sleeper, aged 66 years. For about two years that most fatal and painful disease. cancer, had been grawing upon his system, rendering his body an unfit temple for his unfolding spirit longer to dwell in. He calmly beheld the approach of the King of Terrors, but thanks to our beautiful spiritual gospel, it had no terrors for him. Having deliberately made all arrangemen's for his new birth, he gladly welcomed the propitious hour which relieved him from his physical sufferings.

By his request the funeral services were conducted by the writer, at his late pleasant rural home, in the presence of a large circle of relatives and friends. J. W. SEAVER.

Died, July 20th, 1871, at West Chester, Ind., M. Brown, aged seven years, nine months, and three days. His death was caused by inhaling a piece of timothyhead into the lung, which was tested by post mortem examination.

A. S. BROWN.

MATRIMONIAL.

GENTLEMAN 80 YEARS OLD—A SPIRITUALIST, A GENTLEMAN 30 YEARS OLD—A SPIRITUALISE, A of good habits and fair education, medium stature, light complexion, blue eyes and brown hair, desires to correspond with ladies for the purpose of a better acquaintance, and marriage. Those who feel favorably impressed by this notice, and wish to correspond, may rest assured that their letters will be received in confidence and treated with honor. Address GEORGE HARDCALTLE, Quincy, Ill.—10.01 de-

CLECTIC MEDICAL COLLEGE.—LECTURES COM-mence Oct. 2d, 1871. Fees for the course, 280; no oth-er expenses. Send for announcement. JOS. SITES, M.D., DEAR, 514 Pine street, Philadelphia, Penn.

SPIRIT PHOTOGRAPHS.

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

Parties at a distance wishing these pictures can get the same result as if present, by inclosing a lock of hair, a ploture, and the fee of three dollars, and post office stamp, stating the day and hour they wish a trial. Money refunded if no result is obtained,

DOHERTY & PURSELL, PROTOGRAPHERS, Nos. 34 & 36 Rest Washington street, Indianapolis Indiana. v10 u17 8m

MEDIUMS.

DUMONT C. DAKE, M.D.,

ANALYTICAL PHYSICIAN FOR CHRONIC

DISEASES.

Pattents at a distance successfully treated. Medicines sent by mail or express. Send a simple statement of condition, age, and sex, occupation, temperament, (if not known, send photograph). Address P. O. Box So, Chicago, III. Send for ANALYTICAL HEALTH JOURNAL.

MRS. C. H. LELAND.

Wonderful Psychometrist, Soul Reader, and Business Medium, will, upon receipt of photograph, lock of hair, whether married or single, send to any person a correct delincation 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. Satisfaction guaranteed. Instructions for mediumistic development, one dollars. Address, Taunton, Mass.

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 diagnose and give prescriptions by letter. Distance no objection. Will visit in person a reasonable distance those that desire, and can afford the expense. Delineation and advice in a variety of ways. Emblems we give gratuitously to all our patients, when presented by our guides. Our forme custom has been to come en rapport with the applicant by th hand-writing or lock of hair; but to save time, and the papleasant 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.

Terms, for diagnosis and prescription, \$2; Diagnosis without prescription, \$1; all subsequent prescriptions, \$1 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 45, Lake Mills. Jefferson Co., Wis. v10 nl tf.

Dr. Abba Lord Palmer.

BOX 101, NEW BOSTON, ILLINOIS

WONDERFUL PSYCHOMETRIST AND CLAIRVOYAN PHYSICIAN, SOUL READER AND BUSINESS MEDI

Can diagnose disease by likeness, autograph, lock of hair, without a failure, and give prescription, which, if followed, will surely cure.

Can trace stolen property, tell the past, present and future -advise concerning business, and give written communications from spirit friends. Disgnosis of disease, with prescription, \$2.00. Communications from spirit friends, \$3.00. Delineation of charac-

acter with advice concerning marriage, \$1.00. nl vi0 tf. MRS. A. H. ROBINSON,

Healing, Psychometric and Business Medium

148 Fourth Avenue, Chicago, Mrs. Rominson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the ne ture of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essen tial object in view, rather than to gratify idle curiosity. the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently

curing the patient in all curable cases. Of hersel she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the POSSTIVE and MEGATIVE forces latent in the system and in mature. This prescription is sen by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that

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

Mrs. Rosinson also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits comtroling her accomplish the same, is done as well who the application is by letter as when the the patient 1 present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

Terms:—Diagnosis and first prescription, \$3.00; each subsequent, \$2.00; Psychometric Delineation of Character, \$3; answering Business Letters, \$5. The money should accompany the application, to insure a reply.

CLAIR VOYANCE.

Dr. P. T. Johnson examines diseases by receiving lock of hair, name, and age, stating sex,—one dollar accompanying the order. He also prepares a sure antidote for OPIUM AND HORPHISM EATERS; three months will cure the most inveterate case. Charges, six dollars per month. He also prepares a Sure Cure for Ague,—50 cents per bottle. Will be sent by express. Address him Ypsilanti, Mich. will nit te.

DR. SAMUEL MAXWELL, MAGNETIC PHYSICIAN.

Taxars the sick by magmetic touch, and the use of appropriate magnetized remedies. Also makes clairvoyant examinations. Patients to be treated b letter should send age, sex, and leading symptoms. Board in private families if desired. Come to, or address, SAMUEL MAXWELL, M. D.

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Original Essays.

Written for the Religio-Philosophical Journal, ROMAN CAPHOLIUS.

Father Hecker-Spi tualism-Riois-etc.
BY MRS. M. J. WILCONSON.

Where is Father Hecker? We wish to hear from him. We have not forgotien how "diabolical" he attempted to make Spiritualism last winter in his Chicago speech-or rather, we might say, in that same speech which has become stereotyped by public delivery for the last few years, with only occasional modifications to suit the place. We wish Father Hecker to answer a few at a t-forward, plain questions In the recent New York riot to be taken by us as a sample of what Catholicism results in? If you say, "No," then will you please tell us what is the especial cause thereof? Again, why is it that these Irist Carholics, who have been owned body and soul by the Romish Church for long generations, are among the most turbulent and lawless people of Christendom, as well as the most vincic'ive and blood-thirsty in their treatment of their own kin, who happen to honestly differ with them? When you tell us that 'Republicanism is a failure"—and Spiritualism diabolical and devilish," unless tempered and restrained by the Roman Catholic Church-for of course you own no o her Church—we wish to know how such a form of Spiritualism as you plead for, in view of the results of Catholicism in these riots, could ever commend itself to any same mind? Granted, it makes little difference whether a man is sanc or insane, when he is forhidden the exercise of his reason—and thus it is, we cannot possibly see how people can be held responsible for any degree of lawlessness they may indulge in, when educated after the pattern of the Catholic creed. It is all very casy for Bishop McCoskey, Father Hecker, and a hundred others, to declare they did not sanction the riot, that on the contrary they deplored and condemned it. O, yes, when it came to "bloody murder," and a whole city, aye, a whole nation became aroused to the fact, seeing there was still left to it a government of its own, and plenty of bullets and patriotism, what could the priests all do, but denounce it? But, does not all the world know-the educated world at least-that every subject of the Catholic Courch has this same spirit of murder instilled into his very life from the moment the Church gets possession of him? Is he not taught to despise, abhor, hate, and curse every "heretic" as too damnable for the Cause's or its members to fellowship with? Look at the long string of curses uttered by the the "Infallible" upon the head of Victor Immanuelf Lack at the borr'd execrations and anathemas, which are kept bottled up in this Holy Cathelic Church ready to pour out on the head of any important dissenter! It may be easy for the pricers to prate now of loyal'y and innocence, but when we hear these poor, deluded slaves of Catholicism consigned to the criminal list, as the only sinners and (fieders against the law. we can not but feel that the inciving cause lies back of them, and at the door of the Curch, which

has for long generations sown in their lives the

most inveterate hate of Protestants and thinkers,

that ever cursed the human race! Does Father Hecker arrogantly assume perfection, puri y, loyalty, humanity, for a Church whose bitter truits have been the bloody harvest of the long dark ages, and at last comes down to us in this cutbreak upon American soil? and in the face of all this, does he assume that the American people are such fools as to listen to his claims for the Catholic Church, and his depunciations of Spiritualism? True, he does defend "the ministry of angels" in his own faith. and claims that to the Church alone is lawfully delegated the ereat revelation of Spiritualismbut what would, what has Spiritualism, or the "communion of saints" become in the hands of the Courch? Nothing short of the most tyrannical despotism—based upon a "Thus saith the Lord," or thus saith the Church, which is all the same with them and their poor, blind followersand engrafted upon the M saic rule, dealing anathemas and death upon all unbelievers. This it is which led to the recent riot; a fury-hatred of Protestantism, which has been fauned and kept alive, and ready to break forth in the most relentless cruelty, upon every fancied oc-casion, ever since the days of Martin Luther, and even before that. When the Catholic Uhurch rolls off this hydra-headed spirit of Ami-Christ, and shows us in its fruits, as well as its professions, that the true Christ is with themwhen it wipes out those abominable curses. which are an insult in the face of Christendom and humanity to-day—when it teaches mercy and freedom, in place of anathema and misrule --- when it gives us with fitteen burdred years of monopoly, a well-bred, loyal, humane and tolerant family of sut jects, as orderly, patriotic, and spenceful a class of people as the Spiritualists of this century, it may be justified in its attempts to enlarge the borders of the Church by absorbing Spiritualism. But with the glaring facts which are here presented in the frequent outbreaks of its blinded and bigoted subjects, every American, every lover of peace and patriotism should beware how they make compromise with it. In a very elequent speech made in this city upon the subject of the riot, the able divine took occasion to recommend the severest military discipline against "the lawless, riotous mob" -at the same time that he exonerated the Catholic Priests and Church from all blame. That man was either blind or afraid to do his duty. To us, it is a wicked, abominable policy, which keeps the Irish Catholic, with his naturally impulsive pature, ever stimulated with the deepest hatr d toward the Protestant, as " a dheretic," and then gives him the hot powder and shell, where the terrible reality thus comes to him only in the hour of mutilation or death. And we think it is time that these poor, infatuated, blinded and bigoted criminals should open their eyes, and see what scape-goats toe Priests may make of them, retiring as they do up in their empty professions of neutrality and innocence, when the battle day comes, and leaving these miserable dupes and pimps of theirs to take the penalty! With all the mistakes of the Irish Catholics, we have a great heart of pity for them, seeing there is no delusion so costly, no rule or gover ment so exacting or expensive as that of this wealthy autocracy of Rome, and never does it cease to drug its victims with its maddening haired of dissenters, while as to-day, it blandly reals the world—"these quarrels are not the result of any religious difference!" "It is a political feud." "The Church has nothing to do with it." Aye, that may go down some throats,—but here in America, why are all the Fenians Catholics? Why, here upon American soil, where no 'Established Church' rule can impose its tax, in addition to the crushing tax of Rome, where Roman Catholics, under every badge of their secret orders, have been cheerfully granted the freedom of procession and parade, has the Republicanism or Damocracy of America been insu ted and cuallenged, in its Protestant genius, by these representatives of the Roman Catholic Church? We think, we can see it all. The poor duped, crazed and oppressed devotees of that Church, are taught bere in America just what has bred to a merciless slauguter and in-quisitions of the dark ages. The spirit of for-giveness is not taught them. Blind obedience

of their lives. Reason is dethroned. Long accumulated sorrows and superstitions, have induced a mania, and they is cy they may free themselves and do G d service by killing "every d—d Protestant?" Of Father Hecker, while you are dealing out your curses now against our Spiritudism, do we not have reason to think that there same "dogs of war," which the R mish Courch has kept buying at the heels of Protestantism in all these generations, may he I kewise turned upon us? How long, could Catholicism rule, would there be a free man or women in America-a house of refuge, or a home, for one thinking and preaching as J. sus d.d. out of the fullness of his truthful inspired nature? True, we see the sign of "the Sisters of Mercy -"The house of the Good Shepherd"-but what shall we think of the fact of those boxes of deadly weapons being set down at this latter place, preparatory to the riot! Dr you tell us now that Spiritualism is "disorderly, diabolical, immoral and deadly "outside of your Courchbut that in the Church it is the vital fundamentaltruth, and preserved from the primitive growth thereof, as a sacred gif.? Then, let usack, what spiri's have you consulted, and what spirits have you followed? C-rtainly, the Mary and Jesus you profess to we rehip, had no such burnirg bigotry and lust for authority as the Church of Rame insists upon, and arrogantly puts in practice. Our spirits do not teach us to persecute, waylay and murder dissenters, or even our persecutors,—acr can anything short of personal danger justify such acr of self-preservation as the taking of human life. Let us compare with you-tor the actual statistics will prove from the pages of hist ry, and from the record of to day, where the most terrible, wanton, lawlessness and licentiousness has blackened the pages of the church record; while Modern Spiri ualism has never incited a riot or sauctioned one. And with all your charges against it, no such public or particular s dition can be brought against it. All its battles have been fought with the voice and pen, and to-day it stands before the world, persecuted to the ends of the earth, but without one blot of lawless retaliation upon its garments. And while its work is to analyze your creed as devery other, in the spirit of b id and impartial inquiry, it has never recommended violent or otherwise than peaceful measures in the propagation of its gospel. No religion is, after all, more tolerant than this, or winde it uses strong language in its righteous indignation of all it justice and enslaving despotism; it insists upon the right of private judgment, and liberty of speech for all law-abiding citizens, without distinction of creed or party

to the creed and the curse has taken possession

past, or attempt the strangulation of Protestantism—another name for "individuals sovereignty" -and attempt what has proved so judie in the old world—viz., the supremacy of the Romish Church and authority, by a resort to foreible measures, let us assure you, with the earnest breath of prophecy, it would seal the death of that proud autocracy and bring it he dless to the ground! R member that America is not Europe. Europe began with tyranny; America began with freedom -nominal y, at least. She carved it upon her tables of the law-her Declaration of Independence. She blaz med it upon her banner, in the light of her rescued stars t She flished it in the eye of her eagle, and the pointed arrows of its reedom flight! She burnished her gateways all in the sunlight of welcome, and said to the oppress dand down-tredden nations of the cld world, "Come in !" "Wel-come! welcome to all the rights and privileges of American citizenship. All we ask of you is fidelity to our noble charter, and reverence for its victorious framers—he Fathers of this humane and liberating government." Now, then, will American Catholicism prove true to our Shekmah? Wilit free itself from Rome, with the rack, the thumb-screw, the tagget and the halter-and will it s'and for h redeemed of its olden crueity, and unparalleled spirit of ferocious hate, and pledge its great wealth and resources to the dissemination of a true, humane. and unimpeachable Catholicism? Will it lift one yoke from the neck of oppressed Ireland. Spain, or Italy, of its own full, hearty and free accord, not waiting for "the logic of events" to compel acquiercence to the progressive demands and spirit of the age? Will it teach its subjects that which they so fearfully lack, viz., the exercise of a perc fil and tolerant spirit, and above all, will it demonstrate in this age, and here upon American soil, that its pretensions to a Christlike care and education of the people are supported by iscis? The American people are more than usually aroused to the signs of the times, and it is proper that Father Hecker and the dignitaries of that Church, should be held responsible for the fruits thereof, for it is plain that these Irish Catholics have been animated by exactly what they have been taught.

But should this hatred of religious liber'y, th's

ban of heresy ever become so bold and defiant

here in America, as to forget the lessons of the

Eighteen long centuries should give us better proof than this. Father Hecker, daring to assail Spiritualism as "lawless and disorderly," should give us better proof than this, of the purity of his Catholicism; and if he is disposed to condemn the faith of millions, now rescued from skepticism and infidelity, because he finds some lawless" in opinion, according to the interpretation of his creed, how much more should he abhor and condemn a faith which puts the blungeon indiscriminately in the hands of the rabble, and springs a cru-ade upon every peaceable and inoffensive citizen who has an orange stripe or dot upon his garments! To show the wide-spread and virulent bitterness which has grown with the exodus of the Irish Catholics, even a quiet, peaceable, inoffensive little company of Norwegians, sailing out of this port on a gala excursion must be insolently compelled to haul down" their loved little banner, which they had brought across the wide ccean and lovingly twined with our sacred stars and stripes, in evidence of their noble faith and trust in their adopted country and the touching, tender memory of their native land. Now, to us, it is a matter of heartfelt pride, that here, upon American soil, the banners of the scattered nations may all pescefully, loving'y float in the sunburst of Brotherhood and Equality. To us there is no more joyful scene than this loving, beautiful weaving of all these national colors into one -there is no grander spectacle than that in which whole nations, regardless of name or creed, lift their hands thus in united fealty to the spirit of civilization and humanity. We pity no people more than we pity poor, unhappy and long oppressed Ireland. The strains of her plaintive harp have swept our heart to sadness and tears for her great, her untold sorrow—but we must tell, she has suffered her own eyes to be put out. She has ignored the law of her manhood and her womanhood, in perpetuating her own slavery, ignoring her own responsibility of self-government, her own individual duty. Never, till Catholicism agrees to keep pace with the growth and progress of the age, can we expect a free Ireland, and at the same time a Catholic Ireland. And the rule holds good here in America. Never can Irish Cath lies flud freedom here, with the clutches of this old-time. grasping power upon them. And now it falls upon Father Hecker and the rulers of that Courch to show us, if it be possible, what agreement there is between the religion and results of Papacy, andthe geniuse is true Spiritualism : for of all forms of Protestantism, is not Spiritualism the most liberating and intense, granting to all alike, the simple, hearty expression of private opinion? And this is what our spirits teach vs. Consequently, we could not unite against that which is an inherent fundamental

principle. But remember, Father Hecker, we could unite in defence of that principle. God grant the battle be a bloodless one, for all the years of the future, and that only a noble emulation to do the greatest amount of good, may push us up the hills of victory, nearer and still nearer till we plant our feet upon the rock of Universal Liberty.

Written for the Religio-Philosophical Journal.

NATURE AND GOD.

By G. B. Hickox.

Being one of that class of people who try to do their own thinking, and having tollowed Brother Francis through his labyrinthian search through the universe after God, I have been led into some knotty difficulties by trying to bring my own thoughts into harmony with his. It occurred to me, that if I should state some of them, perhaps he would be able to nelp me out. And then I thought there might be others of the same class, equally entangled with similar difficulties, who would like the illuminations of Brother Francis' pen, so I concluded to ask you to lend a column in the Jour-NAL for the benefit of all concerned.

In accordance with the above heading, my thoughts, although contravening Brother Francis' salient propositions, ran substantially as follows:

Nature—all that can be seen or felt - all that can be known: Man is a manifestation of Nature, his physical representing the physical domain, his spiritual the domain of spirit.

The existence of the spiritual domain is as evident to the eye of reason as the physical domain is to the physical eye. These two domains stand in the relation of positive and negative to each other, and are co-existent and co eternal. They are each and separately necessary to the existence and action of each other, and together make up the completeness and entirety of Nature or the universe.

The negative or physical domain possesses no inherent power of action. If it possesses forces, they are latent, and require the action of the positive domain for their hoeration. Nor could the positive domain act without something to act upon. Hence if the domain of mat er is boundless, so must the domain of spirit be boundless.

if the domain of matter is independent of any one indiviouslized, physical map, it must be independent of all physical men, both in the past, present and future; for that which can be affirmed of any one man, as such, can also be affirmed of all men, for all time. If the physical domain be independent of the physical man, so may the spiritual domain be independent of the spiritual man. Now here we have the two great domains of Nature, the one inherently negative and passive, and its forces latent; the other inherently positive, active, and its forces in play, liberating the forces of the negative domain, the result of which is, the evolution of worlds, of systems of worlds, of the mineral, vegetable and animal kingdoms, and of man.

If the physical domain is negative, lifeless and in active, until viv fled by the active forces of the spir itual domain, it follows that, but for this vivideation, neither man, animal, veretable, mineral, nor worlds nor systems of worlds could ever have been developed. The spiritual domain must be co pervasive with that of the physical: otherwise a portion of the physical domain must remain negative, inactive and useless. To say that dead matter possesses laws for the development of itself into form and order-into life and conscious intelligence—is to deny all necessity for sprittual forces and spiritual existence, and if true, Spiritualism, with all its conco oltants and fascinating theories is the veriest humbug. The spiritual and physical domains of Nature must, then, in their combined action, be the prime cause of all effects. This is no less a necessity from the fact of our inability to conceive a time when effects did not exist. If the cause is eternal, the fact of its eternity proves the eterni y of effects; for a cause is not a cause until it produces or accomplishes something; but if the

cause did not exist, the effect could not.

No finite mind can determine boundaries to this primal cause. But each effect, in its turn, becomes a cause. Not a blade of grass, nor leaf of the forest, nor grain of sand, nor atom that floats in space, but is itself a cause. But it could not be so but for its connection with the primal cause.

Shall we assert that these iffects are not, and can not become causes for the reason that a boundless cause leaves no room for finite causes? Or shall we box up this boundless cause, whose very nature and essence necessitates action, in a box of exact dimensions to fit, and then defy it to move? Or, shall we not, rather, accept the more reasonable proposition that the boundless cause operates through an endless chain of causes, interchangably recognized by finite minds, as causes and effects, although we are able to discover only separate, or but a few connected links in the chain?

To conceive of the boundless cause, as one solid, cemented mass; encased within its own boundless dimensions, incapable of internal motion and activity, seems to me simply absurd. If these effects, or accordary causes in the physical domain are produced by, or are dependent on the primal cause for their existence and activity, why not those in the spiritual domain?

If the endless perpetuity of the individualized human spirit depends on the eternity or self-existence of an individualized spirit germ, are we there fore to conclude that the whole floral and animal kingdoms are immortal, for the same reason? Or, are germs manufactured to order in these kingdoms, and if so, by whom? If the physical domain, by its own inherent forces evolves all vegetable and animal germs, why not the spiritual domain produce all spiritual germs? If inherent law rules in the one, why not in the other?

the one, why not in the other?

Vegetable germs seem to have the power of re production. A vast oak forest may be produced from one acorn containing a single germ. This forest will produce annually millions of other germs, each as potent as the primal germ. Are spirit germs less potent, or do they reproduce themselves? If so, is its individualization eter-

Knowledge is the impression which material and spiritual substances, together with their relations and laws of motion and activity make on our consciousness. Are latent spirit germs conscious, and do they possess knowledge? If so, by what possi-bility can it be proved? If knowledge does not exist in latent spirit germs, from what source does it originate? Does water rise higher than its fountain? Does the effect exceed its cause? Let us see in physical man, as an effect, we find life, sensation, consciousness, reason and intelligence. Do these all and severally exist in latent spirit germs? If not, the effect must exceed its cause, or otherwise, the spirit germs are but effects dependent on some more primal cause. Will it be said that the power to know is equivalent to knowledge; that this power resides in the germ? Power is inherent capability, energy. Is not knowledge the siquence of susceptibility rather than the effect of power? The problems of knowledge are already worked out in the laboratory of Nature before they can be impressed on the human conscioueness. The power to know, then, consists more in placing one's self in the way of impressions than in inherent capabil-

ity or energy.

Who or what works out these problems that constitute the sum of human knowledge? Who vivifies the dead, inert matter of worlds, planting the germs of the grasses, the flowers and the stately forests which unfold into such order and beauty? Who fills the broad heavens with suns and constellations and systems of worlds? Who measures their distances and fixes their relative positions with such mathematical precision? Who peoples all these worlds and systems of worlds with intelligent human beings? Is it reasonable to attribute all these things and a thousand others to individualized man, when they are the only and exclusive sources of all his knowledge?

Had we not better conclude with the heading of our piece, and attribute them to Nature and God to Mother Nature and Father God?

Baxter Springs, Kansas.

—Have you learned the happiness there is in contentment? If not, go to school.

—An ounce of praise will u-ually carry man or child farther in the path of virtue, than a whole ton of censure. Try it. To W. Lowe, Hsq., Shanghae, China.

BROTHER JONES:—I have been requested by W. Lowe, E.q., French Board, at Shanghae. Chins, to give my views in regard to the use of chloroform, nitrous exide, hasheesh, etc., as agents, to aid persons in entering the somnambulic condition, and as he has requested me to do so through the Relies o-Philosophical Journal, with your permission I will.

I have, for some years held the opinion that some persons upon whom surgical operations are performed, feel pain while under the influence of chloroform and nitrous exide, although they may know nothing about it when the effect has passed off. This was very evident in the case of my own daughter who underwent a surgical operation about fifteen years ago, and I have witnessed it in many other cases, where teeth were extracted while under the influence of nitrous exide—and believe, that in all cases where signs of pain are exhibited while under the influence of either of these agents, that the subjects really do suffer—although they may know nothing about it when the influence

But I wish to be distinctly understood, that I do not say that all feel pain while under the influence of armsthelics, for some, I am satisfied do not

My experience in this seems to agree with Mr. Lowe, who thus expresses himself in his letter to me: "I shrank from the knife, saying, that I felt the pain—but after awaking had no recollection of it. Judging from this, "he continues, "would it not be possible for a person already in the clairvoyant state, to superintend and guide the initiation of a novice under narcolle influence, and thus make a certainty of each case the first trial?"

I answer, that it is not necessary for the person who guides the novice, to be in a clairvoyant condition—and I take pleasure in status, that when in Cincinnati some years ago, being present when the gas (nitrous oxide) was administered, I spoke to the subject during the inhalation,—and who, when parually under the influence, became clairvoyant, and was, of course, then in a somnambulic condition. The experiment has not been repeated since that time, in consequence of not having an opportunity,—but there can can be no doubt, that if those, who while inhaling either of these aresthetic agents be spoken to, or, just before the off ct passes off. their mind be directed to distant places e.c., at the same time that they are told not to rouse out of the state—that clairvoyance will be induced and the condition perfectly entered. They will then, if properly instructed, be able to enter the state at any future time without the aid of these

I should have stated these facts long since, but was arxious to repeat the experiment before I did, and hope to be able to do so, when I visit Cincinnati next winter, where I will have free access to the gas.

While upon this subject, I will refer to a brief article in the April No. of the "Chicago Medical Times" vol. III, No. 2, page 93, upon somnambutism artificially produced, which reads thus: "Dr. Russel savs (Medical Times, and Gazette, and Boston Medical and Surgical Journal). Somusmbulism may be produced artificially. Dr. Richardson has recorded some interesting observations in the report of the British Association, 1865, p. 274 showing that a state acalogous to semnambulism sometimes follows the inhalation of a cyline. A patient was entirely senseless, and in this condition underwent a severe surgical operation, yet she talked with considerable correctness upon the topics of the day, seizing objects with precision.

"We experienced proof that he had produced the same condition in his own person, though quite unconscious of his acts; and he quotes a like instance witnessed by Dr. Snow, in which a child played with a hall, throwing it into the air, catching it with precision, talking and laughing all the time, yet to all appearances per-

Upon trying to obtain the amyline. I was told by a celebrated chemist, that the English were wild upon the subject of an eathetics, and that the use of the amyline was exceedingly denoting the property and not to be decorded upon

dangerous, and not to be depended upon.

From what I have seen, I would much prefer the nitrous oxide to all others, except, perhaps, sulphur cæther, and believe that if the mind be properly directed during the inhalation or immediately before the effect passes off, that the end in view can be safely attained.

To those who call themselves" poor sensitives or healing mediums," I have but to say, that in less prosperous days, when weak, sick and faint, they were glad to rest beneath my roof, and to partake of the best I could afford. Now, perhaps, under better circumstances—petted and praised beyond their ability to bear meekly,—would feign, tear down the temple that I for years have been trying to raise for them. I have withheld nothing, and endeavored to teach the truth without money and without price, and although they have made misstatements, and mistaken the motives of my friends, who told them a few plain truths, perhaps, too harshly, but, I bear them no ill will, and only hope that the time is not far distant when they will see and embrace the trath, that education and prejudice has shrouded from their view, and which, cloak it as they may, will prove to be the only boon to promote their own usefulness, and as true healers to increase the sum of human happiness.

Fraternally,
Wm. B. Fahnestock,
Lancaster, July 25th, 1871.

Letter from Horace G. Griffin.

Brother Jones:—Inclosed you will find seventy-five cents, as a small payment upon your most valuable sheet. I shall hereafter endeavor to be more prompt. I thank you sincerely for your kindness in sending your most noble paper without payment in advance. I have been an attentive reader of your paper for about a year, and I can say to you, Brother Jones, that I am a better man for it, and I might add, that others are, too. I hand the paper to those that will read it, for I know it will do them good. O'd orthodoxy has a strong hold, but their poor devil does them a great deal of injury occasionally. The shepherd of the flock of the M. E. Church, lately left here for parts unknown. I shall learn the particulars ere long, and will send you an account of the same,

Cedar Rapids, Iows, July 19, 1871.

The Hollow Globe.

Friend Sherman: -Tour work entitled "The Hollow Globe." was duly received. I have not had time to give it that careful examination necessary to forming a correct opinion of its merits. It seems to be based on a principle I have advocated for years, -the reciprocal relations of all things, instead of the hereditary aristocracy of spirit over matter that has so long held the world in abject slavery. As far as your deductions are in harmony with this rule, you may safely challenge the criticisms of the world, as the position is impregnable.

J. TINKEY.

Yours truly,

Westfield, N. Y.

Voices from the Zeople.

YPSILANTI, MICH.—P. Dr per writes.—Inclosed please find post office order for three dollars for a renewal of my subscription, which expired July 1st, 1871. I think the JOURNAL continues to increase in interest. I like it for its bold and fearless search after truth and denouncement of error. The "Search after God" continues to increase in interest. The JOURNAL has become a fixture with myself and wife.

ANGOLA, IND.—Dr. Moore writes.—I like the Jouenal better every additional number. I very much like its radical position. May it never be less radical.

GENESEE, WIS .- Martha P. Champlin writes. Whoever is the author of the subject "A Search after God," I believe to be on terribly dengerous ground. I never heard of any orthodex Christian that did not believe in the existence of a devil, or evil influences from the adversary. We believe also in the eternal existence of God, and were to those who deny it. Now I claim to be a Christian Spirit-ualist, that is, I believe in the manifestations of spirits, good and bad, or evil, undeveloped spirits. Now, how does the above author know but what evil spirits would have him believe that there is no God, and that they exert an is finence to prevent the unfolding of divine truth? For the evil spirit was a liar from the beginning. Now who are those apon whom God will send a 'strong delusion, that they may believe a lie, that they may be con-demned? Are not evil spirits manifested as an demned? Are not evil spirits manifested as an angel of light, to deceive, if possible, the true Christian? "How cautious we should be to discern between good and evil," to "try the spirits, whether they are of God or not."—Ist bohn, 4 God has promised to send his "angels as prinistering spirits to minister or those who shall be helts of salvation," and perhaps they are the comforters which leaus Christ sent as the Holy Ghost when he said that "Whosoever should call on the name of the Lord should be saved." The author is a very sciconditioned de saved. The author is a very sur-en ific man, no doubt, but let us not give up the precious Bible, for the fulfillment of prophecy plainly indicates its truth. The ancient Jews being scattered among all nations are living proof—as we believe in a remnant being yet brought into the kingdom, according to the prophets. The Bible is a spiritual book, thus reads the fourteenth through to the seventeenth of John, also the thirteenth and ourteenth of 1st Cor. Furthermore, I believe that the word from God would have been destroyed long ago, if God had not prevented it, when the decree went forth to burn all the Bibles But from the mouldering rules of ashes the Bible came forth nuscathed! That whosoever believeth on the Son of God hath life, and whosoever believeth not the son, hath not life, but the wrath of God abideth on him. I have the reading of the JOURNAL, and like the issue of July lat very much. But on! I should be perfectly wretched if I could not pray to God. I design, in future, to send for some of your publications. I have been for thirty years a mem-ber of the Gongregational Church. The past five, I have withdrawn from all creeds.

TISKILWA, ILL.—J. Gage writes.—Permit a few lines from an old friend. "We do not make our thoughts—they grow in us like grains of wood." In reading the JOURNAL, thoughts are born that might have lain dormant. Seeing such a variety of views there expressed, must of necessity call some of them out, however feeble. As to Mr. Francis' "Search after God," no personal God can be found outside of the human heart. There, to me, he is personal—all that I need, all that I shall ever see only by his manifestation; all that any ever will or can see or approach unto.

STANWOOD, IOWA.—A. Dodge writes —I intend, now, to be a life subscriber to the Journal. Spiritualism in this section is steadily progressing. Do send us some good test medium, whose works shall be convincing to the most skeptical, that this beautiful philosophy may be spread far and wide among us, for truly it is the grandest religion the earth has ever yet seen.

ALBION, IOWA.—C. Alien writes.—I shall continue to take the JOURNAL as long as I have health and strength to obtain the means to pay for it. My wife and I are about all the Spiritnalists that are willing to openly avow themselves in this vicinity, and we have to bear a great deal of derision. But all will come out right in the end.

GENOA, ILL.—A. Hollenbach writes.—Euclosed is a money order for three dollars, as a renewal of my subscrip ion to the Journal, with which I am well pleased. I do not encorse the a heistical notions of Mr. Francis in his "Search after God."

OWATONNA, MINN.—O. Hill writes,—I can not do without the Journal. It is the best paper published, and ought to be in every family.

D XON, CAL.—Mason Allen writes.—We feel the want of something here to set people to thinking. There are a great many people in California that have not had an opportunity of seeing much of Spiritualism, only the dark side, as shown by the churches. Speakers in this country visit towns and cities, and leave country places too much in the cold. If we had an E. V. Wilson, or any other test medium to go into district school houses, there would be a great deal accomplished in a short time toward getting thought started in the right direction. It is a very dry season with us in many parts of the state, notwithstanding the prayers of Christians for a little more rain, and people have heard it so often that their faith in Christianity is getting very weak, and it would seem that many minds were ready to receive the new philosophy if it could be presented to them. I send you four new subscribers to the Journal, with the money inclosed, and hope I shall be able to make an addition to it soon.

REDFIELD, ILL.—W. H. H. Brown writes.—Please find inclosed 75 cents for one new subscriber and "The Sunday Question," according to your new propositisn. I nave read the "Bible in the Balance," "Jesus of Nazareth," and "Strange Visitors," and want something more of the good things issuing from the glorious old Journal office—the best paper ever published "Tell Brother Francis to go on with his "Search," and I will try to keep up with him if I can. It is worth all that the paper

SAN DIEGO, CAL -M. Carruthers writes.-I

tell you again that I like your paper, —it is the best I have yet read to arouse the reasoning faculties, because it contains such a variety of opinions on subjects of the most vital importance to man, If all the different pieces contained in your paper harmonized exactly with my views at would be the same thing over again, and would become stale. It is in this variety this giving liberty to free thought, this encouragement to thinkers, opening the prison doors and saying to the prisoner, "Go free!" This liberty, given to writers in the columns of your paper, constitutes, to me at least, a great part of its value. Having said more than I at first intended upon this subject, I beg leave to offer a few remarks upon some subjects treated upon in the Journal, which have given rise to considerable comment and speculation,—the announcement of a "Hollow Globe," "Individualized Intelligences," "World-builders," and "Search for God." in relation to the first: As we have never been at the center of our planet, we could not, of our own knowledge, positively say. It would be speculating, on our part, but if we reason from scientific results, and from what we ourselves actually do know of the laws of formation, in the stratification of the crust, the laws of forces, such as the upheaval of mountains, we find obstacles to the conclusion that we could neither get over, under, nor round about. But as we have not heard the writer's arguments in support of his theory, we would be very sorry to condemn it, or say it was not true. if true, it knocks all our notions of earth into a "cocked In relation to the second: Worlds are, as we believe, natural products of their immediate surroundings, or universal space. Man never was, and never could be, an individualized hu aso intelligence until the period of the eternal, immutable, and unchangable law of progression. He was developed through a natural ceries of conditions, up to animal life. Now if this doctrine be true that worlds must exist before man, animals or veg-etables, it is a very pertinent question, from what do worlds apring? for it leads us directly to a forming power in nature, acting absolutely, and independent of individualized intelligence.

HAMILTON, NEVADA.—L. B. Wade writes,—Good for the "Search after God!" I think that he is found. A spirit told me in 1856 that they knew of no intelligence above man. I guess the spirits are right, at least I would take their word before that of mortals.

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Settled Speakers Once More.

This question is secuming an important feature in the history of Spiritualum, and has its advocates, pro and con. We believe the first "article" came from Brother H. H. Marsh, of Chicago, an able writer, and, at one time together with his good lady, earnest workers in our cause. The article was signed "Chicago," and appeared in 1866, or -7. We were at this time laboring in Ohio. Bro. Moses Hull, was at the time settled in Milwaukee, Wis., and wrote an article in approval of "Chicago," in which he attacked the itinerate system, in a very bitter manner, terming it a tread-mill system, in which speakers followed each other, repeating over and over the same old story,-full of stale platitudes and adjectives, without connection or conclusions.

To this communication we replied at the instigation of J. M. Peebles, and our article was corrected in part by him, recopied by a young man then living in Cincianati, and when it appeared in the Spiritual popers of the day, created a flutter amongst those who favored settled speakers. Bro. Moses Hull, standing back on his dignity, replied, "We shall not stoop to answer this article, we deem it unworthy a notice, etc." Not so, however, with Bro. Willis, who wrote a sharp, pungent article reviewing us sharply, denying that his ministration of several years in Cold Water, Mich, had proved a failure, and at the same time demanding the real author's name.

To this demand, we promptly replied,—giving our name and reasons for the article, as well as sustaining our position in the former article. How unlike J. M. Peebles. The course these Brothers pursue,—they handle their own chestnuts, he they never so hot. Not so, J. M. Peebles.—he wishes others to burn their fingers through pulling his chestnuts out of the fire. Several short communications subsequently appeared from both sides of the subject, and then there was a lull.

In the Fall and Winter of 1868-9. Bro. J. M. Peebles was called on (!) to preside over "nice society," in Detroit, Mich, and while thus presiding, wrote his famous allocution to the public, entitled, "A nice Society," which appeared in the Banner of Light, March 27th, 1869, and wound up with the following string of adjectives. "Balancing the testimony of our experience, we have generally found that only blatant, angular, tangential, egotistic, formualists were opposed to the right use of forms, or methods, as means to secure the ends of discipline, education and spiritual unfoldment. Heaven spare us from an irreligious, unscientific, self important, bigoted, godless, nothingarianism,—some times seeking to pass itself for Spiritualism." What think you, my good brothers and sisters, of this bundle of epithets, discribing us, who are in favor of scattering the word of God broad-cast over the land, as "blatant, egotistic, irreligious, unscientific self-important, bigoted, godless, nothingarianism, sometimes seeking to pass (ourselves) for Spiritualists." Gentle words, Bro. Peebles, coming from "The St. John of Spiritualism"-Does it become a settled speaker,"-an editor. to write thus of his brothers,—co-workers.
Wilson is "blatant;" Colby, "bigoted;" Hull,
"unscientific;" Whiting, "egolistic;" Kayner
"Tangential;" Hardinge, "Godless;" Howe
"self-important; Child, "s nothingarian; "sometimes seeking to pass (themselves) for Spiritualists," Does this language "comport" with the dignity of a settled speaker or reformed minister and teacher, to call all speakers and mediums, a " distant, godiess, egotistic, digoted

nothingarians." We reviewed his allocution sharply, showing it up in such a manuer that the whole spiritual world laughed at "A nice society," as well as the ten commandments received on top of Pike's Peak by Bro. Peebles. To this article there came no response until after Bro. Peebles' appointment, as Consul to the unimportant City of Trebizond, which by the way, was an insult to Spiritualism, for the reason that it was a place of no importance whatever, where there was nothing to do, and for this reason the post or office had not been filled for years,—no one foolish enough to accept, save "The St. John, of Modern Spiritualism." A short time before Bro. Peebles sailed for Europe, the RELIGIO-PHILOSOPHICAL JOURNAL received a letter of inquiry from Detroit, written by Judge Mc Cracken, asking the cause and wherefore of Bro. Wilsons article on "A nice society." We happened to be in the office of the RELIGIO-PHILOSOPHICAL JOURNAL at the time the letter was handed us. Instantly a voice said to us, "Do not publish this letter yet." As is our rule, we obeyed the voice; the letter lay over three or four numbers. In the mean time we received letters from Detroit, (uncalled for by us) fully sustaining every point we had made against "A nice society." Later Bro. Peebles wrote to S. S. Jones, of the RELIGIO-PHILOSOPHICAL JOURNAL, petulantly demanding, "why the communication from the Detroit friends had not been published,—or will you publish one side of the question, and not the other." This was just what we wanted. The enemy's fire was uncovered, and we knew the actual mover, if not original writer of the McCracken letter, and then the correspondence was given to the world. In good time we replied to these letters. and were at once invited to Detroit, speaking there the four Sundays in October, 1869. While there we gathered up some precious facts about the polished "St. John, of Modern Spiritualism," -Bro. Peebles, the settled speaker, which did nim no good, and yet we feel towards him kindly and brotherly. "He must and will act in accordance with his organization."

When at sea, Bro. Peebles wrote an article on sea experience, in which he confesses that he "Played Peter," declining to hold religious services, then criticised the Episco al System some what sharply, adding, "How much better it would have been had there been readings from the harp or silver chainings,—the gentle Wilson, pardon us, to the contrary notwithstand-

The first intimation we had of this gentle insinuation was a letter directed as follows: "To the gentle Wilson (E. V.) pardon us;" containing the article clipped from the Universe. We accepted it as a good joke, and wrote a rejoinder in which we baptized our Bro. "The Bishop of Trebizond." This was very vulgar coming from us, and all the friends of the Bishon took umbrage; but, dear readers, we cannot rise above our "organization." A lady writer responded, defending our Brother in the Banner of Light from this low and vulgar insinuation, to

which we made no reply. Things went on smoothly, until our New Years Greeting, which appeared on the 1st of January, 1870, in which we held out the Olive Branch-extending the right hand of fellowship

to all. To this, Brother E. S. Wheeler took exception, and wrote a bitter phillipic accusing us of extanding the mailed hand to a prostrate foe. These articles appeared in the American Spiritualist, for Jan., 1870. They caused a good deal of feeling, and Brother Wheeler, as well as ourself, received several sharp letters from the readers of the American Spiritualist, condemning the unbrotherly feeling exhibited in Brother

Wheeler's articles. In answer to these, Brother

Wheeler replied as follows: Brother Wilson is able to defend himself. and the columns of every Spiritual paper in the courtry are open to him. When he finds fault, then it will be time for our readers to complain," or words to that effect.

We met Brother Wheeler early in Feb., 1870, in Philadelphia, and we laughed over the matter, shock hands, and parted friends as ever.

The next step in this matter was taken by the Present Age, shortly after the meeting of rumps at Richmond, Ind., under the name of The American Association of Spiritualists. The article referred to organization, settled speakers, and their triumphs (?) when contrasted with the itinerant system, referring to the fact that societies were already moving in this matter, and then there was a eulogy on the action of the late rump convention,—and, by the way, Richmond, Ind., like all other places where this would-be American Association of Spiritualists has held its sessions, is virtually a dead letter, so far as Spiritual meetings are concerned.
Rochester, Buffalo, N. Y., and Richmond, Ind.,
are dead—died of settled speakers and The
American Association of Spiritualists.

In this article the writer insults every writer, seer, speaker, or other medium, in the following words: "Now, what we want is to get rid of all such as give tests in public, or take a fee at the door, etc." We answered this editorial, and as on all former occasions, silenced the battery. Shortly after our answer appeared, Brother Wheeler took up his pen and blazed away at us in ink, quoting extensively from our article. Well, we found no fault with this, nor did we think for a moment of appealing to the Washington, Philadelphia, or Cleveland societies, to relieve us from the skinning Brother Wheeler put us through, or come to our help, and we fully believe there is not another man or woman in our ranks who would think for a moment of drawing a society into a defense of their position save J. M. Peebles; certainly not Brothers Wheeler, Hull, or Foster.

Well, well, brother, go on with your work. We find no fault, for the reason that we frequently lend brain thoughts to settled speakers; in fact, we are the resurrection of societies who are or have been afflicted with the spider element of settled speakers. Well knowing that Mr. Wheeler was very billious, we concluded to let the matter drop and pay no attention to his spleeny condition.

In February last we met Brother Wheeler in Vineland, N. J., and extended to him the hand of friendship. It was taken coldly. We were treated coldly. We parted; he in coldness; we in the sunshine of a practical Spiritualism. The next evening we received the letter that appeared in No. 12 of the RELIGIO-PHILOSOPHICAL JOURNAL, June 10th, 1871. Next, there appeared in "Western Locals" of the Banner of Light, No. 3, Vol. XXIX, an article in which a statement is made utterly at variance with the truth. To this we replied in an article headed "Settled Speakers once more," showing Brother Lynn's puff of J. M. Peebles to be untrue, as we shall prove by documentary evidence hereafter. One word right here. When we wrote that article we had no more thought of finding fault with the Cleveland Society and its very excellent board of managers than we have of finding fault with one Make and the word of finding fault with one Make and the word of finding fault with one Make and the word of finding fault with one Make and the word of finding fault with one Make and the word of finding fault with one Make and the word of finding fault with one Make and the word of finding fault with one word of the fault with our Maker. And the gentlemen (all of whom are our personal friends), who signed that article dictated by J. M. Peebles, never dreamed of an insult to their society until J. M. Peebles called their attention to it.

On the 22d of July, in No. 18, Vol. X of the RELIGIO-PHILOSOPHICAL JOURNAL, there appears an article signed by Geo. Rose, D. U. Pratt, L. King, M. C. Parker, Joseph Gillson, as officers of the Cleveland Society (?) not in defense of settled speakers or the interests of their society, but in defense of J. M. Peebles, the would-be leader and head of the great spiritual movement of the sge, but lacking brains, he will necessarily find his level, and that is as a worker in the ranks with the rest of us: unless, like Finney, Loveland, and Wadsworth, he sloughs off, and sinks to rise no more; we trust he will do better.

Accompanying this defense of J. M. Peebles, comes a letter, which reads as follows:

BROTHER JONES:-You find within an article prepared by the officers and committee of the Cleveland Society, in reply to that of Bro. E. V. Wilson, in your issue of June 17th, "Settled Speakers Once More." I need not tell you that the Society, with hardly an exception, telt indignant upon reading it. It certainly has done Brother Wilson no good, and yet I feel toward him kindly and brotherly. He must and will write in accordance with his organization. Mr. Rose, and Dr. Parker furnished the facts for the communications, Bro. Murray serving as their scribe. I hope you will give it an early insertion in the Frontier Department. If the publication is declined, return to Dr. M. C. Parker 144 Seneca Street.

> Most truly yours, J. M. PEEBLES.

Cleveland, Ohio, June 25, 1871.

This letter fully reveals the originator of the reply, and the following correspondence fastens a false statement upon Bro. J. M. Peebles, who states, "Mr. Rose and Dr. Parker furnished the facts for the communication."

DR. M. C. PARKER:-Will you favor me with the amounts received at each collection of Bro. J. M. Peebles' meetings for October, December, and January, 1870-1; also of the collections of my engagements for November, 1870; also for March, 1871. You will understand the object of this; it is to meet J. M. Peebles' rejoinder to "Settled Speakers Once More." You favored them with statistics; please grant me the same favor. I have not attacked your Society or its management, and if you will read my article carefully, you will find that you have been misled in this matter by Bro. Peebles.

Now, Bro. Parker, it is due me, that you send an exact statement. I asked it once before, You declined. You have now committed yourself by espousing Bro. Peebles-be just to me. If you are at any expense, send the amount and I will pay it.

> Truly yours, E. V. WILSON.

Carthage, Mo., July 3, 1871.

To this he replies as follows; It speaks for itself:

BRO. E. V. WILSON:—Yours of the 3rd inst. is received to-day. In reply, I will state that Mr. Joseph Gillson furnished the figures for Mr. Peebles. I, of course, agreed to it, and can state that it was correct. I still decline to furnish food for this unjust controversy. Perhaps Mr. Gillson may do it.

Yours truly, M. C. PARKER. Cleveland, July 6, 1871.

On receipt of this, we wrote at once to Joseph Gillson, Esq., as follows:

Joseph Gillson, Esq.—Dear Sir and Brother: -I write you to-day, asking if the article sent up by J. M. Peebles, in answer to "Settled Speakers Once More," originated with the gentlemen who signed it, or did it originate with J. M. Peebles, and by him brought to Messes. Rose, Pratt, Parker, King, and yourself, for your indorsement. Will you trankly answer in writing the following questions, with the under-

standing that I am to use it in my reply: 1st, Who originated the article in reply to

'Settled Speakers Once More," signed by the officers of the Cleveland Society of Spiritualists? 2nd, Did J. M. Peebles ask you and the others to sign the article, or did you and the others write it out, take it to Bro. Peebles, and ask him to send it up for publication? Please answer so I may know to whom to address my reply. I am in receipt of the advanced proofsheet of the article, and shall reply soon. Accept regards of your friend,

E. V. WILSON. Carthage, Mo., July 6, 1871. (To be continued.)

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