\$3,00 PER YEAR IN ADVANCE.

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

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5. 5. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, OCTOBER 14, 1871.

VOL. XI.-NO. 4.

Mineteenth Annual Report of the First Association of Spiritualists of Philadela phia-Read at the Annual Meeting, Oc . Yat. 1871.

During the past year, we had the services of the following lecturers: Thomas Gales Forster, Juliette Y. aw. Elwd. S. Wheeler, Moses Hull, Nel ie J. T B igham, Susan C. Waters, James M. Peebles, E. V. Wilson, and Henry T. Ohlid, M. D.

They have given one hundred and fifteen

At the expiration of our lease of May last, we gave up Harmonial Hall and have had no meet-Ings during the Summer months. We have leased the large hall, known as Institute Hall, North East corner of Broad and Spring Garden

.The receipts for the past year have been : Subscriptions and donations. \$1 357,64 Oollections at meetings..... 981.46 Receipts at festivals,

Total receipts \$2 706.16 Expenditures: Balance due the Treasury \$ 415.83

Janitress......... Gas and fuel..... Expenses of festivals, celebrations, advertisements, and

printing.....

Total expenditurces

Balance in Treasury We have engaged the services of the following speakers for 1871. Cephas B. Lynn, Chober; Francis Kingman, November; Anna M. Middle-brock, D. cember; Mr. E. V. Wilson, January;

1873, C. Fannie Allyn, February; N. J. T. Brig-man, March; James M. Peebles, May. The te m of a fire of five of the trustees expires at this time camely—James M. Shumway, Wm. H. Jones, Mary Beans, A. May Wise, and

Ass Rogers. We recommend that the meeting nominate persons for these vacancies and apprint tel'ers. By the charter the time for the election is axed for the 1st Monday in October, and we suggest that the polls close to-morrow afternoon at 6 o'cl ck.

Signed on behalf of the Board HENRY T. CHILD M. D. Pres.

JAMES M. SHUMWAY, SEC.

The Crucible.

We are glad to learn, is in a flourishing condition. We clip the following from the number of Bept. 80th:

With this number commences volume two of the Crucible. We make no promises for the present volume, only that we shall as in the past, do the best we can. We hope that experionce will prove a teacher so that each volume can be an improvement on the past. We, edi-tors and printers, shall do all we can to give you a paper which is not only thoroughly alive to Spiritualism, but to all the reforms of the age,

We have made a few changes in the management of the Crucible, deciding that a cosmopolitan journal should all he cosmopolitan, we have taken out the North-Western Department, and have invited its editor to become an assistant editor of the whole paper, and fire away with the same zeal that characterized his editorials during the last volume. D. W. Hull's Corresponding department, has also been removed and he enters the arena as an assistant editor. Last though not less, the other half of ourself, Eivira L Hall, who bears the burden and heat of the cfil is work of the Orucible has entered the editorial corps. That old proverb, "Honor to whom honer is due," we cannot forget, and remembering it we could do nothing less than make the changes we have.

Any one wishing to know the particular editor that writes a particular article will find out by looking at its close as the initials of the writer will be put at the close of every important article. Oils Podrids is a dish in which all the editors will dip in common without being personally known. As the meaning of the word is, melange, we will make it such in more senses than one

Hoping that our patrons will continue to cooperate with us, we introduce to them number one of volume two of the Crucible.

A. B. Whiting.

It is with great pleasure that we give place to the following resolutions:

WHEREAS, The physical body of A. B. Whiting has yielded to the ravages of disease, and the beau iful soul that once animated it has, taken its flight to a purer clime and a higher life; be

it therefore,

Resolved, That this Spiritualist society have always entertained the highest regard for his talent, and appreciations of his labor, and realize that in his transition the cause of Spiritual-

iem has sustained an irreparable loss. Resolved, That the spiritual society of Penn Haven do hereby tender to his bereaved mother and sister, an expression of our sympathy and

heartielt regret. Resided. That a copy of these resolutions be forwarded to his mother and sister, and that the spiritual press be requested to publish the same, J. S. NEWELL PAR

& D. PACE. Sec.

Spiritualism in St. Joseph, Mo.

BROTHER JONES:-A few intelligent and z-alous Spiritualists in this city deeming an organization nec:s-ary for the good of our cause and that of humanity, issued and circulated the following:

DECLARATION.

We, the undersigned, ci izing of St. Joseph, do hereby form ourselves into a S ciety, to be known a- Progressive Spiritualists for mutual benefit and the dissemination of truth, and agree to be governed by such Constitution and By-Laws as may be adopted by a majori y of its members, and to pay, on the first Monday of every month, the sum set opposite our names, towards defraying its expense o.

Individuals may become members of this Society who are seeking after truth, with a des re to elevate and perfect their natures, and to promote their present and future happiness

All persons becoming members of this Society will be required to live a good, moral, temperate, truthful, and virtuous life, and to do unto others as they would be done by—therwise they may be expelled by a vote of two-thirds of its members present at any regular meeting. A member may withdraw at any time by notifying the secretary to that eff. ct.

At er a sufficient number of names were chtained, and the requisite am unt of funds subscribed to ireure is permanent success, they organized by electing the following officers, viz: John C Bender, President; O. F. Smith. Vice Pes; John B. Harder, R cording Selv; Dr. Deniel White; Corresponding S.c'y, and George Seifert. Tress.

Regular meetings will be held every Sunday at their Hall.

Oar 8 giety has opened under the most favposes to dona'e a Mel deen, and the necessary number of "Spiritual Harpa" to establish a good choir. The Spiritualists of St. J siph, are composed of men and women whose moral character are above reprosch, and having tested the truths contained in our beautiful philosophy, they desire to impart them to others.

Truly thine, DANIEL WHITE, M. D.

St. Joseph, Mo. Sapt. 22 d. 1871.

AMERICAN ASSOCIATION.

Official Report of the Righth National Convention of the American Association of Spiritualists; Held at Troy, N. Y.

September 12th, 13th, and 14th, 1871. [Reported expressly for the RELIGIO-PHILOSOPHICAL JOVERAL, by Henry T. Child, M. D]

Address by Mrs. Sophronia E. Warner: THE CHILDREN'S LYCHUM AND ITS WORK.

Mrs. President and friends: The subject I have chosen for our consideration at this hour,the Children's Lyceum and its work, is frought with deep interest. Our friends who are interested in building up the various religious denominations of the land, see if they would have their children unfold in harmony with their ideas of right, that their Sunday school must not only be kept alive, but he imbued with a healthy growth. In this they act with a keen diecernment of what constitutes their strength and safety as religious organizations. How much more should we, who believe that true religion is manly and womanly growth. real ze the importance of this idea. It is evident that if we are to have healthy men and women,—healthy in body, mind and spirit,—we must create a right education for our children. If children are left in ignorance of the laws that govern them, they will from necessity trespass on those laws. True education is calvation. As Spiritualists, we take the ground that salvation cannot come through belief in the atonement of Jesus. We must work out our salvation. We must grow; but this we cannot do without we have the means of growth. Humanity in one sense may be called the tree of life. So far as this state of existence is concerned most of us are but dried branches. But if we have left the germs from which new buds are to expand and blossom into existence, they must be fed with all the elements necessary to perfect them if we

expect from them health and beauty. Our children are to become the fathers and mothers, the law makers, and business men and women of the future. Their sentimen's will be noble, temperate, and humanitarian—breathing justice, purity, and truest freedom; or they will be the reverse—carrying devastation, sorrow and

death in their train. The Children's Progressive Lyceum, in harmony with home education, must be the educator of our darlings. To make it truly and efficiently so, work is before us. Our first business, as parents, conductors, rifficers and leaders of groups, is to acquire as far as we may, a knowledge of the laws which control our bodies: for we cannot have healthy minds without healthy bodies—the body being the medium through which the mind urfold. Having this knowledge, we can impart it to our children We should have the means of explaining the physical structure, and what is needed to secure for it a harmonious growth. We find that s'rength is greatly unfolded through proper exercise of body. We therefore regard it as highly important, that the Lyceum should establish the best system of gymnastic exercises, not to be taught merely for a few brief minutes each Sunday in the Lyaum Hall, but to be practiced profitably each day by every member who can obtain the time to do so. The system must be such as to give variety of movements, so that the eye may be pleased and strugth given. Now the re can be no grace of movements which cannot be made with the free use of every mus-

not be rounded into symmetry a: d strength, unless there is perfect freedom in every motion. We must secure such instructors in this branch of our Lyceum as understand, and feel the importance of the work. As it is now carried on in all the Lyceums I have attended, there is a lack of interest manifested by the larger number of our girls and women, for the simple reason that as they are dressed they can derive no benefit from the exercises. Their dresses are too long on the shou'ders, and too tight about the waist to permit any freedom or grace of motion. To such the ex reises are practically a farce. They are ignorant of the reason why it is so: and they are not conscious that their is any greater freedom of breath and motion, for the inhuman practice of compressing their waists commenced by their m there at too early a pernd for them to remember. I am aware that this is a hockneyed sufject; but it is of such importance that it will bear discussion not only every day, but every hour of the day, until our mothers and sisters are thoroughly reformed in this respect. No language can express the amount of misery and immerality growing out of the indecent practice of tight lacing. It is a part of our work to impress this truth on the minds of our members, and through them reach huesarity at large. I know I am treading on dangerous ground if my object was to obtain profee; but a higher motive moves me than to seek applause at the expense of truth.

We have declared that true education is salvation, and that our Liceums must be the educaters. Our young girls must be the mothers of the succeeding generations. Shall they be pre-pared to give to the world healthy children in mind and beds? or shall they, following the exemple of the past, bring forth subjects for drunkenvess, insanity and the hangman's report Subcts who revel in the cesspools of crime. all honor and purity are lost.

The effice of breathing-of irfliting the lungs with pure sir-purifies the blood, and brings health and happiness, and our children rise up and call us blessed, and we are blessed in them. But children born of mothers who were enslaved beneath cords and also supports, cannot be healthy in organization. Their blood is nec searily impure. Poor morbid ones, how they need the world's love and pivy! They seek their happiness and gratify their propensities, as they come on the active scenes of life in artificial stimulants, and thus go down to misery and

My friends, we must inculcate temperance in its bighest sense in our Lyceums. We must fir ke at the cours that produces

"The waste, the woo, the misery and the tears."
That track with terror all the rolling years." Make all the laws we will—they may be good as far as they go. While the demand exists f r alcoholic drinks, it will be had in spite of law. and until we can educate women above the practice of abusing their bodies, and men above the demand for alcoholic drinks, and the disgualing and equally perpicious habit of using tobacco in every form, we shall have crime, misery and degradation in the future as in the

past and present. Our children must have it presed to them that pure air, proper exercise, plain nutritious food, and nature's pure drinks, will promote health, happinese, and purity of character; and that the opposite of these will produce disease.

misery, and all impurity of life. We see that our work is great. The system of gr with is different from that of stuffing the mind needless of its demards. Let us freely give time and money that we may make the study of physiology delightfully interesting. Let us bring to our aid the means of scientific proof in regard to the human structure, and what is needed to support it in health and beauty. Without this, all our preaching falls to the ground; for let me repeat it, without healthy bodies, we cannot have healthy minds or good religion. The person diseased in body cannot be the wise and gentle husband or wife, brother or eister, parent or child, that the same person could be in perfect health. We all understand, of course, that whenever we exercise any partion of the physical frame, more blood is carried to the part exercised; and if not overtaxed, that part becomes like the blacksmith's arm, developed and strong with use, while the young man who uses his muscular system but little, and Li. brain a great deal, as a general rule, will live out but half his natural life. So he who alone cultivates the body and pays no attention to his mentality, will become dwarfed in intellect.

It is important then that officers and leaders of Lycoums, should aim to understand the natures and peculiar characteristics of their pupils. We must no longer do as we are now doing, and as the promoters of other systems before us have done: stimulate to greater mental activity those whose brains are already too active for their bodies. We must hold them bick, while we urge on the bilious and lymphatic temperments lo greater diligence. If we do not, our bright ones will die early, or live poor, debilitated unbappy beings, and our dull ones will fall far short of what they might have become under

our fostering care. With proper instruction for both classes, we shall unfold a beautiful and healthy variety of ability. We must not urge little ones of four, five and six years of age to commit prems or long articles of prose to recite, because they can not do it without ir jury to themselves; and we also discourage those of slower intellect by so doing. It is in this way our Lycoures die.

Every member, old and young, should be required to take part in all the movements of the Lyceum for in this way we give life and variety, and we cannot die. Working with and for each other, we grow in beauty and strength, and present a scene not unlike the wordland fi were with which the Father of all Life hath accorned his tootstool. Ruch one is a fluwer perfect in

cle and fibre of the body; and certainly we can | i'self, and differing from all the rest; and yet we feel that all this variety of shapes and color, and fragrance, speaks more of grandeur, strength and heaviy, and the boundless capacity of the All Father, than one simple flower alone, how-

ever beautiful it may be.

As we want cultivation in variety of talent, so we must have a variety of exercise, and not the same round of movements every session. To Mr. Davis, the founder of our system, we owe a debt of gratitude. We must love him for his help, and while we retain the central idea he has given us, we ought not, nor can we suppose he would desire us, to confine ourselves exclu-ively to his Manual, or any other; but use all that we can make serve us, and adapt our exercises to individual cases. Brother Davis' brain is too large, his soul too generous to desire us to confine ourselves to his book just as Sanday schools have been confined to class books. His design is to aid in spiritual growth; and if we would grow, we must use all things as aids, not

as authorities. We must have interesting reading matter for

our children. No family connected with a Luceum can afford to do without the Lyceum Banner. Instructive, interesting books, free from cant and creed, must be with us. And a very important thing is not to hold our sessions too long. Our exercises should be short and spicy. Our officers and leaders must be united, and lovingly supparted by the members. Those who have charge of children must love them. We must speak to them in love, or no matter how wise we are, we cannot reach them. Societies and Lyceums should work for one interest. Such speakers alone should be engaged as will work with us, and the S cieties should be just to them. No speaker can be just to himself, lecture twice and work in the Lyceum all in the same day. Where there are Lyceums, one lecture only should be given to the people or society on the day of its meeting, and an address of eay fifteen or twenty minutes to the children. I would limit it to ten minutes rather than exceed twenty. No warm discussion should be permitted before the Lyceum, or in presence of the children. Where differences of opinion arise among (filers and members, they should be presented to a style kindly suggestive, and not in the form of dispute such as apt to be elicited in regular debate. It is to be supposed that each one has the good of the cause at heart, and seeks no personal aggrandiz-ment; and all remarks intended for the benefit of the whole, should be couched in such lar guage the least child present can understand. The exercise of each separate group of course, will be conducted in harmony with the capacity of its members.

We cannot make the Lyceum a success in one week or one year. But if we work with loving, self-sacrifleing hearts, through heat and cold, sunshine and storm, letting nothing divide us, we ehall see our garden, which now looks all too barren, blossom with beauty and all that brings spiritual light and love. Our darlings of to-day shall b come the noble men and women of the

furnre. On our faithfulness in this work depends our growth into healthy Spiritualists. We have no ism to build up. We have humanitarian work to be done. Let us then study ourselves, and know the difference between perverted de-

mands and natural ones. L t us not forget that we are to prove scientifically what kind of food best supports life. We surely know that blood, bone, muscle and tissue are " are from the food we eat. It we sin, we must suffer the penalty. There is no escape. "Facts are stubbern things, and must be met." On y through obedience to the laws of our being can happiness be born. In view of all this, shall we be it different to the Lyc:um work? Shall we not rather endeavor to convince every half dozen or more Spiritualis's, who can be gathered together in one neighberhood, of the necessity of planting a Progressive Luceum in their midst? Shall we as fathers and mothers, attend meetings at our halls to hear spiritual truths, while our children are in the streets, or being falsely and wickedly educated in orthodox Sunday schools? Shall we give money for seats in Christian churches while we let our Lyceums die for want of support? Good men and women of earth, and loved ones gone to the Better Land, are waiting to know whether we will do the great work of helping our children to a harmonious growth in manly and womanly graces, or whether we will write cur own doom, and see our work given to another people. I pray you come to the rescue. Make the

Lyceum meet every demand of education. Aid in its steady growth, until we can have art, and science taught our children until they shall have such a practical knowledge of themselves, that they will not stumble in darkness as have their fathers and mothers.

Oh, noble work to be done! How my heart throbs with conscious interest for the clasping of bands, and the union of loving souls, who will cast aside antagonism, and in solid marses move on, on, until we shall stand on the other shore, feeling that we knew our work and did it well. Do this and no death knell will ever be sounded over a Loc um. Every Sunday must find

leaders, officers, mombers at their posts. And at stated periods, officers and leaders will hold meetings for consultation, for in the exchange of thoughts and friendly couns is we grow. In conclusion, I sak that all here present will pledge themselves anew to this important

WEDNESDAY-AFTERNOON SESSION. Song by the cheir.

MRS. WOODHULL'S ADDRESS.

I scarcely know how it has come about that am on this rostrum, in the midst of a Spiritualistic c nvention. I have been a Spiritualist and a

member, but for reasons never explained. I have not been known to Spiritualists, nor they to me. In my humble way I have been an earnest advocate of the principles of the spiritual philosopby, while to me its truths are quite as real as are the facts of material existence; and all my hopes for the future of humanity are founded upon the inauguration of a complete unity of purpose between the two spheres in a'l things upon which the good of humanity depends. I thank this convention for its hand of fellowship when so many others are set against me. If I have feults and errors, they have come from a misunderstanding of Him to whom I owe all that I am and who in my childhood taught me of the argels, in my youth smoothed the stony paths I trad and in maturer years instilled in my heart a love for all humanity, and to be who e servant is still all my smbitton.

I propose to speak briefly of children—a subject which, though comparatively ignored, is to me one of the most important. I believe that Spiri ualists have an interest in all kinds of reform, and therefore must have in this, which lies at the basis of all others, since a perfect human-

ity must come of perfect children. We have often wondered that, among all the medical authorities, there have not been more who devoted some part of their profuse writings to the sate natal care and treatment of children. No more important addition could be made to our system of soc al conomy, nor to our pathological literature, than a strict analysis of 'co'al life for popular circulation. While so much has been said and written regarding children's care and treatment after birth, that part of their life previously has been entirely ignored. It would be just as proper to ignore their life af er birth until some still future period, say three, five or seven years of age, as to do so before birth.

To lay a good foundation for a good life, it is required that the proper care should be best wed upon it from its very point of beginning. The tiller of the soil exercises special care and his be t wisdom in the preparation for the future barve-t. He knows, from oft repeated excerience, how important it is to have the very best seed, of the very best variety. He knows that seed thus selected, planted side by a de with unselected seed and receiving no more care, will yield not only larger harvests but also that they will be of choice q ality.

Having the best seed possible, his next step is to have the ground properly prepared, into which at just the proper sesson, he deposits it. All these preparatory measures are a part of the process by which our fruits, grains, and vegetables have been brought to their present state of perfection. Everybody knows that fruits and vegetables which grow wild and are poisonous, are capable of heing brought by cultivation to be delicious articles of diet. Everyb dy knows that by study and cire our most c-lebrated breeds of horses and other stocks of domesticated animals have been obtained. Everybody knows that deep scientific research is constantly being made in almost every department of production, and that those engaged in the respective departments eagerly apply every new fact which science makes clear. It is an admitted fact that the future character of what is to be produced, can be very nearly, if not absolutely, determined by those who have charge of the process. Even the color which the herdsman desires for his cattle can be obtained; and what is true regarding color is just as true regarding all other iadices of

Notwithstanding all these accepted facts which are coming to be the rules and guides of people, when we approach the subject of making the same rules and guides so general in their application as to include children, the world stands aghast and with one united effort, frowns

it down.

Nobody denies the importance of the subject but these who speak at all argue that it is one of those things which we are not prepared to meet. Not prepared to meet! And the whole Caristian world has been preaching regeneration these eighteen hundred years! which they tell us is the one thing necessary. All the importance claimed for regeneration we willingly admit; all badly produced persons require regeneration; but as to it being the main thing, we beg to demur. If regeneration is an important matter, generation is still more so. It is to the cousideration of this fact, as demonstrated and practiced in all departments of nature below, that the human must come and acknowledge itself a proper subject of. Just so far as science can demonetrate and humanity will put its demonstrations to practice, just so far can the necessity for

regeneration be done away.

It is too true that the courage to face this question is generally wanting and when it is attempted, all society pretends to be outraged. Are hu-man beings, then, to be always considered of so much less importance than the things they make subservient, that they should forever be left to come into this world's existence as individuals at random? We know the obliquy that has fallen upon all who have ever attemped to hold the mirror so that society would be obliged to contemplate itself; but, notwithstanding all this. we feel there is not a more noble chieck. We have considered all the bearings of this matter, and have determined to stand by the flor we have thrown to the world:—"Children: their Rights, Privileges, and Relations," and we shall maintain it argumentatively, if possible; defiantly, it need be, against all opposition, let it come from whence it may, or let its character be what it may. Argument we know we shall not bave to encounter. Scientific hindrances we know we shall not flad in our path. Common sense we know will offer no word of reproof. We shall, however, encounter heavy-headed bigotry, blind intolerance and fessioned authority—and

we are prepared. It is laid down as an undeniable proposition, that the human race can never even approxirecipient of heavenly favors ever tince I can remate to perfection until all the means of which

men make use to produce perfect things are also made use of in their own production. Let those who decry the proposition turn to their so much-revered Bible and read: "Ye cannot gather figs of thorns nor gropes from thistles"and learn wisdom therefrom It must be remembered how great an "Infidet" was be who first dem instrated Arterial and Verous C reulation, which has come to be of such importance in disgnosing diseases. It is generally true that those it ings which result in the greatest benefit to humanity, meet with the most blind and insane opposition in their first struggles for recognition. It this sulject of children is to be judged by this rule, it is to develop into greater impertance than any which has yet occupied the human mird.

But it is said. How can this bedone? It cannot be done immediately to the fullest extent, but the recognition of its importance can be forced upon humanity, and the practice of its evident deductions can be attained by degrees Once let it become divested of this about idea of "in propriety," and humanity will begin to practice its teachings. It is only required that reason be exaited to its proper place and it fluence, and analogies, with which nature abounds,

will become the great teachers. The d figulty with which we shall be met at every step to that it is nearly impossible to make people real as that their lives here are for any other or higher purpose than for each of them to acquire for him or herself the greatest amount of personal gratification. They cannot yet at fi clently realize that each individual is made one of the means by which the whole of humanity is advanced. They cannot vet be brought to reduce to practice what all admit, that he or she is the greatest man or woman who does the most for humanity; nor have they more than an undefined belief that in doing the most for humanuy, they do most for themselves Yet this has been the logic of the doctrine of Christianity nearly two thousand years.

The teachings of Christiani'y are well enough, they have been taught persistently. But we have now arrived at that age of the world which demands adequate results as proofs of the validity of as umed positions. The Apostles taught that "certain signs" should follow these who believed. Do these signs exist within the heart of the professed representatives of true Christianity? By their fruits shall ye know them. We do know them by their fruits, which are not so perfect as to warrant the conclusion that humanity has pased from being "professors" into

being "passe-sare," Human life may be compared to a military campaign, in which no amount of valiancy and good g neralship can overcome the defects of an imperiect organization of the "body" with which it is to be made. We may as consistently expect a bad'y organiz d army to make a good military campaign as to expect a badly organized child to make a good social campaign. To this the very beginning of organization should all reformers turn who expect to produce any beneficial results, which shall be ultima'e and lasting, and which shall mark the perfecting process of humanity.

Women by nature, are appointed to the holy mission of motherhood, and by this mission, are directly charged with the care of the embryotic life man which so much of future good or ill depends. It is during this brief period that the initials of character avestamned upon the recentive, incinient m ntality, which, expanding first into childhand and on to manhood or womanhand reveals the true secrets of its nature.

The rights of children, then, as individuals, begin while yet they are in foe'al life. Children do not come into existence by any will or consent of their own. With their origin they have nothing to do, but in after life they become lisble for action which perhaps was predetermined long prior to their assuming personal responsibility. In youth, children are virtually the dependencies of their parents, subject to their government, which may be either wise or mischievoue, and ie es aften the latter as the former. But, having arrived at the proper age, they step into the world upon an equality with others previousthere. At this time they are the result of the care which has been bestowed upon them from the time of conception, and whether they are delivered over to the world so as to be useful members of society, or whether they go into it to prove a constant annoyance and curse. seems to be a matter which cannot be made into such personal responsibility as to make it a subject of their own determining. At this period they find themselves possessed of a body and a partially developed mind, in the union of which a harmonious disposition and character may have resulted. Respectively, they are possessed of all shades of disposition and character, from the angelic down to the most demoniacal; but all these are held accountable to the same law; are expected to govern themselves by the same formula of associative justice, and are compelled by the power of public opinion to subscribe to the same general customs.

All prople are obliged to meet the world with the characteristics with which they have been clothed, and which they had no chance in relecting. When all things which go to make up society are analyzed and formulated, it comes out that society holds its individual members responsible for deeds of which it is itself indirectly the cause, and therefore responsible for.

It is a scientifically demonstrated fact that the mind of every individual member of society is the result of a continued series of impressions, which are continually being received by their senses, as d transmitted to and taken up by consciousness, which becomes the individuality of the person. If any one doubt this, let him listen to what Prot. J. W Draper, President of the New York Medical University College, says upon this subject:

"There are successive phases * * * the early action of the mind. As soon as the senses are in working order * * a process for collecting facts is commenced. These are the first of the most homely kind, but the sphere from which they are gathered is extended by degrees. We may, theretore, consider that this collecting of facts is the earliest indication of the action of the brain, and it is an operation which, with more or less activity, continues through life * Boom a second characteristic appears—the learning of the relationship of the facts thus acquired to one another. This stage has been sometimes spoken of as the dawn of the reasoning faculty. A third characteristic of almost contemporaneous appearance may be remarked—it is the putting to use facts that have been acquired and the relationships that have been determined. Now

this triple natural process * must be the basis of any right system of instruction." It appears, then, that confact and constant intercourse with external manifestations is not only necessary for the production of thought and its collaierals, but that to relain the consciousness which makes thought possible such manifestations must be continuously impressed upon the individual. This seems to be conclusive that mind as the result of the experi-

ences of the manifestations of power. Without these experiences, children would grow up simply idiotic. The "Professor" says, emphasically, that a recognition of this process must be the basis of any right system of instruction. To state the proposition comprehensively, the education of children should consist in surrounding them by such orcumstances and facts as will produce upon them those effects which will ter & to develop them toward our highest

ides of perfect men and women. The chief difficulty about these things is that

their direction has been assumed by the pro feasors of religion rather than by scientists. Scior ce is eminently progressive ; religion is as eminently conservative. Science, in its analysis of the facts of the age, comes in direct conflict with the theories of religious acr. Happily. these things are now undergoing change, and they who snoe taught that the world was prested out of nothing in six days and nights, of twentydear hours each, have given way to the demon-strations of geology, and are forced to admit that their previous belief was founded on an al-

The common practice of the world, in al things which it desires to modify or remody, is to begin at the extreme, where the eff-c's are found, and from them to work backward toward the beginning. The whole course of the world regarding crime has been to punish rather than to prevent it; to work with the efficia of education. What men or women are at the time they become recognized cit sens, society makes them. They are its production, as much as the apple is the production of the tree. If the apple is a bad apple, it is not its fault; that lies in the tree. If men and women are bad men and women when they arrive at legal age, it is not their fault, but it is the fault of society in which they are born, raised and educated.

It is scientifically true that the life which develops into the individual life never begins, Toat is to say, there is no time in which it can be said life begins where there was no life. The structural unit of nucleated protoplasm, which forms the cepter around which aggregation proceeds, contains a pulcating life before it takes up this process. The character of the nerve stimula of which this is no sessed and which sustains this evidence of life, must depend upon the source from which it proceeds. In other words. and plainly, the condition of the parents at the time of the conception is a matter of prime importance, since the life principle with which the new organism is to begin its growth should be of the highest order.

Cases of parial and total idincy have been traced to the besstly inebriation of the parents at and previous to corception. On the other extreme, some of the brightest intellects and the most noble and loveable characters the world ever produced, owed their condition to the peculiarly happy circumstances under which they b-gan life, much of the after portion of the growing process of which having been under favorable circumstances. Many mothers can trace the irritable and nervously disagreeable condition of their children to their own condi-

tion at this time. We are aware that these subjects are almost unanimously ignored by society; also, that society pretends to blush at the mention of them; and well it may blush, for the ab rtions of nature which it is continually turning upon the world to be its pests, its devils, its dumnation and their own worst enemies, are sufficiently hideous to make all humanity blush with wellfounded shame.

But the time must come wherein they will not only be discussed, but when a full knowledge of what pertains to conception, feetal life, birth and growth to full manhood and womanhood will be an important part of every child's educa-

Virtue nor modesty does not consist in the av idance, the ignering or ignorance of these things, but true virtue, true modesty and true general worth consist, in part, at least, of a complete knowledge and practice of them. It is full time that we havedone with the sham modesty and affected virtue with which humanity has been cursed.

It is required that we begin at the very root of the matter, and that lies in the condition of persons about to become parents. And just to this point is where the woman question leads. It is the important question of the age, and it will rise to be thus acknowledged. All present humanity has a direct interest in it, and all future humanity demands of the present its right to the best life which it is possible to have under the best arrangement of present circumstances which can be formulated. And there are those who will not permit that their rights be much longer igacred. There will be "John the Biptists" preaching in the wilderness, "Prepare ye the way," and humanity must and will heed them. Such is the prophecy of the present; and the present will do well to listen to its

teachinge, The New York Tribune asserts that the cause of half the vice among us is the ignorance of parents of the fact that certain nervous and cerebral diseases transmitted from themselves tend to make of their children from their birth criminals or drunk and, and that only incessant and skillful care can avert the danger. The editor then goes on to philosophize in this way:

"A man may drink moderately but steadily all his life, with no apparent harm to himself but his daughters become nervous wrecks, his sons epileptics, libertines, or incurable drunkards, the hereditary tendency to crime having its pathology and unvaried laws, precisely as scrofula, consumption, or any other purely physical disease. These are stale truths to medical men, but the majority of parents, even those of average intelligence, are either ignorant or wick-dly regardless of them. There will be a chance of ridding our jalls and almhouses of half their tenants when our people are taught to treat drunkenness as a disease of the stomach and blood as well as of the soul, to meet it with common sense and a physician, as well as with threa s of eternal damnation, and to remove ginshops and gin-sellers for the same reason that they would stagnant ponds or uncleaned sewers. Another fatal mistake is pointed out in the training of children—the system of cramming, hot-house forcing of their brains, induced part ly by the unhealthy, feverish ambition and struggle that mark every phase of our socie'y, and partly for the short time allowed for education. The simplest physical laws that regulate the use and abuse of the brain are utterly disregarded by educated parents. To gratify a mother's silly vanity during a boy's school days, many a man is made incompetent and useless. If the boy show any sign of unatural ambition or power instead of regarding it as a symptom of an unhealthy condition of the blood vessels or other cerebral disease, and treating it accordingly, it is accepted as an evidence of genius, and the influmed brain is taxed to the uttermost, until it gives way exhausted.

When a paper, which so religiously ostracines so much which is involved in the principles of general reform, as the Tribune does, comes so near to the "root of the matter," it may be seriously considered whether the time has not arrived in which to speak directly to the point. The remedy is twofold: first, and mainly to prevent the union of persons addicted to false

practices: second, to endeavor to reform those

who are already united.

A positive ascertion is here made. No two persons have the right to produce a human life and irremediably entail upon it such a load of physical and mental heil as the Tribune cites. It is the merest sham of justice to punish the drunkard for the sins of his or her parents. It is the most superficial nonsense and the purest malice to curse the bad truit which grows in I through life, when we consider the conduct of your orchard because you do not take care of the trees; but it is no more so than it is to curse and punish children for the crime of their paronts.

Marriage or the union of the sexes is a natural condition of the human race. Whatever re-lations they may sustain to the children they produce, those which society as a whole sus-tains to them are broader and more comprehensive. The parents are but parts of society, and their children are nothing less, so that while they, by present-scolal systems, are for a long time left to the special control and guardianship of their parents, it can be considered only as in trust for enciety.

The relations which should be considered as the foundation of society are those which exist between arciety and marri ge in its special function of riproduction, which thus far his been utterly ignored. When two are about to form a marriage union, does society in its legitimate functions of promoting and protecting the publio welfare ever stop to sak what the results of the union are likely to be? Instead of this qu'stion entering into the consideration, the only one that has been thought of is: How shall these two be compelled to live out the remainder of their natural lives together, utterly regardless of the higher thought of children.

It is a well established fact among the medical profession that nearly all the consumption which hurries so many victims through life has its source in hereditary syphilitic taint, which, for delicacy, has been christened recotula. Now what business or right has a man or woman, who knows that his or her system is loaded with this funeral pais in, to become the propagator of the species? Toe same is equally true of all other diseases and damnations which can be transmitted, and not more of those which pertain to the purely physical than of those which relate to the mental and the moral. When the world shall begin to act upon this deduction, it will have commenced a course, of advancement which will never be intermixed with retreats.

Elucation in matters which refer to these vital points should be one of the first steps to be taken by society. They have been foolishly and criminally ignored upon the false premises that to instrict children in them would be to lead them into unfortunate conditions, whereas the very reverse is the truth. If there are dan gers to be avoided, the very best way to prepare children to avoid them is to give them a perfect understanding of what they are. In knowledge there is always safety. In ignorance there is al-

wave danger. Let these truths be adopted in the education of children, regarding their duties as the future parents of society, and one-half the ills with which society is inflicted would disappear.

If our houses of prostitution were searched and their inmates questioned, none would be found whose mothers had the good sense to teach them the objects and functions of their sexual systems. It is the ignorance of these things which fills these blotches upon the fair face of humanity.

There is a law common to nature by which those things that are best adapted to each other are brought and held together. There is a chemistry of the social, intellectual and moral sentimen's as well as of the material elements. Ei ucation should include a perfect knowledge of this chemistry, so that compatibles may be apparent at once to all people of both sex s. Open the fountains of knowledge, so that all may drink of the waters of a true life.

Children, by the little things they so readily gather about the difference of sex, are made curious to just the extent the means of satisfying that curiosity is difficult, and they pursue their means by stealth whenever and wherever possible. Tais results in producing a morbid coudi tion of the mind about it, and encourages all kinds of secret vices, which are sapping the very life and beauty of the coming generation. No one can doubt this who will give it the attention it merits, to be one of the crying evils of present systems of education. If instruction were begun in these matters at or about the age when curiosity is developed, and it is made a matter of course, is it not plain that it would produce eff ctual results?

We are aware that "conservatives" will decry this plain way of treating this subject, and make use of the usual method of manifesting their condemnation; nevertheless, the proposition to us is a simple one, over which we have spent many weary hours. A secret attracts every-body's attention. When it is a secret no longer it couses to attract attention, and becomes reduced to its legitimate and natural uses. We assert our belief the same results would follow the education of children in sexual matters; knowledge would succeed curiosity, and healthy action of the mind.

We now approach a part of the subject which is of supreme moment, and that is the care which embryotic life demands. During this period, every influence to which the mother is subjected, be it ill or good, produces its effect upon the embryo. Whoever is an adept in these matters can go through society and from each individual tell what circumstances his or her mother was surrounded by during her pregnancy. Mothers of humanity! yours is a tearful duty and one which should in its importance lift you entirely above the customs of society, its frivolities, superficialities and deformities, and make you realize that to you is committed the divine work of perfecting humanity.

Under our systems the interests of children are utterly ignored. No matter how illy-mated peonle may be, children will result. It will be difficult to find a case, even where actual hate exists, and not find children. What can be expected of children generated, born and raised under such it flances? There are numerous instances constantly being made public where mothers are even brutally treated during pregnancy, and oftentimes because they are preg-

Just the life the mother leads will she prepare her child to lead. Just what the mother desires to make her child she can mould and fashion it to be. What a condemnation these considerations are upon the practices of fashions ble society. How utterly worthless are the lives of so-many mothers, and how devoid of purpose. Just so are their children. In the insame desire for dress and display, which characterizes so many women, lies the bare of life for their children. The cold heartlesness of the woman of fashion contains the germ of destruction for her daughter and the seeds of vice for her son. No warm-hearted, generous-souled children can spring from such soil.

Abortion is also a practice which spreads damuation world-wide. Not so much, perhaps, in those cases where it is accomplished, but in those much more numerous cases where it is desired and attempted, but not reached. When s woman becomes conscious that she is pregnant, and a deare comes up in her heart to shirk the duties it lavolves, that moment the ce'al life is the unloved, the unwished child. Is it to be wondered at that there are so many undutiful children—so many who instinctively feel that they are "incumbrances" rather than

the heantiful necessities of the home? What true mother's heart but bounds with pride and joy when she sees the heauteous re sults of her constructive work? Why should she not also feel happiness when she realises that she is performing that constructive procount Is it to be wondered at that so many children lacking all confidence in thems lves and so fooliebly diffilent that it follows them women during pregnancy? It should be the pride of every woman to be the willing the anxious, the contented mother, and if she be so under the guidance of the knowledge we deem essential, she will never have cause to regret that she fulfilled the duties of maternity. All practic a which degenerate the character of children should be discountenanced by every humanitarian, and women encouraged to wisely | love.

and perfectly mould and fashion the life which they shall give to the world.

The second secon

But we must nam from ante-natal life to that whi k has so generally been considered he byginning of it, and here a searching excuring in develops little more to be approved then loss id priviously. Hiw little solutific or are ared knowledge there is in regarding the early care of children, their immense death rate clearly shows. It seems one of the most sorrowin) things of life to see the merest b-bes drop off by thousands, for the reason that mothers do not know how to rear them.

If wives will become mothers without the knowledge requisite to fit them to perform their duties to their children then they should themselves be put under the care of som competent authority, so that the life they have been instrumental in organizing may not be uselessly thrown away. We are arguing, pleading, urging the rights of children; those rights which shall make every child, male and female, honorable and useful members of society.

Whether in a quiring this right all old forms. all present customs, all supposed interests are I und to be standing in the way, matters not, the question is "What is for the b st interests of children, not merely as children, but principally as the basis of fu'ure society ?" Scarcely any of the practices of education, of family duties or of society's rights in regard to children are wor thy of anything but the severest condemnation. They do not have their inherent rights at all in view. They consult the affections to the exclusion of all reason and common sense. They forget that the human is more than an affectional heing; that he has other than family duties to fulfill, and that he belongs to humanity, which is utterly ignored by all present practices.

Let the father and mother of every family ask themselves: Are we fully capable of ar rearing our children that no other means c uld make them better cit'z ns and better men and women! And how many could conscientionely give you an imaive answer? The fact that children are born and grown to bacitizens, and not to remain ch liren of the parents simply, is overlanked.

We are aware that this, if intended for any considerable and comprehensive application, would be regarded as a startling assertion. Many true things when first announced startle the world which thought differently so long. For ourselves we make the distinct asservation that we are thoroughly convinced that fully one half the whole number of children now living, between the ages of ten and fifteen, would have been in a superior condition-physically, mentally, and morally—'o what they are, had they been early en rusted to the care of the proper kind of industrial institutions.

We hold it to be an absolute and fundamental right that every child male and female, has, that when they are received into society, as determining powers, they shall be possessed of the required capacity and experience to take care of themselves, and to perform what may be required of them. Those who are best prenared to fulfill the duties which can by any possibility devolve upon them as members of s ciety, are the best citizens, and give unanswerable evidence of having been the recipients of the best means of growth and education.

To make the best citizens of children, then, is the object of education, and in whatever way this can he attained, that is the one which should be pursued, even if it he to the complete abrogation of the present supposed rights of p rents to control them. It is better that parents sh uld be able to look with pride upon their children grown into maturity, as you him of izons by the assistance of the State, having been unable to make them thus themselves, than to consult the sentiments of the heart, by having them constantly under their care, and by so doing allow them to grow into maturity in form and grace, yet lacking the necessary elements to make them acceptable to, or to be desired by, society. One of these is the result of the existence of wisdom; of affection, guided by reason; the other that of selfishress in which the good of the child is sunk in the mere promptines of aff-c'in, regardless of consequences. No reasonable person can question which of the two is the better for all concerned for children, for parents and for nociety.

The weight of our proposition, that society is tself responsible to children for the condition in which they are admitted to it as constituent members of itself, must begin to be apparent. for so far as they are concerned up to that time they are not responsible. This being self-evident, is it not also self-evident that they can not, with any consideration of justice, be held to accoupt for that which is the legitimate consequences of, and which is positively determined by, that condition?

We trust that the time is near when the rights and privileges of children will be duly accorded and guaranteed to them by society, and when their true relations to society will be scientifically analyzed and understood and properly enforced.

Then will the prophecies of all ages have reached consummation; then will commence the earthly reign of the King of kings and Lord of lords, as prophesied by all the holy prophets of the world; then old things shall pass away, and all things become new; then The Christ shall all upon the throne, and from his inexhaused fountain of love, justice shall continually flow over all the earth, "as the wa'ers cover the sea."

As winish the heavy mists of the morning before the radiance of the rising sun, so will wanish the clouds that hang around the minds of men, and shut out the rising spiritual sun, for whose "star in the East" wise men are constantly wa'ching; the sun that will rise higher and higher, and extend its rays wider and wider, until it shall enlight n the minds of all mankind, until the scebergs of ignorance, tradition, and superstition are dissolved which now float in the ocean of progress-society, with its cankered, festering heart; commerce robbed of its legitimate function; labor of its recompense, and religion of its spirituality, education lacking wisdom, marriages forming disunions, and women without their

All the false forms of the present must yield their sway to God's commands—"Let there be light." The laws of God are never changed though old as creation, they are ever new ever sufficient for all the vicisitudes of life; they are ever full of wisdom, justice, and love; they are written all over the face of creation, in the b som of the earth, and in the heart of man; they are uttered by the raging tempest that rocks the mighty ocean; in the terrible mutterings of the ear hquake, in the fore of destructive battle, when bosts are hurled on hosts in 'retricidal strife; through all these the voice of G d proclaims—"Let there be light," and there is light.

We also hear its whispers in the gentle zephyrs that stir the bursting buris, and in the blooming flowers that lift their heads to frink the falling dew; in the quebing fountain; we see it in the gambols of the bubbling bro k; in the mother's love for the new-b un life; in the father's pride; in the outspoken joy of the maiden's soul, listening to the first sweet tones of love: is the magnetic ties of human sympathy which bind all mankind in a common brotherhood, and in the dawning light of heaven brought to eart; by the angelic hosts to usher in the reign of universal justice, peace and

Dr H B. Storer, of B ston, submitted the following resolution, which was unanimously cerried.

Resolved That this Convention is honored by the participation in its deliberations of Mrs. Victoria O Woodbull, whose selection of the fundamental subject of reform, has been fully just fi d by her ab's statement of its importance; and that our thanks are hereby expressed to her for the comprehensiveness, plainness of speech, and true delicacy with which this eminently radical so' j c' has been treated by her. A. A. Waselock on bahaif of the Committee

on Lac ume reported as follows: WHEREAS, It must be apparent to Spiritualists and all friends of the Children's Progressive Lyceums, that this beautiful system of education, indispensable to the development of children into a full-grown manhood and womanhood of spiritual freedom, has n t stialned that permanency and efficiency the merits of the system and the hopes of its carnest friends

would justify; Your committee, in the brief time allotted them, has carnestly endeavored, in part at least, to analyze the numerous causes of failure to carry forward successfully Lyceums already organized, which varied and numerous causes, though they do hinder and retard the growth and efficie cy of Lyceums, as well as preventing to a great extent the organization of new ones, still these causes belong to the local conditions of the d ff-rent Lyceums, which may be termed the minor causes of failures, and having their origin in local surroundings, must flad a remedy in the growing intelligence of those creating them; the wisdom of those who conducting the different Lyceums.

We do not deem it essential to enumerate here the minor causes of failure. We do think it mest essential that this Convention earnestly consider the mejer and minor causes of these failures of Lyceums, which your Committee believe to be the unfortunate practice which Spiritualists have a topted, of making two local organ zitions, wherever they have attempted to do anything practically to advance the cause,one known as a "Spiritualist Siciety," and the

other as "The Children's Progressive Lyceum," Besides the increase of labor, time, and money to sustain two organizations, the general experience thus far has been, that more or less of rivalry, j alousy, discord, and inharmony have been created, causing the final and practically speaking, the utter failure of the object of

We recognize but one purpose in all true reform,—the good of humanity,—and knowing that in unity only can there be found sufficient strength to realize success in organization, your Committe respectfully suggest that Spiritualists every where commence a radical "New Departure" in organization.

Fir-t-That all the objects involved in the prac ical work of Spiritualists, be concentrated in one organization for each leculity. Second-Trut organizations, lucal, State, Ter-

ritorial, and National, shall be adjusted to harmonize with this ides, Third—That all local organizations be known

as "The Spiritualist's Progressive Lyceum," and that in all localities for local organizations, Spiritualists are earnestly requested to bring all their energies and means to the support of the Lyc um movement, and its legitimate out-F urth-That regarding the Lycaum system

a holy ministration of the angels to humanity,

it was not intended in principle or practice, to embody a system of instruction for one seventh of the time orly, but that in its gerius and scope, it is designed as the basis of a method of progressive education for all humanity, alike applicable by the necessity, to all days and all Fifth-That we may realize something practical in the interest of education, Spiritualists

are requested to rally to the Liciums everywhere, and to so adjust their local and other organizations with the requirements of legal statutes, as to enable them to become the guardians or recipients of such bequests as may be left by generous, wealthy Spiritualists to support the

Rixth-That regarding the continued education of young and old; the constant gaining of wisdom by all while remaining in the body. the great work Spiritualists have to do, we deem it of the first importance, that immediate measures should be taken to establish one or m re advanced Lyceums or schools, where the speakers and teachers of Spiritualism may recoive the highest culture, and all the benefits a c mplete scientific education can give.

Seventh-That considering the Lycoum system, when fully understood and intelligently and faithfully carried out, of sum ient breadth and scope to do all the practical part of Spiritualism within the broad, generous, just princtples of that organization, we regard with great satisfaction the action of one of the Lyceums of Biltimore, in instituting as a part of the Lyceum movement, "The Young People's Spirititual Association." The by-laws of which say: "The Committee on lyceums shall take messures for opening and suscenting new lyceums, visit those already established, and endeavor to in-

crease their number and efficiency." The Raport was discussed by A. A. Whee-lock, Mass Hull, Elward G. Granville, and Elward 8 Waceler, who offered the following

as a sub titure: Resolved. That we carnestly recommend the formation of union local organizations of Spirituslists S cieties and Lycoums among those in sympathy with their philosophy wherever any such may be, such societies to have for their objects the collection of statistics regarding the number and disposition of those concerned; the equal spiritual, mental, and physical education of both erges and all persons, and the union and frateroization of all State, National, and International Associations, for the general purpose of procuring an orderly freedom, and aiding the evolution of progress. In pursuance of this purpose, we would also recommend that our Board of Trustees take into consideration the gradual and healthy development of the work of this A s ciation, as set forth in Article 2 id of its O metitution, and put into setion a system of q estions and suggestions inviting answers from all persons interested in the issues involved. A'so that said Board at the next Annual Meeting of this Association, make such recommendations for action by that meeting as in their judgment shall embody measures to the end desired.

After further remarks by Dr. Child, Freeman Gurney, Mrs Abby K. Cutter, Dr. Robt. T. Halleck, J. K. Bailey, Dr. H. B. Storer, Peter P. Good, Dr. L. K. Coonley, and Wi'son Miller, the matter was made the special order for Thursday morning, 9 A. M.

LYCKUM EXHIBITION.

The exhibition of the children of the Progressive Lyceum was one of the fivest miscellaneous entertainments ever given by the children in this city. The choral singing by the entire body of children was quite spirited, and seemed to be the result of careful training. The silver chain recitation by the Lyceum, poetic address by Miss Emma Wilbur, target march and song by twelve young ladies, a song by Master Atexander Friend, and a dust, with trombone accompaniment, by M serf. O file and Young, were all very meritorious, and elicited the cordial applause [Constaded on state page.]

BY.....DR. Y. A. CARR.

SETTIBER DEPARTMENT, Papers can be obtained and sub-scriptions will be received, by Y. A. Cher, M.D. Ad-dress Lick Box 888, Mobile, Ala.

Potassium-Is Discovery Appearance, and properties-Sats Water on Fire, Decomposes the Compounds Containing Oxugen - Oxugen and Po'assium Considered as Representatives of their Classes - Pe ash or Protoxyd of Potassium their First Compound, its General Importance and Wess-Fluoride Chloride Br mide and fodide of Potassiam Solium, Lithium Calcium, Glucinium etc.—Po ash as the Representative of Salts Embodying in its Compound Nature the Positive and Agative Extremes of the Elements of which it is Composed-Repulsion and Affin-My Depending upon Similar and Dissimilar Po'aritis or Life Measures of Condition -General Rule may be proved by the Seeming Fe ceptions when properly Antlyzed and Understood -- Oxygen and Potassium and their Recipr caring Compounts - Chief Sources of Potassium in the Mineral Vegetable and Animal King'oms-The V. getable and Animal Economy Elabora'ors of Potassium Superior to Chemical Reag n's - Carbonates, Nitrates and Chlorites of Po'ash - Sulphur and i's 'ompounds Returning Affinities from whence our most Important Ch-mical Dissideratums are Derived - Mathematics of Chemistry,

Perassium sodium, barrium, atrontium and calcium were discovered by Sir Humphrey Divy of England, in 1807, thirty-three years after the disc very of exygen, from which the mod ern march of chemistry may be said to have

magun. These electro-positive elements (as already stated) were obtained by subjecting their salts. or salts containing them, to the affinity suspend. ing supervision of a powerful galvanic current. Potassium, which is the most positive or highest electrical life-measure, comes up as the chief representative of the more positive atkaline earths and metals in the same ratio as oxygen leads the more electro-negative acids and oxyds. So strong and un v real are the affi lities of potassium for everything containing exegen that it is never found in an uncombined state, and requires the utm at skill of the chemit to obtain it and preserve it in its nurity, which, however, is usually done by dissolving the curb mate. of prish with sulphuric soid at an exceedingly. high temperature, after which it is kept in napthe oil, tree from any sporoach of oxygen.

Potash as the first compound of the two polar extremes, may be said to lead the more ex reme salts, such as the fluorides, chlorides, bromides, iodides, sulphates, seleniates, tel'uriates, nitrates, and phosphates of potassium, all of which, as well as other salts of potassium too numerous to mention now, are of invaluable importance to the arts, sciences, and, in fact, almost every vital interest and pursuit of human life.

As already suggested, potassium decomposes many compounds containing oxygen at ordinary temperatures, and nearly all compounds containing exygen at a high temperature, as well as under the maily suspending supervision of a powerful galvanic current. So atrong are the flightest of patassium, that if thrown upon water, which is composed of oxygen and hydrogen, it being 17 degrees more positive, or presessing that much in re electrical strength than hydrogen, siezes upon the oxygen with such svidity as to decompose the water and set the released hydrogen on fire

Potash, which results from the polar extremes or measure of perfection or imperfection of electric condition, as already observed, atanda at the head of the salts. It dilutes the most powerfull acids, re-ac's on litmus, changes acid red to alkaline blue, vegetable vellow to brown, and often recomplars vegetable and animal matter, can'erising ulcers, cleansing old sor s, forming soep with oils, and, in fact, answering, as charges serve, the most important demends of every-day life. Hence, since it is impracticable in an article of this kind to more than glance generally at the main points bearing on the great question, as to the true chemical source of motion in matter; suffice it to say, that all of the elementary combinations with polassium are marked and important in their place

While we remember that oxygen has no sin 1ity for fluorine, its next-door neighbor,-- mat notassium has no afficity for its next-door neighbor sodium, and that the same rule applies in its polar or elementary sense, to all nex'-door neighbors, it should be equally remembered that any element, after advancing a few degrees from any pular standpoint, will thence advance in either direction toward the negative or politive pole, to reciprocate mutual affinities with its most inviting neighbor. Oxygen, for instance, has no afficity for fluorine, but has some for chlorine, more for bromine, more for iodine, and still more for su'phur, and so on, growing stronger and stronger, degree by degree, until it reaches the electro-positive, potassium. The same in turn may be said of potassium, as it jumps over its nearest neighbor, sodium, and advances, degree by degree, toward the electronegative, oxygen. The same in ratio may be said of the nature and character of all elementary afficies depending on polar condition for their ever-changing motion in matter so called. The original source of potassium is the felspar of the rocks on the granite stratification, in which from two to three per cent. is found. No easy nor conomical means has yet been observed by which to free this percentage of potassium from the silicic acid with which it is combined in telepar. Plan's, however, in their elic're magnetic . Maity-su-pending or life assimilating power, can and do through their roots go down into these rocks and earth-soils, decompose them, and bring the once alive potassium up, as if into a renewed, and perhaps a still more active life again.

Among the many important compounds of poisseium is the carbonate of potassium, from which guppowder, percussion caps, matches, etc., are manufactured.

Hoping the interested reader has become antficiently familiar with the premises to follow our deductions with profit, we will now turn to a brief consideration of some of the slighter ranges of flinity from which we derive our greatest sdrawtiges, prominent among which are sulphur and its compounds. It will be remembered that sulphur is only removed six degrees from oxygen, bence, according to our rule, the iffi ivy between the two must be comparatively week and open to all affinitive sur-roundings, and more or less free to give up its oxygen to all extremes and combine itself with whatever elementary result decomposing oxygen may have left. Such, indeed, proves to be the practical fact in the premises.

There is perhaps no range of compounds more general and useful than those of sniphur. Their wide and wondrous scope of affinities, though circumscribed in their bounds, may in a comparative sense, be attributable rather to an elective than directive polar cause. Or, to By-Laws.

be more plain, if possible; sulphur being the first element far enough removed from oxygen to have a manifest affi ity for it, must, by reason of a similarity of electrical life measure, or pulse condition, have a weak off ity for oxygen, and vice versa. When it is remembered that oxygen has seven times s'ronger eff sity for every element beyond su'phur than sulphur has itself, we can readily see why sulphuric acid, composed as it is of four proportions of exygen to one of sulphur, should so readily give up its exvgen to exvgen's more extreme affinities, and combine itself with the leavings of all oxygenous combinations, thus forming its wondrously curious, extensive and useful some of inside combinations, or combina ions inside of the po-

lar extremes of oxygen and potassium. Sulphur hurns with a bright blue flame, is a non conductor of electricity and pror conductor of heat. It is found in abundance in a free and c mbined state, in and near the localities of volcances and volcanic springs, as well as the mineral, vegetable, and animal kingdoms generally, and is otherwise too well known to require a more special description. Many of the sulphases constitute the leading sricles of commerce. The physician, scientist, ar isan, manufacturer, metalurgist, mineralogist would now be seriously incommissed without them.

Gepsun, plaster of Peris, or alabaster, so extensively used as a cement, as well as for mon'ding statuary and sture works, and for fertiliz ing the soil, is found in rocks and caves in great abundance, and is but a sulph ite of lim . The well-known glauber salt is a sulphate of soda. Rusom salts is a sulphate of magnesia. A d the sulphate of a uninum with a mixture of notach constitutes the alum of commerce. Many of the medicines are sulphates, such as the sulphate of quinis - ulphate of m rphia. and other sulphates of pharmacy too numer-

ous to mention. Fearing that too careless a confidence may be placed in the electrical range of the elementary polarities enumerated in our table, it must be remembered that chemistry is now so little understood, so revolutionary, progressive, and unsettled, as to prec'ude absolute precision; yet sufficient is known, and is plain to be observed, to prove the nature and character of the laws of force measuring, and operative in, matter so

As observers we may err, yet there is an unerring system of mathematics in chemistry regulating its off dities, elective affinities, adhesions, cohesions, and attractions of gravitation, as much as there is in the wondrous realms of astronomy. The selfsame forces are operative in each aphere of condition, from the humblest ranges of mirroscripte to the more immeasurable ranges of telescopic existence; and to observe, compare, analyze, and study these spheres and their governing laws, is to be truly profited by the researches of true science, and profit others in the profit thus derivable to oursely s.

We know by special analysis that water consists by weight of one proportion of hydr gen to eight of oxygen, and when combined in these proportions produces water and nothing else. We know potash by weight consists of 39 parts of potash to 8 of oxygen, and that they c mbining in these proportions will produce nothing but potash. We know common salt. or chloride of so lium consists by weight of 35 proportions of chlorine to 23 proportions of sodium, and that they combining in these proportions will form but the chloride of sodium.

Trese well-known, well attested, and well established facts are as fixed as figures, and suggest that it is our duty to search out the problem underlying them as the cause of the motion, thus definitely measuring the proportions in and through which their chemical affinities manifest themselves.

The rocks of the interior earth, the mountains and the valleys, the ever-varied soil beneath our feet, the wondrous kingdoms of, organic and inorganic life, and all the grandly belanced relations, of "earth, air, fire and water," are all necessarily pervaded by the same ruling spirit of unity in diversity.

The elements of coal, drawn from the sun through the vegetable and animal life, give forth in the process of their combustion, the ratio of elements elaborated from the magnetism of electricity in motion, or the sunlight and heat of other years, nothing can escape the numerical forces of polar causation. Yet to learn its precise nature and character is the great desideratum that has thus far called forth a statement of these facts and suggestive observations. which each mind must compare, weigh, and judge for itself.

ILLINOIS.

Cambridge Convention.

[Reported for the Religio-Philosophical Journa'.] Pursuant to the call, the Convention met and was called to order at 2:30 P. M. Baptember

Dr. J. Allen was elected President, and C. H.

Doty, Secretary. After debate a Committee, consisting of C. H. Doty, E. S. Roberts, Issac Paden, Mrs. Abba Lord Palmer, and Mrs. Wm. Sackhouse, were appointed to report a plan of organization. They reported the following resolution:

Resolved. That we as Spiritualists and friends of progress, organize according to the Act of the Assembly of the State of Illinois, approved

February 24 b. 1859. After debate, the Rasolution was adopted, and the Committee ordered to prepare a Constitution and By-Laws in accordance therewith, to report at a future meeting; but afterward it was reconsidered, and they were ordered to

report the following day. Mrs. Addie L. Ballou having been secured as speaker for the oncesion, lectured in the evening, upon the subject, "Sp ritualism, its claims,

aims, etc."

SUNDAY-MORNING SESSION.

A love feast, or conference, was held at 91/2 n'clock. It was par icipated in by many, with very happy effect,

Mrs. A. L. Ballou again lectured at 10% n'clock, upon the subject of "D velopment, or The scientific and elecationary beau-Growth." ties of this address were ton good for description, and had a telling effect.

BUNDAY-AFTERNOON BESSION.

At 1% o'clock P. M., the Convention sgain convened, when the Committee on Constitution and By-Laws made the following Report, which was adopted.

CONSTITUTION. ARTICLE I.-Name.

This Society shall be known as the Henry County Spiritual Association, to be incorporated for the term of twenty years.

ARTICLE II - Objects.

The objects of the Society are to advance the cause of trath and humanity, by the premulgation of ideas calculated to elevate, purify, enlighten, and bless the race.

By-Laws.

8°c. 1. Any person may become a member of this Society by signing the Constitution and

Sec. 2' The Offiers of this S c'ety shall consist of three Trustees, & President, & V ce-President, and a Secretary, to be elected sunu-

Sec. 3. Officers of the Society shall provide for holding four Quarterly Meetings, within the limits of the County, at such places as shall suit the wishes of the members.

Sec. 4. When any vacency shall occur in the offices aforesaid, the officers shall have power, and it is their duty, to fill the same until the next Annual Meeting of the Society.

S.c. 5. The funds of the S ciety shall be raised by voluntary contribution.

Sec. 6 The Trustees shall hold all moneys and property belonging to the Society, and pay out of the same all necessary expenses of the

Sec 7 This Constitution and By-Laws can be amended by a m.j. rity of the members present at any Annual Meeting of the Society. A Committee reported the following rames for permanent organization under the Constitu-

F r President Royce Allen, of Cambridge:

Vice-President, Mrs. Robert Busenbark, of Genreen; Scretery C. H. Dity, of Athinson; Trustees E S Riberts, of Cambridge, Dr. J.m. athan Allen, of Geneseo, Jac b Emery, of A brief bit touching prem and address was

given by C. H. Daty, at 21% o'clock, on the ambi c of "Lave;" followed by a lecture from Mrc. Palmer. The evening lecture was again given by Mrs. Ballon, on the top'c, "What shall we do to be

The S cisty then adjourned to meet at Gene-

see, on the last Sindiy in November. Taken in every sense, the Convention was a dec ded success. We all feel satisfied, and confident in our work. We feel as though we have set an example of liberality brevity, and wisdom in our organization. Nove is trammelled in the least in his faith. We have combined on a financial basis, for ell c usl and united work. Every one is exhorted to send names to the S cretary to attach to the Constitution.

C. H. DOTY, Sec.

PERSECUTION IN VIRGINIA.

Letter f om J. M. Barnes,

DEAR BROTHER: -Some weeks ago I s nt you a specimen of Virginia law con ernimbagents solice iting subscriptions to papers published out of the state. I also sent you a copy of the assessment served upon me by the assessor of this township. amounting to \$10.75, Including assessor's fee, (assessment notice is below), he being a Methodist preacher, very zealous in the cause, and

watchful of heretics.
Our court est on the 29 h of August, at which time I applied for a free license on the ground that the JOURNAL, and the Index, of Toledo, were religions papers. I was sworn twice (but did not kiss the book) before I was allowed to give in my testimony that I took the papers, read and circulated them as religious papers. Next, we called upon one of the stewards of the Methodiet Church, whose testimony corroborated mine. He asserted that he had read the Januar to some ex ent, and the Index regularly, and considered them as relig one as the Baltimore Methodist or the Westminster Confession of Faith, (punting to the Presbyterian lawvers) that he did not believe all in any one of them, or either one of them, yet he thought there

is truth and good in them all. The judge final v systained the assessor, and made me pay the \$10.75 While i am thus unjustly taxed, all other preachers can go free when acting as egents, selling broks etc. Am not quite crushed or subdued yet. Shall con inue to do all i can for the JOURNAL, and am confident that I can do much more for it during the coming year, and perhaps send you forty subscribers, instead of twenty that i

have sent during the past year.

The people in this county understand that I am taxed turough malice, or spite, or through priju-dice to my religious opinious, so I do not begradge the assessor his seven y-five cent We, or his glory in it any more than I begrudge o'd Judas bis thirty pieces of silver, and his glory among the plous old

Remarks: - Poor contemptible old theology-every liberal soul must despise her bigoted devotees. If they had the power, they would crush out every liberal paper. They would apply the rack, the burning fegots, and all other implements of toring that she was wont to do, to destroy "heretics" in past ages. Poor old Virginia: how long is igno-

rance and intolerance to crush thy fair land? Go on, good brother; present to the few who will receive the truth of spirit communion, such words of consolation and hope as the angel world shall inspire you to utter, and when you find one auxions to receive the truth, but too poor to pay for this paper, report the case to this office and the names shall go upon the Free List.

Acts and Joint Resolutions Passed by the General Assembly of Virginia at its Session of 1870-71.

Schedule A, No. 187 -Book agents. Any person who shall receive sunscriptions for, or shall in any manner farnish newspapers, books, maps, prin's, pamphlets or periodicals, other size than by sale, printed or published beyond the limits of this state, shall be dremed to be a book agent.

Any person desiring to distribute or sell any re-ligious books. newspapers, pamphlets or periodicals, may apply to the Judge of the court or corpo ration in which he may desire to distribute or sell the same, and such a judge, upon being satisfied that the p-rson applying is of character and a proper person in whom to confide the trust of selling or distributing such books, may direct the assessor to grant him a license, with nominal tax

Any person violating the provisions of this section shall pay a fine of not less than fitty dollars, nor more than one hundred dollars for each off-use. Viginia Montgomery County.-To-wit, I hereby

certify that I shall this day assess the license tax imposed by law on James M. Barnes to be ten dol lars, for the privilege of circulating papers from the 1st of May, 1871, to the 30th of April 1872.
Under my hand this 4th of August, 1871. Fee 75 cents.

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MEDIUM'S DIRECTORY.

The Religio - Philisophical Journal being an especia: friend to all true mediams, will hereafter profess a complete Pirectory giving the place of all professional mediams, so far as advised upon the subject. Tris will afforce better facilities for investigators to learn of the location of mediums, and at the sam time increase their patron age. Mediums will do well to advise us from time to time that we may keep their place of residence correctly regi-

AT It's a lamenta le 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 su-net s. The names of such persons will be dr pped from

net s. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indelging in such nuclinates.

It should be borde in mind than "dividuals visiting medians carry conditions with "semselves—so to speak—which sid or destroy the "wer of spirits to control the median visited; here it is that one medium, lives sadisfact in to certain persons, another batter to others—soil having their rience, and justly so, too, and all equally honest and useful it their passe.

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OHICAGO, OCTOBER 14, 1871.

. A SEARCH AFTER GOD.

NUMBER LX.

Strange Manifestations in the Material World-The Pool of Water-An Old Man Taught an Important Lesson-The Pulse of Creation Stopped-Who Arranged the Details?

In tracing the foctpriate of matter in its various unfoldments, we should never neglect the main point in view-a correct understanding of the varied pature of the forces employed. The human mind in gozing too intently in one direction, is not to overlook minor details, and fail thereby in observing the action of important principles. In solving certain problems that relate to the elements, we should ever keep in view the fact that there are connected therewith certain passive forces, which operate as easily, noiselessly and perfectly as the process of the germination, growth and development of the scorn into a full-sized oak.

From this manifestation of the passive forces of the universe, a grand lesson may be learned. Philosophers in ages past have, to a certain extent, claimed an active energizing principle to be connected and impregnated with every molecule of matter, when in fact, it is simply passive. In the pool of water which coelly nestles on the hillside, and is conveyed heavenward by the influence of the sun, -there forming a cloud, finally producing the shower or the hailstone,is a beautiful example of the passive power in-

herent in matter. In one sense the arrangement of ture is a machine; in another sense it is not. The electric telegraph, engine, etc., do not generate their own power, whereas in the departments of nature. It is right the reverse. On all sides we see evidence of unceasing operation on the part of the material wor'd. The passive power of the elements, the inherent forces connected therewith, perform many wonderful operations, that are well calculated to puzzle the most careful and scrutin'sing mind.

It might be well to inquire more critically into the nature of the passive forces that seem to impregnate all conditions of matter. We traced in our previous article the varied transformstion of a pool of water. Now resting on the hillside, it rises gracefully from its bed, ascends the rays of silvery light, forms a beautiful cloud, hugs to its bosom the electric light. moves along on currents of air, becomes raindrops, and falls to the earth again. These varied changes teach an important lesson. This pool of water, after visiting and revisiting the heavens, finally nestles in its old bed, and an engine being near, it is placed in a boiler, and fire being applied thereto, it is changed into steam. What resemblance between the dewdrop, the c'oud, the icicle, the pool of water, and the steam that is now moving the ponderous wheel? The same passies power is at work. It moves the train of cars and they go thundering along over the valleys; it does its duty well. It manifests power, but not as man does when he performs manual labor. The former is passive; the latter active. There is no active power in a vacuum-it approaches to nothing, yet it can cause a terific crash in the elements.

The passive power which causes the seed to germinate, to produce the bud, and then the beautiful blossom, is regarded as belonging to God, and he who would assert to the contrary, woe to him !-- he is an infatuated atheist! What does the parsive power belong to that changes the water to steam, and then moves the ponderous wheels?

Hat hat the passive power in the material world, that forms suns, planets, and comets, is regarded as belonging to your God-one of his attributes.

Look at that little seed nestling in the earth. It germinates,—bu at the roof of its orzy resting place, -- and looks forth on the beau ital world! . Upward it rives, and by and by stands forth as king of the torest. Its body weighs you back to life? Sleeping infant on a mother's

twenty total There was a pusive power in the elements concoaled in each molecule of matter that aggregated therefrom twenty tons of material, and without levers, engines, or scaffolds, raised it high in the sir. To what does that power belong? Yes my soul longs for an answer! Pool of sparkling water,-you who have traversed the heavens, surveyed its grandeur, traveled in the gilded avenues of the body, rolled down the check of the unfortunate and suffering quenched the thust of the weary mechanic and laborer,-unfold to me a lesson ! What power caused you to glide on rays of a'! very light to the bosom of that dark, portertious cloud, and while there showe on the parched vegetation of earth? Ab, thou art a Savior! Live for others; die for others! Who is like thee? Puny man on earth clasps thee to his bosom and blesses thee. All vegetation rises gracefully up, and smiles with rainbowtipted hues as you nestled upon it as dew drops, and who would condemn thee?

"But stop!" says the pool of water; it appears to be angry; it writhes like a serpent and seems to be vexed with all creation. It is determined to go on an errand of destruction! It changes its programme of action. It is conveyed to an engine, fire is applied thereto, and this pool of water is converted into steam, and it moves the ponderous wheels. Passive power accomplished all this. But while confined within the biller it becomes angry; it bursts, and kills the engineer and fireman, and severely ecalds a dezen more. We hear the moans of a lit le child which that pool of water has scalded, see its spirit pass away, and i's body carried to the grave. Ah, this passive power,—it could destroy, could maim, cou'd murder outright, the fairest of earth's children! And does it belong to a God or not? Is it under his direction when it goes on its mission of mercy, and imparts such beautiful tints to vegetation? Does he control it when it gives brilliancy to the eye, rosy hue to the cheeks, cools the fevered lips. restores the system that is racked with pain,tell us, we are impatient. Tell us, ye believers in an infinite Principle! And when this pool of water rises to the bosom of an angry stormcloud, and manufactures hail-stones,-devils incarnate, and hurles them as missiles of destruction at earth's children, is this same passive power under the control of that same God?

· Look at the golden grain that has risen from the earth in your fields-your garden is full of flowers in bloom, sending forth a heaven born fragrance I and you kneel down and thank God for it. Your prayer goes off on the breeze, and seems to die away in whispers in the very presence of God, entirely acceptable to him. You rise from your knees; your eyes are bedewed with tears of happiness, and there tingles in your veins a sense of appreciation that we admire. Noble man, you have been blest, and your acknowledgements to God are grand and beautiful. That pool of water heard his benedictions, listened to his prayer, and resolved to teach him a lesson. It clinced toward the sun, at the air, at the various currents of the atmosphere, and at electricity, told them its desires, and with their assistance, off it goes, as a dark, portentous cloud! The old man saw unusual excitement around. A storm was brewing! Claps of thunder followed each other in quick succession. The wind rose, and a terrific hail-storm passed over his farm. His crops were destroyed, cattle mained, buildings blown down, bis wife and children killed-in fact he was completely ruined! The storm passed away, the clouds disappeared, and as he saw the ruin and devastation that followed, this noble old man cursed the God whom he had bowed down before in sweet benedictions. What a lesson he had learned! There were the two extr mes! a prayer and benedictions at blessings; a curse when reverses followed!

Ah, child of earth, with each molecule of matter there is a passive power I and if God is omnipresent, he could control it at all times in channels of mercy !

Lieten to the voice of reason, and it will teach you a grand lesson. If you thank God forblessings, thank him for curses ! It you thank him for a bountiful barvest, thank him for famines, epidemics, and disease. What a picture! Darkness like a funeral pall hangs over the land. Cholers in 1833 was approaching. The dying are in every house. Groans are heard in the streets. The living can not bury all the dead. Tue air is full of stench, and the very winds moan and sigh. Thank your God for it! Puny child, let your prayers of thanks sound off on the breez; and enter the corridors of heaven with the wrecks of families this disease is causing! Be consistent. The pool of water which had went on its errand of destruction; had emigrated to Europe, and as it cooled the fevered brow of the dying, it rose in the heavens as mist, and was wasted to America, where it spread the disease.

This passive power, who controls it? Does it belong to God? If not to God, to whom? But the cry comes, Gxl works by law! Ha! ha! well what's the difference? Can the responsibility be shifted? That statement does not, can not, transfer the responsibility from him. Whether he works direct, with immediate supervision, or by law, the responsibility rests the same. If he is responsible for the sunshine, refreshing showers, and cooling breezes, he is responsible for the lightning, tornado, watersp ut, and all conditions of matter in the material world.

But stop! All the elements seem at rest. The sun don't shine, the air don't move, the vegetation do n't grow, all nature is quiet! No sounds greet the ear, no active life anywere! The blood don't circulate in the veins, the eyes can't see, nor the ears hear. A vast desert waste everywhere! There is a pulse in the Arcans of Nature that has ceased its beatings! Shall we touch it, and cause the sun to shine, he eves to see, the ears to hear, the blood to circulate? Unaumbered dead, shall we bring

bosom, shall we cause the ruddy has of health to bloom again? Glorious old sun, shall we unlock the chains that bi d you? Mighty citics ow locked in sleep, shall we are use you from slumber again? Sparkling waters, sha'l we allow you to move through the valley? Oh, will the illustrious dead, wh se destiny we hold in our band, answer? Yes, shall we touch this pulse again, and bring back all to life? We pause: we awaken misery as well as happiness; the tornad) as well as the refreshing shower; pestilence as well as health; famine as well as prosperity and happiness. If we aroure the world to activity, we alone are responsible for all its happiness-all its misery! We can touch the pulse, or not—we touch it, and all things move in their accustomed course ! Did not God-your God touch the pulse first !yea, puny child, more than that, he had the arrangement of all the details. Did he arrange for that church, that house of assignation, that pool of licentiousness, that benevolent asylum -did he have any details or not? Ah! tell us. Our soul yearns for an answer. The cry comes forth that we are an atheist! Irquisitive, cool. ca culating, and determined, we ask if when the pulse of creation was first touched by your G. d. did he arrange the details, for seasons of presperity and adversity, for famines, and wars, and pestilence? Here, you say that when he works, he enters into minute details? Did he not arrange the system of creation? And if he did not inaugurate a system of action in the elements and among mankind, who did? Thank him, then, for details; for all conditions of life; for the plaintive cry of sorrow that comes forth like funeral train from some sad heart; for the house of assignation; for the

low brothel; for intemperance, for all things! We pause in our search. It is now dark -princely mansions on Wabash and Michigan Avenues are lighted. The bells have ceased ringing, choirs singing, preschers praying, or worshiping an unknown God. On the sidewalk below are pattering feet-young girls fair and beautiful (lost!-

"T' ere's nothing lost, though changed,"—so teaches t'ur chemist seer, war preaches of Nature's plan, And glibly praises the economy that reaches

Beyond the vieual range of prying man.) pass along in current of l centiousness. Other houses are grandly illuminated. There are the fairest flowers of creation! Should we venture there, the world would condemn us. Listen, the mu-ic is fine, and at the piano one is singing "Home, sweet home," and as she sings, do angels I sten, or are only devils incarnate there? The tears roll down her cheeks-ah, she, too, has tender emotional Once a child, and with her sweet lips pressed to her mother's, little did she anticipate this life! The clock strikes ten, and we, too, as we feel of the heart of this great city, shed tears, and wonder if God arranged the details when he first brought the universe into existence.

Letter of Inquiry.

BROTHER JONES:-In your experience in the philosophy of spirit communion, does it matter whether the person receiving the communication and the medium are strangers to each other, or intimate friends; or, is it possible for the magnetism between any p rson and the medium to become so blended as to be a bindrance to the spirit in communicating through the medium as easily and as freely as though they were merely acquaintances: in other words, is it possible for any two persons in the earth life, to become so congenial,—one being a susceptible medium, -as to make it difficult, or cause a hindrance to a spirit giving reliable communications through the medium?

> Yours in truth, A. M.

REPLY:-We have often had occasion to speak from observation in regard to spirit communion. Those who go to mediums, carry conditions with them, favorable or unfavorable, for spirits to approach and control. Hence it is, that one person will get good communications through one medium, and another will get nothing through that medium, but will get re liable communications through some other me-

The philosophy of spirit control is but little understood by the most careful observers. That there is a subtle element through which spirits control media, even as there is a subtle element through which the spirit yet in the physical form controls its own body through the nervous system, we have no doubt.

That element is strengthened or weakened by surrounding conditions or elements, which are adapted to aid, or the contrary. The elements of certain individuals and physical things interblend, and aid, or repel and destroy, the power of spirits to control and communicate under favorable conditions. Spirits can handle and move physical objects,—such as moving the stone from the sepulchre—throwing stones—carrying Home out of the fifth story window, and in at another, and many others up to the ceiling, and about rooms, etc., etc.

This element is at times stronger or weaker as different conditions exist. The science of chemiatry will doubtless take orgaizance of this subject. Scientists will not always be noted for

Observation serves to indicate that the elements of two individuals may become so interblended, that one becomes subservient to the will of the other. In such a case, a spirit who has been accustomed to controlling the negative person referred to as a medium, seems to lose power to do so, when a communication is des'red by such familiar friend. In other cases no such hindrance is apparent. Hence we are unable to lay down any reliable rules in reference to the subject. Observation would seem to teach, that where such familiarity exists between individuals, the power to heal is proportionately diminished; and yet there are apparently, exceptions to that rule.

From our observation, we are inclined to believe that a magnetic element is imparted from spirits through medium, which interblends with a similar element in a sick person, which causes a chemical change resulting in health,

where cisesee before obtained. This result may be produced by the laying on of medium's hands, or by the positive and negative elements applied to the sick person as his disease shall require, though he may be thousands of mile away from the medium, as is daily done through the wonderful mediumistic powers of Mis. A. H. R b'nson, of Clicago.

The contact of the medium with the sick person, enables the spirits for the time being, to impart their magnetism to the patient.

Torong's the positive and negative elements prepared by Mrs. R binson while under spirit control, in the form of magnetized paper for each individualized case, spiris are enabled to follow their own magnetism so imparted, directly to the sick person, and remain en rapport with teem, accomplishing a cure so long as the magnetized paper shall continue to hold the subtle element so impared to it. If a permanent cure is not effected before such element is dissipated, it then becomes necessary to renew it-It seems to occupy the place of a good healing medium who from day to day manipulates the cick person, with this advantage, it is a substitu'e for continuous manipulation, so long as were, with a perfect adaptation to each individual case - he magnetic element having been prepared by spirit physicians, and especially adaptto specific cases-knowledge of which is obtained through the lock of hair sent to the spirit medium, for the purpose of a diagnosis.

So little is known of the nature or philosophy of disease and cure, that no one can advance a theory with any certainty of correctness or satisfaction to himself that a little more observation will not entirely overthrow it.

Perhaps some one will be disposed to discuss this important subject more at length from his standpoint of observation. Perhaps he or she will tell us how it is mediums take a disease from patients when disgnosing their cases, as daily occurs with Mrs. R binson, though many hun dreds of miles from the sick person, she simply holding a lock of their hair in her hand, and in some cases even when the letter containing the lock of hair remains unopened on the table before her.

A case in point. A few days since, she had a case of severe salt-rheum, the patient being far away. She took the disease upon her hands severely it continuing several days before it disappeared. This class of facts are of daily occurrence, and closely allied to the subject of our correspondent's irquities. It is an important subject, and worthy the attention of the most observant. Our columns are open to its discussion.

The Index-Frothingham.

It is really amusing to see our small cotempo raries around the country, bark, snarl, scold, and deride the Religio-Philosophical, Jour-NAL. The last cold smanates from the Inder. a weekly raper devoted to Free Religion, and sent forth from Toledo, Obio, and one would suppose on reading it, that its edi or was an old orthodox maid, devoted to celibacy, instead of anything el e. When we read this scold frightful virious of hot water, potato smashers, and sundry cooking utensils, rose up before us, as if to intimidate us into his ob dience. But what was our crime? Ab! it consisted in expung ing from Frothingham's address on Superstition, which we published a few weeks ago, a little religious debris, or hodox offal, and sanctimonious dirt, which he had collected together, as a palatable dish to present to Spiritualists-b cause we expunged that from the address, the old maldish ire of the editor of the Index is excited. We are not in the habit of presenting a plate of religious debris for our reader to eat, and shall continue to pursue the same course, though all Free Religions t journals in the land deride us for so doing.

Frothingham, as a liberal man, as a profound thinker, as a gentleman of fine literary attainments, we admire,—but when we set our table for a sricitual feast, and place choice dainties on the RELIGIO-PHILOSOPHICAL JOURNAL, WE do n't wish to present as dessert, such pastiness as his lips are capable of giving utterance to. The object of the RELIGIO PHILOSOPHICAL JOURNAL is not to publish all the foul emanations that such men as Frothingham are capab'e of uttering sgainst Spiritualism. While we will freely give publicity to rare gems of thought that he may give utterarce to, we prefer to leave the other extreme—the debris that can fall from his lips—to the exclusive ase of the Index.

The Index, devoted to Free Religion, no doubt has a mission, but its pages are too small. its columns too short, and its circulation too limited, to be devoted to giving utterance to snarls and snaps at us because we fall to present to the readers of the Journal some of the dirt that Frothingham had shaken from his lips. We purpose to present to our readers each week, a table well filled with all that is palatable, but to serve up therewith all the dirt that some illiberal Free-Religionist can collect, we can not consent to do.

An Itinerant Gospel-Vender.

BROTHER JONES:-I inclose you a slip cut from the St. Joseph Herald, in which the local editor describes the numerous culprits as they appeared before the recorder on Monday morning last. What must have been the condition of this "lamb of God," this "shining light," before he became regenerated?

"Rev. David Roderick is an Itinerant Gospel vender, but on the Sabbath day, when he should have been filling an appointment in the pulnit he was around town absorbing all the l'quids in the shape of "benzine" that he could get hold of, and then went about butting lamp posts and beating the sidewalks with his head, and enacting so many other little fresks of that nature that the city guardians confined him within the circumference of a very small space fearing that he might butt down something, and thus superinduce a loss to the city for r pairs. The reverend gentlemen's isce when he appeared before the recorder very much resembled a logcabin patchwork quilt wrought in high colors. He bad a "hay-window" under his left eye, a lot of "mess sgates" ever the other, a "mansard root" on his forehead, his nose was weatherhoarded with divers places of sticking-plaster, and his whole countenance resembled a brown stone front." Merkly did this humble and lowly follower plead guilty to the charge of d unkenpers, and the pillars of the church for which he is now er gaged paid about \$8.50 for bim, whereupon he went forth to prosecute his soulsaving c.lling."

REMARKS:-From cur immest soul we pity the poor inebriate whose love for intexicating drink takes captive his very being.

Spiritus i.m. the Philosophy of Life, points to antennial conditions which in ulded an organism for his soul that at times runs mad, and with the fury of a whirlwind prostrates his external being to the very depres of degradation. Then after the terrible convulsion has passed, his religious na ure, so called, which lies in close proximity to the propensities, is arous d and he goes upon the rostrum as a revival prescher, and thousands are "moved by the spirt" to "love Jesus," Reason has no lot or part in the matter in either case. It is all the work of the pas-

May good angels speed the day that common sense—reason—shall be the pole-star by which mankind shall be governed,

Mysterious Phenomenon-

At the new store next to Long's livery stable. occupied at present by Trainham & Mordcoal, stationers and book-sellers, up in one side, and on the other by Mr. —, as a boot and shoe store, there has been witnessed, nightly, by numerous ci izins of the highest respectability, the most curious and startling phenomens. Inkstands, books, and all kinds of articles are lifted from their respective places and butled from one end of the store to the other by invisible agency; in many instances much to the detriment of the article thrown. Heavy peg-cutters, shoe lasts, rasps, hammers, and other heavy articles, are thrown about with as little apparent effort as if they were feathers or straws, and all this in the presence of critical observers, and with lights hurning brightly all around the room. On Tuesday night over thirty of our best citizens visited the building, and witnessed the most wonderful and startling sights and sounds .- Daily Etate Journal (Austin T. xas).

We are indebted to General W. H. Parsons. of Austin, Texas, for a copy of the paper from which we clip the above.

Spiritual phenomena are multiplying rapidly. Spirits seize upon opperiune moments, conditions being favorable, to display their power in moving tangible objects.

Such mani estations, indicative of an intelligent will, carries conviction of the truth of the Spiritual philosophy, reaching thousands of minds which would not heed theorizing, however plausible.

D spite the assertions to the contrary, by authors who write on the subject of spirit communion, phenomenal spiritual manif stations are rapidly on the increase. It is hardly necessary for us to say that this phase of phenomena is doing more to convince the world of the truth of spirit communion than all other phases combined. We say it is hardly necessary for us to so state, inasmuch as the intelligences of the spirit wor'd adopt that method. If it were not wise to do so, they would pursue an entirely different course to make the world appreciate their nearness and powers of communion.

Why a few authors and speakers persist in saying that phenomenal Spiritualism is dving out, thus denying facts that stare every one in the face, is a mystery to the mass of observers. We look upon it as important in this light: Men and women in the past have all been idofairous worshipers-worshiping men and things. They have had their calendar of sain's The saints in Spiritualism will find few worshipers if they continue to deny facts-stubborn facts which are daily multiplying, and coming within the observation of the masses.

Believing the day has come for common sense to take the place of the worship of heroes and saints, we feel rather gratified than otherwise when we read the statements of would be calendared saints in Spiritualism, denying phenomenal Spiritualism.

We know quite a number who take it upon themselves to denounce this journal whenever they think they can produce an effect, because it presents to its readers all phases of spiris communion. Some of these are in the n.i.sionary service!

Mrs. Mossop.

We had the pleasure of listening to a lecture by Mrs. A. E. Mossop at the hall on the corner of Randolph and Jefferson streets, on Sunday evening last. She does not seem to feel the effects of old theological bondage in the Catholic Church, as she gives niterance to inspired thoughts from the angel world. At the conclusion of her address on "Be ye temperate in all things," she described many spirits in the audience, using the most chaste and beautiful language. She repeated to one present the dying words of a spirit field, which he, after the meeting had closed, acknowledged as cor-

She is now ready to make engagements for the fall and winter months. Her permanent addr. is in care of J. G. Wait, Sturgle, Michigan. She can be addressed for the present in care of this of-

Reports.

We publish this week the conclusion of the report of the proceedings of the National Convention of Spiritualists, held at Troy. The addresses will be found particularly interesting. The JOURNAL is alive to the importance of keeping its readers well supplied with everything relating to Spirituslism in the Wolted States and Europa.

Donation to Joseph Baker.

Mrs. E. R. Pierce, of Alton, Illinois, donates \$1.00 to Bro. Baker. Her example is worthy of imitation.

D. W. Hull.

Our good Brit'er D W. Hull, gave us a call a few cays ago. He is doing a good work for f piritualism.

Personal and Local.

-Mr. O. P. K-llogg will speak in Corry, Pa., on Sunday, Och. 15th, at half past ten o'clock in the morning, and seven in the evening.

-Selden J Finney has again been elected State Senator in California. He was at one time a prominent Spiritualist lecturer.

-Theophilanthropists.-Recent circumstances have brought up the name which precedes. It was a society started by Thomas Paine, and those who, like bim, believed in a divinity, but did not recognize Jesus Christ as God. Their motto was, "Any system of religion that shocks the mind of a child can not be a true system; the world is my country and to do good is my religion." This society has many members in the North and great West, who are organized. In California, also, there are many members.

-T. J. P. abody, Esq., of Wallula, W. T., says: Send me one dezen bottles Nature's Hair Restorative—prepay charges to San Francisco. You sent me a hox containing eighty bottles, some time since, and I like it very much indeed."

-The many friends and patrons of Dr. J. A. Clark will be happy to learn that after a few month's absence from the city, he has returned, and may be found at his office, rooms 13 and 14. Sheppard Block, Son h ast corner of Mouroe and Dearborn streets. We are personally acquainted with Dr. Clark and his powers as a heater, and can cheerfully recommend him to our readers.

-Hon. Thomas Richmond, suthor of "God Dealing with Slavery," is at Rutland, Vt. He has been renewing his age among the Green Mountains. -A. D. Willis, the spirit artist, is now located in

Si. Louis, Mo. -Mrs. Emma Hardinge lectured in Granite

Hall, Chelses, Sunday evening, October 1st, at half past seven o'clock. Subject, "The Signs of the

-Prof. Chancy is now lecturing in Oregon. He is not only a Spiritualist, but a prominent astrolo-

-Drs J. C. and A. D. Howes have been successfully healing the sick in Iowa.

-K. Graves will lecture at Hannibal, Mo, during November, on Sandays, and on midweek evenings will speak at all accessible points where the necessary arrangements can be made. Let Spiritualists of all neighboring towns notice this. Previous to November he will lecture at various places in indians, Illinois and Iowa. The friends of free thought at Chandlerville, ill., ave arranging to have him debate the following resolutions with the Rev. Mr. Raines:

Resolved. That the book called the Bible confains a teries of communications to man, made by the apirits of the departed through the living.

Resolved That various phenomena included in the term, modern Spiritualism, are recognized by the Christian Bible.

Resolved That the religion and morality taught by modern Spiritualism, is superior to the religion and morality of the Christian Bible.

EK. Graves a'firms, Rev. John A. Raines denies. -Oswego, Labette Co., Kansas. S. A. Crane desires lecturers and school teachers -Spiritualists, to correspond with him upon the subject of teach-

-We are glad to notice an increasing demand for Lols Walsbrooker's books, "Alice Vale" and Helen Harlow's Vow."

nd lecturing in Kausas.

-At the Annual Mechanic's Institute Exposition and Fair, recently held at San Francisco, the prize of one hundred dollars in gold was awarded to Solomon W. Jewett, Esq., for the best essay on the culture of cotton by actual experiment in Califor-

-Charles H. Read is still giving scances in various parts of the country, and is doing a good work.

-Brother Richard Walker desires to know whether the "Brinkley College Chost Story" is a humbug or not. We would say that the statements published in the JOURNAL were and are now, regarded

-Bishop A. Beals has been lecturing successfully in various parts of Penns, lvania during the sum-

-Our thanks are due to many of our friends for sending us interesting extracts from various papers relating to Spiritualism.

-Brother Charles Bradway is battling for Spiritualism in fows, and is doing a good work.

_s'Hour by hour, like an opening flower, Shall truth after truth expand: The sun may grow pale, and the stars may fall, But the purpose of God shall stand.

Dogmas and creeds without kindred deeds, And altar and fave, shall fall; One bond at love, and one home above, And one faith, shall be to all."

-Rev. W. H Milburn, the blind preacher, well known throughout the country, has seceded from the Episcopal church and returned to his first love, the Methodist. On being told he should have consulted his friends first, he replied he was "going it blind." Guess he is!

-Mrs. Addie L. Ballou starts this week for Carlyle, Ill., to lecture.

-A specimen of the wonderful plant, "The Flower of the Holy Ghost," has been successfully raised in Norwich, Connecticut. The flower is a creamy white cup, nearly as large as half an egg, and extremely beautiful, and its wonder as a natural floral growth is the fact that in this flower is a little pure white dove, with pink bill and eyes, and its head turned as if looking over its back. Its wings, feet, bill, etc., are as absolutely perfect as those of the living dove, whose counterpart this wonderful mimic bird is.

_Brother J. W. Evarts is doing a g ood work for Spiritualiem at Centralia, III.

_WAS IT PROVIDENTIAL !-On Sunday, September 10th, as a party of men, women and children, in a large wagon, were on their way to a grove, to spend the day in recreation and relief from the past week's hard toll, while crossing a railroad track near this city, the horses baulked, and before they could be got off the track, a train of cars struck them, killed four of the party, and wounded six or eight imore, some mortally, and others seriously. When we were young, half a century ago, serious accidents, when occurring on Sunday to pleasure parties, were considered by the pions to be judgments of the Lord on the sinful actions of the victims; and those who providentially escaped were considered sultably warned of the danger of the terrible penalty awaiting signers in the life to come; but now such excursions have lost their wirked ess and criminality, except with a few bigoted sectarians, and the providences are more rare. while the accidents are largely increased.

-Raid the advertisement of that most won-

derful work, JEBUS OF NAZARETH. -Use NATURA'S HAIR_RESTORATIVE.

Philadelphia Department.

BY HERRY T, CHILD, M. D Subscriptions will be received, and papers may be obtained at wholesale or retail, at 614 Race street, Philadelphia.

Statuvolence.

NO. VII. .

[CONCLUDED.]

How shall we enter this condition? The profound interest that is awakened on tals important subject has caused this question to be asked by many all over the land, and we will try to answer it.

First, however, we must say that no fixed rule can be laid down for all persons.

Every one who has experienced the abstraction known as "a brown study," in which external scenes and objects pass more or less completely from our cognizance, has experienced the first step

of the entranes into this state.

The course recommended by Dr. Fahnestock, and the one that is frequently successful, is to sit or lie in a quiet p sition, and closing the eyes, en-deavor to ux the attention of the mind upon come distant place where there are pleasant associations, a d make an effort to see this. If the mind can thus be drawn away, the person enters the state. Care must be taken not to disturb them. We should speak to them in a pleasant, and encourage ing manner, and it we find them going into the state, an important step will be guined. Do not continue the experiment long enough to weary the person, nor repeat it until there is a willingness on their part. If this does not succeed, we recom mend the person to fix their attention upon some or jet; looking steadily at a point will cometimes do it; by fixing the mind upon some part of their own system a sensitive person will soon teel a tingling sensation, and the first step m y be in duced. It should be borne in mind that the object is to change the relation of the mind to the body, to that the will may be enabled to exercise more

power over it. Any of the numerous plans of magnetizing persons may aid us in gerting toto this state, for, however erroneous may be the idea, the state itself does not differ essentially from these, and all that is necessary is to disabase the mind of the errors that have been impressed upon it while in a negaive condition. Every magnetizer has noticed that the subjects have passed from under their control often to that of spirits who have impressed them with the fact of their independence—if they only

willed it. We had been in this state hundreds of times, and supposed we were only able to enter it under the influence of some spirit or moreal friend, and while we supp sed this, we could not.

Whether we should have been able to go into this without the training and influence is a question. Our friend, D.: Fannestock, thinks we could. We do not, and are thankful for all the aid that

has been given to us. Thousands of persons have wone into this state ignorantly, and owing to the like ignorance on the part of those around them, have been made to suffer all that they could, although the unconsciousness of the condition has often saved their lives. We think a knowledge of the hest means of siding and directing persons in this state, especially in their earlier experiences, is quite as important as a knowledge of the means of entering it. Our friend, Dr. Fabnestock, has been imparting this knowledge to all be could, and we hope to be able to aid many. Every one who has been a subject for magacti-meh and be instructed in this regard to this condition, in order that they may lay aside the errors and fa'se impressions which they have received, and enter upon the true path of investigation. Dr F. thinks we are in a mexture yet. we are in search of truth, and desire the high est and test revelations of this that we can obtain. We accept nothing without evidence that satisfies

us of its trata. Where persons have been infinenced by spirits or mortals, the proper plan is to ask them to remain in the state after the influence ceases to he active and positive upon them, and then there is not much difficulty in showing them that their own wills play an important part in the production of the condition, and that if they will learn to exercise them properly, they may induce the condition at pleasure, and may go in and out when they will to

Let there be no misunderstanding here. have been charged with "abandoning Spiritualiem," "leaving our spirit friends out in the cold," "denying all forms of mediumship," than which, nothing can be farther from the truth Our confidence in Spiritualism increases with every day's experience and the extension of our knowl edge; our spirit friends, instead of being "out in the cold," have a warmer reception with us now that we can more readily induce the conditions in which they become to us as real as any mortals. and mediumship is valuable and practical in pro-

portion to the perfection of this state. From the very first stage of this condition, a person becomes subject to spirit influence, the un consciousness of the physical renders them suscep tible to the infrance, and so through the varied stages until there is the profound unconsciousness of deep trance, in which the spirit of the individual is gone, and that of another soul uses its organism

to give utterance to its thoughts. The fact of the separation of the spiritual from the physical body, is of the highest importance, and for this reason we have spoken of it frequently At night, or during sleep, the spirit leaves the body, and there are physical manifestations indicating the condition of the body. How often do persons waken, feeling distressing symptoms in various portions of the body, which are the result of physical irregularities or violations, which express themselves under these circumstances, but are subdued or held in abeyance by the spiritual powers during the waking condition. Every careful ob server may notice these, and learn a lesson of practical value to themselves. How often do persons on waking in the morning, find themselves but little refreshed from the night's sleep? Surely this is an indication that there should be something done to change and improve the physical condi

When a person wakes and the spirit has returned to the body, the first thing should be a well directed effort to send the forces of the will to every portion of the body, and endeavor, if possible, to establish the proper equilibrium which constitutes health. If there be any weakness or pain, or the limbs he cold, these deserve special attention, and the will should be firmly directed toward that with a resolute determination. Strengthen the weak

part, or remove the pain and warm the limbs. There are few acts in life more important than getting awake properly. It is a common saving that a person has got out of hed wrong when they

are ill natured. Statuvolence teaches that we should not only do this when waking, but whenever, during the day we find the system getting out of order in any part of it, we should panse and endeavor to set it right, just as the good and careful engineer does with his engine. Almost all the diseases that affict hu manify might thus be checked and prevented if this useful application of the will were properly understood, and the premonitions of dies se were carefully noted and resisted. Where incividuals can not do this alone, they should seek the aid of those around them, and we should all join in producing these results, and instead of complaining and discoursging those around us, each one should endeavor to strengthen the determination to be

strong and well. We remember an anecdote of a man who had a very positive will, who was attacked with a ma-lignant fever. Looking into the face of the physician he said, "You need not be afraid to tell me

what you think of my case."
"Well," said he, "I do not fbink you have one chance in a thousand to get well." "Oh," said the patient with an oath, which was more atrong than polite, "--it, I will take that."

He did so, and got well. To sum up the matter, statuvolence,-a state induced by the will, means a condition in which the will is trained to perform the bighest and best actitie capable of, to do all it con to make us strong and well in the waking state, and in those conditions usually known as magnetic, where the scul is more or less separated from its direct connection with the body it has been discovired that the will is the means of producing this state, and while the individual is in this state, Dr. F. has also discov-

ered and applied the important fact that a resolu tion, a fixed determination, will accomplish almost any conceivable result. We have seen that the haman will approaches nearest to consipotence of anything else, and by the practice of eta avolence we should doubtless reach more definite and clost ideas of what the will is, and how far its patency may be a x ended in the culture of the fuculties

with which we are end swed We have end-avered in these articles to present our views and impressions of this grand surjet; we commend it to the excelor andy and practice of all thoughtful made, and my hereaf er present further experiences in this wonderful field.

The Cause in Philadelphia.

During the summer months we have had a va-cation. We have now taken the large hall at the northeast corner of Broad and Spring Garden strects, one of the finest in our city for the purpose of meetings. On Sandar, the first of October, our young friend, Orphas B. Lynn, of Massachusetts, occupied our rostrum. He is a graduate of the Charlestown Lycenw, and by no means a stranger to the Spiritualists of the West, and indeed everywhere where the JOURNAL and Banner of Light are read. He gave us two very present procleal "thonkegiving" lectures on the occasion of opening our meetings for the season.

It gives us great satisfac ion, to say that Brother Lynn did well, and we do not hestate to recommend him to the friends of the cause as a young man of sterling in egrity. We trust he may be able to speak on the rostrum all over our land, and give the "sweet key notes of Spiritualism" to the friends everywhere.

A Correction.

In our article number two of statuvolence, in rumber twenty four of the Journal, Sep. 22nd, 1871 we say, Sir Ashley Cooper made an important discovery in regard to the nerves of motion and

It was Sir Charles Bell, and we desire to make the amende honorable to him in spirit-life. It is a long time since we have referred to the history of this discovery, as recorded in medical works of the

When I am dead I in spirit will seek my brave companions on the Champs E ysees. Yes, Kleber, Desaix, Bessieres, Duroc, Ney, Murat, Massena, Bertier—all will come to meet me. We will speak of the scenes we passed through tegerher, and I will relate to them the last events of my life. On seeing me again the y will be inspired with enthusiasm. We will speak of the wars of Scipio, Cresar, Hamibal and Frederick, finding pleasure in sa de-ing—at least, he added, with a smile, "If in the world havond they do not fear to see so many war-nors together."—Napoleon First on the Life of Si

There can not be such a chasm between this life and the next as shall amonot to a sou ion comental continuity if there is, the next life tota next life, but another and separate life, and existence might just as well begin there - John Grote.

If memory whe lest, the life would be but waste, and the new men have there as new as if he had never been hore. - Ibid.

The popular notion that a good man at death be comes a kind of inferior deity, an angel, a notion and intely without warrant in Scripture, and imported into Christiani v from a totally different system of thought, would involve a solution of continuity aimost as complete as the extinction of continuity at most as complete as the extraction of memory. The man would rise, not literal developed, but a new being, with a brain, for example, so enlarged that nothing done in the original life could seem of importance, so free from the limitations of human nature as to be mable to benefit by human experience. The link with the past would be broken as completely as by the disap pearance of memory, every act and circumstance showing in a light so different that their old meaning would disapp ar, would cease to be a meaning. The man angel would be atudying as he looked back, not himself, our an whom and him elf would be no binding link except compassion. It is hard enough to conceive him identity can continue when the body has diappeared; how the inini, when newly embedded, when freed from those misterious restraints which the present body imposes on it, form the colorings with which it invests it, from the limits within which it condues it for instruce, mental farigue must be an accident of the corporcal medium—can retain the same mind at all, any more than a man's identity could remain the same if, being in all circumstances of ancestry, training, etc. English, he became by miracle in all these circ mstances French. It is nearly as difficult to conce ive of the junction-point between the mind as it is, and the mind not only made staless, but devoid of the possibility of sin; hetween minds as we know them, and minds to which an unknown fature is never present; but if, in addition to all these changes, so wide reaching in their infine ce, the powers are not gradually developed, but erroneous ly and enddenly expanded the difficulty would be inconceivably increased. The ancient and beautiful thought which has cheered so many bereaved ones, that separation is only for a time, would be without of jet; for though we should meet again, it would be in relations to which the former relations would have no relation. The love between parent and child, for example, so far as it is not the result of circumstances and physical similarity of constitution—all which circomstances and similari:y must couse at death .-- Ibid

Obituary.

Died, at New York, Sept. 26th, of paralysis, Jacob Watson Bowron, formerly of the La Croese Republican, in the #2d year of his age...

Bro. Bowron was a staunch believer in spirit com manion, and did not hesitate on proper occasions to avow his faith. He, when a resident in this city, took a deep interest in the cause of Spiritualism—especially in the Children's Progressive Lyceum. His son Charley was a lad of uncommon promise in those days. He will miss a loving parent. May the arisen father be enabled to make his nearness perceptible to the exter nal senses of his beloved son.

Passed from earth, on his 48;n b rthday, eptember 27th, A. G. Wilde, of Sauliac County, Mich. He lived for the last twenty years as a co sistem Spiritualist, and in his last moments realized the preserce of minis tering spirits. He leaves a wife and four little children, who were wholly dependent on him for support. to mourn the loss of his paysical presence and sustaining care. Let us hope that the Spiritualiets of Sanilac County will be mindful of his widow and her father less children in their affliction. The funeral was attended by a large number of persons who were addressed by the writer.

LAURA CUPPY SMITH.

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NOTICE OF MEETINGS.

THE POURTH ANYUAL CONVENTION Of the State Association of Spiritualists, of Minnesota, will be held at Farinault, Rice County, Minnesota, Oct. 27th, 23th, and 25th. Delegates will please be sure and notice the

On first division of St. Paul and Pacific railroad Delegates will find Convention tickets in the hands of conductors on the train, of whom only they will purchase. On the St. Paul and Milwaukee R. R., round trip excur-

sion tickets can be bought at all the officer Ost. 27th and 23th, at 60 per cent of full fare both wave. On St. Paul and Sieux City R.R. will purchase round

trip excursion tickets Oct. 20th and 27th-good for six days to enable all to return. On Labe Superior and Mississippi R.R., Stillwater included, parties will re urn free on certificate of Secretary of

Convention, that they paid full fare in g ing over that road to Convention. Tlokets good till October Sist. Arrangements a e being made to keep as many free as possible, but accommodations can be had at hotels for 75 cents to \$1.00 per day-perhaps cheaper. Now, friends, notice cavefully the above rules, and come

one andult and let us have a meeting that will shake old orthodoxy to its very foundations. Everybody invited to

Hannier, E. Popu, Cor. and Res. Searctary. STATE CONVENTION.

There will be a State Convention of Spiritualists at Lawrence, Kansas, on Friday, Saturday, and Sunday, Nov 31, 4th, and 5th.

Convention meets here by javitation of the Children's Progressive L. ceum, and wid arrange a I details. We are instructed to publish a call under the name of State Association.

Officers.-Mrs Emma Steele, President, and N. D Horten, Secretary. The best speakers are invited, and a glorious time

anticipated. OUR LYCEUM meets every Sunday, at Eldridge Hall, at 8 P M. A. B. BRISTOL, Corductor of C. P. L: Amelia R Bristol, Guardian; Mrs. Paruldge, Scoretary; Mrs. Culer, Musical Director; A. Jones, L brarian. Social every Thursday evening.

MEETING IN MICHIGAN.

October 14th and 15th. G. B. Stebbin and other speakers will be in attendance. NORTON LAPHAM, President. JULIA McCAIN, Secretary.

Oakland County Society of Spiritualists, will hold their

Anual Meeting at the Town Hall, in Miliford, Mich gan, on

SPIRITUALIST MEETING.

The Spiritualists, Liberalists, and Friends of Progress, will hold their yearly meeting in Lyceum Hall, Richmond, Ludiane, on Fri lay, Saturday and Sunday, the 27cr, 28 h. and 19th of Oc ober.

Glies B. Stepbius, and other good speakers, will be Lyc: um Exhibition on Saturday evening. Friends of

free thought are cordially invited. HANNAH A EVANS, Secretary.

Appointments for Dumont C. Dake, M.D.,

The Analytical Hetler of Chicago, For the months of September and October. MICHIGAN.

Jockson, Sept. 1st, to the 18th.

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Marshall, Sept. 15th.

Hattle C eck, Sept. 16th and 17th.

Kal-mazoo, Sept. 18th to the 27th. Three miv. rs. Sept. 25th. INDIANA.

Goshen, Vincennes House, Sept. 80th.
Fikturi, Oct. 1st and 2d.
South Bond, Owight House, Oct. 3d and 4th.
Laporte, T. Garden House, Oct. 5th. HALINOIS. Chicago, Mateson House, Oct. 6th, 7th and 8th. Rocks of Holland House, Oct. 11th to 15th.

Foliet, Nati nat II tel. Oct. 17th and 18th.

Bloom ingtoen, St Nicholas H. tel. Oct. 19th and balance of the month.

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SPIRIT PHOTOGRAPHS.

Madison Doberty, having severed his connection with A. D. Willis, at Chicago, has opened a Gallery, at Indianapo-

lis, Indiana, where he will sit for spirit pictures. Parties at a distance wishing these pictures can get the same result as if present, by inclosing a lock of hair, a picture, and the fee of three dollars, and post office stamp, stating the day and hour they wish a trial. Money refunded

if no result is obtained. DOMERTY & PURSELL, PHOTOGRAPHERS, Nos. 91 & 96 East Washington street, Indianapolis Indiana.

v10 u178m Dr. Abba Lord Palmer.

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Mrs. Robinson, whi 3 under spirit control, on receiving a lock of hair of a sick patient, will diagnose the na ture of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essen tial object in view, rather than to gratify idle curiosity. the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanentle curing the patient in all curable cases.

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

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

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

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regust relations are those that are monogamic, and

that those are high and spiritual in proportion as

they are continuous. But I protest, and helieve that every woman who has purity in her soul, pro-tests against all laws that would compel them to

maintain relations with men for whom they have no regard. I honor that purity of life which comes

from the heart, while I plty the woman who is pure simply because the law makes her so. If to

AMERICAN ASSOCIATION.

[Concluded from second page.]

of the audieues. A recutation by Grace Ladewick and another by Mamie Laurence, were extremely interesting. A quartette, " M sonlight on the Lake," by Mour'. Marble, White, and others was sung with excellent off C. A. fine r citation by Master Jey Espatein, was succeeded by a duet by Misses Emma Barto and Emma Wilbur, and a recitation by Master Frankie McCiy. The latter was one of the best things on the prigramme and was very proper'y encored.

Tor gymnestic exercises by a group of the children began part ac md, and were an excellent introduction to a really solended a ries of entertainments. Mis Nattle V sburgh's recitation and "Latrie Lan" sung by J sale Hatfleld, were loudly applaud d as was a song, not on the programm. "The Old Easy Chair by the Fire," sung by Mr Murble. An opera air by Ella Holcomb was much admired. The recustions by Alice M rritt, Carrie Bropby, J. Mc-Donald, and Guaries Hoyt, and another quartette by Me art. Marble, White, and others, worthily closed the performance.

THURSDAY MOBNING SECTION.

George A. Sacon in the chair. A letter was read from Agnes Gook, of Indiana. The following communication from John M. Spear was read: To the American Association of Spiritualists as sembled at Troy, New York : Sisters and brothers, permit me to say a few words with my pen, it being impossible to be with you in person. In no place west of the Rocky Mountains have Spiritualists a state or territorial organization; whatever is done to prem to our blessed cause, is accomplished by individuals. I have lectured in California and in the Territories during the 'wo years I have been on the P cific coast, and have done what I could to establi-b free meetings in which Spiritualism, with other themes, might be considered. In San Francisco, we have an excellent Sanday meeting, called the Lyceum of Self culture, in which the leading Spiritualiste take an active part. Its officers are two men and three women

At delt Lake City. Utab, which is nearly nine hundred miles from San Francisco, are some earneat Spiritualists, who propose to organize a society and a Progressive Leceum, and to do whatever else may come before them. The Liberal Ins ituie recently built by some liberal persons, is at their disposal. Mormonism is based on spiritual revelations, yet, as a people, they reject Spiritualism. have made three visits to Salt Lake City.

I noticed that the Richmond Convention revived the thought acted upon at the Cleveland Convention, of calling a World's Conference of Spi itualists at London, New York or elsewhere. Allow me to say that the committee appointed at the Cleveland Convention, did what they could, which was not much, the spiritual public mind not being then prepired to promote its objects. Neverthe small international Conference was held in 869 in London, in which Russia, Prussia, Italy, France, England, Scotland, Wales, Ireland and America were represented, either by personal presence or by ict er. The Russian address, written by M. Axi-coof, of St. Pererabutg and translated by Signor Damiani, and the American address, written by r. Henry T Coild, of Philadelobia, were published in the Lindon Human Nature, conducted by

Mr. J.mes Barns I then telt that in about three years a second international conference might with profit be called, and was highly gratified to learn that Brother Peobles had visited England to promote this work, for, h my humble oploion there is no one more important work in which Spiritualists may engage than th tof uniting by epiritual affinities, with nation, and world with world, thus aiding to the dawn of that glorious, long predicted and much dealred day when "nation against nation, neither shall they learn war any

Let me add, in conclusion, that it is now twenty years since I chee fully gave miself unreservedly to the spread of phenomenal, philosophical and practical Spiritualism; have traveled many hundred thousand miles in the Old and the New Worlds; have unered the lost of many things i once highly valued, yet spiritualism has done much more for me than I have for it.

Braternally, J M. SPEAR.

Ban Francisco, Cal. Sept. 4th, 1871. A report was received from James M. Peebles as

ollows: On the subject of a world's convention we report no definite results. It seems that the general feeling is that the time has not yet arrived for such a convention.

The committee was released. Mr. Whe lock, from the Committee on Educa-tion, appointed last year, aported that they had no plans to present. The were also released. The report of Eli F. Brown was read, by which It appears be has been laboring two months, with encouraging prospects.

The report of the Lyceum Committee was further considered, and on motion of Dr. Stone, the fol-

Resolved that the report of the Committee on Lyceums and the destitute, proposed by Mr. Wheel Tr, b referred to the board of trustees to digest the subject matter of the report, and prepare an address to the Spiritualists at large.

On motion of Dr. Gardner, the board was instructed to have the report published in all the spiritual papers in this country.

The hour fixed for the election having arrived,

Charles Holt, E Annie Hinman, and Levi K. Cornly were appointed tellers. Victoria C. Woonbull, Henry G. Gardner, M. D. and Robert T. Holbrook, M. D. were nominated. The tellers reported that Dr. Gardner had twen

2v. Eve votes, Dr. Hallock twenty-five votes, and Mrs. Wardhull twenty three. On motion, the meeting proceeded to a second

The tellers reported that Mrs. Woodhull had re zeived forty two votes, Dr. Gardner thirty-six.

Mrs. Krown introduced the newly-elected President, saying:
"Frends, we have most of us, and perhaps all

of us, been looking away toward Washington, counting the months and years before we should have the pleasure of voting for Victoria C. Wood-We have paused for a moment, and elected her President of the American Association of Spirstuaties I am happy to introduce her, a brave-souled woman, to stand where I have stood during Mrs Wo dball said :

"I scarcely know what to say in return for the honor you have bestowed upon me. When I started to come to Troy, my heart was very faint. I felt that I should meet a great many persons who mleunderstood me, and I had an assurance that your hearts were in the right, and that, it I had been misunderstood, when I reached out my hand, it would be received. All I have to say is, by my work ye abali know me!'

Dr. Gardner said ; "I most heartily thank you for the honor you have done me"

The tellers reported that Dr. H. T. Child had received fity votes, E. G. Granville sixteen, for Sec-

On motion, Dr. Gardner was requested to cast the ballot of the Association for Levi Weaver, for Treasurer, he being the only nominee. He was

APPERNOON SESSION.

The tellers reported that A. A. Wheelock and Anna M. Middlebrook had received a majority of the votes cast for trustees, and they were declared elected for the ensuing three years

The following resolutions were adopted:
Resolute that this Convention accepts and reaffirms, as embodying some of the items of Spirituslism, as at present understood, the following,

Received that finite mind is not endowed with the comprehension of absolute truth, and hence, a declaration of p inciples, whether in the form of resolutions, platforms, or creeds, is but the expression of opinion by those who favor the affirmation

Resolved, that an idea which may be accepted a truth to-lar, may be rejected as unirse to-morrow, hence no statement of belief, tenet or fairle, binds any individual louger than it is conceived to be

olved, that the interchange of thought and affection between individuals in this life and those who have passed beyond it, is a trath established not only by our own experience, but by the con current testimony of all nations, in all ages of the world, so far as their records and traditions have

Resolved that the "wenders" of the Bible, the prophecies and inspirations which it recites, are in kind precisely analogous to the manifestations of so-called modern Spiritualism, and hence its mediume stand in the same relation to the spiritual and physical worlds as stood the prophets, seers and apostles of a clent times.

Resolved that mediums, seers and prophets of this or any previous age, are and were, fallible hu-man beings, who in the exercise of their mediumistic powers, were and are en rapport with human being- like themselves, and to the mutual falliculty on the part of communicant and recipient, may he ascribed all that beclouds the lus're of spiritual intercommunion, alike of the past and of the pres-

Resolved that the primary beneficence of Spiritnation is in the demonstration of immortality, which demonstration is the under ying fact of a philosophy of life which grows clearer, broader and more practically important the better it is un-

derstood and the more faithfully it is obeyed.

Resched that it is not the propagation of a faith but the arousal of latent spiritual energies, the elevation of homan aspiration, and the energetic : Xercise of all human powers that consummates the progress and secures the happiness of humanity; and further, that the existence of an inherent con possibility guarantees the possession of a soul right, and the possession of a soul right involves an inevitable obligation ; therefore we need and will lab u for that reform of public opinion and statute laws which shall recognize the same standard of right, justice, vir ne, respectability and responsibility for all persons, irrespective of diste, race, color, sex, or any other disting lishing psculiarity.

Resolved, that inasmuch as the Spiritualiate were among the first to give a universal recognition of the equality of woman in all the relations and duties of life, we hereby continue to extend our syn pathy and co-operation to any woman's suffrage association, par'y or league whose policy is based on the doctrice that women, as citizens of the United States, have the right to vote under the Constitution as now established by the fourteenth and fifeenth amendments

Resolved, that the equality of wages, without re gard to sex for labor performed, mee's our hearty approval, and that we will labor expectly for a raal recognition of so just a claim.

Resolved that there is need of more liberal, humane and comprehensive methods for the relief of diseases of the mind; that we recognize the possi bility of great good to the human family from nevconsthic treatment of the insane, and that sil effirts in that direction commend themselves to the hearty support and co operation of all Spirit ualists, and persons of liberal thought.

After some debate, this resolution was upan imonely adopted, and the following persons were app inted to consider the subjet, obtain such in formation as they can in regard to it, and report to the Association next year:

Henry T. Child, M. D. Philadelphia; Henry F. Gardner, M. D., Boston; J. G. Atwood M. D. New York; Susan C. Waters, Borde to n; Sophronia E. Warner, Illinois; Andrew Jackson Davis, Or

ange New Jersey; Dr. Meade of Boston.
Resolved that in the address which comes to us from U sh, we find additional evidence of the power of Spiritualism to free mankind from the thralldom of up ast authority, whether religious, political or rocial; whether imposed by individu is or institutions from without, inflicted upon the conscience by a warped and darkened intellect from within, and we cordially extend the hand of fraternal greeting to the noble men and women from whom it emanates, and joyfully recognize them as collaborers in the great work of human

Resolved, that as our national intercourse with the indians has been mainly characterized by de celt, bribery and cruelty, and as they have been the prey of corrupt speculators, traders and Indian gents, we rejoice at all efforts of the Government to inaugurate and adopt a more humane policy, and urge the recognition of Indians as citizens. Resolved, that the fundamental basis of education

is in a system that best tends to draw out the innate powers and energies of the child, and that it should reach the physical, mental and spiritual do

partments.

Resolved, that all effiris of any ecclesiastical body to change the organic law of the land, which guaranters religious liberty to all who live under its protecting folds. so as to incorporate in the Constitution of the United States the recognition of the Jewish Jehovah, the dogma of the Trinity, or any other theological notion, should carefully be watched and strenuously resisted, and we earnestly urgo upon all Spiritualists and reformers to care fully criticise all candidates for othee, and to give their ballots for such men and women only as are pledged to oppose all such efforts.

Resolved, that the further development and futuve usefulness of Spiritualism requires unity of sification of facts and the verification of the science of the real and the philosophy of the possible, in order that the progress of the int-lect may ult-imate in spiritual fraternity, practical co-operation,

Resolved, that it is the duty of all Spiritualists to stand by the faith they profess; to use all the precuniary means they can spare for religious pur-press, for the support of the instrumentalities by which Spiritualism is promulgated; and that those who aid in the support of the various churches, to the neglect of mediums, lecturers and spiritual papers, are unfaithful to their paramount obliga

Resolved, that Spiritualism tends to purity of thought, holmess of life, and virtuous conduct and holds all individually responsible for their character and conduct.

Whereas children have a natural right to be healthfully and harmoniously born, therefore Resolved, that the subject of ante natal conditions and juffu-nces, as well as the infliences after birth, should be a part of the education of children. and as fully and freely discussed as any other sub lect, being of the highest importance to the whole buman race.

Resolved, that the thanks of this Convention be tendered to the Spiritualist Association of Troy for the kindness and courtesy extended to the delegates.

EVENING SESSION.

The following report we copy from the Troy Daily Whig:
The last session of the Convention began with

an a dress by the newly elected President of the Association, Mrs. Woodhull. Of this address, which we judge to be of more interest to the generality of our citizens than the other very interest. ing, and sometim-s very remarkable addresses de-livered during the Convention, we give the following selections merely the salient points of a very lengthy speech:

I thank the Troy Times for the opportunity it has given me to say a word to this Convention, which has honored me so highly. Agitation of thought is the beginning of wisdom. Hence I like it. Whatever others may think of it. I know that the social question lies at the base of all reform. It is the great question, and we can't shirk it if we would, and I would not it I could; but our friends of the press cry "free Love!" But it doesn't frighten me a bit, for I have never known any oth er love than free love; they may be acquainted with some other kind. We have laws that give the lie to it, but for all that, sensible people know that it is the law that lies, and not love. I spoke to you yesterday, of children I now add that we can you venigrated children born in hateful condi-tions, and we might just as well meet this question right here and now, as to delay it, since it must be met sooner or later. I have bold'y proclaimed these doctrines ever since we started our paper. The Times may call them "nastiness," but I call them my religion, and am as ready to die for it as were the early murtyrs for their religion. It prop er generation is not a good religion to preach, what will you say for regeneration, which is so widely discussed? I tell you, my friends, that they are afraid that their occupation will be gone. If a am saked, do you believe in promiscuous intercourse for the rexer, I reply I do not believe anything about it. I know that it exists to an alarming extent; and more I know that a great many of those ed-

and more I know that a great many of those editors who write me down, are among its best representatives. But if you ask me it I believe such a condition a high one, I will say I think it to be that which the Times calls "masinees." I hope it does not view my coetrinest! rough colored glasses I believe promise city to be anarchy, and the very autithesis of test for which I aspire. I know that there are all degrees of lust and love, from the lowest to the highest. But I believe the highest

hold and practice such doctrines as these is to be deep free lover, then I am a free lover. I come before you to declare that my sex are entitled to the inalienable right to life, liberty and the pursuit of happiness. The first two I can not be deprived of except for cause and by due process. of law, but upon the last a right is usurped to place restrictions so general as to include the whole of my sex, and for which no reason of public good can be assigned. I sak the right to pursue happi ness by having a voice in that government to which I am accountable if there are woman who

do not desire to have a voice in the laws to which they are accountable, and to which they must contribute to support, let them speak for themselves; but they should not assume to speak for me or for those whom I represent I and others of my sex find ourselves controlled by a form of government in the inauguration of which we had no voice, and in whose administration we are denied the right to participate, though we are a large part of the peo ple of this country. Was George the Third's role, which he endervored to exercise over our fathers, less clearly an assumed rule than is this to which we are subjected? He exercised it over them without their consent and against their wish and will, and naturally they rebelled. Do men of the United States assume and exercise any less arbitrary rule over us than that was? No: not one whit the less. To be sure his cabinet were few, while they are many; but the principle is the same; in both cases the inherent elemental right to self-government is equally over rid ton by the assumption of power But the authority King George's Par-

ernment made no pretensions to emanation from the people If freedom consists in having an a tual share in appointing those who frame the laws, are not the women of this country in absolute bondage, and can government, in the face of the afteenth amen . assume to deny them the right to vote, being in this "condition of servitude?" According to Franklin we are absolutely englayed, for there are governors set over us by other men," and we "subject to the laws" they make. Is not Franklin good authority in matters of freedom? Again, rehearing the arguments that have emanared from Congress and applying them to the present case, we learn that "it is idle to show that, in certain instances, the fathers failed to apply the sublime principles which they declared. Their failure can be no apology for those on whom the duty is now cust." Shall it be an apology now? Shall the omission of others to do justice keep the comment from measuring it to those who now out for it? I went b fore Congress like Richelien to his king, asking for justice. Will they deny it, as he did, until the exigencies of the case

lia nent exercised was even more consistent than

this is which they assume and exercise; his gov-

compel them? The form il abolition of elavery created several millions of male negrocitizans, who, a portion of the acknowledged citizans assumed to say, were not entitled to equal rights with themselves To get over this difficilty. Congress, in its wisdom, saw fit to propose a fifteenth amendment to the Constitution, which passed into is by ravification by the States Section one, of the fourteenth

amendment declares : "All persons born or naturalized in the United States and subject to the Judsdiction there of, are citizens of the United States, and of the State in which they reside. No State shall make or enforce any law which shall abridge the privileges and immunities of citizens of the United

Chief Justice Taney, in Howard, Rep., 404, thus sefues the words prople and clinen. The words "people of the United States," and "citizen," are avnonymous terms, and mean the same thing. They both describ the political hody, who, according to our republican institutions, form the covereignty, and who hold the power and conduct the government through their representatives. They are what we fimiliarly call the sovereign people, and every citizen is one of this people, and a constituent member of this sovereignty.

I have learned that high judicial authority has been invoked upon this question of law, and that this authority has declared that neither the four senth nor diteenth amendment gave any body the right to vote. I think I give the exact words. I have not claimed that the fifteenth amendment gave any one the right to vote. There is no language in either the fourteenth or fifteenth amendment which confers rights not possessed, but I will state what these amendments do say, and if it is not equal to the declaration of the right of all to vote, I confess that my perceptions are at fault, for I can not see the difference. They positively de clare—not negatively—that "All percons born or clare—not negatively—that "All persons born or naturalized in the United States are citizens of the United States," and, mark you, of the State wherein they reside. I am a person, one of the sovereign people, a citizen of the United States, and of the State of New York. Does the State of New York enforce any law which abridges my privileges or immunities as a citizen? Is it nothing to be denied the right to vote? What privileges and immunities have I diff-ring from the subj cts of the most ah solute monarch? They are subject to such laws as he sees fit to impose Am I surject to any laws other than are imposed upon me? It does not ap pear possible to me that men are conscious of the tyranny they exercise over women. It may be mildly exercised, but it is, nevertheless, absolute tyranny. I can have what they will give. Could the veriest slave have less? Therefore, government permits the State of New York, in the face of the fiteenth smendment, to enforce laws which shridge my privileges and immunities, as well as those of every other woman who resides therein, who is responsible, texed and contributes to the maintenance

of an organized government. (The want of space prevents us from giving more of the first portion of her speech; but we add a few of her closing remarks:)

I have thus, as briefly as possible, given what I conceive to he the position which the women's rights party occupies at this time, their prospective power, importance and duties, and the dangers by which this country is threatened, from which they may save it.

If Congress refuses to listen to and grant what women ask, there is but one course left them to pursue. Women have no government. Men have organized a government, and they maintain it, to the utter exclusion of women.

Under such glaring inconsistencies, such unwar rantable tyrangy, such unscrupulous despotism, what is there left for women to do but to become the mothers of the future government. We will bave our rights. We say no longer by your leave: We have besought, argued and convinced, but we have failed; and we will not fall.

If for people to govern themselves is so unimportant a matter as men now assert it to be, they could not j stify themselves in interferiog; if, on the contrary, it is the important thing we conceive it to be, they can but applaud us for exercising our

We mean treason; we mean secession; and on a thousand times grander scale than was that of the South. We are plotting revolution; we will overthrow this bogus republic and plant a government of right cousues in its stead, which shall not only profess to derive its power from the consent of the

governed, but shall do so in reality. in conclusion, permit me again to recur to the importance of following up the advantages we have already gained, by rapid and decisive blows for complete victory. Let us do this through the courts wherever possible, and by direct appeals to Congress during the next session. And I again declare it as my candid belief that if women will do not half their data will Congress. one half their duty until Congress meets, they will be compelled to pass such laws as are necessary to enforce the provisions of the four centh and fif teenth articles of amourment to the Constitution, one of which is, equal political rights for all citi

But should they fall, then for the alternative. On motion of E. S. Wheeler, the following was

Whereas we have lost all hope in existing political parties, for the purification of the political atmosphere, and the elevation of state and national governments to true republican principles and

And, Whereas an Equal Kights party has been organized, therefore

Recoived, that we hereby declars our earnest adherence to its interests, and that we will labor for
the election of its very able candidate. Mrs. Anna M. Middlebrook addressed the meet-Moses Hull gave a brief but stirring address, and

Mrs. H. F. M. Brown closed as follows : in these parting words i beg permission to speak of myself. When this Association was organized, I saw in it a greet good and my falth in it is still strong I hold frinly to the idea that there is nower enough in tale association, if rightly applied to push this sin-burdened world out where the sky is clear, and the waters calm. I still believe that by the union of hands, heals, purses, we may halld broad, free, educational and industrial institutions that will a elter and educate many homeless and ignorant children; an institution that will be the rateway to the kingdom of besven.

I I fined this Association because I had faith in it I wanted to work with the workers; wanted to sid in laying the corner stone of humanity's holy tem-

Three years ago I was elected one of the trustees, the only woman on the Board. I took my place, glad enough to work with the strong-handed apos tles of good angels. But I hoped other women would jim us on the Board. They came—two Friends indeed—followers of George Fox and of the angels.

The past year I have been President of the American Asociation I have not done this duty as I hoped to do; but the means and strength, not the will, have neen wanting. Collectively, the mem-bers of the Board tave worked in talth, hope, and harmony, having ever in view the work you have put into our hands. in my goings and doings as Trustee, Missionary.

President, I have been greatly aided and strength ened by the people where my lines have been cat, and by the members of the Board. Justice bids me and that to our Secret ry I am under very many obligations; in all emergencies I have turned to him. He has been my sheet anchor. I want to express to him and other members of the Board, and to all who have been ready, with belpful hands and strong words, my grateful remembrance of their blessings.

With this meeting my duties as President end. A faithful worker takes my place. In leaving you i lose none of my faith in your growing society, nor do I leave others to do my individual work. hope and expect to labor evermore for a cause that

lies so near my heart.

A German poet said, "Age wants a shelter from the storm, and a well where t to fill his piccher" I have neared life's frost time; the autumn winds already suggest the need of a shelter and a well I have cast about and found them in the far south. west, by the Pacific orean A few acres surround my cottage. I have planted the grate and fig, and to that warm sunset land shall turn by and by. I shall go enriched with precious memories, and with sweet pic ures of open doors and of generou

May I not hope that soon, many of you who have strewn my way with flowers will visit me un der my own vine and fig tree? Be that as it may, shall send you across the continent, by the invis ible hosts, my warm heart greeks; and my good will. With thanks and bles-ingle-forewell, I declare the meeting adjourned till next year at

the cell of the trustees. The Finance Committee 'reported that they had collected \$3\$ 10 at meeting, and received \$71 for members. Total, \$104 10.

MI HIGAN.

Spiritual Mass Meeting at Leoni, Jackson County.

FRIDAY EVENING SEPT. 221, 1871.

Met according to previous notice, in Good Templar's Hill, a fair repre entation of liberalists from the autrounding towns, for the purpose of having a spiritual feast, in which hope and purpose we were not disappointed, for the meeting throughout was a success, and has evidently left a fav rable impression on the community. A. 7% o'clock the meeting was call d to order by Br. Pickell, of Loui, when the nomination and election of officers was consummated as follows: Bro. Taylor, of Leslie, President;

Mrs. Vannetter, of Jackson, Vice-President; Dr. Hackell, of Leoni, Secretary,—who being unable to attend to that duty, Bro. Taylor of Lealie, was requested to fill that office. Committee on Business: Bros. Woodworth,

of Leslie, P ckell, Southworth, and Raymond, Mrs. Pickell, of Leoni, and Mrs. Welling, of Order of exercises.—Salutatory welcome by

the President, followed with a sweet spirit song from brother and sister Fowler, of Adrian, and a speech through Mrs. Fowler, on "Immortality," and short speeches on the same by Bros. Woodworth and Taylor. Benedic ion by the President.

Adjusted to 10 o'cleck to-morrow morning.

SATURDAY-MORNING SES ION. Opened at 10 c'clock with introductory remarks by the President.

Followed with short speeches from Bros Pickell, Woodworth, Raywood, Taylor, and a lengthy spe ch on "B.ble Superstition," through Sister Fowler. Bro. Woodworth then gave a short history

of his spiritual y sions, etc.
Concluding remarks by Bro. Taylor. Adjustmed to 2 . clock P. M.

AFTERNOON SESSION.

Opened at 2 o'clock P. M. with an introductory speech by Bro. Taylor. "Mental and Spiritual Development," by Bro.

Wordworth. "The Co-operation of the Intellectual and Spiritual Forces in the great Labor of Life, at

the Perent Time," by the President, Sater Fuwler then took the stand in a trance state, and the influence spoke well, and at some length, on the advantages of Spiritual Philosophy to bumanity, which was followed by another beautiful song, and a short speech on the neglec: of the use of the word 'philosophy" by the churches, and the reason why, by Bro. Woodworth.

Adjourned to 7 o'clock in the evening. EVENING SESSION.

Opened at 7 o'el ok with a short speech from the President. Followed by Bro. Woodworth on "Inspiration."

Sing by brother and sister Fowler. Speech by Bro. Bansil, of Hanover, on the new religion, as he called it. Short speiches by Bros. Taylor, Pickell, Woodworth, and a lengthy one through Sister Fowler, on the passage: "Behold what a great

fire a little matter kindleth." This speech was followed by taking up a contribution,

A few concluding remarks and tenediction by the President. Adjusted to 9 o'clock to-morrow morning. SUNDAY MORNING SESSION.

chap'er from the Index. Speech by the President, which was followed by Bro. Wood worth on "Salvation."

Bro. Pickell on "The Sin against the Holy Ghost," and the theological issues of the day,

Opened at 9 o'clock with reading a short

Bro. Bunell spoke on the practical issues of the present time, e'c Sister Price, of Hillsdale, spoke on the beauties of Spiritualism, also another speech by Bro. Bapail on the same, followed by a beau inl

spirit song. Theo came a speech on the Religion of Paychology," through Swer Fowler. Closing remarks and benediction by the Pres-

ident. Adjourned to 9 o'clock P. M.

AFTERNOON SESSION

Opened at two 'clock with reading, and a speech on the law of facts as demonstrated in acience, as being essential to the Lighes, development of man,-by the President. Song by S.ster Fuwler,

Short speech by Sister Price on magnetic in-

Woodworth gave another short speech on the religion of psychology, followed by Bro. Pickell, Bro. Bansil, and Sister Fowler, Adjourned to 7 o'clock in the evening.

EVENING SESSION.

Opened at 7 o'clock with a thank offering or invocation, and eulogy on prayer, by the President.

A short and pithy speech by Bro. Woodworth, and quite a logical speech on infidelity, through Sister Fowler. Cosing remarks by the President.

This, like all meetings of the kind, presented a variety of talent, which, taken as a whole, was good, and will average in the display of good feeling, harmony, etc., with any that I have attended in the West. Our friends from abroad were treated with great kindness and hospitality in Leoni, the outsiders throwing open their doors and entertaining brothers and sisters who had come there to participate in the Spiritual convocation, for which generosity a vote of thanks was extended to them. All went off as the tones of a sweet, harmonious marriage bell, winding up with a vote to meet ag in in mass convention at the same place some time within a year, recommending that like mass meetings be held more frequently throughout the State. Also voting that the presiding Secretary furnish a copy of the proceedings of this meeting for publication in the Raciero-PHILO-OPHICAL JOURNAL, which report is herewith eent.

Dr. HASKELL, Secretary.

WISCONSIN.

Genesee Grove Meeting.

The friends of Spiritualism met on the 9th and 10 h of 8 ptember, in Bro. N rrie's grove. The G-nesses triends had provided a fine carpetd rostrum and seats, ornamented with a table richly laden with rare fruits and flowers, and a fi se organ and choir to discourse sweet music to th's ga bering of friends.

A' an early hour on Saturday, E. W. S'evens

called the meeting to order. H n. Pitta Ellis was chosen Chairman : Auguera Luomis, S. cretary; Ira A. White, Almay Patterson and Marcia A. Webb. were appointed by the Chair as a Financ C mmittee, and the three speakers, Dr. J. H. S verance, R. W. S evene, and J. O. Barrett, as Committee on

Pregramme. The remainder of the morning session was devoted to conference. Words of congratulation, encouragement, and mutual instruction were the interchange of soul with soul This cordial greeting, harmony, and unarimity of the opening sestion continued to the end of the

meeting. A bountiful repast was served up for dinner in p'c-nic manner, and for two hours the accial pleasure was enjoyed by all, under the blue sky and waving branches. The pleasure of the occasion was much enhanced by the Messra. Severance, of Milwaukee, who discoursed sweet music during intermission.

SATURDAY-AFTERNOOM SESSION.

At 21% o'clock P. M., Bro. E. W. S'evens gave a noture on "Inspiration," full of new and startling thought,—showing up the false notions and superstitious myths concerning the bj ct, that have so long b inded the world. T en followed an illustration of the various kinds and qualities of inspiration, with their causes and effects, closing with "The inspiration

of the Arg la" in the own inspired manner. He was followed by Mrs. S verance, recommending a higher degree of culture as a means of increasing the power and influence of Spiritualism; and Magnetism as an agent in the reformation of criminals, and in the progress of mankind.

EVENING SESSION.

The evening session was held in the large Three half-hour lectures were sch ol-house, given by the three speakers, on the subject of "Mediumship," after which an interesting con-ference was held.

SUNDAY MORNING SESSION.

Opened by A. B. Severance on "The uses of of P-ychometry" and its power as a developing agent in society. By request he gave his views on capital punishment, showing it up as the

relict of an era that has passed forever. Bro. J. O. Barrett gave the lecture of the forenoon. He began by expressing the conviction that Spiritualists at their present status were unprepared for organization, and urged the necessity of getting the inner life in right con-

dition as a means of preparation. He brought conclusive evidence of the ability of sp rits to commune with spirits, whether in or out of the body, and urged the importance of having a room in every home consecrated to spirit influence and sacred uses, where the soul can commune with the departed, and where the spirit leaving the body, may be surrounded by conditions that shall make its transit from earth

to spirit life easy, p'easant and tranquil, APTERNOON SESSION.

The lecture by Mrs. Dr. Severance on "The Needs of the Hour," was a fine effort. She noted the progress of the world from the earliest Bible times to the present. She showed that men's ideas of God corresponded with their stage of development, and that every new idea has been met by opposition and peracution; that the Christ principles in the days of the Nazirene were opposed, as Spiritualism is now; that organizations are adapted to the status of mankind; that at the present day liberal ideas like magnetism permeate the churches, literature, and the minds of the people; that political progress in all eras of the world's history cor-responds to its religious development. She closed with a few pertinent remarks on equal rights and universal suffrage, leaving a fine

impress on the minds of her large audience.

The meeting closed by an evening conference at the schoolhouse. As a whole, it was the best meeting of the kind we ever attended. The dignified and affable manner of our honored Chairman, the hospitality of the Genesce friends, the beautiful weather, the sublime, eloquent, and inspired course of lectures, gave the happiest satisfaction, and we believe all were much better for having attended this meeting. May such seasons oft be repeated.

AUGUSTA LOOMIS, Secretary,

Letter from Austin Kente

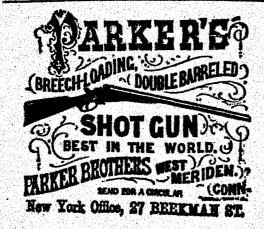
BROTHER JONES:-I am tired and sorry to beg so much; yet I have taken the pen to ask the lavor of saying to your readers, that I have over three hundred copies of a work which is admitted to be the s'rongest and deenest work on the radical side of the conjugat Love question ever issued from the American press. It interests (and I am desirous that it should be read by) all old and strong thinkers and deep ressoners, who are out and out triends to free discussion. I will send it freely to those who have aided me, when I know their desire for it. If others who believe they would prize it will send me 75 or 80 cents for it, they will greatly oblige, Write your address plain'y and fully. Address:

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BY....... V. WILSON

CHICAGO.

Sheoting among Spiritualists.

CHICAGO, SEPT. 18 .- About 10 o'clock last night, just as a number of Spiritualists who had been holding a meeting at No. 145 South Hal-sted street, were about to go to their homes in this earthly sphere, a medium named Carrie M.
Sawver and one Michell, her sfil sity, were shot
by Mr. Baker, the tormer busband of the medium in question. The spirits not volunteering
to extract the bullets, physicians were called in. The bewitching Carrie was not much hurt, but Mitchell is in a critical condition. Baker is still

We clip the above from the St. Paul Pioneer of Tucsday, 8 pt. 19th, 1871. The actors in this tragedy are Spiritualists, and that is suffi cient reason for the papers to keep it before the public and to carefully point out the fact that "the parties were Spiritualists."

Now, we can point out the Tickners, the Quinbys, and Rev. Hart L. Stewart, who are equally guilty of all charged against Carrie M. Sawyer, Mr. Mitchell, or the fool-hardy Baker mentioned ab ve. We take one case from a large list of defaulting Christians we have in our possession, and give it with the above to our readers:

INCEST, FREE LUSTS AND BEASTIALITY AMONG THE FEREWILL BAPTISTS.

One Peter Pettis, living in Baldwin, Sherman county, Monnesota, has a wife and family, all members of the Freewill Baptist Church, and in good standing at the time the expose

was made. Laurie Pettis daughter of Peter Pettis, had a beau, one Joshua Judkins. The father urged up the marriage of the young couple. It took

Five months and ten days after the marriage of Joshua and Laurie, Laurie gave birth to a full-grown child. Joshua not I king such an early addition to his family, charged his young and plous wife with infidelity to her liege lord and pious master,—for, be it remembered, Josh-ua was also of the Freewill Baptist faith. But this free-will effering of the young wife was a little too much for the free and easy will of

The wife scknowledged the infilelity, and agreed to go before the proper authorities and make a clean breast of the whole rflair. Laurie and Joshua accordingly came before H. M. Atkirs, Esq. N vary Public, and swore that her father, Peter Pettis, was the father of her child, and further test fied that her father had co-hab ited with her since she was ten years of age, and also since her marriage to J shua Jud-kins; that he frequently told her that she must not compain of him, or tell any one of this matter; that it she did, she would send him to the state prison; that the expose and disgrace would make her mother crezy and send her to the insane asylum; that she, the daughter, would be disgraced in the eyes of the people and become an outcast,

After this fearful confession, this picus household compromised the matter,—the pious father giving the pi us son and daughter his property, as "hush money," after which,—that is, after assigning to Joshua and Laurie his house and most of his personal effects,-he, Peter, went and sold a good part of the personal property and pock to the money, thus adding theft to the crime of secret seduction of his own daughter, and adultery with his son-in-law's wife—his own child.

This man, Peter Pettis-pious Freewill Bap-tist may -could not find language that would proper'y express his contempt and loathing for bpiritualism and its "free love tendencies."

We pre'er Carrie Sawyer and Mitchell with their "Spiritual shooting" to this old incastu-ous free-luster under the influence of the holy-

Will the St. Paul Pioneer copy this Freewill Baptist aricle? We shall see. We herewith send the St. Paul Pioneer a sppy of our paper, so that there may be no exquee for not publishing the short-comings of the Minnesota Freewill Baptists.

H. M. Atkins. Esq., is a Notary Public for Princeton, Mille Lic county, State of Minnesots.

Women in Heaven !- A Wonder.

An E glish preacher we are told, declares, as one paving authority, that there are twelve times as many women in Heaven as men, and, by a parity of reasoning, there must be twelve times as many men as women in the other place not to be mentioned to ears polite. How the reverend Briton got his information, or why he fixed upon the proportion of twelve to one, insteady of twenty to one, we are not informed, but it adds a new horror to the lower hot settlements to know that when pain and anguish wring the brow there, the ministering will be scarce. We do n't like to j ke on serious subjects, and we promise not to, when addle-pated conjecturers will let them alone.

We clip the above statement from the New fork Tribune, of August 23, 1871. Surely there is something new under the sun. Twelve women to one man in Heaven. Whose hueband shall he ba?

Reders, what would the orthodox world say if Wilson, Wheeler, Wheeleck, or White, had spoken the above sentiment? Would not the Coristian world have hissed fairly? Yes verily, they would hiss.

We do hope that our brothers, whose names begin with a W, will not be offended at the liberty we have taken with their sacred names, and call on the societies before whom they

have spoken to defend them from an attack. We are getting more careful of late, we are.

Tax the Cats and Birds.

The following item we take from an eastern paper. It speaks for itself:

We begin to think that there is nothing in this world which may not be sufjected to a tax through the exigencies of an insolvent government. One of the latest financial schemes in Paris is a tax of five france upon each and every out, and of one franc upon each bird kept in a cage. Considering that these creatures are the special domestic favorites of lone and single women of an accertain age, we can not help seeing in this new extortion positive evidence t at the tender chivalry av often attributed to Frenchmen is no more than a melancholy myth. That k F winne, we have his come to call and canary birds yet!

"Thank Portune, we haven't come to eats and convey birds yet !" No, but the young men of Caristian proclivities in our ocuntry shall be obliged to take "God, and his Christ" Constitutionally, and that amendment will require a tax, and as about everything else in our country is already taxed, to pay for the divine institution of Slavery, we may have to tax canary birds to get rid of this proposed divine (?) amendment. Beware! beware!! beware!!! of any politico-religious tinkering wi.h our Constitutional liberties.

Forewarned, Forearmed - Signs of the

Four times within two years the Catholic element has undertaken to crush out free speech. The first time in Quincy, Ill., the second in Pennsylvania, the third in New York city, the last time in Ogdensburgh, N. Y. Our Protestant trethren thereat raise a howl worthy of the days of Gregory IX, and yet they are ready to meb Spiritualism at sight. Christians, "judge not lest ye be judged."

Read the following from a New York paper: Free speech in Ordersburg, which has been outraged by a mob seeking to prevent the Biron de Camin from d-livering a lecture on Au ricular Confession and P pery, has been vindicated by the criefly cit zens of the place. The Baron delivered his lecture on Friday afternoon in the Skating Rink, under the protection of the Mayor and the police.

To Keep Our Breeches up.

We clip the following from a late number of the New York Tribune. It is too good to be lost: It was reserved for this age, we believe, to find out how exceedingly drell children can sometimes be, and we believe that Mr. Clarke, formerly of the Kulckerbo ker magazine may be regarded as the great discoverer of juvenile wit and wisdom. In the palmy days of his Editor's Table, he would have been delighted to save up this toothsome story of an lowa youngster, who, being asked by his Sunday school teacher, "Why are we command-ed to gird our loins?" instantly answered, "To keep our breeches up!" It would not be surprising if this lad should turn out in time an eminent Bible commentator.

That lows by will make a good bishop. But will be keep his breeches up when a bishop?

TESTIMONIAL.

Mrs. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Teank Gal I am now free, after using the weed over thirty years.

LORENZO MREKER. Oswego, N. Y., Oct. 21, 1871.

I hereby certify that I have used tobucco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Autidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARBA. Oswego, N. Y., Sept. 15 h, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I proqued a box of Mrs. A. H. Robinson's Tobacco Auti-dote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS. Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H Robinson's Antidote has cured me and left me free, with no desire or hankering for it,

GR'RGE A. BARKER. Oswego, N. Y., Oct. 21, 1871.

A Mr. R. T. Wyman, of Waukau, informs me he has used one box of Tobacco Antidote. Will you for inclosed \$2.00 send me a package. D H. FORBES.

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I would say to the efficied, with whatever malady, apply to Mrs. A. H. Robinson, the medium, 148 4 h avenue. Chicago, for relief. I sha I siways feel grateful to her, and recommend her an all occasions.

JOHN L. KIMBALL. Richmond, Kansas, April 27 b, 1871,

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