

Religio-Philosophical Journal

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RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. All letters and communications should be addressed to S. S. JONES, 189 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

CHICAGO, MAY 13, 1871.

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LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payments have been made. For instance, if John Smith has paid to Dec. 10th, 1870, it will be mailed, "Smith J.—10 Dec.—0." The 0 means 1870. If he has only paid to Dec. 10th, 1869, it would stand thus: "Smith J.—10 Dec.—9, or perhaps, in some cases, the last two figures for the year, as 70 for 1870, or 69 for 1869.

Those sending money to this office for the JOURNAL, should be careful to state whether it is a renewal, or a new subscription, and write proper names plainly.

A SEARCH AFTER GOD.

NUMBER XXXVIII. Wonderful Power of Man on Earth—He Stands in New York and moves objects in Europe—Liberating the Activities of Matter—Individualized Intelligences Connected with the Operations of Nature—Power of Spirits after Millions of Years' Experience—The Guardians of Earth—Strange Accidents of Lucretius, who, all at once, seems to see perfection in the Management of the Earth—Changes taking place on its Surface.

Spirit—The human mind, the conscious principle of man's organism, filled with lofty aspirations, in scanning the operations of these things with which it is surrounded, asks the question, Is it possible that this vast, complicated machinery is moved in compliance with certain forces inherent in it, eternal like matter, or is there something outside thereof, that superintends or directs the same? In the Spirit World there are many things, the operations of which I can not fully understand, and do not expect to until I arrive at a certain round in progression's ladder. It is useless for me to attempt to understand all the complex operations of the laws connected with matter and spirit, until I am brought in company with those that control them. The chemist can perform many wonderful experiments through the instrumentality of his knowledge, but it will be millions of years before he can so combine the forces of matter that they will produce a comet or planet. He can, standing in New York, as quick as a flash, raise an iron hammer in England, weighing two ounces, and as that little hammer strikes, the operator there can read his thoughts, can learn his most secret wishes. This is a strange power that the children of earth possess, to move an object, a little hammer, though a million miles distant, and through the instrumentality thereof, to communicate thoughts. Years ago, had any one of earth's children made the statement that a man standing in New York could move a piece of iron in England, and through the instrumentality thereof hold a conversation with his brother there, he would have been regarded as a fanatic, and a fit subject for the insane asylum. Now, let me tell you, that there are individualized intelligences that, standing in the center of a world system, can cause each planet to vibrate the same as that piece of iron attached to the magnetic battery in England is made to oscillate by the operator in New York City. The systems of worlds are beautifully interlinked, and are controlled by forces over which individualized intelligences have complete control. This is a small arrangement, and in regard to which I shall at some future time speak more definitely. Now, knowledge is power. Knowledge enables you, standing in one place, to move a piece of iron far distant. Knowledge enables individualized intelligences to perform operations you ascribe to a God.

Lucretius—True, a man standing in New York can move a piece of iron in England, but does that infer he can improve the regions of space?

Spirit—I was merely alluding to power possessed by the children of earth. In the magnetic telegraph, we have certain forces obedient to the wishes of man when aroused. Without the aid of zinc, copper, and a chemical solution, you could not well arouse the activities of matter, in the manner described, but unite the three, and the result is, a force is liberated in New York, that moves an object in England. In the Spirit World, among the higher order of intelligences, we find some devoted exclusively to experimenting with the forces of matter. The children of earth can liberate a force that will instantly move a solid body millions of miles distant; but that is just the first step in experimenting with Nature. The chemists of

the Spirit World can control the forces that will evolve from matter a comet, or cause the sun to throw off matter sufficient to make a planet as large as Jupiter. In each system of worlds, there is a central pivot, or base of operations. From that are established grand currents of force, that the supervising intelligences there can control as easily as the operator can the currents of electricity that traverse the Atlantic Cable. There is in the Spirit World, the most complete system of action on the part of those engaged in superintending the same.

Lucretius—He who inaugurates this system of worlds, truly must be a God.

Spirit—Not by any means. Even the children of earth understand many of the beautiful laws connected with world making. There is a beautiful mathematical law observed in the location of each planet, which has been fully explained before. All worlds in the regions of space are arranged in accordance with mathematical rules. The size, weight, and the position of each planet, is determined before made. There are engineers in the Spirit World, as well as here.

Lucretius—Engineers? please explain!

Spirit—In the vast, unexplored regions of space, these engineers may be found, arranging for improvements that will follow. They arouse certain activities therein, and are then followed in turn by other circles of spirits, each of which have their appropriate work. In the fields of space, in the unexplored regions thereof, it is night, as it were.

Lucretius—You seem to connect individualized intelligences with all the operations of nature.

Spirit—Which is the most reasonable, to connect those who are individualized like ourselves, with the vast improvements going on in the regions of space, or one Infinite Being, diffused throughout the whole universe, and whom humanity have failed to recognize? We know that individualized intelligences are connected with certain improvements on the surface of the earth, and why not in the regions of space? We do not see God connected with any enterprises on the surface of the earth. If not there, why in the regions of space?

Lucretius—Did not the halcyon unfold itself through the action of Nature's laws? Did not the elements there that could not see, hear, feel or think, form a perfect sphere that bear evidence of a design? And, if the elements can unite and form a halcyon, bearing evidence of a design, why not the earth?—(See Numbers 20 and 21)

Spirit—True. The elements could not act without being organized. The engine, when certain conditions are obeyed, moves the ponderous wheels. Conditions are always required in the action of all the elements. You can not liberate force from sea unless heat be applied thereto. Force is not matter, yet it is incorporated therewith; that is, it is not matter in the sense in which the world uses the term. The force that moves the train of cars is in the water. Fire will liberate it. That force, before the fire is applied, is inactive or in a negative condition. Matter acts in accordance with certain well-defined conditions. Unless they are complied with, no result follows.

Lucretius—Man, then, has creation in his own hands. There is no one to dispute with him the leadership. No one for him to pay homage to. He gazes at the heavens, at the twinkling stars there, at the vast fields of space, and exultingly exclaims, Man did all this! No one to pay homage to!

Spirit—You seem to lament when thinking of the grandeur of man's destiny. You recognize a God. In your heart, you feel that all this is beyond the power of man. If he, residing on this earth, can, in a few brief years of existence, with a battery no larger than a lady's thumb, and a drop of water no larger than a tear, move in England, a piece of iron weighing two ounces, and through the motion thereof, communicate his thoughts, may he not after quintillions of years of experience, command a force that shall move a planet? Remember, too, that this is merely a rudimentary existence; still man makes rapid strides here. Standing in New York with a little battery, without a particle of exaction on his part, he can move an object in Europe,—may he not with millions of years of experience, control a power that shall move the earth? This earth does move, turns on its axis once in twenty-four hours. Certain forces cause it to move. Those forces are under the control of some one, or are not. On earth, you see no force exerted in the movement of anything that is not under the control of intelligences. In the movements of the earth, force is exerted, and is just as much under the control of intelligences, as the force which moves the engine. To say that the force that moves the earth is not controlled, but controls itself, and wisely subserves certain ends, would only make a God out of it. Nature's laws, nature's forces, are what the Materialists worship. Matter, they claim, has certain inherent laws, and from the natural tendency thereof, planets, comets, stars, animals and men, etc., were brought into existence. Now, an inherent tendency is the great weapon which the Materialists use. They recognize the operation of matter, and exultingly exclaim, No Infinite Intelligence connected therewith!—No finite intelligence has any thing to do with it! If their theory be true, the universe, in all its completeness, was brought forth by laws that can not think, hear, see, feel or conceive. But experience teaches me that such is not the case. I know that such is not the case. There is a circle of spirits who have exclusive control over the earth, and who are gradually changing its physical condition, by their inclination. Years ago, the north pole was not where it is now, and various other changes are transpiring through their action. They can control the atmosphere, as easily as the engineer can his engine; can induce a violent tornado or furious storm.

Lucretius—Why not do their work better

then? Why cause such tornadoes, water-spouts, furious storms, and showers of hail? I have seen whole sections devastated by a tornado, and fertile fields destroyed by an inundation. I have seen hundreds struck by lightning. There was the eruption of Vesuvius, when Pliny, the naturalist, was killed, and which devastated the finest portions of Italy, laying in lava and ashes Herculæum and Pompeii. The earth is not perfectly adapted to the wants of man. It is too hot in summer and too cold in winter. I have seen whole sections parched, dried up, completely blasted by hot winds and the want of a refreshing shower. If those comprising your spirit circle control this matter they do it very poorly. Then look at the surface of the earth; millions of acres of land sterile and barren! Look around the North and South Poles,—at the arid deserts of America and Arabia,—and see how much useless material there. If spirits made this earth,—if through their instrumentality it was brought forth,—they would have used less material,—and have had it better adapted to the wants of man. I tell you your spirit circle didn't exhibit much wisdom in the construction of this earth. Look at the famines that frequently occur,—at wars, epidemics, and inundations,—all destructive to happiness and life. You say that spirits superintend the action of the elements, and you ascribe to them almost unlimited power. Better not have brought forth this world at all, better have left it a dreary waste, than to have connected therewith the evils that exist. I ascribe to those spirits incompetency,—want of skill,—and I believe them destitute of the true appreciation of man's destiny. Away with such management! What misery on all sides! Heart-rending cries are constantly heard! Licentiousness lifts its hydra head, and a pandemonium exists in the heart of all large cities.

Spirit—We are amused at your position. As long as you believed an infinite God made all things,—entertained that notion,—there was the most perfect adaptation in all things, but now as you are convinced, or partially so, that spirits did the work, you all at once commence criticizing their action, and condemning their work. If a God did it, all right; if individualized intelligences did it, all wrong. Well, criticize them. It was sacrilegious to criticize a God for what he may have done, but perfectly legitimate to criticize the action of a spirit circle.

Lucretius—It really seems to me that I could have made a better earth than the one I came from. There is a vast amount of waste material there.

Spirit—The earth is not fully completed yet. Certain portions thereof are fully adapted for the abode of man, while other portions are only partially so. Great changes are being made on it. The vast bodies of water on its surface are being gradually withdrawn, and a change in the climate being made. The regions now covered with ice will be made to blossom under the care of the husbandman, and the arid deserts will be made to produce the golden grain.

Lucretius—If spirits—individualized intelligences—do these things, why are they not more expeditious in their work, and why do they work so slow?

Spirit—License to criticize is freely given you now. You dare not criticize or question the action of your God. Now you seem to see imperfections on all sides, and ascribe incompetency to those who have this matter in charge. Let me tell you, they understand their business, and there is a beautiful adaptation in all their works.

(To be continued.)

Prof. H. E. Whipple.

"Charity always covereth up a multitude of sins." "Forgive as thou wouldst be forgiven." The dissemination of slanderous articles, those that unveil some heinous offense,—are eagerly read to-day. An account of a murder, suicide, domestic difficulties, family jars, or larceny, will be read with great interest, while the narration of any event that embraces the better side of human nature, will scarcely be glanced at. This should not be the case. In the narration of events connected with the violation of law by prominent divines and those who are considered orthodox, a beautiful contrast is exhibited in favor of the adherents of the Spiritual Philosophy. At Hillsdale, Michigan, is a college, devoted to the moral and intellectual elevation of students of both sex, and occupying the chair of Literature and Belles Lettres, was Professor H. E. Whipple, the light and dark shades of whose character, are now fully realized by those who have been enjoying his fascinating and interesting society under the cloak of—"Where ignorance (of what he was doing) is bliss, 'twere folly to be wise." While his amorous proceedings were covered up by a hypocritical cloak, silvered over with smiles, and smothered with kind, gentle words, the Deacon, whose wife he seduced, was truly happy,—even while the Rev. H. E. W. was turning his family into a Pandemonium. Finally, suspicion rested upon him, and a young lady, with a lynx-eyed devotion to the right, constituted herself a detective, and secured a home at the house of the Deacon. This lady was truly devoted to morality, virtue, and religion, and her prayers were beautifully and eloquently expressed, and she hoped to be able, "through Christ," to detect some awful crime. She watched the unnoticed corners, peered into dark passages, scented the footsteps of the Professor, and finally "through a key-hole," her perseverance was rewarded, and this self-sacrificing lady, became the heroine of the town. Her discovery so affected her nerves, that she would have died had she been compelled to keep it a secret, but fortunately she was allowed to communicate her knowledge to some of her sympathizing friends, and saw the towns of Hillsdale was in a wonderful commotion, which so affected the tranquility that he immediately tendered his resign-

nation, and finally made the following confession:

DEAR FRIENDS: I can carry this load no longer. With deepest shame, and anguish unsupportable, I confess myself guilty. I felt justified in pleading not guilty, until I could contemplate the awful circumstances in which I was placed. I fondly hoped that a public revelation would be prevented, as I was assured it could be. I hoped that I might quietly change my relations, and by repentance and the practice of virtue, retain the respect of society. But the matter is rapidly breaking out, and persistent denial or confession is the only alternative. The temptation to boldly deny is well nigh irresistible. How can I sink into the gulf of infamy which this revelation opens before me? How can I see the bitter anguish of my poor wife and children? of my dear aged mother and the whole family circle? How can I witness the indignant sorrow of confiding friends? How can I see all my opportunities for doing good depart forever? How can I see my hitherto honorable career come to so disgraceful an end?

In the insane hope that I might escape these terrible consequences, I have gone on performing official duty to keep myself up. Some of these public acts how gladly would I recall? How can my friends pardon this abuse of their confidence? I know not how far persistent denial might be successful. I know that my generous friends would rally around me and take my word against strong proof of my guilt. But I can not consent to go on compromising them thus, and drawing them to the unconscious support of falsehood and crime.

Persistent denial must cut me off from God and heaven. The only right, safe, and honorable path for me to take in these dreadful circumstances, is to confess and forsake my sin. Is there mercy for me? I can scarcely hope for it from my fellow men, although, if they could see how I suffer, their indignation would be mingled with pity. May I not hope for compassion and kindness for my ruined family? They are not to blame for the wrong of the one who was bound by every obligation to be their protector. Oh! that I could undo the wrong which I have so wickedly done! Can the blood of Christ take away my sin? Will God's children pray for me?

Who can but admire the spirit manifested in his confession. Notwithstanding this misstep, he has many noble qualities, and who can help but sympathize with him?

To Whom it may Concern, Only.

DEAR FRIEND: It is a painful task to be compelled to appeal to your integrity for the little amount which you owe the undersigned, for the RELIGIO-PHILOSOPHICAL JOURNAL.

If it was not justly due, and if he had not waited upon you for a long time, and made great sacrifices, to give you an opportunity to pay it without embarrassing you by so doing, he would not so urgently press you for it now. But he does need the money, and justice, it is not doubted, will prompt you to remit it to him in a registered letter, or by a post-office money order, taking the expense of doing so out of the amount due, which you will readily estimate from your account to be found on the yellow slip pasted on the wrapper or margin of each number of the paper.

You owe since the — day of —, A. D. 18—, (supply the day, month, and year from the yellow slip referred to).

The publisher will willingly continue to send you the JOURNAL on credit, on receipt of present arrears and discount the extra fifty cents usually charged for each year's delinquency, if promptly paid on receipt of this number of the JOURNAL.

This appeal is in deep earnest to those who are one year and over in arrears for the JOURNAL, but at the same time in the spirit of kindness and fraternal regard.

S. S. JONES, Publisher and Proprietor.

"Minister of the Gospel."

Under the Constitution of the United States, to which the organic law of the several States have to conform, each, and every religious organization is the same in the eye of the law; hence, under the many reformations of the last few centuries, many sects have arisen, each in turn having received the opprobrium, sneers, and scorn of those which but a few years before had traveled the same road.

There are certain civil rights appertaining to religious organizations, of value to each. To that end, the RELIGIO-PHILOSOPHICAL SOCIETY was organized several years since. In its organization, an eye single was had to civil benefits upon a broad and free platform, which admits all to membership who desire it, with the privilege of withdrawal at pleasure, and holds no right to entertain or listen to complaints or charges of one member against another. Nor does the Society feel responsible for the acts or opinions of individual members. It has a constitutional proviso against creeds and all amendments that shall restrict individual rights.

Under its organic form many societies have been instituted in different States; each independent of all the others. The original Society grants letters of fellowship to all lecturers well vouched for, who apply for the same.

Samuel Smith, of Rockford, Ill., was, on the 22d day of May, constituted a "Regular Minister of the Gospel," and authorized to solemnize marriages, in accordance with law, as binding as can be done by any minister of the gospel of other denominations.

Critical.

E. S. Wheeler, in the BANNER OF LIGHT, of May 6th, ably reviews the "Arcana of Spiritualism," and, in conclusion, speaks of Davis and Tuttle as follows:

"These divergencies of opinion and statement are fortunate, since they leave the public to reason out its own conclusions, and stimulate with original thinkers more accurate study and closer comparison. Mr. Davis has written much, and much of it needs revision. Mr. Tuttle, composing less, has been more careful, or more carefully led, yet neither 'the superior condition' of Mr. Davis, nor the freely confessed mediocrity of Mr. Tuttle, has sufficed for the production of any revelation above criticism. We can, however, but gratefully feel that 'The Arcana' is the best and most useful yet produced." While he criticizes Davis and Tuttle, other

fearless thinkers, no doubt, are freely criticizing him, and thus each one is necessarily compelled to undergo a severe lashing from others. While he would revise Davis, Mr. Critic would revise him,—would him differently in every respect,—so he could improvise better poems, and delve deeper into the regions of philosophy.

That Brothers Davis and Tuttle have made mistakes, no one doubts, but both have accomplished a noble work that endears them to all true Spiritualists.

Out! Out!!

Notwithstanding the great number of extra copies with which we commenced Volume X., we are all out of numbers 1, 2, 3, 4, and 5, of that volume. If any of our subscribers have them, and don't care about keeping them, and will do them up in wrappers and direct them to RELIGIO-PHILOSOPHICAL JOURNAL, 189 Clark street, Chicago—(you need not prepay postage)—we will send them free to many who have applied for them since we were out, and in this way many will be made glad. We regret that we did not publish many more copies at the commencement of the volume, but it is a veritable truth that we are greatly surprised at the rapidly increasing demand for the JOURNAL. From every section of the country the expression is: If but one is to be left, take all other reading-matter from us, but leave the RELIGIO-PHILOSOPHICAL JOURNAL.

Spirit Artists.

Those who desire to have us publish articles in regard to their mediumistic powers, will do well to bear in mind that one means of convincing us of the truth of their profession, is to send us some of their best work, to place on exhibition in the reception-rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. When such works are presented, we put them up in nice frames, and call the attention of visitors to the same.

Hindoo New Testament.

The BHAGVAT-GEEZA, the book from which our New Testament was borrowed and enlarged upon, will be ready for delivery in a few days. Let no liberal-minded person deny himself (or herself) of this book. Buy it, read it, and lend it to your church-member neighbors—Catholic and Protestant. It will be an eye-opener to them all.

Price, \$1.25; postage 16 cents.

Commendation.

BROTHER JONES: Your radical paper has just come to hand, and having "looked it over," my verdict is: I admire its spirit; I like its tone; it has the right kind of a ring to it. I enclose you a card picture of "Uncle Ben." Hoping that you may have the pleasure of meeting you again, I am

Yours respectfully,

ALBERT STEGEMAN.

Thank you, brother, for the picture, as well as for the compliment to our beloved JOURNAL. We too, admire our paper, even as a young loving mother admires her darling child.

Attention!—Who?

Certain subscribers will be astonished at the publisher's patience, if not at their own delinquency, when they carefully examine their account with this office, as published from week to week on the yellow tags to be found on the margin of the paper, or on the wrapper. Deal honestly with the newspaper publisher, even as you would be dealt by under similar circumstances.

Alden's Ready Book-Binder.

We can, without hesitation, recommend ALDEN'S READY BOOK-BINDER, as the best we have ever seen for the purposes intended. Its great convenience and very low price will certainly bring it into common if not universal use.

Testimonial.

Mrs. A. H. ROBINSON:—Enclosed you will find \$3.00 and a lock of hair, as stated in your advertisement.

I have been troubled with excessive menstruation, attended with severe pain for about two years. Have a very weak back, headache a great deal of the time. For the past week I have been troubled with a severe pain, that commences in my left limb below the knee, and goes from there to the left side of my back. I am twenty-one years of age. Please answer immediately.

Yours in haste,

Mrs. OLIVE EDMISTER.

Howard Center, Iowa, Mar. 30, 1871.

Mrs. Robinson diagnosed the case and prescribed, and here follows the patient's report one month thereafter.

Mrs. A. H. ROBINSON:—Dear Friend—I received your prescription, and followed the directions. I have improved a great deal since I commenced. I am gaining so fast that I do not think a second prescription necessary.

Ever your friend,

Mrs. OLIVE EDMISTER.

Howard Center, Iowa, April 23, 1871.

Wisconsin Righted.

We are glad to learn, through the RELIGIO-PHILOSOPHICAL JOURNAL, that the Legislature of Wisconsin has repealed the disgraceful statute, passed one year ago, imposing fines and imprisonment on those who healed the sick without regular diplomas from some medical faculty, or five years' practice in the State. We were really ashamed of the State whose constitution and first statutes we helped to make, when we saw its disgraceful imitation of Ohio, in attempting to prevent people from getting well without medicine, and without employing a regular physician; but we are glad to see that one year was long enough for this people to be duped by tyranny under the name of protection. A man by any other name is said to be as good as dead; and it may be said that freedom by any other name will express an unjustly—Banner of Light.

Personal and Local.

-J. R. Francis lectures at Crosby's Music Hall each Sunday evening during the month of May... -Mrs. Abbie Tanner will lecture in Hartford, Vt., May 14th and 15th... -Messrs. Spurrier & Co., of the Spurrier House, Louisville, Ky., know how to make their guests happy.

Philadelphia Department.

HENRY T. CHILD, M. D. Subscription will be received, and papers may be obtained at wholesale or retail, at 624 Race street, Philadelphia.

What and Where is the Spirit Land?

We have heard this question asked with a triumphant air, as if it could not be answered. It seems to us one of the simplest questions in the world. Spiritualism has been answering it more than twenty years. Wherever a spirit exists and makes a manifestation, there is the spirit world.

The last analysis of philosophy classes the universe under one of two heads,—spirit or force, and matter. Spiritualism declares that all "force or motion is will-born." Matter can not exist without spirit, neither can spirit manifest itself, except through matter.

Now, science has discovered that these interstellar spaces, limitless in extent, are filled with an invisible, imponderable ether. That all the communications and intercourse which are continually taking place between these stellar orbs, are made by means of tremulous waves in this vast ocean of ether—waves which may be measured and calculated with the nicest accuracy.

Here, then, in this grand limitless ocean of ether, filling all the interstellar spaces extending beyond all finite conception, and permeating every atom and every globe, even the most dense and solid in the universe, is the spirit world!

So much for the spirit land in general. Let us look at the minutiae, and we shall see that it varies in zones and belts and spheres, each adapted to the different conditions of spiritual development. This is a truth that infuses into the human soul, as naturally as the air does to the human body.

The first and lowest sphere, which, to its inhabitants, whether spirits out of the form, or mortals in it, and it is peopled by both, lies immediately around each earth in the deep caverns and groves, where foul and pestiferous airs, that stifle human breath, abound, and especially around new worlds, comparatively speaking, or those on which human beings have but recently been developed, and around the older worlds, in the dens of vice and crime, where vile plunian reeks.

The second sphere of spirit-life is in the purer air of earth, and on the mountains,—both these spheres are accessible to mortals, as well as spirits. In the second sphere, loving human beings dwell, and all the better conditions of humanity on earth are found. All mankind live, and move, and act in one of these two spheres; and as mortals move from place to place, and change from condition to condition, they are in one of these spheres.

The spiritual influences that we receive, are either covering our spirits with the darkness of the first, or lifting them into the serene light and beauty of the second.

It is a strange infatuation to suppose that one can be doing deeds of darkness, and have a place in the sphere where truth and beauty find a home.

Mortals go from place to place, carrying with them their influences, and though some may be so dull and insensitive, as not to perceive it, it must exist and play its part in the great drama of life. The time has come when all should know this, and learn to work in and for the best conditions which they may be able to attain to.

Jesus knew that it was necessary to go upon the mountain with his disciples, in order that they might receive the transfiguration. In all our spiritual circles there should be care taken to leave pure air. If we can not go to the mountain tops, let us ascend in our own houses to those places where the purer air of earth can be found, and we shall then be enabled to receive better and purer communications from our loved ones, who walk the blue ether above.

Every home should have a room properly arranged as a circle room,—well ventilated and neatly and comfortably arranged, and sacred to pure and holy communion with spirits,—and in this room we should go every day, either alone or with congenial associates, and seek for this communion.

conditions. Human beings mostly without any consciousness of the fact, go among these lower spirits, and when their aspirations are good at all, they always carry blessings to these. Spirits from the higher conditions find it necessary to enter into rapport with human beings, in order to reach the lowest conditions of spirit-life. Whenever mortals are prepared and impressed to work in the lowest conditions of spirit-life, they are accompanied with good and loving angels, and it is only through mortals generally, that spirits can directly influence the dwellers of the spheres of outer darkness. Of the spheres beyond the children's sphere, mortals can have but indistinct conceptions, because they can not enter these while dwelling in the mortal form, as they may the three spheres we have described.

The locality of these spheres is in the ether beyond the atmosphere of the various spheres, and extending throughout the interstellar spaces.

In the report of the Board of Directors of the Pennsylvania Railroad, they say "that the gradual improvement in the alignment of the old Philadelphia and Columbia railway, is still in progress, and will be continued until the whole line is brought to the standard of modern railroads."

This is a new form of the story of John the Baptist, "Prepare ye the way of the Lord, and make straight his paths," and of those older prophets, who called for the tramping of "judgment to the lame." We believe railroads are preparing the way of the Lord, and making straight his paths by blessing humanity.

We also remember that brave and eloquent old man, Abner Kneeland, who was imprisoned in Boston, for a liberal reading of the Bible. We heard him speak about the year 1825, to a small audience in this city, and have seldom listened to more noble and philanthropic sentiments than he presented.

He was trampled, maligned, and persecuted from breaking loose from the old theological trammels. Then came Elias Hicks, the great and good reformer among the Friends, who dared to speak freely and honestly of the convictions of his soul.

The liberal and progressive world-to-day, does not real so what it owes to the noble pioneers, who have thus toiled and sacrificed to break down the barriers that were opposed up to a human soul by ignorance and bigotry, and that could only be removed by the bold and persistent efforts of those who have made the way of truth manifestly. Let us not forget the old story of "alignment," "all the ways are to be made straight."

NOTICE OF MEETINGS. Indiana State Spiritual Association. To the SPIRITUALISTS of INDIANA, GREETING: We would announce to the friends of the Harmonical Philosophy throughout the State, and elsewhere, that the Fifth Annual Convention of the Indiana State Spiritual Association, will be held at Masencott Hall, in the city of Indianapolis, commencing Friday, June 10th, 1871, at 10 o'clock, A. M., and will continue in session over Sunday. Each local liberal society within the State will be entitled to three delegates, and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. The friends of the cause generally are cordially invited to be present and assist in making this convention a pleasant and profitable one.

Business of much importance is expected to be brought before the Convention. Good speakers will be procured for the occasion. A noted test medium is expected to be present, to add to the interest of the Convention. Half fare arrangements will be effected with the railroads as far as possible. Good board has been arranged for at \$1.00 per day for all who may attend the Convention, provided they remain three full days. By order of the Board of Trustees. J. R. BUEL, Secretary. Indianapolis, Ind., April, 1871.

Mediums and Speakers' Convention. A Quarterly Convention of Mediums, Speakers, and others, of Western New York, will be held at Ridgeway, Orleans Co., Saturday and Sunday, May 26th and 27th, commencing at 10 o'clock each day. The place of meeting is on the lower-embankment of the Erie road, three miles north of the railroad station of Medina, from whence friends engage to convey attendants to and from the Convention. Also to entertain all who may come. Thus, with temporal needs supplied, amid an atmosphere attuned to harmony and perfumed by flowers, and overshadowed by the bending heavens, aglow with angel ministrations, may we not anticipate a glorious reunion? A cordial invitation to attend is extended to all truth-seekers. J. W. SEAVEN, GEO. W. TAYLOR, A. E. TILDEN, Committee.

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