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

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VOL. X.-NO. 24

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, SEPTEMBER 2, 1871.

PENNSYLVANIA.

Official Report of the Fifth Annual Meeting of the Pennsylvania State Society of Spiritualists, held at Washington Hall, Philadelphia, August 16, 1871.

[Reported for the Journa' by Henry T. Child, M. D.]

In the absence of the President, Mrs. Eliza L. Washburn was called to the chair. The call for the meeting was then read by the secretary. Dr. Henry T. Child.

A resolution was adopted to appoint three committees, one on resolutions, one on nominations and one on finance.

The following appointments were made by the chair:

Committee on Resolutions-Mrs. Eliz beth Beale, chairman; Mrs. Annie Blinton, Henry M. Twining.

On motion, Dr. Child was added to the above committee.

Committee on Nominations-Ellen M. Child, Sarah N Ely, J. J-fferson R-illy.

Commi vee on Finance-Lydis A. Schofield, Anna M. L. werie, Mrs. Maun.

The secre ary read

THE FIFTH ANNUAL BEP BT OF THE PENNSYL-VANIA STATE SOCIETY OF SPIRITUALISTS.

Again, in the rolling cycle of another year, it becomes our duty to present an account of our labors in the great work of enlightening the world by the diffusion of knowledge in all departments of man's nature, giving him a better understanding,-not only of the material uni-verse, but of himself and his desviny.

We know that Spiritualism is soreading its benign it fl tence over all lands, and awakening a deeper and more profound interest,—not only in regard to man's conditions in the future life, but those of the present also. Our society, though small in numbers, stands forth as the representative of a great state, in which there are many S viritualists scattered all over its wide domain. We regret that there is such general apathy in regard to organization, even for the simplest num land with yory dow toticalnis Oar lab us as a society, have been limited because our means were not suff tent to employ missionaries, and scatter our publications as we desire. At the same time, we have evidence that the cause in which we have enlated is making constant and rapid progress, and that large numbers of persons are being convinced of the fundamental principles of Spirituslism. The demand for lecturers and test mediums is constantly increasing, and we know that new mediums are boing developed, and the manifestations are not only more numerous, but more satisfactory than at any tormer period. Spiritualism is assuming a much higher position than it has ever had b fore, and is commanding the respect of the thoughtful minds in the commun-

Total receipts.... \$304.16 We have expended :

\$804.16 On motion, the report was accepted, and directed to be printed in the proceedings of the meeting.

The Committee on Nominations reported the following named persons for the respective offices, and they were elected :

President, El za L. Ashburne,

Vice-Presidents, John F. Kaapp, Sunbury; Ebenezer H. nce, Bucks County.

Secretary, H. T. Child. M. D.

Treasurer, Jam's M Shumway. Board, Henry Breneman, Harrisburg; Anna Lowerie, Pailadelphia; John S Isett Spruce Creek; Mary Bans, Pailadelphis; E Eabeth Beale, Philadelphia; Joseph Patts, Harrisburg; John Eiy, Reading; John S Alas, Sasque-hanna County; Elward Brown, York; Withiam R E rans, Carveraville ; Dr. Fetherolf, Tamaqua; H rriet Fowler, Titusville; Reuben Lunt, Oury; William Fleming Pittsburgh; R becca Grunda, Bucks County; Frederick Gompert, A'toons; David Havard, Chester Valley; Sarah Kirk, Pineville, Buck- County; Ellen M. Child, Pailadelphia; Dr. D. T. Krebs, Watsontown; H W. Marsh, Bloomeburg; E. Meyers, York; Mary A. Stretch, Bucks County; Lydia A. Schofield, Philadelphia: S. M. Shumway, Philadelphia; Elizabeth Bayley, Philadelphia; J seph John, Pailadelphia; Clementina G. John, Pail-adelphia; Dr. J. T. Aiken, Blooming Volley. The Committee on Resolutions reported the

following, which were read and, after remarks by Dr. H T. Cuild, Jieb L. Paxeon, J J ff rson Rally, B. F Richardson, Child medium) and M nes Hall, they were adopted.

WHEREAS, Sriritualiam, as a religion and phil sophy, is a j int work of spirits out of the morial body and in it, and

society. Year after year we find Spiritualism working its way among the people, -- awakening deeper and more profound interest as they learn more of its phenomens. Twenty-years ago, we knew nothing of these; to-day they are as familiar as household words,-and even the scientific minds are beginning to be aroused to the necessity of investigating these things. There are abundant opportunities for the examination of this subject, and in this age, when the people, who are the real jurymen and jurywomen to try these things, are examining the evidence, we need not wait for the slow and tardy verdict of the scientific men, but each one will judge for themselves. The phenomena are springing up in our mids everywhere, and well is it for the mind that is somewhat prepared to meet them. Only a few days since, I was called to see a lad in convulsions, and I recognized at once that he was a medium, and under the influence of au undeveloped, vicious spirit. In a few moments I relieved him, and he has been quite well ever since. Drinking a glass of intexicating liq for rendered him susceptible to that influence; and I presume would do it at any time. He has promised to abstain from this, and I believe if he does he will escape much suffaring. Mores Hull said :

It always takes scientific men a quarter of a cen. tury to get an ides. When a thing is universally acknowledged, then comes the question, What was it produced it?

He took for his text, Revelations xvi : 13 14 "And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the month of the bear, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to cather them to the battle of that great day of God Almigh y"

Men are beginning now to acknowledge almost universally the phenomenon of Spirituali-m There is hardly a day but that the scular papers, not wi havanding they may ridicale and slor at them. are noting these phenomena. The magnetic aural theory will, before twelve months elapse, be ac-knowledged as t e spiritual theory. The devil must have some law by which he is

able to do this. They say it is a miracle-working power belonging to the davil; the Bible simply tells us about the devil. We are it debted for his origin to John Milton, and certain fables. The devil was somehow cast down to carth aud numerous sugels followed - Nime, and the warfars was continued in the Garden of Eden. The devil is introduced in the Bible, and begins figuring in the third chapter of Genesis. When the devil beat God in everything else, God could work a miracle. God would not use miracles to forward a thing that was not true. God has always had one weapon that the devil had bot. There are spirite of devils, and they do work miracles or they do not The devil devil do work miracles or they do not. The devil does not work miracles unless he can work miracles. That which proves too much proves nothing. Elder grant's argument is out. that the devil and his angels are cast into hell. He tells us the whole atmosphere is filled with devils, who are doing these things, and no spirits come into the atmosphere except the spiri s of devils Mr. Hull denied that hell means the atmosphere around the earth. Peter means by the word Tartarms what the Egyptians and E mans meant. All religions originated in the Valley of the Nile. The Nile came up every year, and then went down, as a matter of course, and when it went down there were little booles of water left which became stagnant. There was a great deal of typhoid fever sround this lake. The stagnant water gave birth to a large number of obsephorous insects. They told us that under this lake was hell. The Typhon was the god of disease. Any one who reads my-thology must know that the aucients meant by hell a lake of fire and brimstons. Elder Grant says these demons never meant the spirits of the dead. The Jews used the word demon to signify the spirit of a dead man that came back and possessed the living. The speaker here referred to losephus to prove the truth of his argument. Josephus tells us demons were the spirits of good men who came back and induced men to lead good and vir nots lives. The argument of devil after Spiritualism is not new by any means. When Robert Fulton spoke about the steamboat he was preached against, not only in the United States, but in England. They declared it was the devil's invention. Long before that time every reform has been originated by the devil. When the Jews said of John the Baptist, "Behold he has a demon," they meant nothing more than that he had the spirit of a dead man. The next thing we know is Jeans begins his work, and they say, "Hear him, he was a devil." If John the B-plist and Jeans were under the inflaence of the devil, the speaker was willing the devil should have control over him. The speaker here referred at length to the history of Galilleo. Rev. Mr. Hull maintained that when Columbus discovered America it was said to be the work of

HARRY BASTIAN.

Bis Seances in the East-Springing of Lights, Etc.

I witnessed the physical manifestations the other day, through Bastian, and they were, upon the whole, the most satisfactory in my experience. I repeated my interview a short time after, and they fell short of my expectations, and besides this general fact, some one spring a light and the medium was up and untied, handling the instruments, etc, He instantly got into his seat, and appeared to be tied, and satisfactorily to the man that tied him, who was a skeptic. It would have been very-pleasant to have found him a fix ure, but he was not,though hardly any two testified alike as to his exact position. Twice again the light was sprang with substantially the same results. He was pronounced a fraud by some of the audience, and so stated in the papers over their eignatures. I felt myself as if the facts warranted their conclusion, though there were some things in connection, as well as at my first interview with him, that made me feel as if I had better reserve my condemnation. A few days after, Mr. Bastlau was very anxions to meet us sgain, letting us do anything we chose, and go anywhere and see what the result would be. We did so in the small room of Elliott Hall. A frame was made 6 feet high and 3 feat square, and covered with netting such as is used for musquito bars,all four sides and top. He went under it, and the table was outside of it, on which were placed the usual instruments, etc. The frame had a tape attached to the top, and held fast by one of us, so then no movement could be made with it without detection. Two pleces of tape were fastened across the side near the table, and held in such a way that any extension of the netting in the least could be detected, and immediately the usual phenomena took place. There is no need of particularising,the . if ir was entered satisfactory. After that his hands were secured with threads, tied to his lap and chin. Instantly on putting out the light, the movem ints began, and immediately the light turn. ed on, -were in the sclipse about ten seconds, but not a change in the threads. In this trial he was not under the frame, but threads are very satisfac tory. - more so than ropes, as is usual, especially in this case in the dark. As soon as the tying had been examined and the lights extinguished, the usual phenomena took place as beens, and on cal-ing for the light, be was unried, -strings not broken nor taugled, but all straight and without; a knot; in a word, he was unried, not hands pulled

chair on the table and crowned with a tambourine. Next he was found put in his original position by the elde of the table; his feet were placed on white paper and marked around so that he could not move them without being detoeted. Femiles were put on different parts of his body and on his bound hands; the knotted cords still remaining ap-parently firm and unchanged, and securing him to the chair. And still the manifestations went on. (We add that, while thus sitting a cursly tied, with "a mickel" on each floot each knee, each hand, and two on his head, upon lightning the room, an iron ring was found on his arm-the room, an iron ring wis found on his arm-the nickels numoved. As quickly as the light could be extinguished and religuised, the ring was found re-moved from the arm and ising on the top of the medium's head.)

Strange voices chatted with their friends in the audience, and saked and answered questions. They were cheerial ghoats, and not above cracking jokes in Dutch. Mr. Bastian filled his mouth with old water during one of these exercises, and when light was restored emptied the water into a vase, to prove that it was no ventriloqui-m on his part. The most beautiful manifestation was the last. The young lary at the plano was asked by the "spirit voices" to sing the song "Beautiful Star," ard as she sang, brilliant stars fashed and floated through the darkness, over the heads and near the audience. addressing them by name,--and promited to come

and assist them at another scance practy soon. On Wednesday evening, Mr. Bastian held an-other scance at Mr. Kug's The manifestations were very fine. Among others, after being securely ited, the knots were sealed with sealing wax by S. A. Nash, E q, and strips of sticking plaster plac-ed over the rope's in various places by E. L. Hall. The lights being ex inguished, we requested that the medium's cost be removed Instantly he was heard to shiver ; the light was struck and Mr. Bas. tian's coat was in the andience, he sitting in his shirt sleeves. The seals unbrokes, and the sticking plaster unmoved We touk off our coat, a linen one, and had it on the table bedde Mr. Bastian. After some manifestations, we requested that our coat might be put on to him; as ght shivering of the medium, and a light was instantly struck, and there our coat was, on his person, under the ropes, as it it had been there when he was used, and yet the seals on the knots and the sticking plaster were undisturbed. These are facts. We leave our readers to form their own opinions as to the agency producing these wonderint results.

The press which has heretofore been disposed to sneer at and ridicule this subject, is either silent or disposed to give fair statements of the facts and phenomena that occur. The literature of the day is presenting tood for the public mind on this great subj ct. At our last annual meeting, an eff ort was made to bring the various local societies to co operate with us, and act as auxilliaries in the great missionary work. We hope this object may yet be attained.

The great obstacle to our success is the want of funds to enable us to put into the field active and enterprising missionaries. Our earnest and faithful missionary, Hannah T. Stearns, found it necessary to recuperate for a season, and in January last, she wrote: " I feel it best, for this season, to close my labors for the society." From her reports, it appears that, during the portion of the year she was engaged with us, she gave eighty-eight lectures to about ten thousand five hundred persons

By the reports of Dr. H. T. Child, who is also a missionary, it appears that he has given one hundred and fifty-eight lectures to about sixteen thousand persons. We have distributed through our missionaries over six thousand papers, must of which have been donated to the society by members.

From the tressurer's report, it appears that we have received during the past year and up to the 1st of August, subscriptions as follows :

lobert Lam'orn	
llen Lamborn	00 00 00
liementing G. John	
sorge Omyton	1.00
) 8. Po-10n	1.00
larah Riy	0 Out
Henry T. Child, M. D.	\$
Alen A. Online	
ydia A Schoffeld	1 00
lizabeth M. Beale.	1 00
. O. Panson	1 00
francis Knight.	
lizabeth Carnon	1 00
Benezer Hance	
osiah Komp	1.00
a Rovers	1.00
lisabeth Doll.	0.00
aroline A. Grimes.	0.00
Minnle Shamway	1 00
Mary Wise	1.00
lary Beans	*********
avid Secley	1 00
ames M. Shumway	- 00
arnes U. Unase,	1 04
eeph John	1 00
Anry A. Stretch	210
Vm. H. Jones	1 00
eter Snyder	9.00
ohn Adams	1.00
Javid Stevenson,	9.00
I. E. Long	
Ghn F. Kapp	
William and stephen and Fanny Knight	
Vm. R. Evans	
I. S. Johnston,	
frs. Silvia Johnston	
Vm. Johnston	
Han P. Johnston	1.00
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ames Kirk.	

WHEREAS. The unparelleled spread of this sysrem marks an era in the world more significant than any other that history has presented ; therefore

Resolved, That as the introduction of modern Souritualism was naturally and beautifully through the physical manifestations, awaking an interest on the mental and spiritual planes of man's nature, and bringing forth evidences adapted to the wants of these planes, therefore we recognize that the course which has hitherto so successfully marked the progress of this cause is the one best adapted to carry it forward.

Re-oleed That we believe that Spiritualists will best promote this cause by co-operating with wise and good spirits in the introduction of the various forms of manifestations.

Resolved. That as mediums in all ages have been the instruments through which spirits have made themselves and the cause known to humanity, therefore we consider it to be the duty of all Spiritualists to endeavor to protect and promote the welfare of mediums.

Resolved, That while we would discountenance all frauds and deception, we believe it is a truth that, "Wnatsoever ye seek ye shall find," and those who go to mediums determined to find deception, will seldom fail, while the honest seeker after truth has nothing to fear.

Resolved. That we rejoice in the evidence of the vast increase of power on the part of spirits to produce manifestations, and also to render them more positive and unmistakable, and that the very general diffusion of these refutes the supposition of some, that the manifestations are diminishing and are about to cease.

Resolved, That we rejuice in the change of the tone of the press in regard to the manifestations of spirits, and that, in answer to public opinion, it is presenting frequent and fair accounts of

Resolved. That the president is requested to appoint a finance committee, consisting of one or more persons from each county in the state, whose duty it shall be to collect funds and sub scriptions for this society, also, to furnish a list of Spiritualists in their respective localities. The president appointed the following:

Dr. Henry T. Coild, Anna Lowerie, Mary Brans, of Pailadelphia; Mary A. Stretch, Wm-R Evans, and Barsh Kirk, Bucks County ; Juhn E.y. Berks County; Simmons Mitchener, Lincaster; Wm. Buckman, Montgomery Co.; thenry Brenneman, Dr. W. Ban, Dauphin Co; John F. Kapp, Norshumberland C.; Jay Cnaapel, Bradford Co.; John S. Adams, Surquebanna Co.; Milo A. Townsend, Beaver Co.; J. Dabois, Bedford Co.; D. M. Ettenger, York Co.; Henry Fettenger, Bair Co.; Dr. Fethe-rolt, Schuvikili Co.; Wos. Fleming, Alleghaby Co.; W. C. French, Erie Co.; Dr. Chas. Holt, Warren Co.; Harriet Fowler, Orawhard Co.; Juo, Green, Tioga Co.; M. M. Ganstin, Bradford Co; Amanda Gummert, Fayette Co; John S. Isett, Huatingdon Co.; C. W. Judd, Franklin Co; Mia Eiss King, Lycoming Co.; Elen Lymborn, Chester Co.; H. W. Marsh, Columbia Co.; Samuel Meyers, Camberland Co. The above named persons are respectfully requested to act upon this committee, and re-pond to our secretary. Henry T. Child, M. D., 684 Race St., Pouladeiphia, at an early day. If any of them cannot do this, we will be obliged to them if they will suggest the names of pers ns who will be willing to attend to this duty. We hope by this means to be able to carry forward the work of our society much more effectually than ever.

EVENING SESSION. Dr. H T. Child ap ke as follows: Tais is the fifth annual meeting of our state

성수가 감독되었다.

1.2.1

the devil.

A Scotchman invented the windmill, and was denounced to a great ex est for his invention. T.ke the invention of the circulation of the

blood and printing. It was all the work of the devil. when vaccination was discoverd by Dr. Thomas

Jepner, it was the work of the devil. The temperance reform and the anti-slavery re-

form was the work of the devil, they said. Blavery form was the work of the down, they said. Slavery was considered a divine institution. The speaker said that about a year see he met a Methodist minister who thanked God his Church had taken the first stand against slavery. They passed a law that no slaveholder could be a communicant. This was, however, not done till after the emancipa-tion proclamation. Geology was called the devil's addition for a low time.

tion proclamation. Geology was called the devil's religion for a long time. Hagh Miller blow bis brains out because ha could not reconcile the Sible with the facts of geo logy. If the devil exists at all, he exists either by the power of God or contrary to the power of God. You cannot imagine a devil without making God responsible for it.

-The chespness, simplicity, and purity of a government, magnet the force which the "will of the pe ple" exerts doon it. On the other hand, the expensiveness, corruption, and com-plucity with which it is administered, indicate the influence of the office holders. Why ? The one pays the taxes, and the other consumes them. is a transferra

J. WETHERBER, Boston, Mass.

MR BASTIAN IN PORTLAND.

We copy from the Press of the 19th the follow-ing fair and truthful report of Mr. Gastian's first scance last Tuceday evening, with some additions to make it more clearly understood.

Last evening a company numbering fifty, (eighty by actual count) many of whom were of course ekeptics, accombled at the house of Jairus K. K.ng. Etq, No 30 Danforth street, to witness the mani feats ions produced through the mediumship of Mr. Hwrry Bastian, said to be one of the most ac-complished of the class. Mr. Daveport, father of the celebrated Davenport boys, appeared to be master of ceremonice. The usual precautions against the admission of 1 ght were observed, such as boarding up the windows and closing all doors: so of course it was exceedingly hot; and on the table were placed the musical instruments, bells, commonly considered necessary at such exhibi-tions. The first thing was the collection of the half-dollars from the audience by Mr. Bastian's agent ; and the ceremonies began by the selection of Meesrs. A. D. Marr ard William G. Davis as a committee to bind the medium in his chair. Mr. Devenport said he hoped to obtain some manifes. tations, but if none app-ared, or any person was not satisfied with them, his money should be renot satisf d with them, his money should be re-funded. The committee refused to use the rope provided for binding the medium, and proposed white spool cotton, which was accepted. The room was darkened, and the usual jangle of instru-ments was heard, and when light was produced, one of the threads was found to be broken; broken, the medium said, by one of the lastruments when deing round. (It will be reaching the thread was when fiving round. (It will be reacembered by those present, that before the light was produced a voice said "we have dropped the tamborine on the thread and broken it ; -trike a light and try it again." We think the editor of the Press will re-collect this.) A second test resulted in the same collect this.) A second test resulted in the same manner. The medium refused to submit to a third test of that kind, and insisted that the rope should be used. A commotion followed and the talk got loose and promiscuous, the medium taking offence at some unintended remark from be com-mittee, and the committee constraing his words into an insult. Finally the medium submitted to the thread a third time, and the audience sation a space in impenetrable gloom. It was suspected in the party that the medium proposed—or the sprits did—to remove the thread and bind him with he cord, and the suspicion found audible expression. did-to remove the suspicion found and ble expression. (Our frie d. Marr made this remark : " i wish o say before the room is lighted, that we expect when the light is produced to find the thread as moved and the medium bound with the sope) Light was called for, and the medium was did moved and the medium bound with the sope, Light was called for, and the medium was dia-covered sitting unbound in his chair, but no twea-of the thread could be found. Then came more contailon; the believers in the theory talking wildly about "conditions" and "inharmoniou state of the elements." etc.; while another pars, declared the whole thing a frand, and demands, and received their momey, and left the house. The remainder decided to stay and see the thing out. The medium was placed, unbound, in his chair by the side of the table, and immediately there was a clash and clanger of delis and trumpets and the itrum of the guitar. When lightimes produced hu was bound by the wists by the under the interted in the index of first of \$60 was made in any who would release the man is an hour. The knot was quickly united "by the spirits," and Mr. Batian was tied hands and feet by the same means to his chair in a very ingenous and well arranged system of the firmest knots known to sallors. After a 'concert'' by the nusced band, he was found atting in his

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A Serene Death.

To many, death is a welcome messenger, coming with silent footsteps to break the last link of life. The pale features, dim eye, and careworn expression, seem to be grandly illuminated sometimes just as the spirit is taking its departure. There are few things in biography more beautiful than the life of Jung Stilling. It contains, smong many religious narratives which have a poetical coloring an account of Eberhard Silling. a man remarkable for his piety and stainless life. A writer for Appleton's Journal thus relates the story of Eberhard Sulling's death :

The death of old Eberhard Stilling, grandfather of Johann Jung Stilling, was so wonderful and beautiful that it seens more like fiction than reality. I have seen nothing like it-so poetical, dream-like, and airy. He went with his children into a wood, one day, and left them to play by a brautiful spring while he went to gather some fegote. On his return, he appeared very cheerful and happy, folding his hands and smiling. He sat down by the side of his child-ren and told them the following story :

"As I left you to gatinto the wood, I saw at a distance before me a light, just as when the sun rises in the morning. I was much surprised. "What is that," thought I; "the sun is already standing in the heavens—is it a new sun? It must be something strange ; I will go and see it." As I spproached, there was before me a large plain, the extent of which I could not ov. rlock. t had never seen anything so glorious in all my life! Such a fine perfume and such a cool air proceeded from it as I cannot express. The whole region was white with the light-the day with the sun is night compared to it. There stood many thousand castles, one near another. Castles! I cannot describe them to you; they were as if made of silver. There were, also, gar-dens, bushes, brooks. Oh God ! how heautitul. Not far from me sto d a great and glorious mansion. Some one came toward me out of the door of this mansion like a virgin. Ab 1 a glorious angel ! When she was close to me, O God! I saw it was our dear, departed D ra. She said to me with such a friendly manner, with the very look which formerly so often stole my-heart, Father, yonder is our eternal habitation; you will come to us soon i' I looked, but all was forest before me; the glorious vision had depart-ed. Culidren, I shall die soon; how glad I am at the thought!" From that hour old Stilling eemed like one enchanted, and, shortly after the vision, he passed, in a serene and joyful frame of mind, away from the world.

-True spiritusi media.-Human organisms in when the earth is so transparently tempered, that the divine light, glory, and fragrance from the great supernal world, come streaming down into this.

-Good thoughts and pure affections planted in the heart, like good seed, shall germ into yood resolutions, bloom into fragrance and beau-, and truit into abundant and banifloent decin thy life.

-It costs us much to Hys an exmest and muly life, but it costs a great deal more not to do 0.

-4 great thought bears us up into heaven. and rateralizes us with the gods,

a, P.

SUPERSTITION AND Benay by Can, Fr [Belivered before the The Boston, Jane Set and

The Committee appointed to arrange the fop ics for discussion at the Convention on spart this evening for talk on the existing power of Dogmatism and Separatition, and requested me to introduce it by an Essay that should bring the matter fairly below the authente. In ju forming this duty, I shall aim to be shaple and direct. It is, however, impossible to speck and the existing power of superstition within speaking of Superstition itself. It has a loop lineage, and is alwaytike same thing. Its power is dynamic: its malignity is in its quality, not in its mass. But its mass is fearful; for it is bounded only by the realm of ignorance, stupidity, and credulity.

Is it proper, some will ask, to speak of an existing power of superstition? Is not superstition a thing that existed once, or exists elsewhere? It is a popular delusion that superstition has disappeared; or, if not, that it has become harmless. This is the superstition of the superstitions. The insane think all insane but themselves. Everybody hates superstition, and everybody hugs it. It is the universal horror and the universal pet,-the confessed foe' of religion, and the as cordially clutched guardian of it. It is cursed and caressed by the same devotees. The disease is a mild form of rheumatism in our case, but gout in our neighbors. It is the "fire-water" which is ruining the man over the way, but which we take in very small quantitles for the stomach's sake,-our meat, his polson. Our superstition should not be called superstition. Would you find the genuine article you must go to the "little church round the corner.". You call at the "little church round the corner," and the well-bred rector telers you to the big cathedral on the square. You hasten thither, and are told with lofty disdain that you have come to the wrong place. The horror you look for is in a synagogue, on the side street. Your search is like the search for the bosom su. The Romanist enlarges on the superstitions of the Pagans. The Protestant waxes hot, as he describes the superstitions of the Romanists. The Unitarian pours scorn on the superstition of the Protestant. The Theist fastens the charge on the Unitarian. The Positivist declares that the Theist's belief in a personal God holds the very soul of superstition. By general consent, it is admitted that the Positivist has cleared himself from the aspersion ; and, by general consent, it is agreed that the Positivist is an unhappy creature, who has got rid of his devils indied, but at the expense of getting rid of his angels.

The interence would be, then, that Superstition is commensurate with Supernaturalism. Not quite. Supernaturalism thinks of a being who comprehends, overswes, presides over the natural universe, or a principle that is not exhausted by an organic universe. Superstition describes this Being as directly interfering as ruler and director. The finest minds may point to the supernatural; only the coarser are infested with Superstition. It is a familiar asying, that Ignorance is the mother of Superstition. It would be hard to say that Ignorance was the mother of Supernaturalism. No one by searching, perhaps, can find out God. But very little searching suffixes to reveal that God is not whimsical or capricious like ourselves. "What is the whole history of the intellectual progress lect of man to emancipate itself from the deceptions of Nature ? Millions of prayers have been breathed to what we now know were inexcrable laws. Only after ages of toil did the mind of man emancipate itself from those deceptive appearances of Nature, to which the long infancy of Humanity is universally doomed." (Leoky's Morals, i., 56.) It used to be thought that Africa was a land of monaters, serpents large enough to stop armies, and men without heads; that golden apples grow in Spain; that giants and enchantresses lived in Sicily; that a cave on the Black Sea was the mouth of hell. The Roman legions and the traveling merchants made these phantoms vanish. The Australians have an evil demon named Koin, who tries to strangle them in their sleep. He never comes, except when they have been gorging themselves with food. He is the nightmure of an overloaded stomach. If you want to reach the heart of this subject without pains, open the first volume of Mr. Buckle's "History of Civilization" at the 269th page, and you will find matter for profound reflection. There is the whole case in a nutshell. There is the clear stateme : t fortified by hosts of referis the clear statement for filed by hosts of refer ences and illustrated by facts in every field, that Superstition is simply the child of Ignorance. There you will read that so simple a process as the draining of marsby land cleared the brains of Englishmen of their notions of a special providence in chills and fever, while the same Englishmen pray for wet or dry weather because they have not discovered the laws that control the fall of rain. The discovery of those laws will still further limit the domain of the Supernatura'. A vast area of mind was purged of superstition by the science which discovered the law of the eclipte. An Athenian general, Nikias, fearing to risk a battle at the time of a lunar eclipse, allowed himself and his army of forty thousand men to be either slain or taken prisoners. In the tenth century an entire army became de-moralized, and was dissipated, by an eclipse of the sun. I am acquainted with persons who will on no account see the new moon over the left shoulder; and a very elegant woman calmly told me, the other day, that her misfortunes were due to her having been born under an evil star. She knew some things better than she knew Astronomy. Religion is the last hiding-place of Superstition, for it is the last region that Science in-vades. Into the world of imagination, sentiment, feeling, into the world of pure speculation, of awe, wonder, and mystery, knowledge penetrates slowly. There the chemist, the naturalist, the astronomer, the meteorologist, the physicist, are at fault. The physiologist is just neginning to probe the secrets of the nervous organization, and to disturb the bats we thought were spirits. How Draper and Maudesley make them fly! What simple and sufficient answers to the questions of the superstitious are elicited by the medical cross questioning of the brain I How sweetly the Divine Order comes in and occupies the wild territory which fancy had peopled with spirits! How magnificent the ave nues of Law, that stretch away into the invis! ble regions that had once been the dwellin-places and play grounds of the wilful god i piaces and piny ground become general, and gin-eral providences nove with shut eyelids. Gds merge in Gdd, and God loses individuality and fides areas into second eral providences move with shut eyelids. Gids merge in 600, and God losss individuality and fades away into spherelessness until comploses Law is King of kings. We must of cours dis-criminate. Supernaturalism implies reliate on supernatural powers, not belief in supersatural things. Believe as you will about heavn and hell, imps and angels, so long as yoy expect

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be fixer on him To most people, E the abode of spe DUN Sot start on These There Die who will two hp a fourper 11 a black ant themselves. Themselves they laugh grimly at themselves. Themselves of people rejoice in their fear to travel on Sunday. Thousands think their journer will be more prosperous, if before starting they uter a prayer.

Sin hundred years ago, St. Francis d'Assisi, Virgin and her Son appeared to him, thanked him for his great services to the church, and begged him to mention any small favor they could render him as a token of their gratitude. Francis, bowed down by the condescension and oppressed with humbleness, merely asked that all who, from that time forward, should confess and partake of the Mass in that particular chapel, might have all their sins forgiven. The request, though too insignificant to be spoken was granted. But to make it more worthy of such a petioner and such a giver, the trifling privilege was extended to the churches of the Franciscan order throughout the world. On a day in last August the Church of St. Francis, New York, was crowded from morning till night with pious souls who were anxious to get a few centuries of their allotted purgatory wiped off.

Archbishop Manning, who is spoken of as promising candidate for the papacy, if the present incumbent ever leaves it, gravely justifies the practice of trading in celestial real estate, which so shocked Wyckliffe and Huss, and at length cutraged Europe into Protentantism.

The rite of Baptism shows a pure case of superstition. The Indian "medicine man " muttered a formula over a gourd filled with water from a neighboring fountain, and sprinkled it on his sick patient. The Peruvian after confeesing his sin, bathed in the nearest running stream, and said: "O thou river! receive the sins I have this day confessed unto the sun; carry them down to the sea, and let them never more appear."

The Az'ecs began their order of baptism thus; O child I receive the water of the Lord of the world, which is our life ; it is to wash and to purify; may these drops remove the sin which was given to thee before the creation of the world,"-and in conclusion the priest said Now he is born anew and liveth anew, now is he purified and cleansed, now our mother, the water again bringeth him into the world. When the Romish pricets saw the ceremony, they thought the old Enemy had been at work, and crossed themselves with holy water more devoutly than ever.

The Episcopal priest, before applying the water, prays that God will "grant to the child that thing which by nature he can not have." will "wash him and sancily him with the Ha ly Ghost;" and, atter applying the water, declares the child to be regenerate. Was ever Pagan suckled in a more fantastical creed than this? When the superstition vanishes from the rite, and it becomes a simple observance of sentiment, nobody cares about it.

The Communion is another instance of unmitigated superstition. See that morsel of bread. It was ripened in the field, harvested, bread. It was ripered in the heat, battered it, ground, kneaded, baked in an oven --touch it, taste it, it is bread, and nothing more. Consid-er this wine in the goblet. It was grown in a vineyard, imported in a vessel, bought at a gro-cer's shop. It differs from ordinary wine in not being so good. But, on the utterance of certain words in a religious service, the substands in What seems bread becov on transformed. God's body. What seems wine becomer God's blocd. The mouthful and the sip pass the Lord of the world into the soul through the gateway of the lips. The Divine Intervention is pledged to come in at every utterance of the charmed words, and pack the living Godhead into a thin wafer that would not stay the hun-ger of a child. The natural mind calls this blasphemous ponsense. The supernatural mind calls it divine mystery. The Beglin Book of Common Prayer sfirms that " the body and blood of Christ are verily and indeed taken and received by the faithing in the Lord's Supper." "Grant us," the priest implotes,-"grant us so to eat the fi sh of thy dear Son, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood." When Zwingli took out the poison by declaring that the supper was simply a memo rial observance, it dropped into disuse. With out the superstition it was nothing. Take away the miracle and you take away the meaning. Yet a leading Unitarian divine declares that instituted Christianity cannot survive the neglect of the Communion ! Protestants can boast of superstitions every whit as pure as those of Romanism. "Zion's Hera'd" stands by the statement that the earth will explode sooner than the truth that earthquakes and other natural convulsions are caused by human sin. The Presbyterians/in Philadelphia have put on record their conviction that the hideous woes that sflict France are a doom passed on the nation by the Protestant God to psy for the Massacre of St. Barthelemew. Such nonsense is the despair of history, and the confusion of reason. The valgar idea of prayer is saturated with superstition. "Prayer," says an "Orthodox " divine, "if the rope up in the beliry : we pull it, and it rives the bell in heaven." Says another : "Jesus, he high treasurer in heaven.' knows every letter of his Father's handwriting, and can never is imposed upon by any forged note. He will aways honor his Father's billa." Said anwill sways honor his pathers s this. Said an-othe dealer in pious image ry: "When a pump is requently used, the water pours out at the fire stroke, because it is high. But if the pump ha not been used for a long time, the water se low, and you must pump a long time to get is Se with prayer." Here is natural superstition for you! Bell-ropes, pump-handles, and provides to pay on demand! The ropes rattle, heoumps suck, the promises to pay wait for endræment. to the spiritually-minded this rusty machinand is disgusting. But finer machinery will will be machinery. Substitute for the bell-rope he sigh or the tear, for the pump-handle mediation, for the promissory note the temper of trus',-the difficulty still remains. Mechanism is mechanism, whether it be the turning of a mill, or the tapping of a telegraph wire. It is mill, or the tapping of a telegraph wire. It is as rational to pray for rain as for righteousness; for a favoring pairs to speed your ship as for a breach of the Holy Spirit to revive your soul. It is equally expersitions to pray for life, and to play for a willingness to lay lite down. The superstition lasts to imp as the notion lasts that

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my index sources that the economy of practing may be easily that the economy of practing may be easily that the economy of practing supplication begins. To be successful, segment must be intelligent, and particular be successful, segment in all good dependence provide it, and all economy it, and the gritteness presents it, and all economy it, and the gritteness provide must for the it, in other words, subremy taking you pray for make be dissupposed before you pray, why pray for "The time is counting when men will not pray for natural or spiritual gifts; when it will be men that all such prayers have been breathed

seen that all such prayers have been breathed in vain to inemorable laws. Read John Weiss chapter on "False and True Praying," in his new book on "American Religion;" shame yourselves by the reading out of the superstition of praying for things which, if you really desire, you will earn; and, by studying that and other chapters, educate yourselves into the clearest ideas about rational religion that have ever been printed.

While present views of Providence last Christians cannot look down on Pagans. The augu's and soothsayers are their brothers. While the present idolatry of the Bible lasts, Christians cannot look intelligent heathens in the face.

"See that Christian missionary," said a Hindu to his companion,-" see that Christian mis-sionary carrying his god under his arm." There is a pure fetich : a book of charms ; a miracleworking product of the printing-press. The Bible Society turns it out by the hundred thousand copies; no spurious parts omitted, no aproryphal part put in; no mistranslating corrected no dark texts explained; no intelligent classification of books allowed; no vowel points changed. That the volume should be understood is not essential. It is not necessary even that it should be read. It must be distributed and possessed. It is scattered among the heathen by shiploads; it is left at the doors of people who cannot read; there is a copy in every room of your hotel; the salon of every steamboat has one or more; the traveler puts it in his trunk as a talisman; the soldier puts it in his breast-packet to ward off the bullet or stay the bayonet thrust (which it sometimes does), the undisturbed presence of the book in the pocket being thought sufficient to insure its virtue. To read a chapter every morning, without asking what it means, will keep off the devils for the day. Devout people open it at random and find a divine oracle in the text that first meets the eve. It a child flings the book down and kicks it, the resources of parental discipline are inadequate to the emergency, and the minister must be called in to prescribe for the offence. The proposition to translate the volume into plain English is repelled ; and the ides of reading the volume as one reads other books is scouted with horror.

"Have you any request to make, Tommy?" said a pastor to a little boy who was sick. 'Yes: when I am buried, please put my little Testament in the coffin with me. I am a very little boy, and I am afraid Jesus will forget me. Bat I will reach up my New Testament to him, and then he will receive me."

Who shall do justice to the superstitions that infest the Sabbatarian mind? Here is one day in seven that is not to be reckoned in the ordipary calendar : it is an intruder in the astronomical universe. It has no place in the schedule of time ; history has to jump over it. The solar system has orders to pass by it. It takes no celestial observations. Another aun shines for it; other winds blow for it; other elements work for it; the laws of hydrostatics and pneumatics and gravitation are suspended on that day. They are the ministers of God, and tradi tion says that on this day Grd was asleep. On that sacred day the obedient ses, converted from its secular habits, swallows up not the un skillful sailor, but the worldly absentee from church. The orthodox winds upset not the inbut the irreverent who do not love the Sunday school. If the sportsman is killed on Sunday by his own gun, it is not because he is a careless sportsman, but because he was not reading his Bible. If a carriage breaks down on Sunday, it is not the fault of the roads or of the axle; the laws of mechanics are of no account on Sunday : that the word of Scripture might not be broken, the wheel gave way. The natural forces are all orthodox on one day of the week. The sea becomes "evangelical." The sun dispenses the gaspel, and is literally a sun of righteousness. The winds obey the behest of the Holy Ghost. The brasts prophesy. The trees of the field are strict Sabbatarians. Nature studies the Bible, and goes by the letter of it; she guards the slumbers of God. The "New Cyclopedia of Illustrations," a work introduced to the public by no less a person than Dr. Stephen H. Tyng, of New York, quotes approvingly an Eastern legend to the effect that, while Solomon was on his way to visit the Queen of Shebs, he came to a valley in which dwelt a peculiar tribe of monkeys; on inquiring into their history, he learned that they were the posterity of a colony of ; Jews, who by habitual profanation of the Sabbath had degenerated into apes. Dogmatism is superstition of opinion. 'A dogma is an opinion with a magical attach-ment. It is a medicated bullet., The dogma is a fetich. The less you understand it, the divinerit is. Its mysteriousness is its merit. The erelo guia absurdam is the motto of the dogmatist The formula is a charm, a philactery to be wors about the neck, or on the arm, or upon the forehead. Emblazon it on the church, and Christ will dwell there. Set it over the gates of your college, and God will bless the institution. Let the Lyceum Committee write it upon the wall of their council room, and the course will be favored, in spite of dullness, stupidity, and ignorance. It is not the truth in it that and ignorance. It is not the truth in it that saves, but the spelling. The superstitions Jew would not tread on a piece of paper lest the holy name should be written on it. The Chris-tian is equally dainty with his creed. The Ar-ticles of Faith professed by Christendom have been so long associated with marvel and mira-olat they have so long hear held in a two their cle; they have so long been held in awe, their apparent absurdity being re koned a proof of their supernatural origin, their professed incomprehansibleness being the measure of their occult virtue; they have been believed so unintelligently, and yet, if fables can be trusted, with such astounding effect (the more holding of them in the mind being reputed of amazing power),-that even wise and strong men are unable to break the spell. It is thought safer to hold them stupidly than reflectingly to let them go. Gunning devotees say : "Well, they may be true or they may be untrue. If they are untrue, no harm will come from believing them. But should they prove to be true, then not to have believed them will be an awful and irreparable misfortune. It will entail the con-sequence of eternal death." A distinct avowal, you see, that these dogmas are not to be regard-ed in the light of intellectual opinions at all, but are held to be talismans or charms, endowed with magical virtue, and capable of making syerlastingly happy all who profess to entertain them. As the Romanist swallows the wafer, believing it to be God, so the Protestant swallows the doctrine. That such plous abnegation of reason should be current now is strange enough. That men who talk in lightning should pray in lead; that men, who in temporal affairs hold themselves to the sternest conditions, should in spiritual

sfiairs let all mational considerations go, that men who exact in the discovery of law and in its application to the most defined transmissions of life,-insurance, for example, -should disshould card the very notion of law in the tra that concern their rational being; that men, who demand accurate and full knowledge who demand accurate and full knowledge before embarking in enterprises of ordinary moment, should think knowledge an imperti-nence in the upper domain of thought, and should actually prefer dream and fancy, and spectral illusion, to the simple reslities of truth and fact, when the problems of deepest import are under discussion, is certainly amazing, and would be ludicrous were it not for the terrible power this habit exercises over the minds of

The existing superstition, with its attendant dogmatism, is represented in this country by the existing Churches,-the three or four thousand owned by the Roman Catholics, the forty or fifty thousand held by Protestant Christians of the various sects. The Romish Church wields a power of pure superstition, and makes it felt in every i aportant department of life,in politics, education, literature, in domestic usage, and in private experience. Its three or four millions of members are subjects of a spiritual authority that lays an interdict on intelligence, stultifies conscience, and oppresses

The Protestant Churches exert a baleful influence through the superstitious reverence for dogma. The influence is felt in all the speculative operations of the mind,-in philosophy, ethics, science, and education. It is felt in colleges and public schools. Publishing houses confess it. Lecture committles yield to it. It interleres with the amusements of the people, and to some degree with their social habits. It is brought to bear on the young by means of the Sunday schools, domestic teaching, and manuals of education. It selects their reading and dictates their thoughts on all subjects of intellec-tual belief. It holds possession of the chief seats of power and patronage to a degree that is appalling, and wields a despotism that none but the boldest dare resist. Without interfering directly in politics, it is able to affect occasonally political movements by fastening the charge of infidelity on candidates for office. Eminent men of science creep under the chains it places at the approaches to knowledge; and eminent statesmen defer to its claims, in order to secure popularity. Men of business become bigots that they may become rich. Its power is dangerous because it is insidious, and because it touches the springs of thought. It is difficult to measure and to meet. Even they that are under its dominion are often the last to own its peril. Itarrests the movement of thought, as the head wind retards the ship.

A vast danger from superstition lurks in Spiritism. It is as yet undeveloded, but it is rapidly neveloping. Thus far it has appeared in the more vulgar forms of fortune-telling, sootheaying, and cecromancy.

This great ignorance, illusion of evil, the Free Religious Association primarily aims to dethrone. Its motto is not faith, but knowledge. It seeks to know. It believes in knowing. The defini-tion of truth it does not attempt. The love of truth it would fain promote. It would emanci-nate the mind from the further of the succepate the mind from the tyranny of the supernatural, from the bonds of dogmatism, from the despotism of idolatry and superstition. In doing this, it is actuated by the sincerest of aims. It is animated by pure human regard.

1. In the first place, we charge Superatition with ruinous waste of means. The Egyptians could not est their onions because they had made gods of them The Jews could not improve their Sabbath because they had consecrated it The Christians are unable to make rationall use of their Bible because they doem it the "word of God," too holy to read intelligently. It is sacred to stupidity. . The antiquarian, the artendogist, the historian, the philosopher, the moralist, look at it with longing eyes, but their touch would profaue it. It is a buried which is defended by magical charms.

him of his natural strength.

Superstition in the R man Empire must have been a bitter thing, when poets loathed it as the destruction of the beauty; when moralists deadjuced it at the bayers when moralists de-adjuced it at the bayers of all god ess; when philosophers deploted its malignant influ-Plutarch manded it as the worst calumny against the Deity, as more pernicious than atheism, as being, in a word, essential atheism with cowardice superadded; when thinking poople hailed with repture the materialism of Epicurus, which at least gave them promise of quiet and unbroken sleep in their graves. It took away their gods, and that was the greatest boon that could be conferred.

Superstition must have been a frightful curse in Italy, when the monk Savonarola dared to assail it in the person of the Pope of Rome. It must have been a ruinous woe in Bohemia, when John Hum poured out his torrents of eloquent indignation upon it; when his scholar, Jerome Faulfish, burned the papal bull under the gailows; when the people rose, insulted the pricets, stormed the town-house, and defied the authority of the Church. It must have been a corroding disease inGermany, when Martin Luther bore his witness against the doctrine of indulgences, and at the risk of his life confronted the ancient system under which he was educated with the nure text of the word.

The fisches of lightning that Theordore Parker drew from the cloudy masses of faith, and that have not ceased to blaze yet, reveal the temper of superstition in America, -a temper as bitter, though not as powerful, as in Greece and Rome. These great souls were atruggling to emancipate men from their bondage to the supernatural, to get breathing room for the mind, to secure freeholds for thought and will, to gain the right of eminent domain for the human faculties in every sphere of natural activity, to make them, so far as the light or the generation permitted, kings and pricess to themselves. They could not execute their work themselves. They could not execute their work periectly, because they could not see it perfectly. We see it better than they did. Our successors will see it better than we do. The time will come when Nature will assert her claim to the whole do-minion of the supernatural; and then, when the bell out as the supernatural; and then, when the half gode go, the gods will arrive.

That Superstition calumnistes the Deity need not be argued; that is its grand offense. "For my own part," said the philosopher, "I had much rather people should say of me that there neither is nor ever was such a man as Plutarch, than they should say, Plutarch is an unsteady, fickle, fro-ward, vindictive, and touchy fellow."

Mr. Lecky, in the sentimental mood that some-times comes over him, writes : "No error can be more grave than to imagine that, when a critical spirit is abroad, the pleasant beliefs will all remain, and the painful ones alone will perish. Superstitions appeal to our hopes as well as to our fears; They often meet and gratify the inmost longings of the heart. They offer certainties when reason can only afford possibilities or probabilities. They sometimes even impart new sanctions to moral truths. Often they become essential elements of happiness, and their consoling efficacy is most felt in the languid and troubled hours when it is most needed. We owe more to our illusions than to our knowledge. 'Why is it,' said Luther's wife, look-ing sadly back upon the sensuous creeds which she had left, 'that in our old faith we prayed so often and so arrange and that our prayers are now often and so warmly, and that our prayers are now so few and so cold ?""

But the argument conveyed in this mournful passage proves too much. Let comfort be the mas-ter, and who would leave the fireder Was Luther wrong in leaving the Church of Rome? Not in this pensive mood did Mr. Lecky write his "His-tory of Rationalism in Europe." That we owe more to our illusions than to our knowledge, he has taught thousands to question : that proposition we take leave, in his own name, to deny. are quite willing that the pleasant superstitions should go with the painful ones; that the prayers should become fewer and colder till, as ceremonies they cease ; that the dreams should be dispelled by they coase; that the dreams should be disperied by the dawn; and that the good angels along with the evil should fade away in the brightening day-light of science. Instead of consoling ourselves in "languid and troubled hours" with illusions, let us make such hours fewer by knowledge. Heat and light are not the same thing, but they have one case. Light undercome of the set of the s

have one cause. Light undergoes no change of manifestation that does not in the same manner and degree affect heat. The same agent that falling on the nerves of seeing produces vision, falling in the nerves of feeling produces heat knowledge strikes the understanding alone, it merely illuminates; but if it touch the chords of moral enthusiasm, a glow is excited, that, better than any striking of fints or crackling of fagots, will take away the chill of the human heart.

L'terature has no claim upon it. It is too hallowed to be the property of the human mind. It is forbidden to the vulgar to know its genuine thoughts. A seventh part of all the time there is having been given to the Lord, men may rot avail themselves of it for their human nurposes. It must be devoted to doing nothing. To open libraries on that day, or lecture-rooms to give instruction in science, history, mechanics, literature, art -- to entertain the tired people with music, to facilitate easy journeys into the country, to make galleries and gymnasiums and gardens accessible to the famishing multitudes, would be an affront to the majesty of Heaven, would disturb the slumbers of the goda The Communion Supper feeds nobody either with food or sympathy, because it is a "holy ordinance." In order that the sacrament may be abserved, the occasion is lost. The human qualities of Jesus cannot be appropriated,-cannot even be appreciated,-the virtue in him being imputed to his mythological character. In Naples, one sees hanging upon the walls of shrine and chapel implements and weapons, fishing lines and nets. through which poor people have been saved from dangor, or have met signal good fortune. The grateful owners devoted them to the Virgin, and had to buy new ones. Being once consecrated, they could not be used. This tool-worship is very expensive to poor people, though the tools be nothing but rusty knives, a skeins of twine, or an old oar. Who shall compute the cost of it, when the sanctified and wasted tools are Looks that hold the literature of a nation ; rare persons, the like of whom are not born more than once in a thousand years; and fifty-two golden days in every twelvemonth, each composed of precious and irrecoverable hours ?

II. The second charge we make against superstition is, that it demoralizes and degrades mankind. Old Burton says : "The part affected by superstition is the brain, heart, will, understanding, soul itself, and all the faculties of it; all is mad and dotes." "Death takes away life," says Pliny, "but not superstition. No torture is like it, none so continuous, so general, so violent, so destructive." " The visionary," says Plutarch, "hath ne'er a world at all; for he can neither use his reason when awake, nor be free from his fears when asleep. His reason is al-ways asleep, and his fears are always awake." "When the atheist falls sick, he reckons up his surfeits and debanches, his excessive labors or unaccustomed changes of airs or climates. But the fancing superstitionist accounts every little distemper in his body or decay in his estate, the death of his children, crosses, and disappoint-ments, as the immediate strokes of God. If he be sick, he thrusts away the physician ; if he be in grief, he shuts out the philosopher." The soul of superstition is fear of the unseen powers, dread of the unknown. It infects with cowerdice. Why are men afraid of inquiry ? Why do they cower under creeds they disbelieve t Why do they sit dumb in presence of calamity? Why do they submit to strokes of fortune they might parry, and accept situations they might escape from? Why the backwardness to explore Nature? Why the borror of new opinions? Men snugale under their prejudices as children under their blankets, peopling the dark phan-toms. We are not half the men we ought to be. We will not do our own work, from the

superstitious hope that God will do it for ns. We will not push our own way, from the superstitious fear that we may cross God's path, Superstition, instead of supplementing man, op-presses him, instead of supplying more strength when his natural strength is exbanated, it drains

Letter from Mrs. J. P. McCoy.

Dear Sir :- Permit me to write for your valuable paper a short account of the funeral discourse delivered by Mrs. Amelia Colby, on the death of Mr. Hutchens, near Williamsburg in this county, last Sabbath (July 30th). Mr. H. passed to spirit life some four months ago,-firm in his belief in the Harmonial Philosophy. He requested that Mrs. Colby should deliver his funeral discourse. A beautiful grove near the town was selected for the purpose, and a temporary rostrum and rests constructed. At an early hour the crowd began to gather, and at half past ten, the time appointed for the speaking to begin, some ten or twelve hundred people had assembled,-some, as they expressed it, to hear what she "would say upon such an occasion," others, and a goodly number too, believing firmly in the beautiful Harmonial Philosophy, came together to sympathise with, and encourage the young widow and orphan children of the departed brother in their loneliness; and to have their spiritual strength renewed by the grand truths uttered by the gifted Mrs. Colby.

Her subject, "The Philosophy of Death," she handled in her usual masterly style, unfolding new truth, and opening new avenues of thought for the thinking mind. Her eulogy on, and tribute to the departed brother was beautiful and true. Her words to the widow and friends was very effecting, and went home to many hearts. It would be vain to try to give a corrent idea of all, or even part, of what she said. Suffice it to say, that all unprejudiced minds received the truth, and went away wiser and batter. But, unfortunately, all were not unprejudiced minds, for a few good (?) orthodox sisters seemed great-ly excited when their idea of a God was handled a little roughly. They seemed to think they had "enough of such stuff," to quote their elegant expression, and had the right, by loudly express ing their opinion, to deprive those around them from hearing the remainder of the discourse. They evidently, thought if there wasn't a hell, there ought to be for such as our speakers. So much for Christian liberality. (If you will allow me so paradoxical an expression.) Mrs. Colby at the close of the discourse delivered a fine inspirational poem, which I much regret I was unable to obtain for you. The good friends of progress then opened their houses and hospitably entertained these who were unprovided with refreshments. At half-past two we again as-semble, and listened for an hour to a very entertaining lecture, the subject of which was, "Is"

7

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Christianity a Finality ?" The subject was thoroughly aired and Math-ew, Mark, Luke and John a quitted themselves very poorly upon the witness stand. Mrs. Col-by is pronounced by all who listen to her, to be one of the finest, and most logical speakers before the public. She is making her influence felt in this part of the country. The cause is growing, in spite, of the mighty opposition it meets at every step of its progree

WASHINGTON, WAYNE CO., IND., Aug 8th.

-Society is alck, and the most dangerous cases are removed to the wilderness and thrown into pest houses where they are guarded, and left to infect each other-and society also, after they

RELIGIO-PHILOSOPHICAL JOURNAL.

Written for the Religio-Philosophical Journal. THE RESURRECTION OF CHRIST.

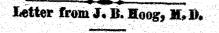
Letter from A. C. B. Orr.

BROTHER JONE: In your paper of Aug. 5:h a Brother proposes the following question : "Did Jesus really come forth with his natural body of Resh and blood ?" and desires to see it answered. It is true, as this Brother asserts in his article. "that a majority of the churches teach that the resurrection of the dead consists in a reunion of Soul and body." and as the world supposes that the ductrines taught by the churches are taught by the scriptures, the Bible is made responsible for this unphilosophical absurdity. The scriptures of the New Testament certainly teach the doctrine of a resurrection,-that is a life after physical death. but nowhere intimate that man's natural body will be again verified. The original word anastasis from anastemi, simply signifies to stand up,-s. position indicative of life, in contradistinction from a recumbent position figuratively indicative of death. This word, with its derivatives, is used throughout the New Testament to express future life alone, without the elightest reference to a hody of any kind. The English word resurrection, by which the idea of the Greek word anastasis is rendered, comes from the Latin resurgo-"to rise." "to be renewed again," etc., and only legitimately embraces the idea of a renewed existence after a separation from the physical body at death. The accommodated sense in which the word resurrecaccommodated sense in which the word resurrec-tion is made to embrace the idea of raising dead bodies by a "majority of churches," appears to be an offshot of that ignorance, growing out of ma-terialism, which considers the soul as a mere "puff of wind," which, to exist in the future, must be reunited with the body from which it had been separated. In attempting to answer the Brother's question, i shall be guided by the clear, plain and incontrovertible inferences derived from the simple history itself, as recorded by John plain and incontroversion intercorded by John the simple history itself, as recorded by John in the 20 h chapter of his gospel—"Did Jesus re-ally come forth with his natural body of flesh and blood ?" I answer, I am clearly convinced that he did not. Start not, my theological friend, but lis-ten, and remember that this notion of yours on the subject of the resurrection, like a good many more subject of the resurrection, like a good many more of your notions, is just as destitute of scriptural as it is of physiological support. John tells us that early on the first day of the week Mary Magdalane lame to the sepulchre, and, stooping down and cooking in, she saw two angels in white sitting of the first ford of where the hord of the Lord at the head or foot of where the body of the Lord had lain After some conversation with them, she furned herself round and saw Jesus himself standing, "and knew not that it was Jesus." Mary Magdatene was intinately acquainted with Christ. She had atood by his cross only three days before, She had stood by his crois only three days before, and it any one living at the time was capable of recognizing his identity, it was she; but she sup-poses him to be the gardener, and addresses him as such. If the Savior had risen in. and now ap-peared to her in the identical body of his cruci fixion, could a mistake of this kind have happen-ed? Rather improbable. Again, Mark in the 16th chapter and 13th verse of his gospel, tells us that after Christ appeared to Mary Magdalene, he appeared in another form, to two of his disciples as they waiked and went into the country." And Loke gives this case more fully. In the 24, h chap as they walked and went into the country." And Lake gives this case more fully. In the 24 h chap ter of his gospel, he tells us that these disciples were going to Emmans, some distance from Jer-usalem. As they walked, Jesus joined them, and although conversing with him on the subject of his own death, they traveled with him for miles with-ont knowing him. (It is true, Luke states that their eyes were holden so that they did not know him to Dr. A. Clark very correctly observations him) Dr A. Clark very correctly observes that there was nothing supernatural in this. The rea-son, he adds, is given by Mark-"He appeared in another form." The inference from these cases is plain, that Jeeus did not rise with the same body placed in the sepulchre. But the advocates of a bodily resurrection tell us that the identity of Christ's resurrection body was so complete as to retain even the "print of the nails" in his hands and feet. Such is represented as the appearance So a certain occasion, I admit; but as we soon will see, in appearance only. The Savionr was about introducing a new dispensation, the corner stone of which was the doctrine of a life beyond the grave, --immortality. He had chosen twelve dis ciples, the inture teachers of this dispensation, who had been witnesses of his dispensation, en witnesses of his an undane ex who had been witnesses of his supermutance ex-hibitions "from the beginning." These men, steeped in Jewish materialism, and capable only of appreciating such evidence as came through their material senses, were to be eye witnesses of their material senses, were to be eye windesee of the grand crowning evidence of immortality, -his Own resurrection, of which truth their united testi-mony was to convince the world. How import-ant, then, that they should be convinced them-selves, and that evidence suited to their capacity and circumstances should be given. After appear-ing in his resurrection or spiritual body to, and convince they and they are decided and the two disciples ing in his resurrection Or spiritual body to, and convincing Mary Magdalene and the two disciples going to Emmans, of his identity, he appeared to these future witnesses, who were assembled in a room with the doors all shut, showing them his hands and feet as the only kind of evidence they could appreciate. One of the disciples. Thomas, called Bydimas, was not present at this interview. When the rest told him they had seen the Lord, he replies, "Except i shall see in his hands the print of the nails, and put my finger in the print of the nails, and thrust my hand in his side, i will not be-lieve." Here was one of the chosen witnesses, and lieve." Here was one of the chosen witnesses, and here were the conditions alone on which his con-victions could be predicated. Jeans enters, eight days alterwarde, through closed doors, assumes a body identical with that of his resurrection body, and gives Thomas the oridence required. The da viour's crucified body was a material body of flesh and blood. If he rose in it, did this material body and blood. If he foce in it, did this material body pass through a key hole to get to his disciples? Again, the body of Christ rose with, he ascended with—did he take a body of ficah and blood to heaven? It so, there is very little dependence to be placed in Paul's assertion, 1 Corinthians, 15:h chapter, 50:h versa—"Now this I aay, brethren, that fiesh and blood cannot inherit the kingdom of Shod." God."

verily believe that "obsession," and all spirit manifestations usually attributed to "evil spir-its," "low order of spirits," "undeveloped spir-its," & are directed in wisdom from on high. If I am right, a decision must be rendered ac-cordingly before the full dawn of the "Second Spiritual dispensation.

Give the "possessed of the devil" a hearing and the character of the "obsess.r" will be illustrated in a truer light. I do not wish to be understood as saying that all who have been "obsessed" have learned the true import of such "obsession," for the object of "obsession" in different cases is not the same, as reference to different examples will prove.

An estimable young lady,—one of the first as well as the best speaking mediums in one of the Eistern States,-nurtured in the cradle of Universalism, and under her mediumship preached the doctrine that all in the spirit world were on the same plane of intellectual development, was seized by "undevelop:d spirits," and tor-mented day and night for sometime, by foul imprecations, loathsome in the extreme. The change produced in the mind of the medium was, that she was convince ! that there was all grades of character in the spirit world the same as in this, instead of the "one plane" doctrine of the old-school Universalism, and when this change was fully made, "the devil left her," and afterwards she preached the, to her, new doctrine. This person did not discover the true character of the "tempter." and the doctrine: "Affinity seeks affinity," became, with her, the true doctrine in her realm. Thenceforth, other mediums were "lead of the spirit" "to be tempted of the devil" (evil). the object being to teach them the ways of the world, and prepare their minds for a mission in a higher sphere or plane of theology and science; and these lost, obsessed persons, if they "overcome," will discover the true character of the "tempter," and the object of the "temptation," or "obsession." MOSHERVILE, Aug. 4th, 1871.



DEAR JOURNAL :- It is a long time since] have had the pleasure of perusing the interesting columns of the JOURNAL, but by a fortuitous circumstance I have the privilege of gazing on its familiar face again, and feasiing on the sublime truths it contains.

Spiritualism evidently has a mission to perform in freeing man from the trammels of ignorance and superstition, and, though it has much prejudice to contend with, yet like all truth, it will triumph.

Who can for a moment fail or hesitate to exclaim, now in this glorious nineteenth century, this age of progress and reform,"How blessed are our eyes, how happy are our ears, that see the glorious sights and hear the welcome sounds of what are transpiring in our midst !" I have long regretted that my isolated condition precludes to a great extent my becoming more thoroughly acquainted with, and developed in the sublime truths of Spirituelism.

I am seeking after truth and am not only willing but anxious to avail myself of every op portunity to this end. Perhaps you will be surprised to learn that for the last twelve years, I have been, and at present am, a regularly authorized minister of an orthodox church, but such, nevertheless, is the case; and I may incur censure by the course I am pursuing, but I regard spiritual growth and progress of more importance than aught beside.

1 am certain that my brothers and sisters in the spiritual field will be willing to sid me in the great work, and I have great favor to ask of every medium and other Spritualists who read this journal. The request is that they will write me, referring to the date of this article, and answer such questions as I may ask for information (I shall ask from no other motive), and inform me relative to such matters as may be of practical utility in spiritual development. We have but few in this community who sympathize with the spiritual movement but could a few be induced to read the JOURNAL or other books or papers devoted to the dissem-ination of spiritual truths, I think they would be induced to cast off the fetters of dogmatical superstition, and enjoy perfect freedom of thought, KNOX STARK CO, IND.

with no visible hand in contact. The Spectator is very wise about it. It is only to be a certained whether the tunes played were known to Mr. Whether the tunes prayed were known to mr. Home or any person present; because, if a man only knows "God Save the Queen" or "Yankee Doodle," his psychic forces can play them on an accordeon, in a wire cage or locked up in a cup. accordeon, in a whet use of notad up in a cup-board. Lord Lindssy, whom 1. mentioned some months ago as having witnessed some remarkable "psychic" operations with Lord Adare and others. has written an account of Mr. Hom being carried has written an account of ar. Hold Deing carried out of a window seventy feet from the ground, and brought in at another. Lord Lindsay, a fine specimen of ajhard-headed Scotch nobleman, says he saw Home plainly carried by some invisible force through the air in a horz intal position. The skeptics call this ridiculous; but as Mr Crookes has demonstrated that psychic force is equal to 14 pounds, why not to 140? Mr. Grookes is preparing a paper on the subject for the next meeting of the Royal Society, and Mr. Home is to be maried to another titled Russian lady, to the great disgust of some of his monogamic friends, who think noi Spiritualist should have more than one wife for time or eternity.

LEITCHFIELD, IOWA.-R. S. Finch writes.-There are several numbers of the "Search" that I have not seen, and would like to know whether you intend putting it in book form, and if so, I must have it. It is too valuable to be lost.

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If articles on this subject of the resurrection be acceptable to your readers. Mr. Editor, I shall be happy to present you with a few others.

Written for the Religio-Philosophical Journal,

OBSESSION.

Letter from D. G. Mesher.

BROTHER JONES :-- I notice in the Journal of July 5 n, a letter from Thomas Woodliff, in which he gives a short account of having passed experiences usually termed "obsession," follow-ed by your remarks in relation to the same, and the cause and cure. Much has been written and said more this difficult which has been written and said upon this difficult subject, and that mostly by those who have had little or no experience in the line of "obsession," rendering their argu-ments of little avail in solving the mysterious problem. Thomas Woodliff, in my opinion, knows more of the real nature of "obsession," knows more or the real nature of "obsession," and the object on the part of the obsessing spir-its, and the result aimed at, than a score of writers without experience, by having been ob-sessed. Having myself passed one of the most severe trials in this line ever endured by any mortal, I feel that I have learned an important lesson in relation thereto, that no person can fully understand without similar experience, or a different mode of reasoning is applied than, as yet, has been adduced, in solving this difficult problem. Experienced writers do not seem in-clined to accept the testimony of a maniac (?), or one "possessed of the devil," therefore faise

Letter from R. D. Goodwin.

BROTHER JONES:-Let me inform you that I have moved from Kirkwood to No., 414 S the 14th Street, St. Louis, M souri. I have been taking the RELIGIO PHILCSOPHCAL JOURNAL since its birth. You supplied me first in New York Cl y, and in Kirkwood during the last five years. I expect to live on this globe during thirty-four years to come, and I would that as thirty-four years to come, and I would just as soon live without my breakfast as without the JOURNAL, and as I expect the RELIGIO PHILOSO-PHICAL JOURNAL will live as long here as I shall, I must see it every week. Now, as I have told you before, I say again, he on the watch-tower, and tell us what of the night, for be assured we are on the eve of another war. It will begin as a political war, and will end in a warfare of religions and races. This I have seen during the ligions and races. This I have seen during the past six years, just as clearly as I saw that U. S. Grant would deceive Andrew Johnson, and get him into trouble, which Mr. Johnson can tell you I wrote him correctly in Ocrober, previous to his impeachment; and just as clearly do I see it as I did the death of President Lincoln on the first morning of January, previous to his death, and of which I wrote him warning him that and of which, I wrote h'm, warning him that he would be assasinated within six months ; and just as surely I predicted our last war, all of which is well known by many friends. I now again say, warn the good people to keep perfectly passive, but closely watch the signs of the times. War is inevitable. In order to bring a better condition of things, the progressive minds of the day must be heard, and bring the new gospel to the people. Churches of every denom-ination will discard old dogmas and myths,very soon they will preach the true and living God to all, and that immortal man is a part of the great I AM.

The great minds of the past are working all things right for us, and when the dreadful contest for Truth shall come, the good angels will expect us to do our duty. Administer justice to all. With love to all, pray that we may never do wrong to any. Oh! that I could see things dif-ferently! but such as it is I give it to thee. Sr. Louis, Aug. 10 h, 1871.

From the New York World. SPITITUALISM.

Test of Mr. Home,

The English papers are a little bothered just now with Spiritualistic phenomena. Mr. Grookes, F R. S. and editor, I believe, of a scientific journal, K. S. and concor, I beneve, of a scientific journal, has been testing Mr. Home by rigidly scientific methods. He prepared, at his own house, a bal-ance constructed in such a way as to show the smallest amount of the force called spiritual. In the presence of Mr. Home the balance showed the action of an invisible force, which Mr. Grookes has handle marking moletared form two and a half to Conclusions have become popularized in the spiritual ranks, as true. In the year 1859, I wrote out my views upon this and kindred subject, and several articles were published in the Wel-come Guest under the heading of "False D.c-trines and False Communications," but their truthfulness was not sufficiently appreciated, and I have remained mostly silent upon the sub-ject up to the present time, although I have not in the least changed my views in relation there-to. And now I will make the america, that I

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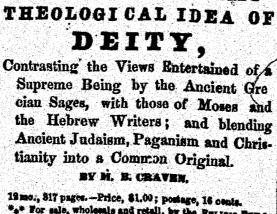
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OHICAGO, SEPTEMBER 2, 1871.

A SEARCH AFTER GOD.

NUMBER LIV.

Cause and Effect, Mutual Interblending-Views of Different E Spirits-The Universe Not an Infinite Effect-Wonderfu Enowledge of Advanced Spirits.

In our previous article we carefully examined into the relation of cause and effect, showing that every effect, when carefully examined and traced to its cause, could be readily comprohended by man, leaving no room in connection therewith for the exercise of superstition. Superstition, as well as the belief in an Infinite Personal God, has for its basic foundation igno-In tracing effects to their causes a grand lesson can be unfolded, the true destiny of man be clearer revealed, and the philosophy of life better understood. In our former article we briefly alluded to the experiment of an ingenious Yankce, in exciting within the breast of the ignorant negro of Airies a belief in the existence of a God through the instrumentally of an ingeniously arranged device whereby beautiful strains of music were produced. The effect was apparent to their senses. They c uid hear the sweet melodies as they vanished in the dis. tance-renze the sound of something which they believed flowed direct from God himself. and at once their superstitions notions were aroused. What should they arcribe this music to if not to a God? The tree stood alone in a wast plain. None could conceal themselves from their vigilant observation so as to avoid detection, and they could not do otherwise than to ascribe the existence of that which they could not comprehend to a God! This was perfectly natural. No one will blame the poor negroes for the devotional spirit they manifested, and for the sincerity of their worship under the luxuriant branches of that tree. The Yankee device, cunningly arranged, produced that music, and the reault was at once attributed to a God. But, Lucretus, who has been searching for God for a long time in the spirit-world, and whem we introduced to our readers in some of our previous chapters, again comes to our guide and demands a hearing. Lucreius - Your illustration seems beautiful, but do not fully solve the problem to my mind. Spirit-Cause and effect are the grand ultimates of the universe, one gradually blending into the other, and it is impossible to separate the two. Separate them completely, and the effect would cease to exist immediately The Yankee constructed the ingenious device. and was the real God that the negroes worshiped. but the wind produced these enrapturing strains of music which so delighted their ears. The effect, the music, and the cause, the wind, were beautifully interblended, and to separate the two would be an impossibility, without destroying the sound.

the instrumentally of individualized intelligences. 4 h. these who be leve in the "God-Circle of Spirits" who are innumerable, but one in purpose, and who occupy the highest position on progression's ladder, and control the reins of the universe.

Lucretus .- The members of this Society have strange notions in reference to Deity. Do any of them wership their Ged?

Spirit-8 me of them do ; others do not, depending altogether on their organization, and code of belief.

Lucretus -But is there no method by which this perplexing question can be settled, and the truth arrived at? Spirit-Not so long as one effect remains in

the universe that cannot be traced to a cause. So long as one problem in existence remains unsolved, or one note of music produced that can not be treed to its original seurce-the in. geniously formed device that produced if-so lorg will some one be ready to kneel and worsbip.

Lucretus -The wire circle of reges who meet to ciscuss this problem,-do they think they can ever solve it?

Spirit .- Some of them, of course, think it already solved. While on the earth sphere, they observed the action of unseen forces, and attributed them to the influence of a God. I have pointed this fact out to them, and can readily explain the philosophy of every thing that they then based their b lief upon. Take, for example, the illiterate negro who based his id a of the existence of a God on the melodious music that the ingeniously arranged wires produced explain to him the cause thereof, and prove to him conclusively that man constructed the device, and still he would see effects equally unaccountable, and his belief in the existence of a God would continue. There is one scientist connected with those who ascemble to discuss this question, who, while on earth, based his ides of the existence of a God on lightning, thunder, rain, and the atmosphere. These four mysterious sgents in action in the material world, convinced him, negro-like, that a God must exist. I have demonstrated to him that the elements which cause these phenomens are under the immediate control of individualized intelligences; but I stood amazed when I saw him pointing at other effects still beyond him, which he can not now comprehend, and which he ascribes to a God ! When the cause there of is explained to him, he will still cling to his God-idea, for there will yet remain effects the silent causes of which he can not understand.

Lucretus .- Should not the tracing of one effect, in the material or spiritual world, to its cause, settle the question ?

Spirit-It demonstrates only that one problem. All the problems yet colved in the material or spiritual world produce the same decisive answer: the controlling cause-man. In vain have I endeavored to obtain other solutions. But those effects I have traced to their cause are tew. very few in number, while on all sides those that are still more grand and incomprehensible, arise and confront me.

etc. It is true that mammoth animals first existed. Why? Because the soil of the earth could be brought en rapport with their germs, and for no other reason. When the eart 1 became more refined, its soil and atmosphere became suitable for, or could be brought on rapport with, another species of germs, bringing a distinct class into existence, while the other gradually died ovt,-in the future to appear in higher forms of animal life, but not on this plan-

Lucretus .- This is a strange idea indeed, Spirit -The geologist recognizes these changes, but fails to point out the wise intelligences that produce them. S ill must be adapted to animals the same as to seeds.

Lucretus -- Can the number of years required to prepare the earth for the reception of man, he given ?

Spirit-Yes; when the forces were first set in operation that resulted in the formation of this earth, the exact number of years were known that would be required to prepare it for the reception of man. Everything . connected with the formation of planets is thoroughly understood, and a specified result is always certain. The machinery of creation is not in hands that we should fear. Everything has been wisely managed, and the children of earth should exult in the fact that knowledge is power ; that the latter always follows the former; that within each is the garm of inflaite possibilities. Presenting the true destiny of man to the world, and in entirely new light, still there are some who consider these ideas blasphemous, and who would rather see man a cringing sycophant, a fawning worsbiper, than a being to whose nod worlds shall bow.

[To be continued.]

A FESTIVAL OF LEARNING.

Terrestrial Magnetism -- Molecular Theories-Spectroscopic Research-The Origin of Life-Spirita lism-Anthropolory-Longevity and Fat Women, &c., &c., &c

Annual Meeting of the British Association for the Advancement of Science.

"The British Association for the Advancement of Science began its forty-first annual meeting at E'inburg, on the 5th inst. The president of the association this year is Sir William Thompson, who succeeds Prof. Huxley in that office. The new president's address, as usual. was in the nature of a review of the discoveries and achievements of science during the nast year.

We quote from the addresses of two of its members, delivered upon the occasion, and hope our many thousands of readers will peruse the arguments of these world-accredited scientists, and test them with that consideration which is due to the subjects discussed, and then determine whether the Philosophy of Life, as taught by spirits and Spiritualists, is worthy of careful consideration and credence, when contrasted with the views and pretentions of Sir William Thompson, in his remarks upon the question. "D'd Lite Originate upon the Earth"" and Prof. Allen. Thompson's remarks upon "Spiritualism" Our comments will be brief. and only suggestive to the minds of our readers. trusting to their ability to d tect the fallacy of the arguments of the learned professors. And yet we cheerfully second to Sir William Thompson much praise for so far departiny from the old, beaten track of old theology, as to admit that the earth could be clothed with verdure and animal life from fragments of other planets, which from time to time have fallen unon the earth. Certainly it is a more rational theory than that recorded in Genesis ; and yet, judging from our stand p int, it is entirely destitute of foundation in truth. Did life originate upon the earth? Did grass. and trees, and flowers, spring into existence in all the fullness of ripe beauty, by a fist of creative power, or did veretation, growing up from seed sown, spreed and multiply over the whole surface? Every year thousands, probably millions, of fragments of solid matter fall upon the earth; and it is often assumed that all, and it is certain that s me, meteoric stones are fragmen's which have been broken off from larger masses and launched iree into space. It is as sure that collissions must occur between great masses moving through space as it is that ships, steered without intelligence directed to prevent collisions, could not cross and recross the Atlantic for thousands of years without them. Should the time when this earth comes into collision with another body, comparable in dimension to itselt, be when it is still clothed as at present with vegetation, many great and small fragments, carrying seed and living plants and animals, would undoubtedly be scattered through space. Hence we must regard it as probable in the highest degree, that there are countless seedhearing meteoric stones moving through space. If at the present moment no life existed upon this earth, one such stone falling upon it might, by what we blindly call natural causes, lead to; its becoming covered with vegetation. The bypothesis that life originated on this earth through moss-grown fragments from the ruins of another world may seem wild and visionary; all I maintain is that it is not unreien ific. From the earth, stocked with such vegetation as it could receive meteorically, to the earth teeming with plants and animals which now inhabit it, the s'ep is prodigions, and I have always felt that the hypothesis of the "origin of species by natural selection " does not contain the true thory of evolution, if evolution there has been in biology. Sir John Herschell, in expressing a favorable judgment on the hypothesis of z vological evolu tion, with, however, some reservation in respect to the origin of man, objected to the doctrine of natural selection that it was too like the La putan method of making books, and that it did not sufficiently take into account a continually guiding and controlling intelligence. This eems to me a most valuable and instructive criticism. I feel convinced that the argument of design has been greatly too much lost sight of in recent z clogical speculations. Reaction against the trivolities of theology, such as are found not rarely, in the notes of the learned commentators on "Paley's Natural Theology," bas, I believe, had a temporary effoot in tarning attention from the solid and irreiragible arg ment so well put forward in that excellent of book. But overpoweringly strong proof of telligent and benevolent design lay all around, us, and if ever perplexities, whether netaplage-

time, they or me back upon us with irresistible force, showing to us through nature the inflaence of a free will, and teaching us that all living beings depend on one ever-acting creator and ruler.

SPIRITUALISM.

Prof. Allen Thompson read an interesting paper from which we mike the following extract : "I can not conclude these observations without adverting to one aspect in which it might be thought that biological science has taken a retrograde rather than an advanced position. In this I do not mean to refer to the special cultivation of biology in its true sense, but to the fact that there appears to have taken place of late a considerable increase in the number of persons who believe, or who imagine that they believe, in the class of phenomena which are now called spiritual, but which have long been known-since the exhibition of Mesmer, and, indeed, long before his time-under the most varied forms, as liable to occur in persons of an imaginative turn of mind and peculiar nervous susceptibility. It is still more to be deplored that many persons devote a large share of their time to the practice-for it does not deserve the name of study or investigation-of the alleged phenomena, and that a few men of acknowledged reputation in some departments of science, have lent their names, and surrendered their judgment, to the countenance and attempted authentication of the foolish dreams of the practitioners of Spiritualism, and similar chimerical hypotheses. The natural tendency to a belief in the marvelous is sufficient, to explain the ready acceptance of such views by the ignorant, and it is not improbable that a higher species of similar credulity may frequently act with persons of greater cultivation, if their scientific information has been of a partial kind. It must be admitted, further, that extremely curious and rare, and to those who are not acquainted with nervous phenomena, apparently marvelous phenomens, present themselves in peculiar states of the nervous system-some of which states may be made more and more liable to recur, and greatly exaggerated by frequent repetition. But making the fullest allowance for all these conditions, it is still surprising that persons otherwise sppcaring to be within the b unds of sanity should entertain a confirmed b-lief in the passbility of phenomena, which, while they are at variance with the best established physical laws, have never been brought under proof by the evidences of the sense, and are opposed to the dictates of sound judgment. It is so far satisfactory in the interests of true biological science that no man of note can be named from the long list of thoroughly well-informed anatomists and physiclogists who has not treated the belief in the separate existence of powers of animal magnetism and Spiritualism as wild spiculations devoid of all foundation in the cirefully tested observation of jacts. It has been the habit of the votaries of the system to which I have referred to assert that scientific men have neglected or declined to investigate the phenomena with attention and cardor; out nothing can be further from the trath than this statement. Not to mention the admirable reports of the early French academicians, giving the account of the negative result of an examination of the earlier meaner.c phenomena by men in every way qualified to pronounce judgment on their nature. (I am sware that from time to time men of eminence, and fully competent by their knowledge of biological phenomena and their skill and accuracy in conducting scientific investigation, have made the mest patient and circlul examination of the evidence placed before them by the professed believers and practitioners of so called et'c, phreno-magnetic, electro-blott and spiritualistic phenomens; and the result has been uniformly the same in all cases when they were permitted to secure conditions by which the re lity of the phenomena, or the justice of their interpretation, could be tested, viz, either that the experiment signally failed to educe the results protessed, or that the experimenters were detected in the most shameles and determined impostures. I have myself been fully convinced of this by repeated examinations. But were any guarantee required for the care, soundness and efficiency of the judgement of men of science on these phenomena and views, I have only to mention, in the first place, the revered name of Faraday, and in the next that of my lifelong friend, Dr. Sharpey, whose ability and candor none will d spute, and who, I am happy to think, is here smong us, ready from his past experience of such exhibitions to bear his weighty testimony against all cases of levitations or the like, which may be the last wonder of the d.y among the meameric or spiritual pseudo physiologists. The phenomena to which I have at present reterred, be they false or real, are in great part dependent upon a natural principle of the human mind, pisced as it would appear, in daugerous alliance with certain tendencies of the nervous system. They ought not to be worked upon without the greatest caution, and they can only be fully understood by the accomplished physiologist who is also conversant with psychology. The experience of the last hundred years tends to show that there will always exist a certain number of minds prone to adopt a belief in the marvellous and striking, in preference to that which is easily understood and patent to the senses; but it may be confidently expected that the diffusion of a fuller and more accurate knowledge of vital phenomena among the nonscientific classes of the community may lead to s juster appreciation of the phenomens in question, and reduction of the number among them who are believers in the impossible. As for men of science who persist in submitting to such strange perversions of judgment, we can only hope that the example of their less instructed fellow countrymen may lead them to allow the nselves to be guided more directly by the principles of common sense than by the erratic tendencies of a too tervid imagination.

SEPTEMBER 2, 1871

Admit that argument to be sound, there must by retracing step by step backward in the ages, of the past, be a starting point somewhere-i so, whence came the germs of the vegetable and animal life of the first planet?

The Philosophy of Life seems to point to the fact that germs have ever existed; that they were uncreated. We conceive of them as monads-molecular atoms. Aggregated, they are ever subject to change. By the law of change, types and species are unfolded from one plane of development to another-oach depend int in degree upon, and partaking of, the nature of surrounding elements and conditions in its external characteristics.

This theory being true, there is no necessity to resort to the theory of broken planets or meteoric stones (a theory which will not stand the test of reason) for germs to clothe and people the earth ; nor is there a necessity to resort to "one ever acting creator or ruler," if by that expression is meant a being outside of the elements created and ruled.

Prof. Allen Thompson's paper upon Spiritualism is very weak, and a disgrace to the " British Association for the Advancement of, Science." He goes on to say that, "The natural tendency to a belief in the marvelous, is sufficient to explain the ready acceptance of such views by the ignorant;" and he further says, "It is not improbable that a higher species of similar credulity may frequently act with greater cultivation if their scientific information has been of a partial kind."

A more self-cenecited, egotistical writer, holding fellowship with an institution "for the adconcement of science," can not well be conceived.

of. He states "I sm aware that from time to time men of eminence, and fully competent by their knowledge of biological phenomens, and their skill and accuracy in conducting scientific investigation, have made the most patient and careful examination of the evidence placed before them by the professed believers and practitioners of so-called magnetic, phreno-magnetics electro-biological, and spiritualistic phenomena and the result has been uniformly the same in all cases, when they were permitted to secure conditions by which the reality of the phenomens, or the justice of their interpretation, could be tested,-viz, either that the experiment signally failed to educe the results professed, or that the experimenters were detected in the mcs: shameless and determined impostures. I have mycelf been fully convinced of this by repeated examinations.

Now, it is a well-known fact that these socalled scientific men, uniformly cater to the prejudices of the devotees of old theology, instead of complying with such conditions as departed spirits, so-called, require for a demonstration of a spiritual truth. They stand aloof and demand a result under conditions which the science of spiritual chemistry forbids.

The veriest amateur in the science of Chemstry, who should assume the attitude in the science that these men do in their investigation of spiritual phenomena, would be considered a self conceited ignoramus, of too little importance to waste time upon in trying to instruct him. Not a single case is cited that has been found a fraud. If these gentlemen were to investigate the phenomena in its various phases, in the presence of those mediums for physical manifestations, to wit, Home, Davenports, Mrs. Ferris. and Mrs. Lurd; or of Anderson, Starr, Mrs. E. A. Blair, J. B. Fayette, Mumler, Moore, Willis, Doherty, and many other spirit artists: or. if they were to investigate the power of mediums for healing the sick by the simple touch, or by an imparted magnetic power when the patient and medium are separated by hundreds, aye, thousands, of miles; or, if they were to carefully investigate the phenomena as manifested through thousands of irance mediums, these gentlemen would find a field for investigation worthy of the best minds-of the savans of the

Incretus -In what respect do the views of spirits differ in regard to the existence of a God?

Spirit .-- I have attended a conclave of wise sages in the spirit-world, listened to their addresses in regard to a Supervising Intelligence in the universe, and their views were as various as these entertained on earth. These sages meet at regular periods to discuss the guestion, and gather from each other such information as may have been obtained. As yet, none of them can positively demonstrate God's existence. They are divided into several classes. 1st, those who believe in an Ir finite Positive Mind as the Cause of all things. 2d, these who attribute creation to the Operation of Matter and its Laws. 83, those who regard God as an Element that permission all things, and is the Animating Is frence to the soul, or control

96 fectly passive, performs all his works throng | peculiar soil, the same as wheat, barley, data, | ical or scientific, turn us away from them for a supplied by other collisions of other planets-

ø

Lucretus -- But the universe is an infinite effect, and should it not have a cause commensurate therewith-God.

Spirit -True, the universe is infinite in extent, but not an infinite off ct. An infinite effect would simply be a oneness-sameness in all things. There is not a samences in all things, hence no infinite effect. Eff.cts are all finite. An infinite effect would make all beings exactly alike, whereas all are unlike. Let that idea explode, that the universe is an infinite effect-for it is not. I can tell you the weight, density, specific gravity, and the animal-making properties of Jupiter; yes, there are wise sages in the spirit world that, understanding the geological formation of the earth, can write a natural history thereof,-sketch the size and appearance of all the species of animals that ever lived upon it, tell the periods in which they lived, etc, but who have never seen any of them. Do you suppose that chance controls this ? No ! The soil for all the species is prepared expressly for them, and they come forth at the appointed time, regularly and systematically. 14

Luoretus -- Your statements astoniah me. Do auch powers exist smong spirits?

Spirit .- Emphatically, yes. The puby astronomers of earth have learned the first lessons in science. They have advanced just one step-a feeble one, too. They understand quite well the motions of the planets; must they stop there? Puny child, think not so; by and bystep by step-they will advance until they can explain the character of those forces that produce these motions.

Lucretus - They can then go no further?

Spirit .- Yes; they then will proceed step by s'ep, until they can fully explain the characteristics of those elements that form the planets-In the spirit-world are books on the Motion of Planets,-the Forces that Produce it; Planetary Development, and intricate rules for the production of animal life thereon. Those spirits who understand these problems can tell exactly the species of animals that each planet will produce. Lucretus .- You seem deternined to make no

limit to man's progression. Spirit .- These are facts that I am presenting to you. You seem to think that in spirit life such occupations are uncalled for. As the Astronomen can predict eclipses for hundreds of years to dome, so can the scientists of the spirit-world give you correctly the different grades of animals that will appear on yonder planet which is in process of formation. Abimals are a product of the platets, and the date of their appearance depends altogether on the changes produced. There can be no abso'ute creation of an animal. The garm of its nature always exinted; for it is really a higher grade of development than what you call dont matter, which you will admit has had an eternity of duration; That germ will only spring into active life when the material of any planet arrives at a certain stage germ of each human being, and who, while per- of development. The germs of animals requires

REMARKS.-It is difficult for investigators in the field of science-the science of life-to cut loose from the prevailing religious opinions of the past ages.

By slow degrees the mind was extricated from the fallacy that the earth was flat, and rested upon a turtle's back, until, in spite of theological opinions, the true theory was adopted and universally taught by scientists, that the earth is of a globular form, revolving on its own axis. as well as around the sun.

Now, we find a learned man, a scientist. contending that the face of the earth is clothed with the vegetable kingdoms, from germs transplanted from meteoric or planetary bodies, by collision. or otherwise.

This argument, but for the fact of the general enlightenment of the age in which it is put forth, would smack of an earlier age, when it was supposed that the turtle was the foundation before referred to.

A legitimate inquiry of the children of that age was,-Oa what does the turtle stand ? 'The uneducated of the present age will naturally inquire from whence came the germs that first supplied the planets which have by cellision or otherwise been broken to pieces, and de. scended to the earth. It may be said they were

But so long as they stand aloof, and treat the Philosophy of Life with the contempt that is manifested by the anthor of the paper refered to, they make a record for themselves, the thought of which will make them blush for shame in a few more years.

Occasionally a mind like the late Prof. Hare, carefully investigates the subject from, a scientifib stand-hoint; but even he was shamefully treated by an upstart, a would-be recognized scientis', when he attempted to bring the matter before an American association for the advancement of science; and there was not stamina enough in that body to back up Prof. Hare, and he was compelled to let the subject drop. His name will live upon the pages of fame for centuries after those who on that occasion treathim with contempt are forgotten.

The statement that these men have given the subj-ct of spirit communion a fair investigation, is a downright falsehood. If they will appoint a competent-honest committee-to investigate the subj ct under all phases or conditions that they may require, and also under such phases as shall be required by mediums, and then fail to ob ain evidence of its truth ; or, if under such conditions, they flud fraud, it will be honorable to so publish; but if on the contrary, they find such phonomena manifested as is claimed by less renowned investigators, and which they are incapable of giving a solution of upon another rational theory, honor and integrity to science demands of them to so publish to the world.

We pledge ourselves to furnish all required facilities for such in investigation through accredited media, for such a committee as shall be appointed by the "British," or any other, "Association for the Advancement of Science."

In the name of the intelligence of the age we demand of these men to stand clear of the fear of the anathomas of church organizations and creedis's; to enter upon a careful investigation of the subject of so-called Spiritualism : to meet the issues presented, fairly and squarely : to investigate not only under conditions they



SEPTEMBER 2, 1871.

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shall impose, but under conditions that shall be required by so-called spirits of intelligent men of the next sphere of existence. If such conditions aff rd room for fraud, they will be able to explain such fraud, when their scientific acumen shall have detected it, even under conditions imposed.

It will hardly do for these men to say that fraud was practiced upon them, but they were unable to detect it; an assumption that would he highly unbecoming to scientists !

Let us have no more trumpeting of fraud, and humbug, until scientists show their expertness at catching the bug.

Caution to Newspaper Publ shers.

Beware of publishing any advertisements that come to you from a firm styling themselves " Thompson Raymond & Co., Bridgewater, Conn ," unless you get your pay therefor in advance. If they are not Dead Beats, they act very much like people who are.

GROVE MEETING -The Spiritualists of Southern Wisconsin will hold a mass grove meeting on Saturday and Sunday, Sept. 9 h and 10 h, at Genesee. J. O. Barrett, State missionary, and E. Win* chester Stevens, are engaged as speakers. All are invited with baskets well filled, to the picnic on the grounds. By order of the Committee.

E. W. STEVENS.

Personal and Bocal.

-Jacob the Healer, otherwise known as the "Zouave," has recently returned to Paris. During his stay in London, many persons have been benefited by his healing power, and some of his patients intend following him to Paris to continue the treatment.

-There are a faw Spiritualists that have not quite advanced out of the old orthodox shell, who may be seen with a Unitarian or Universalist paper in their hands perusing its contents. Brother S H. Ewell, of Romeo, however, is not one of that kind, judging from the following extract from his letter: It has been a long time since I wanted to have my Spiritualism flitered through the Jewish writinge, Hebrewism, Uaitarianism, or Uaiversalism, to make it palatable. I take my ism clear. It is not any too strong for me at that, and there is no place where I can get the juice more pure or unadulterated than through your excellent paper.

-One of the wou'd-bs Spiritual papers has mized together all the isms, and formed a mixture of "all sorts." composed of Triulty, the blood of the Lamb (not Mary's little lamb), salvation for all, and spirit communion, forming a compound that is good for orthodoxy, or suited to a slight attack of liberal. lsm.

-The third edition of "Jesus of Nazareth ; or, A True History of the Man called Jesus Christ, through Alexander Smyth," has been recently issued from the RELIGIO-PHILOSOPHCIAL Publish-ing House, -- which is a guarantee that it has been received and read with a wide gratification. We have before alluded to this book, which goes through the history of Jesus with a searching, if not scorching, scrutiny, and holds up to the light all that tissue of fable and superstitions belief with which it was thought best to surround his long-revered name. It is quite unnecessary for us to call attention to the character of a book which has slready made liself an well known as to reach its third edition.-Banner of Light.

Philadelphia Department. Subscriptions will be received, and papers may be obtained at wholesale or rotail, at 634 Raco street, Philadelphia.

UNDER THE MAPLE,

BY MISS K. P. OEGOOD.

The start it pave me just now to see, As I stood in the doorway looking out, Rob Green at play by the maple tree, Throwing the scarlet leaves about 1

It carried me back a long, long way; Ten years ago-how the time runs by i There was rebody left at home that day Bat little Jimmie and tather and I;

My hushand's father, en old, old man, Clore on to eighty, but still so smart; It was only of late that be began To stay in the house and doze apart.

But the fancy took is the bar formoon To no to the nordow to which the men; And as fact to the rand, just so soon He went right over it all again.

Till, seeing how set he seemed to b

I thought, with the air go warm and still, It could not burt him to go with me And sit for a luttle under the hill.

So lending my arm to his feeble tread, Together slowly we crossed the road, While Jim and his cart ran on ahead With a heap of pillows for wagon load.

We made him a soft seat cashioned abrat, Of an old chvir out of the baro close by; Then Jim went off with a caper and shout, While we sat slient, father and I.

For me, I was watching the men at work, And looking at J ck, my oldest son.... So like his father ! he pever would shirk, But kept straighton till the stint was done.

Seventeen was Jack that last July: A great stont fellow, so fall and strong f And I spoke to the old man by-and-by, To see how fast he was getting along.

But father had furned away his head, A-following Jimmy's busy game With the maple leaves, whose blordy red Fisshed up in the sun like so much fiame.

His lips, as he looked, began to move And i heard him utter a word or two: "Yes, Joe ! A fire in the Weston Grove? Just wait-one minute-I'll go with you !"

"Why father," I cried, "what do you mean ?" For 1 knew he talked of his brother Joe. The twin that was drawned at scarce fiftden, Sixty summers and more ago.

The sun has dezzled you; do n't you see That is n't a fire a-blazing there? It's only Jim, by the maple tree, Tossing the red leaves into the air."

But still be nodded, and looked, and smiled. Whispering something I could be the ar; Till, fairly frightened. I called the shid, Who left his play and came frolicking near.

The old man started out of his seat : A mo

* Yee, Joe, yes; I'm coming "said he, moment he kept his fottering feet. And then his weight grow heavy on me.

" F4ther!" I screamed; but he did not mind, Though they all came running about us then; The poor old body was left behind, And the twine were young together sgain.

And I wonder sometimes, when I wake at night, West it is eyes or my own were dim? Did something stand, beyond my sight. Among the leaves, and becken to him?

body, the elevation and unfoldment of the mental facalities, the development and activity of the spiritual or soul nature, the result of all of which must tend greatly to promote the happiness of mankind, is not appreciated by any, and can only be so as it is realized.

We think the directions given by the Doctor in his valuable work, called 'Artifi tal Somnembul-ism," are sufficiently clear to enable most persons to understand and apply this great truth. During the past eighteen months we have been

subject to entrancement, as we supposed by spir-its, aided by mortals, and having spent many hours in that way, we found great relief of physical suffering which has been our lot during most of the intervals as the result of poisoned wounds from a post mortem examination.

On our recent visit to Harrisburg, we were entranced, as we supposed, by the spirit of our friend Dr. Hare, for we saw him by our side, and gave a communication from him to Dr. Fahnestock. While in this state the latter suggested that when Dr. Hare had concluded, we should remain with out waking while he spoke to us. We did so, and he assured us that we could take the influence off of any parties of the body and layer to a the set of any portion of the body and leave it on the rest. We had been suffering for several days very severe-We had been suffering for several days very severe-ly with the hand which was much swollen and in-flamed, but now felt easy. Under his directions we woke up, leaving the hand and arm asleep at least entirely free from pain, though we could move it better than before. We have kept it in this state now nearly two weeks, and it has been entirely free from pain. During the first week moving it severed some pain. as there was consider moving it caused, some pain, as there was consider. able inflammation. This, however, has subsided, and how we can move it better than we have at any time duri g the last three and a half vears. During the first three days it remained in the state without any conscious efforts on our part. It then seemed to come out, and then without going to sleep we were enabled to do as one was command. ed to do formerly, "Stretch forth thine hand," and it was healed, or rather placed in a condition in which there was no consciousness of pain, and the Datural func lons being carried on, and their tend ency is always to health. We noticed from day to day, while the hand was kept in this condition, that the inflammation and swelling, which had become chronic gradually passed away. The val-ue of this discovery is inestimable, as many are already prepared to testify, and we think every one should carefully study the Doctor's book, and endeavor to put into practice its important sug-gestions, not only in themselves but in their friends, as we consider this mu h more important than the experiments which have heretofore been practiced in animal mignetism, there being no possibility of h jury if the directions are followed If it be true that "he who makes two blades of grass grow where one grew before is a benefactor of the race," he who relieves humanity of suffirlog, and who opens the means of development by which it can attain to grander heights of knowledge and happiness, is still more a binefactor. The physiologist knows that there are two sets

of nerves, - one of motion, and the other of sensation or consciou-ness. Batton or conclourness. Sir Astley Cooper discovered this a natomical fact, and found that the spinal chord is composed of four dis inct bundles of nerves, the two front

one's are the nerves of motion, and these behind are perves of sensation. These may be remember. ed mare readily by fixing in the mind the letters A M,-anterior for motion, and P S, posterior for sensation.

When this will power is properly trained we may cut off either the motion or the sensation from any part of the body, except those which are under the control of a third class of nerves, -- the involue-tary motions which keep up the action of the heart, lungs, etc.

The rigidity of the muscles which accompanies one conditions of this state, and which has im properly been termed paralysis, is the result of the action of the will, which fixes the muscles and compels the nerves to hold them there. Paralysis may also occur from the same cause, but is co easts of a condition directly the opposite of this. In which the muccles are relaxed and the action of the nerves cut off for the time. The power of throwing the body, either in part or entirely, into an uncon-clous condition, so that severe operations, and even its entire destruction may be caused without any feeling on the part of the spirit, is one of the greatest marvels of human existence, but it has been proved beyond a doubt. This is, how. ever, but one of the conditions incident to this separation of the spiritual from the physical, which when partial we call sleep or trance, and when complete, death. We propose to consider all the conditions of this state, and as far as we can, give our experience in them, and any light which we may blain from others in the form or out of it. we believe the consciousness of pain is not seated in the physical body, but somewaere in the in terior, perhaps in the soul itsel. We know that the consciousness may be suspended for a long time, sither partially or in the entire boly, and yet the vitality may remain. A state of unconsciousness may be as far as an individual can go, but it is usually the beginning of a series of states which se shall describe. The direct power of the will over the human body is spiritual, and the more we thus become de veloped the better will it act, and in the inner lif this power is vastly increased, and is not confined as with us to the body or those substances which come in contact with it, but spirits are solid or which move inanimate objects without physical contacti-by the will power sione. We know there must be a connection some where between the spiritual and the physical in all living beings, by means of which the latter is moved. This subject of the movement of physics bodies without contact, clairvoy ance, mind reading, etc., etc., will be themes for future articles.

Convention of Splittualists.

At a picnic of the friends, held at Geneseo, Ill., July At a picture of the intends, neid at Ganeseo, iii. July dth, it was unanimously resoured to hold a meeting, for the purpose of organizing the Spirituslists of Hen-ry councy and vicinity, and to help the good cause by holding quarterly meetings at aifferent points in the courty.

county. It was further resolved to meet at Cambridge on the first S-turday and Sunday in September next, in or-der to consider the propicty of organization J. Al-len, C. H. Do'y, and R. C. Raymond were appointed a committee to issue a call therefor We therefore announce that said Convention will meet at the Court Hare, in Cambridge, on Saturday, Sept. M. at 1 o'cloca F. M.

Sept. M. at 1 o'cides P. M. All are cordially invited to attend,

J. ALLEN, C. H. DOTY, R. C. RAYMOND, . Committee.

lowa State Association of Spirituality. This Association will hold its Third Annu 1 Conven-

tion at lows Fails, Hardin Co., Iowa, commencing Friday. Oct 6th, at 10 A. M., and continue three days. As important b isiness will come before this Convention, it is earnestly requested that all liberal minds in the State will come out and make this the most interesting time ever held in the State.

Good speakers and test mediums will be present and no pains will be, spared to entertain friends from abroad.

Speakers wishing to attend the Convention are requested to correspond with the President and Sec. etary, at Anita, Cass Co., Iowa.

J. M. BLAKESLEY, President. EDWIN CATE, Secretary.

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Will give to those who visit him in person, or from sutograph or from lock of bair, readings of churacter; marked changes, past and future; savice in regard to business; disguesie of disease, with pre cription; adaptation of those intending marriage; directions for the management of children; hints to the inharmoniously married, etc. TERME-\$2.00 for full Delineation; brief Delineation-\$1.

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Mrs. Rozinson, whi.3 under spirit control, on receiving a lock of hair of a sick patient, will diagnose the za

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 hereel 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 los TIVE and NEGATIVE forces latent in the system and in Lature, 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 cognizance of.

5

One prescription is usually sufficient, but in case the patient 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 spparent in the symptoms of the disease.

-A grand military festival and fets champetre in ald of the Union Home and School, for the education and maintenance of the destitute children of soldiers and sailors, is to be held at the celebrated Fashion Course. West Flushing, Long Island, commencing Oct. 2, and continuing two weeks. We hope the undertaking will prove worthy of the noble cause which it is intended to benefit.

-Dr. H. P. Fairfield is coming west. He is already engaged to speak, in the month of October, in East Saginaw, Mich. Would like to make engagements for September, November and December. Address, Ancora, N. J.

-The Spiritualists have had a glorious picule at Waco, Texas. Brother H. C. Pierce writes as follows from there : We have a small society here in Waco, and occasional speaking. Last Sunday we all went out of town, and held a glorious picnic in the grove, in one of God's temples made without hands, Mr. Glover, Mr. Breed, Dr. Wheeler and myself were the speakers. I gave the principal lecture in the moroing upon Spiritualism, -the Bible and Modern Spiritu lism compared. Mrs. Breed gave us two fine inspirational poems, and also several spirit tests.

-Dean Clark is now ready to enter the field of Isbor in the West. He is regarded in the East as one of the most able and eloquent inspirational speak ers in the ranks, and we hope he will must with such encouragement in the West as will make him feel at home. Address him in care of Banner of Light, Boston, Mass.

-Mrs. Wilcox on will speak in Des Moines, Iowa, and vicinity, during September and October. Address in care of E. M. Davis, Esq., Des Moines, Iowa. -We had the pleasure of attending one of Mrs. Lord's seances, where beautiful phosphoresent lights were seen floating all around the room.

-Brother J. L. Potter is doing great good as a pioneer lecturer, in Minnesota. He is not siraid to attack the strongholds of old orthodoxy. Long may he live to do a good work.

-Mrs. Nellie J. T. Brigham lectures in Philadelphia in March, instead of February. She speaks in Music Hall, Boston, the last two Sandays of February ; the first two are not engaged, and we believe those are the only ones she has unengaged up to April. She commences a three months' engagement, in Troy, N. Y., in September.

-The Portland Monitor says : We wrote a few days ago two letters, addressed to two diff-ront in. dividuals in spirit life, and placed them in envel-opes precisely alike, and without superscription. They were both answered pertinently by Mr. Bas. tian, the answer being written on the outside of each envelope, the name of each person addressed was attached to each, and the envelopes were returned to us unopened.

-Through the kindness of a friend we are in pos. session of a copy of the RELIGIO-PHILOSOPHICAL JOURNAL. It is devoted to Art, Science, Liter-JOURNAL. It is devoted to art, science, later-ature, Romance and Reform, and especially to Spiritual Philosophy. We do not endore the re-ligious sentiment of the paper, but admire the boldness, frankness and intrepidity of its editors. They select a mark, and whether right or wrong, they shoot at it intending to hit. If S. S. Jones, who inscribes upon his banner: "Truth wears no mask, how a to no human abrine, tasks noither mask, bows to no human shrine, seeks neither place nor applance ; she only sakes it wing," will exchange the JOURNAL for the Renublican it will be esteemed a lavor.-Marshall County Republican.

An exchange says : Science has whipp d the orthodox devil out of the world and got its God into a close corner. Thunder, before the investi-gation of electricity, was the voice of God. Got, before the days of Sir Jesse Newtor, and to prik our apples and throw them down, but since his days, g avitation does all such wo k. Sc ence is taking up one after another of Gou's Works and doing them for him.

[NUMBER II.]

In a former article we spoke of this state, and of the instructions given us by Dr Fahnestock. Having been susceptible to this condition all our life, there was no difficulty in inducing it. All that is needed is to withdraw the mind from any activity, and becoming passive, will to go into the State, and almost instantly a feeling of unconscioueness, so far as the physical is concerned, comes over us. If there has been pain in any part of the body a sense of numbress comes first, and then a loss of conscioueness, which may be increased until the spirit leaves the body, and we go away. That which we supposed to be the influence of some individual in the form, or of spirits, we now find to be our own will. Soon, however, we are conscious of the presence of spirits, and as we go deeper into the state, and lose all consciousness of the external. this becomes more and more distinct. Instead of going under the control of spirits, we now go as companions, co-voyagers, traveling whither our

This removes the great objection which we have long feit to magnetism, namely, the loss of individuality of the person who submits to the imaginary operation of another.

inclina i ons lead us.

We are naturally led in the investigation of this subject to ask what is the Will? We believe it approximates nearer to Omnipotence than anything else,-that it has done more in the universe than any other power.

In our analysis of man, we find him to be com. posed of a great number of organs and faculties. each one of which has its specific object or func tion.

The action of any single faculty produces what we call an impulse,-and we find many persons whose faculties are so inharmonious that they are always moved by impulses in spasmodic and erratic A combination of several of these ficulties pro-

duces the Will. The power of the Will depends upon two things; first, the distinctness and energy with which the single faculties act ; and secondly, the harmony and co-operation with which they combine and act together. If a number of faculties act separately at the

same time, it produces confusion and anarchy .- but if they are well trained and work together, they are like a battalion of soldiers under the command of some leading (aculty, which, like a skilful officer, give- directions to the forces which are subordinated to him.

We have spoken of a general influence which has been called M-gnetic. This may be compared to the action of the sun, which is general throughout the entire solar system, and special whenever it is brought to bear upon any point. Statuvolence may be compared to the fires which we build to warm our contes and other places. Now, although the sun does not always warm our houses, yet we should never be able to warm our houses if it were not for the sun ; and it would be very absurd to say because we can warm our houses with fire, there fore there is no sun.

To understand this statuvolic condition, we must realize the nature of man and comprehend the fact realize the nature of man and comprehend the fact that the real man,-the Spiritual nature,-that which passes out at death, has continued iden-tity, which makes the line of existence one. This has the power of separating itself, as we know in sleep and trance, so that it may travel a long distance, though its connection is not entirely severed, except in what is called death. This connection A. Davis has described as being somewhat similar to that of the unabilical chord of the child. We see it as a five elastic chord of light.

The power of separation which Dr. Fabnestock calls statuvolence, has increased very much under the progressive influence of the lat halt century, and a very large portion of mankind are able to exwhen the mind is work trained, and we have

learned to produce a powerful concentration of the facilities, and thereby a strong will, then if the body be placed in a passive condition, the will calls upon the spiritual nature to leave it. Herein lies the whole secret of this phenomens, the value of which in the relief of soff ring, the removal of disease, the prolongation of life in the physical .

-Live as if for a day or an age.

NOTICE OF MEETINGS.

Manchester (III.) Grove Meeting.

On Saturday and Sunday, Sept. 2d and 8d, E. W. Stevens, Mrs. Mattie Hulett Pairy and J. O. Barrett are engaged as speakers.

Manchester is in B ione County, seven miles from Beloit, and the same from Clinton Junc ion.

Friends from abroad will call o. P. L. Ellis, J. P. Daniels, G. H Ellis, or A. H. Manley.

Mediums' and Speakers' Convention.

A Quarterly Convention of Mediams, Speakers and others. wilbe held at Starr or Central Hall, Le Roy, N. Y., on Saturday and Sunday, Sept. 2d and 3d, commencing at 10 o'clock each day.

The New York State Spiritualist Association holds its annual session on Saturday at 3 P. M., in connection with this convention.

Let there be a general at endance from all parts of West ern New York. The halls are commissions, 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

tend.

J W. SEAVER, GEO. W. TAYLOR, A. T. TILDEN. Committee

Ohio 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, Ohlo, commencing at 11 o'clock, A. H. Each local society, and children's progressive lyceum is en titled to four delegates and two additional for each faty 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 pos-lile, Eminent speakers are expected, who will be doly announced, and a cordial invitation is extended to all speakers and mediums, to all Spiritualists and liberalists to meet and rentw their strength at this annual reupion.

Milan is situated three miles from Norwalk, on the Lake Shore R. R., and all trains ar- m t by the Milan backs.

HUDSON TUTTLE, President, GEO. W. WILSON, Reo. Secreticy. EMMA TUTTLE, Cor. Secretary.

vent of Jesus; IV Conception and Genealogy; V Bir of Jesus; VI John the Baptist-his relation to Jesus VII The sermon on the Mount; VIII Miracles; 13 sending forth the Apostles; X The fatal journey; X Burial and Resurrection; XII The Descent into Hell XIII The Gospels; XIV Resume of the Life and Chs. racter of Jeans; XV Causes of the Extension of Christia nity; XVI The ultimate of the Ohrist-Idea. Price \$1,25. Postage 16 cents.

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Artificial Somnambulism. The author of the above named book, is a philosopher

In this work he treats of the philosophy of mind-as demonstrated by practical experiments during the last twenty years. No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded, and fallacious; and at the same time gives a rational theory for phenomena manifested.

uniounded, and fallacious; and at the same time gives a rational theory for phenomena manifested. Ds. FAINESTOCK is a thorough believer in spirit com-munion, and teaches in this work the modus operandi, to a demonstration. The following is the table of contents of this valuable

work.

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Char. XXIV.—Artificial Somnambulian considered as a therapeutic agent. Char. XXV.—Of the kinds of disease cured while ir this state. I.—Chorea, or St. Vitus's dance. II.—Epilep sv. III.—Dyspepsia. IV.—Intermittent faver. V.—Fever VI.—Case. VII.—Inflammatory rheamatism. VIII.— Chronic rheamatism. IX.—Hysteria. X.—Melanchoiy from unrequited love. XI.—Case. XII.—Case. XV.—Scarlet fever. XVI.—Case. XII.—Case. XV.—Scarlet fever. XVI.—Case. XII.—Case. Char. XXVI.—Obstetrical cases. Conclusion. This valuable work is for sale at this office, at \$1.50 per volume, postage 30 cents. See book list in another column. III.—The trade supplied on reasonable terms.

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thor's remarks. CHAP. II.-Of the causes which have retarded the pro-

RELIGIO-PHILOSOPHICAL JOURNAL.

Orig'inal Essays.

65

Written for the Religio-Philosophical Journel. ANOTHER POP GUN DISCHARGED.

"Warrington" on Spiritualism.

It is " nothing new under the sun" for scribblers, penny-a-liners, and "our special correspondents" of a time serving and offtimes subsidized press to yent their spleen and expose their Eguorance upon the great subject to which we are devoted, and we have come to feel almost caeglected when these panderers to sectarian bigour withhold their customary distribes and an inadversions against our cause or its advocates. These impendees and assaults seldom do more than to excite our commiseration for the igncrance and conceit of those flippant and Quixotic knights of the quill, who think to show their mariness and win the plaudits of the multidude, by running a tilt at the great windmill that is blowing the chaff of error and superstition out of the religions of the world, and mumping the water of life from the everlasting well-spring of truth for the famishing millions of this world.

We have little disposition to descend from our post of honor to castigate these caterers to the passions and prejudices of the spiritually blindfor we need no further experience to teach us that "Discretion is the better part of valor," when polecats and other mephitic creatures assall us, and if they can bear the stench of their own emanations, we deem it punishment enough for their temerity, and prefer to "give them a good letting alonc," rather than to punish ourokif by disturbing the "odor of sancting " which her their badge of distinction and means of prodescton.

We deem it a compliment to our cause and its alivocates, that bigots, policy men, chief priests, ceribes, and pharisees generally, revile and persecute them, for it plainly shows that "our kingdom is not of this world," and that we have ideas too great, and a philosophy too broad, philanthropic, and pure, for their appreciation and selfish purposes.

There is a class of kid-gloved *literateurs* who from their Parnassian heights presume to look down with disdain upon sensible people who use common sense, and their other senses, in the discovery and application of truth; and these would-be adtocrate in the literary and religious world frequently display their brilliant parts (or nether parts) by attempting to caricature the literature and philosophy of our order, or by deviding the humble innet a nents through whom a higher intelligence seeks to communicate a knowledge of the post mortem existence and condition of the so called "dead."

These connoisseurs who prepare the literary salad for the fastidious appetites of book worms and the dilletanti of upper-ten-dom, frequently "out on airs," and make then selves merry over the diction of those who are better cultured in practical wisdom, perhaps, than in belles lettres and scholastic lore. Because those who had won fame on carth and were considered great, may not be able to personate themselves fully chrough illiterate and imperfect media, these wiscores sneer at the claims of those who through more positive and certain tests than style of language gives, have proved the actcants," With these prefatory remarks we will quote from The Commonwealth a part of an article from "Warrington," that first appeared in the Springfield Republican, as an apology (!) for a mean fling at Wm. Denton, Mrs. Hoadly, and others who participated in the recent Convention of the Massachusetts Spiritualist Association. and that of the free religionists. Brother E. S. Wheeler, seeing the invidious fing while lec uring at Springfield, responded in such a just but caustic manner, that " Warrington" acknowledged his mistake, but transferred his attack upon individuals to our literadure and the Spiritualists in general. If that is "his style" of spology, we hope he will not atdemot the amende honorable again, for it but adds insult to impertinence, and reminds us of the

or William of Germany, have been believers in bpiritual communion. No doubt. All history and literature are full of it. But this kind of belief in spiritual communion is not of the sort which rashes from Presbyterlankin to Spiritualism of the modern sort, "gorps" in wonder over some unaccountable manifestation of cleirvoyance, negatism, or the like, nobody knows what, and then rushes to the conclusion that it is Grandfather Jones who is rapping, or the ghost of some Mandingo chieftain or autient Draid who is scribbling in back handed characters his second-handed wi-dom, for the delectation of wide-awake Yankees of the nincteenth century. Not at all. The kind of Spiritualism Pisto and Goethe and Thackeray believed in was of another sort, no doubt.

I have no doubt Spiritualism will outgrow its absurdities, and drive off its humbugs and quacks. But it promises to be a long time doing it. It is not without va'ue as a protest against the unsatisfactoriness of the Christian churches as they are-as new forms of medical practice (although they are bigger humbugs than the old ones, as a general thing) are useful as a protest against routine, medical anperetition and old fogyism. It is something, no doubt, to change your superstition. religious or medical. You'll get rid of the whole batch the sooner. And this seems to me the chief value of modern Spiritualism. The fact that people take com ort in it is a pleasant one. doubtless, to those who take the comfort ; but to take comfort in a delusion and a quackery, religious, m. dical, or political, is not. on the whole, and in the long run, for the world and for the progress of civilization, a good thing.

Shades of the immortals! what shall we do now? Will ye presume to return after this and a sert your right to give such "scandalous communications," to outrage the æsthetic tastes of these debonair critics whose exquisite sense of propriety is shocked beyond endurance at your unsanctimonious demeanor in libelling yourselves by such simplicity!

Hide your diminutive heads, and avaunt from this terraqueous mud-ball, where you have "rapped," "tipp d," "scribbled," etc., "for the delectation" of Prof. Hare, Mapes, Varley, and thousands of such "crazy, addled fan stics," but "to the infinite disgust (it must be)," of such erudite savans as this modern scribe, who laughs to scorn their scientific explanations of spiritual manifestations, and with one dash of his mighty pen very lucidly writes down all of your starling phenomena as "some unaccountable manifestation of clairvoyance, magnetism, or the like-mobody knows what /"

Ye neophytes in Spiriual mysteries, cease to "gorp in wonder" at the ghost of some Mandingo chiefts nor ancient Druid, and turn your protruded or tics upon this modern prodigy, whose sapient eye sees clear through this "superstition, delusion and quackery," and discovers the "distinction without a differ nce" between the Spiritualism of Plato and Thackeray, and that of Judge Edmonds, Denton, et al.

Let Bros. Davis, Tuttle, Denton, Owen, Sargent, Britten, and Sisters Hardinge, Doten, Tutile, Bush, and all other "dabblers in Spiritual literature," cease their vain pursuits, dismiss their inquortal inspirers, burn their "scandalous communications," and having abjured the spirits, turn to the facile and classical "Warrington" as a teacher, study for a model his firsthanded wisdom, and vote him par excellence a paragon of literary greatness !

Facetiousness aside, we ask if this onslaught upon our literature is not both uncalled for and unjust. We trow that, as a whole, it will compare favorably with that of any as large and heterogeneous class in Europe or America. Many of the brightest luminaries in the literary firmament are avowed Spiritualists, many more are covertly so, and many more who may not be aware of the fact are indebted to an inspiration from the disembodied for some of their ern sort," is simply laughable, and shows far more of "spleen and prejudice than of analytic or analogical study. It happens that all intelligent Spiritualists claim an analogy, and in many cases a positive identity, of the modern phenomena with that which all history teems with, and has been scoepted as genuine by many of the most distinguished *literatours*, scientists, jurists and statesmen of the past and present, and our eclectic and scientific religion embraces and explains upon natural principles the occult phenomens called miracles in the past.

It is an insult to the sagacity of the multitudes of learned men and women who were skeptical of all religious beliefs, and accepted the Spiritual philosophy only after the most careful examination and a positive demonstration of its facts, to assert that their present comforting belief is but "a change in their superstition," and that the chief value of Modern Spiritualism is of this dubious nature !

But we will not waste ink by a further review of this voluble writer, whose objections are too flimsy, and whose positions are too untenable to require argument in refutation.

"His sophistry is of so palpable a mein As to be evident needs but to be seen." .

We hope the editor of The Commonwealth will not be so slack in regard to the best interest of his paper as to copy any more such cheap platitudes upon this profound and important theme, in which many of his numerous readers and patrons take an abiding interest, and we commend to the versatile correspondent of the Springfield Republican a more thorough and reverent study of the facts and phenomena that are basic to the most rational religion the world has yet seen or human reason evolved.

DEAN CLARK.

Written for the Edigio-Philosophical Journal, The American Association of Spiritualists and the Eighth Annual Convention.

We read from Dr. Child's department of the RELIGIO-PPILOSOPHICAL JOUBNAL 88 follows: The friends of the association in various parts of the country are appointing delegates, and under the present arrangement all societies may be represented." That is, we suppose, all societies who are "friends of the association," may be thus represented. But, can those who are honestly and wisely dissenting from the plan of this preudo association find, as Spiritualis's, representation there, any more than in any other association? No! For while this small body of "delegates" have met to make laws and declare their platform, the great majority of "millions" of Spiritualists have either stood aloof from the movement, or have openly questioned its utility and consistency Says Lessig: "From the bottom of my heart, I have those peo le who found seots. I should hate truth itself, if it were the founder of a sect." Now, while true Spiritualism forbids the hating of men, it does inspire us with this same hatred of sectarianism which Lessig indulges in-because Spiritualism is based upon "the right of private opinion," and not upon arbitrary measures and organic thumbscrews; it never can support any association smacking of old intolerance and priestcraft, Therefore, with this yearly braying of trumpets over the yearly parade, the association never has represented. nor never can represent the great body of Spiritualists in America-or even a small fraction of them. It is a striking fact, that at present, nearly every old and true representative of Spiritualism has withdrawn from all participation in its yearly meetings. With two or three honorable exceptions, the leaders in this movement have for the last few years been composed of "pretended friends" to Spiritualiam, most of whom became the deadly toes of "dark circles;" and the most unscrupulous persecutors of mediums-persons, too, some of them, who are notorious for their unprincipled posching in the name of the American Association, upon the honest, legitimate appointments of independent societies and independent speakers all over the and. There is a side to this question which may in time come up for as public an exhibition as the "dark circle" expose, for truth may denerota. mand it, and justice insist upon it. And we honently doubt if those who have filled these places of assumed responsibility, will grant us all "the conditions"—especially when it comes to statis-tics. Dr. Child speaks coursecously and nobly from the window of that ark, when he says, Hitherto it has had much more to fear from its pretended friend than fr. m those who honestly doubt ed its utility" and he who has fearleasly and conscientiously stood by it, up to the present time, and been well posted in its book accounte, ought to know. "If," says he, "political schem-ers and tricksters seek such opportunities to advance their own selfish aims, no good can result from such meetings. When the honest Spiritualists meet each other face to face in these conventions, and in our state societies, good al-ways results." Well, this is true! And it is also true, that good results from all unity of spirit, and hearty fellowship,-and the principle holds equally good outside of both national and state associations. It holds good in the numerous mass meetings now being held throughout the land, which are at present ten times the power for good that the American Association is, or ever can be. In these meetings it has become difficult for these same "political schemers and tricksters" referred to above, to prey upon the people. But where there is a moneyed organization assuming the right to control the whole machinery of Spiritualism, there will " politicsl schemers and tricksters" swarm, as surely as that flies will find carrion. Seeing that Spiritualism is vitally opposed to all aggression, all monopoly, and all representation,-leaving every individual free,-free in oppinion, and free to govern himself,-free to dispose of his means and represent himself,-how utterly fallacious are the claims of this begus tribunsl, which arrogantly assumes not only the dictatorship of the spiritual body, but the right to decide the merits of the angel goepel, and the claims of mediumship. In many cases of which we know, a nominal society has been created just in time to choose delegates to this National Convention, and, sais usual in those forced movements, those delegates were too frequently men, who, from ambitions or unworthy motives, offered them-selves, and were accepted, for such a post of honorable trust and sacred obligation,-granting that these may be qualities of that association. Now, our words do not apply to the conscien-tious and faithful, but to those who are proven false and unscrupulous. And, as proof of our tauthfulness, let us refer to the action of the recent state convention of Indiana Spiritualists, where the notorions VonVieck sent up his name as candidate for a delegateship to the coming convention at Troy,-and though he was rejected, one from Terra Haute was appointed. who, for the last six years, has been a most filthy and criminal slanderer of all speakers and workers in the ranks, even bruiting about upon the public streets, and in the ears of the opposition, the most contemptible and dirty falsehoods of our cause and its mediums, that ever dropped from human tongue. All this can be proven. and yet this man is a delegate,-offered free fare-while faithful, self-secrificing, and true souls must see their cause and themselves as Spiritualists thus represented. What a humil-

sak, what the association will do? For no one can yet see what il Ass done to inspire the Spiritualists of this country with its importance. It has doug a little missionary work, and a very little indeed, compared to the missionary work accomplished all over the land by thousands of independent mediums and speakers to whom it gives no credit and who do not choose to bow to this tribunal, but have stood independent of the association entirely. Some of these mediums have been loudly threatened from the towers of the association by its mouthpieces, but they still live, and will outlive this same American Association of Spiritualis's, which so presumingly insists upon managing their business for them by writing them out or in, per Finney, Loveland, etc. Organization, as a religious body-a sect-with its empirical authority-its tribunal -its stolen honors-does not belong to, nor has any alliance with Spiritualism. Spiritualism is too eminently republican, too democratic, to build up any more high places or select heavens for the few "elect." It does not give through tickets to any board of officers-or build honorary thrones for rulers It does not print curses for any pretentious pope to read against heretics or dissenters from a forged decalogue of man's making, but like the spirit genius of this progressive eta, with its common schools, its ocean steamers, its street cars, its free platform, it is leaven that cannot be bottled, cannot be manipulated by ambitious schemers and politicians,-but destined to work into all organiza tions now existing, and in the future, till it "leavens the whole lump." So the A. A. S. will die! This yearly dosing cannot save it. The people are all "going home" in the same boat. Private carriages may be legitimate for some time to come. Discarding symbols,-local socictics should and can, plant, weed, and enjoy the fruit of their own gardens. Hundreds of such gardens are not represented at any speculating fair, and therefore, their means of doing a multiplied work is not reduced by taxation or shrewd schemers who posch upon their free soil. No one need be alarmed at our prophecy, for Spiritualism is on the increase, and leaving the shell of its primitive efforts, the artificial restraints that self-conceited mortals have imposed, it will speed on with a power that spurns these puny bars and pretentions, till the whole earth and all organizations shall be leavened and inspired by it. But disappointed, ambitious "schemers" will continue to crosk. Some really devoted and true workers imagine Spiritualism would die, if the American Association of Spiritualism should disband. We shall see ! OBSERVER.

MINNESOTA.

Beport from J. 8, Potter.

My report for July is as follows : Places visitd,-Princeton, Monticello, Fair Haven, Saint Cloud, Sauk Rapide, Staples Neighborhood Sank Center, Otakis and Karonis. Number of lectures given, 22. Number joining association, 26 Money received on dues and collections. \$53.10 Expenses, \$1.85. The Congregationalists at Princeton had to give an exhibition of their Christian zeal before we left them, by taking an organ out of the hall, so that we could not use it, and, top of that, had to tell a pious lie about it for Christ's sake; but the plan did not work as they anticipated, for nine-tenths of the community lurned against them, giving their support to us. Rev. C. A. Hampton, their preach-er, belabored H W. Beecher, for saying there was fiction in the Bible. His last illustration was, that society was divided into two classes .-one class was like a fort whose mason-work was solid and firm, capable of repelling every missile that could be harled against it. The other class was like a mud fort, everything that was fired at it would stick to it. Thus he labored for one hour, to show that the Christian church was the fort with good, solid mason-work, and would repel every fiction burled against it, or the Bible either. But those that taught us there was fiction in the Bible, or believed in Spiritualism. were like mud for's, or, in plain English were mud heads. Thus our work goes on, stirring up the bigots in every place. All of which is re-spectfully submitted to the Spiritualists of Min-

SEPTEMBER 2, 1871.

Voices from the People.

LAFEES, MICH -- Edgar B. Hugheon writes, --Enclosed please and \$1 for the JOURNAL, which you should have received before, but i did not have it to spare sconer, so I send it now. Many thanks for the use of the JOURNAL, so long without pay. We have been very much interested in the "Search after God," and we certainly think the world has taken some long steps forward to receive so teachings with patience. Only a few years ago, and would any have dared to speak or write such, and we also think that before many Spiritualists can except it, that they will have to throw away some of their pet theories. Andrew Jackson Davis hobby, father, God and mother nature, will be too weak to support the many who have riden it so long. Well, we shall see.

LEON, IOWA.--A. B. Hall writes.-Having been for some time past a reader of your excellent paper, and finding a good amount of excellent reading matter, together with much information not to be derived from any other source, and wishing the cause of Spiritualism God speed, long life, and that it may elevate its readers to a high moral and social standard, to the like good wiehes, I send you the names and address of two new subscribers.

SACRAMENTO, OAL.-Samuel J. Ferrel writes.-Let me say to you that I regard yours as the beat of the Spiritual papers to put into the hands of investigators and inquirers, as its object seems to be to present the largest amount of matter suitable for each.

KILMARNOCK, VA.-J. D. Oliver writes.-I wish the JOURNAL started here to sow the seeds of Spiritualism. Four months ago there was not a paper of that kind seen in our county. This is small, nevertheless it is a beginning—a little leaven.

NEW BOSTON, ILL.-Dr. Abba Lord Palmer writes.-Taking up the much loved JOURNAL this afternoon, and perusing the "Search after God," I feel as if I would like to ask many questions of the "happy" writer through the columns of the Joug. NAL, yet remain silent, as I believe that all querice that may be asked will be answered in time, I hope to be the possessor of the "Search" when it comes out in book form, as 1 consider it a work that ought to be read many times, and 1 wish to be a firm believer that intelligence is God. A word concerning the progression of liberal ideas and Spiritualism in New Boston will not, I think, be uninteresting to you and the numerous readers of your paper, and may cheer the laborers that are battling with the dark vells of superstition, and bringing in the dawn of the glorious light of immortality. Among the foremost here in society, of wealth, education and position, are to be found defenders and co-laborers in the Spiritual cause. They have met and organized, according to the laws of the State, a coclety called the "First Spiritualist Society of New Boston," elected Presi-dent and Trustoes, etc., and have nearly raised \$2500 toward building a hall to be dedicated to the promulgation of principles that does justice to human nature. That, not like the creeds and dogmas of the effect theology, pretend to create a new race of beings on the earth, but to develop, bring out, and elevate the existing race in its true knowledge and purity, recognizing in all men the priceless "pearl" of the kingdom, sternal life and progressive happiness, and it would raise them up into the full light of truth and the rich joys of holiness. The Rosicrucian Society was ably repre-sented here on the 11th by F. B. Dond; but as he came unheralded, but few knew of his being in town, and but few attended his lectures. The few seemed edified, and the newness of his ideas, the philosophical train of thought, and the earnestness with which he spoke left all pleasantly impressed, and much food for thought and conversation. N w, I wish to say to those who write to me as a in jum, to sign their name, State, county and po todice. Address plainly, as it makes me un-ne oury labor to ascertain them, and detains the answers.

QUEBE., CANADA.-T. R. Fitch writes.-Leis Wash. gton, D. C., March 30; paid for the JOURNAL up to April 23.-now located at Quebec, Canada; can't de without your valuable paper. "Holy Journal, sheet divine, Precious treasure then art mine."

boy who taunted his conqueror by saying: "Well, if I can't whip you, I can make up faces at your sister."

He mys:

I good deal that goes by the name, and is well rec-"guiced as Spiritualism, is a very disgusting superstitics. From time to time I have seen considerable of Spiritualism, and have read Spiritual newspapers withwantermather. The literature of the sect seems to me of a very low order, Though I do not deny the ability of some of its writers, in prose and poetry, and on the wheled do not know any better test of the usefulness of a sect than its literature. Of course there is a graduslimprovement, at least I hope so; and I hope the day is coming when those scandalous communications, margoring to be from those who have departed this life, will no longer be printed in the BANKER OF LIGHT detacinfinite disg at (as it must be) of thousands of ine relatives and acquaintances of the libelled dead. A writer in the GOLDEN AGE undertakes to give a sistement of the good Spiritualism is doing. "It preves immortality." "It reveals eternity." "It robs dath of itse ing." "It proves progression to be the faw of the universe." "It shows not only that God's cyc is upon us, but the eyes of all our spirit triends." "It heals disease." "It heals and regulates the soul, .Crawing away insanity." And so on. So I suppose it does, to this writer. Bat, good gracious ! I thought it was claimed that the Christian religion, as represented by all the churches, Catholic and Protestant, established and dissenting, had done everything here enumeratel time ont of mind !

This writer says his father and grandfather were Ercebyterian clergymen, and that he his been an earnest worker in the same church; that he was always fasfinited by Beecher, and alarmed by the INDEPENDENT under Tilton's management.

Just the man. I should say, to become converted to Spiritualism, "after visiting several mediums," and Maving his "spirit friends minutely described," and receiving the most exalting and ennobling sentiments, quite above the medium's power to give," and procuring Emma Hardinge's new work, and so on. He is just the man; and he will be converted to half a score of new religions before ten years have clapsed, likely .35 not.

Now, I don't deny, nor doubt, that, as this writer esys, people have been converted from materialism. as they call it, to Christianity, as they call it, by spiritual experience, as they call it. And, furthermore, that thousands have received a great deal of consolation under their worldly treasles, by the phenomena which seem to them to show the actual presence of their departed loved ones somewhere in circumambient space. and in some sort of intelligent state of being. But this to more shows the trath of the spiritualistic theory than the fact that countless multitudes-ten thousand to one-of people have received consolstion in life and desth from the various forms of Christianity proves that Christ rose in the body from the dead and ascend. ed to keaven and that the Bible was written by the direct impiration and direction of the Almighty-blunders and forgeries with the rest. The writer says that great numbers of church members, professors, judges, and over one quarter of our members of Congress, are Spisimalists, and that he finds the gonines of the world, enumerating them, from Socrates to the Emper-

most brilliant thoughts and literary gems.

While we do not deny that there is some trash among the productions of some of our writers who, actuated by a caccethes scribends, have written that which may with propriety be deemed "of a low order," but en masse it is lens exceptionable than the literature of most of the popular sects, while in point of progressive thought, scientific research, and rationality, it is excelled by none, and is far in advance of all, or nearly all.

As for the communications published in the Banner of Light, we have never published them for their literary merit or doctrinal ideas, nor do we claim that in all respects they perfectly represent the characteristics of the communicating spirits, but are as accurate as can be given through another mental spparatus in many cases so widely different from thems.

We beg leave to assure our critic that the editor of the Banner will not put an embargo upon Spiritual commerce, nor cease to give the world the benefit of these evidences of the individuality of disemb died mortals, to please his astute sense of propriety, nor his morbid prejudice, born of his ignorance, of apirit existence and its relations.

Our self-righteous friend needs a vision similar to that of St. Peter, to teach him the democracy of the kingdom of heaven, and when he has learned that "the wisdom of this world is but foolishness," he may not "call that common or unclean which God hath cleansed,"—at least when he enters the supernal condition, if not before, he will see that "there are more things in heaven and earth" than he has dreamed of in his superficial philosophy.

With proper deference, we must say, that a writer of the pretensions of "Warrington," ought to know better than to "write himself an ass" by using the backneyed phrases, "delusion" and "quackery," "disgusting superstition, etc.", as applicable to the phenomena that is world wide in its manifestations, or to the scientific deductions based upon it, that have given the world the only rational idea of the post mortem existence of the human race, and explained upon natural principles the cograte phenomena of all the ages, upon which have been based the

religions of mankind. If he can afford thus to make himself ridiculous in the estimation of thousands of greater caliber and culture than himself, let him not presume to assume the role of the censor, to condemn a philosophy which his superficial and materialistic understanding may not comprehend.

Furthermore, we beg leave to assure "Warrington" that those who have devoted years to the most careful and thorough scientific investigation of these things are likely to know quite as much as those who have only taken the cursory look of an "average" newspaper correspondent, and in the eyes of such men as Wm. Howitt, Robert Chambers, R. D. Owen, Dr. Ashburner, Prof. Buchanan, and the like, of whom we have scores, such flippant balderdash as he has written upon this important subject, must look puerile and silly indeed. Doubtless what this quid nunc don't know about spiritual things, would make several volumes of "polite literature," of so Aigh an ord, r that he will have to add several cubic to his mental stature before he can reach up to it!

"Warlington's" attempt to discriminate between the Spiritualism, which he admits "all history and literature is full of," and " this mod-

iating scene i What wonder that many look on, where they take any interest at all in the movement, and

KORONIS, Aug. 1st, 1871.

A Letter from Clinton Junction. Wis-

BROTHER JONES :-- I am a constant reader of our valuable paper,-like it more and more Have been a member of the Baptist Church for twelve years, became satisfied of the trath of Spiritualism, and knowing I had a good thing, in fact too good to keep, advocated it among my church friends at all times, and in all places, and it was astonishing how soon the self-styled elect made the discovery that their former brother who had up to this time been in good and regular standing, had suddenly become a poor crazy lunatic, fit only for an insane asylum Why? Because he knew the signs which Jesus said should follow all believers; did follow many in this day and generation. (A church meeting was called, and it was resolved to withdraw the right hand of fellowship from the writer and one or two others, for the reason that they were Spiritualists: and that same immaculate branch of "Gud's House" still fellowships with men and women guilty of every crime in the calendar. but they pay in their money to keep the machine running; and there are others in the same community who know Spiritualism is true, and are too cowardly to own it. There are a number of carnest, ontsporen Spiritualists in this community, and we" don't scare worth a cent." and by the help of the angel world, are able to hold our own sgainst all opposition. WILL.

The Spirit Hand.

The *Territorial Enterprise* has the following concerning the ghostly manifestations taking place in the vicinity of Virginia City.

"Annie, as the wood-choppers familiarly called the spirit, said she would shake hands with one of the gentlemen, but not with the other. This was better than was anticipated, and they at once proceeded to this test of spirit presence The gentleman who was to be honored with a grasp of Annie's hand took his seat on the edge of a bunk in which one of the elder Kaiser broth ers was lying. Placing his hand upon the hand of this brother, it was not long before he felt flogers upon the tips of his own; then the ends of his fingers were grasped by the hand, and fi nally the hand was place in his own. It was a small, soft hand, with short, taper fingers, and felt very like the hand of a young lady,--warm and moist, not a bit ghossiy. Our friend tried to squeeze the hand, but it was not there. He could feel it, but could not grasp it. The hand did not appear to be withdrawn, but seemed to melt away under the pressure. Thinking the hand might belong to the boy, the gentleman made a dive for his bunk; but he was snug in bad, and feeling his hands, he found them cold and not at all like the hand that he had grasped He now asked to have the hand strike his palm and this it did several times, making quite a loss noise. While skirmishing with the hand all questions were answered by raps.

-Have patience like the century plant, which tolis for a hundred years in the fulfillment of its ultimate plans and purposes.

Now that I came to think of it, I ought to have ordered it to be discontinued, but never mind, if it has been sent, I will pay for it. Somebody has had the good of it, no doubt.

BENTON MILLS, IOWA.--N. S. Cotton writes. -I am a little perplexed. I hardly know where to commence I will say it is better to represent ourself, than to be represented by others. Mrs. Ann Wilson, of Benton, the post matress, assumed the responsibility to send your valuable paper back to the office without my knowledge or consent, and I have just got in possession of the fact. I consider your valuable paper worthy of every candid thinker's honest perusal, for several reasons; one is this, it is calculated to bring forth the best thoughts from the best minds, and stimulate one's brains into action. The "Search after God" has brought forth some of the grandest ideas that ever commended my notice.

SALINE, NEB.—Mrs. E. S. Thompson writes.— There is some warm and true friends of Spiritualism in this section, but we are scattered over a large territory, and seldom get together. There is a healing medium stopping in the neighborhood, who is said to be doing some cures.

WOODSIDE, DEL.—Theodore M. Kreer writes. —I have read your paper for over a year. I am particularly interested in your "Search after God." Yours in the cause of humanity.

HENDERSON, N. Y.-H M. Aspinwall writes. -I trust I shall be able to pay in advance hereafter, for I shall never remain without the paper. I would rather have but one meal a day than lose the spirit food I get from it. If I am prospered as i expect to be, I shall soon send you several three months fluxeribers, and cast in my mite to give the truth a heating. May the hood angels ever attendiyou. I know they will.

Elijah Woodworth writes.-BROTBER FRANCIS-Sir : You have instituted a long "Search after God," walking in all manner of ways, in fields and foreats, in walled and unwalled cittes, in creeds and no creeds, yet have not found his whereabouts. Look here, let us take a walk in mythology ; or, says Prot. Dwight; "The word mythology is compounded of two Greek words-muthor, a fable, and logos, a discourse, and signifies a system of fables, or the fabulous history of the faise gods of the heathen world." And you, Brother Francis, can find no other. Again, he says, "Religion, law, philosophy united, were "first taught to mankind in the form of fables; but these ancient fables convey no such ides to the modern reader." "The most ancient theology," says. Plutarch, both of the Greeks and barbarians, was natural philosophy involved in fables, that physically and mystically conveyed the truth to the isamed, as appears from the poems of Orpheus, the Egyptian rites, and the Parygias traditions." Again, he says, " Nature is the poems of Orpheus, the Egyptian rites, and the Parygias traditions." Again, he says, " Nature is the poems of the carly ages. Her robe of triple tissue is a monstrous tale of feigned, allegorical personage, engaged in action, who speak so much in eburactior, or at once to represent causes and narrate trainactions, which, by striking the tancy and winning the heart, convey instruction agreeably to the mind. The history of the creation, the rise of the gods, was the ground work of the fabric ; the powers that govern the work of the fabric ; the powers that govern the work of the fabric ; the powers that govern the work of the fabric ; the powers that govern the work of the fabric ; the powers that govern the work of the fabric ; the powers that govern the work of the fabric ; the powers that govern the work of the fabric ; the powers that govern the work of the fabric ; the powers that govern the work of the human character, (moral philosophy) the passions of men as they glow or languish, become tan m

OLINTON, WIS.-Mary R. Mohlar writes.-I read and enj y your JOURNAL much. It is a feast to read many of its articles, situated as I am. My greatest delight is studying and trying to understand the isws of the higher life. I am living at present with my sther, who is a seventh day Adventist, and I often startle him with my bold assertions. As I have drauk at the Spiritual fountain, and feel free from all shockies of akepticism, I shall boldly and fearbealy advocate for the cause I have accepted as my own. I would so glachy do work for the cause, if a way was only opened up. Excuse me for intrading on your valuable time,



SEPTEMBER 2, 1871.

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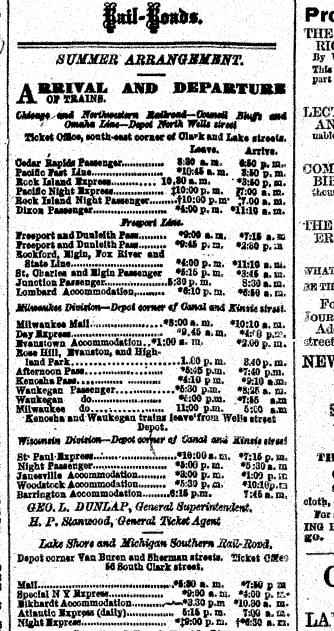
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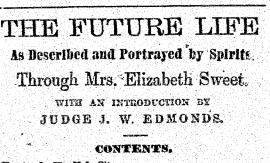
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frontier Department.

The Circle for Spiritual Phenomena.

By request we write our views on this subject

We hold that the Circle is to Spiritualism what the class meetings are to Methodism, the prayer me tings are to the Baptists or Presbyterians, or what Masses are to the Catholics. Where there are two or three families of Spiritunlists in a neighborhood, they should meet at least once in two weeks for circle meetings. It would be well for them to have a room in the upper story of the house, dedicated to this special purpose, well lighted, well ventiliated, with furniture adapted to the uses of the room. The papering of the room to be in pale blue, violet, peach blossom, or pink, as a back-ground, studded with stars of gold and silver. There should be musical instruments belonging to the room. Buch as ate fully adapted to the use of spiritual fingers, rather than lungs,-such as the harp, guitar, organ, violin, or plano forte. Taese instruments should not be allowed to be taken out of the room. There should be bells of different tones, made of fine metal-one or two of pure flint glass. The room should be furnished with writing materials, peuclis, quills, pens, drawing materials,-in fact, every thing requisite for the soul-culture and the development of the mind.

The place of meeting thus prepared, we would advise those intending to meet in the room, to come together one morning once a month, lis-

tening to: 1st. Invocations or Prayer:

2d. S lect Readings, either in plose or poetry, on subjects eminently calculated to inspire us unto gord.

31. Thirty minutes conversation on spiritual aubjects.

Finale, in music or singing, or both

This meeting should be called the "Monthly Conversatione for Spiritual Worship," and it would be well to hold it on the first Sunday morning of each month. We would advise the circle proper to adopt the following rules for their government, viz:

1st. To choose one of their number to preside as head of the circle, whose duty it shall be to see that the business of the circle be properly conducted, and to hold his place six months, acting as secretary to the circle, keeping a correct record of every meeting, of those who wore present, who not, as well as what transpired.

21. The circle to meet promptly at, say 812 o'clock P. M.; that is, each member to be in his or her place in the circle at this time,-the sitting to continue one hour at the least, and nev. er to exceed one hour and a half.

3d. The circle to form around a. ablong table. in case seated chairs, numbering from teu to thirteen, more or less in numbers as the circle may contain. The table should be made out of clear lumber, free fr m sap or knot or shake, and should be also free from paint, varnish, or stain. The members should attend carefully to the cleanliness of their persons, studiously avoiding all cosmetics whatever, the use of trbacco, whisky, or intoxicating drinks, or food ca'cula'ed to excite the nervous system or the passions. They should enter this sanctuary of the argola quietly, in order, and as nearly at the same time as may be.

4th. Taking their places orderly, as follows : the most positive in temperament to sit at the

asn-called by Asubacuer "Asimal Maguet-"an "by B'chenbaugh, "odic or od-force," and which we believe to be the property in our own natures, out of which the spirit body or force "as its birth, and abould be called the physics it spiris, or spirit property.

Sth. The mediums form the magnetic battery; he spirits form the electric battery. This was he meterial out of which Jacob's vision of the adder and angels was formed.

Finally, any number of persons, from three to twenty, caunot sit one evening in a week for three months without producing phenome-na unaccounted for by science, and only accounted for as yet as spirit or an intell ctual force, not dependent on the members of any one of them for i's thoughts.

Every circle should guard against vain and idle questions. Never allow foolish things or words to occupy the time of the circle. We have foolish things enough of this life without carrying them into the sublimities of spirit

We believe circles may be formed for the following purposes, and with advantage to all concerned :

1st. The divinity of the soul and the worship of God, us well as the communion of angels. 21. The helps and governments of the family of society and the State.

31. For educational purposes, social, physical, and mental.

4.b. F r business purposes of any and all kinds. But we corjare all Spiritualists to never ask the angels of Gad to help them, so long as

they can get slong without doirg so, and then only in extreme caree. We wish others better qualified than we are

would give us their views on this subject. CXCX D

A Voice from Maine-the Journal-Spirit Artists.

BROTHER JONES : Please publish the following. and greatly oblige your readers in this vicinity. who are more numerous, I believe, than those of any other Spiritualist paper. Your paper deserves a still wider circulation, and I mean that it shall have some new subscribers from this place before long

SPIRIT PHOTOGRAPHY AND THE FINE ABTS.

I wish to inform yoar readers of an occurrence which has lately greatly excited the usually quiet city of Elleworth, bringing consternation and conviction to some ; comfort and consolution to others who receive the most convincing proof that ' travellers" do return, not one but many, cheering and making the heart glad.

Mr. S. B. Moore, a photographist and a long resident of Elsworth, became convinced about a year since that he possessed mediumistic powers. and that he was able to take likenesses of departed friends. This fact, at the time, was made known to a few from whom Mr. Moore naturally expected encouragement, but who immediately declared it to be a humbug, and Mr. Moore an impostor. Finding himself thus treated, he allowed it to pass as such, and turned his attention again to his usual business, and the matter was soon lost sight of. Nothing farther transpired until a short time since. when Mrs. E. A. Blair, Spirit Artist, coming into our midst, the sufject was again revived, and Mr. Moore was asked and readily consented to pass the scrutiny of this powerful medium, which he was able to do (thanks to the Spirit World) with the most satisfactory results. Mr. Blair sat, and a picture was taken, which was immediately recognized by both as an old acquaintance. Since then, Mr. Moore has taken several, not as a business, although earnestly solicited to make it such, but to gratify his friends, and for which he will take no

MRS. A. H. LOBINSON. Testimonial.

L. A. Sawyer, late of Texas, now of North L verett, Mass, wrote a letter to Mrs. A. H. R binson, the celebrated healing medium-148 4 h Ave., Obicago-for a diagnosis and precoription, relating a case which included a complication of diseases and suffiring almost unparalleled-his nervous excitability being such as to drive aleep and rest from him.

After receiving the disgnosis and prescription he wrote Mrs. R binson as follows:

MRS. A. H. ROBINSON-Dear Sister : Your pre-cription of August 10 h came duly to hand. I am so shy of yielding to any influence, that it has taken some consideration to decide about acting upon it; but I am now resolved to do so. *****

Last night I wore the papers, and had sweet sleep.

Yours gratefully,

LEVEBRITT A. SAWYER. It will be remembered by those who know of the nature of Mrs. R binson's mediumship, that she diagnoses and prescribes entirely while under spirit control, and that a band of spirits who control her, delegate one of their number to attend upon each sick patient until they are healed, and that they get enrapport with, and heal the same, by virtue of the magnetized paper, or positive and negative powers imparted to such paper, which Mrs. R binson sends to the sick person by the direction of her spirit guides, together with such other remedies as they order.

However strange this process of treatment may seem to those who fail to investigate or observe the effect produced by spirit power in healing disease through media, nevertheless it is true and of daily occurrence.

As a case in point: Mrs. Margaret Robertsor, of Enon Valley, Pennsylvaois, writing in regard to her mother, who was treated by Mrs. R binson for a very bad complication of disesses, and who was a very great skeptic, says : "Mother cannot but admit that she has been worked upon by invisible powers. She felt as if human hands lifted the fallen bowels bick to where they belonged, and that they

still remain in place. She is fully cured." Another case, in Minnesota: A lady said that on applying the magnetized paper a solirit materialized himself and conversed with her,-told his name and profession, and time in spirit life (he was a well-known spirit belonging to the band of spirits who control Mrs. R binson); and that he treated her from day to day until she recovered, "more like a living brother than any other person would."

In cases where spirits are thus enabled to materialize themselves, the sick persons are mediumistic. In other cases they perform like cures, but are invisible to the senses of the sick person operated upon.

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By K. Graves.

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ORAP.

- Address to the Reader. Evils and demoralizing eff c's of the doc-1. trine of endless punishment.
- 2. Ancient traditions respecting the origin of evil ard the Devil.
- 3. A wicked Devil and an endless Hell not taught in the Jewish Scriptures.
- 4. Explanation of the words "Devils" and 'H. 11" in the O'd Testament.
- 5. God (and not the Devil) the author of evil according to the Bible.
- 6. God and the Davil originally twin-brothers, and known by the same titles.
- 7. Origin of the terms, "Kingdom of Heav-en," Gates of Heil," etc.; also of the tra-ditions respecting the Dragon chasing the woman (see Rov. 12), the woman
- clothed with the sun, etc. 8. Hell first instituted in the skies. Its origin and descent from above.
- 9. Origin of the tradition respecting "the bottomless pit."
- 10. Origin of the belief in a "Lake of fire and brimstone,"
- 11. Where is Hell-ancient notions respecting its character and origin.
- 12. Origin of the idea of man's evil thoughts and actions being prompted by a D. vil.
- 13. The Christian's Devil-where imported or borrowed from.
- 14. The vari us retributive terms of the Bible
- shown to be of Oriental origin. 15. The doctrine of future after-death punish-
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head of the table as number one; then number two, the next positive, and so on until all are seated. We would advise the members of the circle to sit a few minutes in profound and silent meditation, each asking the angels of good to sid, direct, and counsil them in this their sircle. After which place the hands on the table, letting them rest lightly and easily up in it. the little finger of the right hand of number one resting on the little finger of the left hand of number two, and so on until the circle is completed.

5 h. Open with selected reading, singing and music, or invocation. Let this part of the service be brief, alter which sit in patience, waiting for visitors from the Summer Land.

6:h. This phase or portion of the time should not exceed thirty five minutes in duration, and the circle should close up in the strictest order. by invoking the angels of good through the law, to be with us. Then singing and music. Then separation.

SYMPTOMS TO BE OBAERVED DUBING THESE SITTINGS.

1st. Perspiration of the paims of the hands sufficient to wet the table under the hands.

2d. Cold, clammy, or viscous cuticle, extending well up the arm, and frequently affecting all the person. 2 d stage or symptoms ... sy be noted as the warm, viscous condition of the system. The third stage, the dry, husky skin of a si'ky texture, seldom, if ever, moist.

3d. Lifting of the palm of the hand, under the hand, or pressure upward. We opine that during this stage of the development the table is being charged with the nerve property or force of the human system, from the bodies of those who make up the circle.

4th. We will next notice a tremulous motion or quivering of the fibre of the wood, or table, sometimes so powerful as to be targible to every member of the circle. This motion is continuous, beginning in the table and extending to the most negative members of the circle. sometimes accompanied with a somniferous tendency, and occasionally producing a sound and healthy sleep. During this stage of the devel-opment members of the circle thus aff. cted will frequently be impressed with the ailments of those who are diseased, sometimes with the very thoughts of some one or more of the members of the circle; sometimes clear spirit intui-tion will develop. We should, however, be very careful how we accept communications thus given as from spirits, for very irequently these impressions are but the refl clons of or from the mind of one or more of the members of the circle, hence are to be carefully dissected in order to determine whether they be of the spirit out of the form or of the spirit in the form.

5 h. The next development will be a violent spasmodic action, such as violent pounding on the table with the open hand or closed fist; stamping of the feet,; shaking of the bedy; the head in sparmodic action; violent shaking of the whole body, with great effort to speak. Again the subject will grip the hand of the next members to them in a firm, vice-like grip, then suddenly spring to their feet, breaking away from the circle : frequently jumping about semetimes dancing, sometimes uttering a wild, incoherent gibberish-an unknown tongue. During this sparmodic stage of development. and when the sulj ct breaks away from the circle, the circle should close up and continue its sitting with singing. 6 b. We will find the sir under the table or

around the feet of the aitters, several depress colder than in the region of the hands or heart and head.

7 h. We conclude that the phenomena of Spiratualiam requires, first, the nerve-force of up! we are in carnest.

consideration whatever.

These pictures have given unexceptionable satisfaction ; and nearly every one have thus far been recognized. Many of these have been taken under circumstances and in such positions as to positively disprove any attempt at trickery or collusion in the matter, if such proof were needed where one is individually so well known as Mr. Moore.

Mrs. E. A. Blair stopped with us a few weeke. giving some remarkable tests, and is now in Bangor. With the wonderful manifestations of these two remarkable mediums to cheer us on, we feel greatly encouraged and revived, and our numberhave greatly increased. Too much encouragement. cannot be given to yourselves and others who are as carnestly advocating our Harmonial Philosophy-A. P. FARKER.

Ellsworth, Maine, Aug. 15, 1871.

Letter from Dr. D. P. Kayner.

BROTHER JONES :- Last Sunday morning I attended a lecture at the Christian Church in this rlace, by our young Brother Dinkelspiel, on the subject, "Waere are the Mighty Dead ?" There was a good audience assembled, and our brother handled the subject vigorously and well.

After his discourse, I was called upon to make some remarks, and responding, told them. "Two important questions have been presented by our brother-Do our departed friends s'ill live ? And can they return and communicate with those still in the form?" These questions I answered by giving facts, which had come under my own observation, in such a manner that even skeptics in the audience came to me atter the close of the meeting, and acknowl-

edged an a quiescence therein. In the evening, I learned that Bro. Dinkelspiel he ured to a full house, with good eff. ct. but I could not be present, as I was engaged for a lecture in the Patten School House, in Ogle County, where I spoke on the subjects connectwith the Spiritual Philosophy, to a good and attentive audier ce.

Last evening I again lectured in the Church, in Belvidere, on "Sight-Seeing or Clairvoy-ance," to a good house.

I am engaged again to speak Sunday morning and evening, September 3 d, at the Batten School House or at a grove in that vicinity, when, if the weather is good, there is a promise of a great turn-nut.

On my routes I am giving tests in Clairvoy-examinations, that are opening the eyes of the blind, with regard to our philosophy.

Belvidere, Ill . Aug. 22 1871

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