800 PER YEAR IN ADVANCE.]

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

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S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, FEBRUARY 17, 1872.

VOL. XI.-NO. 22.

WERICAN ASSOCIATION OF SPIRITUALISTS -THE NEW DISGRACE.

BY HUDSON TUTTLE.

At the writing of the "Protest," published a late number of the Religio-Philosophical otenal, I was not able to avail myself of all the facts in relation to the Troy Convention. The report of that gathering was, by no means, s complete as usual; the spiritual press not appearing to consider it necessary to give a veratim record of its transactions. I have since barned, from the Troy papers, and from a nember who made accurate observations, some very curious and pertinent facts. At the final rote for president, eighty-four ballots were cast. This gives the strength of the Associa-tion, for it is not probable any considerable number refused to vote on this important issue. This number included those who were substiinstantion included those who were substi-mted at the Convention, and I am informed by smember of the Board, that, probably, the number of actual delegates was less than fifty. Such was the strength of the Society which asgrts itself to be the head and front of Spirit-mism, and its exponent, not only for the United States, but the American Continent!

Mrs. Woodhull was not even a delegate, and as she acknowledged, never attended any of the Conventions before. There is not the slightpurpose of the election she gained. Some of her friends asked her if her political prospects would not be injured by her accepting the of-ice of president of the Association. Mrs. W. replied, in a crying tone of well-affected mar-nudom for principle, "she didn't care. She knew no policy. For all she was, she was in-debted to her spirit-friends and God Almighty, and she never would ignore Spiritualism. This remark created a great sensation by its

From the beginning, when "Tilton's Biog-nphy," the 'Weekly,' with speeches, etc., were must into the hands of the delegates, every effort was made to bring about the finale. Mrs. Woodhull entered the Convention at precisely be right moment, and seated herself in as prominent a position as possible. (Very strange sshe was not even a delegate, if she came as 1 simple spectator!) The "Management" then gave her the time to deliver one of her "Orations of Demosthenes," and the sympathy of the Convention was gained by the report that she had been a martyr to her unflinching advocacy of Spiritualism.

The first vote was, Dr. Gardner, 25; Dr. Hallock, 25; Mrs. Woodhull, 23; Blank, 2. The second vote :- Levi Wheeler, 1; Dr. Hallock, 2; Dr. Gardner, 39; Mrs. Woodhull, 4, which made a tie. Some one moved to make Mrs. W.'s vote unanimous, which could not be done. Yet, she, though not elected, was declared president!

If the election was decided by the vote of the President, nothing was said to that effect. According to the Report, the fact that there was a tie was not even noticed. In the langrage of a delegate, "There was but one side, and all went one way." How was it known that only delegates voted, or that they did not cast more than one ballot? Was there the least care taken to prevent, but by the looseness with which the whole business was conducted, was not every facility afforded for ballot stuf-

Perhaps, never before did an assembly, making the least pretence to organization, enet such a farce, or so utterly betray their cause. The majority of the members, as shown by their steady adhesion to the oppo-sition candidates, did not understand the "ring" by which their Convention was manpulated; a Tammany Ring on a small scale, wite as unprincipled in intention, but different in adroitness; for, with all its wire-pulling and disgraceful underhanded scheming, Mrs. Woodhull was not legally elected according to

My criticism on the "President's Message," wherein rebellion is threatened, and the nucleus of the "new order" of government found in the Association, has been in turn sharply met, and it has been attempted to show that I disrepresented her. As evidence of the correctness of my inferences, Woodhull and Claf-lin's Weekly, of Jan. 13, 1872, reports that:

"The Board of the American Association of Spiritualists held a regular meeting on the 28th of December, 1871. The Board consisted of Mrs. Woodhull, Mrs. Middlebrook, Dr. Child, and A. A. Wheelock. 'A Constitution for the United States of the World,' prepared by Mrs. Woodhull, was read and considered."

The "Grand Pantarchy" has at length come to position through the tinkering of this grand Association of eighty-four voting members, who elect their president by a tie vote, and are not only "Continental" in their aspirations, but have, "in consideration," a "constitution for the United States of the World." Not only are the English-speaking nations to be brought under its banner, but the French, the Russian, the Chinese, the unknown peoples of the Pa-cific Islands, and of Africa, and the Australians, to be subjugated, tamed, domesticated, and educated. We presume all this to be done by and through "spontaneity," so much landed in said "message," which, in the new government, is to abolish arbitrary taxes, all being willing to support the government. This method has not proved successful at the start. The funds of the Association are replenished by "spontaneity," and so little has been re-ceived, that the "Board" have been compeled to discharge their missionary, who was a zealous worker, with his whole soul in the

Consonant with this assumption, in her speech before the recent woman's suffrage Convention, in Washington, she said with an arrogance bordering on sublimity:—" Surrounded

by staunch, strong, and firm friends, the President of the American Association of Spiritualists, stands as the present bearer of the standard of the equal right party." Her whole speech was a studied attempt to identify Spiritualism with herself and her schemes, and make the world believe that she was the chosen "standard bearer" of Spiritualists.

And with conceit never before exhibited, she produced and read this same "Constitution for the United States of the World!" This is the culmination of the skillful wire-pulling, and culmination of the skillful wire-pulling, and "ring performance," by which the handful of delegates at Troy were wheedled into her election to the presidency. If, by a perusal of her "Principles of Government," we become conscious that fortune-telling is not conclusive to clear political thought, we here can learn that it is in an astonishing degree to the chicanery of cliques, and the furtherance of the designs of brazen selfishness.

She is the "standard hearer" for the fortu-

She is the "standard bearer" for the fortytwo quasi delegates who voted for her, whose names should have been published in the proceedings of that Convention! As such she arrogates the leadership of Spiritualism, and presses it into the support of a dozen different schemes which have little or no relation to it.

The threat of rebellion was thrown out pre-viously to its incorporation in the "Message" in a set speech, and hence, was not a hasty utterance. Almost a year has elapsed since it was said that, unless congress reformed the laws, rebellion would be inaugurated. Was the threat that of a braggart, or are we now to see the red flag run up at 44 Broad street, and Spiritualists called upon to support the issue they have raised?

The Troy Convention was used as the means whereby to prostitute Spiritualism to the support of unparalled selfishness, and when Mrs. Woodhull said in her speech of acceptance, the spirits had foretold her election, she revealed the key to the black abyss of fraud and de-ception by which that event had been ac-complished.

I would not narrow the sphere of Spiritualism, rather would I broaden it. It is a slave to no party or issue, but accepts the truths of all. The grand flood of angel manifestations has not for its sole aim to give the ballot to woman, or to make Mrs. Woodhull President of the United States of the World, nor to make men temperate, or to free the slave, or to break down the churches. But there are those who magnify their own views until they conceal the heavens, and believe their petty scheme the sole object for which Spiritualism has dawned

To such, the great cause in its completeness, says: "Not for one, but for all. I love the church, whose pillars are hoary with age, as well as the newest 'ism.' Mine is not impartial devotion to one, but to mold the truths of all into perfect order and completeness, and

eliminate their errors." Because a huckster consults his guardianspirit about gardening, does not prove Spiritualism ordained especially to teach the best methods of dealing with manures and the offalheap. The restriction and "manuring of its sphere," exists with the individual who wishes such unwarrantable claims,-not with the

Blind superstition, or blind fanaticism, are equally reprehensible. Both are nourished by the same mother, whose name is ignorance. If we escape the former, to be bound hand and foot by the latter, we have lost rather than gained.

Berlin Hights, Ohio.

WONDERFUL MANIFESTATIONS.

Echoes from Morrow County, Ohio.

DEAR JOURNAL:-Thinking, perhaps, your readers would like to know how the good begun work of Spiritualism is prospering here, I thought it proper to lay the facts before you

in all their true worth. First of all, then, through the ever kind and profitable instructions of our angel voices, there as been established a spirit-room in this our beautiful village of Cardington, situated some thirty-eight miles North of Columbus, on the C. C. and Indianapolis Railroad. The fa-fored spot is one given by the late Editor of the Cardington Republican, whose whole soul is launched out for the advancement of love, truth, and harmony throughout the land. His neat cottage residence is situated about a quarter-of-a-mile from the depot, and is easily found, and the visitor is thrice welcomed under their hospitable roof. In a small frontroom stands, towering up to the ceiling, a nice, neat cabinet, the visiting-place of those who have once been active on earth, and now are endeavoring to show that, although absent in form, they are present in spirit to give such advice and counsel as none but an inhabitant of another world can give. There are assembled together every afternoon, at precisely one o'clock, those who expect to talk with angels, and listen to their love-stirring strains uttered from the large, tin trumpet, accompanied with violin, guitar, and trombone. Occasionally taces appear through the opening, with hands, from the size of an infant to those of a man. The most astonishing feature is the inclosing of the medium in a large sack, after hands and feet are firmly tied. While he is thus securely tied in the sack, the demonstrations proceed, which proves, or ought to prove to the world that there is a life, a knowledge beyond the narrow house to which they have once been consigned. Friends that have long, long years ago departed, take possession of the trumpet, and identify themselves in a wonderfully striking manner, and as the sentiment escapes from the mouth of the trumpet, the heart gives utterance to the thought expressed, the small tiny tear drops, and steals its way down the cheek of the young as well as the aged, who weep for joy at the knowledge they have

Beautiful thought! Ties in Heaven! Friends gone before, just waiting to welcome you on the other shore! Accompany me, dear reader, the other shore! Accompany me, dear reader, as we enter this room. Every one seems anxious to see and to hear. The Medium who is the instrument employed for these truths is seated, and tied fast to his chair, ready for the work to proceed. As we take a look at him we see nothing of deception or rickery; but an honest, open countenance sheds forth an influence that whispers in the ears of all present, —pure, genuine feats are performed here. It may be well to state, perhaps, that this medium, R. M. Sherman, who is one of the Sherman Mediums, has, from the age of sixteen, been subject to the will of spirits. Goodness and mercy have followed him all his days. Peace has spread her wings; love has shed her influences; hope whispers, "Be still; better, and far more glorious things await thee yet." A little later in life, at the age of twenty, spirits appear to him in full form in the solitary forest, and in the old, duty flouring mill, while the heavy sound of the wheels shake the entire building to it very foundation, seem to readily affirm that Spiritualism can as readily be shown here as any where else. It was found necessary, as in the days of Adam to have a helpmate; so in the days of Adam, to have a helpmate; so in the course of time, matters having been brought to a decisive stand point, the finer consumation to a decisive stand point, the finer consumation is effected—a companion is given him to assist in climbing up the rugged steps of life. Heart and hands blended together, and they commence the journey. After a time a pledge of affection is presented—a daughter makes her appearence, which after a few days, a promise is laid upon the little innocent head, one that was formed in the Summer Land, carried out in the earth sphere. Little faces appear to her: in the earth sphere. Little faces appear to her; and now, at the age of seven, the sweet presence of her darling brother adds much to grace the childshe plays of both. The little darling was only lent for a season. Mother Nature had destined it for an other and more congenial home. A place seemed reserved for his aching head to rest. An angel grandmother, with a large number of other bright, and happy spirits, gave a call upon it one cold November morning, and bade it come, although a rent was made in the hearts of these parents. Now the little one approaches them, giving evidence that it has only laid away its precious body to receive a Heaven born one. Happy thought; absent in the flesh, but ever with you in spirit.

Cardington, Ohio.

Items from La Porte, Ind.

WHAT WAS IT?

BROTHER JONES: -On the 15 ult., in company with my husband and some friends, I visited Chicago. We proceeded at once to Dr. Hooker's, 2511 Park Avenue. There were assembled in the pleasant parlors a goodly number of persons, mostly strangers to the family, and with one exception, unknown to us. These people had come together to witness the wonderful phenomena produced in the presence of Mrs. Maud Lord, daughter in law of Mr. and Mrs. Hooker; but, presuming that you are familiar with the character of her, I will not detail the mysterious things that were said and done, by invisible somebodies or some-things, purporting to be spirits. Suffice it to say that the voices heard, names gven, music played, articles exchanged, hands felt, and tests given, were unexpected and startling as they were convincing; but to my subject. On the night of the 16th, my husband and I retired early, and slept soundly, until about half past two A. M., when I was awakened by a noise in the room. I had scarcely time to collect my thoughts, when a sort of tattoo was beaten on the wall at the head of the bed. This was repeated several times in different parts of the room. Presently the guitar began to play, and perhaps two minutes had elapsed, when a voice so soft, so sweet, so plaintive, that it seemed not of earth, accompanied the instrument. Both sounded, first in the hall, then down stairs, constantly coming nearer, then receding, until it was almost lost in the distance. Not being very credulous, I thought that Mrs. Lord must be singing to her baby, and tried to account for the exquisite sweetness of the voice, and the delicate fingering of the instrument, by the fact that the doors were closed; but as if to contradict that, the voice suddenly changed to a heavy contralto and seemed to come quite against the door. In the mean time the tattoo was played as an interlude, with the singing and instrument, but in the room occupied by us. Somewhat frightened, I resolved to wake my husband, but found that he, too, was listening. I requested him to open the door, and learn, if possible, if Mrs. Lord was up. He did so—stepped out into the hall and called "Mrs. Lord." No answer came from her, but a voice close by him said in a loud whisper, heard by a Mr. West, myself and husband, "Go back; keep still and you will have good demonstrations." He lay down again. The music had ceased, when the door was opened and again the same soft voice was heard, but for a moment, however, for was heard, but for a moment, however, for Mrs. Lord opened her door and demanded "Who is rapping on my door?" My husband said, "The spirits." "Oh dear," said she, "they have frightened me badly; I wish they would stop." Then again the voice said in a lond whisper, "Keep still," but whether from the disturbance or from some other cause, we heard nothing more during the night. In the morning the family and greats with the exmorning, the family and guests, with the ex-ception of Mrs. Lord, were all in the back parlor, discussing the matter, when we were startled by hearing the guitar playing again. We started to follow the sound, but as we ap-

proached the door of Mrs. Lord's sitting-room, it ceased. We went into her sleeping room, and found her in bed. While talking with her, the playing began again; but to be brief, after considerable search, we found the guitar hid away in a dark closet-opening out of the sit-ting room above mentioned. Now I am confident that no human agency produced any of the phenomena witnessed. The question then is, what is it? Will some of the wise ones who are constantly crying out against these things being produced by spirits, tell us what it is.

MRS. M. A. FORBES.

La Porte, Ind.

Christian Idolatary.

Christmas! What a significant word! For the eighteen hundred and seventy-one years, this day has been celebrated as the great day of all others—a day to be commemorated,—to be held sacred above any other division of time, and the day when the Saviour of the world made his advent upon this "sin-stricken" planet. Theologians extol Christmas quite highly, and often revert to the birth of Jesus, and the humble condition of him and his mother as laying in the manger, etc., yet, not-withstanding their humble condition, they have been idolized and worshipped by a large portion of the human race.

As for our part, we have had our idolatrous locks shorn, and consequently, have been stripped of our strength of faith in the "immaculate son of God," and only view these days of festivity as the product of ignorance and superstition palmed off upon the people by cunning, designing priests. Look at it for one moment!

Who, in this enlightened age, would be-lieve that a virgin could conceive without cohabitation with the other sex; yet, for nearly nineteen centuries, theology has taught that Jesus was the result of the overshadowing of the virgin by the Holy Ghost. Should a like circumstance occur to-day, there would be a search made for a father by the grand jury of

the court. Would it not be more possible to sup that some "high priest" had been practicing "free love" (lust) upon the virgin, and to evade the disgrace, charged it upon the Holy Ghost? But, as the Holy Ghost must face the music, we have a right to enquire if he was "legitimately married" to the Virgin; if not, then, he is guilty of fornication, and Christianity has been idolizing and celebrating the birth of an unboly child, thereby giving sanction to the practice of "free love" in the thirt person of their mysterious "Trune God," who according to orthodoxy, violated the command, "Thou shalt not commit adultery."

Again, according to theology, each person of the God-head is equal, in all respects, to the Father. Now, if the Father, Son, and Holy Ghost combined, constitute the father of Jesus the son, we are at a loss to trace the lineage of

Would not the begotten (who is called God equal with the Father from all eternity) be his own father,-self-begotten, and consequently, is both father and grandfather of himself, in three personages,-namely, Father, Son, and

But a word in regard to the mother of this

mysterious personage. She is said to be a "virgin." Can this be true? As we understand the term virgin, it means, according to Webster, a woman who has had no carnal knowledge of man. How, then, could Jesus be born of a virgin? The fact of being pregnant precludes virginity, and

renders the account fallacious. Yet, after all the light of past ages are thrown upon the subject of a false religion, there are still those who adhere to the old big oted ideas of "total depravity," and the "necessity of a Saviour," who shall serve as a scapegoat to carry their sins, -not having courage sufficient to work out their own salvation, and to perpetuate their false theories, suffer themselves to be led by the cruel priesthood to the observance of days of festivity and glut-tony, thereby stultifying the development of the intellect, and subjugating their soul, body, and purse, to the dictum of their carnal leaders, who, when after shearing, cares not what becomes of the flock.

Would that all men and women would exercise the God-given talent committed to them, acting freely, judging righteously, and above all, laboring dilligently to persuade mankind to throw off the yoke of bondage and be free, -free from superstition, bigotry, and priestly bondage. D. M. Graham.

J. L. Potter's Report.

BROTHER JONES:—My report for January is as follows: Places visited,—Vernon Center, Sterling Center, Itasca, Albert Lea, Bancroft, Lyle, Rose Creek, and Le Roy. Number of lectures given, twenty; number joining association, twenty-two; amount received in collections and yearly dues, \$44.70; expenses, \$3.47. The cause is progressing finely. Oppositions of all kinds have nearly ceased. Theology has crawled into its hole, leaving us entirely alone, while it manipulates our Government with its feverish slimy hands. We do not get opposition enough to make it interesting. The people generally are turning their attention to the philosophical aspect of Spiritualism, virtually admitting through their silence, its truthfulness. We must keep pushing the cause forward, both by word and deed. Ours will be the victory in the end. J. L. POTTER.

Le Roy, Minnesota, February 1st, 1872.

OUR THANKS to the friends who are so nobly exerting themselves to circulate the JOURNAL

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Notes from Cleveland.

BROTHER JONES:-While writing, I would say that reports of the manifestations at Moravia, N. Y., and with Dr. Slade, New York city, are read with intense interest, and go farther to excite interest and to awaken inquiry, than any other matter that can be published. I am exceedingly pleased to find that you gave such matter a conspicuous place in the JOURNAL, as well as that which is new and fresh from the fountain. Not that I would wish in the least to dictate, but simply to suggest and give my opinion on Mrs. Woodhull,—which is this: She is a fanatic of the most dangerous and damaging kind to the cause of Spiritualism! Thousands of investigators, and those who were disposed to look favorably upon us, now turn in disgust at the sentiments and theories advanced by this woman. Her notions of love and the marriage relation, are the most objectionable, as they place in the hands of our enemies a powerful weapon to wield against us, inasmuch, I regret to say, as she is endorsed, as far as I have noticed, by the spiritual press, and also stands elected President of the association of Spiritualists. I hope you will "go slow" on this woman. I regard her as a dangerous fire brand in "Messiah's Holy Camp." Had she not been so widely endorsed by our people, could say she was acting on her own responsibility, but when we attempt to do this, we are met with the facts as above stated, which

we cannot deny, but which our people will find (in my opinion) is sadly out of place.

We had reached a point when the outside and opposing world was compelled to acknowledge we had facts for the basis of our philoso-phy, and gradually showed some little signs of respect, but this adopting and endorsing of Woodhull has swept away the work of years. Not that there is any less of true Spiritualism, but the disgrace that is brought upon it by this unlucky movement, is truly lamentable. If it does not lead to a general division of Spiritualists, it will at least be the cause of irreparable mischief, and retard our onward march beyond anything that has happened since the days of John M. Spear, or that can be imagin-

REMARKS,-We have not the least fear for results.-We look upon the election of Mrs. Woodhull as President of the American Association of Spiritualists as appropriate-as capping the climax of absurdities. The Institution has, from its inauguration, been a burlesque upon Spiritualism.

The electing her president, and putting her forth as a candidate for the presidency of the United States, and the endorsement of her designs to create a rebellion against the government unless it endorsed her vagaries in regard to the recent amendments to the constitution, will open the eyes of all to a sense of abhorrence, not only of the American Association of Spiritualists, but also to the religious and political vagaries it has so often attempted to impose upon the people, and against which this JOURNAL has ever raised the voice of opposi-

--Items from Tennessee.

DEAR BROTHER:-Having been in Memphis, Tenn., on business, for some time past. I have had the pleasure of hearing Moses Hull lecture several times on our beautiful harmonial philosophy. He is truly a man of rare ability and is drawing very fair and intelligent audiences, that appear to be well satisfied, and I think he is creating quite an interest in the subject, which I trust will have a lasting influence for good. The Spiritualists appear to be quite numerous and out-spoken in Memphis, and had enjoyed a course of lectures from Rev. J. M. Peebles, a short time before the advent of Mr. Hull. Mrs. Hollis has been there also for some three weeks past, giving very satisfactory tests in independent writing, and spirits speaking in audible voice to their friends in her dark seances; so, taking all in all they are having a rich treat; but there was one occasion on Sunday, 7 inst., that to me produced rather unpleasant sensations, and which I was sorry for, as I could not see the necessity of Mr. Hull pursuing the course he did in regard to another, and for aught I know, a justly celebrated medium, Chas. H. Read, who had just arrived in the city. A short time before Mr. Hull's lecture commenced, I saw the two gentlemen meet, apparently on amiable terms. When Mr. Hull arose to commence his exercises, he had some written notices or announcements to read, amongst them one announcing that Mr. Chas. H. Read, the physical medium, had arrived in the city and proposed to remain a few days and give public exhibitions; after reading which, Mr. Hull went on to advise the audience to go and see him; but observed that individually he took no stock in Mr. Reed. Then again in the evening he had a similar notice to read, and advised the audience to go and see him, but to go with their eyes open, as some mediums would cheat, and he believed Mr. Read would cheat if he could. Now, it struck me very forcibly that it was very unnecessary to an-nounce a brother Spiritualist in a strange place in that manner, whatever might have been his individual opinion of Mr. Read, and I fear he has done himself and the cause no good by such a course. Mr. Hull ought to remember that not long since he was compelled to reverse a hasty decision he made in regard to a lady medium, whom he thought proper to accuse of dishonesty, and if he really has the good of the cause at heart, which I believe he has, he should go a little slower and be more careful about condemning others. THOMAS P. WILSON.

ALL ABOUT GHOSTS.

Spiritualism in various parts of the Country.

DEAR BROTHER-I am a trial subscriber to your live paper and I think I can safely say I like it better than any other periodical.

I have just clipped a column from the Sione City Journal for Sunday, January 21st, '72, entitled "Ghosts," which is raising quite an excitement here, and if you desire to re-publish it. I will endeavor to keep you posted in regard to the matter; the property "haunted" sold three years ago for \$7,000 and is probably worth \$10,000 now, and in view of the damage to its prospects, it is presumed the owner would pay handsomely to suppress the phenomena. WILLIAM A. Fox.

Sioux City, Iowa, Jan. 22d, 1872.

A HAUNTED HOUSE AND HOW ITS HAUNTED.

For some time past, reports have been cur rent in the eastern portion of the city to the effect that the fine residence on Court street, be tween Third and Fourth, known as the "Saw yer's property," is the scene of certain demonstrations which cannot be accounted for by those who see and hear them, upon any other hypothesis than that of supernatural agency. Last evening a reporter of The Journal visited the house and heard from the occupants a number of statements in regard to demonstrations, an intimate acquaintance with which might be calculated to set shivers and chills to playing leap frog up and down one's spinal column.

As yet the particular species of spooks which disturb the quiet of the house, whether they be black spirits or white, blue spirits or gray, is a mystery. The first report of which we have learned, was current a year or so ago, to the effect that a headless man made semi-occasional visits around the house; but we could trace this to no head, no one that we met ever having actually seen the figure. The parties occupying the house last summer were debarred the privilege of seeing anything in the way of a "ghost or goblin damned." After they vacated the house, last October, emptiness and spooks held it for their own until during the early winter, when some four or five families moved into it; but the ghosts had for so long a time held sway in it, and they entered such a forcible protest, in the way of groans, and perhaps hisses and other evidences of disapproval, that, although the human inmates held the house rent-free, some of them preferred to not hold it all, and so moved out. After this, the present occupants took possession, determined that it would require something more substantial than anything of which they had heard in regard to the premises to oust them. From them we learn the following, as a few among the many things beyond their ken in their experience there.

Partitioned off from the middle room on the first floor is a small room, the entrance to which is from the front parlor. From this apartment issued sounds during the night, which those who hear them say are unmistakably the deep bass voice of a man in angry dialogue with a woman who talks in high soprano. They can distinguish no words, but the inflection and emphasis are what a domestic muss would require to make it a success. This portion of the entertainment may always be relied upon, and is never postponed on account of the weather.

Around the front part of the house is built a covered porch. On this footsteps are frequently heard, and that, too, as is alleged, when there is no one walking there whose presence can be detected with the naked eye.

On calm nights, sometimes, the whole house commences quivering, until the goblets in the dresser execute an empty hob-or-nob, and the crockery and stove furniture set up a jingling equal to a charivari

On the north side of the house is an old well which has been converted into a cistern, all the eave-spouts of the house emptying into it. Until lately, the water from this was used for dish and clothes washing. But this is now impossi ble. When the water is heated, it gives forth such a fearful stench that it cannot be used, and clothes washed in it are turned blood-red The lady of the house avers that last week two shirts went into the wash white linen and came out pink gingham. Mr. J. H. Bolton, who has been appointed agent for Mr. Rowe, owner of the property, says he has instructions to clean the cistern as soon as the house is vacant. Explorations with a long pole reveal the fact that there is a large body of some kind in the bottom of the cistern, and it is suspected by those who made the examination that it is that of

and been thrown in there for concealment. A few nights ago, a gentleman in one of the chambers had the bed clothes pulled off him while he was asleep. He suspected that it was the work of some one trying to frighten him, but he listened in vain for anything indicating human presence. He then arose, lit a lamp, found the doors locked just as he had left them, and the bed clothes lying on the floor as evenly as the most expert chambermaid could have spread them. He is reputed to be a very courageous individual, and says he is willing to swear to the above statement as being correct in every particular.

some person who has met with foul dealing,

For these demonstrations we have not the necessary data for a full explanation based up-on natural laws. We have recorded them just as they are believed to transpire by those who are experiencing them.

SUPERNATUAL DEMONSTRATIONS IN AN ALLE-

GHANY CITY TENEMENT.

[From the Pittsburgh Commercial, Jan. 27.] The usual quiet which has prevailed in Alleghany for some time past has been considerably disturbed the last few days by the report of the existence of a "haunted house" in the eastern part of the city. It forms now the general topic of conversation, and the wildest rumors concerning it are afloat. The house has been occupied by a prominent official, but the strange noises, the groanings, etc., which have occured nightly, so annoyed the occupants that they were compelled to vacate the premises yesterday. The official moved into the house about twelve months ago, and these noises commenced the first night, and have continued nightly ever since. The only reason given by him for not removing sooner is, that he wished to ascertain the cause that brought these demonstrations. As he is no believer in "ghosts," Spiritualism, or anything of a like nature, he had never felt the least fear as to the probable consequences of his remaining in the house, or that his wife was in danger. Every effort, however, made to explain the mystery, or to discover the causes that produced such noises, has proved futile. Below is given a brief account of these singular occurrences which was obtained from the gentleman himself, and can be relied upon as true. The gentleman is willing to certify at any time that the occurrences mentioned below are facts, and that any party can be convinced by a night's sojourn in the house. The noises occurred for two months between the hours of 7 and 8, and the remaining months after 4 o'clock in the morning. One evening he heard a knock at the door which leads from the hall into the kitchen, but when the door was opened he found that no

person was there. He closed the door, but had no sooner taken his seat than another knock was heard. He inquired who was there, when a voice representing a female, answered, "Me." He next asked, "What do you want?" when the answer, "I want in," was received. He then walked lightly to the door and quickly opened it, when he heard soft footsteps glide up the stairs, but could see no form. He then rushed up stairs, and searched the rooms, but found that no person was near. At another time, a lady visitor rushed into the kitchen, pale as a sheet, and was unable to speak for some time. After recovering somewhat from her fright, she stated (it was about 7 o'clock that she had come so spend the evening. When she entered the hall, and was walking toward the door leading into the sitting room some person pushed her violently against the wall, held her there a moment and then fled up stairs. The search for the person, how ever, was fruitless. It may be stated here that the house was a double one, and a hall ran through the center. At another time, he was visited by a brother-in-law. One evening while he was lying awake in bed, he felt a hand, as cold as a corpse, touch his face. He jumped out of bed, struck a light, but saw no person around. Being afraid to go to bed again, he reclined on a sofa but before many minutes had elapsed the sofa rocked like a cradle. He woke the gentleman of the house, who was in an adjoining room, and made known the circumstance to him, but the efforts to discover the cause of such an unnatural occurrence proved futile. The most wonderful occurrence remains to

be told. One night a very singular noise was heard. When the parents arose an awful sight presented itself. The child, who was lying in the cradle, was naked, and the bed-clothes having been scattered about the floor, and the clothes taken off the child and also scattered here and there. Another time, while he was up stairs, he heard a crash down stairs, as if a person had a very heavy ax, and with it was striking the table with all his might. He rush-ed down stairs, when singular to relate, he discovered nothing unusual, and not the faintest noise was heard. He was astonished, however, to hear the same noise, but not quite so loud, from the very spot up stairs which he had left. He then went up stairs with a revolver in his possession, when he heard light footsteps as if some person was walking around the room. He could, as on every other occasion, only hear the sounds, but could not see anything. Anxious to know what some of his friends would think of the matter, he would sometimes invite them to his house at a certain hour. One time, when one of his friends was sitting with him in the parlor, his friend suddenly stopped in his conversation and said, "What's that?" He replied, we are used to that. The visitor remarked that that noise was very singular, and that something was wrong. He insisted on accompanying the gentleman of the house up stairs to ascertain the cause of the noise, but he would not allow him, fearing that he might get so frightened as to injure him, as he was already as white as a sheet from fright. He went up stairs alone, when he heard light footsteps around him, as if a person were walking in a circle around him within a foot, and in fact at times would come in contact with him. The visitor finally also went up stairs, when the walking was continued. Nothing could be seen. Several times his children would rush to him, having been terribly frightened. They said they had heard some one knock at the window, or hammer on the window, or walk around the room. One time the gentleman had a young married couple occupying a room up stairs, who intended to remain a few days. The first night the benedict had occasion to go down stairs. He was not absent a moment, when he rushed into the room, pantde as death, and fell exhausted on the bed. His wife was almost crazed with fear, wondering what had occurred. answered in a few moments, and said that just as he commenced going down stairs something pushed him down the stairs. The couple left the house early the next morning.

The above is the statement given by the gentleman himself, and he will vouch for its truth. He does not attempt to give any explanation for these unnatural occurrences, and as he does not believe in "ghosts," he is at a loss to account for them. The house has been thoroughly searched, the walls examined and everything possible done to find a natural cause, but to no purpose. He has had a number of his friends at one time in and around the house when these occurrences took place, but the greatest vigilance, and the most thorough searching failed to find any cause for the singular phe nomena. These occurrences have greatly af fected the health of his wife and children. His wife was anxious to move soon after they first occupied the house, but he said no harm would be done them, and he wished to remain to learn the cause of the occurrenses. His wife soon became so frightened that she would not remain in the house during his absence, but would always stay with the neighbors. Several times she had, after the noises, to be carried into a neighbor's house. Her health failed so rapldiy that, finally, he agreed to move, which was done yesterday. The above are only some of the main incidents that have taken place there. Every night something unusual would occur. Sometimes it would be continual rapping, sometimes talking or whispering, groaning, walking, etc. Some old residents in the vicinity state that the house has been haunted for 20 years past. The occurrences, however, were months at a time so light as not to create much alarm. Sometimes a year would elapse and nothing unusual would occur. It is also said that there have been a large number of deaths in the house.

> GHOSTLY PRANKS IN NEW YORK. [Correspondence of the Boston Post.]

> > NEW YORK, NOV. 7.

Whatever may be the attraction, certain it is that New York State is favored above all others by the disembodied spirits that float promiscuously through space, in airy rainment, and make surprising and uncalled-for visits on persons to whom, when they were in the flesh and walking around the streets, after the manner of well-conducted mortals, they were entire strangers even in name. It was in this State that the Fox sisters lived and flourished, and in them Rochester had the honor of producing the first spiritual mediums in the country. Within a few months, in Moravia, more wonderful revelations are constantly brought to light; pictured faces appear on the window panes, some of them recognized, others entirely unknown, and nearly every family is setting up an independent and inexpensive picture gallery. And now a house here in New York, short distance from the business center of the city, starts up a legion of ghosts on its own account, and the strange visitors and the family have grand set-tos for possession, which usually results in the discomfited rout of the inhabitants, leaving the ghosts victors. Whatever room they choose to take for a night's frolic, that room must be left to them, else there is no peace. A few nights since there was a company of friends assembled in the drawingroom, chatting and laughing merrily, talking over this very thing, and wondering what freak they would try to carry out, when one of the number proposed some music. On trying to open the piano it was found to be locked and the key gone; there were no traces of it anywhere, although a thorough search The search was abandoned and the conversation resumed, when the notes of the piano were heard from the front drawingroom. Up jumped the hostess

"That's one of Ellie's tricks. She's been hiding the key to bother us," but as she spoke, Ellie herself came into the room. Who's that playing?

"Why, I thought it was you." "No; I've been looking for the key and could not find it.

The whole party hurried into the front drawing-room; the gas was burning briliantly where only one burner had been dimly lighted before; the piano was shut, just as they had left it, but from whence came all this wonder ful music; now it ran swiftly over the keys thundering down through the octaves, piling harmony upon harmony until the room was filled with it; then it softened down to a clear, sweet, hymn-like melody, so soft and pure that it quieted and hushed even the anxiety of those that listened; suddenly it stopped-the gas was turned out except the one burner that was just lighted, and on looking at the piano there was the key in the lock, where it belonged, but from which place it had been missed only a few minutes before. Evidently the powers, whatever they were, were on a frolic that night, for no sooner had the party seated themselves than one young gentleman was taken up in his chair and carried entirely across the room. In vain he struggled and tried to get out of the chair; he could not move he was held so tightly, and he was compelled to take the novel ride whether he would or not. Then overheard came the most fearful noise, as of persons running across the floor as fast and as heavy as they could; very much such a noise as half-grown boys might make in a game of 'tag" if they were allowed to indulge in that out-of-door game over carpets and among nice

furniture. "I can't stand that any longer," said the young lady whose room was being taken such liberties with; "let,s go up and see what's going on. I don't believe there will be an article of furniture left whole in the room if this continues," as a crash louder than any of the pre-

vious noises were heard. Up stairs they all went, the noise, which had been growing louder until they reached the landing, suddenly ceasing. The gas was burning brightly in all the chambers, but in one where the noise had been heard there was the

most perfeet disorder. All the clothes had been taken from the beds and drawn across the room, books turned upside down on the shelves, bureau drawers drawn out and their contents deposited on the floor, a large mirror that one person could hardly lift taken from the bureau and placed on the sink, pictures turned with their faces to the wall, two immense trunks turned topsyturvy, clothes taken from nails in the closet and Put in a heap on the floor,—in short, everything as entirely out of place as it could be possibly. To put things right was the steady work of over an hour. At last everything was righted; but no sooner was the last thing done than the tumult commenced. Drawers flew out and across the room before their very eyes, every thing that was laid down was moved, and nothing would stay where it was put. It was evident enough that the ghosts had taken this their play-room that night, and nobody was to be allowed to play there; so they vacated the room, shut the doors, and left it in possession of the occupants. There was little sleep that night for the noise that was made, and it was not until the faint grey of the morning shone in at the windows, and the first hum and noise of city awakening was heard outside that the house was still. On bening the door, everything was in perfect order, except that the contents of the drawer was changed, and there was a long hunt for several articles that were found days after in the queerest places.

This was only one night's experience! There is scarcely a day that some manifestation is not made. Quite as often it is done in broad daylight, only then there is no noise-everything is quiet. It is not until after dark that the noises are heard. Things disappear mys teriously, taken from directly under people's eyes, and cannot be found anywhere. A hat will be hung in a closet, and before the wearer can get over two flights of stairs, to the dining room, the hat will be there, perched on the top of a dish or on some closet shelf. Articles of wearing apparel are missed in the morning that were placed carefully on chairs the night before, and will be found placed between mattresses of an occupied bed, and the occupants had not left the room, nor had any one been in from outside. Bells are rung in the night, doors opened and shut, gas lighted and put out, all sorts of mad pranks played. As yet no clew to the mystery has been found. The people have watched and set traps to catch the offenders and mischief-makers, but watching results in nothing, and all the traps catch nobody. Sometimes, for weeks at a time, there will be no demonstrations of any kind, and the family will think they are rid of the trouble and will be bothered no more, but while they are congratulating themselves on their good fortune, their quiet is broken, and they have the same thing to endure over again for several nights in succession, until at last, worn out with wakefulness, they sleep in spite of all the noise.

A great many people visit the house, trying to find out what is the cause of all the commo tion, or skeptics, who laugh and turn up their noses at every tale of the supernatural, vowing that it is only imagination or excitement, but who go away convinced that the imagination has nothing to do with it-quite in the dark as to what it is, only knowing that it is something they cannot understand; and for once they are silenced and have nothing to say-no theories even to offer. And still the ghostly parties go on and the frolics continue unabated by the influx of curious visitors, and all this in the very centre of the busiest city on the continent.

"MYSTERIOUS PHANTOMS VISITING OUR CITY."

From the Salt Lake Tribune. The tardy loiterers at the "stock board," Reid's building, Friday night were horribly startled as they were taking their nightcaps by the appearance on the window glasses of the well defined outlines of human faces, which seemed to peer into the obscurity of the night with wonderful naturalness. At first glance the spectators were convinced that the ghostographs, as they may be called, were mere figments of a heated imagination, the result of the last nightcap. But calmer and and more composed investigation developed that that they were real phantom faces, such, perhaps, as those which created so much excitement in San Francisco lately. The phantom types, if we may use the expression, are three in number. The first is that of the face of an old man, with sharp features and keen eyes peering through a pair of spectacles which rest far down on his nose. There is a suggestion of eager watchfulness and anxiety about his features, at once striking and touching. For aught we know, he may be looking for the return of Brigham Young, or the admission of Utah as a State into the Union. The ghost was evidently a politician while in the flesh on earth. The next face is that of a beautiful

maiden of eighteen or twenty years, rather prim, sedate, and a trifle conscious, though evidently sad, yet not ignorant of the existence of Jeter Clinton. The third is that of the sweet, innocent, sprightly face of a little girl, with flowing curls, and a sad, soft eye, which looks wonderingly from the misty depths, as if all this Salt Lake experience was novel and strange enough for her brief philosophy. There is a touch of mournful sadness in the features of all the faces which must excite a reciprocal emotion in the breasts of the spec-

How these ghostographs came there, is the mystery. But there they are, and evidently Charley Yeomans is pestered to death with inquiries of the curious, but he can give no explanation, and Charley Price is just af far from finding the cause as any one. Pos sibly Pat, who is versed in occult sciences, having been born in Havre, can explain the matter. Meanwhile the ghostographs are the sensation-if they do not fade away.

Mass Spiritual Convention at Darien, Wisconsin, January 20th and 21st, 1872.

Opening services commenced on Friday evening 19th. Officers chosen :- President, John Williams; Secretary, Mrs. A. C. Spalding Committee on Business, Edwin Carter, Philip Ellis, Cyrus Lippitt, Mrs. Adaline Carter, Mr. J. J. Johnson, Speakers present, J. O. Barrett. Cephas B. Lynn, and E. W. Stephens. Mr. Stephens made a few remarks, alluding to the gathering one year since, the object of the meeting, progress since, etc. Mr. Lynn was then called on for the evening's discourse, which he delivered in his eloquent style ran briefly over the signs of growth in the cause, since his labor with them one year ago. We were not chasing myths. There was substance. Our cardinal ideas do possess vitality. We were here in the name of religion ; came to acquire new strength and have our perceptions quickened. The light obtained from Spiritualism is the only exposition of true religion. Destruction comes in incidentally. We destroy to build better, and only destroy little fences around sects. There are many roads and many saviours; ours is the basis of freedom. The pulpit is in bondage; ministers have thoughts and ideas of their own; they read Davis, spiritual papers, etc., but they are hedged in, dare not go out of limits. As soon as thought to be radical they are cast out. As a republic is a culmination of governmental ideas, so is Spiritualism a culmination of religious ideas; noticed the chaotic state of affairs, preachers changing from each sect, going to others; spoke of lyceums and daily schools, and the too much drilling of children. Adjourned.

SATURDAY MORNING SESSION.

On assembling Saturday morning an hour was appropriated to conference. Mr. Leander Ellis said his old mother church, Methodist, was a nursing mother to his present belief; much in it of genuine Spiritualism. They were only locked up at a certain point, else all as a body would go over. He was willing all should be tested on orthodox churches, as where their home was they would naturally tend, and so be transplanted into gardens where they would bear fruit.

Mr. Barrett differed somewhat with the good brother. He rather enjoyed putting his foot in the ant heap of churches. He had felt the barbed arrows sent thence. The churches, as a body, with all its wings, was the arch enemy of Spiritualism. Thinks best to cut right and

left on them,

A Universalist brother, J. C. Crawford, invited, said for the last twenty-five years, he had been a firm believer in the presence and power of the spiritual world. Believes it felt in all, but stands out more especially in the liberal churches. Think the objectionable phases in Spiritualism is scum and effervescence. By and by all will assimilate and more and more interblend.

Mr. Benjamin, overseer of prisoners at Waupun, said he did not believe in putting his foot in the ant hill. Churches have developed and built up structures necessary before this day; sees and deplores the destructive tendency of inharmony among ourselves, especially the antagonism among speakers.

Mr. Lynn animadverts upon Mr. Crawford's idea of scum, etc. He sees like objections in all churches. Spirits come to revolutionize and bring order and better ideas. Belief in Christ, not in religion.

[Here came in a little friendly sparring be-tween Mr. Crawford, Mr. Barrett and Mr. Lynn, -Mr. C. announcing himself a Christian Spir-

Mr. Lynn says we are yet an enigma to ourselves, a heterogeneous mass, come from all

grades and conditions in life. Morning lectures by Mr. Barrett and Mr.

Mrs. Barrett read a poem; then her husband said it was a fact in history that every outcropping of religion in all its grand divisions had been established by angel agency, through seers and mediums. To us it came unsought, startling us from our dreams. It was a fact in all progress, that not logic, but phenomena in-augurates new science. Nothing in erudition or human history bears any comparison to this power which has leaped upon us. The clearest thinkers, the truest scientists are touched by its light. It affords us a religion, too, and true worship of God, which he illustrated in tender and touching allusions to human sympathy and suffering.

Mr. Lynn believed Spiritualism to be a religion broader and more universal than anything preceding it. All others grew out of local conditions; when their purpose is fulfilled they pass away. Ours is of universal application, therefore the marvelous fact of its having in so short a space of time spread all over the world. Some have got settled and don't need phenom-ena. Thousands upon thousands do. Mediumships is our leading feature. All societies should make it a careful and especial study. There is a residuum in all its most imperfect phases,something to build up. Phenomena do not lead to fanaticism. We occupy middle ground, not fanatical, not material. If we followed the old line of religionists, we should deify mediums. The Fox girls would be Christs to us. Believes the free platform will end in religious organizations, where the matter can come in Were there channels through which it could come, wealth would flow in to us for educational purposes. We are the results of the evolutions of all ages,—come as the type of a new and better religion. Are not a ship at sea with-out a rudder, and God himself is at the helm.

Adjourned. At noon quite a company of friends came in from Beloit and among them our other speaker, Mrs. Mattie H. Parry.

AFTERNOON SESSION.

On assembling for afternoon service, Mr. Crawford was invited to speak as in conference. He could not fully express his views, having some peculiar ones on the divinity of Christ. He believes that time was when God alone existed, and when his creative power first exercised itself; a spiritual entity little lower than himself was the result, and this was Christ. When the man Jesus in after ages was han When the man Jesus in after ages was bap-tised, the Christ spirit descended upon him,

creating him Jesus Christ. In proof gave passages of scripture and much explar Closed with an appeal to the audience the Lord Jesus Christ as their guide and

Mr. Stephens gave the second aftern ture. What was he to say ?- angels m cide, must have a little reference to wh brother had said. Spiritualism was not gion of forms, faith and worship accororthodox ideas. It was exemplified by ng brother Crawford to speak on this p Universalists would not have given the icence. The orthodox religion comes do us with its iron heel of authority. Now, follows Christ's example in healing, the of scorn is pointed at him. Believes Chr. be the elder brother, and should be highe our affections; also, that He is progres The blood that washes from all unclean we see in rills, and dews, and mountain stream and all sweet and beautiful things created our Heavenly Father.

EVENING SESSION.

Saturday evening lecture by Mrs. Par-Subject, "The relation of Doctrine to Prin-Upon the question of doctrine hi all the expression of faith, or ideas. Doe is changeable, simply the result of civilization Truth not changeable, not created, exist The peculiar relations pertaining to individ man, die out with him; no need of wagie war upon each other. If we have discover better ways, communicate them kindly. Ever nation and tribe has a thelogy of their own Can we not find ours without delving in page ages? As the relation of body and soul, Doctrine and Principle. Doctrine is the bod precept the soul. Doctrine and faith changeable as man becomes civilized; absurthen to guard over it as Longfellow san Waning we drop the jewel and hold the ting." As to baptism, each sect settles it satisfactorily to that, and each prove all from serieture. Of the six or seven hundred different sects, all prove their own from the bible. Er. perience, knowledge and surroundings, shapour belief. In the future our doctrines will far behind the times, so let us not blame those behind us. Every doctrine and all beliefs an more or less enveloped in husks. When Calvin came out his little way, he stripped off some the dark husks. Beecher is stripping off some more. He is in a transition stage. The nen age will produce a man head and shoulden above Beecher. One generation strips off one leaf; the next one more. Human justice rise above doctrines. As we grow, we open our souls to the Divine teachings. Adjourned.

SUNDAY MORNING SESSION.

Mr. Williams told of his first efforts alone in Darien. Engaged lecturers,-Mrs. Britt, Mg. tie Hulett and others, and from that time un. til the present the interest has been increasing The cheering view warms his heart. He could now utter the sentiment of Simeon of old Now in the vale of years wishes to devote the remainder of his days to learning of the country he is going to, as years ago he sought to learn of these western lands before emigrating thither.

Mrs. Miles said it was more important to learn how to live than to discuss unimportant questions; alluding to a proposition of Mr. Crawford to discuss at some future time their conflicting ideas, she said we must work from the light within, and be faithful and true to self

Mr. Ellis spoke more of his kind loving words for all.

Mr. Love, of Roscoe, whose soul has been wrung with sorrow for the loss of darling children, relates his conversion to this glorious be lief. He was reared a close Baptist, but would have been an Infidel, had it not have been for his dreams which showed intelligence back of them. The tests came in his own family, and the relation was intensely interesting, and only closed too soon, as the hour for the regular lecture had arrived.

After the soul-thrilling music and words of "The evergreen shore," Mrs. Barrett read very effectively, Lizzie Doten's "Famished Heart."

Mr. Barrett, after preliminaries concerning unpleasant experiences in uttering painful truths, took for his subject, "Difference be-iween Us." He said that no system was all afloat, the mind asks for a foundation to build upon. Objectors say of us, we never find God, never are at rest. Theologians are theorists Spiritual discord comes from theories. Theolegians pray much, act less. Spiritualists the reverse; rest nothing on faith alone; use the test of science. Theologians aristocratic, fashionable well ordered generally. Spiritualists crude, lowly everywhere, and often not where to lay their heads. Not proved that we have no standard around which to rally.

We have the natural elements and laws; these are standard; these are God's Bible There is authority in every leaf, breeze, or element in God's visible world, and we can not escape the penalties of their violation.

Christ was unchurched in his time. The historical Christ is dead; the live one ours Anything bound, corded, dies. Saviorhood lies in the unity of forces of whatever we can bless, or whatever can bless us. Nature is divine; man is divine; all things are co-related God can not get outside the univese. Those persons are religious, who find God in all things; are devout, who worship the Divine in Our haste to build sects, to organize, prophesies the good time coming.

The Nazarene was scorned, spit upon, for those coming after him; so we must bear, and labor, and hope in our toil. Those who ask what good, see spots upon the sun. Would they blot out the sun? One of our great uses is the disturbance we create. It is something to awaken thought; something to cause the world to question everything that has a bear-

ing on human interest.

He sees something prophetic in the late bloody struggle in France; the Commune movement not understood. Underlying it is the substratum of European liberty.

Adjourned. AFTERNOON SESSION.

Conference. Time occupied by Mr. Steohens, in relating his experience at Moravia. Substantiates the truth of the most startling accounts given us through the papers. He saw and talked with several members of his family, and in his eloquent and minute relation of circumstances, drew tears from most eyes in the large audience, who hung upon his

Music: "We shall meet beyond the river." Mrs. Herring recited very beautifully the Spirit Mother.

Mrs. Parry then took the stand for the after-noon. Subject of lecture, "Whither are We Fending?"-

Both the theological and the spiritual world have reiterated this question since Spiritualism was known. Hope the time will come when ISM will be stricken off from anything pertaining to human needs. It is authority, when they who have found a truth, think oth ers may see and feel as they see and feel. We have tried twenty years to establish the authority of Spiritualism, and have not succeeded. Until we acknowledge infallibility, which even Romanists doubt, we can not take any person's belief for authority. In shaking off the old school, we may get as tightly bound in the new. The mere fact of belief in

(Concluded on third page.)

Arts and Sciences.

.....Y. A. CARR, M. D.

THERN DEPARTMENT. - Papers can be obtained and rightons will be received by Dr. Y. A Carr. Ad-Lock Box 330, Mobile, Alabama.

(NUMBER XVIII.) Outlines of Physiology briefly Considered.

since we can only learn of the true relative are and character of matter and the life of or by their mutual manifestations through other, our special consideration of man ives a critical study of both the organism is manifestations of mind, -the latter of (mind) coming through the former as a a, and thence going, obedient to the of all being, can only be approached igh the source of its manifestations; hence, pressity of the brief consideration of the ling laws of action generally classified and fered, under the head of physiology.

our chief object, the ultimate good of all live adustrious thinkers, involves a heavy task th to the writer and reader, yet will, it is toped and believed, open a way for future stom, that is, the shedding of scientific cht through the weekly and daily press, that d otherwise never reach the masses whose erety interest is so much involved in a comension of the premises.

Physiology is that phase of natural science enting of the phenomenon attending the canization of all organized bodies. The shole realm of nature may be considered as emposed of, and marked with, two general

The tangible or material bodies, whose ganization commences within and extends

2. Penderable or imponderable bodies whose amation depends on a process of concretion, gregation, or chemical affinity, generally mencing without and extending inward. The first is called organic, the second,

borganic, both respectively containing characgistic properties peculiar to their grades of king, generally called material and dynamic. which terms really imply the idea of the outer body and inner life, which are found inseperthy blended as a necessity for the existences of given matter and life-measure in all special ones of form.

The imponderable phases of life are as esential to all form, as form is essential to all ife. Though this paragraph may lie seemingly dead and inanimate on the wasted matter on which it is written for untold ages, yet when assurected and brought in contact with the plane of thought from whence it emanated, it geaks as fresh as when first written. Thus He in matter may lie dormant, yet, irrespective dall change, there is still a grade of life in all eistent forms of matter, characteristic of the garce by which it was originally measured. The inference is, that the imponderable is

ponderable form. Governed by the same essential duality, the panifestations of organic forms have been alled life, which, it seems, for the sake of estinction, should be called organic life.

The mechanical and chemical forces, through agency of which the various motions, tansformations, and assimilations, are effected ighout the organic and inorganic kingoms, precede the organic force, live through return to their respective life-sources, when seliminated measure of life ceases to superthe and control it as an organic condition. Oranized matter has a peculiar type and pecies, to which it, as a reflex measure. reponds. Inorganic matter is irregular and passessing a more dormant measure of life, is is subject to change.

Organized bodies have rounded forms, and re ruled by a characteristic range of interectro chemical laws. Inorganic matter is reverse, and is less subject to be affected by

Organized matter contains and is built up f globular constituents of matter, and in the mimal economy, is arranged in lines, forming be fibrous tissues of the nerves, muscles, and andons, or extending in the form of a sheet, bey compose the various membranes; the grous, synovial, mucous, and the coats of the ressels, and thence uniting, they form the urious glands-the liver, pancreas, kidneys, alivary glands, etc., etc. These are considered be elementary constituents, and proximate forms of organic matter. There is uniform weler, quality, quantity, and concentration of similated force in organism which we do tot find in inorganic matter, all doubtless due b the inter-electro chemical action, self-ruling, and self-sustaining, as long as the inherent life-

Organized matter never consists of less than tre component parts,-generally oxygen, tation, and hydrogen, and generally of the bath nitrogen, which are found combined in te animal organism in the form of albumen, Matin, and fibern, and generally elaborated ed controlled by what we shall term chemicotal supervision, and which, when left unconfolled by this force, breaks up all their comlisations, and in a process of disorganization, as to the respective sources of their coming. borranic matter being less expansive and conflicated in its electrical reach, is less bject to change, and in changing, undergoes composition far less rapidly.

To recapitulate in brief, the structure of aganized bodies, possess a determinate form are composed of spheral letter,-consist of given measures of chemical trastituents-such as oxygen, carbon, hydroand nitrogen and their proximates, elabohted under electrical supervision in the form of Shamen, gelatin, fibern on which the system feds. Organic bodies generally form from within outward and reproduce their like, while

Organic bodies maintain through their Chemico-vital supervision given temperatures, horganic bodies do not.

Organic bodies possess the power of comprative reconstruction, while inorganic bodies to not. The continuance of organic bodies epend for existence on the chemico-vital milibrium of a germinal supervisive force within, while, if such is the case with inorganic odies, it is evidently a much humbler grade of inter-electro supervisive thought form.

Animals and Vegetables .- Animals possess the ower of locomotion, the sense of seeing, earing, tasting, smelling, and feeling,-Vegeables do not. Animals assimilate their food from a wider range of chemical conditions han vegetables. Man, in all respects stands the head of the animal kingdom, and is endered distinct from the lower orders by the

following peculiarities: l. His muscular construction provides for his erect position and carriage.

2. He has the free use of both hands pre-

& His chin is more prominent, and his cisor teeth differ from those of other

4 He is by nature defenseless, yet, pro-rided with self-protecting reason not found in Other animals.

5. He has greater facial angle and expression of countenance than any other animal.

6. He, as a general thing, has a larger mass of brain and far more active as a mass, than any other animal.

Man is the only animal that sleeps on his back. 8. He is the only one possessing an articulate

language. 9. He is the only animal, as far as we know, who is endowed with the power of reasoning in extenso upon cause and effect, and who is governed by a moral sense of obligation toward the source of his being (rather faulty in this particular of late).

10. He is the only animal that can accommodate himself to all climates.

Though thus elevated, we might mention many particulars in which he in his perverted state, may, and often does, descend far below the less endowed animals, but this is neither the time nor place for such a summary.

The Anatomical Structure of the Human Body, is to us, with our limited understanding, a most wonderful compound of infinitely wise proprieties; composed as it is, of six proportions of fluids to one of solids. It is generally supposed that globules one eighth-hundred part of an inch in diameter constitutes the ultimate particles of the human organism. These small globules being dispersed in rows form filaments, while several filaments together, form fibers, which, traversing the same region in the same direction and assuming a collateral character, form what is termed a tissue by a transverse intersection with each other, thereby forming a meshwork for the reception and lodgment of the fluids of the system. Hence comes the cellular, mucous, and serous tissues, which form organs, which organs perform functions, and several of which organs are frequently rendered collateral auxiliaries in the performance of physical and other duties.

This assemblage is called an apparatus, or system. Hence we have globules, filaments, fibers, tissues, organs, and apparatus or sys-

Globules the ultimate constituents of the system form filaments, filaments bound together form fibers, fibers are the chief constituent of the tissues, tissues compose the organs, and organs perform the elaborative or chemico-vital functions of the animal economy.

Mass Spiritual Convention at Darien.

(Concluded from second page.)

Spiritualism, dees not change individual life, nor interfere with politics, or the marriage question. We may admire A. J. Davis at his topmost height of inspiration, and still not believe all he says. Why do we so oppose every effort made for combining? Cause is disease. One is sick of authority; lived under it. The Christian Spiritualist would organize, with his pet theories-not without. Just, like our forefathers, people may think as they please,-only it must be just as I please. We are like Beecher's chickens, with some shell yet on our backs.

The series of meetings closed with lectures in the evening; Mr. Lynn, on "The Moral Aspects of Radicalism and Spiritualism," and E. W. Stephens, on the "People's Advent." These lectures were replete with words of wisdom, in their own peculiar styles, but as I fear I have already trespassed on your overcrowded columns, with the imperfect sketches I have given, I will forbear transcribing more from my voluminous notes, and only add, that taken altogether, the meeting was a success.

All praise is due to the friends of the cause in Darien, for their generous hospitality to the people assembled from all the region round, and their untiring efforts to make Spiritualism what it should be. The liberal element seems to be the most popular there, and numbers among its adherents, the most prominent and best citizens. The young people, too, seem interested, and this is promising for the future.

All the exercises during the two day and three evening sessions, were interspersed with soul-stirring music, from a well trained choir, and reading of beautiful poems, and if now and then a bubble of applause appeared on the surface, it only indicated the effervescence of the new wine being purified for

American Spiritualist please copy.

A. C. SPAULDING, Sec.

Letter from New York.

Please find inclosed eleven dollars and twenty-five cents, to apply on the Journal.

Permit me to say a few words in reference to our cause, and the quarterly meeting which closed last evening at West Winfield, N. Y ., not as a report, for that you may get through

the proper channel,—but as notes by the way.

The fore part of the past summer a few of us, feeling the need of more centralized effort, to satisfy our more timid friends, and especially our opposers of all grades, that Spiritualism, like yourself, is uncrushed and uncrushable, appointed or called a meeting at Deansville, N. Y., early in October last, to form some sort of a compact by which our actual and numerical strength could be more fully comprehended, and by which we might make our influence more sensibly felt.

The result was the unanimous concurrence in and final adoption of a species of financial and business organization, called the New York Central Association of Spiritualists.

Although believing before that such a move would give us a standing in public estimation which we could not gain otherwise, yet I was not prepared to expect so sudden and so great a change of attitude in the local journals around us in reference to us. In many of them our meetings are noticed unsolicited, and alluded to with civility and respect. This could not truthfully be said of many of them in the past; but I for one am willing to try to forget that, but to remember gratefully that the public ear is being opened to us so rapidly. I confess myself much surprised to find at the large new hall, at Winfield, on Saturday evening, and especially on Sunday, under the very eves of all the churches in full blast, the seats all taken, and nothing but standing room remaining. True, the expectation of an array of mediumistic and speaking talent, collected from different points, no doubt tended to attract some through curiosity, yet it was apparent that nothing but a wish to hear could have given them the patience to sit quietly and listen to seven or eight addresses of greater or less length. But while this surprise was agreeable, I was not prepared for one in the evening at another place, still greater,—where I had some years before delivered a lengthy series of scientific lectures, not having supposed that any desire existed to know of our philosophy. Yet this new hall lately completed could furnish no more seats, and many remained standing. Whether old gray-headed men and women had come miles out of curiosity may be known to yourself as well as me. But when longestablished church-members crowd up to the speaker's stand and seat themselves as near as possible, that they may hear correctly, it looks ominous, at least. A. E. Dory.

Ilion, Jan. 30, 1872.

\$25,000 pledged to send this paper one year to new subscribers on receipt of \$1.50 each. Improve the offer now.

Items from Watseka, Ill.

Dr. D. P. Kayner, of St. Charles, Ill., has been here preaching the gospel of the new dispensation. He is a genial gentleman and scholar. His efforts here have been a grand He gave three lectures to large and success. enthusiastic audiences, and left a lasting impression on the minds of all who heard him. He gave old Orthodoxy a good shaking up, yet in such a manner that even they could not but realize that his arguments were unanswerable.

On Sunday, at 11 o'clock, the Doctor's lecture was on the subject of spirits that have left the body communing with their friends still in the flesh. He held his audience spell-bound for nearly two hours, giving them many incidents in his own life history.

Here I must tell a joke on him. After holding his audience in rapt attention almost two hours, he took out his watch, looked at it and remarked, "I have now been talking nearly an hour; it is time I brought my remarks to a close." About this time a pleasant smile rested on the countenances of those of his hearers who had observed the time, as it lacked only a few minutes of two hours he had been speaking to them; yet most of the people had not noticed how time had passed, so deeply were they interested in his discourse.

On Sunday evening he lectured on Clairvoyance to a crowded house (in Peter's Hall, 80 feet long). This was one of the best scien-

tific lectures we ever had. Dr. Kayner ought to be kept in the field lecturing. He can not only keep up with the scientific world, but he leaves the Orthodox so far behind they never will overtake him unless they forsake the lieve in the Spiritual Philosophy.

A. B. Wolf. unless they forsake their sins, repent, and be-

He Shivers.

There are two ways to elect Victoria [Victoria C. Woodhull.] President of the United States: by opposition and co-operation; and when elected, it is not quite so pleasant to be left out in the cold all for the sake of the Constitution.

Mr. Editor, the above are the closing remarks of J. O. Barrett, in a recent number of the Banner of Light, in referring to the reviews of Dr. J. K. Bailey and Hudson Tuttle on the position occupied by Mrs. Woodhull.

"Not quite so pleasant to be left out in the cold!" Does Mr. Barrett mean by this that he is being trailed into this unequaled farce of putting Mrs. Victoria C. Woodhull at the head as a leader of the Spiritualists of America, and the equally absurd position of making her a candidate for the Presidency of the United States, backed by the Spiritualists of America, for fear that if not thus trailed in, he will "be left out in the cold?"

Dear brother, go in and keep warm! It is your privilege. Please let me stay "out in the cold." I am not afraid. NOR' WESTER.

Up North, Feb. 7, 1872.

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correctly registered.

It is a lamentable fact that some mediums so far forget their self-respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this ltegister so soon as we have evidence conclusive of their

ndulging in such unkindness.

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CHICAGO, SATURDAY, FEBRUARY 17, 1872.

A SEARCH AFTER GOD.

The Vital Strength of God.-Evil effects resulting from the Belief in the existence of God, with attributes common to humanity.-Revelations from Him through Moses, Joe Smith and Brigham Young.

(NUMBER LXXIV.)

The material world is very peculiar in its multifarious enfoldments. Professor Tyndale, in speaking of Snow Flowers, while traveling among the Alpine ridges, says:

Sometime afterwards the air became quite change. Frozen flowers, similar to those I had observed on Monta Rosa, fell in myriads. For a long time the flakes were wholly composed of these exquisite blessoms entangled together. On the surface of my woollen dress they were as soft as down; the snow itself, on which they fell, seemed covered by a layer of down, while my coat was completely spangled with six-rayed stars. And thus prodigal Nature rained down beauty, and had done so for ages, unseen by man. And yet some flatter themselves with the idea that this world was planned with strict reference to human use ; that the lillies of the field exist simply to appeal to the sense of the beautiful in man. True, this result is secured, but it is one of a thousand, all equally important in the eyes of Nature. Whence those frozen blossoms? Why for eons wasted ?- The question reminds one of the poet's answer when asked whence was the rho-

> Why wert thou there, O rival of the rose ? I never thought to ask-I never knew; But in my simple ignorance suppose
>
> The self same power that brought me there,
> brought you.'

Within the material world, on all sides, we see the wonderful developments of the passive force in matter. One department of electricity is subservient to us while on this earth, and we can see no reason why all departments of this universal agent should not be under the control of the higher orders of intelligences.

The human mind, accustomed to look upon certain manifestations of the material world as under the control of God, never stops to consider that if such be the case, that progression must eventually cease. Take, for example, any department of the universe, and if there be an element contained there, that is obedient to the mind of man, we have no reason to suppose that there is any element in the entire universe that he can not, when he has progressed sufficiently, manage equally as well. Supposing that man controls a certain number of details in creation, and God the remainder, could we not infer from that, that between the two there must be a dividing line, in which case God could not be all powerful, for between His power and the power of man there is no connection whatever? Separate the power of man from the power of God, and then we destroy one of his attributes at once.

Everywhere, the passive force of matter is constantly giving us varied illustrations of its power. In a basin of water in which salt had been dissolved, a crystalline mass of definite construction was the result. The microscope revealed pyramids beautifully formed, all resembling each other, and all exhibiting evidence of a design. No one would be willing to ascribe intelligence to the salt or water; yet the mimic architecture that results therefrom, exhibits evidence of a design, just as much as the flower that bursts forth from a

From the very nature of things a God possessing omnipotence cannot exist, unless man is a part of Him. However, if man was absolutely created by God, evolved, generated, or brought forth by any process whatever, he must have imparted to him a portion of his own vital strength, for he possessed it all, and could not, as a matter of course, procure it from any other source only within himself, in which case God only lends to His children a finite portion of His own omnipotence. The only place He has to go for vital strenth is within Himself. Such being the case, every human being He created weakened Him to the extent of the vital strength He gave him, and how many can He generate before He "becomes as one of us." He who will give this question a careful and critical examination, will see how foolish the statement that all mankind origina-

ted from one omnipotent God.

The material world, controlled by individualized intelligence, produce all the varied phenomena we see manifested around us. He who would limit the capacity of man, abridge the road of progress, or designate the number of details in creation that he only can control, illy understands the power that is within his mind. That philosophy which extends the grandeur of man's destiny, which enlarges the area of his usefulness, and convinces him that he can rise out of the conditions of earth-life, to a grander, broader and more comprehensive field for operation, is doing a good work for humanity.

All the supposed revelations from God have been a curse to mankind. They have created slavery, wars, persecutions, and done more to debase humanity than intemperance, prostitution, and all other social evils combined. The belief in the existence of an omnipotent, omniscient and omnipresent God, must naturally give rise to spurious revelations, purporting to emanate from Him. Those who have claimed to have direct communication with Him, have been the most degraded, corrupt beings the world ever saw. Abraham conversed with Him and yet seduced his maid servant, and cruelly drove her from the shelter of his own roof. Adam held daily communion with Him, yet violated his command. Moses, who, perhaps, had a more intimate acquaintance with Him than any of the old Bible characters, was a blood-thirsty villian, murdering men, women and children, but preserving the virgins for his own licentious use. Solomon never stole a rail road, but he had more concubines than Jim Fisk, and was far more corrupt. Those who considered themselves the nearest to God in the past, were ambitious, reckless leaders, destitute of manliness or integrity, and who, at different times, have caused rivers of blood to flow. To suppose an intelligent Ged, possessing all power, is equivalent to admitting His power to present a revelation to mankind, hence the world must constantly be afflicted, cursed and deluged with blood through the instrumentality of them. Brigham Young, it is said, received a revelation from Him, and the result has been of the most disastrous character. Murders have been committed, and the morals of the people badly corrupted.

The belief in the existence of a God, and a direct revelation from Him, has been the cause of incalculable mischief in the world. The Bible, supposed to be a revelation from Him, still, and the snow underwent a wonderful has given rise to about six hundred different sects, has caused hundreds to be burnt at the stake, has been instrumental in hanging innocent men, women and children as witches, and produced innumerable persecutions, wars, slavery and despotism in governments. Establish in the minds of the people a belief in the existence of an intelligent God, and you at once presuppose him to be intelligent enough to impart a revelation to His children, and they are ready to endorse one whether emanating from Moses, Joe Smith or Brigham Young. This conclusion is obvious.

> Man will never be truly wise or convinced of his own divinity until he denies the possibility

of a direct revelation from God. Christian nations, those who acknowledge a God in or out of the constitution, are eminently distinguished for their love of war, and though they admit that "God controls all things,"\$1,500,000,000 are required to preserve peace in Europe each year, emphatically showing a want of confidence in their Sovereign Ruler. But the supposed power of this imaginary God is waning, and the time is not far distant, when it will vanish altogether, and the world then will soon become wiser and better.

Calamities—Their Author—Is There a Compensation?

TO BE CONTINUED.

In further pursuing our investigations in regard to Compensation for all the evils that befal humanity, we desire to know more how great calamities produce such results, and why

It should be born in mind, that Spiritualism is developing to the understanding, the Harmonial Philosophy, -a Philosophy of Life. Not in the sense usually understood by superficial observers; not a system of philosophy that sees no discordant elements, when viewed from a sectional standpoint; not a system of philosophy that denies motion and activity everywhere-and apparent discord and confusion; not a system of philosophy that is expressive of eternal passivity-calm, inactiondeath, but a system of philosophy expressive of eternal, continued activity, life, and development, out of the most discordant, and apparently incongruous conditions.

From a spiritual standpoint, we recognize the Harmonial Philosophy, as a system that comprehends all life-all action-all development, as ever existing, without beginning of days or end of time. We recognize certain laws of development, to which all-everything that can be conceived of-is subject. We see that as material things which exist in the mineral and vegetable kingdoms are developed, so are beings, brute and human, developed in a corresponding manner,-all interlink, and aid one another in the onward march of development. The Red Man of the forests, is rude and eccentric in his habits, few domestic animals surround him; that few partake of characteristics nearly allied to their savage master. Very few arts, less of science, are known to the aborigines of America, and yet they are far in advance of many savage tribes of the

As we pursue our investigations, and learn of the history of the world, we shall see that man has everywhere manifested intelligence in degree as the conditions which surrounded

him were developed. In different countries, and in different ages. some leading traits of character have been developed, while other faculties have, comparatively speaking, slumbered.

Conditions, circumstances then existing, have produced such results. A few minds wielded the destinies of nations. Their will was law. If they were warriors, the power of the nation was directed in that line, and implements of warfare were the leading subjects of inquiry and development.

If vanity was the governing trait of charac-

ter, then the power and energies of the people were devoted to the erection of monuments to commemorate the name of the reigning monarch, embellished with rude hieroglyphics and paintings, - a considerable degree of culture being manifested. Others having a higher view of the good

of mankind, as in Egypt, built canals, not only for the floating of material for monuments of glory, but the products of the nation, and irrigation of the soil, to make it more pro-

Others have built not only great cities, but have surrounded them with immense walls, not alone for the defense of the people from slavery, but for the aggrandizement and glory of the rulers.

Thus it will be seen, that through all the suffering and calamities that have befallen the inhabitants of earth in past ages, each step taken, has resulted in the development of thought, which is to-day being used for a higher purpose than ever conceived of in bygone centuries.

Time has rolled on, and the human family seemingly has been like a continued seething caldron. Turmoil and strife has marked man's footsteps from age to age, from the earliest history of the world to the present

Even so has it been with the physical globe on which they have lived.

In early ages, the earth was frequently inundated with water; frozen up with mountains of ice; torn to fragments by internal convulsions; visited with terrific tornadoes, and burned by the belching forth of seas of burning lava.

The face of the earth has been covered with the most terrible species of animal life, both upon land and in the waters of the great deep.

Old Time has unfolded century upon century-untold myriads of years-and the philosophy of life has continued her work, silently yet surely marking degrees of eternal progression, of development, and when viewed as a great whole, all in harmony with the laws of eternal development. Hence we say, all is in accordance with the laws based on the Harmonial Philosophy.

Old systems of religion,-the central idea of which is "orthodox" to-day, -had their origin in the remote ages referred to when the masses were almost as ignorant as the wild animals of their forests.

These terrific convulsions referred to were by them supposed to be a result of a conflict between their God and their Devil. How much removed from that faith is that of the most religious of the religionists of to-day? God was so angry with humanity, that his wrath could only be appeased by begetting himself anew through the reproductive organs of a virgin, and then having himself, when thus incarnated in the flesh, betrayed by Judas, tried as a criminal, executed as a felon, to make a sacrifice, to appease his own wrath sufficiently, so that all who believed in this "plan of salvation," might be saved from never ending hell-fire and brimstone. A marvelously sensible scheme! Look at it ye admirers, and point out its beauties-its loveliness, its consistency. Aye, look at it! We have not overdrawn the picture. It is orthodox in its every feature. Plain, straight-forward statement of the case, without circumlocution. What do you think of it? Do we want more of it? Methinks every honest man and woman will say, "Less religion and more

Spiritualism when unadulterated with ignorance and superstition, teaches that there is a great law of life, which rules and governs the universe; that every monad or atom that composes component parts of the great whole, is subject to the law of affinity and repulsion; hence is always being repelled by certain other particles, and always being attracted by certain others, so that under that law, motion and eternal life is a result—and as a result of life formation, of new bodies, by virtue of the law of affinity, and as a result of the law of repulsion, death - disintegration follows as a matter of necessity.

Alkali and an acid - distinct formations-are combined, both in their distinctive properties, are destroyed, and a new neutral property ensues. So everywhere in nature, combination, disintegration-death-and recombination-new life-is ever taking place.

The scientific chemist knows enough of these laws to, in certain cases, produce certain definite results. The little he now knows, is but an earnest of what the masses of humanity

When all know enough of science to have faith in results, what a mighty power for the good of all will be realized! Then it will be accomplished through faith. Faith is based upon knowledge. We believe in Spiritualism because we know something of it. Another believes nothing of it, for the very reason that he knows nothing of it.

Now, we will suppose that a majority of the people knew enough of the laws governing rain-storms in nature, so that they could comprehend the fact that artificial means could be put in operation so as to produce like results, would it be long before such means were inaugurated by such a majority of the people of this nation? Their knowledge would beget a faith, which would put in operation the requisite means to produce rain-storms at pleasure. All that is required is faith, and faith is the result of knowledge.

develop the means of correcting an excess of through with it,

rainy weather-would dispel the clouds, and produce clear sunshine.

If the science of chemistry was sufficiently understood, non-combustible material would be manufactured from elements with which fire has no affinity, consequently, fire would be repelled by such material, and buildings erected of it could not be burned.

We ask our readers to pause right here for a moment, and contemplate in their own minds the happy results that would ensue from a practical use of such a knowledge. Judging from the past, religionists would be the first to denounce such a movement, as an infringement upon God's laws, God's will, God's pre-

They have ever warred against scientific discovery. They have denounced all wise men who have revealed to them new truths, as visionaries, and often as lunatics, and consigned them to excommunication from Church-fellowship—to the rack and the burning faggots.

Still, as the law of eternal development is immutable - ever onward and upward - so more and more, light is beaming into the minds of men. Bigotry and superstition in this country is fast loosing her hold. The spirit of inquiry is abroad in the land. The priests tell us that God burned Chicago, Peshtigo, etc., on account of the sins of the people; but the people do n't believe it. They think dry weather and high winds had more to do with it than the wickedness of the people.

One thing is certain, it has been a fruitful subject of thought-good thoughts, human thoughts-thoughts that give the world faith that there is something good in man; something worth saving, feeding, and clothing; something worth comforting in sorrow-in a word. something better than sending him to hell-torments for ever and ever, for his wickedness; and here is a compensation, but we shall see more of it by and by.

A Spirit Painting.

We are indebted to our dear sister, Mrs. E. A. Blair, now of Lawrence, Mass., for a beautiful symbolic painting, executed by a spirit artist, through her Mediumship, while she was perfectly blindfolded.

It is a very beautiful work of art. Its symbolic representations are very expressive.

It represents the scroll of progression being unfolded above the prostrate cross and dingy old book superstitiously venerated as the word of God-labeled, "Holy Bible."

The freshly opened flowers which encircle the emblems are artistically arranged, so as to speak in the language of flowers, as much as to say most emphatically, "Ours is no life of gloom and desponding. We dance in, and inhale the bright sunlight of the God of day. We are the legitimate result of pre-existing causes. No mythological fallacy has impressed a shadow upon us. We live in harmony with all that is beautiful and true. Our aroma is inhaled with admiration by all sentient beings. We are fondled by every breeze, admired and loved by every passer by. Our soul goes out in sweet aroma and interblends with the souls of all admirers of the beautiful; thus demonstrating the philosophy of true love."

The cross and the sacred writings of idolators are lying beneath the enfolding scroll of eternal progression, on which is inscribed the following lines:

> Cast away both cross and creed, And seek for higher light; Unroll progression's scroll, For wisdom, truth, and right. And as the fire consumes the chaff, The good more bright will be, And on the JOURNAL's smiling face

More truths you'll ever see.

The above described painting, with others previously noticed in this paper, are free to inspection at our reception rooms, 150 Fourth Avenue, Chicago.

The Banner of Light.

Our worthy cotemporary the Banner of Light has again, through the courtesy of its able and high-minded editor-Brother Luther Colby, placed us under many obligations, (which we shall be most happy to reciprocate) by publishing the following in regard to our proposition to new subscribers -

"Brother Jones, in his issue of January 20th, informs the reading public that owing to a desire to bring his paper into closer communion with those who are not pecuniarily able to pay \$3.00 per year for it, a generous friend has made the following proposition to him:

"'Put the JOURNAL to all new subscribers for \$1.50 for the first year, payable strictly in advance. Let this proposition stand for all who may subscribe within the next three months, and draw on me as often as you please for a like \$1.50 for every one who may so subscribe, and your check shall be promptly honored." The donor goes on to say If I spend \$25,000 in this way, it will bring its rich reward to me.' Therefore, 'all new subscribers who shall send in their money (\$1.50) between now and the 15th of April next,' will receive the Religio-PHILOSOPHICAL JOURNAL for one year. We congratulate Brother Jones on this offer, which enables him to thus extend the circulation of his paper, and hope his old patrons will not forget the disasters by fire through which the Journal has recently been called on to pass, but will give him a helping hand in introducing it into new homes where it has not before been

Gyroseope.

In Dr. Carr's Department of last issue, he desires information in regard to a lecture that was given upon the Gyroscope. We would inform the Doctor that Cora L. V. Daniels had the Gyroscope given her as a subject for a lecture. The lecture will be found in a bound volume of her lectures. We have not had the work upon our shelves since the fire.

F. A. ZHLGITT, of Lake Mills, Minn., owes \$4,30 for this paper. He is cajoling with his postmaster, to get rid of paying it. It will be A further knowledge of nature's laws, would an expensive cheat for him before he gets

Mrs. Lord's Seances.

Mrs. Maud Lord, has recently held seven seances, at the reception rooms of the Real 10-PHILOSOPHICAL PUBLISHING HOUSE, White were of unusual interest. They were colle seances. That is, the medium, securely the was placed in a dark room, adjoining the room where the audience - about sixty persons were assembled; the audience-room being light, and only a curtain separating the men um from the audience.

During the seance thus conducted, a great number of spirits presented themselves at a before-named curtain, and showed their tack hands, arms, jewelry, and a variety of be liantly shining trinkets. They also present a variety of flowers, such as roses and pinks

A bud of a pink, and a sprig of fuschia, when thrown out to the audience, and by them en amined and kept. They were apparent freshly plucked from the growing shrub plant. None such were about the premise nor did any one in the seance have any know edge of where they came from.

These spirits not only showed a variety faces, but two of them were veiled with white veil so thin, that the features could h seen through it.

Another had a bandage covering one en one side of the face, and diagonally over the mouth and chin, only leaving one eye and part of one side of the face in view.

Several of the spirits extended a whole be arm, and rested it on to the casing above to door, holding it there, and patting the case for some time. Others would thrust be arms out, and clap their hands so as to be di tinctly seen and heard, while the audience were cheering them for the different phases manifestations.

These physical manifestation were contis ued in a great variety of forms, for about to hours. There were many skeptics present and not one of them went away doubting the integrity of the medium, nor was there one them so stupid as to attribute the manifest tions to the Devil.

A Special Request.

Brother Joseph Baker, of Janesville, Wit and Austin Kent, of Stockholm, New York, as veterans in the cause of Spiritualism. Box are now entirely helpless, and very poe Neither has any relatives able to assist him

Our special request is this, that each reads of this item, immediately and without or hour's delay, inclose in an envelope directed each of the above-named worthy brothers, te cents, and send the same off to them in the firs mail. Each of them will report in this Jour-NAL the amount they thus receive.

If in four weeks therefrom any one who shall make such a donation shall feel to regre having done so, by notifying us of the fact, h or she shall receive one full year's subscription of this paper free, as a compensation for the loss of the ten cents. This little mite will no be missed by the donors. In the aggregate will make these suffering brothers comfortable for a whole year-aye, more, angels will smile upon and bless you for the deed.

Who refuses to comply with this our specia request? "Echo only answers, who,"

The Banner of Light.

Our worthy cotemporary is now offering very nice premium to new subscribers. Ot subscribers will find an advertisement of the same in another column of this paper. hope as many of our readers as can consistent do so, will not only take the Journal, by tho Banner of Light also.

The more knowledge you get, dear friends the more reliable capital you will have commence with on the other side.

Fraternal Call.

Bro. W. J. Chaplin, of Kalamazoo, Mich. editor, publisher, and proprietor of the Mich gan Freemason, gave us a fraternal call, while on a recent visit to this city,.

Members of the craft will find the Promi son a valuable magazine, and will do well! subscribe for it. Terms, \$2.00 per sing! copy; \$15.00 for clubs of ten.

Address him, as above.

B. C. HARRIS, of Pomfret, Conn., is & titled to our especial thanks for \$15.00, vance payment on this paper. Such works kindness will long be remembered. They able us much sooner to regain the position occupied as a Publishing House before the great fire. If those who are indebted, wou feel a like interest in our liberal Publishin House, we should soon be able to reprint the many works which were destroyed.

Safena; or the Mental Constitution By Arthur Merton. One of the most account plished literary ladies in the country, in special

ing of Mr. Merton and his work, says: "No man has thought of so many things connection with the mind and its manifest tions, as this auther. His power of analys and clearness of stateme derful."

Dr. Thomas Woodliff.

In another column will be found the card Dr. Thomas Woodliff, of Colfax, California His trials during his development may have been severe, but the pure metal shines all the brighter for the fiery ordeal through and M which the dross is removed.

MRS. J. M. CARPENTER'S advertisement will be found in this issue of the JOUENA She is well spoken of.

Now is the time for new subscribers 10 get this paper for a year on trial, for \$1.50.

Items of Interest.

Mrs. Bell A. Chamberlain is doing a good work at gorcha, Cal.

Was it not nice that James Fisk, Jr. "died confiding

pr. S. Underhill is at Bernhard's Bay, N. Y., lectur

on Sprittanian.

J. L. Braffet, of New Paris, Ill., announces himself by to lecture in behalf of Spiritualism.

Mrs. E. A. Blair will be in Bangor, Me., through the nth of February, at 108 Court street.

Mrs. Libble Watson is "settled over" the Titusville lety, Penn. She is an eloquent speaker.

Mrs. D. B. Briggs and Mrs. Hattie J. French, both diums, have opened rooms in Washington. We hope

ywin do a good work.

The analytical physician and medium, Dr. Dake, is sting with great success here in the West, but not

that they need test mediums in that section, would investigate, etc., etc.

ald investigate, etc., the Brother George Shumway desires to know if the fol-ing is contained in the Bible: "It is a fearful thing to Il into the hands of the living God." We pass. Next.

-The Roman Catholic clergy of London have an-goanced to their flocks that they will not attend the fun-ral of any person over whose body a wake has been reviously held.

—Dean Clark is at Columbia, S. C. Our Southern freeds should keep this able speaker constantly at work. He is a good medium as well as lecturer. His address is care of Mr. D. White.

Zion's Herald affirms that it is more agreeable to re-ceive an oblivary than a letter saying "Stop my paper." Perhaps the "root of all evil" accompanies the obituary,

A. E. Carpenter has just finished a very successful tour in the State of Maine, and would like to make fur ther engagements for the remainder of the season. Address, 1567 Washington street, Boston, Mass.

-Porty thousand citizens of New York have asked for the opening of the library and reading-room of Cooper's Institute on Sanday. But God will frown on 'em when he is once caged in the Constitution, and will say, "No reading on Sunday."

—Henry Morgan, a young Baptist minister, who has been for about five months preaching to a congregation in Cheviot, a suburb of Cincinnati, was on Friday arready and the suburb of Cincinnati, was on Friday arready algorithms of the Cincinnatian public library.— New York Tribune.

—Ben Todd will return with his family to Chicago on the last of March. He and his wife would like to-make engagements to lecture for the months of April, May, and June. He can be addressed at Golden, Colorado, until the middle of March.

-It is stated that in the city of Berlin, out of a popula-tion of nearly a million, only about twelve thousand peo-ple attend church. It is represented as being one of the most moral places in the world,—owing, no doubt, to the absence of ministers to set a bad example.

—A flight of imagination: Class,—So you are goin away, Effe, and we shall have go more races around the gorden for hon-hom. Effe.—Yes, Class,, dear; and if w don't meet in this world again, when you are an ange and I am an angel, I'll fly you for a box of chocolat creams.—Judy,

"A. H. Rogers, of Hartford, Connecticut, writes as follows: "We are having refreshing showers of grace di"rine. The angels' minister, Nelly Brigham, is with us.
"She preaches in power, and is convincing hundreds who
"have heretofore looked upon Spiritualism with suspi"cion." -A. H. Rogers, of Hartford, Connecticut, writes as

-On our second page will be found a report of the Da-nien Convention, held about a month ago. We are al-ways willing to publish accounts of the proceedings of conventions, unless the date is of an ancient character. Hereafter reports that are not promptly forwarded to us-wu not be published.

-Mrs. F. A. Logan writes to us that she has tra over one thousand miles in northern Wisconsin, by rail road, stage, and steamer, and given one hundred and thirty lectures, and as a general thing been well paid. She preached the funeral sermon of Bro. Kent at Almond. Wis., to a large concourse of friends.

-R is a singular fact that the ablest and most influen —it is a singular place that the ablest and most innuen tall journals now published in Italy, are either edited or controlled by Jows. In Rome the liberal journal most read is edited by a Jow. They demand liberty of conscience, and discuss the religious questions now uppermost in Italy with great intelligence and perfect freedom.

-Dr. E. B. Wheelock and wife have just returned ome to Pleasanton, Kausas, from a very successful trip buth, as far as the Indian Nation. They intend moving North soon, as far as Lawrence, and perhaps Council Bluffs. All Spiritual friends in the West who may desire their services, can address them at Pleasanton, Linn Co.

less, fun for him, but death to the peripatetic prophet ses, tan for aim, out deam to the perspacetic prophet.

Af Frankfort, Train said: "If foretold the destruction of Chicago; that very night it fell! I told you last night the Prince of Wales would be dead in twenty-four hours. He is dying this very moment. I never made a mistake in my life."

-M. J. Swift writes: "Let me say through the Jour —M. J. Swift writees: "Let me say through the Jorn-MAL, to its no merons readers, that we have had a spirit-"all feast at Iconium, Iowa, through the agency of Bro. "P. R. Lawrence, of Ottumwa, Iowa, inspirational speak-"er and healer. He created a spirit of investigation "among the Orthodox of this place. In healing he had

John Heenan, the reformed prize fighter, has been trippied by an accident; his knee joint has been broken. As a prize-fighter he prospered and enjoyed excellent health. The moment he reformed he was crippled for life. Is not this an evidence that the great big God whom humanity are worshiping frowned upon him for

Mo., soon on a lecturing tour East. They will take the route of the Hannibal and St. Joseph, and Chicago Bur-Engton, and Quincy rallroads, and will lecture wherever desired. They are able exponents of our cause, and we sred. They are able exponents of our cause, and we be will find plenty to do. Those who desire their ser-es should address them at once.

—O. B. Frothingham does not agree with Theodore Parker in thinking that God is our Mother as well as our Father. He thinks we push our esnimentalism too far when we make them the reverse side of realities in the Divine Mind.—Godden Age.

If he is our Mother as well as our Father, we might even declare that he is our Brother as well as Sister, our So as well as Daughter, so great is the "mystery of godli-

An advertisement of "Communion Wine" in one of the religious papers in the manufacture of which "fer-mentation is prevented by a chemical process," strikes us real funny. Is it necessary to provide against evil con-equences in such cases by a chemical dodger—Investi-

Justine In this view of the case "chemicals" are more powel fall than the Orthodox God; so are lightning-rods for the protection of his own churches.

protection of his own churches.

—A little boy in Morgan county, Ili., was lisping his evening prayers with his little twin brother at his kind mother's knee. When he came to "Give us this day our daily bread," he was astonished to hear a fraternal whisper, "Ask for cake, Johnny, ask for cake." The cake would have been forthcoming as soon as the bread had be asked for it. Those who bow God with prayers, should always ask for the best he has on hand.

-At the late Convention in St. Louis of the order of Bnat-Brath, J. Wolf, Esq., of Cincinnati, introduced a series of resolutions, deprecating in the strongest terms the introduction of theological matters into the Constitu-tion of the United States, or the interference of doctrinal questions with the unlimited prerogative of religious lib-erty in America. The resolutions were enthusiastically endorsed and signed by every member of the Convention.

The angels come, the angels go, Through open doors of purer air; Their moving presence oftentimes we know. It thrills us everywhere.

And then it was a dream.

—Mrs. J. H. Conant, in the Banner of Light, speaks
of James Pisk, Jr., as follows: "As an exhibition of the
results of this organ benevolence), we have a record in
'our life, that he extended his hand in benevolence thirty,
seven times within the last five days of his carthly career,
all unheralded and unthought of, after the action, with
him, simply the action of the organ of benevolence, over
which he had no control, to which he must, of necessity
be an obedient servant."

Jews.

—It is comforting to know that Botts, the murderer of Pet Halsted, was fully prepared to try the realities of another world by his faithful ministerial attendants, before the rope which usbered him into it, was about his neck. Seeing how wonderfully successful are the efforts to save the souls of men who shed blood, and who are supposed to be the wickedest of the wicked, it is actonishing that so many should go down to perdition. A murder, with to be in these sad times, so of the surest ways to salvation.—Cincinnali Commercial.

tion.—Cincinnati Commercial.

—Father Hyacinthe wrote from Muniqa, under recent date, to an American Friend in Paris: "Toward the end of the month I shall leave this city, where I have enjoyed the only consolation to which I am accessible in the unexampled trials of the Catholic Church. I have found here what does not exist in France, a powerful centre of Orthodox opposition and of Catholic reform—men of sufficient numbers, men of learning and earnest convictions, resolved to accept no longer the yoke growing even more and more arbitrary and heavy which is imposed on their even of the convictions. When the convictions were the service as we men in New York two years ago, so full of hope and courage will you find me to-day."

—Perhaps the most singular fact in connection with the recent Convention to secure the recognition of Chris-tianity in the Constitution, is the failure of the members of that Convention to observe that the Constitution does recognize Christianity as the prevailing faith of the American people. No Jewish, or Mohammedan, or Atheistic, or Pagan Convention would have written in the At-testation clause thereof the words: "Done in convention testation clause tereor the words. Done in contention the seventeenth day of September, in the year of our Lord one thousand seven hundred and eighty-seven, and of the Independence of America the twelfth."

Bit interpolation of National Techniques and "paid rent for Avenue Hall, where our Sunday lectures "are held, for three months, till April 15th, for Thursday evenings of each week, exclusively for free social and "literary entertainments, and we request all who can to "come and participate, with a view to personal improvement or general instruction in music, reading, or speak "ment or general instruction in music, reading, or speak"ing. Literary, scientific, religious, moral, and social
"questions will be discussed without wrangling or angry
"personal bitterness—the object of the meetings being
"to find the truth and defend it, and to improve ourselves
"in our intercourse with mortals and spirits."

-"Warrington," the Boston Correspondent of the Springfield Republican, describes the apostate, Mr. Hep-worth, as "a scenic man, always bringing out some new piece, with new and amazing machinery, blue fire, big elephants, shoo-fly music, Broadway in a snow-storm elephants, shoo-fly music, Broadway in a snow-storm, Paddy bandits, India rubber gymnasts, or something of that sort. I suppose such a man gets to have a sort of sincerity after a while. He believes in effects, at any rate, if not in causes. It looks as if he meant to purioin the church, as Fisk purioined the Eric Railroad, but this would probably be a hard judgment upon him. He is simply a humbug, 'and will go nigh to be thought so cheetle.''

-The proceedings of the United States House of Rep-—The proceedings of the United States House of Representatives were lately opened with a prayer by Rev. Dr. Abraham De Sola, an eminent Rabbi of Montreal, Camada. It is not the first time that a Rabbi of this ancient faith has officiated on a like occasion, but Dr. De Solaris the first clergyman from a foreign country who has stood chaplain to the House. We are glad to note it, not only as showing how utterds the separation of church and state under this government, and how freely men of every faith meet an equal reception—for Dr. De Sola could not be heard in Parliament—but for the reason that the prayer itself is an improvement on the ordinary invocation.

-Sister S. W. S., of Wagstaff, Me., asks us the follow —Sister S. W. S., of Wagstaff, Mc., asks us the follow-ing question: "Why do all the good mediums for answer-"ing sealed letters, or taking spirit pictures, ask such "large prices that people of moderate means, much less 'poor people, cannot possibly afford to employ them." Our good sister must bear in mind that mediums are Our good sister must bear in mind that mediums are compelled to have the necessaries of life. They are many times obliged to pay high rents, and all their expenses must be made through the instrumentality of their mediumship. Their mediumship incapacitates them to a great extent from making money outside of their special gifts. The charges may seem high, yet nearly all of our mediums are in poor circumstances.

of our mediums are in poor circumstances.

—The latest spiritual manifestation is a spiritual postoffice, established by Mr. Flint in New York. Letters
from those in the flesh, directed to spirits in heaven, are
forwarded to Mr. Flint's postoffice in New York, for
an answer. The postage is rather binding, being two
dollars per letter; but it must be remembered that the
department is new, and the expenses heavy. By and by
a movement will probably be made in the direction of
cheap postage, as the facilities for letter communication
between the celestial and terrestrial kingdoms are increased.—Exchange.

creased,—Exchange.

We are glad to know that this excellent medium for answering sealed letters has excited the attention of the secular press, for it will do a great deal of gratuitous advertising for him. The outside world on reading the above will be anxious to know wherein it is true, and, of course, a spirit of inquiry will at once be aroused, and innumerable letters be sent to Mr. Flint, directed to deceased friends for an answer. ceased friends for an answer.

—The New York Commercial Advertiser has heard Rev. Robert Collyer is to be elected to congress from this city next fall, and it thereupon gushes in the following style: "There can be do doubt that the election of this truly wonderful man would produce a revolution in the house of representatives. In the larguage of A. Ward, the country is fully prepared to let it revolute. Collyer would be as a great moral magnet, attracting to him all the good and easing out all the evil. Chicago could in no other way so magnificently requite the late

could in no other way so magnificently requite the late-charitable offerings of the nation, as by electing Collyer to congress."—Chicago Times.

The Advertiser ought to know that this distinguished divine is not eligible to that office. He might visit Washington in the capacity of Minister from the Kingdom of Heaven, representing His Highness, God Almighty, and even then he would not be recognized, for no intercourse is recognized with that kingdom since the ruler thereof sent his incendiaries to burn Chicago.

sent his incendiaries to burn Chicago.

—While the ministers of the gospel are abusing Fisk it is refreshing to read the following from the New York Commercial Advertiser: "What a miserable reprobate the preachers all meters fisk on an interest of the preachers all meters of the control of

Philadelphia Department.

BY......HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

NUMBER NINE.

Brother H. C. Pierce, in the JOURNAL of Dec. 30th, asks some very proper questions of us, and we are glad to reply to all such.

In the first place we would say to all, patience and perseverence will bring their reward in this as in all thises.

In your case, you need the aid of some one for a little while, and we refer to the following article taken from Woodhull and Claftin's Weekly, which contains suggestions of practical value :

contains suggestions of practical value:

The subject of equilibration, which has been extensively treated by that brilliant and erratic genius, P. B. Handolph, is but little understood. It is not only the source of the highest health, and the means by which the source of the highest health, and the means by which the tial point in the true development of all parts of the system. By the term equilibration I mean the just and proper distribution of all the forces of the physical, mental and spiritual systems of man.

Physical equilibration is the result of a healthy organism, kept so by personal purity. If individual purity be this is made up of the former, and is an exact reflection of it. Mankind cannot escape the results of inherited imperfections, but personal purity will do much toward removing these disabilities. This requires cleanliness of the physical body, externally and internally, pure sir, frequent abultions, and especially the abstinence from all impure and improper articles of food and drink.

When the description is the results of the substance from all impure and improper articles of food and drink.

The penalties for disobedience to the highest physical

The gateway to heaven is parity, and no receive would enter this condition must realize this and practice accordingly.

The penalties for disobedience to the higher physical laws are absolute. We cannot cloide any law. We may place ourselves in such conditions as to come under the indisence of leve these theoretical as to come under the indisence of leve these theoretical has been conditions as to come under the conditions of fire, which is a rapid motion of the elements composing any body, will destroy our physical bodies, and we areginally warned by pain not to come under the dominion of this law. There can be no equivocation, no atonement, no possible escape from the penalty of any law, whether we place ourselves within its reach ignorantly or otherwise. The equilibration of the forces of the human system is very much inducenced by those whom we associate with. There are individuals whose presence always disturbs the equilibration of sensitive or even the thought of them will produce greater or less disturbance in the system of the sensitive and refined. Those persons should be avoided and as little thought of possible. The law is absolute, and can no more be reasoned away than the law of gravitation ar any other natural law.

On the other hand, there are those whose presence is

oned away than the law of gravitation ar any other natural law.

On the other hand, there are those whose presence is always a benediction, the very thought of whom brings peace and quiet to the soul. These are the true physicians, the healers of physical, mental, and spiritual maindies, who go about doing good, often silently and unknown, save in the blessed influences which flow out continually from them. Such should be, and will be, the mission of all humanity when the spiritual nature is more fully developed and perfected, and we become as Brother Francis in a recent editorial, in the RELISISPHILOSOPHICAL JOURNAL, describes his guide and guardian spirit:

You should seek for a person who will produce the best equilibration of your system. Every sensitive person knows that such persons exist. and you should endeavor to get such an one to sit with you a few times. Let him or her ask you questions in a passive and pleasant manner; direct you to turn your attention to some particular place and endeavor to see the persons and objects there. If the dawn of clairvoyance comes it may easily be cultivated by judicious questions and suggestions which will not disturb you; and so you may be able to realize this.

It is better, at first, that there shall be only two present, although you may succeed in a company, but their influences may disturb the conditions; and in such delicate experiments upon mental phenomena we should be very careful to have the very best conditions. Read over the articles we have published, and also Dr. Fahnestock's book,

and as your experience extends, you will realize the ideas presented more clearly.

We always take in a measure of truth from what we hear or read, according to our own stand-point, and not that of the speaker or writer. So in regard to these profound spiritual truths, as we progress in experience and knowledge the revelations

become clearer and more profound to us.

Truth, as Bro. Hazard says in his able article on mediumship, recently published in the BANNER or LIGHT, is like a beautiful coin lying at the bottom of a well. When the waters are clear and undis-turbed, we shall be able to read the inscription, and perceive all the lines, but if the waters are disturbed or made turbid we shall see disturbed images, or perchance nothing at all. We repeat then, practice and perseverence, hold fast all you get and be not discouraged if it comes slowly remember that it will be sure, and success will crown your efforts. Do n't seek to be like any one else, or to do just what another has done, but to do the best you can, be natural, be true to yourself

and you will rejoice in the result.

In connection with this we present the follow ing:

H. T. Child, M.D.—Dear Doctor:—I am impressed to write you upon the subject of prayer, especially, as you are one of those who understand and appreciate the great truths that are daily developed by practising the statuvolic art.

Among the many exciting causes which favor or induce statuvolence or the susceptible condition which enables spirits to approach and impress mortals, is prayer. This produces a relaxation or a giving up of all the fibers of the body, or a non-resistance to external influences, inducing a dependent or a reliant disposition, consequently a

resistance to external influences, inducing a dependent or a reliant disposition, consequently a condition of the mind and body, which is favorable to spirit impressions as well as physical manifestations. Hundreds of cases might be cited to provide this fact, and among the number lately given in the Reliago-Philosophical Journal, I select the case of Mr. Philosophical Company of the prayer in the Reliagophical Philosophical Company of the Company o

from the body brought on a condition of statu-volence sufficient to relieve him of all pain, and to enable his senses and faculities to feel the presence of angelle beings, who then, and only when he was in that condition could realize their presence, and be receptive of impressions, which, to use his own words, "lifted from me the great weight of sorrow

entirely avoided by ent_ring the statuvolic condition, and I aseribe the recovery of Mr. Eames to
the fact that his system was in a state of statuvolic
insensibility after the prayers referred to, was
made.

There can also be no doubt that the physical
manifestations detailed in the same paper, as having taken place in Plymonth Church upon various
occasions, were caused by the religious exercises,
among which, the præ-sermon prayer of Mr.
Beecher seems to have had a most decided effect;
and as the spectator's account given to the reporter
of the Herald, is interesting and to the point, I give
it in his own words:

"You know there are three reporters' tables
standing against Mr. Beecher's platform. The
middle table directly in a line with Mr. Beecher, is
an innocent-looking affair of pine, stained to imitate
black walnut. Some four or five weeks previous
to Mr. Beecher's summer vaeation, I noticed an
unusual commotion in a little circle of reporters;
and as I had been seated by the usher in a chair
very near this table, I could not avoid seeing all
that was going on.

"Mr. Beecher was in the middle of his leng præsermon prayer. As he uttered the words'-left the
whole carth learn the power of love,—such as
brought Christ to earth to die for men, 'the table
moved slowly and deliberately toward one of the
ladies, and pushed so violently against her arm
that she was obliged to move back. Then it
moved as deliberately to the lady opposite. You
should have seen the faces of the reporters. They
had evidently seen table-tipping before, but were
not prepared for a seance in front of the immense
congregation of Plymouth Church. Their eyes
said plainly, 'What shall we do if the table keeps
moving?' But keep moving it did, back and forth,
with a slow monotonous silde till the prayer was
finished, and then it gave three emphalic tips by
way of 'Amen!' Much more was given in regard
to the fact, that the table did move thus, 'even
when it was not touched by any of the reporter's
raiment.''

Here, also, prayer and other r

of the subject, and that his will is paramount, affect can create as well as cure diseases.

The facts, therefore, prove that the statuvolic condition, from whatever cause it may be induced, enables spirits to approach and impress those who are susceptible, and that it is not necessary for persons to be unconscious of their surroundings to be impressible, as even a partial state enables spirits to do so with facility; and as cures can thus be effected by them as well as by the direction of their mind by men, the fact that both are able to cure, is accounted for without ascribing them to a magnetic power in either spirits or men.

WM. B. FAHNESTOCK, M.D.

Passed to Spirit Life.
From Marietta, Ohio, Jan. 23d, 1872, Mr. Charles Vinent, aged 20 years the 29th of last April.

He was a steady, virtuous young man, lamented by his surviving sister and numerous acquaintances. No doubt the change is a happy one for his sufferings have been great for many months past.

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Medium's Column.

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irms. Inclose \$2.00 and two stamps, with lock of hair, full aame and age, with one leading sympton of disease, and address care of box 5120. New York P. O.

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RS. J. M. CARPENTER (formerly Julia M. Friend), well known for her remarkable success during many years practice in examination and treatment of the sick, may be consulted at her office, 1207 Washington street, corner of Northampton, Boston, Mass. Hours from 10 to 4.

Examinations spoken or written through the medium's hand, \$2.60. People at a distance inclose lock of hair and hand, \$2.60. People at a distance inclose lock of hair and peace flower of the property of the pro

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Psychometric and Clairvoyant Physician Will diagnose disease and give prescriptions from a lock of hair or photograph, the patient being required to give name, age, residence, etc. A better diagnosis will be given by giving him the leading symptoms, but sceptics are not required to do so. Watch the papers for his address, or direct to Hobart, Ind., and wait till the letter of the second part of the second part

in rapport w v11 n12 tf Dr. Samuel Maxwell.

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WILL give to those who visit him in person, or from anto-graph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmoniously married, etc. Terms, \$2.00 for full delineation; brief delineation,

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future, advise concerning business, and give written communications from spirit friends.

Diagnosis of disease with prescription, \$2.00. Commu

nications from spirit friends, \$3.00. Delineation of character, with advice concerning marriage, \$1.00.

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Mus. Rounson while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the natural properties of the properties of th

Original Essays.

SPIRIT COMMUNICATION-LAWS OF MIND.

BY J. K. BAILEY.

I was much interested, indeed, charmed, in reading the two articles upon clairvoyance in the resurrected number of the Religio-Phillo-

The article by D. P. Kayner, M.D., is a skilful combination of portions of theory, presented in two lectures at the Speakers' and Mediums' Convention, held at Joliet, Illinois, in May, 1870. One of these lectures, by Bro. Kayner, gave the physiology of the "Organs of Vision," substantially as presented in said article. So much of the law of lairvoyance, explained in that article which our good brother has so finely interwoven with the physiology of the organs of sight," was indicated as "the philosophy of clairvoyance and of all mental phases of mediumship," in a lecture which I delivered before said Convention, upon the termination of which, Bro. Kayner congratulated me.

This "Philosophy of Mediumship," I have repeatedly presented in lectures, extending over a field from the State of New York to Minnesota, for the last two years, as hundreds who have listened to those lectures can testify; and, to me, it is original, though many others

may have conceived and elucidated it. That portion of what I have stated to be the true philosophy of the mental phases of spiritmediumship, which Doctor Kayner has presented in his late article, will, perhaps, not be questioned by any; but I doubt whether very many spiritualistic expounders will accept the remainder of the theory, which I conceive to be the true solution of the phenomenon, as the Doctor seems not to have done, and as was disclaimed at said Convention by Mrs. M. J. Wilcoxon, the author of the other article upon clairvoyance, referred to above; but to the

philosophy: Every individuality, from an atom to a human being, is surrounded by a magnetic sphere, its peculiar atmosphere, so to speak. Perhaps a better understanding of the idea will be conveyed if we call it the soul-body, or sphere of the spirit. This spirit sphere or soul-body, not only permeates, but extends from and surrounds the physical or material body. This fact is illustrated by the pictures of Jesus and others, representing what is termed the "Halo of Glory" surrounding the head. That such a phenomena exists, all clairvoyants can testify, and also that it exists with all individuals. It is not confined to the region of the head, but surrounds the entire body, although the positive pole of this soul-body culminates at that angle. By its degree of refinement can be determined the physical, mental, and moral status of its central source. This means of the soul's measure of individual status is open to, at least, two senses-reaches the cognizance of the mind through, at least, two functions:-those of seeing and feeling-the interior expression of which is what is known as clairvoyance and psychometry.

The atmosphere of the earth in which we live, move, (breathe) and have our being, corresponds to that which surrounds all individualities, whether mineral, vegetable, animal, or human. This atmosphere, whether belonging to atoms, planets, vegetables, animals or men, is believed to be the spirit-body of the individual, which permeates as well as envelops its more material selfhood.

This being true, it will be readily perceived that soul ever infringes upon soul before the visible forms touch. How often is this fact illustrated in the experience of all persons. One both blind and deaf, becomes conscious of the approach of persons, animals, and even of inanimate objects which emit no aroma, and while there is no external contact, the soulspheres of the individuals involved in the experiment or experience touch, and thus the intelligent mind cognizes the presence, although no material contact occurs. How often in the dark does one know of the approach or presence of other forms and substances, when no sound or vision conveys the knowledge. How often do we think and speak of persons not (through any of the external senses) visibly present, who soon after enter the tangible presence. From this experience has sprung the vulgar saw: "The devil is always near when you speak of

This soul-sphere-soul-extention, then, is the agent, means, conductor, and subtle element of the interchange of soul-consciousness between

intelligent beings. All objects cognized through any of the "five senses," become imprint upon the sensorium, and the nature and form of the impression infixed in the consciousness, will be exactly that conveyed through the special sense involved. No special sense, except that of seeing can primarily convey correct cognizance of forms and colors. True, one can secondarily receive ideas of forms and colors from the descriptions of others who have cognized such by seeing them, but the imprint or impression thus received is through subjective processes, and hence must necessarily be imperfectly cognized, the imprint of the lines, and angles of form, and shades of color will be that of the mold, the mind formulating and conveying the impress modified by the conceptions of the receiving mind. And one may receive an idea of forms through the special sense of feeling; of the nature of an entity through the senses of hearing, smelling, and tasting, but the impression upon the conciousness will not be the same as when cognized in conjunction with or by the faculty of seeing.

Then no true impress of the objective nature of the form, color, and special outline of an individuality, thing, or entity, can be infixed in the consciousness, except through the special sense of seeing. No picture, likeness, or imprint can be objectively cognized, except through the function of light. Ideas, formulating obiective phenomena, may find mental molding, shape, and outline, through the action of the other senses; but these can only be true to interior power and principles, while they will be likely to present unfaithful semblances of their objective or outward forms.

It follows, then, that the function of any special sense of the human mind cannot be fully duplicated by any or all of the other senses. Therefore, seeing is essential to a correct comprehension of objective entities. And entities can be seen only by virtue of their individualization, which implies an objective re-

lation or status. The theory, then, of imaginary sight, or cognizance, is devoid of a possible foundation. Imagination, in the absolute sense, is a myth -a delusion! Images or monstrosities may be formulated in the mind without the direct intervention of the function of sight; but true likenesses of real, objective forms, never, without the intervention of that special sense! And the image or monstrosity will ever be the result of a combination of forms, once objectively cognized through the sense of seeing.

Such premises being true, it follows that no individual can correctly describe a person.

individual can correctly describe a person, place, landscape, animal, tree, or any other object, except the mind emanating the statement or picture, shall have cognized the entity described through the sense of seeing. True, the visible person who utters the description,

or who formulates the likeness upon canvass, or other substance, may never have outwardly seen the object presented. Then, if the premises be true, it follows, that in such cases, another mind, whose objective individuality may or may not be visible, and who shall have seen the form described, is involved in the

Every object cognized by the mind, leaves its impress infixed therein; but that impress, when received through the function of sight, becomes an objective picture, so to speak, upon the consciousness. We may compare this imprint to the photograph likeness. It is there for all time. It, in this respect, unlike the negative of the photographer, cannot be rubbed out! So long as individual consciousness remains intact, this picture is indelible! The faculty of memory can herald it into positive objectiveness! And this picture is transferable from mind to mind. The first possession of the picture can transfer it to sensitized mind, as is the photograph likeness transferred from the negative plate to the prepared and sensitized paper or other substance. And this ad libitum, while essential conditions prevail. "How?" did you say?-Through a law and function of mind, which has been termed nesmeric and psychologic.

What is mesmerism? What is psychology? Webster defines the latter to be "A discourse or treatise on the human soul; or, the doctrine of man's spiritural nature." The former: "The art of communicating a species of sleep, which is supposed to affect the body while the mind or intellectual power is active and intelligent." Inasmuch as the mind is, per se, the vitality-life, the intelligence of the soul; and, inasmuch as "mesmeric sleep" enables the mind-soul, to exert its intelligent thought, will, purpose, without the ordinary use of the external organs of expression, it would seem plain that mesmerism implies a condition of soul communication, intelligent interchange of soul with soul, mind with mind, upon a plane of consciousness which positively points to intercommunication, as well between the minds of those in the material as those in the spiritual body, as when both the interchanging minds are in either of these realms or spheres of life.

Then mesmerism is simply the transfer of thoughts, ideas, and knowledge from one consciousness to another, independently of the ordinary means of the outward expression thereof. The mode:—blending of soul spheres, so as to establish an equilibrium of soul emotion, a mental equipoise, as to activity, not as to knowledge, culture, mental grasp and wisdom. And this, by contact, agitation, and final blending of the soul-spheres, the magnetic extension of the consciousness, a purely chemical action, process and result.

When the magnetic extension of the soul (which surrounds, envelops, as well as permeates the material body) of two individuals impinges upon the realm of each, there will be chemical agitation, motion of the magnetic elements, as is the case in compounding chemical substances; if these individuals shall remain will-passive, a coalition and sympathetic blending will take place, when, let one of the thus blended individuals become will-active, hence, posi-tive, while the other remains will-passive, hence, negative, soon the active mind will be enabled mind, which passive mind will subjectively reflect and express the positized functions of the active mind in such magnetic conjunction. The one is now the mesmeric operator, the other the mesmeric subject. And under the operation of this law of interblending soul-spheres, every function of mind, every faculty of consciousness becomes transferable, is susceptible of transmission, reflection, and outward expression through the subject, according to the degree of assimilated consciousness and that of adapted temperaments and power, strength of will, while projecting action and in maintaining passivity.

Under the operation of this law, it will readily be perceived that when such magnetic conjunction obtains the operator, the positive-active mind can secondarily express his will through the subject; the negative, passively conjoined individual, exercising any function of human power, causing the subject to write or speak his thoughts; to sing, dance, or describe objects subjectively, by the action of thought, will, and vocal utterance, without objective cognizance (on the part of the subject) through the function of sight of the thing described. Now, let the controlling mind call into objective vigor the picture of any person (in or out of the material body) scene, landscape, animal, or other object which he has before cognized through the sense of seeing, and, by the action of the will, transfer the picture by the inner line of the communication of vision with the consciousness, and the subject will then cognize and receive the impress thereof upon the sensitized plate-the sensorium of his soul-his consciousness. This, then, becomes an infixed picture in his consciousness, through all time, more or less perfect according to the relative status of the magnetically blended minds. And this law obtains, as between individuals in the sphere of what may be termed material embodiment, and those of spiritual embodiment, as also between those occupying either of these two spheres of existence. For it is a law, function of mind, soul,-and wherever conscious individualized mind exists, there this power resides, varying in degree according to varying conditions, the quickened susceptibility, will, comprehension of the law, its uses and power, and other influences bearing upon the exercise of the faculty.

And when under the operation of this law, one is enabled to correctly describe individualities never cognized through the external senses; describe, not only generalities, but also specialities of form, feature, size, color of hair and eyes, the scars, and other external bodymarks; the phenomenon implies the conjunction of another mind who has, or does at the time, see the object thus described. When the magnetically conjoined mind, which is the source of the intelligent expression of knowledge, never before externally cognized by the individual giving it tangible utterance, cannot be visibly identified in external material embodiment, the only apparently rational solution of the phenomenon is that spirit-embodied mind is thus magnetically conjoined, and is the real source of the intelligent description thus rendered. And when this description obtains, through the function of clairroyant sight, the description being such as to denote the cognizance of forms and colors objectively, it seems evident that another mind (either of visible or invisible embodiment) is involved, who has cognized the object described through the special sense of secing. As no objective cognizance of forms and colors can be realized except through the function of sight, either natural, external, or abnormal clairvoyant, and as clairvoyant sight does not obtain through the external organ of vision-the eye, yet envolves an interior objective cognizance of entities never externally seen, and far removed from the scope of the external eye, it follows that individual consciousness-mind, which has cognized the object through the function of this special sense, seeing is involved, and also that the transfer of the objective picture, as above indicated, is the

law of this interior vision-clairvoyance. Then it would seem clear that there is an independent clairvoyance, as is claimed by some of the recipients of this beautiful and useful gift. For if it be true that faithful cognizance of form and color can prevail only through the

special sense of seeing, and that this special sense can only obtain, as to external or material forms and colors, objective outline and status, through the special organ thereof, the external eye, it follows that claircogant sight must result from the transfer of the picture infixed in the consciousness of one of the magnetically conjoined minds by the operation of external sight, and as the clairvoyant does see and correctly describe objects removed from natural sight either by reason of distance or intervening opaque bodies, and also sees and describes intelligent individualities, who are invisible to external sight, therefore, the conjunction of two minds is essential to clairroyant sight, interior or subjective cognizance by vision. And, to repeat, when the phenomenon involves the cognizance of forms and colors, objects never before seen by the clairvoyant, nor by a visible operator, conjoined mind,-mind in the material body that can possibly be in magnetic conjunction with the seer; the only rational solution of the phenomenon would seem to be that invisible individuality; spirit-embodied mind is the source, the negative plate, the picture imprinted sensorium, or consciousness from whence the imprint is objectively, as to cognizance, and subjectively as to process transferred.

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Therefore, clairvoyance, as also all phases of mental mediumship, imply the conjunction of the negative will-status of the medium, with the positive will-status of the operator controlling mind, who may be in the either material or spiritual embodiment, for I believe that no intelligent individualization, no consciousness can exist without substantial embodiment, however refined or sublimated, removed from the conditions of visible matter it may be. And this conjunction is the result of the magmetic blending and equipoise of the soul-bodies, the spirit-spheres of two or more persons, who may all be in either external, material, or internal spirit-embodied consciousness, or a portion of whom may be in either realm of conscious existence. And this conjunction, as I believe, is the law by which mesmeric and psychologic phenomena are realized.

This theory of the law of clairvoyance will rationally explain all the mystery which seems to enshroud its phenomena. It will account for all phenomena of seership, both ancient and modern. Under its genial rays, the mystery (miracle) of the appearance of Samuel, [with his old cloak, and the seeming material bodily appearance of Jesus, with nail-marks and lancegash, so as to be recognized now, and at another time, in a manner to prevent identification; the presentation of your mother, sister, child, friend, with scars, other external bodymarks, and the favorite apparel of their earthdays at one time; at another, as they really are in the spirit body and drapery with emotions glorified-"with shining raiment," and faces aglow with beatific love and joyousness] fades out, and a rational idea—the comprehension of a simple, beautiful, and natural law takes its legitimate place, enthroning MAN upon the solid mountain-pearls of reason, nature, and

unmystified law! This philosophy of clairvoyance also explains that psychic puzzle-" THE DOUBLE," so called. It will rationally account for every fact of clairvoyance which has come under my notice. It obviates the necessity of the supposition, to control the subjective functions of the passive | that one's spirit "passes out of the body" in sleep or trance, when facts, foreign to the locality of the individual dreamer or visionist, are cognized in the nocturnal or diurnal trance; the unconscious magnetic conjunction of spirit-embodied minds who have beheld the scenes, cognized the facts presented through the agency of this beautiful law, to the inner consciousness of him who receives such knowledge, profoundly impressed with the supposition that his spiritual entity, the soul has visited the remote places where exist the scenes of these clairvoyant, clairaudient, clear-conscious exploits and explorations. This philosophy of mediumship explains how the mate of the ship (Owen's Footfalls) could have been presented with the form, semblance of a man, then, "body and soul" on board the distressed vessel, while, by the law of physical spiritualistic phenomena, (not herein explained or discussed) the aforesaid mate being a physical medium, a seer, clairvoyant, and a clairaudient, as is the case with Dr. Henry Slade and others; the controlling or operating disembodied spirits caused him to see the aforesaid man and to hear footsteps, and did also write upon the slate, the point of compass by which they desired the ship steered. It also "clears up" the mysteries upon which the supposed evidence of the doctrine of re-incarnation mainly rests its

Who has not, in his life-experience, encountered some landscape or individual-beheld some object which seemed so familiar that he felt certain of having before viewed it, when, upon reflection and research, it has been ascertained that it were not possible that such experience had obtained in this present bodily life through external perceptions, at last? The next speculation of one thus bewildered, leads to query the ejaculation as follows: Is it possible I have before been here and seen this object? I certainly have! How, when, and where? It must have been in a former incarnation! (?) Understanding the philosophy of clairroyance, this and many other mysteries and their attendant broods of mistaken conclusions,

If re-incarnation were a reality, then were unbroken conscious immortality destroyed. Re-incarnation implies a recurrence of fatal development and infantile imbecility, completely obliterating consciousness, which is the vital, pirotal centre of individualized immortality, and hence, completely destroys it in anything like a rational and acceptable sense. The consciousness, immor'ality, which would be the 'nevitable sequence of re-incarnation may be likened to the links of "old-fashioned" sausages! While there is a connection of the contiguous links, there is no possible unobstructed flow and unity of the vital substance contained in the separate divisions. I submit that the illustration, though perhaps "vulgar" and piggish, is faithful to the doctrine of re-incarnation, completely analagous, and faith-fully illustrating the kind of immortality which the theory involves: an indefinite number of links of consciousness-as many separate and distinct individualizations, strung together upon an indefinable thread of life.

I also submit that the re-incarnation theory as certainly destroys the spiritualistic idea and teaching of limitless, unobstructed (or post mortem) progression. Because, if re-incarnation be necessary to progressive unfoldment, essential to the attainment of knowledge, wisdom, and purity, which alone shall infuse the maintainance of immortal conscious individuality in the spiritual realms of existence, as is asserted by the devotees of that doctrine, then is the teaching of modern Spiritualism at fault when it asserts that the man, on entering spirit-life, through the gateway of so-called death, is mentally and morally unchanged, but that his facilities for improvement are potently in-creased, because divested of the clogs and bent of the unfortunate material organization and the specific gravity of the legitimate expression of the passions through that organization. And also, that if not purified so as to rise above groveling tendencies, if not sufficiently educated in that knowledge which must be attained through earth life possibilities, material cognizance, then he can learn by mingling and blending with those still in the material-body sphere of life. If spirit—individual man, dis-

robed of the material body, can return and intermingle in the emotions and experiences of individuals still in the material body, what need

has he of re-incarnation? Thus it will be perceived that the LAWS OF MIND and of SPIRIT COMMUNION, when understood, simplify and make rational the Philosophy of Life, and dissipate all incongruous theories of the relation, operation, and status of individualized consciousness, its modes of progression, expression, and interchange of thought-through its varied channels of focalization, embodiment and utterance-either by and through the direct individual powers of self, or by the agency-secondary means of mediumship.

ITEMS FROM MINNESOTA.

BY LEWIS F. CUMMINGS.

We wonder if the Journal, which is ever so full of valuable matter, has a small space in some corner for us to give a very brief account of our itineracy of the past two months in reply to the numerous letters we have received from friends.

Our debut in Minnesota was at Rushford, where we were heartily welcomed by the many noble friends of the cause residing there.

From thence, taking the train on the Southern Minnesota R.R., we stopped at Spring Valley, where we were led by our guides over praires and marshes, through timber and ravines, for eleven miles. Night coming on, found us still in the woods, with no knowledge of where we were or whither we were going. Our faith was failing us, and we were beginning to fear that for the first time we were misled by those who had been so faithful to us thus far. Just then we came into a large prairie, and a short walk brought us to a stone mansion. We stopped. It was the residence of J. S. Michner, Esq., of Etna, a stanch Spir-itualist, and a man who has always taken a prominent part in all public matters.

We gave three lectures in that place. At the last lecture there were many more present than could be seated.

At the close of our second lecture at Owatonna, a lady introduced herself; said we had described very accurately her spirit sister, whom we told her was present, and earnestly

thanked us for this additional evidence of fu-

We lectured to good houses, and found warm friends to whom we feel indebted at Hastings, Prescott, and Lake City. The citizens of the

first-named place testify to the moral worth and intellectual ability of Hon. M. B. Langley by honoring him with successive re-elections to the legislature. If in addition to the hearty welcome, the

encouraging words, and the positive assurances that the angels will bless us, which we receive everywhere, we could also receive the more substantial remuneration with which one good brother at Prescott and the friends at Lake City favored us, we could work better and be relieved of much solicitude in regard to the future. They are not only comparatively strong in numbers, but what makes them much stronger, they are-as we wish they were in every place-united.

A medium or lecturer passing through Mazeppa will find an opportunity for usefulness, and a paradise of a home with Dr. O. S. Lont,

and Brother Ford.

Involuntarily, we don't know why, our mind will stray back to the pleasant home circle of Hon. Sylvester Dickey, of Pine Island, whose hospitality we enjoyed during our lectures in the place.

At Rochester the local press spoke in high terms of our lectures. We have everywhere while in this vicinity heard of some remarkable tests given throught the mediumship of

Mrs. Ransom of this place. At Evota it was our privilege to listen for the first time to the powerful inspiration as it rolled forth in an avalanche from the lips of that wonderful iconoclast, Brother E. V. Wilson. Wherever we went, in the streets, in offices or shops, there was nothing heard or talked of but that wonderful man and his more wonderful tests. Spiritualism, which had only been laughed and jeered at in Eyota suddenly rose in the estimation of the community to many degrees above par in consequence of his visit.

On the train, en route for Iowa, we saw a young man accompanied by a brother, whose emaciated form, hollow cheeks, and short breath, indicated the last stages of consumption. He excited the sympathy of the passengers, who whispered to each other, "He will soon die." We saw hovering over him a spirit sister and a lady friend of years past, with whom there existed a stronger tie than that of consanguinity, gently drawing him away; and who, ere he reached his distant home in the East, would welcome him to a more beautiful home which they had prepared for him on the "Evergreen Shore."

The friends in the southern part of the State would be glad of a visit from sister Harriet E. Pope, and also to receive the benefit of her

genius and inspiration.

Prominently identified with the history, and chief cause of the success of Spiritualism in Minnesota will ever be the name of their worthy State agent, Brother J. L. Potter. He is everywhere spoken of as one of the ablest of speakers, an indefatigable worker, and a shrewd financier.

We would have visited the many places from which we received letters requesting our services, had they reached us previous to making engagements in Iowa.

Lest our communication should prove too long, we omit allusion to other places where we met with success and were so kindly re-

Friends writing to me will avoid having their letters lost if instead of sending them to where they happen to hear I am engaged, they will look for my address in the JOURNAL.

Engaged in this work we cannot "make money;" but if, as we hope, we have been successful in making, what is dearer to us, true friends, we shall not regret our labors; and it is for these and the JOURNAL that we shall always live and toil on, as well as for

"The cause that lacks assistance, The wrongs that need resistance, The future in the distance, And the good that we can do." Clear Lake, Iowa.

One Dollar and Fifty Cents.

ONLY ONE DOLLAR AND FIFTY CENTS a year for this paper to new subscribers, on trial. Now is the time to subscribe. Address S. S. Jones, 150 Fourth Avenue, Chicago.

A Liverpool banker burned up among some waste paper seven thousand pounds in Bank of England notes.

The popular superstition that overturning the salt is unlucky originated in a picture of the last supper by Leonardo da Vinci, in which Judas Iscariot is represented as over-

Many thanks to those who are moving so efficiently to circulate the Journal, under the

Voices from the People.

SKANEATELES, N. Y.—E. Spaulding writes.—I have been trying to do something for the JOURNAL. for I think it worthy of a little exertion from every subscriber. If one of them pledged \$25,000, the rest of us ought not to let him carry any loose change a great while on account of our not making the proper exertion, and a big one, too. I for one am bound to do all I can to take his little \$25,000 before the 15th of April—we must do it.

REMARKS-That is the kind of talk. If every other old subscriber will follow your example and the example of many others who have already sent us large numbers of subscribers under this new proposition, Spiritualism will be much better understood a year hence, than it now is .- En

ADDISON, N. Y.-Mrs. J. E. Westlake writes.-I am happy to receive my JOURNAL again, and find it still lives, and that you cannot be wholly destroyed by any great fire.

HYDE PARK, PA .- Mrs. Frank Thacher writes-I should like to make an inquiry through the JOURNAL concerning a statement made by A. J. Davis, in the book entitled, "Death and the After "Life." He says that "Children born six or eight "weeks prematurely, struggle into existence in spirit life; if born before seven months, they go "back to matter, because they have not a thor-"oughly formed brain." In the JOURNAL No. 16, D. W. Hull says in his discourse, "Should the 'child be deprived of a continuation of its fetal "existence, the mother must now continue to "supply the little spirit feetus that element which "its nature demands." "It may be but a thought, but it is immortal." "Those little eyes which "never see the light of material day, will gladden "your hearts as they sparkle across the waters of "the river of death," etc. Now if I understand it rightly, this contradicts Davis's statement. Will some spirit friend be kind enough to tell me which of these authors I can rely on?

L. writes: - Enclosed please find \$5.00 to aid in the re-establishment of your JOURNAL. You will repay me by helping others in your own way.

REMARKS-Help one another. Let that be the watchword among Spiritualists. That is the gospel of Spiritualism. The widows and orphans may continue to make their calls for the JOURNAL free, and they shall not be turned empty away.-ED.

HAMMONTON, N. J .- D. Mills writes .- I gave Bro. Childs one dollar to start my subscription for the RELIGIO-PHILOSOPHICAL JOURNAL. I had long desired to take it, but my means were such that I could not see how to spare any for that purpose; but then, at his solicitation and the thought of your loss, I gave him the dollar he proposed, and I am so well pleased with the paper and its contents as it comes to me from week to week, that I now take another dollar from my scanty pile, to add on to the end of the other dollar when you reach that end.

SANTA ROSA, CAL.-James Morrow writes .-I am glad to see the JOURNAL again in its old dress, and a continuance of its philosophical religion, and search after truth. The paper must be sustained, together with all reforms, books, and pamphlets, that have a tendency to clear away the mist and darkness of old theology, which has kept the world so long in ignorance and superstition.

WADE, OHIO .- C. H. Toler writes .- I am a young Spiritualist, made happy by reading the life. My wife-being a daughter of a Baptist preacher, and a member of the Methodist churchused to burn some of my Journals, for fear I would, by reading them, be led away to the "old scratch." Now, she too, is a Spiritualist, having lost the devil, leaving him to contend with the Orthodox God, as she has also left him behind. She is now being developed as a medium.

JAMESTOWN, N. Y .- E. Mitchell writes .- I have had an experience of over thirty years in the popular theologies of the times, but never found the demands of the inner life, the "soul," so fully met as in this beautiful philosophy. There are a few faithful ones here who are doing what they can to let their light be seen. The popular religion of the day is firmly rooted apparently, yet there is a spirit of inquiry working.

WINTERSET, IOWA .- W. P. Cassiday writes .-We (outsiders) are having some fun at the expense of poor old Orthodoxy here this winter. They are trying to unite their discordant forces (sects) to ward off the rough blows which a few liberated souls are inflicting on their dilapidated cowardcastles, the pulpits. They have appointed a day(?), week I believe, when they are going to implore their Big Jewish Jehovah to convert us outsiders to churchianity; or, if he can't do that, to remove as out of the way as stumbling blocks for others. But we tell them he wont do it-we almost know he wont. What do you think about it, Bro. Jones; are we not about right?

ST. FRANCISVILLE, ILL.-J. Potts writes.-That "Search after God" is very interesting to me, and I would like to hear of the old gentleman being

KINDERHOOK, MICH.—James Morrill writes. -Fifteen years ago, I was developed as a medium for physical manifestations. From that time unti the spring of '61, I passed through nearly all the phases,-such as writing and clairvoyance. Our cances were mostly at home with our own family, and many were the tests that we got to convince ns our departed friends can and do communicate

KENDALLVILLE, IND .- C. W. Isbell writes .-I have for some time observed with pleasure the superiority of your valuable paper compared with some others of our western journals, in the publication of local as well as religious items. It has been a true and faithful chronicle of passing events, and I apprehend this is one of the principal reasons why it is so eagarly sought for by the thinking class of people.

EXETER MILLS, ME.-Julia A. Eastman writes. -Many thanks to you, for continuing the paper after my subscription was out. Consider me a permanent subscriber, for I know of no way I can invest three dollars to get the information, subject for thought, and general comfort, as by a year's subscription to your RELIGIO-PHILOSOPHICAL JOUR-

WAVERLY, IOWA .- Jas. Stephenson writes .-I am not a Spiritualist, but I like to read your paper when I have time. I think your last number is worth a half year's subscription; and I have lent it to a man who, I think, will take it for a year on trial,-one who thinks for himself.

WINNEBAGO CITY, MINN .- D. Wateman writes.—I ordered your paper about one year ago as a trial subscriber. I am well pleased with it; in fact, I do not think I can do without it. The bold manner in which you attact heavy-headed error, and defend what you consider the truth, however unpopular the source from whence it emanates, just harmonizes with my mental organ-

ONEIDA, ILLS.-B. S. Wells writes.-You may remember me as an old poverty-stricken individual, living since June 23, 1870, with some Methodist relatives at Mulberry Grove, Kan., where I have received your beautiful Journal, marked "F." Through all the fiery orde the white-winged messenger still came. "Not "being crushable" it has arisen, Phonix like, and put on its new armor.

HOWES MILLS, MO .- Dan T. Edwards writes .-I am one of the persecuted. I have this night received a letter tied to eleven blekory withes, purporting to be from K. K. K., giving me until the 21st inst., to leave this county. My wife is helpless and very timid, therefore I shall leave for a while, at least. You will please change my address from Otter Creek, Mo., to Howes Mills, Dent Co., Mo. I will in my next send you a copy of said letter for publication.

BIVENS GROVE, IOWA.—A. E. Cram writes.— Last winter the Orthodox had a protracted meeting, and about forty joined the church. They are trying it again this winter, and not a sinner has come to Christ yet. I think F. B. Dowd's lecture has a great deal to do with it.

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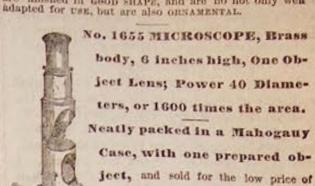
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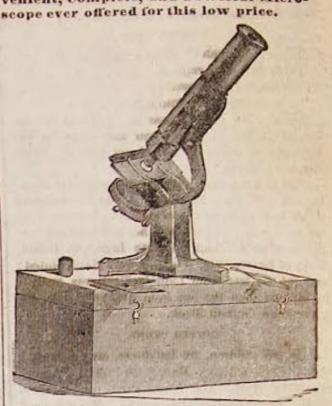
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tion it contains is worth \$500 to any persor For sale by Van Schaack, Stevenson & heid, wholesale druggists, Cor. Wabash Ave. and 18th St., Chicago. N. B. For sale, wholesale and retail, at the office of the Religio-Philosophical Publishing House, 150 Fourth Ave.. Chicago. If your druggists don't keep it, we will send you six bottles for \$3.50, for the purpose of introducing it in your place. Must be sent by express.

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-0-THE VOICES.

THREE POEMS. Voice of Nature.

Voice of a Pebble. Voice of Superstition. By Warren Sumner Barlow.

THE VOICE OF NATURE tells no falsehoods, and in her communication to this author she represents God in the light of common sense, divesting him of all superstitions notions, and presenting him to the world in his unchangeable and glorious attributes. While others have too often only demolished, this author has erected a beautiful temple on the ruins of superstition. Judge Baker, of New York, in his review of the poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age."

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in Matter and Mind, fraternal Charity and Love.

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Our Eastern Tour-No. 3.

Thursday, Jan. 11th. A day in New York City with the mediums. Our first call was upon J. V. Mansfield, 361 Sixth Avenue. While we were talking of old times, the time we knew each other in Boston, Bro. Mansfield's hand was influenced, and the following communications were given:

NUMBER ONE.

"My Brother Wilson, I thank you for the good work done at Goldsboro, N. C., last winter, in the family of my son-in-law, Wm. R. Barringer. He married my daughter. Your labors in Goldsboro have been of great use to many of my friends, especially to my daughter and her husband. I have two daughters in spirit-life with me. Their names are Mary and Sarah. Will you publish this communication? I am Mary Lawrens, the mother of Wm. R. Barringer, of Goldsboro, N. C."

Will Wm. R. Barringer write us when he reads this, if the above statement is true? We know of Wm. R. B., and have been in his house.

NUMBER TWO.

- "How is Hannah?" asked a spirit.
- "Very well," we replied. "Is Eugene doing well?"
- "Yes, so far as we know." "Well, I am glad to hear it. You will remember me to her. I thank you and yours for the

kindness extended to her. I am Captain Jacob Black, of Maine." This is a fine test, and one that was very unexpected. We know Hannah, and Eugene well, and when her name was mentioned, we felt very sure we were going to hear from her late husband, our old and tried friend, the late Ingraham Gould,

Esq., of Beaver Dam, Wis., but were disappointed;

and yet the test from Captain Black was really a

better one than the one from Mr. Gould,-for we

never knew Captain Black. NUMBER THREE.

"Oh, my children, my daughters, my husband, I thank you! I thank Mary. Oh! oh!! I must speak to them. The fire-I-am-your-their-Mary. I can't continue the control. M-A-T-D-A-"

This spirit was one of three from whom I most desired to hear, my sister-in-law, Matilda, wife of Phineas Eames, who, with his two daughters, is at my house in Illinois. The line of communication was here broken.

Mr. Mansfield is an old and tried medium, and one through whom we have received many, many fine tests in the past.

Mail robbers are helping themselves from the many correspondents of Bro. Mansfield. He has lost twenty letters in the thirteen weeks preceding our visit,-containing an aggregate of \$95, and four postage stamps, in each letter.

We advise our many friends that in J. V. Mansfield, they will find a reliable test writing medium, No. 361 Sixth Avenue, New York City. Do not fail to call on him. It will pay you to hear from your friends in the Summer Land, through the telegraph lines of the Spirit World. We next

SISTER EMMA HARDINGE-BRITTEN,

who is now speaking in New York City, at Apollo Hall. We found her looking well. In fact, we do not remember ever seeing her look better. Her answers to our questions were as follows,-and by her permission, we give them in substance: "I am not doing as well here as I wish. There are two societies-Sister Tappan, speaking to one,admission free. I, before the Apollo Hall society,fee ten cents, at the door. I am glad, and thank my God every day of my life, that I took the course I did in my marriage with my husband, and that I was married in the manner I was, and in the Episcopal Church. I am happy in my marriage and love my husband, and he loves me. We have a little house, three acres of land, -which we are cultivating, and my husband works it himself. I have known him long, and although a gentleman born, he is willing to work. He is willing to do anything that is honorable and just. We are poor, for I lost everything in the publishing of my book. I have secured an annuity for my mother, who is with me at our home in Mass. While I am in favor of woman enjoying all freedom and every right she may be heir to, I do not endorse the Woodhull and Classin movement. I do not, and will not sustain Mrs. Woodhull in her views as expressed in her speach before the people of Boston. I have her very words, they are as follows: 'I have the right to change my love when I please, to whom I please, as often as I please, and give it where I please.' I love my husband and none other. His family treated him most shamefully, even to putting forward a mere boy-poor foolish child, to insult myself and husband in a most disgraceful manner! Bro. Wilson, we are going to

inaugurate a new movement, headed-A NEW PROGRESSIVE ERA IN SPIRITUALISM,

under the direction and advice of the spiritual intelligences most influential in inaugurating the movement known as 'Modern Spiritualism.' A new monthly magazine of the highest possible literary tone and interest has been projected to be

'THE WESTERN STAR.'"

Thus our sister progresses under the direction of the Angel World. It is well. But we feel and think that "The Western Star" would meet with more success if it was published at \$3.00 per year.

We object to refusing to give names of articles, or the writers thereof. We say to our sister, if your undertaking meets the wants of the Great West, it will live. Advertise your undertaking in the RELIGIO-PHILOSOPHICAL JOURNAL, and be mindful to sustain the mediums of every part of the country. We wish "The Western Star" every success; and advise our friends to subscribe for "The Western Star,"

We next proceeded to the quiet and elegant house of our old friend, Dr. H. Slade, (Clairvoyant), and J. Simmons, 210 West Forty-third Street, New York City. While there, the following communications and physical phenomena occurred :

NUMBER ONE.

A slate held between Dr. Slade and us-he holding one end and we the other, and close to the table we heard the pencil write the words:

"My Dear Brother, I am glad to meet you again here. God bless, and spirits help and guide you in your good work. Go on, my dear friend, contime the work you have in hand, and fear not. The angels are with you and will help you. I well remember the talk I had with you on the cars coming up Grand River from Nunica to Grand Rapids. If I had heeded your advice, I might have been with you and others, working in the earth-form. It is well however. All is well.

The above was written without contact on the slate with a piece of pencil not to exceed the sixteenth of an inch in length; the writer was our old acquaintance and co-laborer,

ALINDA WILHELM SLADE.

The slate was then laid on the table and under it a piece of pencil the sixteenth of an inch long and one-thirty-second part of an inch thick, between the slate and table, and full fitteen inches from Slade or myself. Dr. Slade then took us by the hand with both of his hands, when the pencil began to write,-and for nearly forty seconds we could hear the writing very distinctly, and then it ceased. On looking at the slate, we found the following written thereon:

"My Son > Id high your banner of truth, let its folds float out upon the breeze of progression. Your work is a great one. I am pleased with the work you are doing. Go on, be true to God, Spiritualism, and yourself. SAMUEL WILSON,"

After which the right hand of a woman came up between the table and us, to our beard,-took hold of it and gave a pull. Then came the dusky hand of an Indian, who took hold of our coat and pulled it; this was repeated several times. We then took a large slate pencil, full six inches long, in our hand, and held it under the table. Instantly two hands came, one soft and velvety; one large and coarse, with heavy touch-this hand clasped our wrist, holding it firmly; the other took the pencil out of our hand. The reader will remember that both of Dr. Slade's hands were on top of the table as was our left hand. After the pencil had been taken out of our hand, we were requested to look under the table for the pencil. We did so, and the pencil was not found on the floor, or about the room. We joined hands, and in a little timesay twenty seconds-we saw the pencil in the air descending slowly to the table and lightly falling onto our hand.

Dr. Slade was then influenced by the Indian Brave Wassa. Spoke to us words of cheer, and bid us return at 8 o'clock in the evening, saying, "Big speak, come wait little time, and when me call, come up and me give big speak, big see. Old Brave, squaw and some pappoose come."

Dr. Slade, after this influence, asked us to tell him what the Indian had said to us. We did so. Well, come and see what comes of it. But I frankly tell you that every hour of the evening is fully engaged up to 10 o'clock.

Our friends will bear in mind that everything recorded above, took place in broad day-light, and independent of any human agency, save the presence of Dr. Slade and ourself in the room. We got no test from those we desired to,-either through Mansfield or Slade; showing conclusively that the human mind has nothing to do, whatever, with the presentation of the phenomena. * * TO BE CONTINUED.

LITERARY NOTICES.

The Herald of Health, for February, prints "the Thoughts on the cure of Consumption," of Dr. Benj Rush, in 1800, who insists upon the building up of the system, by open air exercise as the one hope of consumptives, and if taken early, an effective safeguard. Rev. Charles H. Brigham has one of his most excellent articles on "Soul and Body." A delicately put article on the Sexual Relations of Marriage needs wide attention; an article on Mental Capacity and the Size of the Brain, shows that the largest brain ever known was

Publishers' and Stationers' Weekly Trade Circular, a journal devoted to the interests of the publishing, printing, book, stationary, news, music, art, and fancy trades, and associated branches; official organ of the publishers' Board of Trade. F. Leypoldt, editor and publisher, 712 Broadway, N. Y. This is an invaluable journal to all dealers interested, and they cannot well do without it. The fact that Mr. Leypoldt is editor and publisher, is a sufficient guarantee that the enterprise will be a success, and fully meet the wants of the trade. The publisher has purchased the American Literary Gazette and Publishers Circular, published at Philadelphia, by Geo. W. Childs, which will be merged with the Publisher's and Stationer's Weekly Trade Circular.

The American Odd Fellow. The February issue of this sterling monthly more than sustains its previous high reputation. The contents are both interesting and instructive, and pleasingly varied. Every Odd Fellow, and everybody else, should take it.

Ladies' Own Magazine, by Mrs. M. Cora Bland, Indianapolis, Indiana. The illustrations are fine, and the reading matter has a high moral tone.

1'Home and Health. De Puy, Holmes & Co., Publishers, 805 Broadway, N. Y. This is a valuable health journal.

The Eclectic, for February, as usual, is replete with interesting articles. This number contains all that is interesting or useful in fourteen different European magazines. E. R. Pelton, publisher, 108 Fulton street, N. Y.

The Detection of Criminal Abortion, and the Study of Faticidal Drugs. By Ely Van D. Warker, Syracuse,

Theory of Germs, showing the origin, career, and destination of all Men, Spirits, and Angels. By I. F. Emmet, B.A. James Barns, London, publisher.

The Burning of Chicago, -a poem by Thomas Clark. Price 25 cents, For sale at this office.

"We have received the following interesting pamphlets from John P. Des Forges, of Baltimore:

*Prayer: a sermon by Rev. O. B. Frothingham; preached in New York, January 29th, 1871.

Gleanings from Theodore Parker's Works: selected, prepared, and published, by Ross Winans, and comprising the following series, bound separately: "The Influence of the Religious Element on Life"; "Theism and Atheism"; "The Relation of the Religious Sentiment to God-or, a Discourse of Inspiration"; Hebraism, Heathenism, Barbarism"; "A man is to be Educated Because he is a Man"; "Remarks about Jesus"; "On Practical Theism"; "Universal Providence of God"; "Natural Religion, Atheism, and Popular Theology."

Costliness of Got's Moral Government; a sermon by Rev. Henry W. Bellows; preached in All Souls' Church, New York, September 24th, 1871.

Ideas in Relation to Prayer; by Francis Ellingwood

Precautions and Suggestions Pertaining to the Enjoyment of Health and Comfort. Selected from various

Free Religion in a Free State; from Francis Ellingwood Abbot's writings.

Gleanings from Frothingham, Longfellow, and others. Theism; Desiderata in the Theistic Argument; Extracts from an article in the British Quarterly Review, for July, 1871.

Voices of the Sea. Read to the Unitarian Society in Dover, N. H., Sept. 1st, 1867.

C. L. James.

This distinguished author, is about to publish a new work, on "Transcendental Philosophy." Mr. James, though a young man, is one of the most profound thinkers of the present age, and a work of this character, emanating from him, will excite unusual interest in the world.

SUBSCRIBE for the JOURNAL.

Money Orders.

Some people think that they must not inclose a money order along with the letter stating what it is sent for. That is a mistake. Send both together, and avoid mistakes.

On the 17th of January, we received a money order of seven dollars-no instructions. Don't know how to apply the money, nor who

nother three dollar order came some time since. The sender says in a letter, that has neither name of the writer, postoffice address, nor date. "You will know from the hand-"writing, from whom it comes." How can we know so much? Wish we could! Please

Testimonial.

Mrs. Robinson :- I enclose you \$3.00 in Canadian funds for examination of, and prescription for Charles McLearn. I also send you his name and age in his own hand writing, and a lock of his hair. His father brought him to me, thinking that I might help him by Psychology. When he explained to me the nature of his disease, I told him the best thing he could do, in my opinion, would be to send to you at once. when he would be sure to get the truth without any humbug or experimenting, as most of our doctors do. When I explained to him the nature of your healing art, and how it was effected as I understood it, like a sensible man he said he would take my advice, and gave me the money forthwith to send to you, hoping you will do the best you can for his boy and cure him if possible, which I have no doubt you will. I am laboring as hard as I am able, for the furtherance of the good cause in which you are acting your part nobly, hoping ere long that your mode of treatment will be fully established. If you continue to be successful in curing, it will do a great deal of good, as well as proving the superiority of your mode of treatment. As regards the boy's disease, his father told me he thought it was Epilepsy. He says it is about two months since its first appearance. He has had three pretty hard fits during that time, and several light ones. He has been taking medicine from a Doctor for some time past, but has but little faith in a cure, as it only keeps the fits off a little longer. The boy's countenance is pale and sickly looking. I don't think I can give any further information regarding him. Hoping you will give a full description of his case and the cause if possible, as his father would like to know the cause. Please explain and send your letter of advice as quick as possible.

Please direct your letter to Mr. WILLIAM McLearn, High Gate Post Office, Ontario, and oblige your sincere friend in the cause of hu-

J. W. TAYLOR. Morpeth, Ontario, January 28, 1872.

P. S.—You will please excuse me for not writing to you about my son's recovering, whom you treated. After receiving your second letter and prescription, the boy was so far recovered that he would not take any more of the medicine, nor use the liniment. He has been well ever since-thanks for your kind treatment and success in his case. The case of John Addeman, which you examined, turned out just as you said-"too late ! too late !" He died in about a week after receiving your let-

Your very sincere friend, etc. J. W. TAYLOR.

Mr. EDITOR :- I desire to say to my patrons scattered far and near, that I answer all professional letters so soon as my strength and the controlling spirits that inspire the answer will permit. No unnecessary delay is allowable. Simple letters of inquiry will be answered as rapidly as consistent with other duties. All letters will be answered in due time. The band of spirits who inspire me to give the most perfect diagnosis and remedial prescrip tions for all types of diseases, understand well when and what to prescribe, and will suffer none to be unnecessarily neglected. Again I repeat all will be attended to in due time. Friends will be patient, and in due time they will receive overwhelming evidence of spirit power in curing the sick.

MRS. A. H. ROBINSON, 148 Fourth Avenue, Chicago.

Widow's and Orphan's Fund. For the last four years we have had a specific

fund entitled as above. The object of this fund is to enable all who desire to do so, to aid a class of people to read the Religio-Philosophical Journal who are unable to sub-

scribe and pay for the same. The appeal of that class to the proprletor of this paper has never been made in vain. About one per cent. of the expense of free subscriptions has been paid out of that fund; the balance has been borne

All widows, orphans, and aged people who desire to read this paper but feel too poor to pay for it, on request, will have it sent to them marked F. W. O., which means free, and charged to the Widow's

Since the fire several kind-hearted people have donated small sums to aid us in buying a new outfit. The money is very timely, and we most sincerely thank the donors for the same. Money is hard to be got at this time, "every dollar counts;" but as we have often said before, notwithstanding we found ourself greatly embarrassed by the terrible destruction of property on which our insurance is of little or no value, even to one-half more than our good brother, Dr. Child, mentioned in the second miniature JOURNAL we issued since the fire, yet we wholly disclaim being an object of

All sums donated to us will be passed over to the credit of the above-named fund, and those who make such donations are respectfully requested to name the persons to whom they would like to have the JOURNAL sent free, to the full amount of their respective donations, and it shall be done. If in any case parties making such donations

shall fail to mention to whom the paper shall be sent free, we shall apply their money for the first Received and placed to the credit of the Widow's

John Coles, Prescott, Wis...... 1.50

First-Class Boarding House.

The undersigned having for several years been proprietor of the Garden City House, Chicago, which was consumed at the the time of the great fire, has now opened a First-Class Boarding House, at 148 Fourth Are., between Polk and Harrison streets. He will not only accommodate regular day and week boarders, but transients, who may desire pleasant accommodations during a short stay in the city.

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The picture represents the head and bust, life-size, of a young lady arrayed in bridal costume, and ornaments the walls of our Public Free Circle Room. Some of the most competent judges have examined and admired this por-trait, and do not hesitate to pronounce it a superior work of art. Its anatomical accuracy, beautiful expression and finish, are indeed worthy the pencil of any accom-

THE BANNER OF LIGHT is the oldest Spiritualist paper in the world—substantial and reliable as an exponent of the Spiritual Philosophy of this century. Public Lectures from noted speakers appear in its columns from time to time, together with original Stories, Essays, Spiritual Phenomena, Correspondence, etc. It also advocates the rights of woman, as well as other needed reforms. We ask our friends everywhere to lend us a helping hand, and so enable us to continue our work—with re newed exertion—for the great good of humanity.

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The INVESTIGATOR is devoted to the liberal cause in religion; or, in other words, to universal mental liberty. Independent in all its discussions, discarding superstitious theories of what never can be known, it devotes its columns to things of this world alone, and leaves the next, if there be one, to those who have entered its unknown shores. Believing that it is the duty of mortals to work for the interests of this world, it confines itself to things of this life entirely. It has arrived at the age of thirty-eight years, and asks for a support from those who are fond of sound reasoning, good reading, reliable news, anecdotes, science, art, and a useful family journal. Reader, please send your subscription for six months or one year; and if you are not satisfied with the way the INVESTIGATOR is conducted, we won't ask you to continue with us any longer.

Spence's Column.

HIGHLY IMPORTANT.

"They are creating a great excitement here. It can truly be said, in my own person, that the deaf hear, the blind see, the lame walk, and the leper is cleanaed. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days, I shoved up my sleeve to see how my arm looked, and to my utter astonishment, the scales would cleave off easily, and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs that were tied up with Phlegm and Cough. The Hheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head or put it in my vest. I can now hold it in any position. My legs I could with difficulty get off, any way. I now travel quite easy. By overdoing, last fall, I brought on a Pain about the Heart. It would beat a few beats and then stop and start again. I could not lie on it at all. The Powders have set it all right. Several years ago, from overstraining one eye, and a blow on the other, I became Blind, so that I could not know a person in the same room. Now I can read the large words in your circular; yet I took only two boxes of Negatives. On Thurday, I called on Mr. Bowles who had been sick about two years; and his wife was sick from taking Calome!, Her limbs were swelled to her body: she could not. years; and his wife was sick from taking Calomel. Her limbs were swelled to her body; she could not do anything, or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodard who is acquainted with the Powders, having woodard who is acquainted with the Fowders, having used and seen their good effect. I let him have a box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my next neighbor came in and said he had good news for me; namely that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the plaza at work. He was greatly surprised, and on inquiry she said she took one of Spence's Positive Powders the night before; it eased all her pain and she slept like a pig. He said he never saw two persons so elated in his life. Please send me six dozen more boxes."—(A. H. Knight, Jefferson Mills, N. H.) "The Positive and Negative Powders do all they are recommended to do. They ative Powders do all they are recommended to do. They cured me of **Dyspepsia**, and there has not been any return of it for over a year. They cured one of my family of the **Ague** in three days. No amount of money could tempt me to do without them. I have used them in my family for two years."—(Mrs. Benjamin Kinyon, Bristol. Ind.) "I was **Blind**, and nearly helpless with the **Rheumatism**, and the Positive and Negative Powders restored me to perfect sight and health."—(8. S. Baker, Jr., Blacks and Whites, Va.) "I have been introducing your Positive and Negative I owders in this neighborhood, and I must say, with astonishing effect neighborhood, and I must say, with astonishing effect One old man had Heart Disease very bad, and was not expected to live. In one week after taking the Positive Powders he was better than he had been for 20 years; and now he says he is as well as he ever was. All that have tried the Powders are doing well. Send me 3 dozen boxes, C.O.D."—(P. N. Morrell, Pilot Gross, Iowa.) "My daughter had the Cholera Morbus in Boston, and was confined to her bed two weeks before telegraphing to me. I went to her and commenced giving her the Positive Powders, and in two days she was up and dressed. Her three children had first the Scarlet Fever, then the Chicken Pox. I used the Positive and Negative Powders and nothing else, and in two weeks they were going to school."—(Mrs. Louis Snowman, Castine, Me.) "I have received great benefit from your Positive and Negative Powders in past years by being cured of Rheumatism and Erysipelas. by being cared of Rheumatism and Erysipelas. I have used two or three boxes of those last received for Neuralgia in my head, which have had the desired effect, as I am now quite free from that painful disease."-(H. Gorton, Marion, Ohio.) "The Positive and Negative Powders work like a charm. I was called to see a sick child two weeks ago, who had been suffering five weeks with Inflammation of the Brain. The doc tors had given up all hopes of its recovery. No med icine would relieve it, and it cried night and day un til they sent for me, and in twenty minutes after it had taken the first dose of Positive Powder, it was sleept easy, and it has been gaining ever since, and I think will get well."-(Mary E. Verrel, Penn Run, Pa.) "Your Positive Powders cured my wife of Falling of the Womb, and she is as well as ever. I myself had Chills and Fever, which and Negative Powders."-(John H. Jenkins, Osage Mis sion, Kansas.) "Four years ago I used about half a box of your Positive Powders which took all the Dyspepsia out of me, root and branch, and left no symptoms of it, till now, owing to a wrong and careless mode of living, it has set in again. Inclosed find \$5.00, for which send me Positive Powders. I shall never be without them again as long as I live. They have proved their positive virtue in every case in which we have tried them."—(John O. Reedberg, Hartland, Wis.) "I take great pains to introduce the Powders instead of my own medicine. Quite a number have called on me of late with heavy Colds and Coughs. I gave them the Positive Powders, and told them to take up one box, and If that did not cure them, I would give them a dollar's worth of my best medicine. But no one has come for any other medicine. I will write for more soon."-(Dr. T. Bond, Pennfield, Pa.") "My daughter was taken with Typhoid Fever immediately after I received the last package of Positive and Negative Powders. My neighbors thought me crazy because I gave her the Neg ative Powders and did not employ a doctor. But she is now well and able to walk out."—(Sarah B. Chapis Menomonee, Wis.) "The Positive and Negative Powder came all right. I have used them considerable sine I came here, and they always give the desired re lief. In one case the Negatives saved the life of a man who had Congestion of the Brain, and whom we thought to be dying. I would not be without these on any condition."—(Sarah E. Upton, Marshall, Massell "Here is another case cured by the Positive Powden N. N. Reese had Inflammation of the Wind pipe for three years. The doctors said medicine coal not reach it. He tried one box, and is cured."-(D. W Hard, River Styx, Ohio.) "I must tell you of another case in which your Positive Powders made a cure. M next door neighbor had a little boy not quite two year old, who was strangely affected by passing from th bowels large and frequent **Discharges of Blood** and it run on for some time, although she had consulte two physicians. I told her I would give her seven Positive Powders, and if they seemed to help him. would spare her a box, although I had but two. The helped him so much that she came and got the box, an she did not give him more than one third of it before he was permanently cured."—(Sarah E. Grissom, Smill ville, N. C. I have a little girl four years old that has the Croup, so that she could scarcely breather. gave her the Positive Powders, she dropped to sleep if an hour, and that was the last of the croup."—(Mar Stooddley, North Hamden, N. Y.) "One old ledy basks Stooddley, North Hamden, N. Y.) "One old lady has he a Cancer of fourteen years standing cared by one be of Positive Powders. Send me a dozen boxes."—(J. Il Whitley, Bonaparte, Iowa.) AGENTS WANTED EVERYWHERE.

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PROF. PAYTON SPENCE, M.D.-Sir: Please forward by express, marked C.O.D. 12 Dozen Boxes of assorted Positive and Negative Powders .- Dr. W. L. VESCELITS Woodruff House, Watertown, New York.

PROF. SPENCE-Dear Sir:Please send me one Gross of Powders, namely, 10 Dozen Boxes Positives, 1 Dozen Negatives, and 1 Dozen Positive and Negative.-Dr. MARY E. JENES, Petersburgh, New York.

PROP. SPENCE -Dear Sir: Please send 2 Gross of Powders, as follows: 18 Dozen Boxes Positives, 4 Dozes Negatives, and 2 Dozen Positive and Negative. Prepay the expressage as usual, and I shall refund it and the balance due you, on receipt of the Bill.-HERMAN SNOW, San Francisco, Cal.

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