

\$5,00 PER YEAR IN ADVANCE.]

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

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, SEPTEMBER 16, 1871.

From the Medlum and Daybreak, London. SPIRITUALISM IN BINGLAND.

Answers to Questions by Tien-Sien-Tie-The Strolling Player-A Seauce-Character of Spi-it Voices-John King-Inveresting Particulars.

[A seance is held every Friday evening, at eight o'clock, at the office of the Medium; J. J. Moree, Trance Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for faithful representation of what stend.] the benefit of those who cannot attend.] March 10.

(The questions were answered by Tien-Sien-Tie, the guide of the medium.)

Q. Do you know of any sphere in which spirits reside who have been incarnated on other earths?-A. Each and every planet that has human inhabitants hath its spirit-zones, to which those go who have passed through the process of death.

Q Could the spirit give us any guage by which to admeasure the reliability of low and undeveloped spirits ?-- A. By practically investigating the statements made. Q. Is there a possibility of the physical mani-

festations becoming dangerous to life or limb? -A. Only in cases where the phenomena are produced by a revengeful or malevolent spirit, as motives guide our actions in both worlds.

Q. Is not the physical form the direct result of the spirit which inhabits it?-A. The form which the atoms comprising the human body which the atoms comprising the human body assume is the result of certain mathematical principles inherent in those atoms. The spirit or self-conscious principle which inhabits that body is thus surrounded by the only means whereby it can express itself externally. Q Swedenborg has a theory that the exterior

memory retains material things, while the in-terior memory retains ideas?-A. This is abso-

strange indeed that we do not understand more clearly and fully the nature of the world we are rastening onwards to. If I had realized it, many anxious doubts would have been saved ----many idle speculations would have been spared; but I am thankful to say now that all doubts have cleared away, having passed through the valley of suffering to be at rest. My name was Eleanor Bartlett, Melbourne Terrace, Penge. I left the earth in September, 1869, 50 years of age,"

Q. Can spirits who have lived on other planets of the solar system visit the earth and communicate with its inhabitants?—A. That spirits from other planets can visit earth is absolutely true, but we cannot answer for the number that do so, as it is not often in accordance with their inclinations. In the present state of spiritual science it would not be useful for them to communicate with man, as even among Spir-itualists nine out of ten would doubt the source of the communications. We must make more progress before we can become cosmopolitan

progress before we can become cosmopontan enough to receive visitors from other planets. Q. What are the punishments of the spirit-world? Are they of a physical or a mental character?—A. They are of a mental character, because of the fact that the part of our nature which is external in the spirit world was interwhich is external in the spirit-world was inter nal in this world, and yet when viewed from the position of the spirit they partake more of a physical character than they do to mankind from the earth side. Punishments in the spiritworld are altogether such as to elevate the subject of them, and rectify the wrong committed, and are of three kinds. First-By causing them to return to the scene of their former life and labor, to remedy the wrongs they have committed. Secondly-The agony of remorse and moral compunction, which is faintly foreshadowed in earth-life, but brought forth in its fulness in the spirit spheres. Those who know snything of the pange of regret and the slings of conscience have some slight idea of the exquisite sufferings resulting from this cause in the spirit-land. epentance, and the desire to To receive love and kindness when giveness. we are entirely unworthy of its being bestowed upon us is unutterably psinful. This is the most severe ordeal of spirit-life, and we think there is scarcely need for any more methods of punishment.

Clark, one of the strangers present, and, as he | elongated three inches according to the meafelt them go up as high as he could reach, he | surement taken by D. Richmond, of Darlington, was able postively to testify to the fact of Mr. who had come to visit us. Herne's rising to a considerable height above the table.

A sheet of paper was placed on the table, which was examined and initialled by the strangers present during one of the light inter-vals. Very shortly after darkness reccommenced it was thrown into the hands of Mr. Clift, who was told to keep it. Afterwards it was found that on the paper was written "God bless you all-Jack King," and on the other side of it part of the name of a sister of one of the visitors who had recently entered the spirit-world.

Voices were constantly audible joining in singing; and after two or three of the company had offered each a short prayer, the voice of "John King" was heard over our heads in a few solemn sentences, asking for a blessing on those present and that the petitions made might be granted, to which no less than three or four "voices" responded "Amen" in varied modulations of tone.

But, if possible, more conclusive than any of these manifestations were the numerous mental requests made by the visitors, which were at once responded to. Mr. Alsop asked "if our spirit-iriends would take and interchange the rings from the fingers of the company." The answer was "Yes." Mr. Clark asked for his ring to be taken away. The writer asked ment-ally that Mr. Clark's ring might be placed on one of his fingers, A ring came and was placed on his left thumb. When light was produced, that ring was owned by Mr. Clark. Mr. Alsop's and Mr. Clift's rings were interchanged, they sitting at the extreme ends of the table. An orange was placed in Mr. Olifus hand. He held it up and mentally asked for it to be taken out and replaced again, which was done. The bust, before mentioned, was carried across the table twice, exactly in obedience to the mental requests of the visitors. Towards the close of the seance, Mr. Clark, in whose mind a vestige of skepticism still remained, held the high over his head, away from the table, and mentally asked "John King" to take it from him. "John" replied, "Would it convince you?" Mr. Clark said, "I think it would." "John" said; "I will try." After two or three efforts the instrument was gently but firmly taken from Mr. Cark's hand, upwards, It is important to remark that there was no "fumbling" or "groping" in anything that was done. All the mechanical movements were made with gentleness, but with great firmness and precision. The essential point to be taken hold of is, that these things seem to prove that an intelligent power was at work, that this power was independent of the minds of any of the company, and was able to read their thoughts, and that darkness presented no obstacle to that intelligent power carrying out its designs. All the company were touched and careased many times by fingers and hands. The hands felt soft like human flesh, moist and perfectly shaped, and either melted away with contact or were gently withdrawn upwards. The piano and harmonium were moved from their places, and a number of minor phenomena occurred, a description of which could occupy too much apace. To several of the party it was a most wonder-ful evening, and they felt greatly indebted to Mr. and Mrs. Alsop and to Messrs. Herne and Williams. As to any imposture or trickery, or even self-delusion, the idea is simply absurd, and must be felt to be so by all who were present who brought any ordinary powers of mind to reflect on the circumstances and events of the evening as a whole. The writer of these notes and two of his friends whose names have been mentioned above, have much pleasure in subscribing their names as a testimony to facts which they witnessed, and to the truthfulness of this account.

JOHN KITSON.

HEALING BY PRAYER

In the year 1814, Robert Shaftoe, grocer, from Whitby, took up his residence in Durham. His name was placed on the "Plan," commencing name was placed on the "Plan," commencing for that year; he was a good man, and an ex-cellent local preacher. He was a man of great faith; his preaching was plain, practical, ear-nest, and peculiarly calculated to arouse the im-penitent; he was well acquinted with the great and popular William Dawson, and they seem to have hed atoms affection for each other

have had strong affection for each other. On one of Mr. Dawson's visits to Durham to preach, Mr. Shaftoe was lying ill-on the point of death, as it was thought, for the doctor had given him up. When Mr. Dawson arrived, he was told of his friend's state, and at once proceeded to his house that he might see him once again before his departure for a better world. He found the suffering preacher surrounded by weeping friends. After speaking to him, he requested those in the room to kneel down, as he was going to pray. In this prayer he uttered this remarkable expression :--

"Lord, lay thy warm hand upon him;" this he repeated three times, and then added: "from it he may feel health and strength flowing through his system." Mr. Shaftoe said each time he repeated the words he fait the disease leaving him, and health and strength returning. When the doctor called a short time after, to his surprise, instead of being dead, Mr. Shaftoe was sitting up almost well. He recovered, and went forth again preaching, and died March 10, 1840 in the reventy-third year of his age. Mr. Shaltoe was the grandfather of Mrs. Lingford, now living at 70. North Street, Leeds,—From the Durham Chronicle of June 9, 1871

SEANCE WITH MR ALSOP AND FAMILY.

DEAR SIR-Spiritualism has now become an

sung by Mr. Whitby and Miss Alsop, and an scompaniment was played on the accordion and the plano by the spirits, no human being touching either of the instruments the while; the music thus performed was grand in the ex-treme. Very many phenomena occurred of the character of moving things from place to place, such as conveying a hassock to another part of the room, raising the accordion from the ta-ble, etc.; but all these sink into insignificance beside the playing on the musical instruments by the spirits. Five distinct voices, each preserving its own identity, were heard by all present, and there was no more danger of confounding one of these with the others than there would be in the case of the same number of voices from human beings still in the fiesh. The spirite themselves named the hymns that they wished to have sung, and joined most enthusi-astically in the harmony. The singing brought to each one present a frame of mind such as perhaps many had never before experienced. One hymn, called "Holy, holy," really pene-trated to the depths of the human soul, and pro-duced a condition of mind so tranquil, so peace-ful so hanny that the desire would networks ful, so happy, that the desire would naturally arise that it could be for ever. This was indeed an earnest of that glorious state to which all of us are hastening. Here is the true mission of Spiritualism.-I am, my dear Sir, yours ever, HENRY SMITH.

VOL. X.-NO. 26

24 Windsor Road, Ealing, W.

A SPIRITUAL SPRING.

How a Valuable Spouting Spring was Discovered by the aid of Balston Spirits,

The origin of the famous bollingspring which bears the name of Benjamin Franklin, is well known to our readers. Eighteen years ago the spirit of the departed Franklin' announced through a spiritual medium that a vein of mineral water could be found by boring on the spot

Q Do the Chinese form a distinct society in the spirit-spheret-A. National peculiarities are manifested some considerable time after disembodiment. Nations are but families on a larger scale. Association is a family principle, and the ass clation of a nation lasts until its various members have outgrown its national bidiosyncracies.

Q. Did Swedenborg, after being intromitted into the spiritual sphere, return to the human and the temporal prior to writing out his recollections, and, consequently, are his revelations, as we have them, tinctured and modified by his external surroundings?-A. The writings of Swedenborg came from the plane of the external memory. Intromission and inspiration depend for their perfectness upon the adaptability of the organic f rmations, and these are modified by education and position. Hence it would be idle to suppose that the revelations of any seer were absolutely true.

Q. What is the philosophy of the human spirit leaving the body in sleep or otherwise? -A. A qu'ckening of the spiritual perceptions, dependent upon the developments of the spiritbody of the individual.

Q. Should we be justified in defining creation as the dream-thought of God ?- A. Metaphorically considered, yes.

THE "STROLLING PLAYER "

entertained the company with some very suggestive thoughts on the matter of diet. On being questioned as to the nature of truth, he replied "Truth is the philosophers' stone that comes out of the heterogeneous mass of things thrown into the crucible of experience." He afterwards referred to the splendid oration given by Mrs. Emma Hardinge, on the previous Wednesday, on "Joan of Arc;" and in speaking of the inture welfare of Germany, he made the following remarks, that it was one thing to be selected as the sword of retribution, but woe to the nation or individual that exerted an undue pressure upon that sword.

Q Had the spirits which animate our bodies a previous existence, and if so, in what form? -A. The principle-the Ego, the man him-self-hath ever been, but before entering the human body it was not in an individualized form. The spirit of man is a "monad" or spiritual atom, if we can thus assign it any shape. There are two classes of existence, the controller and the controlled. We see that animals and man are capable of voluntary acts. These are the result of this spiritual element operating through matter, by the peculiar relations which exist between the spiritual monad and matter. In the lower forms of life the spirit is educated, "or developed, or assimilated to the conditions of existence, and thus prepared to be incarnated in the human form.

Q. Is there a future state for inferior animals, so as to recompense them for the sufferings which they endure in earth-life?—A. The dif-ference between men and animals is briefly this -cach has an intelligent principle, and each a body, but the spiritual body or connecting link between the spiritual principle and the physical body is not perfected in the lower animals, so that at death they have not a continued existence, but this intelligent principle is set free and is inspired into higher forms till it becomes the spirit of a human being. When the spirit prop-er assumes the human form it is then repaid for all its former experiences, which are ultimated in its development as a conscious being.

ELEANOR BARTLETT.

This was an easy, gentle control. The medium sat erect, leaning gently forward, and slowly stroked his forehead with the fingers of the right hand. The medium spoke in gentle, measured tones. "Free from all trouble and anxiety, existence in the world of spirits is one of ministerrupted happiness and bliss. It is

VIOLENT DEATH.

After a humorous conversation with the "Strolling Player," which elicited much laugh-ter, a strange spirit was introduced without waking the medium out of the trance. As soon as the control became a fact, the medium uttered a sudden exclamation indicative of deep suffering, and at the same time held his head with his hands as if to keep it together. His manner exhibited indications of pain and astonishment. After awhile he gasped out the following words. making considerable panees at some times, and again speaking very hurrledly :--" It's so strange --so strange. Can't make anything of it. Yesterdsy afternoon-boiler bursted-and I don't remember more. William Mitchell, fifty years of age; was at work at Whitnash, near Leamington-Mr. Reading was my master's name-I drove his thrashing machine-blowed up yesterday-I have a wife and three children-can't stop-no more !"

The "Strolling Player" again controlled the medium to dissipate the bad effects left by the previous spirit, and she had much difficulty in restoring the brain to a condition in which he could use it. After a deal of magnetizing the medium was restored to external consciousness, and suffered simply from a pain in the head. We may here observe that Mr. Morse is usually affected with the symptoms peculiar to the spirit just before physical dissolution. Mr. Morse labored under considerable indisposition, which the control of the spirits partly removed. While in the trance he visited the spirit-world, and remembered drinking the juice of some flowers which was prepared and offered to him by the

A SEANCE AT MR. ALSOP'S.

spirits.

DEAR SIR,-List Thursday evening a circle met at Mr. C. P. B. Alsop's, 13, Lumb's Conduit Street, consisting of his own family, Mr. Herne and Mr. Williams as mediums, and several visitors, most of whom had not previously enjoyed the opportunity of spending an evening at Mr. Alsop's. The scance commenced at seven o'clock, and, with the exception of half an hour for refreshment, continued till nearly eleven; and during the whole time there was an unbroken succession of most varied and interesting manifestations.

Immediately on the light being extinguished, after all had taken their seats at the table, the piano was played; the company were greeted by the tubes being carried round and tapping their heads or shoulders. Voices spoke in response to the opening prayer, and addressed several individually. A large quantity of liquid scent was poured over the table and the company. Bright lights, followed by wreaths of luminous smoke or vapor, were seen moving about overhead. Oranges were brought on to the table from snother part of the room (after-wards, one was peeled). Candlesticks, heavy decks, and a phrenological bust were also brought on to the table. A tambourine and an accordion played above our heads, seeming to sail all round the room, often in concert with the piano and harmoncom. Several voices were constantly speaking through the tubes, principally that of "John King," At one period of the evening, of "John King." At one period of the evening, after "John King." had requested Mr. Alsop to ascertain that the door was not only shut but Tastened, a slight noise was heard, and on a light being struck, Mr. Herne was seen scated in his chair on the table. On the light being extinguished, he, still sitting in his chair, was carried up to the ceiling. His feet were, during the ascent, gently placed in the hands of Mr. EDWARD T. BENKETT, Betchworth. JOSEPH CLIFT, Dorking. W. W. CLARK Dorking.

MEDIUM IN YORKSHIRE.

DEAR SIR,-Knowing your readiness to insert in the columns of your valuable paper anything worthy the notice of, your readers, I desire the insertion of the following lines. On the 5th July, we held a scance at the house of one of our mediums, for a few friends to consult our spirit doctor. One of the investigators, on being told that his leg, which is shortened from his having the hip disease, could be brought to its proper length, was rather doubtful; but to convince him, the medium's hand was elongated : but another investigator was not satisfied, on account of their not being much light in the room. However, on the day following, Sunday, July 16th, whilst the same medium was entranced in the broad light of day, the hand sgain became elongated, when a number of our friends examined both hands of the medium, and then measured them, fully satisfying all present that the elongation was a reality. Now, Sir, this is another phase of spiritual phenomena to us, and I can assure you that it is very gratifying to us all, after the sneers that have been thrown out at, and the contempt poured upon us. We have pleasures which those who condemn and despise us know not of; so we can afford to be accounted as the "lowest of the low," while our spirit-friends take such pains to encourage and cheer us; and that is not all. When we are III, we do not ap-ply to the medical men as we used to, but we visit our mediums, and, am glad to say that we are soon put to rights, and -no doctors' bills to expect coming in. It is our excellent friend, Mrs. S. A. Swiit, whose hand was elongated; and such is the healing power of which she is possessed, that she is sought after by many out-side the ranks of Spiritualism.

Since writing the above, we have held anoth-er seance, when the same medium's arm was

established fact. It is no more to be doubted where the spring is now located. Since that by those who have bestowed any attention upon the investigation of its phenomena, than are electrical experiments or the marvels of chemistry. Its law may as yet remain enshrouded in gloom; the forces it displays are always occult, and frequently incomprehensible; but it is nevertheless based upon facts as certain as those of the most natural and palpable character that fall within the experience of every-day life. To disbelieve in Spiritualism at the present time, is not to have doubts about a speculative theory, but to oppose the evidence of one's sober senses. By this principle skeptics must soon be judged. Spiritualism is no longer a question of logical deduction, but of sense, knowledge, and experience. These facts place the phenomena beyond the verge of doubt, but at the same time bring them into the field of criticism. My experience leads me to the conclusion, that not only does the character of the manifestations depend largely upon the frame of mind in which we sit and wait for them, but that the spirits themselves are greatly influenced by the conduct of mortals at a scance. Hence the great importance of having unanimity and harmony of thought amongst all present. One opposing mind will frequently very considerably interfere with-perhaps destroy-all manifestations. Not only should there be a kind of mental union with all who meet at a seance, but there should also pervade the entire circle a fitting frame of mind to receive the great truths frequently communicated on these occasions. Asking absurd questions, joking, treating the matter with levity, should be entirely avoided. The subject is a solemn one, and should be dealt with in a serious frame of mind. These matters are always attended to most strictly and most religiously at the seances, held a the house of Mr. C. P. B. Alsop, at Champion Hill, where I have frequently attended; and the result has been in the highest degree satisfactory to all who have been present. By this means we avoid violence and outrageous conduct on the part of the spirits, and bring about a harmony and peace of mind that must be experienced to be believed. The j y and quiet repose of soul that pervades the circle on these occasions is really and truly a foretaste of heaven: and when the time has become so far advanced that we are compelled to wish our spiritfriends good night and retire to our respective homes, we do this with the greatest reluctance of feeling as though we had left some part of ourselves behind. Oa Sunday, the 23rd of July, I attended a

seance of this character at the house of Mr. Alsop, when there were present Mr. and Mrs. Alsop and their daughter Mrs. Cheney, Miss R eves, Mr. Whitby, Mr. A. Taylor, of Notting-ham, myself and daughter Ada. We had not been sitting long before flowers and other articles were brought and thrown upon the table: amongst other things thus conveyed by the spirits was a necktie which had been left locked in a portmanteau at my house at Ealing, and was brought to Champion Hill, a distance of about ton miles. Mr. Taylor is a medium of great power, and what may be called, for want of a better term, a carrying medium. In his presence articles are fetched from great distances. On the occasion in question he was himself twice raised in his chair up to the ceiling, very much against his own wishes, and not without producing in him a considerable feeling of nervproducing in him s considerable feeling of nerv-ounces. Spirit-lights were seen in great abund-ance; they passed from one part of the room to another in large clusters, looking like small showers of meteors; spirit-hands were also seen by many of those present. These were described as apparently composed of the same kind of material as that from which the lights were evolved. The accordion was fosted into the air and tunes played upon it while no human fin-gers touched its keys. It was held and played upon exclusively by spirit hands. A dust was

time the spirit of the banefactor of mankind has turned its attention from heavenly pursuits. and occupied itself by locating sites for mineral fountains.

S ion after the Franklin was finished, Benjamin announced that by boring to a depth of 656 feet on a spot a little to the northeast of the first well another vein of water might be developed. This fact was stated to a citizen of the village, who is not a believer in Spirituslism, and he marked the figures "656" on the wall of the spring house, where they still remain.

Soon after this time the work of boring commenced, and proceeded steadily and quietly with no remarkable incidents until one evening, when the required depth was nearly reached, the proprietor went into the derrick and found the man who was boring sitting directly over the well, drilling away as though the spirits had no control of the internal fountain, which was so soon to develop itself according to announcement. He advised the man to be cautious and get away in time, but the unbeliever scoffed, and the regular thud of the drill still kept time to the careless whistling of the faithless borer. Just as the last fraction of the six hundred and fifty-sixth foot was drilled away, there came a roar and rush of mighty waters, carrying everything before it. Stool, man, whistle and all, went up and came down with a torrent of water and gas, The burly, bearded man of the drill looked like the mythical Santa Claus as he came down through the derrick and landed on terra firms, a firm believer in spiritual manifestations.

The well was tubed, and ever since it has spouted daily. On last Taursday alternoon it was announced that the building would be open to the public, and bundreds of people gathered to witness the strange phenom-

At 3 o'clock the cap was removed from the tube, and the water commenced flowing into the tank; this continued but a moment, when the water began to recede, and its descent could be heard until it was about one hundred feet from the surface, where it rested, as if concentraing its powers for the mighty effort which was soon to astonish the waiting spectators. Soon the bubb'ing and rushing of the ascending waters was heard, and at five minutes past three the water again flowed over the column of the tube, gradually ascending and receding alternately for about five minutes.

When the liquid column had reached a height of thirty feet the spectacle became beautiful. The stream of gas and water spouted upward in a solid column in the centre of the building, and upon reaching its greatest height gracefully turned, and falling, formed a circle of snow-white spray, which, wherever it was touched by the sunlight, displayed all the colors of the rainbow.

At a guarter past three the column shot up to the roof of the derrick, as if propelled by a ferce which it would be impossible to attain by artificial means. It seemed as if the mighty mystery must have exhausted itself, and that this must be the final three of the great veins which were being drained of their precious mineral fluid. But the beautiful column, now nearing sixty feet in height, continued spouting, as if she great heart of the earth itself were throbbing out its life-blood.

The grand display continued until half past three, when Mr. Mitchell, with much difficulty, and after several ineffectual attempts, succeeded in re-capping the tube.

Since the discovery of this last spring, the name of which has not yet been revealed. Franklin's spirit has announced the location of two more springs, the first of which, a white sulphur spring, will be developed before anoth-OT BOS BOD

From the Brooklyn Union, July 20. THE SLEEPLESS GIRL.

Five Years Without Food or Drink-A Remarkable Case-Trieresting Facts.

Several years' ago the papers were fall of the particulars of the strange and distressing condition of a young lady of Brooklyn, who, by a series of misfortunes, had been brought to a state of almost living death. The assertions made at that time were discredited by a great many because the authors themselves had not been permitted the privilege of personally seeing or conversing with the invalid, and the statements made at a later date that she had not tasted food in the interval was received with universal discredit. The subject created no Bitle excitement at the time, and the house in which the family resided was visited by hundreds of curious people who, it is needless to state, were refused admittance. So persistent were some of the callers that the aid of the police was required to prevent their forcible entrance.

As time rolled on, and nothing more of a publie nature was said of the case, it passed out of the minds of many, and in the great whirl of public cares and private trials, and the ever varying change taking place about us, the interest of the multitude died out. But for all that the phenomenon has continued to exist, and to attract the attention of scientific and medical men everywhere.

During all there years the poor sufferer has lain in the same painful position, save when distorted by spaams, sightless, in a measure dumb, and without nourishment of any kind. As she yet remains with us as great a mystery and unsolved problem as when almost six years sgo she was affl cled, the interest in her is revived, and many and carnest are the prayers offered by loving ones for her ultimate recov ery.

THE STATEMENTS

made at the time of the occurence were substantially correct, and from the many files of newspapers before us, and from the family and herselt, we have gleaned the following particulars, withholding the names of all concerned :

UP TO 1863-

the age of fiftern-she was a healthy girl, although delicately organized, and possessed of a nervous temperament, indicative of sp rituality and refinement. Although fragile in figure, and what might be termed a delicate frame, her constitution was strong and capable of great endurance. At the time above mentioned dyspepela set in from excessive application to study, superinducing sickness, faintness, and a feeling of despondency. Up to this date she had been a bright s'udent, and stood deservedly high in Professor West's school. In a few months she was to graduate, and, neglecting her physical health, thought only of her books. Exrly and late she studied, until her nervous system was prostrated, and she was compelled to leave school. This was a cruel blow to her, and her spirits sank until her symptoms became aggravated, and horeeback exercise was advised as a means of restoration. In riding one day she was brown from the horse and severely injured. For nine days and nights she suffered intensely, without rest, and it was very many months before she was a fil lently recovered to be out sgain. In June, 1865 on leaving a street car in Fulton avecue, her crinoline caught upon the step; she was thrown viclently down and dragged a long distance, injuring the same side of her head and body that had been hurt before.

der and arms were draperies of the same col are. The villows at the head of the bed, and the diminutive one farther down near the center, upminute one partner town near the center, up-on which rested the head of the child-woman, were insusculately fresh and pass. A musical hox placed near her was discourning its low, and tonget and a small work table stood near by, covered with articles wrought by her own dainty, though deformed, hands. Taking a seat beside her bed, abs extended her left hand, the right being twisted around her neck and immovab e. and expressed in this outward manner her pleasure at the meeting.

HER FAITHFUL AUNT

is her sole nurse, and to her unwearled devotion and strong and well disciplined mind does the sufferer owe her life. When the blow first came upon her, and her house was be-ieged by the curious public, who desired to crowd the chamber and satisfy themselves, she protected herself from intrusion, and claimed that the sorrows and misfortunes of her household were sacred. In this decision she has been sustained by the attending physician, who is regularly and carefully noting every new development, in the hope of being able at some time to detect something that shall afford him a clue to the mystery of his patient's existence.

NONE BUT A WOMAN.

and that one this devoted aunt, could so gradnate light and shade in that sick room, and arrange draperies in waves and folds so as to screen from the casual observer the outlines of the poor, distorted body. But she is and has been a mother to this motherless sufferer, and in her great love has made of the sick room a beautiful temple, where only physical pain mars the perfect harmony and peace of its inmates. An only brother of the invalid shares with his aunt the mouroful pleasure of caring for their charge. Although younger than his sister, he has a more mature face than she, and is in feature very like her.

THE APPEARANCE

of the sufferer is most pleasing. Aside from the marble pallor and the rigidity of the muscles about the sightless eyes and closed mouth there is nothing to indicate the terrible seasons of pain through which she has passed. The eyes are simply closed, not sunken, and no contraction of the lids is apparent. As she lies on her right side, the right arm under her head, the appearance is a natural one, and to glance at her position it seems that of a comfortable convalescent. But the drapery deceives; the arm is hopelessly twisted, and the hand resting on the back of the neck is never withdrawn. In this condition she lifts the left hand, which is tightly closed and very small, to her neck, and with her work behind her creates out of wax those perfect representations of flowers seen in the par-

HER TRETH are nearly all sone, but the mouth has lost none of its former beauty; the lower jaw is set like that of a corpse, and it is impossible to open it but slightly even with force. And here we may remark that if a trick were attempted to be practiced in one instance, as has been alleged, it would not succeed at all, for it is not a particular feature that is extraordinary, but the case is one of extraordinary combinations. Her neck is small, while the throat is solid, and utterly dead to feeling; when struck it gives back a hollow noise, and the blow is not felt by the patient.

NEARLY EVERY FUNCTIONAL OPERATION.

RELIGIO-PHILOSOPHICAL JOURNAL erings of white and blue, and about her shoulily are in comfortable circumstances, far above | ed by her invisible guides, while entranced. Her

want; and even were they destitute, money could not be made out of this child. The presence of unwelcome strangers, who, for mere curicelty, could find it in their hearts to pay for a sight of her, would throw her into ochyplsions. Were it not for the tender, watchful care of aunt, brother, and physicians, she could not survive. Even an hour passed in the presable that she will ever be exposed to the mumentary gaze of any but those who by rea-son of a past friendship find it their great privilege to converse with one who is scarcely of this earth.

SO SPIRITUAL

is her nature that she lives almost altogether in the realms of the beyond, and perceives with her unscaled spirit-eyes the forms of those who are dead to us. Yet she is not wholly absorbed in this happiness; hers is a strong, loving nature, and gifted with a selfdenial and patience remarkable under the most favorable circumstances.

SHE HAS USED,

in making afghane, nubias, and crochet work, three thousand onness of worsted, and forty thousand beads. Aside from this she has constructed a large quantity of wax flowers and other fancy articles. The most remarkable of her work are the leaves she has cut. They are clipped with the precision and regularity of machine work, are usually cut from velvet, and are then veined with white silk thread. A pincushion of white and pink satin, ornamented with these leaves and nearl beads, and adorned on the top with a diminutive slipper attached to the cushion, and trimmed with the leaves. is the handsomest article of its kind we have ever seen. She crochets and knits with the greatest rapidity, and most beautifully, all man-ner of shawls, baby sacques, and stockings, and embroiders on canvas with more skill than any person in health could do.

Her patience is as wonderful as her taste is faultiess, and in the artistic blending of shades and colors she has no superior. Were it not for her shrinking timidity she might make this talent a source of revenue to herself, and the profits arising from the sale of such hapdicraft would tend to relieve her mind of the regret she has that she is a care to her aunt.

IT IS NOT ALWAYS

that she can amuse herself with her work ; much of the time she lies motionless and silent. In warm weather she is not so comfortable as in winter, and the thunder and lightning affect her keenly. The noise of a door shut loudly startles her, and any atmos-pheric change is predicted before it occurs, and generally causes her to tremble violently.

IT IS NATURAL.

that the great mejority of the busy outside world should deny the almost supernatural powers of this person; reasonable that they should judge of the conditions and gifts of others by their own weights and measures, but it is shameful to impugn the veracity of the many who have testified to her mental and physical powers.

SHE IS A CLAIRVOYANT.

is gifted at times with a marvelous power of reading scaled letters, of foretelling events, of predicting the coming of persons, and of describing the personal appearance of individusls she has never seen.

In the years to come, when science shall **DSVe** persuition, and common sense illuminated religion, the case will be understood and explained. To those who have breadth of mind to see and perceive great truths, she is an interesting study, proving be-yond a doubt, the existence of mind independent of matter.

field of work seems to be widening since she has given herselt up to the control. Her lectur. 5, so far as I have noticed, are well calculated to elicit the consideration of those who have not investigated the phenomena of Spiritualism. It seems highly pr. per that her mediumistic powers should receive a more public notice than for merly. Her guides are disposed to put her forward, and make her an instrument to further the purposes of the spirit world in removing erroneous views in church and in state. Tas home address of Mrs. Snaw is "Chicago, Ill." At present she is in the Western Reserve, and at points nearer the capital of our state. She is to be present at a Grove Meeting near Cardington, on Baturday, and Sunday, the 9 h and 10 cn of September, at which point letters will reach her at that time, or from there can be forwarded to her future address. **T. M.** E.

Cardington, Ohio, Aug. 23:d, 1871.

Written for the Religio-Philosophical Journal. THE LAWS OF SPIRIT COMMUNION.

By D. P. Kayner, M. D.

Spirits not only approach and in fill with their magnetic aura, so as to move upon ponderable solid bodies, or to make concussions in the pres cuce of suitable mediums, as we have seen in a for. mer article, but also under certain conditions come en rapport with the nerve sura of the medium, and concentrating their will power upon certain molecules of the brain and their specific nerves of mo_ tion, the hand of the medium is by them controlled. Independent of the consciousness of the medium, and made to write what the spirit controlling desires.

Under other circumstances the vocal organs, with their attendant nerves and molecules.are controlled to atter what the spirit controlling desired to say. This may be done without the consciousness of the medium, as the controlling spirit may for the time being have taken entire possession of the organs of the medium, through which the intelligence of the in-dwelling spirit takes cognizance of the actions of its physical structure; or may be conscious of the control, and be as the Scottish poet has expressed it, "A chiel among them takin' notes,"

In July, 1866 while speaking in the hall at the Mechanics Institute in Cincinnati, O., I had a remarkable experience of this kind. The control was surveying the deep recesses of Nature's unfold-ings, tracing the law of evolution, and showing how from combinations of the inferior and their recombinations with one or more in advance, a superior was evoluted or unfolded; while I seemed to myself to stand about four feet back of the speaker, taking notes as a reporter of the discourse Here was a consciousness of a double con. sciousness.- a knowledge that while my physical organs of speech were active and infinenced under control to work out the problems in the deep researches of metaphysical scierce, and imparting the result of those investigations intelligently to the audience, my own spiric was an interested listener to the discourse. In this case a part of the molecules of the brain were evidently under the complete influence of the control delivering the address, while those through which my own spirit would act to listen, criticize, and report the dis-course, were left free to act. The mind acting through the physical brain sees physical objects as they are reflected through that

brain, or as they are photographed upon the reting. and hence when the molecules acting in concert with the optic nerves and physical apparatus of vision in any way become impaired or deranged. then the reflection of the object becomes corres-pondingly deranged, and, in case of dropsy of the brain, objects are reflected double, and, in delirium tremens they are distorted into serpents, devils and

SEPTEMBER 16, 1871.

Voices from the Leople.

MILWAUKEE, WIS-R W. P. rker writes.-I notice comments on Mr. Francis' "Search after God," by many of your readers. Some seem to have found film, and others seem afraid of losing the little of Him they appear to have. Now we think a God so easily lost used not be missed very much. I have found a God without any long conthink a God so easily lost need not be missed very much. I have found a God without any long con-tinue.' search, --one that answers my purpose very well. I regard the sum of all individualized intel-ligences -- in the form or out --as con-tituting Daity, from the wisset sage to the simplest child --each being parts, even as a single grain of sand is a con-stituent of the seashore. All are in God, and God in all. Now it is "on this line" that I found my God. Standing on the other side of the River of Life, is a sweet little angel child, who is reaching out her arms and calling gran 'ps. To say that I loved that child, will but poorly express my feel-ings. I worshiped her as my idol. my god, --and cold-hearted, savage old theology told me it was wicked to worship my little pet. Well, if this was aln, I knew that I should be a great sin er as long else told me in less time than it takes to write it, that she was in that I should worship, and as when a string man wrestles with God and will not left him go, even so I prayed to that litte child ior some token of her spirit presence; nor was that prayer in vain, for in response to this great long-ing of my soul came the blessed answer, patent to my physical senses, and her little hands daily strive to bruch care away from my aching brow. Verily, I have a God who can and does answer. to my physical senses, and her little hands daily strive to brush care away from my aching brow. Verily, I have a God who can and does answer prayer, and am not afraid of losing that God.

SICUX OITY, IOWA .- Jacob Simpson writes .--Did not receive the JOURNAL of July 1st-if you have any extra ones of that date, please send one along, for we want to read them all, as we take more comfort in reading the JOURNAL than all the other papers we have seen ; it is by far the best paper we ever read, and may the good God and the Searcher after God, and the good spirits of this world and the world which is to come, assist you now and forever.

TROY, WIS.-Prof. Kellett writes.-Have been a careful reader of the JOURNAL for several months and have been much gratified by the talent and ability displayed in the various departments. The theories advanced and principles advocated in its columns from time to time, in most cases meet my entire approval. Have been much interested in the "Search after God," and await the finale with the same impetience that the inveterate reader of serial same impetience that the inveterate reader of serial fiction awaits the concluding chapter, "to see what the end is." My profession calls me into various parts of the country, and on every hand I find men "coming to a knowledge of themselves," not being any longer willing to accept as truth all that or-thodoxy teaches, but determined to know for themselves, to prove all things and hold fast only that which is good. Whilst visiting in this town, I made the acquaintance of Mrs. Major Meacham. She is a lady some eights-tour years of age, of She is a lady some eighty-tour years of age, of bright intellectual powers, and with all her faculbright intellectual powers, and with all her facui-ties in a surprising state of preservation. She is literally one of us, and a few hours spent in listen-ing to her elucidations of the principles of her be-lief, passed swiftly and profitably away She is a thorough progressionist, and is doing a good work in quietly yet intelligently propagating the princi-ples which shall aid us in attaining a higher alti-turds on the terraces of human progress. Hence, I ples which shall aid us in attaining a higher alti-tude on the terraces of human progress. Hence, I have pleasure in thus p ying trioute to her worth and usefulness. Mrs. Smith, of Chn sgo, a lady of high culture and intelligence, was visiting Mrs. Meacham, and as she is strong in the creed, my visit was doubly interesting. Mr. Stevens is doing a good work in this district, and is, in short, the man for the times. In my journeyings f usually sleze every opportunity of expounding, both pub-licly and privately, those ideas and truths which have become the pole stars of our being, and have been rejsiced to see the lively interest which men evince in our propositions and arguments. Shall evince in our propositions and arguments. Shall exert myself to introduce your valuable paper to

all homes wherein it is yet a stranger.

SINCE THAT DISASTER

she has never moved. A day or two after the accident she was seiz d with spaams, of which the has been a victim almost constantly up to the present time. The entire body is affected by the spasms, and the contortions are violent ; at times she cannot be held. One by one her faculties deserted her ; first sight, then hearing, and then when the power of deglutition had departed, she could neither speak nor swallow. During the time that has elapsed since the sparms began, a period of nearly six years, she has not

SLEPT & MOMENT.

This is stated by the physician and attendants, who are persons entitled to credit.

THE TRANCE

is the nearest approach to rest her bedy ever knows. While in this condition she experiences pleasurable emotions, and often talks with her mother in heaven, and seems to be reireshed and calmerafter each one. They usually follow spasms, some of which are so violent that it has taken two or three physicians and three female frie de, six persons in all, to hold her. So violent would they sometimes he that her body would be thrown in the air, and while held up as high as their heads by the many hands of her pitying and faithful attendants, the patient would turn somersaults, and make violent contortions, suspended in the air on their hands ; sometimes she would be thrown from the hed bruising herself and discoloring her face piti-fully. Sometimes the would roll up like a hoop -forward or backward. Her lower limbs are twisted entirely around each other, the right and left feet changing places, and the toes pointed towards each other.

AT FIRST NOURISHMENT

was sought to be administered by enema and inunction, but for years they have not been applied. Her system has maintained a loathing for food and even the odor of it.

SUCH WAS THE CONDITION

of the unfortunate sufferer nearly six years ago, and to-day her situation is but little changed. Through the agency of a friend of the family we we were admitted to an interview with her, and are thus enabled to place before the renders of the Union the following interesting account of the visit.

IN THE NEIGHBORHOOD

of Clinton and Washington avenues, in a quiet, secluded street, we found the house, and in company with this mutual friend were invited to her presence.

THE SECOND FLOOR

is devoted to the patient, and a prettier suit of rooms cannot be found in the city. From the hanging baskets filled with vines and plants to the pale, sweet face lyir g so still on its pillow, everything evinced refinement and taste. Large folding doors separate the rooms, which, we judge, are always thrown open. In the front parlor are wax flowers, crosses of purest white, wreaths and clusters, all made by her, and are indisputable proofs of the

EITRAORDINARY POWER

of second sight presented by the sick girl. On the piano we saw some of her marvelous worsted work, and recognized in its workmanship the hand of a skillful master.

SHE WAS LTING

and all the avenues of the body are closed. She could not eat, even if she had a desire; nothing but fluid could be forced into her rigid lips, and any amount of it would throw her into spasms. Occasionly the aunt has succeeded in putting the half of a grape in her mouth, and alter leaving it there awhile, has found on removing it that the absorption of the

lors.

fuice was scarcely perceptible. THESTOMACH

is utterly empty, and the lower portion of the body is dreadfully deformed. The head of a grown person could be inserted in the cavity of the stomach, and a hand laid in it readily distinguishes the spinal column in the back. In fact, there are no bowels, for the skin alone represents this portion of her body. Evacuations never take place, and there is no evidence in the lower portion of the body that life remains. Altogether she is a strange problem, and one that has to be solved.

A WOMAN IN YEARS.

her frame as small as that of a little child, and although bed ridden, blind, for a long while, deaf, and dumb, and but occasionly able to utter a sound now, she is yet possessed of a strong, active intellect, that has triumphed over bodily ailments and disease, and is strong to-day, and more intelligent then when she was first taken.

BUT FOR HER STRONG WILL

and splendid mind she would have long ago ceased to live. These have 'triumphed over every shock her physical nature has endured. and unless some unforseen change for the worse overtakes her, there is no reason why she should not ultimately recover.

Recently she had begun to articulate, very little and indistinct, it is true, but nevertheless the first has been and is being made every day by her to express herself in this way. In the meantime she writes with a pencil placed under the cramped fingers of her left hand, and her chilography is clear and beautiful.

THE RAPIDITY

with which she writes is astonishing. Her sentences are well formed, her words well chosen, and her ideas are always bright. The perfect refinement of manner and gentle dignity that characterize her slightest motion, are evident in her writing. It is utterly impossible for one so sensitive to lend herself to any kind of deceit. After looking into her face we felt ashamed that we had everentertained for a momentany doubt as to the reality of her condition. She is as great an enigma to berrelf as to others, and is glad to hear any opinion advanced as to her possible recovery. While she is not opposed to being questioned in regard to the strange, unnatural state in which she lives, her means of conveying replies are limited to writing with ber leit hand, which, as has been remarked, is greatly deformed. Occasionly she can speak so as to be understood, but generally it is difficult to catch her meaning, and evidently wearisome to her to make the effort. Several times there was a sad, disappointed look on her tace after she had tried and failed to express herself.

SHE DORS NOT STREP

any; the only rest she has is when entranced. In this respect her symptoms have not changed. Without any effort on her part, in the midst of her work or writing, they come upon her, and always leave her reireshed.

While we were near her she was thrown into this trance state, and for more than ten minutes was rigid and uncontcions, and, as far as we could tell, pulseless. Her awakening was signified by a movement with her left hand,

THE ASSERTION

has often been made that she was a tool for deon a large bed, beautifully adorned with cov- tive. This is false in every respect. The fam-

WHAT THAT CHILD

sees, and hears, and experiences, it is impossi-to know. Her spirit is not able to commune with the outer world clearly, confined as it is to her b dy, and yet it is nevertheless so much stronger than the material that she cannot control its action. When in a trance it is with the beings of another sphere, and when by the still strong cord of life it is recalled, and she is cognizant of what is going on around her, the body is capable of much mental exercise.

She is the least material of any living human being, and her spiritual perceptions are therefore clearer and more distinct. What is dormant in others is intensely developed in her, and the vail that separates the visible and the invisible world has been rent by her partially entranchised spirit.

Though she is hopelessly blind, she yet pos sesses the faculty of sight, and as an instance of her quickness of perception, a chair was about being moved by a visitor, which was broken. when she showed signs of alarm, and by her motions and eff rts to speak, called the atten-tion of her sunt to the fact. Then the sunt remembered that it had been broken only a day or two before.

HER FRELINGS

are acute, and she is alive to the contradictory views held by physicians in regard to her case vet she is hopeful and at times happy, though she has had heavy sorrows to bear apart from her physical sufferings. She recognizes the fact that her mistoriunes have fitted her for the perfect bliss of a higher life, and she longs with intense desire for the change that in the twinkling of an eye shall release her from the body, and render transformed the deformed.

AND SHE IS

a warning to others, and her condition should be a lesson to these who would urge forward immature children. Perhaps a long life of usefulness would have been the portion of this poor child, but for the mistaken ideas of her teachers and others. She was gifted with great talent, and its cultivation was continued long after the inroads of disease had unfitted her for any kind of effort, and most of all for mental work. She erred through ignorance then, and the world is guilty of the same weakness to-day in denying her the possession of the same mind she was once applauded for developirg. Her b dy is a distorted thing, the vic-tim of her too powerful latellect. The one is all but dead to us; the other is strong and clear, and rapidly unfolding for another existence be-yond the confines of this world.

Mrs. H. M. Shaw.

BRO. JONES :- Allow me to introduce to the notice of your readers Mrs. H. M. Shaw, a trance lecturer who has been for reveral months he uring at various points in this state with acceptance to the people. I have attended a course of six lectures in this pl ce, and am happy to affirm that the character of those discourses were adapted to the condition of the mental unfoldment of the place. The control-ling influence seems to understand what is most needful in a community, and she is used to meet those needs. While on the rostrom, and under c introl, her manner is preposessing, her enunciation clear, her utterances well diricted, while her personal appearance is attractive; all com-bining to make her k ctares interesting and in-structive. Her appointments seem to be direct-

the subj ct, and controls or perverts their functions to suit his own mind. The operator, in this case, acts on the subject something as chloroform acts upon the brain, to produce ansesthesia. We hold that the only way chloroform acts to prevent pain is by suspending the connection between the sensorum and the mind, the same as putting on the ground wire slong a telegraph line. The body soflers just as much from the shock, but the mind s as free from its effect as the memory is of the spirit's doings in an unremember d dream. Again, some particular spirit takes control of a

nedium, as the leader of a band, and for the time holds them in an unconscious state, so far as the external is concerned, and then not only holds con external is concerned, and toon not only noids con-trol, but takes cognizance of the thoughts or desires of other disembodied spirits, and imparts their thoughts to those with whom they desire to com-municate, or aids them in the control of the instrument to express their own thoughts as fully as their hent to express their own thoughts as their way knowledge of the laws of coutrol and their own abilities will enable them to express them through that medium; but also, many times, will enter into sympathetic relations with those in the form, and impart to them much information it is important for them to know.

In this state, the medium's brain is in the same condition it sustains to the physical world in a clairvoyant state, but instead of the medium's, it is now the spirit's mind that sees and holds contro of the brain-magnets, and hence, to all intents and purposes, is again "made man fest in the flesh."

But, suppose now that the spirit controlling was while in the form highly intelligent, educated and refined, and the medium is illiterate and unrefined. can the control under all circumstances manifest the great scholastic talents it would have exhibited while in its own physical body? To this we answer that the brain, molded first by ante natal conditions beyond our control into certain natural proclivities, is developed by after influences, modified to a greater or less extent, by those inherited inclina-tions, and by social and physical surroundings and educational influences becomes shaped or unfolded. The brain must be attaned to certain actions or vibrations to give expression or form to thoughts, and utter news to ideas. Without this culture, it can not give them that rhythmical expression or graceial polish that proper conditions and educa-tion would impart. Just so with spirit control. The communicating intelligence can not at all times so operate upon the molecules of the brainm gnets as to express in the most eloquent and grammatical manner the thought it desires to communicate, and yet will use the instrument so as to convince every candid and unprejudiced mind of the truth of what it says.

It would be just as reasonable to ask an unlettered individual to explain the rules of grammar or to solve the problems of Euclid as to ask a spirit to control an uneducated brain in every direction in a. perfect manner. And yet, profound traths are ut-tered through those comparatively ignorant, and, in the direction of the natural abilities of the mind and brain of the medium, the most remarkable proficiency is manifested, as in the case of that wonderful musical phenomenon, Blind Tom.

But spirits, where conditions are made favorable. can educate their mediums, and so act upon and through the brain as ultimately to give utterance to the highest thoughts in the sublimest manner. And this we consider the highest and most com-plete education in this life-when the medium is educated in this manner, and raised into an indivioual anowledge and comprehension of these sub lime traths.

Spiritual clairvoyance is where the spirit control for the time, sees and imparts the vision through the medium held under its control, using the physical brain magnets of the medium and their nerve-aura by which to enter into rapport with the phys-Mirs by which so cutor into rapport what the phys-ical surroundings of those with whom they com-municate. But using this brain continuously, ulti-mately sets in motion the magnetic molecules of the different organs acted upon and through, and induces a state in some degree skin to the clairvoy ant condition of the spiri-control. This is one mode of educating medium, and where there is a none of clairvoyant orais it is not a very difficult task to accomplish its development.

These laws and principles of clairyoyance will form the subject of a future chapter. St. Charles, Ill., Aug. 28th, 1871.

MIDDLEBURY, VC.-J. H. Steele writes --We can not do without the JOURNAL, "our bible," as we say. We are surrounded by the orthodoxy, and my business and family relations are suc i that I can not, in justice to my self, let my light shine as it ought to. My wife is a good medium, and there is scarcely a phase of spirit manifestations of which we have not seen something. Gid bless you, and the good work in which you are engaged.

WATERLOO, IOWA:-H. P. Homer writes.-I see that my antecription is more than three months in arrears. You will find a draft for four dollars inclosed, three dollars to renew, and the other to may for the Louver to the set of the other to Inclosed, three dollars to renew, and the other to pay for the JOURNAL for three months and the books spoken of in your "entirely new proposi-tion," the JOURNAL to be sent to John Burke, of this place, and the books to my address. This is the first trial subscriber I have obtained, but hope the first trial subscriber 1 nave obtained, but hope soon to be able to send more. The people demand something more palatable than the husks of old theology, with its myths and scare crows. The "Search after God" has been so highly praised that it may see a superfluous for me to add a word in its favor, but as the writer claims no honor for his about there is no dependent of the metion bits abor. there is no danger of praise making him vain. lacor, there is no canger of prates making him vain-But surely Brother Francis must enj by much sweet satisfaction in that he is the instrument through which such grand sentiments and ideas are given to the public. The "Search" is the best eye opener we ever read, and we are in no hurry to see the end, but may it continue as long as it can bring such advanced ideas to the mind of man. The lib-eral minds in this vicinity are soon to partake of a feast of fat things from the lips of E V. Wilson.

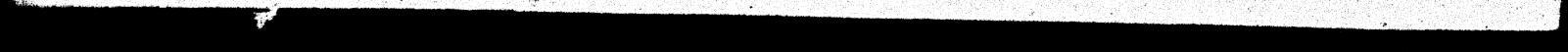
MT. HOLLY, VI-H. Trombly writes.-I am each week receiving the ever welcome JOURNAL. It is the greatest paper in the world. I want all the orthodox people of this section to read it, and after having, am going around to introduce it to many old fogy church members, and see if I can not stir them up a little, -it is sure to take the hell-fire and brimstone out of them.

MILLWOOD, OH'O.-H. Wilson writes.-The glorious JOURNAL has been the bold ploneer that glorious JOUANAL has been the bold plonger that has opened the way of progress to our souls in this isolated locality, coming here to unbellevers a few years ago, but now we have several out-spoken Spiritualists, which is owing to your able paper, and to mediums whom you so ably defend. The Sherman brothers have been here, giving us some wonderful tests, such as describing spirits and giv-ing trains of character. ing traits of character.

EAU CLAIRE, WIS.-B. Chamberlain writes.--You will find two dollars inclosed, which you will apply to my credit. You can continue sending the JOBNAL if you like am not a believer in the teachings of your faith, nor an unbeliever. Am open to investigation. I like your liberal trach-luge, most of them-have been a Thomas Paine man for many years, --consequently that "Search after God" don't equare with my ideas, but go on Nog umbling-if Friend Francis will show me the end of space I will show him that old gent he is end of space I will know mini that old gene no he looking for. We are lost to comprehend either. If man created all things, who created man? The staring is the point we would like to know. The assertion that Nature's laws always existed, is no proof to me that we see in Nature, Nature's God. But in conclusion, I give the right hand of sellow-ship to all liberals, hoping you may drive old theology out of existence.

APPLETON, WIS.-George Knowles writes.-I made up my mind a while sgo to stop taking the JOURNAL, but after a short summing up, saw how much i had learned from it, and that a great deal would be lost from discontinuing it, so resolved to let you trust mea little longer for the balance due, and make it up suother time. That time has come, and please find inclosed money order for five dol-lars, to put to my credit for renewal of subscription

The sober second thought came from your higher faculties. The first determination was from the selfish plane, which invariably tries to starve the soul. Thus there is a daily warfars going on with almost every one. The first thought upon all higher subjects is best. The first thought upon the selfish plane should never be trasted until well weighed by the moral and reasoning faculties Your fast conclusion will never be regretted,ED JOURNAL,



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ADONIRAM PODGE.

Adoniram Porge was lank and lean Adoniram Porge was lang and lean As a withered up stalk of corn; And his fac. was solemn as ever was seen Since the days when Adam was born. He hved on a farm on the edge of the town, And he managed to kee 3 on his legs By hoarding up mon by and saiting it down When he sold his batter and eggs.

His fice was long as a piece of chalk, And his eyes were little and gray; And he hacked when he opened his mouth to talk, And twirched in an awkward way. His voice was sharp as a steel-spring trap, And his head was minus of hair; But he covered it up with an old for cap. That his grandfather used to wear.

Adoniram Podge got a liberal price For the track trat he took to town; The top of his measure was always nice, But shabbler deeper down; And the worl was straight on the top of the load, And trocked an 'guarled below; But the heavier pirt, on a ratty road, Will always shake down, you know,

Adoniram's Bible was worn and old From the usage that it had got: But a piece of snowledge that never was fold Was whether h = used it or not; Was whether as about to or not, If so his memory served him wrong, For he was not much of a doer To the needy and friendy who came along With the story that they were poor.

A capital man in church was Podge-To groan when the minister prayed; And he knew to a T the collection dodge, And how much money he paid; And he h d, in a frame, in his old front room, Kept clean and neat by his wife, A paper which states a contain Had made him a member for life. er which stated a certain sum

Adoniram Podge kept a hired man, And he fed him on cabbage and beaus, Which were k of cooked up in an old tin pan Which were to be could up in an other plan Along with some properly density of the plan A-d he made him wors from the oreak of day Till the sun took its final lurch, And docked in then of a quarter his pay, That the savings might go to the church.

Adoniram finally died one night, Anoniram maily died one night, And left the farm to his son, Who follows as near as a true son might In the course his father had ran; And he daily drives to the market town Wi h the market and respansed legs, And he hoards up money and salts it down By se ling his batter and eggs.

And he keeps the Bible, so worn and old, And he reads it, without a doubt; But the leaf containing the Rule of Gold Is somehow or other torn out-And blotted are all the verses which speak Bad things of the trickerv doer. And 'twizt its covers 'twere vain to seek For a word of cheer to the poor.

WISCONSIN.

Grove Meeting at Reedsburg.

Reported for the Journal by Samuel Montross.

According to appointment, our Grove Meeting came off on the 26 h and 27th of August, with fine weather and fine results to our cause. It was a feast to all lovers of free speech on a free platform. A glance over the audience (such as few villages can boast of for frankness) showed with what pleasure the whole was received. A very large, promiscuous audience, yet not a clouded brow, a sneer, or curl of the lip, found a place in all that shady grove, which was very beautiful, for the hallowed spot was by strong and fair hands converted into a natural temple perfuned with flowers, printed into large letters of such mottoes as the following :

SUNDAY EVENING SESSION.

At the hourspoointed the Hall was promptly filled, for it had been announced that Dr. Dann would speak of "The Nazarenc-Who was he, What was he, Whence came his nower?" And with all the boasted "love of Jesus" that I ever heard from an orthodox stand-point, I never heard so beautiful a description of his life, so enchanting, so lovely, so pure, so much to be admired. He said:

"Go back with me to the mountains of Judea. Seat yourselves on the ground at midnight in its stillness, and listen to the flap of the angel's wing as he comes to bring the glad tidings of great joy."

And thus he made us feel as though we were there, and following him through his teachings, his trials, and persecutions, to the cross, and seemingly heard the heavy hammer, in the strong hand of the soldier, strike the nails, driving them in his quivering flash. He left him there, and then denounced the Atonement, as Christians explain it, to be one of the most productive engines or licences for wickedness that ever existed. Its injustice was illustrated by many parallels of punishing the innocent for the guilty.

I must not forget to say that the audience were delighted with the sweet music discoursed to them by Miss Nettie Hazeltine, her father, and sister, throughout the meeting.

Mrs. Parry gave an invocation and the meeting end.d.

THE OLD AND THE NEW.

The other Side of the Question.

In the JOURNAL of Aug. 19, is to be found a communication under the above title by M L. S., in which the writer wishes to "offer a few thoughts in favor of the good book" we have been taught to love and reverence in our childhood-the book our dear mother loved. Now I would like to ask are we to consider ourselves bound to believe and support a theory or principle only because we were taught to love and reverence it in our childhood, or because our mothers loved it. M L S. sy be governed by such a notion, but it will never do for the masses of the Spiritualists of our day. The great thinking class of humanity demand something greater. Uudoubtedly our mothers believed and said many fine things; undoubtedly there was connected with their religious belief some grand and noble truths, but let us as ra-tional and intelligent human beings, judge for ourselves the path which we shall walk, and let us continue to look forward instead of backward, for more light and more truth. Will M. L S. please let us know how the world can improve in anything if all are to follow the ideas and notions which were given them in childhond.

Our writer then goes on to speak of the pure spiritual teachings of Jesus and his devoted Apostles, and of "the highest standard of morals which are found in the "good book," and fur-ther the writer says, "In the teachings of Jesus and his Apostles there is nothing which the most highly developed, refined, and i tellectual Spiritualists of this age could object." Then may we be saved from the highly developed and refined Spiritualism of the age. We do not deny that in the history and doctrines of Jesus are found noble teachings, and there too, are found teachings, which, if followed, would sink man bilow the most degraded of humanty.

Jesus is represented as saying, "If any man come to me and hate not his father and mother and wife and children and brother and sister yea and his own life also he can not be my diske 14 26 Does M. pure spiritual teachings ? Lat us go a step further-1 John 3, 15, we find "Who oever hateth his brother is a murderer." Then in order to be a disciple of Jesus, we must become a murderer -a high standard of morality indeed. Furthermore, Jesus positively declares that he did not come to send peace on eart' but a sword -Matt. 10 34. Surely this is not the doctrine of Spiritualism, There is no doctrine taught plainer by Jeaus and his Apostles than Vicarious Atonement. (See Matt. 26 28.) And yet we are told that the intellectual Spiritualists of the age could not reject their teachings. Then the advanced Spiritualists should be classed with the most rack Orthodox. "Why should Spiritualists fight against it." says M. L. S.-an easy question to ask, and an easy question to answer, for who that could be called human would not fight against wrong. Wrong should be opposed, wherever it is to be found ; yea, if possible it should at once be totally destroyed, and give room for the more rapid advancement of truth, and truth should be as earnestly contended for,-let it come from where it may. J. C. S.

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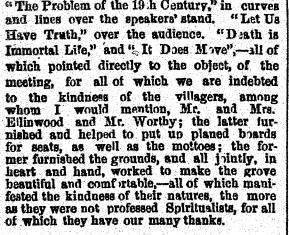
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MOBNING SESSION-FIRST DAY.

Bro. Higbre was appointed Chairman, and Miss Nottie Hazeltine, Secretary. The speakers as adver ised, were J. O. Burrett, of Wis., State Missionary, Dr. E. C. Dunn, of Rockford, Ill., and Mrs. Mattie Hulett Parry, of Beloit, Wis. Saturday morning was devoted entirely to remarks and conference.

AFTERNOON SESSION

opened with copference, after which Mrs. Parry gave an interesting lecture on the necessity for a new religion, as a demand of the age, in accordance with its developing intelligence as progressing in arts, science, and religious experience; that as all these pursuits had traveled from vague ideas to practical uses, so would they continue to march upward and onward in spite of all opposition.

Adjourned till Sunday morning.

SUNDAY MORNING SESSION.

After conference, J. O. Barrett, who carries the interests of Wisconsin Spiritualism on his broad and able shoulders, gave a thrilling lecture from the motto over his head. "The Problem of the 19th Century." which flowed wave after wave over the audience, baptizing it into devo-tional feeling for the great, the noble, and the true. He showed conclusively that the grand problem of the age was to solve spirit communion, and he brought evidence to prove that it was spirit that communed with spirit whether in or out of a physical body, and that the com-munion of the living with the loved ones gone before, was the greatest of all earthly consolations.

SUNDAY AFTERNOON SESSION.

In the afternoon, Dr. Dunn canvassed the objections to Spiritualism. He answered the accusations of critics and slauderers in such a masterly and humorous manner; his compari-sons and illustrations were so well directed, that spiritual truths shone out in all their glowing beauty, while the objections seemed silly and frivolous if not contemptible, magnetizing the audience into spella of admiration, devotion, and mirth.

He was followed by Mrs. Parry, whose text was," Infidelity of the Ages." It was handled in a masterly manner, showing conclusively that the inflacility of one day was the fidelity and devotion of another in the discovery of science and progress in religion, and that the ruling churches never produced or sustained a solitary progressive step in the march of progression, from Moses to Morse. It was not only a dignified vindication of infidelity, but it demonstrated beyond all cavil, that through woman could come the heavy blows to shatter the corner-stones upon which rest fossil antiquarians, in their creed-bound prisons. It was gratifying to many of her sex, who never before heard a female lecture, to see her towering up among the highest.

The meeting was then adjourned, to meet in Kellogg & Wheeler's Hall, at 7: 30, P. M.

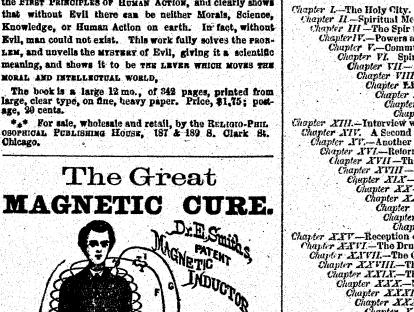
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NUMBER LVI.

God or no God-If God has Attributes like Man, why not Work like Him?-Immutable Law-Law Mixed with Omniscience, a Patent Nostrum-Reasonable Conclusions in Regard to Matter and God-The Law of Aminity-Re-absorption-Power of Mar-The Spirit's Benediction.

It is now time that we commenced gradually summing up this grand question, and bringing our ideas to a focus. In our long and somewhat tedlous search, we have unveiled many facts in connection with the Divine Architect of the Universe heretofore unknown, and given a new impetus to thought among the people. Not aspiring to leadership, not wishing to be deemed dogmatical in the assertions we have made in reference to Deity, we have quietly pursued the even tenor of our way, presenting the ideas as given us from time to time, and we verily believe that the world has been made better thereby. Having failed as yet to present our readers with a God to worship, it may be well for us to pause and consider the situation in which we have placed humanity. To-day, amidst the grand achievements in literature, science and art, is it possible there is no God to whom humanity can reverentially bow? No Derty! No Architect that has charge of the moving, pu'sating heavens! No God that superintends the growth and development of worlds! No God that numbers the hairs of our head and notices the little sparrows that fall to the ground 1 No God that controls the lightning, the thunder, the hurricane, the atmosphere, the development of animal life on each planet! No God to build up and tear down; to aggregate and disintegrate! Amidst the grandeur of the nineteenth century, when the artist's pencil and brush, the ingenious devices of the mechanic, the wonderful skill of the sculptor, architect, and engineer, are adding so much that is useful and ornamental to the world,-is there no God? Stay thy cruel hand ! Back, Iconoclastic Spirit,-touch not the teachings of the sacred divine, or try to brush away the cobwebs of antiquity ! Back! the cry is heard that you are an atheist, a vile innovator, and with a ruthless hand, an avenging nature, a heartless desire, are dashing to pieces all the idols offerestion ! The old and gray, the venerable man in his vestry cleak or the pulpit garb frowns upon you, and 61,000 voices, from as many steepled buildings, curse you ! Away, then ! Why venture here to this lower sphere among the children of earth, where in carpeted churches men and women and children bow to a god 1 Oh! Iconoclastic Spirit, deprive the world of a God, would you? Look around you. See that half-starved woman on banded knees; tears are in her eyes, and an expression of sorrow glistens on her features, indicating a storm within her soul! Her hands are clasped, her eyes look heavenward-how devout, how carnest, how sad in appearance! Why, her fingers are worn nearly to the bone-she is a "needle woman"-she makes shirts for ten cents apiece for an up-town merchant. Ab, how earnest her prayers !- she asks relief from her suffering, her daily toil. That merchant's coffers are full, made so by the sighs and moans. the flesh and blood of a hundred like her. He lives in a palatial residence. It is made from the hearts and bones of human being, and from it comes in solemn accents their suffering, their agony, their privations ! Would you, O spirit, deprive those suffering ones of a God 1 Guze at them,-at the pale, was cheek, fingers worn to the bone, femished bodies and suffering spirit-gaze as the spectacle-then visit the house that up-town merchant has built-place youself in rapport with is, and hear the agonizing cries that come forth-yes, no need of a God ! Would you inculcate such views, introduce such damnable doctrines as this - no God ?

But now, then, reader, litten ! Would we deprive the world of a Godt You would chide us for being so iconoclastic, and point to the millions who are suffering all the agonies of a horrible life! We would not blame you. But a God who possesses the attributes that you claim, and having eternally existed, is very slow to introduce reformatory measures among his people, and if such a character does exist, it is very doubtful in our mind whether he should be worshiped or not. A God who posseeses omniscience and all power, could make conditions favorable for humanity's happiness. If all things are ascribed to him, the present condition of affairs he is responsible for. Now, understand me-if all power can not induce immediate conditions for man's happiness, of what use is it to any being? If omniscience can net devise, plan, or arrange a system of life that will constantly redound to man's happiness it must be a useless attribute. Ponder this question well. The conditions of affairs on earth are a direct contradiction of the oft-repeated assortion that there is a being who is omniscient and all powerful, who created all

things, and governs all things. On all sides is sorrow - the widow's cry and orphan's moans constantly greet us, and in suffering, especially, the attention is always turned heavenward. On the mountain wave -in that ship, tossed to and fro, there is the stalwart, iron-hearted captain and crew on their knees praying. What a horrible night ! How black the skies ! What thunders in the heavens! Glauce at the chain-lightning, -at the moving, threatening clouds! What avails their pravers? The winds in mockery still blow! The waves, to deride them, still roll! The lightnings, to render the scene more dismal and heart-rending, move from cloud to cloud ! Prayers are useless-the ship is struck with lightning, and all perish, the entreaty of the crew sounding off on the breeze in nockery of an all-wise, overruling Father. Is this an indication of an all-wise, all-powerful being? Perhaps you will say, yes ! and assign as a rea son, that he rules by law / Bosh ! See that frail craft off on the lake. The winds are blowing fiercely, and the waves dash it to and fro. They run up a signal of distress, and a dozen boats push off from the shore to assist them. Infinite God could not save them-he works by law-but finite man, steps outside of law-does he, and saves them ? Infinite attributes created man in accordance with law-you assert; then is not man a creature of law? If it would be going outside of law for God to quiet the storm, cage the lightning, silence the thunders, sub-

due the wind, and smooth the surface of the water, is it not an infringement of law, for man to try to save his brother man who is in immediate danger? An infinite God working in obedience to law, can not save ! but finite man, does he step cutside of law when he saves an unfortunate creature from distress* The moment you assign attributes to God similar to man, he can operate like him. To assert to the contrary

parcel of matter,-was eliminated from it by a God, he will return to it the same as all productions of the earth do. You cannot destroy the law. All that proceeds from the earth returns to it-becomes a part of it in some of its many. multiform conditions. The law of affinity is such that nothing can be retained from the material world. To suppose that man is an offshoot of matter, is only to admit his floal absorption by it, and such would be the case. If man is an eff-shoot from God the same law of affinity would rule, and eventually he would be re-shearhed by him. The physical organization only springs from matter, and that is re-absorbed by it eventually ; but the germ of man eternally existed; the soul never grew, it was never generated; it comes in contact with matter, clothes itself with it, but gives b.ck eventually all it obtains. Matter only loans to man its qualities; it claims all it gives; he can use it as long as the necessity of the case demands. There is suffering on earth-heart-rending,

cruel. The philanthropist, the kind, generous, and true of all classes have witnessed it with sorrow, but all conspire to make it. The wealthy must buy their goods cheap. The merchant m order to get them so, must extract the life blood from the poor sewing woman. But all this is a necessity, because there is no omniscient being to devise differently. Matter and its laws controlled by intelligences that have lived cons of ages, yes, through all eternity and who unite their energies in the spirit world to better the condition of humanity,-their wisdom is not omniscient. They operate successfully in proportion to their knowledge there the same as mortals here. They can learn widom only by experience. If man, possessing finite attributes, is compelled to learn wisdom by experience, reasoning from analog. is not an infinite God, if one exists, compelled to do the same thing?

OUB GUIDE SPEAKS.

Ah, the voice comes that I am an atheistical spirit. A barrister at law on earth, and a deyout Catholic, I went to spirit life, expecting to realize the teachings of those whose wisdom I reverenced. On all sides the Spirit World displayed its grandeur; new scenes greeted my vision; my mind became grandly illuminated, and I resolved to solve this question which I have been critically examining for over a year in this journal. Now, devoted to humanity, with a heart that beats in warm sympathy for the afflicted of all classes, I see none but spirits interested in their welfare. Would I destroy your belief in an infinite, intelligent personality or principal, if it would introduce discord into the world ? Ah, could you glance at the work I have done for humanity, witness the seeds I have sown, the anxiety I have always manifested for the suffering ones of earth, you would not see one who is tearing down to ruin the prospects of mankind. How grand the machinery of the heavens ! How sweet and meludious the music that emanates from the moving worlds around me! How wonderful the forces that elaborate from the negative matter of space a world ! Puny child of earth, knowledge is power! And as one of earth's philosophers, standing in New York, could, with a battery no larger than a lady's thimble and a drop of water no larger than a tear, raise a piece of iron (the hammer to the battery) in England, and through the ticks thereof communicate his thoughts, so shall man, now on earth, in cons of ages, in quintillions of years, be able as easily to control the formation and development of nebulous matter in the heavens, and evolve a body similar to the earth therefrom. As the chemist in his laboratory can cause the ministure shower, generate a rain, imitate the flashing lightning, which is followed by thunder. when he shall have progressed sufficiently, so shall he be able to control those forces which operate in a like manner in our atmosphere. As man with an ounce of chemicals can move a dead weight of a hundred tons, by and by, as he advances on progression's ladder he will understand the nature of those forces that enable him to move a planet. With ny vision clear, mind unclouded, and aspirations that yearn to serve humanity, I would unfold the true destiny of man, and while doing so, you, O child of earth, I would exhort to sow seeds of benevolence; assist the needy; wipe the tears from the eyes of the sorrowing; build asylums for orphans, the aged, the unfortunate. Ever remember that you will be blessed in proportion as you bless others, and that you cannot progress on a purely selfish plane. He who would try to advance in the Spirit World, to outstrip all others, not caring for their progress, will soon find himself powerless to move. While, then, we would banish all devils, all fictitious gods, all false notions in the minds of the people, we would diffuse in the world a grander idea of man's destiny. If that is atheism,-if my teachings will not make the world. wiser, better, and adapt each one for his advent in spirit life, then I, too, will suffer untold agonies for what I have done. HIS BENEDICTION. With my eyes on the celestial glories of the higher sphere, I would invoke the presence of those vice sages whose minds are towering and whose knowledge enables them to compre-

Intolerance Worse than Know Nothingism.

Know Nothingism in its day was calmly rejected by the people on account of its intolerant spirit and its subversion of the fundamental principles of our institutions. In its strenuous efforts to estracise foreigners, it met with signal defeat, and to-day, no such party has an existence; yet it has broken out in a worse form in New York City, and exhibits a malignant character heretofore unknown. Its secret work ings preclaim, "Only Irish Catholics shall hold flice - Protestant Americans, stand back 1" With the single exception of the Mayor, every department of the city is headed by or under the control of an Irish Catholic. The list is restricted to the high offices; no one disputes the fact that the inferior places are monopolized by Catholic Irish. There can not be less than 25,000 of these "Know Nothings" on the city and county pay-roll of New York, supported by the tex-payers, who are mainly Protestant natives and Germans. Here is the list of Roman Catholics holding the head offices at this time :

P. B. Sweeney, President Park Commission ers; Richard B. Connolly, Controller; Bernard Smyth, Receiver of Taxes; Richard O'Gormar, Corporation Counsel ; James B. Nicholsor, Commissioner of Charities: Owen W Brennan, Commissioner of Charities: William Hitchman, President Fire Department; John H. Williams, President Board of Exchange: Mathew T. Brennan, Sheriff; Michael Connolly, Register; J. H. McCunn, Judge Superior Court ; J, Brady, Judge Supreme Court ; C. P. Daly, Judge Court Common Pleas; James M, Sweeney, Clerk Superior Court; L. Clancy, Clerk Marine Court ; Thomas J. Barr, Police Commissioner; Robert C. Kutchings, Surrogate ; Richard O'Gorman, Pres. Com. Emigra tion; Thomas J. Creamer, Tax Commissioner; John Galvin, President Board Assistant Aldermen ; Wm. H. Maloney, Clerk Board Assistant Aldermen ; Thomas Coman, President Board Aldermen; John J. Bradley. Chamberlain: Elward Hogan, Police Judge; E. J. Shandley, Police Judge, Thomas 'A. Ledwith, Police Judge; John McQuade, Police Judge; Dennis Quinn, Civil Judge; Thomas Kıvlin, Civil Judge; Joseph McGuire, Civil Judge; Wm. J. Kane, Civil Judge; Bernard Smith, President Department Public Instruction ; John Mulaly, Health Commissioner.

Not Unlike the Packard Case.

Many of our readers remember our report some five years ago of the facts of the Rev. Packard's imprisonment of his wife as a lunatie, under the iniquitous laws of this State (since repealed, through her exertions and the denunciations of this paper), for the reason, and only reason, that she successfully combatted his Calvinistic doctrines of infant damnation in particular, and endless helt torments in general.

Now we have before us, the record of a case

Valparaiso, Indiana, seems to be making an effort to outdo New York in the production of dirty, mean things. The following, taken from

Another Church 'Round the Corner.

the Messenger, says : The delirium tremens has snatched a victim from us in the prime of life. We understand that the wife of the unfortunate man after his death, went to a certain minister of the gospel in our city to procure his services for the funeral. But, strange as it may appear to the outside barbarian world, the minister peremptorily declined, saying, we are told, that the soul of her departed husband had gone to hell, and that he would not preach the iuneral sermon. The heart-stricken widow then left the presence of the minister, to return home. To its credit be it said Valparaiso has a "a little church round the corner," presided over by the Rev. Robert Beer, Presbyterian, who, like a Christ-ian gentleman preached the funeral sermon. We have no comments to make upon the conduct of the minister who refused to preach the funeral sermon, but leave him to the remorae of his own conscience and the judgment of the public.

Why did the Messenger withhold the name of this divine? Did it so respect his feelings, fearing to would them, that it screened from the public gaze and subsequent exceration a name that should sink as deep in ignominy as that of the Rev. Mr. Sabine of New York City, who refused to officiate at the funeral of George Holland because he was a theatrical performer? This man died of the delirium tremens; it was a horrible death, but the "sorrowing mourner" desired to pay the last tribute of respect over his grave, such as custom sanctions, but she was met with the assertion that he "had gone to hell !"

While the name of Rev. Robert Beer, who kindly consented to officiate, will stand forth grandly beside that of Rev. Dr. Houghton of "the little church 'round the corner." that of the one who consigned his soul to hell will sink into everlasting disgrace in company with that of the Rev. Mr. Sabine.

"How could they have read what the Master said, And have turned from the sorrowing monrner, With, 'Excuse me, I pray, 'tis more in the way Of the little church 'round the corner."

Our Paper.

The RELIGIO-PHILOSOPHICAL JOURNAL is rapidly winning the favor of all classes of people. It speaks plainly and distinctly on all subjects that concern humanity. Its circulation is rapidly increasing, and in the North, South, West. and East-in every State in the Union, in England, China, Germany, and the "Islands of the Sea," the RELIGIO-PHILOSOPHICAL JOURNAL may be found. Under the supervision of its augel friends, it has won success, and will continge to increase in circulation and influence as long as communication exists between spirits and mortals. We aim to make a paper for all classes of Spiritualists, and while the reasoning and speculations may be received by some and rejected by others, we believe they will always be instrumental in agitating thought, which is the beginning of wisdom. While some Bible Spiritualists complain bitterly of our disparaging remarks on certain statements made in the

is foolish in the extreme. Law-law, law! God works through the direct agency of law ! Finite man the creature, then, of law, how does he operate? God, possessing omniscience and omnipotence, operates through the instrumentality of law ; man, possessing finite wiedom, and finite power, can hear the heartrending appeals for assistance on the raging waters, or listen to the solicitations for aid that emanate from the garret or cold, damp cellar, and can devise means for assistance. If your God possessing omniscience and all power cannot do as much, it shows a contradiction of terms, and that his boasted sovereignty does not exist. Glancing at this subject in all its bearings, does it not show conclusively that such a being does not, can not, from the very nature of things, exist? To assert that he operates through the instrumentality of law, and in those operations countless millions are starying, does it not show a weakness, an inadequacy on the part of the law-boasted law ! supreme law ! Infallible law! unchangeable law ! law! law! Glance around you. Omniscience, O God, is your mind ; omnipotence your support. Why trifle with humanity ? Way sow a bed of thorns and thistles for them ?- Why strew broken glass to cut their feet ? Why allow poor girls to make shirts for ten cents apiece ? Why permit that woman to starve in that cold, cheerless, damp cellar? Why all this? Behind you. within you, all around you, you are encircled, it it is said, by omniscience and omnipotence. Yet suffering exists. The very breeze cchoes the sorrow of untold millions; and the walls of poor tenement houses groan with the pain of their inmates. Could law, perfect law, be instrumental in devising this? Impossible! Law under the direction of Omniscience should make all conditions of life subserve wise ends, and all should be contented and happy. Away with this idle talk! Law mixed with omniscience is a patent nostrum; it belongs to the days of superstition and ignorance; it is a relict of barbarism-of the churches; thousands have taken it-have drank it down; millions regale themselves in the presence of its imaginary atmosphere, and bend the knee in the presence of the imaginary being it envelops. Life has its conditions. If an infinite God, he could, and would, change them. But it is well there is not. From the very nature of things, an infinite, intelligent, all-powerful being is an impossibility. Why? As we have repeated before, if God in the fabrication, construction, or formation of a human being did not use matter and its laws exclusively, he used himself. If he used himself. how many finite beings would he make and how soon would he be completely exhausted and disappear? If he used matter, which part of it is especially adapted to man building? If all of it, then the whole universe could be changed to sentient beings-an absuid proposition. That which proceeds from matter is a part and parcel of it-belongs to it, and the law of efficity will operate until it returns. What springs from matter that does not return to it and become a part and parcel of it? If man is a part and upt we are in carnest,

hend the machinery of creation. Invisible to me, as I am invisible to you, they move the forces of creation, as the spirits on my plene move and influence the minds of the children of earth. Before you, high and holy ones, whose garments are too bright for my eyes to behold, I would bow down, not as an abject slave, but as one who admires, venerates, and loves the purity, intelligence, and grandeur of your souls. Gaze, then, O holy ones, on the tceming millions of earth, and let thy blessings flow forth upon them. [To be continued.] We are in want of dues for the JounNAL. When it is not convenient to pay all, let us have a part, as an earnest of a good will. Wate

where a dutiful but sick wife went to a healing medium in the western part of this State for treatment, whereupon the husband (?) advertised her in the county paper as a "strayed or stolen crazy Spirituslist."

It is a long record of cruel wrongs which a picus orthodox devotee of ald theology has for months perpetrated against a virtuous wife and mother, to yent his pious spleen against her because she is convinced of the truth of spirit communion and the power of intelligent physicians in the higher life to heal, her of the dis eases which he, the lawful husband, has brought upon her.

We retrain from publishing the record, in hopes that the couplet may be verified in this case,

"And while the lamp holds out to burn, The vilest sinner may return."

The "Holey Gost."

The National Camp Meeting at Urbana, seems to have exalted one poor sinner to an extraordinary height. A letter without stamp and held for postage at the Columbia office, is addressed to "Wm. P. Tomlinson the Lords anointed Just from Camp ful of the holey Gost and power to save." We presume the "holey Gost " alluded to would furnish the postage currency requisite to forward this letter, if informed of the fact. But why should not the "Lord's anointed" be allowed to "frank" their letters the same as members of Congress. But alas ! the followers of the "holey Gost," in free America, are not allowed any more privileges, than those who follow any other kind of ghost, whether reliable or not. But we presume that the pious Wm. P. Tomlinson will be as much surprised when he receives the letter as the clergyman was at a recent wedding in Rhine. beck,-when he reached the part of the ceremony, "I pronounce you-," a fish peddler in the street shouled "bull heads t bull heads 1" to the amusement of some and the consternation of others present on the occasion.

Spirit Power in Healing the Sick.

On the 30th of July last, Thomas Snape. of Sacramento, California, wrote to Mrs. A. H. Robinson (the celebrated medium, who treats the sick while she is under spirit control, in all parts of the world, by letter), requesting treatof his mother for a severe case of sickness. He desired her to diagnose her case and prescribe.

Mrs. Robinson did as requested, and on the 29th day of August, Mr. Saspe reported to Mrs. Robieson : " Mother followed your directions, and I am happy to say she now is in good health,"

Mrs. Robinson treats from ten to thirty similar cases per day, with similar results, in all curable cases-many of which have been given up as incurable by the regular physicians.

READ the advertisement of that most worderful work, JESUS OF NAZARETH.

Old and New Testaments. and would make a sort of orthodox paper of the JOURNAL, others, just escaped from the Christian church, desire to still worship the orthodox God, and advise us to say nothing against him. Thus we are constantly receiving letters of advice, as to how we should conduct the JOURNAL, none of which up to date have had the least influence to change the course we have marked out.

While the JOURNAL is in a prosperous condition, with an extensive circulation, bear in mind. friends, that there are thousands who would be benefitted by reading it, who have never seen its soul-elevating pages; therefore, we would ask you to aid in extending its circulation, and by so doing assist the angel world in the promulgation of truth.

The Bhagvat-Geeta.

The second edition of the "Bhagvat-Geeta" will be ready for delivery by the time this paper reaches our readers. We will then speedily fill orders received and such new orders as shall come to hand.

We had no expectation that there would be such a demand for the work when the first edition was printed. But it seems that everybody wants to read this wonderful book-the oldest book in the world; a book that contains the moral precepts as taught by Kreeshna-the Christ of the Brahmins.

The book is neatly bound in magenta muslin. gilt back. Price \$1.25; postage 16 cents. Address S. S. Jones, 189 South Clark street, Chicago, Ill.

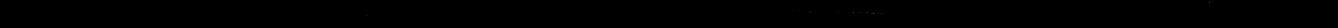
A Bushel, More or Less.

Bro. G. G. Briggs, of Dixon, California, has our sincere thanks for the delicious white grapes so kindly donated to us,-and which have just come to hand through his consignees in charge. Perhaps it was from the same source that we received a donation, last year, of a crate of twelve boxes of most delicious grapes-the donor's name we never learned, and it was by mere accident that we learned that these are from the vineyard of Bro. G. G. Briggs. However delicious the fruit, we love to know who is the donor, that we may be enabled to express our gratitude for such tokens of regard. It gives additional zest when we partake of the fruit.

Widow's and Orphan's Fund.

Sister L. S. Bowens, of Franktown, Nevada, donates \$1 50 to the above-samed fund, for which, in behalf of those who will receive the benefit, we tender our friend thanks.

Our friends should remémber the poor unfortunates in their neighborhood, who desire to receive the bread of life through the columns of the Journal, and when they can not afford to give them the paper for a few months, advise us of their wants, and we shall cheerfully send the paper free, as we have heretofore done. Instine to the good angels to inspire the more fortunate to make a good use of surplus means



SEPTEMBER 16, 187J.

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Zersonal and Focal.

-Attention is called to the appointments of Du mont C. Dake, M. D., for September and October, to be found in our advertising columns.

-Prof. W. H. Chaney, of Portland, Oregon, wil answer calls to lecture.

-A learned German theologian has discovered that there are more than 44,000,000 devils. What we admire most in this inquirer into deviltry is his exact economy in the number when he could just as easily have made it larger.

-Brother E S. Walker, of Columbus, Ohlo, asks, "what is the difference between infallibility and Methodist sanctification ?" Will some of our correspondents answer his que y.

-Brother F. B. Dowd is now a resident of Missouri, and has been lecturing with good success. His address 16 Wellsville.

--Brother J. L. Potter makes the following report for August : "Places vilited-Kingston, Hutchinfor August: Fraces virtual-August, ruteningson, New Auburn, Glencoe, Darrel. Medina, Min-nespolis, St. Paul and Stillwater. Number of lec-tures given-sixteen. Number joining association -reven. Amount taken in collections and dues-\$43.60. Expenses, \$545. The cause is prospering in all parts of the state. C. H. Read is giving his manifestations to the state. manifestations to the skeptical at different places ; has just left Stillwater. Mrs. Abbott is here developing media for future work. Gome friends, to the feast at Faribault in October, ready to defend the right. The above is respectfully submitted to the Spirituallets of Minnesota."

-Lizzie Doten's new book, "Poems of Progress," will soon be issued.

-S. M. Baldwin, E.q., and many others, are entiiled to our thanks for special efforts to circulate the RELIGIO-PHILOSOPHICAL JOURNAL.

-D. W. Hull speaks in Lockport, N. Y., Sept. 16 and 17; in Monroe, Ohio, Sept., 23, 23 and 24; in Jollet, Ili., Oct., 1, and six miles north of Covington, Ind., Oct. 7; will answer calls for the balance of October. The Higginsville mediums will attend the Covington meeting. This place is also the home of Mrs. Jennie Cartner, the wonderful trampet mediam.

-Brother B. B. Jennings informs us that the regular quarterly meeting of the Nunica, Mich. Spiritualists will be held at the Bartholomew school house the third Saturday and Sunday in September. Mrs. S. A. Pearsall is engaged as speaker. A general invitation is extended to all.

-Hrs. Emma Hardinge will lecture in Westford, Mass., Sunday, Sept. 24; in Musle Hall, Boston, the Sundays of October, and in New York during November. For the Sabbaths of other months apply by letter, care Mr. Ranney, 251 Washington street, Boston, Mass. Engagements in Massachusetts and vicinity preferred.

-Dr. J. K. Balley is in Pennsylvania again. He will reach Troy, N. Y., lecturing by the way, in seeson to attend the National Convention.

-"The Religio-Philosophical Journal. An able and fearless exponent of modern-Spiritualism. It is a large, eight-page, closely printed paper, containing more valuable and instructive matter each week than any other paper in the country. Terms. three dollars per year, in advance, three months to new subscribers for fifty cents. Specimen copies sent free. Address Religio Philosophical Publishing House, 189 South Clark street, Chicago, Ill."-The Monthly (N. H.) Miscellany.

-See advertisement of microscope. We are sure any locality comes in sympathetic rapport with a we can suit you if you want one, and every family should own one.

animate; the external forms gradually fade away, and the vision of the interior shines forth more and more brightly, until we are lost to all external co-scionsuces. First we have dim and uncertain impressions of our surroundings, gradually the light breaks forth upon certain objects, and they become clear to us. become clear to us Time and distance seem to be lost; objects far away and events of the future come before us as present realities. If undisturbed we select only those things which are pleasant and attractive, and enjoy these with feelings that are indescribable.

The power of memory seems to be changed, and it only requires a certain effort of the will to enable us to retain the impressions of many things which are received in this state. Still we are always impressed with a consciousness of our inability to de seribe these thirgs to others. Sometimes the scenes seem to be confired to earth, and are very similar to dreams. At others, we are intromitted into the circles of spirits who are congenial to us, and from these we learn many import of lessons. We wish it understood, however, that the recept n of spir-itual impressions which are experienced by mortals from spirits in the ordinary conditions of life, and In the earlier stages of statavoleice, are entirely different from those which we obtain in the higher clairvoyant conditions.

In the former we are the recipients of thoughts and impressions from other minds, which may be stamped with more or less clearness upon ours; in the latter we are as invited guests in the temples of truth and wisdom; are permitted to see for our-selves many things. It is also given us to ask those spirits who are around us concerning the things which we see and hear. This higher condi-tion of clairvoyance, or pure soul vision, is a rare attainment, but it is one that we should all aspire after, as it gives the best foretaste of the realities of spirit-life that mortals can possibly have.

In conclusion, then, we say that clairvoyance is soul vision; first, while the soul is in the body, and afterward in certain conditions in which the soul is temporarily freed from it. Its tulness alone can be realized in the fature life, when the soul has not only left the hody permanently, but has passed beyond the influences of earth-life, which remain around it for a time after it leaves the form on earth. That it is a state natural to all, and into which all must and will come sooner or later, and that is is in our power to do much to help ourselves and each other to the attainment of it.

PARTING OF A MOTHER AND SON.

How the ministers are disposed to fall into the line, is illustrated by the following closing remarks of a sermon, which, with a poem, we think worthy of a place in the JOURNAL, was preached a few weeks ago in this city :

Our Christian friends departed have only crossed the river. They wait us on the other side. Let us be trustfal still. And what sweet words are these,-how true we feel they are,-as the dying by and the desolate mother thus touchingly plead and part :

"Yes, mother, I loved in the sunshine to play, And talk with the birds and the blossoms all day; But sweeter the songs of the spirits on high, And brighter the glories 'round God in the sky. I see them, I hear them. they pull at my heart; My mother, my mother, ob, let me depart !"

"Oh, do not desert us! Our hearts will be drear. Our dear home so lonely when you are not here; Your si-ter will sigh 'mid her pl-ythings and say, 'I wonder dear brother so long can delay. Thrae feet like the wild winds, that glaace like a star, Oh, what will this world be when they are afar?'

"My mother, my mother, oh, let me depart t Your tears and your ple-dings are swords to my heart; I heargentle voic s that chide my d hay; I eee lovely visions that woo me away. My prison is broken, my trials are o'er ! O mother, my mother, detain me no more !"

to is went known that it two induced instruments be near each other and you strike a chord upon one, the chord of the corresponding note of the other will be thrown into vibration. We see clair-voyantly that pain results from a disturbance in the orderly motions of the waves of life force through the neuron which may be seen for chronic "Well, go, my beloved! The conflict is o'er; My pleas are all solish, I urge them no more: Why chain your bright spirit down here to a cled, So thirsting for freedom, so ripe for its G d? Farewell, then, good-br, till we mee' at the throne, Where love fears no parting and tears are unknown."

"Ob, glory I oh, glory 1 what mus c! what light 1 What wonders break in on my heart, on my sight I come, blessed spirits! I hear you from high 1 0 frail, faithless nature, con this he to die? So near, what, so near to my Savior and King? Oh, help me, ye angels, his glories to sing." ----

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-We now have in press the second edition of Dr. Wm. B. Falmestock's work, "Artificial Somnambulism."

-Brother A. C. Donohoe would like to have a good test medlum visit Marietta, Ga.

-Do not fail to read Mrs. Wilcoxson's fourth arti cle upon "Spiritualism and Sorcery," on the sixth page of this paper They will be continued.

-People of contracted or bigoted ideas, who imagine that they are foll, wing the only road which leads to paradise, will do well to reflect up in the following statistical facts : At the present day all the Christian sects together comprise a membership of 330,000,000, while the benighted heathen number over one billion, including 340 000 000 of Buddhists. Of the Ohristians, 195 000,000 are Roman Catholics, and only 68,139,000 Protestants of various decominations. When we come to reflect how, in the midst of these existing proportions every passing minute has its scores of births and deaths, we can form some idea of what a select and exclusive place the bigot's heaven must be.

-Let the reader carefully read the article by Dr. Fahnestock, entitled "Statuvolence ; or, Artificial Somnambulism," to be found on the sixth page of this paper, and remember that his book teaching the above art is for sale at this office. Price. \$1.50. postage 16 cts.

-Brother E. G. P., of South Parkman, Me. writes : "I have been taking the JOURNAL as a trial subscriber, Mrs. S. A. Rogers sebding you my address, and can traily say I find it all that noble soul-worker represented it to be. So please send it along, as it is all the real genuine food my soul gets." Our brother speaks in high terms of the efficient serv ices of Sister Rogers. Her address for the future is Dexter, Me.

-"The Science of Evil," by Joel Moody, continues to attract the carnest attention of the thinking public.

-Brother Nathan Smith writes from Rushford, Minn., speaking in high terms of the mediumship of Charles H. Read. He says : "This truly wonderful medium gave one of his seances at Adams' Hall, on the evening of August 18th, to a large and attentive audience. The tests performed were truly of a nature and character to set thinking men to studying. He gave every opportunity for all to work. At each lighting of the lamps he sat pre-cisely as when left, fied securely, with no agitation of nerve or muscle. While he was tied, both his hands, arms, head and feet, his coat was taken off in less than one minute."

He also speaks in high terms of Mrs. Lou Finch as a medical and business clairvoyant and test medium.

-Hayward's "Book of all Religions, Including Spiritualism," is a valuable book for reference.

-It is said that there are more animalculas in the milt of a codfish than there are men on the earth. and that a grain of sand is larger than four million of them.

-An indiana clergyman tells this: One of his parishioners dreamed that in walking through a certain pastare he came upon a rathenake at the foot of a particular tree, and that it bit and killed him. He told his dream in the morn ng, concluded to go to the pasture, and there, beside the path, at the foot of a half rotted tree, lay colled a large ratilesnake. Seizing a stick, he strack at the srake, but his foot slipped, and he fell, and the reptile bit him upon the check. He barteacd home, nearly a quarter of a mile distant, and there, two hours later, he died in great agony.

-Dantel White, M. D., who has been located at Dn Quoin, ill., has removed to St. Joseph, Mo. He is an active and efficient reformer.

any locality comes in sympathetic rapport with a highly susceptible person, the latter will experience pain in the corresponding part of the budy, and may thus be a abled to describe very accurately the condition of the former without any charvey ance at all We have diagnored sympathetically hundreds of cases, although we are glad that we can not always do this, for it is a painful experience, although we can not say that any injury has

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Statuvolence.

NUMBER IV.]

CLAIBVOTANOB.

This term signifies clear sight, and is composed

of these two French words. It is, in reality, soul

vision. Although very much has been written

upon this subject, yet it is very little understood,

and the phenomena are very imperfectly described.

Whether we shall make it any clearer, remains to

be seen. We think soul vision, or the perception

of material objects by the scul does not exist until

after it has been associated with a physical,

and on this account most persons fail to recognize

the anterior existence of the soul, which is to us a

reality. Physical vision, as it may be termed, re

sults from impressions made upon the physical, and

transmitted to the montal plane, waerein con-

We have frequently spoken of man as a triune being, having a physical nature, a mental nature, which is the connecting link between the former

which is the connecting link between the former, and the soul nature, but not a part of it shealutely, as has been thought by some. Clairvoyance re-sults from impressions made upon the soul, but in order that we may have cognizance of them here, they must also be transmitted to the mental plane.

Hence the vision of the clairvoyant is mingled

more or less with impressions from the external. It is also constituted of direct impressions or visions

and of psychological impressions or pictures pre-sented by the action of other minds, either in or out of the form, and the superficial observer who

confounds these will always be making mistakes. The first conditions of clairvoyance are experi-enced while the soul still remains in the physical

enced while the soul still remains in the physical body, the latter being rendered passive and thus permitting the soul to act almost independent of it. In these cases the impressions are mixed, the knowledge which is already stamped upon the mind forms a part of the vision, false impressions established there will be mingled with it. This will explain many of the difficulties which sur-round this anhiest.

If on the external plane, vision is easily modified by surrounding conditions, it is still more so in the interior, and this form of clairvoyance, while it may

often ald us in our investigations, can not be fully

often ald us in our investigations, can not be fully relied on. It is more important as a step toward the higher forms. Olairvoyance should not be re-lied on without the ald of all the knowledge that we can bring to bear upon the subject. Medical examinations are often very valuable, and their prescriptions may be very useful, but care should always be taken in the use of these. We have had claimant describe discord and have done it

clairvoyants describe diseases, and have done it

ourself often, but we always desire to know the nature of the remedy and its adaptation. There

are three sources of knowledge to persons in this

condition, first the clairvoyance to which we have referred, and which we consider the lowest form of

this condition; second, the impressions of positive minds upon the spirit which is in a negative con-

dition and is unable to distinguish between these

and its own impressions, and thirdly, sympathy, which has been supposed to be a part of clairvoy.

ance, when in reality it is only a physical condi-

It is well known that if two musical instruments

through the nerves, which may be acute or chronic

according as the motion is sudden or continuous,

and we see too that when a person with pain in

sciousness exists.

round this subject.

tion.

HENRY T. CHILD, M. D

resulted therefrom. True clairvoyance is experienced when the soul is so far separated from the body that it can go forth free, and it is also removed from the psycho logical influences of other minds, and from phys ical sympathy. If vision then becomes much more extended and perfect, the accuracy with which it can now be measured depends upon the power which the individual has of stamping the Impressions received in this state upon the mental nature so that they may be brought out into the external consciousness. We feel confident that most of the impressions thus received can not be thus transmitted to the exterior, and that none of them can be perfectly so. The soul in these con-ditions, revels in the enjoyment of those things which eye hath not seen, nor ear hear', neither hath it entered into the heart of man to conceive of on the external plane.

Every clairvoyant has experienced an ecstacy of feeling which no language can possibly describe, and they have found that this pleasure increased as they were enabled to preserve this condition and become more familiar with it by proper repetitions.

A very important part of that will training is to cultivate the power of bridging over the two states and bringing the consciousness of one into the other. Our external impressions require to be other. Our external impressions require to be carefully analyzed and compared with each other, that we may not be deceived. All the senses co-operate beautifully in conveying truth to the mind, and the same is true with the interior sensations and impressions, and hence the clairvoyant and the synchrony who seeks for knowledge through the experimentor who seeks for knowledge through this, should be exceedingly cautious in drawing conclusions and adopting theories.

Having had this experience at times, from our earliest recollection, we ought to know something about it, and yet after more than fifty year's ex-perience we feel very cantious about laying down

propositions in regard to it. We saw varied and beautiful scenery and human beings, as we supposed, early in life, and were told when we described these that it was imagination, and that it was wrong to encourage it. Long years after, when Spiritualism came, we understood something of these visions, and now realize that we saw our spirit friends. One of the most difficult saw our spirit iriends. One of the most dimension problems was to settle the question whether the impressions we had were psychological, and pro-duced by other minds acting upon ours, or whether they were real visions, for both these may be true. We have realized the fact in our own experience and observation, that the soul can leave the body and travel at will. When it does this, however, is very seldom brings its impressions to the external plane hence most of its journeys are for its own special benefit. We believe that clairvoyant examinations at a distance are more frequently psychological impressions than actual observation. For instance, some years since, our friend, Robert Dale Owen, requested us to pre-cribe for a distinguished lary in New York city, well known as a posters. He handed us a letter from her, and we requested him to say nothing to us about her case, as we desired to see what our usual morning scance, would bring us. Sitting down at eix o'clock in the morning, we saw a picture of a haman stomach, with certain disea ed couditions marked upon it, ard we were told what remedy would relieve the trouble. On opening the letter which we held in our hand, we found the description to correspond exactly with the psychological condition seen by us. We prepared a hon consthic fincture of nex womics and sent it to her by express, 200 in a short time received a

statement from her that she was entirely cared. Oa inquiring of our friends in spirit life, with whom we conversed freely, they informed us that they "had examined the case and made a psycho-lorical impression upon our mind," which we saw in the room, and we did not have to travel nearly one hundred miles to see the lady. This case will illustrate mony of the phenomena

which are common in clairvoyanes.

We shall close this article by endeavoring to describe our reassions. On entering this state we first lose the consciousness of the body, and then as we pass out of this we may look upon it, just as though it belonged to another. We begin to see the interior nature of things, animate as well as in-

That which is a pillar of fire by night to the humble seeker after tru h, may be only a pillar of cloud to him who lives in the day of his own selfconceit.

Gems of beauty lie all along life's puthw y. The good we have done will be remembered by others, the evil by ourselves.

The consciousness of continued life is an ever present feeling with the soul. The doubts in regard to this exist only upon the superficial plane of numanity. "To be" is 'THE question," not to be;" never !

Spiritualism is constantly erecting light houses along the shores of time and in its channels, in order to enable man to steer his bark safely through these and out into the gold ocean of eter-M. M. JONES. plty.

Obituary.

Gone home to dwell with the angels, from his residence in Pine Island, Minnesota, on the 25th of August, 1871, John Harper, aged 74 years and 4 months. Concaut, Ohio, papers please copy.

Passed across the silent river, June 29th, 1871, Mrs. Mary Temple, wife of David A. Temple, aged 31 years. She was a kind, loving wife and mother, and a woman who had no enemies, but who was beloved by all. She was not a Spiritualist, but her h shand is a firm heliever, and thinks of her as yet present to comfort him in his loss. She once said to him, "If spirits can come back, I shall try very hard to do so, and make you conscious that I am with you. That promise has been fulfilled. He has heard from her, and another link is thus added to his chain of evidence to strengthen him in his belief.

Died, in Hampshire, Kane County, Illinois, Sept. 5th, Lida J. Aber, of consumption.

NOTICE OF MEETINGS.

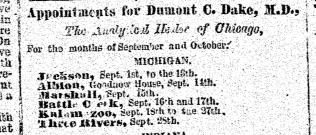
Iowa States Association of Spirituality. This Association will hold its Third Annu 1 Conven tion at Iowa Falls, Hardin Co., Iowa, commencing Friday, Oct 6th, at 10 A. M., and continue three days.

As important business will come before this Convention, it is earnestly requested that all liberal minds in the State will come out and make this the most inter-

esting 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 Secretary, at Anita, Cass Co., lows.

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Chienge, Matteon House, Oct. 6tb, 7th and 8th, Wig'm, Oct. 9th and 10th. Rockf, re, Holland House, Oct. 11th to 15th. Joliet, National H tel, Oct. 17th and 18th. Bloomington, M. Nicholas Hotel, Oct. 19th and helance of the month.

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They invite all who wish the benefit of their mediumistic powers to call and see them. They hold developing circles, diagnose disease without any previous knowledge of the pa-tient, tell of the past, present and future, give news from absent and departed friends, etc. They also explain the laws of life and death, good and evil, the cause and cure of inharmony, etc., thereby enabling persons to be a law unto themselves,—to be their own thinkers, teachers, doctors and preachers. All Mediums are invited to attend free of charge. The Contradictions of the Bible, Lying Spirits, and false communications philosophically explained. Sittings for the examination of diseases, and private communications, from 8 a. w. to b. z. W. Circles each evening: Sundays not ex-3 A. M. to 5 P. M. Circles each evening; Sundays not ex-

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RELIGIO-PHILOSOPHICAL JOURNAL.

Original Essays.

Written for the Religio-Philosophical Journal SPIRICUALISM AND SURVERY.

By Mrs. M J. Wilcoxson.

NUMBER FOUR. Granting, then, that the millions who are yearly passing out of the body linger for a time within the earth-sphere, or are held by the law of attraction to their old haunts, the inevitable conclusion is, that they will continue to work out their loves and desires in agreement with their state of unfoldment. One 'dying" a Catholic, if ignorant and bigoted, remains a Catholic still, because his bightry prevents his reasoning for himself the same there as here. And so on through the whole calendar of the creeds, one whose mind has became petrified and perfeetly shaped by any sectarian education, remains so, till at last he is forced to recognize his blindness and error by the positive revelations of the new life. Thus, again, whatever the moral standard may be at the hour of death or change, it continues on with the life of the translated, till natural growth and overwhelming truth force the individual upon a higher plane. How many thousands pass away yearly with all the rank Pharisaism of the creed clinging to their lives-spirits as thoroughly imbued with the hatred of the Church against all "heretics" as it is possible for those to be who still remain in the body-souls pledged in their dying hour, and by solemn oath to die only in the faith of Christianity-which means that they die not to any hatred of fancied "heresy," or mean to be any more truly Christlike. in a life of spiritual devotion to his example, should they recover! But this dying pledge is Reprosed to mean, they accept all the creed, regardless of individual right and reason, leaving a final testimony for and with the Church and its established means of grace, as not to be doubted or questioned. Granting, too, that thousands pass on with a relentless grasp upon their gelien gods, having no sort of attraction to any plane which deprives them of former associations, how naturally they gravitate to these worldly waves, mingle in the turbid streams of selfish, artful policy, which run counter to the truly spiritual currents of the soul, and for an indefinite period of time, efficilize with those embodied spirits who are upon the same plane of unfol ment. And if the trath of "physical manifestations" is once granted, it is plain to be seen that the whole modus merandi of spirit control belongs to the same aw. Sorcery, then, is but the action of adverse, antagonistic. malignant, and destructive Influences, which, under certain favorable conditions, are able to destroy, or villate at least, the control of the more wise and peaceful spirits, who m they seek to overcome, and thus confusion, disorder, and either failure or deception temporarily follow. We say temporarily, because truth is never more than temporarily defeated or suspended. Here is a medium-just hapized with the pentecest of spirit power, artless, and unsophisticated, comparatively free from all magnetic influences of a promiscuous or earthly nature-just picked up, like a freshblown flower, from the humble paths of private life; utterly ignorant of the laws of this mysterious magnetic inspiration, which now pire of investigation, this ignorant, but passive instrument of the angels is no sooner chosen by them, and made the vehicle of spirit communications, than a starving, eager, restless, exacting, and excited crowd begin to surround the life of the sensitive subject with countless demands, and conditions more or less latal to a sovereign, steady, and harmonious control. Every operator baying a smattering of the law of psychological influence, heedlessly. and almost criminally, rushes upon the new candidate, and if possible exacts bis turn at experimenting in his own right; and even old heads. and professors and dectors in the new science. "very learned and able men," good, staunch, unswerving Spiritualists, must rashly lend a helping hand, and magnetically treat and operate upon the medium, while sometimes ignorance, and sometimes a desire to please, or not offend, holds the delicate instrument in submission to a course which his own band did not fail to condemn. Our heavenly teachers know just how subtle and powerful for weal or woe are these exquisitely fine and ethereal forces which they depend upon in securing their must perfect revelations. And invariably do they warn their mediums sgainst these disturbing and baneful experiments, which in the end must destroy all perfect control unless prevented. Now, our medium is a wonderfully perfect instrument. Every manifestation is a bona fide reality. The spirits use him charmingly. Evcrybody is delighted. Everybody else must be, -and they shall be, think the eager, proselyting wise ones. Then begins the struggle. Skeptics are marshalling their forces. It is "hun bug," "witch craft," "heresy," "diabolism." Medium has consented to meet the skeptics. True, the kind, wa'chful, guardian keepers, the pilots on the great sea of public duty, have cautioned the medium to observe inflexibly the necessary conditions; and these apply to the daily lifethe daily habits-the daily associations-the daily influences-habits of temporary secluaion and retirement from all outside influence at necessary periods, etc. The stoles and philosophers (?) of the day, many of them professed Spiritualists hold un their hands in protestation, and . jaculate, "Pshaw! this is all a mere notion I imagination !" So the fine springs and wheels of the angel timepiece must not have any protection-it does not need it! It must take upon its polished surfaces all the dust and storm of constant use, till the machinery becomes clogged and loaded with foreign obstructions, and at last it becomes irregular in its action ; when asked the time of day it tells a lie! deceives, -i« caught in the act! or will not go at all! We have been forced out of our best conditions enough to know something of this, from bitter experience. We have seen the finest mediums that ever walked the earth daily subjected to all that we have portrayed, and that from their " best friends," and in addition. at every public scance, the most bitter, inexorable skeptics have been called up as a committee, to stand a full half hour, or three quarters of an hour, in close contact with the mediumtying him and looking upon him with all the antagonism of an implacable judge-and can any one be familiar with the psychological and mesmeric power of Prof. Brittan and others eminent in the science, without at once seeing how this must affect the magnetic sphere of the "subject? Granting that the medium is surrout ded by his appointed band, are not all men attended by their sympathizing spirits? Are not Catholics attended by Catholic spirits?-Protestants by Protestant spiriter and all skeptics by ignorant, antagonistic spirits just released from the body, and living in affinity with their like here ! Thus if my clairvoyance has over been reliable, I know I have seen where our most violent opposers, admitted upon committees, night after night, have com-pletely impaired the magnetic appers of the medium, and thus opened the way for their

own spirits to control the manifestations. They were determined to prove it a "humbug," and Catholic, Protestant, and skeptical helpers on the other side, stood with them, eager to accomplish the work. If they can only disposeess the regular controlling power-infuse their magnetic forces into the sphere of the medium, what shall prevent them from controlling ? This I have seen clairvoyantly; and I mark that usually, indeed, almost invariably, it is our figest, best mediums who, being extremely susceptible, and very negative, are thus overcome. Some have naturally a vigorous, independent power of resistance of their own, but the majority of sensitives are below the average in this. Those who are thus fortified by a vigorous magnetic life of their own, do not so easily yie'd their best condition to the interference or importunity of others-consequently they do not so often fail when brought in contact with skeptical influences. We do not argue by this that dissenters or even fierce skeptics, should be excluded from a fair and impartial investigation, but we have a right to object to all that is unfair. And it is just as reasonable that we demand conditions of them, in all experiments of this kind as that they should exact them of us. We have heard even Spiritualis's complain in this respect, that too much stress was laid upon the subject of "conditions," too little liberty granted to honest skeptics, etc. We only ask them to apply the same course of trifling to a fine watch or musical instrument, and tell us the result. It is a very easy matter to destroy a fine instrument, but those who most indifferently and persistently do this, are not often capable of manufacturing another. There is no safer rule for a medium to follow than that held before him by his guides-granting he has come into harmonious relation with them. It is dangerous, when thus kindly, wisely guided, to sufler any innovation from careless or conceited meddlers For the few clear-thoughted, inspired, and faithful co-workers who unite with the spirit world in this great work for humanity, there is a crowd of selfish, ambitious, and worldly-minded souls. who disregard entirely the wishes and direct coursels of our guides in these things, and to often, indeed, the medium becomes an assenting party. "I do not sllow spirits to c n'rol me?" "I do not give up my individuality to them !" "I find spirits are as liable to mistakes as mortals," etc., e'c. Such sweeping assertions are coming now from the lips of many who were formerly the meek and powerful exponents of our saving philosophy 1 Having seen the "pillar of fire by night, the cloud by day," they still could not cross the desert of unfoldment, though the heavenly manna fell plenteously around them, and angels loving bade them press forward, without turning back to the Egypt of popular opinion, and now stand shorn of their best powers of inspiration. The object of our heavenly teachers is to remove the scales of superstition from all eyes, to unstop all ears deaf to the living revelation, and bring home to all bereaved and hungry souls the blessed realities of immortal life. consequently, true Spiritualism is iconoclastic. It deals death blows to a ceremonial religion. Upon this question of a living inspiration hangs our fature happiness, and we may say our present integrity and . usefulness. No religion that justifies deep tism can give toleration or sanc ion to Spiritualism. Therefore, it must arouse the implacable enmity of the Mosaic spirit, and, in turn, all who bend the knee to Baal, all who seek the subjection of the reason. all who hate liberty, the liberty of private judgment and opinion, independent of the creed, will call to their aid their own kindred spirits. "Like attracts like." It was our fortune to fall in with a young lady of seventeen, just brought out before large audiences by her enthusiastic manager. The demonstrations were perfectly astounding. The manager challenged, and promised the most upreasonable things; seemingly adrift on the fathomless waters of credulity, he seemed to forget that some things might be impossible. The poor girl was nightly subjected to a boisterous crowd. This crowd forced the most bitter and unprincipled skeptics upon the committee; this committee outraged every sense of honor and humanity in the performance of their part. They one evening tied the cords so tightly as to reveal to the audience her purple, swollen hands from the cabinet. A doc'or commanded in an indignant v ice, "Loosen those cords." He was a sworn skeptic, too, but had not laid down his manhood in the investigation. The riotous friends of the committee shouted, "Stop-do n't untie her 1" "S all we?" barbarian committee responded. "No!" "No!" "No!" thundered the gang. Some of these men were church members in high standing! Amid great excitement the ropes were loosened-the police preventing an outbreak. The performance proceeded, while one of the committee from the platform leered and winked at his companions in the audience. The young lady about this time grew sad and nervous, but still continued to b fils all the wiles of her adversaries by the most astounding performances, night after night. A challenge was given ; a cabinet six-teen feet high was built by the opposition, the musical instruments hung aloit, beyond the reach of the medium. A'l the manifestations proceeded as usual. A few weeks after this, the medium was accused of imposture, and all the papers in the interest of the case published her. A worthy gentleman of Baltimore sought to do her justice, but at last all withdrew from her, and left her with the terrible stigma upon her life. I afterward found her in seclusion. and kindly questioned her, begging her to commit the truth to me, for I only sought to obtain a better understanding of facts. She told me in solemn, earnest words, that at first the manifestations were all they claimed for them,-performed without any human hands,-but after a time the influences changed, and she would as usual, pass into the trance, only to awake therefrom, and find herself loosened from the ropes or fetters, and performing the physical feats of ringing the bells, beating the drum, etc. But she solemnly affirmed that she could not tell how she was loosened, nor did she know the truth until she woke from this trance or somnambulic state. She complained bitterly of the terrible, persecuting influences which followed her in her public career, and which seemed to change entirely the character of her surroundings. Now, did the sympathizing spirits of her opposers at last crowd in and take possession, in order to accomplish their designs in her conviction of "imposture," "humbug," "heresy," etc., etc? If mortals sought to do it would not their invisible helpers prove as artful as they? Where is the inconsistency of such a conclusion ? -Elizabeth Stuart Phelps thinks there is more downright misery among women between the ages of eighteen and thirty than among any other class of people. This may be true. If true, "nothing to do" is at the root of the evil A Pittsburgh girl slept twenty-two days then atore, ate two pies, and abused her friends because they tossed her "for over sleeping an hour in the morning." They told her it was lucky that they had n't buried her. -O Knave! who thinkest to cheat others, when those chestest only thyself. Dost those think to go through this universe and continue to buy something with nothing ?

Written for the Beligio-Philosophical Journal. STATUVOLISM OR ARTIFICIAL SOM-NAMBULISM.

The Statuyolic Art--- u es Pain, Inflammation, and Swelling-Case of Hip Disease--Incident of Dr. H. T. Child--Vital Fo ce -- Mental Aura -- Some Spirits on a Very Low Plane.

BROTHER JONES-I have been asked the question, "What is the use of learning the statuvolic art-epecially when there is nothing the matter with you?"

With your permission I will answer, that independent of the delightful feelings always experienced by those who enter that state deeply, and the pleasure and advantage of being clairvoyant or clear minded, the capability of entering the condition at will and independent of any one in case of an accident or illness of any kind, when in positions where the usual aid can not be rendered, then the importance of being able to exercise this art is fully realized.

Suppose that under such circumstances an arm was fractured, and aid could not be had for some hours, the consequence would be, that the person would be obliged to suffer pain, inflamation, and swelling of the parts, which would render the setting and dressing more difficult and painful.

Compare this with a case where the person, at will, could throw the limb into the statuvolic or insensible condition. In this case, pain, inflammation, swelling, and their consequences, would be impossible, and even after many hours of neglect upon the battle-field, the limb could be set and dressed without suffering, and the process of re-union would take place without any other inconvenience than to await its perfect restoration. Thousands of limbs and lives could have been saved in this way that otherwise were sacrificed, and as this remedy is always at hand, no time is lost or suffering endured.

Still further to illustrate the uses of this condition, I will give the following in detail:

Miss H, about one year ago was sflicted with hip disease, and was entirely relieved by keening the hip in the incensible condition. On the lat of August, 1871, as she was presing an old building that was being unroofed, she trod upon a nail, which entered the flashy part of her foot through the shoe, so deeply, that it struck the central bones of the foot, and from the symptoms which ensued, must also have injured an important branch of the planter nerve, for she is said to have become quite nale and dejected immediately after the accident. From some cause, which I mainly ascribed to

a want of confidence upon her pert-she could not, or did not, throw herself into the statuvolic condition, and by the next morning alarming tetanic symptoms supervened, which induced her parents to send for me.

I found her laboring under very uneasy feelings ab ut the head, neck, and back, accompanied by pain in all these parts. She was feverish, with flushed countenance, had no appetite, and was so much dejected that she took no interest in anything.

The foot, though somewhat swollen, was not very painful, and the wound, upon which some bacon and herbs had been tied, was dischargever been able to demonstrate? If the activity of the faculties, or of the functions of the faculties, does not produce the various modifications of mind, and their results, can we ascribe them to a blind force, that had neither will, wit, or power to think, much less to compare, imagine, or reflect ?

The D ctor, I fear, is like many others, partly upon the magnetic plane, but is in a fair way of escaping its thralldom, as he is now making the necestary examinations for bimself, and will soon be where I can extend to him my hand. My convictions are, that everything in nature eliminates a physical and a spiritual aura, according to its peculiar constitution, and that these in the Spirit World become more refined bodily as well as spiritually as they are good and pure, and that these eliminations are what is seen by clairvoyants; the one coming from matter, the other from Spirit, and in both cases are bright only as they are pure. Here they serve as a bond of union with spirits in the Spirit World-they are an eternal source of light.

I will conclude with a few words about spirits; and it gives me no pleasure to state that it can not be denied, that there are spirits who are still upon a very low plane in knowledge as well as goodness, and that having been educated (whether as men or spirits) in the magnetic school, most of them are still upon that plane, and as many of them upon the lower planes are jealous of an advancement above their stand-point, and by any one upon the earth sphere, they will use every means in their power to thwart any thing that would be likely to elevate the race above them. I would, therefore, say to all "prove the spirits," examine every thing for yourseves and hold on only to that which is true and good.

WM. B. FAHNESTOCK.

Lancaster, Penn.

Written for the Religio-Philosophical Journal, A SEARCH AFTHR GOD'S PEOPLE.

An Open Letter to the Editor of the Religio-Philosophical Journal,

BY EDWIN ABNEE DAVIS.

ED. JOURNAL-DEAR BROTHER: - Will you please to inform me where I can find God's people? I have heard of them so often, and listened to such frequent allusions to those paragons of excellence as God's people must necessarily be, that my desire to see them is unbounded. I have searched for this "very peculiar" people unremittingly, up to date, without the least shadow of success. I have been constantly on the wrong trail.

Can you give me any information concerning their whereabouts? You have traveled more th n I, perhaps, and have had a better chance to meet with some of these people-God's people-his "peculiar" people.

When I was a boy my parents used to slick me all up nice on Sundays, and I had, oh, ever such shiny boots and clean clothes, and a slick head and clean face. In fact, I was scoured from head to foot regularly the first morning of every week. Why, I hardly knew, myself, after crawling from the rosty shell worn during the six sinful days of the week.

My good father said this was done because it was the Lord's day-just as if the rest of the six days of the week wasn't the Lord's days, too! and we were going to God's house to worship, and meet with God's people, and that God did n't love dirty little boys who ran about the streets, or who stayed

away from Sunday school and meeting. It used to be a terrible task for me to sit in Sunday school an hour or more, and then remain a couple of hours for morning service, then a couple may seem harsh, but it is nevertheless true. I have known such Ghristians. I have one in my mind's eye now, whose son, living in a distant state, became very much distressed by poverty and reduced by elckness. his family were almost on the verge of utter destitution and want. As a last resort, the son wrote to his father, who was abundantly able to h-ip him, begging a little aid. The father, a shining light in one of the churches treated the appeal from his suffering child with disdain, remarking that he had worked for what he had, and his son must do the same. And yet this Christian father expects to be one of the jewels gathered up by Jeaus at the last day; expects to sit at the right hand of God in the "bright sometime over there;" expects to receive a crown of glory in the everlasting king iom of the faithful!

Comment is unnecessary. It is, perhaps, one of the 'mysteries of godlinese,' which I can not understand, that the Christian parent shove alluded to has full faith that he will be saved at the last great day.

God's people! The orthodox God may have a people peculiarly his own. I will not dispute this. But when Brother Francis, after nearly a year's search after this mysterious personage, declares he is not to be found, that the orthodox God is a myth, a nonetity, what then? If such a being is altogether a mere idea, having no real existence, certainly he can have no people, and the churches are worshiping an ideal creation of their own, and instead of them being God's peculiar people, they are a people with a peculiar God !

I have a deep and ablding reverence for the God of the universe. No Christian worshipe his God more than 1 do mine. The mighty power which framed the universe, and the countless worlds which abound in space; the unseen force which fashloned the sun, the moon and the stars, though occult, and beyond my comprehension, almost, is to me a grand theme for thought.

The God of Nature shall always claim my holicat thoughts, for I know he never repented, never made a mistake, never turned back, never sends "strong delucions" upon mankind, "that they should believe a lie and be damned." The God of Nature never made a wicked 'evil, with more power than himself, for the purpose of leading his children into enares, and into the bubbling, unending fires of an orthodox hell. Not at all. The great father of the universe never did snything of the kind. The "every day appry with the wicked" orthodox God is reported to be guilty of such things, but not my God - the God of Nature.

orthodox God is reported to be guilty of such things, but not my Gcd-the God of Nature. God's "peculiar "people! Do you know where they reside? Tell me, for there I wish to locate. There will I cast my lot, and say with one of old, "Thy people shall be my people, thy God my God !"

I seel assured that the ministers sppointed to preside over such a people would not be guilty of incontinence. I hardly believe they would elope with any of the sisters of their corgregation, or seduce any of the fair daughters of their flock. Do you? You have traveled, and ought to know.

If you know where the peculiar people are— God's peculiar people—please to inform me immediately on receipt of this. I have heard so much about them that I would almost be willing to take a trip to Chicago to get a glimpse of their heavenly countenances.

Do they live at, or near Chicago? Are they white, black, copper colored, yellow or brown?

A people here on earth peculiarly God's? Just thisk of it! Wha an honest, intelligent, trathful, loving, affectionate meek, humble, charitable,kind and withal, dignified lot of s ruls! No hypoerlay there, mind you; no cheating, lying, stealing, backbiting, gambling or jealousies; no hatred in families. No ostracising sons or daughters; no petty meanness. All is peace, love, harmony. All work together, for one another and for humanity. What a happy family!

If you know of no such people near Chicago, please designate the exact spot on the world's map where they can be found. If you are unable to do so, please write to the New York Ledger. I feel very confident a truthful and sensible answer will be found to your query in its "Answers to Correspondents"

You need not look in the churches for God's people. I have searched them preity thoroughly, and can find nothing there to answer the description. As I have said before, I find the churches have peculiar Gods, and perhaps they are precisely like their God in character and act inst like he is

SEPTEMBER 16, 1871.

-It is a very difficult thing to reconstruct a fool.

ing a little thin, unhealthy looking matter.

After some cheering and encouraging remarks. I insisted upon the necessity of throwing herself into the statuvolic condition, which she then, as usual, effected in an instant, and was as suddenly free from pain and disagreeable sensations, becoming cheerful, and in the course of half an hour, which was spent in clairy yant experiments, the fever and flushed face subsided, and she was the opposite in feelings, as well as in appearance, to what she had been but a few minutes before.

She is an excellent clairvoyant, and amused herself in that way for some time after I returned home. Next day I was sent for again, as the symptoms of the day before had returned, not as severe, but confined more to the back, and along the spine to the neck.

She threw herself into the state, and was again as suddenly relieved. This time, however, before she threw herself out of the condition. I requested her to make a positive resolution that all pains, spasms, and uneasy feelings should subside, and that she would feel perfectly well, when she threw herself out of the condition. Upon my next visit, two days after, I found her in fine spirits, and perfectly well, She had her shoes on, and as she kept the foot in an insensible condition, she walked about as if nothing had happened. I have but to add, that if it be possible for the will to cure, it is also possible for it to create disease, and as no good ever results from entering the state, unless the mind of the subject is properly directed (whether by themselves or others), the necessity of a thorough knowledge of the true nature of the condition is the more imperative.

This was lately illustrated in the case of Dr. Henry T. Child, of Philadelphia, who had been in the condition hundreds of times, without permanent benefit to a poisoned hand (received. at a post mortem examination three years and eight months ago), and was relieved of pain at once, by the proper direction of his mind, and he now keeps the hand in an insensible condition, by an act of his will, and is getting better every day. A positive resolution upon his part, when in the condition, will render the cure permanent.

I have but to say in answer to a column and a half of imaginary seeings, crude objections, assertions, personalities, and self-praise, that as I have written nothing but the truth, I have nothing to regret.

In answer to the remarks of Dr. Child in regard to the existence of a "vital force," I would state, that as forces have no intelligence, what is seen by clairvoyants must either be a physical emanation (which is not necessarily "rotten" because it is physical) or a mental aura, which is more refined. Both these I admit are seen by clairvoyants, but because they are seen, is no proof that they are forces outside of an intelligent power in the faculties of man. If the Doctor means that " vital force " is something outside of the powers of intelligent faculties, I can not agree with him. It is true that children as well as men, will often without any volition, recognize those who are well or ill-disposed to them, but do they not rather do so because their faculties reach out and perceive their surroundings, instead of getting that important information through a force that has no qualities of mind ? Is not this vital force devoid of intelligence, and if so, how can it transmit that which it does not possess ? and if individuals can throw themselves into a statuvolic condition-which he admits-what use can there be for an outside force?

Again: If mind can oure disease, it can also create it. What force can do this? Was it not the mind or a power in the faculties that the Doctor new (and so beautifully described) when the faculties were active? Was it not the mental aura, which in spirits amounts to what Doctor Hare calls the spiritual aura? Why not ascribe what is seen to the operation of mind, instead of to an imaginary force which no one ha of hours more in the attendoon for the bible class, and then through the evening services, which were sometimes protracted. I never understood much that the minister said,

I never understood much that, the minister said, only when he talked about God eternally damning somebody, and roasting them in sulphur if they did not repent and be baptized, etc. This talk used to make me shudder. I got to be terribly afraid of God. I used to fear him, and i never manifested any particular love for him. The church people's God, or the God of the Bible, was n't exactly, to my mind, just what he ought to be.

I used to wonder why God let the devil go about the world making people act wickedly, and then damn them for what the devil did I That puzzled damn them for waat the devil did 1 That pozzied me. If the devil really had so much power over mankind that he was leading nine tenths of the people to destruction, why, it was the devil who ought to be damned, and not poor weak mankind. So I thought. In fact, I pever could understand the devil business, somehow or other, no more than I could understand the sif irs of the other chap. The gospel plan of salvation I could not see into, either. I was in a muddle about it. I had Adam and Eve and the devil and the forbidden fruit, and the devil being cast out of heaven, and Jesus Christ and the Virgin Mary, and the immac-ulate conception, and the crucifixion and resurrestion, and day of Judgment. and hell and an angry God, all mixed up Our preacher said these were the "mysteries of godliness," that the ways of God were past finding out. etc. 'And in the next breath he would say the bible was written by divine dictation, very, very plain to be understood, in-deed ! But the whole thing was Greek to me. I never could get it through my thick skull and ar range it systematically, mathematically, philosophically and reasonably.

To be sure, at times I thought I had a faint insight into this "mystery of gouliness," and that the whole thing was all square, easy to comprehend, and all that, but in a little while I would have my ideas upset again, and would be in a more bewlidered state of mind than ever.

My family and Cf ristian friends said this was because of the wickedness of my heart, that I hadn't been "born again" quite enough; that the devil possessed me; that I was in the "gall of bitterness and bonds of iniquity," and very many were the prayers offered up in my behalf, but seemingly in vain. Finally it was said i had refused the grace of God, and was given over entirely to the wicked one l

It's wonderful strange how cool my family take this matter even to the present day. Why, if I knew one of my children was in deadly peril, 1 would risk my life to extricate that one. If prayer would avail, 1 would be on my bended knees continually until the threatened danger was over. I would know no rest, day or night until I had the child safe, if it were possible to save it. Now, good Christian parents don't apoear half so anxious about the eternal welfare of their children as they do about their temporal welfare, and some parents care very little for the temporal welfare of their children in their own pursuit after wealth, luxary and ease.

But about God's people. I am searching for them. If you do not know where they can be found, perhaps you have some friends or rela ives who can give me the desired information. Rumor says such a people do actually exist. I am certain I did not find these people I am in search of in the big church I used to go to every Sunday. That is to asy, the people who met there to worship were not "peculiarly" such a people as the God of the universe would especially delight in owning. So I think. For some of them would lie and chest, and do all manner of meanness. And then there would be jealousies and backbitings, and ill-feeling and contentions, and strifes one with sucher. I am quite confident the All-Father would never select such people to fill up and inhabit he "imaneions in the akies" (?) to the exclusion of every body else. Others, "not of that fold," though perhaps just as good, who do not accept the teachings of old theology, or believe the bible divinely inspired, are to be roasted in sulphar, spitted, grilled, fried, boiled, steamed, baked and damaed forever. Mercy I for-

ever? Yes. Well, that's a long time, sint it? So I have come to the conclusion that the God of the universe do n't have any more regard for church people than he does for outside heathen. I find just as good people, just as honest people, and far more liberal people outside the churches than in. in fact, for a real hard fisted akinfint who would drive a beggar from his door and allow him to die neglected in the gutter, I would pick the londestpraying Ohristian in the orthodox churches. This The properties of the contractor, and act just like he is represented to act -but when we quare the matter with level and compass, we say emphatically that such a people as the God of the universe would pick out as his own, can not be found in the church. From pagan, onsensical Catholicism, to bigoted, gloomy Adventism, no such people, posseesing the attributes of a God can be found. For God's special people would certainly be like him in many ways. At all events, they would certainly have the Christ spirit, which the majority of church people sadly lack.

If God's peculiar people can not be found in the orthodox churches, where shall we look for them ? The churches have monopolized the bible, and their priests profess to hold in their hands the keys of heaven and say who shall or who shall not go into the kingdom.

The Catholic church says, "We are the one infallible true church. Outside of Catholicism there is no salvation." The Baptist church says, "You must repent and be baptized, and subscribe to our church, and live up to the roles of the church, or ye can in nowise enter the kingdom of heaven." The Methr dist says, "The Baptist way aint ex-

actly right. You must be sprinkled. Jesus was sprinkled. But above all, onr 'Church Discipline' must be rigidly observed, and our love feasts and prayer meetings regularly attended, and the contribution bex well patronized."

The Presoverian don't agree with any of them. He believes in fore-ordination. If a man is born to be hanged he will never be drowned. He teaches that certain ones will be saved and certain ones damned, and that God knows the fate of persons as soon as they enter the world. I would like to ask right here : Suppose one of the wretches who are fore ordained to be damned, by some means or other becomes a member of the Pre-byterian church and lives always a good consistent Garistian, faithfully observing the church rules, will that one be lost or saved? Or, do such cases never bappen ? Or, do the elect invariably become Presbyterians f I would like to know something about this.

We find the churches all clashing.—each trying to pull down the other and build upon its ruins. Each one interprets God's holy word (?), the blble, in a different way. And so they go, - commotion, strife, discord and bitterness among the Ubristian sects. And each claims to have God's special favor, to be bis "peculiar people" Well, they certainly are peculiar —very peculiar. We will take a look, some time, outside the

We will take a look, some time, outside the churches, for God's people, and see if they can be found. We will peer among the high and low, rich and poor, in legislatures and in the halls of congress, and among all kinds of tradesmen and grades of people. We shall not antic pate success or failure, but leave the subject to the logic of events.

St. Joseph, Mo.

OLAIRVOYANCE.

Letter from Brush Creek, Kapsas.

BEOTHER JONES: -In a semi-clairvoyant state, I b ave been taught many beautiful lessons. Long b sd 1 pondered on the various conditions under which different persons are born-some at the Five Points, where every influence is calculated to sink them in deeper degradation and vice, and these conditions entirely beyond their control; others come into existence under favorable conditions, so that without an effort they can attain hights of moral beauty and purity, and all this by no merils of enjoying so much, others almost idiotic. Why is my mind so shallow, while my brother can grasp so much ? I know there are natural causes for all these things, but where the justice to the individual ?

al f While pondering these things there was presented to my vision a dark mountain with a ladder leaning against its side, whose top penetrated the clouds. All at once I seemed to be midway on the ladder, climbing, making every effort to reach the topmost round, when a voice said to me, "do not ity to get up faster than you can see."

Then I saw a large number of young converts, of different sects, ascending the ladder, and the same voice said, "These are blind, and can not see when they arrive at the top."

they arrive at the top." "Well," said I, "I can see, daylight is breaking." At the same time I saw the beautiful dawn appearing over the top and around the side of the mountain. JANE M-.

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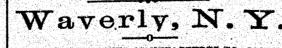
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BT.....R. V. WILSON

Apotheosis.

Gone on to the gardens of the Summer Land, from Beaver Dam, Wis, in company with the angels, Ingraham Gould, in the fist year of his carth-life.

My brother was born into this life at Leeds. Kennebec County, Me., on the 19th of January, 1811; born into the superior life on the 16th of July, 1671.

In his exchange from this to a higher life, he has gained : we have lost a friend and a brother; Beaver Dam has lost a citizen that cannot be replaced. His genius, enterprise, and ambition led him to do what few men will undertake to do-that is, to adorn the homes of the many as well as his own. His nursery was the pride of the city and will long remain, a green and beautiful monument to his memory. Everywhere throughout the West may be found the weeping willow, the mountain ash, and other ornamental drees from "Gould's Nursery."

Fruit trees bearing rich and luscious fruits, now testify to his earnest nature, "We are the works of thy hands.". Vines bearing flowers and fruit are found throughout the West,-enduring monuments uttering his praise through nature's eternal laws, beautiful and silent witnesses. "Oakwood Cemetery," a beautiful shady place, where his ashes may rest undisturbed, where the living may wander, in spirit holding sweet communion with the past, present and future,-the creation of his brain, the frait of his toll, a nobler monument to his memory than all that art could create out of the granite and marble ever produced from the hills of his native New England.

The gardener of Beaver Dam, the nurseryman of Wisconsin, has been promoted to the gardens at i nurseries of the Summer Land. The trees of his nursery, in the pale starlight, bowed to the silent flowers and wept as he left for the gardens of Eden; and the flowers and trees of the Summer Land rejoiced when he came to their blooming paths and evergreen glades. "Welcome," the angels cried, " to our bowers of love!" Turning with a loving look toward his beautiful home in the Summer Land, then backward gazing, he saw behind him his own sweet home-his home, his flowers, trees, the fruit of his life-toil, and in their midst his sons. daughters, and wife, all blending their sorrows in the shadowy evening hour of their loss. Weep on, dear ones; it is well that you should weep, for term are avenues of relief to our over-tasked nature. Then, turning his gaze toward "Oakwood," he beheld fifteen hundred friends standing in silence and profound grief around his grave through the long and imposing service of the brotherhood to which he balonged.

Then he beheld the house in which he had so long dwelt lowered to its last resting-placehimself enfranchised, an immortal; and knew that he lived to be remembered on the shores of time and in the Summerland,-thus, fully realizing the gracious gospel of our Christ, Modern Spiritualism; for he was a Spiritualist, pure and true, and tender in soul.

To the lear ones left behind he sends greetings t om his home divine.

My sons and daughters,-children mine,-I greet you from the gardens of Eden, from beyoud the shores of time. I charge you all, my works continue. The nursery keep, and Osk-wood, where my ashes rest, develop into full fruition. as I designed.

"My companion, wife, and mate of mine, I

into the spirit world; for we shall be judged by deeds done in the body. "For modes of faith let graceless bigots fight, He can't be wrong whose life is in the right."

Let us be continually striving to clothe our spirits in the pure white robes of truth and love and innocence and virtue; looking deeper and deeper into the eternitics, so as to get larger and more comprehensive views of things. to enable us to have good will to all men, perform well our earth mission, and then go joy-ously to our beautiful home in the Summer

Land. London, Nebraska.

REMARKS .-- We knew Geo. M. Henderson, formerly of Wisconsin, near Ripon, and know him to be a true man and full of good works, and in his n ime.

With sudden shock nature's physical organization stood still, and he knows that there is no such thing as death, but change ; and now from the Summer Land he calls:

"I am he that liveth and was dead. And behold I am alive evermore. Amen."

Yes, brother, thou art alive evermore, amen ; and on the royal journey of life thou wilt not forget thy friends. We are coming, too, broth er, and in joy expect thy greetings. Good-by. Remember us.

"THE HEATHEN CHINEE."

Miss Maloney on the Chinese Question.

[As there has been not a little curiosity to know who is the author of this exceedingly graphic and very popular sketch, which first apneared in Seribner's Monthly, we are glad to be able to inform the public that it was written by Mrs. Mary Elizabeth Dodge, author of "Haus Brinker" and the "Irvington Stories," and now one of the editors of The Hearth and Home.]

Och! don't be taikin'. Is it howld on, ye say ? An' didn't I howld on till the heart of me was clane broke entirely, and me wastin' that thin you could clutch me wid yer two hands? To think o' me toilin' like a nager for the six years I've been in Ameriky-bad luck to the day I iver left the owld counthry f-to be bate by the likes o' them! (faix an' I'll sit down when I'm ready, so I will, Ann Ryan, an' ye'd better be listenin' than drawin' your remarks). An' is it myself, with five good karaacters from respectable places, would be herdin' wid the haythens? The saints forgive me, but I'd be buried alive sooner'n put up wid it a day longer. Shure an' I was the granchorn not to be lavin' at wanst when the missus kim into me kitchen wid her palaver about the new waiterman which was brought out from Californy. "He'll be here to night," says she, "and Kitty, it's meself looks to you to be kind and patient wid him, for he's a furriner," says she, a kind o' lookin' off. " Shure an' it's little I'll hinder nor interfore wid him nor any other, mum," ses I, a kind o' stiff, for I minded me how these French waithers, wid their payper collars and brass rings on their fingers, is n't company for no gurril brought up dacint and honest. Ochi sorra a bit I knew what was comin' till the missus walked into me kitchen smilin', and ses kind o' schared : "Here's Fing Wing, Kitty; an' you'll have too much sinse to mind his bein' a little sthrange." Wid that she shoots the doore, and I, misthrusting if I was tidied up sufficient for me fine buy, wid his payper collar, looks up and-Howly fathers!

may I vivir brathe another breath, but there stud a rale haythen Chineser a-grinnin' like he'd ust come off a tay-box. It you'll belave me, the crayther was that yallow it 'nd sicken you to see him; and sorra stitch was on him but a black night gown over his throwsers, and the front of his head shaved claner nor a copper biler, and a black tail a-hanging down from it behind, with his two feet shtuck into the haythenistest shors you ever set eyes on. Och i but I was up stairs afore you could turn about, a-givin' the missus warnin', an' only shtoped wid her by her raisin, me wages two dollars, and playdin' wid me how it was a Christian's dhuty to bear wid haythens and tavch 'em all in our power-'he saints save us! Well, the ways and trials I had wid that Chineser, Ann Ryan, I couldn't be tellin'. Not a blissid thing cud I do but he'd be lookin' on wid his eyes cocked up'ard like two pump-handles, an' he without a shpeck or smitch o' whishkers on him, an' his finger-nails full a yard long. But it's dyin' you'd be to see the missus a-larnin' him, an' he grinnin' an' waggin' his pig-tail which was pieced out long wid some black shtuff (the haythen chate !) and gettin' into her ways whonderful quick. I don't deny, imitatin' that sharp you'd be surprised, an' ketchin' an' copyin' things the best uv us will do a hurried wid work. yet don't want comin' to the knowledge of the family—bad luck to him t Is it ate wid him? Arrab, an would I be sittin' wid a haythen an' he a atin wid dhrumshticks-yes, an' atin' dogs an cats unknownst to me, I warrant you which it is the custom of them Chinesers, till the thought made me that sick I could die. An' did n't the crayther proffer to help me a week ago come Toosday, an' me afoldin' down me clane clothes for the ironin' an' fill his havthen mouth wid wather, an afore I could hindher squirrit it through his teeth strate over the best linen table-cloth, and fold it up tight, as innercent now as a baby, the diriy baste! But the worrest of it all was the copyin' he'd be doin' till ye'd be disthracted. It's yerself knows the tendher feet that's on me since ever I've been in this counthry. Well owing to that, I fell into a way o' slippin' me shoes off when I'd be sittin' down to pale the pratees or the likes o' that; and, do ye mind ! that haythen would do the same thing after me whinever the missus set him to parin' apples or tomatorses. The saints in Heaven couldn't have made him believe he could keep the shoes on him when he'd be paylin anything. Did I lave for that? Faix an' I did n't. Did n't he get me into trouble wid my missus, the haythen? You're aware yerself how the bundles comin' in from the grocery often contains more'n'll go into anything dacently. So for that matther, I'd now and then take out a sup o' sugar, or flour, or tay, an' wrap it in paper, an' put it in me bit of a box tucked under the ironin' blanket, the how it could n't be botherin' anyone. Well, what should it be, but this blissid Sathurday mornin' the missus was a spakin' pleasant and respectful wid me in me kitchen when the grocer buy comes in' an' stands fornenst her wid his boondles, an' she motions like to Fing Wing (which I never could call him by that name nor any other but just haythen)she motions to him, she does, for to take the boondles an' empty out the sugar an' what not where they belongs. If you'll believe me, Aun Ryan, what did that blatherin Chineser do but take out a sup o'sugar, an' a handful o' tay, an' a bit o' chaze, right alore the missus, wrap them into bits o' paper, an' I spacheless wid surprise, an' he the next minuit up wid the ironin' blankit and pullin' out me box, wid a show o' bein' sly to put them in. Och, the Lord forgive me, siy to put them in. Och, the Lord forgive me, but I clutched it, and the misus sayin' "O Kitty" in a way that 'ad cuddle your blood. "He's a haythen mager," says I. "I've found you out," ses she. "I'll arrist him," ses I. "I's you who ought to be stristed," see she. "You won't," ses I. "I will," see she. And so it went till she may me me a formid p't take form no vey us to our home in spirit-lite, for we very well know that on the way our time is spent in earth-life depends the condition of our entrance is stant, an' she a pointin' to the doore. Spiritual Grove Meeting.

[Reported for the Religio-Philosophical Journa'.]

According to previous notice, a Spiritual Grove Meeting was held at Oakfields, Wisconsin, Aug. 19:h and 20%h.

The weather was such that our first session was held in the Union church.

The meeting was called to order by Rev. J. O. Barrett, State Missionary. Mr. Orvis ap-pointed Chairman; Mrs. F. A. Logan, Secretary.

Short speeches were made by Spiritualists, Universalists, and Baptists.

Rev. J. O. Barrett spoke of the rise and progress of Spiritualism in the State; thought the cause was rapidly advancing.

Dr. Dunn dwelt upon the happy influences of our faith, Dr. Underhill thought that we were in need

of more Spirituality, more life. Mrs. Logan hoped we had met not only for

the purpose of having our spiritual strength renewed, but to devise plans and purposes for more earnest efforts in the cause of human advancement.

Rev. W. J. Gosse, Universalist, said he could see no difference in the fundamental teachings of Spiritualism and Universalism, except in spirit communion. Said he would give all the world to have the evidence that we have.

Then followed a little friendly discussion on doctrinal points, when the meeting adjourned to meet at 8 o'clock.

The evening session opened with good music and an original poem, composed on seeing a beautiful boquet made from flowers cultivated by Waupun prisoners, and brought to our meeting by the matron, Mrs. Benjamin, who is, with her husband, a Spiritu list. The poem was written by Mrs. F. A. Logan.

Dr. Dunn gave a fine address upon the rise, growth, and progress of Spiritualism, and answered some of the popular objections to it.

Convened Sunday morning at 10 o'clock. The conference was opened by the Rev. Mc-Neill, Universalist. He spoke at some length; said the points of disagreement between Universalists and Spiritualists were so few that they should forever be buried out of sight. He hailed every movement that was calculated to humanitize the world; believed in continued inspiration from time immemorial to the present; that all who could stand before a congregation and instruct them were inspired.

Rev. Gosse thought a belief in an omnipresent God would tend to spiritualize, even without the belief in spirit guides.

Dr. Underhill spoke over an hour on the sciences of mind, of chemistry, and of the won-derful results of mesmerism. His well-stored mind always instructs and feeds his hearers. Although over seventy-five years of age, yet young and hopeful in spirit.

Adjourned to meet at two o'clock in the grove.

Music by the choir from the Spiritual Harp. Dr. Dann explained spirit control. Rev. J. O. Barrett gave a fine lecture ; wished that all men might see the truth as he saw it.

Mrs. Mattle Hulett Parry followed with an address on "Practical Christianity vs. Theoretical Christianity," to the point and purpose. Theoretical Christianity sits her subjects down in cushioned pews; makes long prayers to be seen of men. Practical Christianity aids the poor, the fallen, the outcasts to a higher plane. The evening session was devoted to earnest

and eloquent speeches by Dr. Underhill, Mrs. F. A. Logan, Dr. Dann, and Mrs. Parry. A vote of thanks was tendered to the citizens

for their hospitality, and to the speakers for their able addresses.

Mrs Addie L. Ballow.

Mrs. Ballou has labored efficiently during the past year in Kentucky, Illinois and Indiana. On Friday last she pussed through he city on her way

The card of James Brooks, the developing medium. will be found in another column of this paper. He is reported by those who have patronized him, as a very good developing medium.

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to Cambridge, 111.

thank thee for thy devotion and care through the long nights and days of watching, while my form burned with fever, wasting away. 'Tie past, Haunah. With sudden shock nature's wheels stood still, and I knew but this: that time had ceased and eternity began.

"To all who around my narrow grave gath-ered weeping, in spirit I send you greeting. Weep no more for me; for 'I am he that liveth and was dead. And behold I am alive evermore. Amen.""

From the Tecumseh Chieftain.

The Death Change of G. M. Henderson.

On Wednesday morning, Aug. 2d, in Brownville, Mebraaks, passed into spirit life.

He was fully prepared for the death change : his high spiritual culture had taken all the sting from death,-the grave had no horrors for him ; it was only a resting-place for the material form, not now needed when he had accended All who conversed with him on spiritual

things, knew welt his excited state of mind ; he was ready at any time to depart and be with the angels, "which is far better."

He was a man of rare delicacy of thought. and high refinement of sentiment. Such naand high remember of semimetry. Such ha-tures cannot be comprehended by those who are walking in the dark ways of material night. Yet brother Henderson with his genial presence and cordial smile, made many friends and no enemies, as he moved among all the varied conditions of mind in all its different states of moral and spiritual darkness. - He was courteous, as all cultured minds are, and dealt gently with all, yet with firmness and dignity. He challenged respect; no one dared to treat him with disrespect. He had learned the great and beautiful lesson, which seems so hard for many to learn: "to take the beam out of his own eye before he took the mote out of his ne' abor's eye." No harsh epithets, no severe deLunciations, ever came from his lips for those who differed with him. Such things spring from dark and narrow minds

Like Paul of old, our brother Henderson knew "the time of his departure was at hand," and like Paul, too, he could say, "I have fought the fight; I have kept the faith, and am now ready to be offered up." He talked freely of his departure ; he cheerfully told his family he was going on a journey, and he bade them good-by; a short struggle of the spirit to disengage itself from the mortal body, and he was born into spirit-life.

Twice during his earth-life apoplexy had seized upon him; he felt the third approach was dear, and he knew it would be fatal. But his departure is a triumph over death. No waiting and watching of anxious friends over his sick couch ; no testing of medical skill ; no bitter potions to swallow. He was needed on the "other side." The messenger came, the process of change was speedy, and in a few minutes he was in the lovely gardens of the Summer Land.

Sister Herderson and ther children have the sympathy of many hearts. It is well known what a iriend, a husband, a father, has passed into the skies. But we are glad to know they have had spiritual culture to enable them to prove the blessedness of spirit communion. They have still the same counselor and guide. They have one guardian spirit more. May spiritual blessings from the bright home of their ascended friend be richly showered upon his family, and may holy influences from him be continually drawing their minds heaven-ward; and may all of the "like precious faith " of our ascended Brother Henderson be ever ready for the angels which shall come to con-

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Time fails me to give even a synopsis of all the good things spoken-not only by those named above, but by others who do not claim to be public speakers.

Dr. Uaderhill repeated many beautiful poems, also Mrs. Logan, which helped to make up variety, and give point and pathos to sentiments advanced during the meeting.

Thus ended one of our best grove meetings, which are calculated to do much good. They seem but the prelude to that promised gathering in the Summer Land.

MRS. F. A. LOGAN. Genesse, Wis.

Meeting at North Collins. N. Y.

The annual meeting of the friends of human progress, of North Collins, commenced here on Friday last, continuing through three days. It was not as largely attended as usual, on account of a very heavy rain which continued without intermission through the last two days, notwithstanding which, old Hemlock Hall was crowded to its utmost capacity, holding about one thousand people. All of them appeared to manifest a deep and abiding interest in our great and glorious cause.

During every session of the entire three days the meeting was ably addressed by that great advocate of liberty and religious freedom, G. B. Stebbins, of Detroit. Also by that highly gitt-ed speaker, Mrs. L. Watson, of Titusville, Pa. We were also favored by the presence of Wm. Loyd, of Philadelphia, L. B. Howe, of Fre-donia, Mr. Murray, of Chicago, Geo. W. Taylor, and others. All gave good satisfaction, which was made manifest by a vote of thanks from the entire audience.

H. SMITH. North Collins, N. Y.

Fraternal Calls.

Bros. Hon. Paul Bremond and General W. H. Parsons, of Houston, Texas, Dr. Y. A. Carr, of Mobile, Alabama, and E. V. Littlepage, E q., of Guatamala, Central America, all gentlemen of education and eminent business talents, gave us fraternal calls during the last week,

Each of these gentlemen speak in high terms of the advancement of the cause of Spiritualism, and manifest a deep interest in its phenomena and philosophy,-physical and mental.

Biography of Satan.

The Religio- Philosophical Publishing House, of Chicago, issue "The Biography of Satan; or a Historical Expession of the Devil and his Fiery Dominions," by K. Graves. It aims to show the Oriental origin of the bellef in a devil and future punish ent, also the Pagan origin of such scriptural terms as "Boltomless Pit," "Like of Fire and Brimstone," "Keys of Hell," &c. &c. It is just the issue for these breakingup times of old blind Theology, and will do great good in advancing the welcome work .--Banner of Light.

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

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