

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

VOLUME XII.

CHICAGO, JUNE 22, 1872.

\$3.00 A YEAR, IN ADVANCE; SINGLE COPIES EIGHT CENTS. NUMBER 14.

Original Poetru.

COMMUNION OF SPIRITS. BY C. H. DOTY.

O you sad and weary mortals, With the tear-stains on your cheek, Do you think the blessed angels Cannot come your forms to greet ? Yes, they do; upon your forehead Gentle hands we often lay, The great burden of your sorrow Rolling lovingly away.

Little lips that once have kissed you, And have passed the river o'er, Come again with joy to greet you, Sweetly as in days of yore; But the pressure is so gentle And your vision is so dim That you scarcely heed the portal Left ajar by seraphim.

O you gay and thoughtless-hearted, With life's nectar brimming o'er, Think you that the loved departed Meet your happy groups no more ? Think it not, the spirit's vision Reaches to this lower sphere, And the love that knows no sleeping

Seeks to guide and guard you here. O you little scornful mortals, Wrapped around in proud conceit, Think you that your hate prevents us Coming back your souls to greet? It is true the spirits' entrance You can bar with spite and sin,

But we wait with loving patience Till you rise and let us in.

Will you call us fiends and demons, We who love and aid you most? Do you truly know its meaning, Sinning 'gainst the Holy Ghost ? List, O listen, to the mission, That is coming from on high, And let Heaven and Earth in union Work to bless and purify.

A STRANGE STORY.

Spirit Voices in the Air.

Spirits Talking Face to Face with Mor-tals, and Eat and Drink in Their Presence.

The Lacon, Ill., Home Journal tells the following strange story, and says: "It is told by a Citizen of Orthodox belief,

daughter there. She was a stout Yankee lady, of fifty-five, perhaps, intellectual and energetic, and the little girl, a quiet, undemonstrative child

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

child. We were all invited to a seat in a well-fur-nished room, of fourteen by sixteen feet. In the room were a book case, cabinet-organ, mar-ble-top table, an arm rocking-chair, lounge, a guitar, a French harp, a small dell, and per-haps eight or ten common cafe-seat chairs. Our company consisted of Mrs. Smith, her lit-tle daughter, Mr. and Mrs. Brown, and four other ladies and two gentlemen, a majority, like ourselves, curious and interested to see and hear anything strange and unusual. The room other ladies and two gentlemen, a majority, like ourselves, curious and interested to see and hear anything strange and unusual. The room had two windows having outside blinds, and hung with heavy damask curtains, with one door opening from a hall. The little girl was seated in the rocker near the corner of the room, at the end of the table, which stood against the wall opposite us. The room was then darkened, and a lady by request played and sung a quiet little air for a minute, and all was dark and still. In a minute or two a clear and somewhat youthful voice was heard from the corner near the little girl saying, "Papa, that, that you got me in town to-day won't do, it's too heavy;" and before this voice had fully uttered the above remark, another voice from the same quarter, somewhat like the former, yet different and more feminine, and said "It makes his fingers ache to play it, papa." Mr. Brown at once replied, "Well, Bertie, I'll see if I can't get a better one." "Not yet," quickly replied the first voice, "I'll see, may be I shall get used to it." Shortly, several voices from the same direc-tion, joined in a general chat among them-selves, and in reply to a shower of questions from the guests, who, by this time felt quite at home. Here, a request was made that the little girl

home.

Here, a request was made that the little girl be tied. "Where's the string?" asked a voice from the corner. A string was tossed there, from the corner. A string was tossed there, and soon the peculiar sound as of tying came for a minute from near the little girl; then the voice promptly said, "There, she's tied," which, on letting in the light by opening the door, we all found to be true. The little girl sat with her wrists firmly tied together, and both fastened to the arm of the chair. She, meantime bains fast adapt

meantime, being fast asleep. The door was again shut, and the voices again broke upon our ears in general conversa-tion as before. "Sing something, said a lady to them, when a child-like voice sung

"Shall we gather at the river," for all the world like a Sunday school girl. Another like request brought out another song,

" The Golden star."

"The Golden star," all the verses with very distinct enunciation, yet with a child-like rendering in other respects. "Bertie," says one, "can't you whistle a tune for 'us?" "Yes, what'll you have?" "Oh, anything." A familiar air was whistled in a somewhat sharp, shrill whistle in a high key, not quite so life-like and natural as that of a shool-boy. "Whistle Yankee Doodle," said another, and Yankee Doodle," said another,

"What have you been doing, Bert, for the last few days?" asked one present. "I have been in a jewelry store a while," was the reply, "but most of the time I have been at reply, school.

school." This son of Mr. Brown, who was drowned, had a favorite dog—one of those spotted car-riage dogs—a fine fellow. When these voices were heard, he recognized Bert's and came into the room. Immediately, the voice from the table, called the dog by name, and chirruping to him, said, "Come here, Carlo," and the like. The dog moved around toward the voice, and distinct pats on his back could be heard. In-deed, most of them were such as to be heard in the hall, while the voice kert up a continuous the hall, while the voice kept up a continuous rattle of kindly and petting terms. The dog received it all with the utmost relish.

received it all with the utmost relish. The door was again thrown open, and all things were as before. The child medium still fast asleep, breathing in that peculiar manner of a sound sleeper, her head reclining upon her breast, the hickory nuts in her mouth, and her hands fastened together and to the chair. All examined her; all seemed satisfied she had done nothing of all we had heard. At about five and a half o'clock, after a two hours sitting and talk, the voice of Bert, quite to our astonishment, calls out, "Mamma, we are hungry, and want something to est." "What will you have, my son?" said Mrs. Brown. "O, bring us some broiled fish and some strawber-ries and cream," responded Bert. "Yes," said another voice, "give us some strawberries and cream and some fish, mamma," Mrs. Brown and a lady friend and near neighbor, started to prepare the repast, and as they were passing out the first voice sate "Houre un for wo prepare the repast, and as they were passing out, the first voice says, "Hurry up, for we

out, the first voice says, "Hurry up, for we are hungry." Very shortly after, the ladies returned with the fish and the berries, with spoons and knives and forks. We all examined the room, the plates, saucers, knives, forks and spoons; as-sured ourselves that the whole thing was real, and that the little medium was a party tied The door was now closed again, and imme-

The door was now closed again, and imme-diately there commenced the clatter of kni es and forks and spoons, at the table, as if ha a dozen real, live, flesh and blood people wire earnestly at work making a meal. They taked, and we all talked as before. They would clear their throats; speak as if they had their mouths filled with food, with as much naturalness as you can imagine. Their eating lasted about fifteen minutes. They then called for a wet napkin, and on receiving it remarked, that it was cold.

Now, the light was let in again. We all examined the room, found no one there but the medium, and nothing new except empty plates and saucers; a fork had fallen to the floor during their meal, and was still on the floor. This fork was Bert's; when it fell he remarked, "There goes my fork; well, I don't care—I can get along without it." The plates and saucers being removed, the

voices, the singing and laughing were resumed for a short time, when they told us they wouldn't do any more then, but would come again at nine o'clock. So the company dispersed. The voices kept chattering and talking until all had left the room. We could distinctly hear them across the hall in another room. One voice called for "papa" to come back— they had something to say to him; another called, "Mamma, come back." Thus they were talking, as we left for home. It was now after six o'clock. We had been observers of this phenomenon, whatever it was, for three hours, during which, the different persons composing our number, except two gentlemen who were seated next to us, and whom we knew perfectly well, went out and in with perfect freedom. But all this did not m to change, or seriously interrupt the seem to change, or seriously interrupt the talking. The foregoing is only a brief and an imper-fect sketch of what actually happened. The entire three hours were crowded full of these sayings and doings. All in the room took an unrestrained part. Questions were asked in rapid succession; remarks were made by all present to the voices and to each other, pre-cisely as would have been done if the voices cisely as would have been done if the voices were a part of the company. Sometimes, a new voice would appear, and would greet, by name, each person whom they knew, by say ing, "How do you do, Mr., Miss, or Mrs. so and-so," and Mrs. Smith would introduce the rest of us to them. One asked Bert: "Where the little Swiss girl was that was here this forenoon." "She's here," said Bert. "Why don't she talk?" "O, she can't talk English," Bert replied. During their talk, they alluded with great glee to the fact of their waking up the family the night before. There came up a thunder term while we ware in the room. These storm while we were in the room. These voices commented upon the thunder and light. ning and the rain. In short, they talked, laughed, sung and played, just as anybody would, for three hours, bid us all good-bye and disappeared. You ask, what was it? I answer, voices. Whose? Don't know. I am satisfied that they proceeded from none of the persons who were with us in the room; and, except so far as these voices and sounds were an indication, there was no evidence whatever, of the presence in the room, of any other person. You, or some of your readers, may be able to account for it. I am not.

Clairvoyance.

BY H. C. PIERCE.

In a former article I have asked, how can a clairvoyant know that he or she is independ-ent? There are a few who affirm it, but since clairvoyance is not synonymous with omniscience or infallibility, we may not take the person's bare assertion for the truth. Especially do we object to this course of settling the question, when we know so many clair-voyants who once thought themseves independent of spirit control, but now discover the true source of their power. Some persons are so averse to spirit influence and mediumship, that they would have repelled the approach of a spirit, had he come the usual way. They are tired and sick of their own medium-They are tired and sick of their own medium-ship, if they ever had any,—hence the spirit-nal power comes to them in a new way. Be-sides, the world was ready to investigate mes-merism, psychology, psychometry, and clair-voyance long before it could get its consent to entertain a thought favorable to spirit inter-course. The spirit-world took advantage of these earthly residued and the details. these earthly prejudices, and gently lead a great many souls into the comprehension of the truth. But the time is now fully come to discuss the true origin of the clairvoyant power.

power. Brothers Davis, Randolph, and one or two others have indicated that they are more than "mediums"—they are clairvoyants. In my first article, I referred to a statement in "Na-ture's Divine Revelations," that we might be spiritually influenced, without being con-scious of such centrol. Strange to say, Ran-dolph is made to testify, also, against his so-called *independent powers*. On page 12 of "Deal-ings with the Dead," the immortal Paschal B. Randolph says:

Randolph says: "For a time I attributed these exaltations of soul to myself alone, and supposed that I was not at all indebted to foreign aid for many of the thoughts to which at such moments I of the thoughts to which at such moments I frequently gave utterance; but much study of the matter has at length convinced me not only that the inhabitants of the soul-worlds have much to do in moulding the great worlds of the future, but that occasionally they so manage things that their thoughts are often spoken, and their be-hests, ends, and purposes fulfilled by us mor-tals, when we imagine that we alone are enti-iled to the sole credit of much that we say tled to the sole credit of much that we say, think, and do, when the fact is, we, doubtless, are offtimes merely the proxies of others, and act our allotted role in a drama, whose origin is entirely supernatural, and the whole direction of which is conducted by personages be-yond the veil."

Admitting this, how can any of these independent clairvoyants, as they would be called, demonstrate the fact? It is utterly impossible. But will the premises be denied? We think

not. We remember, in further confirmation of the position here taken, to have seen a very interesting article from our worthy brother, and worker, Judge Edmonds, on "Unconscious Mediumship." It was in the Banner of Light, about a year or so ago, we believe. The writer clearly entertained the same views we have quoted from Davis and Randolph

Spiritathesis, or the Birth and Development of Spirit.

BRO. S. S. JONES:—Some years ago when less known to yourself and the world, I sent you the result of a very strange, lucid inter-view, engaged in between my physical senses and the exquisite thought-realm in the sur-rounding expanse, and which, occuring in one of my most transparent intervals of inner vis-ion, had so strong an impress upon my mind, that I wrote, as well as memory would per-mit, but the MS. was lost in sending. Yet, thinking that the ideas may still be of interest, will give you a few, as well as brevity and a disturbed memory will permit. In da been struggling in my mind to deter-mine that mysterious line of gestated hu-man life, that should give to the germ the iving baptismal of immortality—the heritage of a deathless spirit. Suddenly, as quick solu-tions dawn upon the comprehension, where long studious application fails to satisfy, this

came to me.

There is a sea of infinitude, as perpetual¹-rife with spirit germs as the over-laden atmos-phere of a conservatory is of floating aroma. Imperceptible to materiality, save through the magnetic windows of spiritual sense, yet every-where-present floats this densely laden atmos-phere of spiritaroms (once and once only where-present floats this densely laden atmos-phere of spirit-zomes (once, and once only, clearly perceptible to my clearer sight), corre-sponding in the spiritual, to the animated and grosser zoosperms of material life—like them waiting on the fringe of circumstance to give them materiality through gestation, yet unlike them, never lost, but making their choice in selections; the grosser and the finer grasping at an opportunity to find themselves a magnet of expansion, resembling, in the agi-tation of this atmospheric cloud ether, of life— seen through interior vision, as rays of sunlight make visible the dust-cloud in our room, bemake visible the dust-cloud in our room, be-fore unseen, selects damp spots to fall upon. So these spirit-zomes are gathered by the condi-tions that demand them, and for such nourish-ment as is afforded for their sustenance. Such ment as is afforded for their sustenance. Such quality attracts its own in the spirit-germ that waits upon it. Thus, conception oradles only what it invites, and moulds the material off-spring from the *first*, though educated through gestation as through childhood, the proofs of which lie in experimental history—not only with the human, but in kind, with the lives of the animal kingdom and species. A pictured Ethiopic face upon the wall has drawn its mirage on the germ, and invited a corresponding sperm at the moment of concep-tion. The cunning management of Jacob won him the best and greater portion of Laban's

him the best and greater portion of Laban's cattle and herds. Through the same law the twisted saplings at the well caused their reflex in the "ring-streaked and speckled" that were begotten in consequence. Thus the claim to individual immortality

begins thus early its round of never-ending life, with the human germ, and if disturbed before matured sufficiently by gestation, to be sustained by artificial substitutes, it must mature and grow upon, and by, the slower and more painful law and product of absorption, dwell-ing in the spiritual ether, a *germ* among the spirit-zomes, until sufficiently strengthened, fed and expanded, to be received into the watchful and loving protection of angel hands. These are the primates of spirit existence.

personally with WDa who does his own thinking, and investigates carefully before he pins his faith to anything; who never attended a Spiritual sitting in his life, and has heretofore utterly scouted the idea that the so-called manifestations had any su-pernatural origin or connection whatever. He pernatural origin or connection whatever. He tells what he saw, and leaves others to draw conclusions. To his mind, all description or collusion was out of the question, and the 'manifestations' (we use "the word for want of a better term) continued while the manager (if the mother of the little medium may be so called) was absent from the room, engaged in a hot polemical dispute with a visitor." Not far from our State Capitol resides a lady

whom I will call Mrs. Smith. She has an adopted daughter about ten or twelve years of age. This daughter seems to be the inno-

of age. This daughter seems to be the inho-cent occasion of something quite unusual, to say the least, in the world of phenomena. A venerable old gentleman, whom we name Mr. Brown, with his estimable lady, reside in affluence in the suburbs of the Capitol. They are entirely childless in their declining years, having lost five children in the last thirty years their last child, a promising young man of eighteen, having fallen from a steamer and drowned while returning from St. Louis, about two years ago. This climax of misfortune, which took away their best prop, blighted their hopes and cast them into an overwhelm ing sorrow. About the month of February last, under var

ious circumstances of both time and place, voices were heard in conversation, carried on diate vicinity of the little adopted daughter of Mrs. Smith. These voices claimed to be those of Among them were the five children of Mr. and Mrs. Brown. So frequent and so urgent were the appeals to Mr. Brown and his wife to go over and hear the voices for themselves, that they at length yielded a very reluctant assent and went. And went again and again, until they were satisfied the talk they heard there, was really the conversation of their children that they invited Mrs. Smith and her little adopted daughter to visit them and remain sev-eral days thus affording Mr and Mrs. eral days, thus affording Mr. and Mrs. Brown the opportunity of hearing their children talk in their old hom

in their old home. Hearing of all these things recently while spending a few days at the Capitol, we sought an interview with all parties at the house of Mr. Brown. He lives in a fine large brick mansion of modern finish, standing in the cen-tre of an expansive lawn, with all the usual surroundings of abundant wealth. Mr. Brown is one of the oldest citizens of Central Illinois, an old school Presbyterian in religion and an old-school Presbyterian in religion We were politely and generously welcomed to investigate, to see and hear all that was to be seen or heard. We found Mrs. Smith and her

and Yankee Doodle was whistled. A moment of silence, and a sound as of fingers thumbing a guitar, and French harp accompanied by the bell, to which a dozen feet or more, seemed to keep time on the floor, immediately in front of the table. When they had finished, Bertie's voice was heard to say, "Well, Mrs. C., do you think the medium done all that?"

Here on request the door was opened. Here on request the door was opened. We all examined the little girl, and found her hands still tied and securely fastened to the arm of the chair, and fast asleep as before. Before closing the door again, a couple of hick-ory nuts were placed in the mouth of the little medium. Notwithstanding the precaution, al-most before the door was fairly closed, the voices began as cheerily as ever, sometimes as many as five or six different and distinct voices being engaged in the general talk and chatter. being engaged in the general talk and chatter. An almost endless variety of questions were asked them, and answered by them, many of these questions and answers eliciting the most hearty peals of laughter, in which all the visitors joined from very sympathy and mirth.

They would answer as promptly and natur-ally as any human being could do. More music was called for, and they repeated the trio performance on the guitar, French harp and bell, to which three or four seemed to dance, and others to keep time with their feet on the floor, making it easy to distinguish six or eight pairs of feet in all.

One of the little girls, whose name the voice gave, was asked to sing Yankee Doodle. "Oh, no, that's too silly; I know you won't like that

On being assured that it would be more than acceptable to us she readily, easily and very naturally sung:

Yankee Doodle come to town on a ltttle pony, He stuck a feather in his hat and called it macaroni,"

which brought down the house with a hearty

which brought down the house with a hearty laugh, in which all the voices joined as loud and hearty as any body present. A long line of questions followed. One says, "Bert, how did you manage to find your bro-ther and sister, when you went over to that country?" "O," said he, "I went right to them."

Then the little child, who could hardly talk plain, was asked, "How did you find your brother and sister, Katie?" "They came and

brother and sister, Katie?" "They came and got me," she replied, in a sweet little voice, with somewhat imperfect accent. Another says, "Bert, what sort of a country is it where you are?" "It's a real nice country," he quickly responded. "Everything is nice. The streets are paved with gold; the gates are made of pearls; the trees, and flowers, and hills and mountains, and everything pretty near that you have here, only it is a great deal nicer that you have here, only it is a great deal nicer and better." They said they went to school; had work to do; business to attend to—every-body had something to do.

A wicked fellow was desperately sick and lying at death's door when he was called upon by a minister, who urged him in view of his probable early departure from the shores of time, to "wrestle with the Lord." The sick man called attention to his emaciated limbs and unstrung muscles, and said: "Do I look like wrestling with the Lord? Why, he would trip me into hell the first pass."

We have no particular word now for those who really believe in the *independency* of their mediumship; but we would respectfully sug-gest to those who are, and have been, spirit-mediums in the other phases threof, as rapping, writing, trance, etc., that the judgment of the world is not very charitable toward them for exercising clairvoyance, and denying its spiritual character. We have the greatest sym-pathy for mediums as a class. Our bosom partner has enjoyed the gift from a mere child. We are bound to defend them in the right. But mediums are imperfect, as well as other folks. And some are ashamed to be called med.ums, but they are wonderful clairvoyants! Let me entreat you, mediums, and friends of truth and progress, don't turn Peters and deny Christ. Let not Christ be wounded in the house of his friends. Do not cater to the silly prejudice of those who affect to despise me-diums. Such are the mean who despised and diums. Such are the men who despised and killed that Judean Medium who was not ashamed to say he had no power (independent clairvoyance) of himself. All his power was derived. So, also, is ours. We would not be uncharitable, but our experience teaches us to watch those very carefully who set themselves watch those very carefully who set themselves up as Clairvoyants, Astrologers and Psychom-etrists, and deny that they act under spirit-in-fluence. They may, it is true, as we have seen, be ignorant of that influence or control; but we are acquainted with cases where, we are sorry to say they are not honest in denying medium. to say, they are not honest, in denying medium-

ship or control. It is a law of mediumship, that our own states determine the character of the spirits attracted to our sphere; hence, any unfaithfulness, or want of virtue in the mediums, must necessarily have a damaging effect upon their commu-nications. Hence, it follows, that much of the so-called clairvoyance is from spirits upon an exceedingly low plane, who are in sympathy or magnetic rapport with incorrect mediums.

the threshold, often attain their ends by sub-tlety, infusing a semi-sense of volitional power into the minds of their intended victims; so that at last they come to believe themselves to be self-acting, when they are, in fact, but the merest shuttlecocks!"

Such language seems to us, to be rather se-vere to be applied to our independent Seers and others of like ilk; but then it is Cynthia's own words to our friend, when enjoying that high spiritual condition which he calls the *blending*. Now, if these views be substantially correct, where shall we look for that power called clairvoyance, independent of spirit-influence? ADDIE L. BALLOU.

Terre Haute, Ind.

"We Have Returned."

S. S. Jones-Dear Sir: After a sojourn of six months in the one-horse city of Troy, N. Y., we have returned to the twelve-horse city of Chicago. We made numerous cures of cases called incurable by other physicians; also gave some tests which proved true to the recipients. On our return to Chicago, we had much difficulty in finding a place to put our heads in.

We have taken an office and rooms at No. 182 W. Adams street, cor. of S. Halsted, where we would be pleased to meet all progressive minds, and especially all who may

wish to be healed by natural remedies. On Sunday last, Dr. E. C. Bunson called to visit us. The moment he came into our presence, he felt angelic influences at work upon him. He soon became entranced in spite of himself-and our friend B. S. Caswell, now of the Summer Land, controlled him to give us a fine communication.

We found many persons in the East, who were much pleased with the radically right knowledge your progressive JOURNAL con-tained. Hoping you and your paper may continue to prosper, we remain, Fraternally Thine,

DR. THOMAS J. LEWIS, MRS. NELLIE LEWIS.

Chicago, May 29, 1872

.... J. L. Potter's Report.

ast as I can. Respectfully, J. L. POTTER.

Aurora, Minn., May 24, 1872.

SPIRITUALISM OF THE PAST AND PRESENT.

With Remarks on the Rise and Progress of Modern Spiritualism; also Some Experiences of the Writer.

(From the Medium and Daybreak, [Eng.]) It is necessary to notice another theory relating to the "double," since it has been so publicly advocated; namely, that the emanations from our bodies, when we sit in a circle, organize themselves into a being something like ourselves; that this second self is the producer of the various manifestations which take place; and all circumstances known to persons composing the circle can be revealed by this newly-created entity. How can this theory stand the test of reason, seeing that the circle may consist of persons of many years' experience, while this newly-created phantom has not existed five minutes, yet its education is equal to that of the entire circle? We think this just as reasonable as to suppose that the worn-out emanations from the body of an elephant can transform themselves into another animal of the same species

Before taking leave of Mr. Tiffin's circle, we must not forget that it was there that we heard for the first time the French word scance applied to the little gatherings of Spiritualists. This caused us some regret, as we prefer the old English expression of "holding a circle;" for it carries us back into ages almost for-gotten-even to the time of the Druids, who built their temples in a circle, and many of whose practices would be considered very horrible in our day; but we must bear in mind that according to the state of the people so

was their religion. The following is a spirit's description of the Druidical temples, and the sacrificial rights performed therein:---"The temples consisted of three circles-the center for the priests and the mediums (no other persons being allowed to enter therein); the next was for the initiated, and the outside circle for the multitude. The priests consulted with the gods, and performed sacrifice for the sins of The most virtuous, devout, and beautiful young woman found amongst them was chosen for a burnt offering. She was first taken to a large stone at a distance from the outside of the temple, and there slain in sight of the multitude; the blood, which ran down a little channel cut in the stone, being caught in the diviners' cups. The body of the victim was then carried to the altar of the temple in order to be consumed by fire, the liver being reserved for the use of the seers. Sometimes a spirit would possess the body before it was cold, and make revelations; at other times one would appear in the smoke rising from the altar as the body was being consumed. If nothing occurred, the seers looked into the blood in the divining cups; if no sign appeared therein, they then examined the liver; and if that also proved a failure, it was alleged that the gods would not make any revelations, on account of the wickedness of the people."

We will now notice a few of the most prom-inent circles we have visited. Amongst others, we were invited to the Charing Cross circle (held in Villiers Street, Strand), Feb. 10, 1857. The principal promoters of this circle were Mr. John Jones, author of "The Natural and Supernatural," and Mr. Biefeld. This circle was well conducted, and persons of high positions sometimes attended it. An attempt was made to time the spirits. The first twenty minutes were allotted to conversation and the reports of experiences since the last meeting; the next lwenty minutes were devoted to table tippings, rappings, etc.; the next twenty to writing and drawing, and the remainder of the evening to trance and impressional speaking. the next twenty to It was found, however, that this arrangement could not be carried out. At this circle we first met Miss Bailey, whom we believe to have been the finest of all the English physical mediums in our day. Spirit-lights and spirit-hands appeared when this young lady was present, and various articles would be carried from one place to another.

We have seen her hold an accordion in on we have seen her hold an according in one hand without touching the keys, when it would produce sweet music—and this in the light. It was unnecessary, in her company, to place the hands upon the table, for it would move freely without contact. On the occasion of this ladw's visits to our house we have seen this lady's visits to our house, we have seen the table and contents, weighing a hundred and thirty pounds, rise bodily from the floor and answer our questions, no person being near enough to touch it, loud rapping going on the whole time, so that one person could commune by the means of the raps, whilst another could get questions answered by the movements. The treatment this young lady received was a disgrace to civilization. The Press called her a witch; her lover forsook her she was hooted in the streets; the scoffs and yells of the mob were most alarming. We venture to say that if she had come amongst us from America instead of Greenwich, she would have been caressed and much sought after. While sitting in a circle one fine afternoon with her father, we saw a face reflected by the polished surfece of the table, and on describing it Mr. Bailey said it was his mother, and asked if she had any message for his daughter, whereupon the following was spelt out by the alphabet:—"Tell her she will soon have a better suitor than the one who has forsaken her, and that she will be married and have one child, a daughter, who will inherit her mother's gifts, which have descended to her from her father and grandfather." The grandfather, when living, was a Cornish charmer. The young lady was soon after married, and had one daughter, who showed mediumistic gifts before she was six years of age. The first dark circle we attended was held at Villiers Street, Charing Cross, which was well conducted. All persons joined hands; every stranger present was placed between two friends, so as to prevent any possibility of trickery or suspicion, for the mediums have a character to maintain. But nothing more was obtained in the dark than in the light. The present method of holding dark circles we first saw at Mr. Jones's, Rahere Street. One or two persons were placed at a table apart from the company: all excepting those at the table were supposed to hold hands; strange things occurred, and great dissatisfaction arose among the friends that attended. At another circle several miles distant we heard prayers offered to God to put down the blasphemy practiced at the other circle. This incautious system of conducting dark circles soon became common in London, and has been pursued up to the present time, with the effect of encouraging deception, and introducing all kinds of influences, which have produced great mischief, and brought eternal ruin upon private families. We fear the present rage for dark circles will not abate until the ladies find a snake round their note. their necks, and their apartments full of obnoxious vermin. On October 13, 1856, during an eclipse of the moon, we formed first circle at Eastbourne. The experiments were confined to tippings and rappings. In December of the same year we held a circle at Teddington, which passed off in the off in the usual manner; but seven years after, a friend being on a visit to the family where this circle was held, and the conversation turning upon Spiritualism and former experiences, it was proposed to try experiments, and see if manifestations could be obtained with-

nd as fast as I can. Respectfully.

Soon out any known medium. things occurred, and four of the company proved to be mediums, thus showing that we must not in all cases expect immediate results.

wonderful

LUMINOUS SPIRIT-FORMS.

It would appear that we are about to experience a somewhat remarkable and particularly satisfactory phase of spiritual manifesta-tions, viz.: that of appealing to our senses of sight, feeling, and hearing. This evidence is now being obtained through the mediamship of Messrs. Herne and Williams as professional mediums, Miss Florrie Cook as a private mediums, and others. On Saturday evening last, the 4th inst., I attended a seance at Messrs. Herne and Williams's chambers, Lamb's Conduit Street, W.C., and was pleased to see a large party of persons present, amongst whom I met many friends. After the first sitting was over, during which John and Katey King had conversed with the sitters in their usual satisfactory manner, it was agreed to devote the second sitting for obtaining the spirit-faces, as reported in our columns by Mr. Henry Clifford Smith in our issue of the 26th ult. The gas having been turned off, and the folding doors closed, all hands were joined, and phosphorescent lights immediately were observed darting in a most erratic manner about the room, and John King was soon as busy as possible in various parts of the room, touching and conversing with different persons In a short time two lights approached where I was seated, with Mr. W. H. Harrison and Mr. H. Clifford Smith next to me, when we observed that the lights were attached to the fingers of two hands, and by a peculiar movement of the fingers a stream or flame of light was obtained sufficient to illuminate a face slightly behind and between the two hands. I carefully observed the face, it being particularly pleasant to gaze upon. It repeatedly came within a few inches of my own face, and then floated towards Mr. Harrison and Mr. Smith, the latter gentleman evidently recog nizing the features on the lights being un usually bright. The spirit at my request moved her hands in such a manner as to permit of my clearly discerning her features. and I noticed the bright though somewhat fixed appearance of the eyes, as well as the shape of her nose, mouth, and chin. Moreover, we had the unmistakable gratification of hearing her speak words of loving entreaty, and at the same time I heard the two mediums in conversation. The spirit appeared able to retain the luminosity on her fingers for about thirty to thirty-five seconds, when it gradually subsided, and a fresh supply apparently had to be obtained by a process of rapid motion about the room over the heads of the mediums and sitters. The spirits finally wished us all good night, and invoked the blessing of God apon us, to which a hearty Amen was respuded. John King spoke of the efforts of his Katey in a tone which showed how fully he appreciated her success in making herself seen, as well as the success of the spirit Alice, recognized by Mr. Smith. I feel sure that such evidence of spirit existence and intercourse with us while on earth must tend to make us feel grateful to God for granting us such blessings, and having received such evidence, it should be our duty to make the most of it for the advancement of our fellow-creatures.

The Indiana State Convention.

A goodly attendance convened last week at the Indiana State Convention of Spiritualists, held at Anderson, although its representative numbers from the several localities could not be said to speak favorably of the life and inter-est in the State at large, but rather hints at the "universal deadness" which seems to have become a settled Spiritual malady pretty gener-ally throughout the country. Stagnation or contention, the element of dissolution and division, seems to become the inevitable, soon or late, with our cause, as well as every other

sudden and rapid outgrowth in nature. The friends in Anderson are so fortunate as to possess a neat commodious hall—subject to their control-owned by Dr. Westerfield, and where the Convention was held. Everybody seemed to vie with each other in rendering hospitality to the pilgrims, and even the fellow ship of our church brethren was extended, by gratuitous and cordial entertainment in their houses, and by their ever watchful attention to wants and pleasures, they placed us under lasting gratitude.

Good feeling and general harmony prevailed throughout, though the usual differences upon points of discussion, were ample enough to spice and keep alive the interest in the Ses sions

work in a more congenial clime, speaking as he writes, logical and incisive; he whittles his points down sharp, regardless of flying splint-ers. He shows a ready and willing hand at the plow, and should be kept at work, turning the

plow, and should be kept at work, turning the sods of bigotry and prejudice. The Rev. Mr. Stewart left his missionary flocks in Southern Michigan, and Northern Indiana, to exchange words of greeting, and salute the Spiritual brethren, with the power of words from his walls of Zion; thus, one by one, the pulpits of old Theology are coming up to the standard of reason, and gaining us numbers in the work of dispensing a better manna.

It is really refreshing to listen to the cheery vivacity of our young and ardent "Local" of the Banner of Light-Cephas B. Lyman, a brilthe Banker of Light — Cephas B. Lyman, a bri-liant light among Convention-goers, whenever he puts in an appearance. Full of sparkle and with he is a special favorite everywhere, and withal the most persistent advertiser of Spiritual papers and books, without odious distinctions of "patron sheets," our paper, etc., that Lieve ever known — Lincelling attention that I have ever known. In calling attention to the Banner, he never failed to remember the JOURNAL. Brother Cephas, with his many pleasanties, helped to dispel the tedium of more common-place and business occasions and give spirit to the work throughout the Convention.

Mrs. Colby poured forth the volume of her voice in denunciation of error. She is well and widely known as one of Indiana's first workers, and is catalogued among the list of trance speakers. She is, as ever, ready and faithful in her public work; though possessed of many domestic cares and duties, they do not debar her from much active public service. I think, and wonder when I look upon some of these women, whose lives are so overladen with their own burdens of life, yet, bearing gracefully the public yoke, if some of our stronger MEN would not get disheartened and break down, completely demoralized, under the weight of pressing responsibilities, they so patiently and persistently "trudge along" under to the weary end! Yet, we are still under reminders that we are of the "weaker vessels," which ought by this, to have proven itself a false notion, since to be of the softer sex, is only proof of greater elasticity—a self fortification against breakage.

Among the weaker ones, and lesser lights-"yours truly," participated in the rostrum work of the occasion, and noticable among the pleasant faces, was that of our little test medium, Maggie Morgan, well known throughout the country round about that Jordan. Closing Sunday night, our three days' Con-

vention adjourned with regretful adieus, each one to take up the trail of March to our differ-ent points of destination; myself, to Springfield, Ohio, where, having an engagement with a young, though flourishing Society, for June, July and August, you may hear from me again, as occasion serves. ADDIE L. BALLOU.

Alton, Illinois

S. S. JONES-Dear Sir :- In the JOURNAL of June 1st, on the first page, is an account of a "wonderful medium," living at Palmyra, Mo. You express a wish to hear from those who are moved to devise some plan to further the request of our spirit-friends concerning him. It has occurred to me, that the following will be an eligible way to assist H. A. Streight, now living in poor circumstances, and in the midst of inharmonious surroundings

Money is the thing immediately wanted; without that, nothing can be done, and our good spirit-friends know it. I propose that one thousand dollars be raised by subscriptions of one, two, three, four or five dollars, or any amount that any one can spare; and let it be understood, that for their contributions, the subscribers shar, at some future time, when circumstances will enable Mr. Streight to work successfully, receive a production equal to their investment.

I ta e the liberty of at once making you Treasurer and Manager, of this good and sub-lime work, feeling that you will not wish to be exempt, although your hands are full already. Inclosed is a post-office order for two dol-

lars, and if I never get any return for it, no matter.

It would be a good plan to get Mr. Streight to Chicago in the event of the above, or something like it being done.

Yours, most truly, BENJAMIN TEASDALE. June 6th, 1872.

REMARKS: Brother Streight authorizes us to av that any one who will advance him twenty. five dollars now to help him move his family to Chicago, and get fitted up in this city, shall receive for the same a landscape painting of a scene in the Rocky Mountains, every way equal, and probably much superior to those sold by good artists for one hundred dollars. We will guarantee that all such obligations shall be promptly fulfilled by Brother Streight, without any unnecessary delay. And he will furnish larger and more expensive paintings in the same ratio, for all orders he may receive with advance pay, within the next thirty days. We will cheerfully answer any letters of inquiry addressed to us upon the subject. We have no hesitation in saying that Brother Streight's paintings excel any we have ever seen, and yet, because he is a Spirit Artist, he has been allowed to remain in seclusion and poverty! It is a disgrace to us all to longer allow it. Who will respond? Let us hear from you, brothers and sisters. The angel-world is in earnest. Let us be so.

A good suggestion, but allow us to say that Brother Streight asks for present use, a few hundred dollars in ready means, for which he will return value received; such will enable him to move to Chicago, fix up a comfortable little home, and establish a studio. Any donations to that end, great or small, will be duly appreciated. But above all, orders for paintings, accompanied with more or less money, as agreeble, will be promptly responded to. Those desiring to do so, are at liberty to address us on the subject, and we will guarantee that Brother Streight is a man of strict integrity.

Homer, Michigan.

BRO. JONES :--- I have delayed sending you your dues until now, on account of sickness and jnability to do so just at the proper time; but I am a full-blooded Spiritualist, and intend to wrong no man intentionally, and especially such a man as yourself, who has passed through such a fiery ordeal as you have, holding out the flag of truth to the ignorant and bigoted benighted souls of humanity. I have taken the JOURNAL from its first issue, and shall continue to take it as long as I live. I am now nearly 71 years old. There is one number that has not come to me-the last one published in the month of December, 1871. I wish you would send me that number, if you can find one, as it will complete my file of the "Search after God.

A. B. BARTLET.

Thank you, Brother. I assure you the money comes very timely, and if a few thousands who are owing for the JOURNAL will pay without further delay, they will oblige us very much. It certainly will not require so much of an effort for them severally to raise the few dollars to pay what is over-due us, as it will for us to raise as many thousands to meet liabilities, occasioned by the great Chicago fire. We emphatically say to those who owe for the Jour-NAL, that it is unjust to longer delay making payment.

May 25, 1872.

The Wheaton Convention.

Friday Night, May 17th, 1872.—Meeting called to or-der at 80 clock, P. M. There being only sixty persons present—cause a very stormy afternoon and evening— Bro. E. V. Wilson interested us with intellectual food for an honr, and then the meeting adjourned till 10 o'clock, a. m., nextday. The evening entertainment proved a treat to all pres-ent. Opposition was spring upon us by an ex-Methodist inister, by the name of, as we understand, Isley, in a charge preferred against Bro. Wilson, in that he had gar-bled the reading of the Scriptures. This charge was handsomely met by Bro. Wilson, in a maner that com-manded the respect and approval of all who heard him. At the conclusion, an invitation was extended to Mr. 1, and all others, to come and take part in our coun-cile.

cils. Saturday, May 18th.—Meeting called to order at 10:45, A. M., a small but intellectual audience present. Dr. Kayner gave an excellent review of his life and experience from boyhood to the present time, relating some very interesting accounts of what he had seen and heard

experience from too hood to the present time, relating some very interesting accounts of what he had seen and heard. At the conclusion of this speech, Bro. E. V. Wilson called the attention of the Convention to the legitimate object of the meeting, and the call that had brought us to-gether, pointing out the necessity for unity and concert of action, and then moved that we adjourn till 2 o'clock, r. m., and that after the conference, we proceed to organize, and present ourselves before the people as a fact—a Spiritual organization. This motion being seconded by Bro. Anstin, of Kane county, was sustained by the audience, and an adjourn-ment till 2 o'clock, p. m., effected. At 2 o'clock, the meeting was called to order by E. V. Wilson, who again briefly stated the object of the call, and interest of the meeting, and recommended that we now proceed to carry out the object before referred to. Moved by Dr. Kayner, of St. Charles, and seconded by Milo Porter, of Lombard, that we now proceed to organ-ize by electing officers. The following officers were then elected: Dr. D. P. Kayner, of St. Charles, Kane Co., President; Mrs. A. C. Smith, of Aurora, and Milo Porter, cf Lombard, Vice-Presidents; and C. W. Howard, of Wheaton, Secretary. On motion of E. V. Wilson, and seconded by Bro. Austin, of Dundee, it was agreed that we should go forth to the world under the name of, "The Northern Illinois Conference of Spiritualists." It was moved by E. V. Wilson, and seconded by Bro. Austin, that a call be made upon the andience for the names of such as were willing to give in their names as spiritualists and Free Thinkers. The motion was then given to the audience, and carried. It was then moved and adopted, that the President be

It is motion was then given to the antichet, and arried, It was then moved and adopted, that the President be authorized to appoint a committee of five, to draft a Preamble and Resolutions, which we are willing to send forth to the world. After considerable consideration, the President appointed E. V. Wilson, Mrs. N. R. Thatcher, P. Bronson, A. B. Smith, and Milo Porter as such committee, requesting them to report to the Con-vention on Sunday morning, at 10 o'clock, A. M. Moved and carried, that the Convention resolve itself into a conference meeting of free speech on a free plate^s for one hour,

JUNE 22, 1872.

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solved what to do." In the fourth verse, the steward shows his hand freely. In the fifth verse, he proves himself a rascal. In the sixth verse, he continues his rascality; also in the

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science m its worship of the latter dou and Nature; Third. Therefore, we will unite in our effort to stay, or turn back the tidal wave of theological despotism

or turn back the fidal wave of theological desponent now rolling in upon us. Therefore, be it *Resolved*: I. This Convention shall hereafter be known as "The Northern Illinois Conference of Spiritualists and Free Thinkers," whose officers shall be a Fresident, two Vice-Presidents, a Secretary and a Treasurer, these offi-cers constituting an Executive Board of Management, to be elected annually by a majority vote of the Confer-ence.

to be elected annual, of the ence. 2. That we meet at least quarterly, at such places as may hereafter be determined upon, and that a major-ity of the Executive Board of Management may have the power to call a convention of the Conference, at such time and place as in their judgment may be re-quired for the good of the cause, —aiways giving thirty day's notice of the call through the spiritual press, lib-aral, and county papers.

quired for the good of the cause,—aiways giving thirty day's notice of the call through the spiritual press, lib-eral, and county papers. 3. That our platform is a free one, and shall remain so, on which all subjects calculated to benefit the human family may be discussed under parliamentary rules. 4. That we recognize no rights of caste, color, or sex, but humanity, on our platform, on which all may meet, in the holy sphere of the Godhood of mankind, in their right to progress here and hereafter; and yet we grant no license to do wrong, or countenance the evil-doer. 5. This Conference will not countenance or sanction intemperance, lust, theological exorcism or interference with the right of mankind to worship Infinite Good according to the dictates of individual conscience. 6. That we will oppose religious interference in or with the political afairs of our country, or the rights of suffrage, whether it comes from our common foe, the churches, or spiritual organization, sectional or national. 8. We will recognize no p iesthood, church, or arbitrary interference of state or national organization, or the tax-ing of individuals for creedal purposes; but that each local, state, or national organization peak more the or

ing of individuals for creedal purposes; but that each local, state, or national organization shall meet the ex-penses incurred (of meetings and conventions) in such manner as to them may seem wise and good. 8. We will not recognize any God who promises to capture and bind his and our common foe, the Devil, and yet permits or continues him in the destruction of the human family. 9. That love to all, and good will on earth toward all mant ind is and shall be our motto, and progression, here and hereafter, shall be our watchword for time and in eternity. and hereafter, shall be our watchword for time and in eternity. 10. We will be free to think, to do, and worship God—the good God, who is able and willing to subdue his enemies with a kiss instead of a blow, with love in-stead of with anger, and who will send us our dear friends and relatives as counselors and advisors, instead of "strong delusions and lying spirits," that we may all be saved, and not be damned. Therefore, men and women, are we come together, to

Business in relation to the Barnes' Will came up for action. The will was read; the situation explained, and a plan suggested to raise a fund sufficient to carry the case through the courts. Over \$100 was raised in the house. Success in this case gives a half million of dollars to the homeless children, destitute of means upon which to subsist, and to acquire an education, under the supervision of the Spiritualists of Indiana; an object worthy of some con test to acquire, and one that every Spiritualist in the world should feel an interest in aiding to secure, a fuller account of which you will receive soon, no doubt.

Nothing could give greater influence and tone to the character and purposes of the State Association than the fact that as its leading features, the chair of its Presidency is so honorably and ably filled by the man who holds already in the hearts of all States and all Nations, an honored place; respected for the superior manhood that finds him crowned in life's latest decades with the rarest virtues time accords; an unswerving fidelity to goodness and truth, and an almost unequalled justice to his fellows; that amiable patriarch of many experiences, whose "Footfalls on the bounda-ries of another world," have led us up to the more beautiful heights of the "Debatable yet, while we stand in wonder upon the pinnacles upon which he leaves us, he will blossom out into new glory in the volume yet to come—angels deal gently with him—may humanity appreciate our President—Robert. Dale Owen.

The friends in the west will, doubtless, be delighted to know that our eloquent and earnest co-laborer, Leo. Miller, is again in the western harness, and if possible, with greater strength of argument, and magnetic power to claim an audience, than ever before. His noble and earnest appeal in behalf of the enfranchisement of woman on this occasion, will never be forgotten. He goes to Richmond, Ind., where he expects to remain most of the summer.

Lois Waisbrooker sat among her books, like maturity among the children of her experiences —distributing them here and there according to the fancy of the purchaser. No woman of the age wields a more facile pen, or one that touches closer the human heart, than does Lois; the prestige of which doubtless lies in her having had so much more feeling than the average writers, and consequently puts feeling into her volumes. May she long continue to touch our hearts and enrich our libraries with the pen-histories we can illy afford to do with-out. We can never realize what we would miss without her books, until we read them.

Fresh from a season of weeks in the South. Dean Clark made his appearance, ready for

Brooklyn, New York.

BROTHER S. S. JONES—Dear Sir:—I have had the pleasure of reading the JOURNAL for a number of years, and I do not know that I ever read a better number than the last one, for it, to my mind, is full of good things. Indeed they all are, but I did not sit down to flatter you, or praise your paper, but to see if I could not assist, in a small way, perhaps, in carrying out the plans of that band of spirits led by Wash Alliston.

If your paper is read by about 25,000 readers, 20 cents apiece would give \$5,000, and it seems to me, there is hardly one but who would be able to give that amount, and this would straighten Brother Streight, right out, so that he could go on his way rejoicing, and Spiritualism be a gainer by it. For in the demonstration of the spirits through him, many may be made wise unto salvation, and a very few would be the poorer for the 20 cents, which is about the price of two papers of tobacco, or one glass of poor spirits. I did not intend to bore you, but to try and add my mite, and help to roll on the to try and add my mite, and help to roll on the car of progress. Enclosed you will please find two dcllars, to be applied for this object, as you may determine, for I am persuaded that you will succeed. If I might be allowed to make a suggestion, would it not be a good idea to give this landscape drawing to some artist, to make a suggestion would it not be a good idea to make a chromo of it, at so much per copy, for the benefit of the medium.

Respectfully yours, BENJAMIN F. FRENCH. Brooklyn, N. Y., June 2d, 1872.

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for one hour, For over one hour we had a feast of reason, many Spiritalists, Free Thinkers, and others taking part, each speaker limited to ten minutes, and we had speaking in unknown tongues, -- prophesy, revelation, and dis-cerning of spirits, -- each speaking in order. Truly we had a good time. On motion of President Kayner, it was resolved that all business matters be suspended for the day, and taken up at the morning session.

up at the morning session. The conference then adjourned until 6:30, р. м. the

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The creat manifested, --there being many the brothers and sisters present. Dr. Kayner's speech on "Man, and His Relations to God and Nature," was eminently calculated to instruct and interest the people, commanding their careful atten-

and interest the people, commanding their careful atten-tion. Dr. Kayler was followed by E. V. Wilson, who, in a brief and terse manner, called the attention of the andi-ence to the necessity of action, and united action, for there was no time for wrangling and bickerings; that the enemy was upon ns. On every hand he heard the notes of preparation for war, and war to the knife, and to the hilt of the knife, and while thus talking, Bro. Howard arose, and asked permission for one not a Spirit-alist to speak. This was at once granted. Then came forward the man Isley (as we understand his name), who attacked Bro. Wilson last evening, who said: "Ladies and Gentlemen: Lust night, by permisson of the officers of this Convention, I came to the rescue of the Bible, and declared myself a firm believer in the Orthodox view and interpretation thereof; also repu-diate Mr. Wilson's garbled version, or reading thereof. You then extended an invitation to me and all other candid and honest-indiced men to corne forward and defend ourselves. "To night I came here on purpose to correct the false and garbled statement made to you last night,—hence I am here this evening with the Bible in my haad, and ask you to listen to me while I read the Scriptures cor-rect." "The first exposure I shall make of this man's false

"The first exposure I shall make of this man's false "The first exposure I shall make of this man's false and garbled reading of the Bible, will be to correct his reading and application of the Parable of the Unjust Steward. You will remember his reading and applica-tion thereof causing our Lord and Savior to appear in a most hideous light, when he and every other Bible stu-dent with any pretensions to knowledge thereof, knows perfectly w. II, that there is no such meaning as he puts forth, belonging to the Parable of the Unjust Steward." *Wilson.*—Will you proceed to the correction you intend to make, or will you put it off till to-morrow? *Isley.*—That is the point I am c. ming at. I can not be here to-morrow, as I have other matters more impor-tant to attend to.

Takey.—That is the point I am c ming at. I can not be here to morrow, as I have other matters more important to attend to.
Wilson.—Why did you not come to-day, cr early this wing? Why put of this attack to this late hour of the night, and why do I see you and many others, who yave not been here through the day, on this evening?
Mison.—The reasons before said; and I will now to you come now at this late hour?
Thet, T will read you the 5th verse of the Parable, 16th or the exposure and correction.
Thet, I will read you the 5th verse of the Parable, 16th or the world as we will be world be exposure and done wisely; for the children of them.
Wison.—Well, did I not read it as you have?
Reg.—Yes: but you misrepresented its meaning.
Wison.—I well, did I not read it as you have?
Reg.—Yes: but you misrepresented its meaning.
Wison.—I well, did I not read it as you have?
Reg.—Yes: but you misrepresented its meaning.
World's people were wiser than the children of hight, which would be opole were wiser than the children of hight, which were beople were wiser than the children of hight, being dod's people, as I shall show you and what you will please observe. "And I say unto you make to yourselves friends of the maximum of the parable, here they dow and habitations."
More with the were wiser than the children of hight, which audience, in the reading of the next verse, the 6th; and here you make to yourselves friends of the maximum of the say unto you make to yourselves friends of the maximum or provide were asserting habitations.
More with a what you are to make friends with influential people.

safe they went to school for a solution of the second

and not be damned.
Therefore, men and women, are we come together, to do the right and serve the good.
So let it be; and so let us agree.
After the reading of the preamble and resolutions, by Brother Wilson, a gentleman asked for a second reading of them. Brother W. again read them. The gentleman then said:
"I am not a Spiritualist, and am amember of a religious institution; and yet I feel a deep and vital interest in the sentiments put forth in the preamble and resolutions presented at this Conference by our friend, and trust that the preamble and resolutions may be taken up in detail, giving all a chance to take part in the discussion
It was then moved and carried that this Conference go into a committee of the whole for the purpose of com-

into a committee of the whole for the purpose of con-sidering the preamble and resolutions presented for our acceptance. The reading of the preamble by sections was called for.

The reading of the pleamble by sections was called for. Section I. of preamble was read, and its acceptance moved and seconded, when Mr. R. of Elgin, arose and made an eloquent appeal in its behalf. Mr. R. was followed by E V. Wilson, who spoke in strong terms of the efforts of the churches to accom-plish a 16th amendment to our constitutional form of gov-ernment, recognizing God and his Christ. Mr. W. was followed by an orthodox friend, who as-sumed that if the proposed amendment was left to the vote of the churches it would be lost. This idea was fully met by Kayner, Reiny, Porter, and others.

vote of the churches it would be lost.
This idea was fully met by Kayner, Reiny, Porter, and others.
The yeas and nays being called for, the second Section was adopted—yeas, 36; nays, 5; persons refusing to vote, 39. the third section was adopted by a full vote.
The resolutions were then taken up in datail and adopted. It was then moved and carried that the preamble and resolutions be accepted in full.
The Committee a sose and was dissolved, and the Conference resumed its session.
It was moved and carried that we now adjourn to meet again at 1% o'clock p.m.
During recess Sisters Wilson and Gould spread before those who were not provided with homes a repast of good things from the farm-house of Brother and Sister Wilson, of which all were invited to partake.
Promptly at 1% o'clock, p.m., the Conference was called to order, brothers and sisters taking part; after which Dr. Kayner gave us an excellent lecture, followed by short speeches from others.
Adjourned to 7o'clock.
At o'clock the Conference was called to order; Vice-President Porter in the chair.
Conference for an hour. Then E. V. Wilson came forward and spoke to a full house for two hours, on "The Yeadent Porter in the chair."
This has certainly been *the* lecture of the Conference, and commanded the closest attention of those present, Mr. W. being frequently interrupted by parties not Spiritualists to explain or make clear certain points in his also.

The Conference, considering the unpleasant weather (for it rained all day Friday, part of the day Saturday, and on Sunday afternoon), was well attended, our Confer-ence was a success, and we feel that we have begun a good work and will continue it. C. K. Howsen, Sec.

JUNE 22, 1872.

RELIGIO-PHILOSOPHICAL JOURNAL.

Scholo-Philosophical Sournal march off to their respective RELIGIO-PHILOSOPHICAL JOURNAL.

10 M	Arts	and	Scier	ices.	
BY.			Y. A	. CARR,	M. D.
-	e Four (al Point		

in Action.—The Rule of Add Three and Carry One .-Philosophy of Spirit Progress or Death.

SCIENTIFIC-SERIAL NUMBER THIRTY-THREE.

Duality is a term, in your earth-sense, which means two in number; but, in our spirit-sense, it expresses the polar condition between the outward and inward form, or between the body and spirit. Thus, mind is organism in form, and magnetism in spirit, the magnetism being developed by the electric motion in the organism. This is the first manifest duality which, rising from earth, as it were, meets the positive rays of impressible thought coming from the spheres, causing the mind here to manifest that character of duality we have called reason and intuition. This duality is evident in the fact that feeling follows as the inseparable companion of reason. Follow the naturalist, the chemist, or the astronomer-watch the feelings which his reasonings produce, and you will at once perceive the nature and effect of this duality of reason and intuition, which stands as the positive plate to the negative plate formed by the organism and its

magnetism in the immediate battery of mind. Here we have four cardinal points—the out-ward organism and its inward magnetism of the negative duality, and the outward reason and its inward intuition of the positive duality. The hour of change comes, the outward form or organism passes away but leaves its impress in its internal magnetic condition, which is the remaining life of all the elementary intelligences of the form, and now becomes the outward dual-plate of internal reason; while intuition, the former partner of reason, becomes developed anew, and finds within its dual-plate, which, for the sake of convenience, we will call light. This is what is meant by we will call light. This is what is heart by adding three and carrying one, which one is the spiritual internal *life* of all external nega-tives, corresponding to the spiritual internal negatives—the polar conditions of which internal life and light lead to the great positive duality of love and wisdom, both of which have their corresponding internal plates, whose range of development and action extends infinitely beyond the furthest reach of human conception.

THE SAD CONDITION OF HUMBLER SPIRIT-LIFE. -THERE IS STILL HOPE AND PROGRESS. The spirit spheres are spirit-conditions, rather than literal localities. Hence, the next sphere to you, or the so-called second sphere, represents a condition where the magnetism of the physical form becomes the only body of the inner life and light of which the animal or organic impress was the chief source. Hence the reason why we find that the undeveloped spirit, when cut off from the physical form and all its resources of material action and sensa tion, rests in the second sphere in apparent darkness. The earth-life impressions and propensities all remain and constitute a part and parcel of spirit-life there. The impressions, being false, are dark; and the propensities, being animal, are repulsive; and hence these are the sources of anguish in the first and second sphere; and hence it is that the spirit has to pass through the advented or form has to pass through the elemental or fiery ordeal of time, condition and relation before its repulsive characteristics will permit it to ness repuisive characteristics will permit it to enter a higher and more refined condition of being. Picture to yourself a spirit leaving the form with all its errors, vices, and propensities magnetically retained in its very life—errors, vices, and propensities that have no resting-place, and serve but to darken and disease its more constitution errors and dorkness vices every sensation—errors and darkness, vices and debasement, and propensities, with no means of satiation! Yet, thank the All-wise purpose of our being, the spirit still lives on; and, though the elemental fires rage, the dross shall be consumed, and the gold refined. The foot-prints of internal revolution are seen, the day-star of progression looms up before the spirit-eye, the moral circulation of the immor-tal soul bounds free, obstructions are broken up and cast off, chronic excrescences and idiosyncrasies are removed, and, as the spirit's opacity thus recedes, it passes on through all the spheres or conditions to the great condi-tion of light or truth, which constitutes the seventh sphere—the stopping point of human investigation. Thus led by the light of Nature to Nature's God, the soul becomes by reason of a necessity in the nature of things, an individuality, representing the intelligence, the glory, and the magnificence of the Great Mind; and yet the soul is but a comparative atom of an inconceivable universe!

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The Bibles and Creeds, heretofore com-pounded of positive mind and negative pro-pensity, gave truth, food, and vitality to reason, and have so far developed it that it is now mature enough in the more enlightened minds of earth, to be weaned from the Mother's bosom (Love), and partake of the Father's bounty (Wisdom), and thus, in its onward course, become the Christ within that will, though crucified in the form, rise beyond the thraldom of its grosser organism, and lead all (though sad obstructions may arise in the humbler spheres) to Happiness and Heaven in the true spiritual signification of these terms.

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5. It seems that every creed or tribe of earth, Conceives a god, and gives him form and birth, Possessing all the traits of every tribe; Thus while portraying God, *themselves* describe; And as they each advance in reason's light, And have more just conceptions of the right, A god of like improvement then appears, Reflecting still their passions, loves, and fears; Then let us turn from that benighted age, When God, a jealous God, was fired with rage; And may diviner wisdom from above, Expand our souls to see a God of love. High authorities assert that some of the most diffic

High authorities assert that some of the most difficult questions have been rendered plain in this remarkable book. For instance, the sovereignty of God and the free agency of man are for the first time reconciled. Read the following, on pages 25 and 26:

ency of main are for the arse and reconciled. Head of following, on pages 25 and 26: That God ordained the whole is understood To ultimate in universal good; Yet hath no less decreed that man shall be, Within a *given sphere*, an agent free; As fishes well secured in globes of glass, Are free within, though none without can pass; While they, like us, look outward all around, May often wish a larger range was found. But highest wisdom hath ordained this plan, To focalize the feeble powers of man; Where each may freely choose a field of thought— May grope in darkness or be wisely taught; Where each may freely choose a field of thought— May grope in darkness or be wisely taught; Where all *volil* learn, as laws are understood, To harmonize with universal good. Thus God ordained that every wayward soul Should walk in wisdom's ways by *self-control*. Hence man's free agency is not denied, While God's grand purposes are glorified. The sublimity of the first ten lines on page 16 has sel

The sublimity of the first ten lines on page 16 has seldom been equalled:

m been equalled: Creation but one galaxy unfurls— Jehovah's crown a diadem of pearls! Each star-lit gem upon the whole depends: The whole to each a needed influence lends: Each orb, an aggregate of countless grains; Each grain a key, a ponderous arch sustains; Destroy but one, the boundless spheres will fall, And tumble worlds to chaos, one and all: Thus all are linked in Nature's endless chain— The hand that forged them never wrought in vain. The following is of especial interest to orthodox read-

You must believe that men are all depraved, And that but few of all mankind are saved; And that but few of all mankind are saved; Yet by God's cruel death, oh, strange to tell, These few are thus released from endless hell; For every creed declares all hope is vain. If Christ, the Son of God had not been slain; And yet I think no creed will dare deny That Satan caused the Lord their God to die: Thus it would seem that all who rest in peace, May thank the Devil for their kind release! From the above extracts a faint idea may be had of

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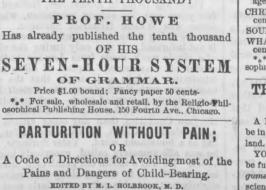
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CHICAGO, SATURDAY, JUNE 22, 1872.

A SEARCH AFTER GOD.

The First World-The First Man-The Number of Years the First Cause Existed in a State of Idleness.

(NUMBER XCI.)

If a First Cause in existence, it, she, or he, as the case may be, must be the Source from which all animated existence sprung. When we speak of "animated existence," we refer more particularly to the human family,-the various races, including, of course, all grades of society-all the various conditions of life. In alluding to the First Cause, we shall in all cases personify the same, representing it in the masculine gender.

Admitting that a first man, a first woman, first star, planet, sun, or, comet once existed,in fact, admitting that the first in the order of any genera or species was absolutely created, generated, constructed, or formed through the instrumentality of genius, skill, or intelligence, we, of course, must then admit the existence of a First Cause, which must be the Source of all animated life.

You who believe in a God, with or without attributes common to humanity, must necessarily assign to him the important position of First Cause. In doing so, you virtually make him responsible for the present status of affairs on our globe, and whatever be the condition of society, it is directly traceable to the impulse imparted to it by him.

Our mind becomes strangely lucid, the darkness of earth recedes away, distance apparently is annihilated, and the principles that govern creation seem as simple as the elementary rules of arithmetic. Back! back! Stars, comets the milky way, the nebulæ of space disappear-all seem to vanish! What of this? We alone, seemingly, are left to witthe awful spectacle! Darker than the darkest night, more hideous than the deepest recesses of Hades or Pandemonium! No noise greets the ear, no breezes sweep along -a death-like stillness reigns! All through the regions of space,-everywhere in this vast, infinite ocean that surrounds us, having no diameter and no circumference, the same state of affairs exists! Admitting a first world, such must have been the condition of things everywhere. In all this dreary waste that has never sensed the presence of man,-never been illuminated by solar rays, or felt the genial, enlivening influence of playful comets, exists your First Cause! For ages untold, for quintillions of years upon quintillions of years, this same desert was te has existed! Pile together the sands of the sea-shore, the leaves of the forest, each particle of dust that floats in space,-multiply each of the same by the largest conceivable number of figures,-add the result together, and then you will have but a faint conception of the time that this First Cause had remained unemployed. Ah! the mind seems to shrink within itself in contemplating the desert-like grandeur, the hideous death-like splendor, the appalling magnificence of the vast ocean of infinity, when this First Cause was idle, simply a lazy vagabond, existing in darkness, in ruins, in a -chaotic world where beauty was not known! There, for untold ages, he had existed! If a first world, such must have been the case. If this earth, a mere drop in the bucket, a speck floating on an ethereal current around the sun, was constructed some six thousand years ago, then prior to this time, the noble First Cause had been doing nothing! To-day, then, millions of people entertain the notion that the First Cause made this earth, and that it was the " corner stone of the universe," and that previous to that time he had been idle. What an absurd notion! But you who believe in the existence of a First Cause, commencing work 6,000 or 6,000,000,000,000,000,-000,000,000 years ago, admit that God for untold ages was indolently sleeping. Eternity! The mind is appalled while contemplating its magnitude! The sands of the sea-shore, and the leaves of the forest, when each has been multiplied by the largest conceivable number, and the result united, but poorly express the time of its existence.

Limitless! Time never began! A first world would indicate that a First Cause existed, and that up to the time he inaugurated the scheme or plan to launch a world into the regions of space, he had been doing nothing.

The first world, where is it? Perhaps Orion, with his glittering belt and sword by his side, standing athwart the heavens, or the Pleiades clustered in sweet embrace, might tell.

First! Delusive word! Explain its character, illuminate its secret chambers, unfold its inner meaning! But supposing a First Cause, then a first star, sun, moon, and planet must have existed; also a first Negro, Mongolian, Caucasian, and Indian. There must have been a first man, and a first woman.

Again, admitting the existence of a First Cause, and that there was a first world and a first man, can any one estimate the length of time that this First Cause was existing in a state of idleness,-in fact, comparatively useless. He then had no worlds to control, no human beings under his immediate supervision, to fight, engage in wars, religious persecutions, and to sink low into the pools of licentiousness. Was he, previous to the creation of the first world, perfecting his plans to bring it forth, and place thereon the various races of the human family? Admitting that he went to work systematically, and in accordance with specific plans, is it probable that he could be foiled in his undertakings, or that he would fail to proceed according to his original intentions?

Being the First Cause, there was no one in existence at the time to dispute his power, or suggest to him that it was very improper. to make the colored women with such woolly hair, such thick lips, such an unsavory odor and uncouth appearance, rendering it impossible for a full-blooded lady from the interior of Africa to move in first-class society in the city of Chicago! We have good reason to believe that this First Cause proceeded without interruption, if at all, in his work, and that no ingenious Yankee was around to criticise his labor.

Supposing, then, this First Cause, having perfected his plans of creation after numberless years of study, concludes to make man; he does so, and we will call his name Adam. He has just issued from his hands, and is precisely what he intended him. He then makes a help-meet for him, whom we will call Eve. Two sons are born to them,-one Cain, and the other Abel. Time passes on, when Cain became angry with his brother Abel, and killed him. We will go back to this First Cause, and we will find him at work implanting in Adam all the human passions. Adam only transmitted the characteristics the First Cause gave him. If any qualities outside of them, there must have been a second creative power in conflict with the first, an absurd idea! The First Cause transmitted his qualiities to Adam; Adam transmitted them to Cain and Abel, and the result was, murder in the heart of Cain, which was transmitted direct from this First Cause! Was not, then, Cain true to the impulse within him? If that impulse did not originate from this God, did not emanate directly from him, whence its origin?

Admitting, then, the existence of a First Cause, there must have been countless ages that he was idle. The number of years of that time could only be feebly expressed in the following numbers: 999,000,000,000,000,-000,000,000,000,000,000,000,000,000,000,000,000, 000,000,000,000,000,000,000,000,000,000,000,000, 000,000,000,000,000,000,000,000,000,000.

Are you willing to accept a God who for countless ages was idle, and then transmitted to his children all those traits of characte that distinguish the murderer, the inebriate, the low and vile of the dark dens of infamy and shame that exist in all our large cities? We shall now in successive articles, consider the question of the existence of the first world, first man, etc., and they will prove of great interest to every reflecting mind.

the ponderous cranes from warehouses the ponderous cranes from warehouses to docks, and from docks to gondolas; heavily la-dened porters, boatmen, trundlers of carts and barrows, fish-women with their shrill cries, and even the "old clothes" Jew, stopped for a moment to give a passing word of respect to the best-known philanthropist in the city. In-heriting wealth and commanding an independ-ent position in society, Mr. Suringar had de-voted his long life to the study of pauperism, and efforts to stem its terribly increasing flood. It was in his middle age that he first heard of to It was in his middle age that he first heard of the French "Mettray," and resolved to see it. In 1845, at the age of fifty-six, he visited that colony, and mean simular with what he with colony, and was so struck with what he wit-nessed, that he resolved not to leave a stone un-turned, till a similar establishment blessed the indigent youth of his own country. He re-peated that visit in 1847, and, having acquainted himself with the details and workings of the institution, gave an account of it at a public meeting in Amsterdam. He closed his address with these words, "Let only some kind-hearted friend go hand in hand with me, and we shall be certain, ere long, to have a 'Mettray' in Holland." Holland."

At this time, both Amsterdam and Rotterdam swarmed with vagabond families. The results of the long succession of wars in Europe a gen-eration between succession of wars in Europe a generation before, were still deplorably apparent. vast were the numbers of those whose grand-fathers had found their death on the battlefield, or under the snows of Russia. A young generation of thieves, pickpockets, and swind-lers had sprung up. Back streets, lanes, and lers had sprung up. Back streets, lianes, and closes were full of poverty and crime. Public roads were unsafe; country farm-houses needed a guard of soldiers; garoters infested the streets of the towns at night, and adepts at robbery were ready for plunder in every business place What was to be done to stem the tide by day. What was to be done to stell the done to stell the of this pernicious flood nobody could tell. Countless sums, in the shape of alms, were Countless sums, in the shape of dam it up, every day thrown out, in order to dam it up, but they only served to swell it to a deluge. had become clear to those who had studied the pauper question, and to no one clearer than to Mr. Suringar, that mere alms-giving was the worst of all remedies. It came to be under-stood that the evil lodged not in the pockets, but in the best of the store of the store of the best of the bes but in the hearts, of these wretched people, and that the lesson of the great Master, taught eighteen centuries ago—Make the tree good, and its fruit will be good, —must be learned before any real benefit would be accomplished. In many places in Holland, the church dea-

cons, when canvassing from house to house, collecting charities, send a boy a-head, who rings a bell and cries, "They are coming with the box." No Dutchman ever intentionally violates a custom. Mr. Suringar had his plans all formed, but he felt it necessary to send out a forerunner. A printed leaf, therefore, was spread over the whole country. Its translation is, word for word, as follows: "I humbly request each of my fellow coun-

trymen to favor me with the gift of two florins. I only ask it for once. For this sum each subscriber will receive an excellent book, from which much may be learned. It treats of an institution in France for children who have neglected themselves, or are neglected by others. The establishment is founded at Met-I wish such an institution to be founded tray. in the Netherlands. Whoever signs his name to this paper, does a good work.—W. H. S." This was the first step taken toward forming

"The Netherland Mettray." If the reader will now go with me, by rail, to the pretty country town of Zutphen, situated on the banks of the river Ijessel, in one of the most fertile and charming districts of Guilderland, he will see what has been accomplished, mainly by the efforts of one man, within less than a quarter of a century. Zutphen will be remembered as a place made famous by the exploits of English cavaliers in the days of Queen Elizabeth. It was here that Sir Philip Sidney lost his life in defense of religion and liberty, and where Edward Stanley took a bastion when all seemed lost. Passing through the Nieuwstad's gate, we cross a long, wooden bridge, with red painted balustrades, leading to a cluster of earthen bulwarks and sconces, through which an indifferently paved street winds up to the beautiful turnpike road leading to the town of Deventer. The pretty avenue of Lombardy poplars, which line this road on both sides and the lovely landscape which opens and spread itself before him as he ascends the hill, will repay the visitor the toil of a two-miles As he reaches the last penny inn, where walk in old times, the country people, when driving their fat beeves to market, used to take their parting-glass of ale, he will notice a guide-board with the inscription. "Netherland Met. It directs the traveler into a sandy tray. country road, from which he may escape into a private walk through fields and meadows leading toward Rijsselt, formerly the estate of a nobleman, now an agricultural colony for indigent boys. What first strikes a stranger, are the order, neatness, and cleanliness which characterize the grounds, buildings, and occupants. The place, when I saw it, looked like a paradise, notwithstanding that autumnal storms had deprived it of all its summer beauties. Having passed through the iron gate which forms the chief entrance to the colony, you find yourself in a spacious garden, tastefully laid out, behind which, at some little distance, the principal building is the dwelling house of the Director; the other contains offices, committee rooms, reading hall, and library. To the right and left are small tenements, whose white plastered walls, and cleanly door steps, contrast pleasingly with the verdure of the grass and yellow hue of the soil. These are the lodging places of the boys. At a short distance from the gate is a model farm-house, and farther on a chapel. Most of these buildings were erected by such of the boys as had been trained as carpenters and masons. In inspecting the interior, each house is found to be simple, commodious, and characteristically clean; and each contains a spacious dwelling room, a smaller washing room, a closet for the "Family Father," and a dormi-tory. The meals are prepared in a general kitchen, from which they are distributed—each family having its meals by itself. Laundry, workshops, school-house, and kitchen are in A deep moat, relic of the ancient the rear. baronial fosse that surrounded the estate in the Middle Ages, separates the nursery from the kitchen-garden. The latter terminates in an ornamental cemetery, where the colony buries its dead. Here were between seven and eight hundred boys, appropriately dressed as farmers, gard-eners, laborers, and mechanics-at work in their respective employments—orderly, obe-dient, and happy, who had recently disgraced the streets of Amsterdam, Rotterdam, and the Hague, by their filthy looks, indecent habits, and impudent behavior. With the exception of a few knavish faces, the whole company appeared to be an assembly of intelligent and respectable lads. Their manly bearing, and orderly movements showed the care bestowed on their physical advectors and the care bestowed on their physical education. Their training is partly military. The sound of the bugle calls them from their beds, to their meals, to the work-shops, fields, gardens, and home. Three times a day the times a day there is a general review. Under the drill-master, the ranks are formed. Each boy is examined from top to toe. The slightest fault in movement or attitude is rebuked. Those whose clothes are untidy are sent away. Then the word of command rings through the

yard, and the files march off to their respective labors.

The moral training is equally severe. An oath or vulgar word; an act of dishonesty, or show of meanness, deception, or quarrelsome-ness, is put down by the *esprit de corps* encour-aged by the teachers among the boys them-selves. The "House Father" in each family is assisted by one of the boys, called "Elder Brother." This is not a title of age, but of rank. The boy who is promoted to be "Elder Brother" has marked himself out by his good conduct and kind character. He is chosen by the boys of the family. It is a matter of stitutional polity, giving them their rights in their own sphere. It is a point of honor with each family to uphold the authority of its "Elder Brother." He is exempt from control, "Elder Brother." He is exempt from control, may leave the building at his option, attends church wherever he pleases, and, so long as he shows himself capable of self-control and sensible of his duties, retains his place and power.

The boys admitted at the colony must not be under nine nor above fourteen years. They must be healthy, and strong enough for field work. A pupil may, at any time, be taken away by his guardians, or be sent away by the directors. The life of the colony is thus based upon the principle of mutual agreement. The boys have no thought that they are there for punishment. The one idea that obtains is that of welfare. United in families of fourteen members, each house becomes a home.

Their day begins at five. After having washed and dressed, they make their beds. Then each takes his place beside his iron bedstead, while the "Family Father" holds an inspection. They kneel, and a prayer Down stairs is prepared the break is offered. fast; it is taken under cheerful talk; and each boy goes to the work-shop, garden, or field. At dinner and supper they meet again. During the evening they are unrestrained, playing games in pleasant weather, and listening to stories, read or told, in foul.

A means of education in which much stress is laid, is the "Sentence System." A short sentence, a proverb, or a single word even, according to this educational plan, often pro duces a beneficial result upon a child's character. "A good proverb, remembered in time, is a safe guide," is a Dutch saying. All over the walls, mantel-pieces, doors, and windows of the various buildings, there are accordingly, inscribed sentences like these:

"Though the fire of bad company do not burn, it will blacken you!"

"Care for the minutes; and the years will care for themselves!"

"A poor man: he who has nothing but money

Sometimes the sentences are in rhyme, and may be thus translated:

"Weed you your ground: I keep mine clear: Thus vicious weeds will disappear."

"A frugal mouth and active hand Buy other people's house and land."

In the general prayer room there are inscribed again texts from Scripture like these. Over the desk, for example, hangs a placard with the words:

"Lord, to whom shall we go? Thou hast the words of eternal life!" "Let us come boldly to the throne of

grace! "Whether we eat or drink, let us do all to

the glory of God!" Whenever a boy makes himself notorious by

his bad behavior, a sentence is applied. Thus, a new comer being discovered speaking foul words, the sentence, "It is better to be dumb than to use the mouth for filthy talk," Was given him, which he read aloud to the school during eight mornings, at prayers.

At the colony, every kind of bodily punish-ment is prohibited. Mechanical preventives are the utmost that are ever tried. Two boys, as an instance, played at marbles during work hours. At afternoon they came up to join the laboring boys, but were refused. A dozen marbles were given them, and they were or-dered to play during the rest of the day. They entreated for work, but it was denied. Their fondness for marbles was cured. Again, two boys shammed sickness, and had

their breakfasts brought from the kitchen, against rules. It was reported to the Director They happened to be draughtsmen. Two cups and saucers were, therefore, brought from the dining room, and they were requested to employ themselves during the day, copying these objects.

When night came, they handed in their work, saying, "We understand you, sir; it shall never happen again."

JUNE 22, 1872. A word more: Desertions from the colony

are rare. From the beginning, not two dozen boys have run away; and every one of these re-turned, after their hot beds were cooled. One day, two boys were found missing; but their absence lasted over a single night only. Upon leaving, they had torn the inscription from their caps, and altered their dress. Yet, soiled and ruffled as their twenty four hours' vaga-bondage had made them, they returned of their own accord. But their comrades refused to receive them. They were left alone, like out-casts. At length, after a sufficient time of trial, they were pardoned. Their rags were ex-changed for a new dress. They were solemnly re-introduced to the whole band, in the school-house, and the boys together, hand in hand, promised the truancy forgiven. day, two boys were found missing; but their

Letter from D. A. Eddy.

[From the Banner of Light.]

I cannot, in justice to my conscience and the position I hold in the spiritual ranks, allow the Position r nora in the spiritual fanat, on Judge letter of censure, by Allen Putnam, on Judge Edmonds, published in the BANNER of May 18th inst, to pass in silence, without giving my views on the subject.

When Allen Putnam pronounced in favor of and endorsed the Spiritual Philosophy, we all felt stronger in our faith of its great truths and the benefit of its mission to humanity. It was regarded as a valuable accession to the spirtual family to have a man of such world-wide fame for scientific attainments endorse our religion and give the unanswerable reasons he assigned for such endorsement.

The name of Allen Putnam is still referred to, and we trust always will be with pride and veneration, as a pillar and a light in the great spiritual army, in its triumphant march over a priest-ridden, idolatrous world.

My object, in this note, is simply to express regret that he should have found, or rather imagined he has cause for censure or calling our venerable patriarch, Judge Edmonds, to account for doing what, to me, appears to be perfectly right and proper in the premises.

It is a source of profound regret that so trifling an occasion should induce our worthy brother to subscribe himself "Sorroufully Yours," when there was, in fact, more real cause for joy than sorrow, and no occasion for coming before the world in the conspicuous manner he referred to in the *Banner*. When Allen Putnam entered the spiritual fold, Judge Edmonds was an old veteran in the cause; had made as many and as great sacrifices as any man or woman, and had given the power and influence of his voice and pen to sustain the "Delusion," in its struggle for life, in early days, without stint or measure, and, although pronounced "crazy"by those in the bonds of ignorance, darkness and superstition, has nevertheless, given to Spiritualism a character and respect-ability that very few have equaled or surpassed. In what, then, consists the sum of his offend

ing? On the thirteenth of April last, Bro. Jones, of the RELIGIO-PHILOSOPHICAL JOURNAL in a reply to a communication from Mrs. Woodhull, gives to that woman her character and deserts. Although it had been partially done by others, no one had as yet shown up her character in so plain, concise and truthful a light as did Bro. Jones on this occasion. It was not only timely but absolutely needed that some one should hold the mirror up to that infatuated woman, that she might "see herself as others saw her. A thrill of gratitude and thanks ran through the spiritual ranks to Bro. Jones, for this plain and independent expose. Among the thousands who expressed their gratitude, and in various ways, was Judge Edmonds, in a letter to Bro. Jones, and published in the JOURNAL, May 4th, commending him for the truthfulness of this timely article, and thanking him for the same. As for the copy of the letter published at the same time addressed to the Banner of Light, * I uton the part of Judge Edmonds, or any remark alluding to our brother, Allen Putnam, that should give offence to the latter; but it is what every true Spiritualist might with entire proevery true Spiritualist might with entire pro-priety commend, and as it goes to show the damage that would, and which, I regret to say, has already come upon the cause of Spirit-ualism, by adopting and endorsing the fanat-ical and incendiary projects of Mrs. Woodhull. While we respect and honor the name of Allen Detreme and respect the spin as a fact in the spin Putnam, and regard him as a host in the spiritual movement, we can not consent to see our worthy and venerable patriarch, Judge Ed-monds, subjected to public censure without at least more cause than appears in the commu-nication of the former. And it is to be hoped that none who have the good of Spiritualism at heart will refrain from expressing their views and entering their protests against the woman who has brought *disorder*, *division*, *con*fusion, inharmony and DISGRACE upon the spiritual fraternity. I am not disappointed, for I foresaw what was coming, and warned our people some months ago, through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, to beware of this "wolf in sheep's clothing," and have, on all proper occasions since, continued to raise my voice and pen against Spiritualists endorsing a theory of open prostitution in connection with a set of projects that only breed disturbance with no corresponding good to humanity.

(TO BE CONTINUED.)

The Practical Working of Principles Heretofore Advanced.

We have been impelled to enforce upon the minds of our readers, in this series of articles, the importance of caring for and educating every child, by compulsory measures, if necessary. To the end of showing the practical workings of such principles, we transfer to our columns an article from the June number of the Overland Monthly, and ask a careful perusal of the same by our readers. With the details of the Netherland Mettray we have no opinion to express. The principle involved is worthy of consideration. The management of such an institution, in our opinion, should be divested of all that tends to religious dogmatism and intolerance toward the most progressive movements of the age.

THE NETHERLAND METTRAY-HOW THEY DIS POSE OF DANGEROUS JUVENILES IN HOLLAND.

There was living in Amsterdam, Holland, a few years ago, an elderly gentleman, whose name was Willem Hendrick Suringar. He may be living there still, but of this the writer is not informed. It was only during the visit of a single week made from London to that quaint old Netherlands' capital of dikes and windmills, bridges and canals, that the ac-quaintance with Mr. Suringar was formed. He was certainly a man of mark—perhaps better known throughout the length and breadth of the Low Countries, than any other citizen of Amsterdam. At least, his name was as famil-liar as a household word. Vater Suringar, as he was affectionately called, everybody knew about. He was a tallish old gentleman, stoop-ing somewhat as he walked along the streets— slightly halting in his gait, particularly neat in his antique style of dress, and receiving with a smile from nearly every one who met him a more respectful salutation than would usually be accorded even to the burgomaster. By the laboring classes he seemed to be held in uncommon reverence. The leather-aproned dray-man, as he skillfully guided his tandom team through the narrow streets; the canal laborers, as they were swinging bales and hogsheads on

Three boys stole away to a neighboring farm, plucked some cherries, and broke a branch off No sooner was this reported than tree. some of the boys said to the three, "This is wrong to us; it gives 'Mettray' a bad name: eight days will be required to make up our minds.

These boys were thereupon left alone. No-body talked, shook hands with, or said "Good morning" to them. This proved unbearable. Before the eight days had elapsed, they went to the Director, and said: "Sir, we are wrong: we have done a great evil; pardon us. One of us has a little money; we will go to the farmer and pay the damage.

Thus the colony presents a commonwealth. Free private life is controlled by public opin-Mutual esteem is encouraged. The reion. sult is, that the very boys who took such pleasure a few months before, in the streets of Rotterdam and Amsterdam, in vexing, beating, and fighting each other, entertain gentle feelings and observe courteous manners toward each other.

The separation into families is said to pro-duce a spirit of cleanliness. A "Mettray" boy, it is said, is always recognized, from certain clannish peculiarities. He is known in the world from his narrowideas. This there is an endeavor to avoid by introducing elements of universalism into the system; the putting down rivalry between the families, and treating all as one during school and working hours. Still, a shade of one-sidedness is probably true of the body, as compared with society at large. The same thing occurs in every household, the head of which has brains.

Children well trained, are stamped with peculiar marks, which they carry through

Sunday, at Mettray, is kept as a day of devo-tion, rest and recreation. The forenoon is spent in church. From one to two, a singing class; from two to four, walks in the fields, or quiet occupations in the school room; from four to five, committing hymns to memory, and from thence, the boys read, play, or amuse themselves at their pleasure. It is gratifying to observe the conscientious

care with which the pupils who have finished their education, are dismissed. The day of their departure is one of great solemnity. It is commenced with divine service. Kneeling around the Director, the graduates are committed in prayer to God's paternal care. Pres-ents are distributed, embraces given, and the teachers guide the parting ones to the gate. They then go to their respective situations, carefully selected for them, often accompanied by a Director. Nor is the boy then forgotten. He is regularly written to, often visited, and always welcomed back to spend his holidays. It is no wonder that the Mettray boys are sought after in Holland, by masters of every kind of trade.

In the spirit of charity and conciliation, I am Sincerely Yours, D. A. EDDY.

Cleveland, Ohio, May 19, 1872.

* "Addressed to the Banner of Light." Our corre-spondent is evidently laboring under a mistake, as Judge Edmonds' original note was not addressed to this paper, but to "DEAR COLBY." We have it now in our possession. It bears every appearance of having been intended by the Judge as private and confidential. Indeed, we thought, on its re-ceipt, that he had no idea of publication, and that should we print it we should be violating a princi-ple of honor; otherwise we would readily have given it place in our columns. We therefore de-clare that the seeming imputation that we "sup-pressed" the letter is utterly without foundation in pressed" the letter is utterly without foundation in truth. We were indeed much suprised—as was Mr. Putnam—when it appeared in the RELIGIO-PHILOSOPHICAL JOURNAL, in connection with a longthy introductor with a PHILOSOPHICAL JOURNAL, in connection with a lengthy introductory article, and a heading in small capitals, which unequivocally stated that it was a "Copy of Letter addressed to the Banner of Light." This "catch line" must have been subsequently supplied, and thus an injustice has been done us by the creation of a false impression on the mind of the reader. We have always been on the best of terms with Judge Edmonds, and consider ourselves to be so now. If he desired the publication of his article we totally misapprehended him. — [ED. B. of L.

"RELIGIOUS" INTOLERANCE IN SWEDEN. Those persons who believe that religious intol-erance at the present day always originate in Roman Catholic countries, will do well to con-sider the condition of affairs in Protestant Sweden. A dissenter of the Baptist persuasion, and agent for an emigration company, writes from Sweden that a Methodist preacher has just been put on "bread and water" for eleven days following his calling. The extent of this pun-ishment will be understood when it is explained that the Swedes hold twenty-eight days of this regimen to be the nearest equivalent to the death penalty. Dissenters are punished there for holding services during the hours of the Lord's day which are sacred to the Lutheran Church, and for actively promoting their views among the faithful of that Church.—*Investigator*.

JUNE 22, 1872.

RELIGIO-PHILOSOPHICAL JOURNAL.

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

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

MODERN SPIRITUALISM.

Addresses Delivered by Henry T. Child, M.D., and Others, on the Twenty-Fourth Anniversary Celebration in Philadelphia, March 31st, 1872.

The history of the past is fraught with profound lessons, but that of the present is still more interesting and important, because the real cream of history, the soul experiences, the living ideals which feed us from day to day, escape the pen of the historian, and are only recorded in the great book of life.

We meet this afternoon in commemoration of events which occurred twenty-four years ago to-night. With your permission I will read a few extracts from Robert Dale Owen's Footfalls on the Boundary of Another World:

"On the 11th of December, 1847, Mr. John D. Fox, Margaret, his wife, and their two children, Margaret, aged twelve years, and Kate, nine, moved into a wooden dwelling in a small town named Hydesville, in Wayne county, New York.

"Soon after they had taken up their residence, they began to think it was a very noisy house; but this was attributed to rats and mice. During January, 1848, the noises as-sumed the character of slight knockings heard at night in the bed room. These gradually became more distinct and were heard in various parts of the house. These disturban-ces increased, and towards the close of March, they seriously broke the rest of the family. Mr. Fox and his wife got up night after night, lit a candle, and thoroughly searched every nook and corner of the house. They dis-covered nothing. Not being given to super-stition, they clung, throughout several weeks of annoyance, to the idea that some natural explanation of these seeming accidents would "Wearied out by a succession of sleepless

nights and fruitless attempts to penetrate the mystery, the Fox family retired very early to rest on Friday, the 31st of March, 1848, hoping for respite from the disturbances that had harassed them. But they were doomed to disappointment. The parents had had the childrens' beds removed into their bed room, and strictly enjoined them not to talk of noises even if they heard them. But scarcely had the mother seen them safely to bed, and was retiring herself, when the children cried out, 'There they are again!' The mother child them and lay down. Thereupon the noises became louder and more startling. The children sat up in bed. Mrs. Fox called in her husband. The night being windy it suggested itself to him that it might be the rattling of the sashes. He tried several-shaking them, to see if they were loose. Kate, the youngest girl, happened to observe, that as often as her father shook a window-sash the noises seemed to reply. Being a lively child, and accustomed to what was going on, she turned to where the noise was, snapped her fingers and called out, 'Here old split-foot, do as I do!' The knocking

instantly responded. "That was the very commencement. Who can tell where the end will be.

"She tried, by silently bringing together her thumb and forefinger, whether she could still obtain a response. Yes! It could see then, as well as hear! She called her mother. 'Only look, mother,' she said, bringing together her finger and thumb as before, and as often as she repeated the noiseless motion, just so often responded the raps. This at once arrested the mother's attention. 'Count ten,' she said, addressing the noise. Ten strokes distinctly given! 'How old is my daughter Margaret?' Twelve strokes! 'And Kate?' Maighter? What can all this mean?' was Mrs. Fox's thought. 'Who was answering her? Was it only some mysterious echo of her own thought?' But the next question which she children have I?' she asked aloud. Seven strokes. 'Ah!' she thought, 'it can blunder sometimes.' And then, aloud, 'Try again!'

very ill with consumption, and who had been under my care magnetically. She was an excellent clairvoyant, and had described spirits to me frequently, but I had no realizing sense of their presence. The family had heard raps about Mary Ann's bed, and she told me that my brother John had said he would rap for me, and had fixed the afternoon, of the 15th of February, 1851, as the time. I sat about fifteen minutes in silence, and then remarked that I could not wait longer. As I rose to leave the room three loud and distinct were heard upon the wall by the side of the bed. In a few days this means of com-munication was well established, and I received messages from numerous spirits, often detail-ing minute facts which we did not know at the time, but which were afterwards con-ned. We had circles at our house during firmed. that summer, but were obliged to close them on account of the crowds who flocked in.

In April, 1852, the Harmonial Benevolent Society was formed, with a view of pursuing our investigations in regard to Spiritualism, and at the same time assisting the poor. On the 9th of June, 1852, we rented Frank-lin Hall on Sixth below Arch street, for public

meetings. These were continued about one year, at which time the society rented Concert Hall. Having advertised our meeting there for Sunday morning we were surprised and mortified to find that the proprietor had locked the door and put a notice up that there would be no meeting. Soon after this we rented Samson Street Hall. There we held meetings for twelve years—from 1854 to 1866—and were then notified that the building would be needed for other purposes. During those years we had lectures by some of the ablest men and women of the age, and thousands of interested hearers listened to the truths of our philosophy and religion.

We had meetings in Washington Hall, from September, 1866, to July, 1868; in Concert Hall, from September, 1868, to September, 1869. From this place we removed to Stockton's Church, corner of Eleventh and Wood streets, and held meetings there from Septem-1869, to June, 1871.

During the past season we have had our lectures in Institute Hall, north east corner of Broad and Spring Garden streets, and have had a course of lectures equal to any we have ever had. My health will not permit me to speak on this subject any further, and I am glad there are others here who will do this for us better than I can.

ADDRESS OF ISAAC REHN.

You have listened to the historical sketch of Spiritualism. There are other aspects in which this subject may be viewed. One is its tendency in moulding not only the religious, but the scientific, social and political sentiments of mankind.

I think we may safely say that no other movement has ever been started that has done so much toward modifying the opinions of mankind as the spiritual movement. This has come in part from its popular manner of presenting the truth.

While we have thus done a good work in the way of propogandism, there is another method by which this has been done, and that is the form in which these manifestations have occurred in different families all over the world. These mould and shape opinions in private circles. The result of the manifesta-tions from these, scattered all the world, has, in my judgment, had more influence in moulding public opinion than any systematic efforts that we can make. We can not get the ear of the Catholics or any other of the religious sects, but if the manifestations occur in their families, they will seek an explanation, and the seed thus sown will spread and grow. A very brief survey of the shape which public opinion is taking will convince us of the powerful influence which liberal sentiments are producing upon the public mind. In this are producting upon the patient main in the factor of faith. It has spread throughout Europe, it has infused itself into history, and we can find it through all the periods of the past, all through the records of the past the grand and beautiful sentiments which we are inculcating have been, at times, presented in these. We have as a general thing no simple doctrine that is new. They are becoming consolidated, in contradistinction to the conservative elements, and we notice this fact by the efforts which are made by our opponents. We find that their organizations are tending everywhere to consolidations. This means a reaction

upon the Spiritual movement as the most powerful lever that the world has ever seen. I affirm that it is the most significant, because it bases itself upon that solid foundation which no ingenuity can subvert, no logic can overno ingenuity can subvert, to logic can over-throw. Even the men who discountenance our doctrines are indebted to it for the tri-umphs which they have achieved. Herbert Spencer and the liberal writers of Europe, although they disavow a belief in Spiritualism, are in the main working for us are in the main working for us.

MRS. A. E. DE HASS.

I do not feel like making a speech after listening to the able remarks of Mr. Rehn, but I am impressed to read a poem, published in the Banner of Light, entitled—

THE ANGEL, BY THOMAS WICKERSHAM.

It illustrates a phase of Spiritualism which is of deep interest to us all, the return and identification of familiar spirits:

God bless thee, Jimmy Nolan, and bl∈ss thy spirit-band! My sonl salutes thee, angel, a guest from summer-land, _ I hear the spirit voices—they whisper in my ear; I know I am immortal; departed souls are here.

Thy coming, Jimmy Nolan, is wonderful to me. My fervent prayer is answered, my soul from doubt is free, I thought not, in my weakness and gathering despair, That God would tend an angel in answer to my prayer.

Thy presence, Jimmy Nolan. as messer ger of truth, Is 'falgent with the glory of an immortal youth, It floods with light that river-the unseen country's bourne, Streams through the secret portal, bids mortals cease to

wonder, Jimmy Nolan, I here confess my soul fore an unseen power of mystical control. ho will believe this marvel - that I, with mortal breath, we talked with thee, immortal, beyond the gate of death?

In myst'ry, Jimmy Nolan, our friendship thus began, Though not thy brother mason. I am thy brother mans; In faith, in works, in worship, in love and holy prayer, "We meet upon the level, we part upon the square."

Believing in old legends-old myths of long ago, Is not the faith our pirits in secret learn to know, Faith lives by soul-communion that proves a heaven That proves a "real presence" from heaven present

In duty and ln kindness we ever work and toil, Not with that emulation that seeks the victor's spoil, But with high sepirations, in common brotherhood, Our great reward for action the joy of doing good.

We own that mystic worship the arcients used to know, Beside the sacred Ganges, in ages long ago; That worshiping in spirit, with souls in sweet accord, When sitting down in silenee to wait upon the Lord.

We know not by our wisdom what is that wondrous

power, That renders every lover oblivious of the hour; It fills and rules all creatures in earth and heaven ab ve; Therefore the loved disciple has written, "God is love."

Not in the crowded temple, not where the priest attends, But from our secret closet our fervent prayer ascends. And prayer thus breathed in secret like incense upward

Joy fills the waiting angels; their hearts pray for our

Oh, may that Holy Spirit, heard in the wild bird's song, Heard in the voice of waters that gushing foam along. Heard in the angel-voices that cease their music never, Become a light to cheer us, to hover round us ever.

ADDRESS OF JACOB PARSON.

As I contemplate what Spiritualism is teaching us of ourselves, I feel as though that was its most important office. The angel world returns to us and inspires us with feelings that stir our very souls, and we learn something more of ourselves. We learn that there is a latent power dwelling within us, a fire ready to burst forth and purify our lives. They teach us how every act makes its impress on our souls; and we bear it to yonder shore. They teach us to unfold ourselves each day, and live more truely to ourselves. It is teaching us to listen to the still small voice within.

ADDRESS OF MRS. S. A. ANTHONY.

When I look around and see the progress that is going on in the world, I cannot but re-joice. I know that there are thousands inioice. quiring into Spiritualism to day. Not only among the Spiritualists but among the church people even in the pulpit. They may deny it, but they are seeking as you are, to learn what can be known. There are many in the Catholic church who are seeking to understand these things. I believe there are more in that church than in any other. In their families they are having manifestations that they nor their priests can not comprehend or put down. A lady came to me a short time ago, who had buried six of her family, she said, "I desire a communication from my son, for he has troubled me, and appeared to me nightly ever since he has been dead, and I want to know what it is that troubles him so much." She received a communication from her son, and and when I awakened she was in tears. She told me that she went to her priest and asked him to offer prayers to lull the spirit of her departed child, but he could not do it. He told me to seek a channel where I could hear from him, but he said I needn't speak about it. Spiritualism is the means of elevating humanity, hourly and daily. Every aspiration of a true spiritualist brings back truths from the spirit-world. Let us, then, be faithful; be true and just to ourselves and our friends in the spirit-world will ever be near us to guide us in the night.

told him at the station-house. The next day being Sunday, he took his little boy and went to the station house of that district. He said he had never been able to reach her, but when she saw the little boy, she began to cry and said to him, "Why do you come here to see me?" Looking at the little boy, and bursting into tears, she said, "I had a little boy once that resembled him."

The man asked her to go to his house, as his wife, to whom he had spoken of her, had some clothing for her. She did not come, however, and he missed her for sometime.

One day as he was coming out of his place of business,—a neat, well dressed woman came up and spoke to him. He did not recognize her. She said: "Don't you remember the woman you visited in the station-house? am that person. I have been at work since I am that person. I have been at work since then. I have got an entire new suit of clothes. I have had a bath, and my hair is clean. I have changed my habits. I feel like a new woman. You are the only man who ever took me by the hand. Now, I want to go out to service, and if you have no objection I shall come and see you sometimes"

come and see you sometimes." What will be the result of it I don't know, but if we can make our Spiritualism practical in that way, we may be assured that it will not only make us better, but the world also.

Dr. H. T. Child remarked that we had a good meeting; and he would say-not as the churches said-we would meet again next year "if we lived," but whether in these rooms or out of them, we would meet not only next year, but often, to commemorate our anniversary. There are hundreds and thou-sands around us now who have met and mingled with us in the days that are past, and who are still with us, our loved ones-friends who never die.

The exercises were continued in the evening. Dr. Child remarked, that there was a phase of Spiritualism that had not been noticed, and that is our publication, in addition to the numerous books and pamphlets; there were over 50,000 papers issued weekly in advocacy of our cause.

ADDRESS BY MRS. BRIGHAM. -INVOCATION.

Our father, thou, who art the giver of all our blessings; thou, who art a blessing in thyself! No higher gift cans't thou give than thy sacred and loving presence! No deeper peace can breathe through our spirits than that which comes to us with an understanding of thy love and everlasting protection. Thou hast given us all that makes life beautiful; all its joys which stand together like days, grand with golden sunlight, perfect in brightness! Thou, O, father, hath given us our sorrows and rainy days, for by the dropping of human tears, the

springs of human joy are fed and kept full. We may not understand thy providences; we may not see the source of good, or under-stand the beauty and love dwelling in all thy designs, but thou hast pity for our ignorance, and help for our weakness; for thou art evermore our father.

While we bless thee for all truth speaking to our minds, and pouring a flood of light upon the human intellect, we would also thank thee for the light that shines within our spiritual nature, which casts its light upon the soul, for thou hast kindled through all our angel labors. that glorious design to help each other; that hast at last, through Spiritualism, taught thou us that man can never die; that his soul, up-lifted from the night of death; that that which men call death is but an open door for us to pass into the higher, from the earthly shore; and if mortals can go to the spirit-world, it is just as possible for spirits to return and bless the dwellers upon the earthly shore. Teach us to be just and wise and charitable;

and above all things, to seek all the light that we may have, so that it may shine on our path-way, and thus bless us, and enable us to bless others.

LECTURE.

You are aware that this is the 24th anniversary of the advent of Modern Spiritualism. To-night, we will take Spiritualism for our subject. Not that it is new by any means, but because it is true, and forever beautiful-interesting.

We know that persons have heard of Spiritualism more or less for years; and yet, they are asking the question, "What is Spiritualism?" You can find out what it is, if you read and listen attentively; therefore, that person, who, perhaps, has not time or inclination to read extensively, goes on quietly, and does not know what Spiritualism is.

We do not mean that twenty-four years ago, to-night, this subject was born into the world. We mean that Spiritualism is as old as hu-

able to tell us how they come. This answers the question of the past, just as well as those of to-day. Under this clear light, the shadows of the Bible drift away, and are seen by us no

Men tell us that although they believe that angels did talk with men in olden times; that Jacob saw a ladder from earth to heaven, and Jacob saw a ladder from earth to neaven, and that at another time he wrestled with an angel, and that the shepherds heard the voices of the angels; that Moses and Elias appeared unto Jesus and the Apostles, it is very difficult for them to believe that the spirit of their mother, father, sister, or friend, can return to day with messages of love and affection. He knows that which has been done can be done sgain, under like circumstances; and all that is true and good, and pure, and beautiful in the past, lives

to-cay, and never can die. If, then, the spirits of the olden time com-municated, we ask of these doubters why they cannot come to day? They say the Bible Age was a peculiar sge, and God and the angels were in communication with mankind. Why is it that you think God gave man, in one day, all that he should require? We see the sun rise to-day and pour out a perfect flood of sunshine; but these sunbcams do not say, look upon us-we are the children of God, tearing his golden signet, but there can be no other day-the night cometh

We know this is not so, for when the day passes and the night-time cometh, other days will follow as surely as night follows day. God is like the sunshine; he did not pour a flood of spiritual radiance upon the ages of the Bible spiritual radiance upon the ages of the Bible in particular, for their morality was by no means peculiar; neither was the intellectual de-velopment of the Jews, equal to many of the other nations. He gave them wisdom, be-cause they needed it; and he gives it to us to-day for the same reason day for the same reason.

There is work enough for angels to do, for their inspiration has never ceased to flow, and humanity have known more or less of it, ac-cording to their conditions; and so, Spiritualism lives to-day as it did then.

If you study profane history, you will learn that all the old philosophers knew something of what Spiritualism was. Socrates was a medium, and conversed with his spirit guide, or

demon, as this was termed. Confucius, the christ of the Chinese, gave them an inspiration almost equal with that which Jesus gave. So we find something of the same kind among . c old philosophers-many who gave out id lmost identical with those which the spirit e us to-day. Constantine was a clairvoy nt and saw many visions, which the spirits gave him.

Joan of Arc was one of the most wonderful of all the mediums, whose lives have made glorious the past. We find their experiences are repeated in many instances to-day, only they could not understand these things as well as we do.

In modern times, to be a medium was either to be worshiped or made a martyr of. They were supposed by some to be influenced by the were supposed by some to be influenced by the Divine Spirit, and by others to have familiar spirits. So, as we trace the foot prints of this grand philosophy and religion, we find that men, according to their condition, feared it, or worshipped it, but they seldom appreciated what came to them either intellectually or spiritually.

The manifestations to day have become more clear, and now as we look back upon them, we can scarcely find a family who have not some treasured ghost story in their history, dreaded and feared by the trembling children, because it was not understood.

You have heard, to day, the history of the manifestations at Hydsville, N. Y., and the wonderful discovery of the intelligence which these convey, the grand fact which marks the day which we celebrate. Twenty-four years ago, that intelligence was first discovered by a little girl, and since that it has gone all over our land, and all lands. In the family of the Wesley's, there were wonderful manifestations, but they were denounced as being the works of the devil, and anti christ, and no good re-sults could come from them. There was one daughter—Elizabeth, who had received evi-dences of immortality, and the only evidences she ever had from these invisibles

But, says one, they come as a disturbing in-fluence. Don't you know before you can have a harvest the ground must be disturbed, plowed up, and the harrow must go over it; so before the world can have any great good there must be agitation and disturbance-something to unsettle it, and then something good enough to settle it upon a higher plane. Then, as no ith is ultimate igain and a gain will it be disturbed, and each time lifted higher after these manifestations. We know that in the past Spititualism has presented some unpleasant aspects. When we take history just as it stands, we conclude that the old witchcraft of Salem bears the same relationship to Modern Spiritualism that a green apple bears to the ripened fruit. It is the same kind. There were manifestations of mediumship, genuine and true, which people could not understand. Sometimes people say, "If Spiritualism is true, why does it not explain itself, and intro-duce itself to the world?" It came just as soon as the world was ready to receive it. When Modern Spiritualism came forth with its rapping mediums, they were mobbed,-it was dangerous to venture abroad, so benighted and superstitious were the people. Some of the ministers went to investigate this, and they have come back, say-ing nothing about it. We have known judges, lawyers, doctors, some of the ablest men and women of the country to investigate this, and they have become satisfied that it is true. We remember in your city Prof. Hare, at one time considered the leading chemist in the world, said, "It is absurd to suppose that this power comes from spirits." He commenced investigating it, and soon became satisfied of its spiritual origin. Spiritualism has gone into all the churches, and is doing its work there among the ministers and the people, yet there is a fearful tide of skepticism sweeping over these. Men do not know whether there is really another life beyond this, when their fathers and mothers and the little golden-haired children are laid away in the silent grave; they do not know that they shall ever meet them again. As this doubt widens and increases thought throughout the land, the world has a great want, and that want is what Spiriturlism can supply. Every doubt is set aside by the pos-itive knowledge of the immortality of the soul, which Spiritualism alone brings to man. Spiritualism does not say we want to build a new church. We do not want to have a special sect or creed. Spiritualism wants to make itself as free as the sunshine and the waters, that wherever there is a soul that wants light; that thirsts for the waters of eter-nal life, it shall be satisfied. Spiritualism has spread abroad in the world. until to-day there is not a nation or class of people but feels its power in a wonderful degree. In every church in the land this influ-ence is felt. There are preachers who receive inspiration from a source which their congregations know but little about. There are cir-cles being formed, and mediums are being developed all over the land, and the great work goes on. At the close of the lecture, a poem was improvised.

sometimes. And then, aloud, 'Try again' Still the number of raps were seven. Of a sudden a thought crossed Mrs. Fox's mind. 'Are they all alive?' she asked. Silence, for answer. 'How many are living?' Six strokes. 'How many dead?' A single stroke. She had lost a child. 'Then she asked, 'Are you a man?' No consure. 'Are you a construction of the seven and the seven are action against the spiritual movement of the age, and first and foremost does it mean a reaction against the spiritual movement of the present day. They know they can not meet us in a fair field, hence they rely upon authority. Those who look at the condition of the world will see that mankind is divided into two

answer. 'Are you a spirit?' It rap 'May my neighbors hear if I call them? It rapped. It rapped again. Thereupon a neighbor, Mrs. Redfield was called, and came in laughing, but her cheer was soon changed. The answers to her inquiries were as prompt and pertinent as they had been to those of Mrs. Fox. She was struck with awe; and when in reply to a ques-tion about the number of her children, by rapping four instead of three as she expected, it reminded her of a little daughter Mary whom she had recently lost, the mother burst into tears.'

Time will not permit me to read further. I must refer you to Mr. Owen's book and others in which minute details of these phenomena We know that similar pheare to be found. nomena have existed in all ages and among all peoples, but never before did mankind realize to any great extent the intelligence which accompanies these. The phenomena in them-selves have but little real interest, may perhaps only excite our curiosity, but when we realize the fact that behind these there is an intelligence which clearly proves that those who have passed from our mortal vision, are not gone forever, as was thus early shown to these two mothers that the darling ones who had gone out from the firesides, were not to be counted out, that they still live and love us, and are ours as really there as here

Starting out from this point like the ripple upon the surface of a smooth lake into which a pebble has been thrown, these manifestations spread over this continent and the entire world.

I propose to present to you a brief history of Spiritualism in this city. In 1847, that most wonderful book, Nature's Divine Revelations, given through the organism of Andrew Jackson Davis, then but a boy, startled the think ing world. In the winter of 1848 and '49, some liberal-

minded persons, several of whom I see before me now, rented Keim's Hall on Fourth street above Vine, and met, three evenings in a week, for the purpose of reading the book referred to above, their plan was to read one hour and then discuss the matter presented. On the 9th of October, 1850, the first circle

was formed in this city. They met at a pri-vate house, about one dozen persons and continued their sittings twice a week for four months without receiving any manifestation. On the 10th day of February, 1851, the first raps were heard at this circle, and from that time the communications have continued.

On the 15th of February, five days after the rappings commenced at the circle, I heard them in a private house in the presence of Mary Ann Wiggins, a young lady who was

classes, on the one hand those who maintain the doctrine of authority, and on the other, those who maintain the rights of private judgment. They who are not for are against us; those who believe on either of these stand by themselves. These facts are exemplified in all those movements which are now looking toward the recognition of God in the Constitution. Their efforts all point exactly to one end—the establishment of authority over individual judgment. On the other hand we stand before the world the avowed and expressed advocates of the right of private judgment, which is the elder doctrine of Protestantism.

Martin Luther rebelled against some of the doctrines of the church. He was a Catholic in all other respects. He simply claimed the right to read the Scriptures, and protested against the sale of indulgences. He never had a conception of what would be the ultimate result of these steps. He did not see that that doctrine would override all authority. I look upon the Spiritual movement as the head and front of this Rationalism to-day, its true exponent. It lies simply as I have said, between these two doctrines-that of authority and of private judgment.

What has Spiritualism done to promote this? It is the head and front of that liberal movement which, in the course of the ages, will embrace within its limits all who deny the doctrine of authority. Every man or woman who feels that the in-

dividual soul is above all else, whether they be infidel, liberalist or free-religionist, will be embraced within its comprehensive limits. You and I may not live to see the day when this issue shall be met. There is no middle ground -not a single spot on which you can stand between these.

The solution of this question is one which the coming age has got to meet. In this enlightened country where reason reigns to a larger extent than in any other nation, I think, may be settled peaceably. In Mexico and in many parts of Europe it will not be likely to be solved by peaceable means.

When we see what has been effected by liberal sentiments in our country, we discover that in proportion as we are released from authority in the church, we are beginning to see that we are also free in the government. What right has a majority to oppress a minority? The resolution of the theological question is the resolution of the political question also. The ultimate object of the Internationals is to bind mankind into one family. The Spiritual movement is liberal from its inception to its triumph. Every rap that comes upon our ta-ble breathes the sentiment of liberty; it throws us back upon our individual judgment. I look a ber what she did and where she stayed. She

ADDRESS OF PETER OSBORN.

In order to know what Spiritualism has accomplished, we must consider what was the tendency of the human mind at the time it was ushered in.

also. I am by no means certain but this tendency would have increased until we should have had nothing but Materialism.

Spiritualism met a great and growing want of the age. It has instructed us that we not only live after the destruction of the physical body, but that we carry with us everything that per-tains to our identity. It has not only supplied this demand and removed the skepticism from millions of minds, but it has modified the doctrines of the churches. I have been in the habit of visiting our churches occasionally, and I know that their doctrines have very much changed in the last twenty-four years.

ADDRESS OF ALFRED B. JUSTICE.

There is a question that I would ask us, What is Spiritualism actually doing for us in our individual lives?

We may admit the positions and phenomena presented by Spiritualism; we may look at it merely from the standpoint of curiosity, and we are no better or no worse than we were be-fore. I do not think Spiritualism has done its work for us until it acts upon us and makes us better men and better women than we were before

I think it has made me a better man, and I think it has made others better. I met a man the other day—a poor man, working for his living and that of his family. He told me something that Spiritualism had done and was doing for him. Passing home from his work one evening he met a very poor woman, miser-ably clad and smelling of whisky. She asked him for assistance. He passed on a few steps, and something said to him to go back and ask her what she wanted. He did so, and found she wanted something to eat. He took her to a stand and got her a supper, and said to her: "I shall go by here this time to-morrow evening. If you

man life, but that man did not understand it, or apply its principles or its laws, as he does those of steam, wherever these are known. You know it was a long time before mankind knew anything about the application of steam to any useful purposes. Now, how general is this. Only recently was it brought into such general use. Now the world is blessed by it; distance is almost annihilated, and electricity has become impressed into human service, as

an errand boy of man. So it is with Spiritualism—a power which has been in the world through all the ages. People wondered at it, and believed that it came to prove that there was something mystical

Modern Spiritualism only grasped that force and explained it, brought it to man and made it useful. So, when we say its modern un-foldments have been in the world twenty-four years, we know that the principle has been in the world as long as man himself.

Spiritualism is a science, a philosophy, and a religion; its work is peculiar. You may judge of a person by his deeds; so, you can udge of Spiritualism by its works, as you judge a tree by its fruit.

What is it possible for Spiritualism to do? What does it claim to do? Men have been in doubt about the change called death, and have looked upon everything connected with the after-life as exceedingly dim, indefinite, and supernatural. They have linked all these words together.

Yet, the bible itself, stands as one grand his tory of the power of the spirit-world, showing that mortals have never walked alone; and that as they had their friends visible, they also had invisible friends. Through all the history of the past, we find these records. The Old Testament is full of these manifestations.

We have seen how the angels talked with Abraham, Moses, Lot, Jacob, and many others; how they came to mediums in olden times, with wonderful manifestations, and yet, useful in their way.

You can read these for yourselves, and you will find that whereas the Bible has been to you a sealed book, a compilation of mysteries, with the light of Spiritualism, it becomes easily explained; for men can understand how these mysterious things occurred in the olden days. We find that the churches have claimed that

a part of their grand strength rested in mira cles. They claim their superiority above all others on this account. Spiritualism of the present day holds its light, as it were, in the centre of the universe, and while it shines brightly about its immediate position, it shines far forward into the future, with equal radiance. It shines also upon the past, and shows mankind its Spiritualism, and to-day all are connected. The Spiritualism of the present is explaining the Spiritualism of the Bible. Spirits being able to return to-day, they are

RELIGIO-PHILOSOPHICAL JOURNAL.

Our Correspondence.

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[John Brown Shirth is open for engagements to give a course of independent lectures on the "Science of Human Life," in Pennsylvania or adjacent States, during the pring and summer, West during the fail, and South in the winter season. Engagements only made for one usek in which eight lectures will be given, viz: "The Sci-ence of Human Life"; "Republican Government-us True Frinciples"; "Universal Suffrage"; "Temperance-its Moral, Legal, Physical, and Medical Aspects"; "La-bor and Capital-their True Relations"; "Yogetarianism -in the Evolution of Man"; "Man-his Spiritual, Moral, Physical, and Social Nature"; "God-in the Science of Life," The First, Seventh, and Eighth Lectures embraces the subject of Spiritualism. Permanent address, 812 North Tenth Street, Philadelphia, Pa.]

MAN-THE PHYSICAL.

[From John Brown Smith, Our Traveling Correspondent.] A study of the best conditions for securing the harmonious unfoldment of humanity, has excited a deep interest in earnest, thi nking minds in all ages; but at no period in history has there been such a multitude of investi gators in the various fields of practical thought and experiment as to-day. A dependence on an extraneous power out-

side of the soul, for producing a plan of salva tion which will furnish a loop hole to avoid the inevitable effects of violated natural law, has cursed by its mythological teachings, all past experience of soul evolution. It is difficult for this generation, raised un-

der the contracted influence of a false science of life, to conceive of the native expansion of intellect, freedom and independence of thought, vigorous and symmetrical devel-opment of both brain and body, which is pos-sible for every person who is nurtured in ac-cordance with the conditions demanded by the pure instincts and inherent laws of self-development in all mankind. At best, we can only make an effort to grasp the funda-mental principles inherent in man's organi-zation, which will serve as mile-posts to all travelers, indicating in a general and special

way, if possible, the true pathway of life. "Man, know thyself" is a proverb which will stand while human bodies can exist on this earth, with equal force as of old, to urge forward all scientific investigators in their grand labors of practical utility, in further-

ance of the cause of soul evolution. It is becoming gradually, and finally will be universally acknowledged, that *knowledge* is the only savior which can secure continuous pro-gression. These facts make the study of man the vital question to every person who has been thoroughly emancipated from extrane-ous mythological Gods.

It has been gradually forced upon the minds of scientists, that the functions and faculties of man and animals are precisely of the same character, only differing in degree but not in kind; the same laws control in the reproduction and growth of their physical organisms.

The same difference in degree, but not in kind, is found in their instinct nature, but unfortunately this time in favor of the animals, in degree at least. As all higher developments of organized life have of necessity to come up through the experiences of all lower conditions, the question is pressed home with force to the mind, as to whether this loss of acuteness of the instinct nature of man ought to exist as a fact.

A careful study of the natural instincts of animals that roam in freedom in the wilds of nature, will furnish us with the data for the statement that pure instincts exhibit self regulating powers, almost ent rely wanting or per-verted in civilized man. His finer and more sen sitive organization ought certainly to be equally able with animals, to roam amid a thousand poisonous plants, and have sufficient acute ness of instinct, to select like them only that which is best for the sustenance of the physical body. Nature is no discriminator in her laws; they apply with the same un-relenting force in all like conditions and powers, or functions. Let us learn wis-dom from the dumb animals of the forest, which will put to shame the egotistical pomp of ignorant, man-made Gods; they exhibit a simplicity in habits of eating, drinking, and other matters of hygiene, which are the very fundamental principles of life, and which if persistently put in practice, would eventually eradicate almost all sickness, intemperance,

crime, corruption, and degradation. Thousands of families in our free Republic to-day, have entirely discarded the offices of a religious teacher, while other thousands have discarded the old family doctor. Instruct the people in physiology, anatomy, and hygiene, in a thorough, practical manner, and both of these twin brothers of dogmatic barbarism will depart before the light of a true knowledge of life principles. I speak not against Nature's true physi cians, but only against an arrogant, dogmatic system of medicine, without a redeeming trait, and which increasing knowledge must soon bury in oblivion. Sickness is by many not any longer looked upon as the infliction of an "All-wise Prov-idence," but the inevitable result of the violation of physical law. In fact, men go so far in these advanced days of thought, as to question the correct-ness of a condition of society which demands that laborers shall work at severe, muscular occupations for ten or fourteen hours each day, in order to support a family; such a condition of things is evidently not upon a sound basis; yet our present methods of living, which habit seems so determined in retaining are very deficient when critically analyzed. Much of the expense and labor of household drudgery might be saved to women, by adopting methods of simplicity in the selection and cooking of food. It is wrong to exhaust all of the vital energies in muscular action or labor, and a true reformation in relation to a correct science of life, must begin at the foundation. It is about time that people recognized practically, that a brilliant intellect is of no use to a per son who is possessed of a weakly, diseased dyspeptic pretense of a body. *Physical Salvation* means pure instincts, correct habits of eating and drinking, without which it is difficult to govern the passions good health, which secures to us a joyous pure love for the true and noble, —these treas-ures are only obtained through obedience to the unchangeable laws which regulate all organized life. Faith or religion 1s of no use in saving the body from violations of eating, drinking working, sleeping, resting, or breathing, yet these daily violations will deprave the manifestations of the soul to such an extent as to destroy the capacity to be happy in a rational heaven. All the prayers, faith, devotion, and worship of saints can not in one single par ticular avoid the inevitable penalty of vio lations of physical law; these laws are like the fundamental principles of arithmetic, because it is not possible to understand the higher principles of the mensuration and algebra of life, until you master them. The life processes of the involuntary func tions of the body, constantly receive their pro pelling power from the brain independent of the will. These tearing down and building up processes press forward with activity dur ing the whole of life, through the medium of the circulation of the blood; the constant ac tion of the heart and other internal viscera carry forward these functions impelled by magnetic energy from the brain.

The method of liberation of these magnetic forces from the atmosphere is wonderful in-The lungs perform the double offices deed. of inhaling a pure atmosphere from which the magnetic currents are liberated, and conveyed by the network of nerves, which branch from the arteries and center in the brain, hence, the very existence of life depends upon a constant supply of these currents, and an inferior quality or deficient quantity at once strikes at the very foundations of life. The exhaling process of the lungs is carried forward for elimination of unnecessary elements from the body, and only pure air possesses the proper chemical properties to carry forward this function effectively. The mental and physical ca-pacity for labor or vigorous effort is governed by the efficiency of the lung power largely; if these qualities are desired by the public from lecturers, they must furnish conditions, or both speaker and audience will go to sleep. Philadelphia, Pa.

Items from Lois Waisbrooker.

BRO. JONES :- I should have written a week earlier, but was prevented by a severe cold which nearly prostrated me. My last, I be-lieve, was written from Erie, Penn., the first Sabbath in May. From thence, I went to Hudson, Ohio, to spend a pleasant week with my daughter and grand children. Dear little ones how fast they are distancing their infancy; six and ten years of age. In eight years more Laura will be eighteen, and if she follows in the steps of her grandmother-a wife and mother, and I -well, three times eighteen, and a great grand mother. Really, it makes me feel quite ancient. A week soon rolls away, and the pilgrim feet can tarry no longer, and Tuesday, May 14th, finds me in Wooster, Ohio. Nearly eight years since I passed through Wooster, stopping one night at brother Nailer's. They received the wanderer kindly, but being unknown to fame, and somewhat sad and unsocial, even the name of their guest passed from their memory, and in after years, when "Pebbles," "Heart Leaves," and "Things as I See Them," attracted their attention, they often expressed a wish to see the author, and sometimes talked of writing to her, never dreaming that she had been beneath their roof, and was holding that she had been beneath their roof, and was holding them in loving remembrance all these years. Nearly alone in their faith, they have kept their lamp trimmed and burning, and soon the bride-groom's cry will gladden their ears. Wooster shall arise and shine for the dawning of her shall arise and shine, for the dawning of her day tarrieth not. A day and a night, and nine copies of my books to be read, of ninety-nine each, and each to yield its thirty, sixty, or a hundredfold in the years of the future-this, making due discount for the barren soil of careless readers; thus much to seed the soil, and then I passed on, leaving to the angels the care of the germination which, matured, gives the bountiful harvest.

"Ripen for the hands which sowed it: Ripen for the hearts which nourishe Both shall share the harvest bliss."

-Mayweed Blossoms.

CRESTLINE

next claims my attention; not so much from the prospect of *doing*, as that of rest and social converse with valued friends. While here, a clergyman, member of the Anti-secret Society Association, desired a hearing that was refused the Methodist Church, and failed also to get hall. The next night, a man who had traveled with Mark Twain, wished to give a lecture on the "Holy Land," and the church doors opened readily, while the minister gave his active influence in gathering an audience. The friends of the opposer of secret societies proposed that he give his lecture upon the street, near the aforesaid church; and on the same night that the "Holy Land" was being discussed, a prominent Methodist remarked some two or three times during the day, that it was a convenient place for brickbats. Brickbats in prospect, and "Holy Land" carried the day. Free coun-try, this! Free speech encouraged! Enlight-ened, *Christian* people! Left for

CARDINGTON

on Friday morning, where the Hagars, Smiths, Ewings, and many others, equally faithful, are watchful for the success of the good cause. Found sister Rouse, companion of the ascended J. T. Rouse, here. He has gone where sightless eyes are unknown, while she remains

"A lonely wanderer here."

Friends, give her the sympathy of your loving hearts, and angels will bless you. Books in good demand. Oh, when will the time come when health will permit of the added power of the living voice, to aid the written word!-The coming autumn, I hope and trust. went to Ashley, on Sunday; attended the Lyceum, and when the paper, prepared by the children, was read, the first selection was from "Mayweed Blossoms." A thrill of pleasure, to find that thoughts penned in obscurity, were thus becoming common property. The fact that some copies of my books had preceded me, helped to the sale of several more, and weary in body, but content in mind, I returned home with the Cardington friends. I must not forget to state, however, that the hall at Ashley is be ing re-built as fast as possible, and they hope to dedicate it on the Fourth of July. A fitting day, for though Orthodox fire destroyed their old hall, it could not consume the zeal of those who have broken the chains of theological bondage from off their spirits. On Monday, May 21st, went to

her relation to temperance and other reforms," taking ground that woman, with the ballot to aid her moral power, must do what man, after forty years drower, he had failed to accomplish forty years struggle, had failed to accomplish -grapple with, and overcome the demon of drunkenness.

Saturday evening, Robert Dale Owen fa-vored us with a calm methodical discourse up-on "the Present aspects of Spiritualism." The first two days of the Convention were taken up with business and conference meetings. Sab-bath morning was occupied by Mr. Stewart bath morning was occupied by Mr. Stewart and Dean Clark. I was a little afraid of the ex-Rev. I expected a sort of hybrid-a mixture of Orthodoxy and Spiritualism—but I was happily disappointed. The trumpet he blew gave no uncertain sound. Brother Dean I had never heard before, but I was not long in deciding that he was an earnest and capable worker.

In the afternoon, Cephas and sister Colby occupied the time. Cephas is deservedly pop-ular. I do like to hear him talk, but he brought in more of Jesus, and Our Father in heaven, than usual. It might have been be-ceuse he was enjoying the hospitality of an Or cause he was enjoying the hospitality of an Or-thodox family. However, as to Amelia, we certainly had the thunder and the lightning from the platform, and a tempest of applause from the audience; and if the still small voice was lacking, and the Hebrew God absent, she seemed to be very little troubled about the matter. In the evening we had sister Addie Ballou and Leo. Miller. The fact that brother Leo. was the first and the last speaker of the Convention, is praise enough for him, but of Sister Addie I must speak further. The God of Lois blesses her every time I think of her bravery. Brave, yet her sensitive spirit shrank from the known opposition of friends to the subject chosen; and this with other disturbing influences, prevented her doing *herself* justice, as those who had listened to her before well knew. But those who had not, said, "If you call that a failure, I don't know what success would be.' "The simple earnestness with which she told of the wrongs of the outcast and crushed ones of earth, was eloquence in itself." "It made a deeper impression than any lecture of the course." Such were some of the comments made upon what the dear sister was grieving over as a failure. Heaven bless you, sister, I would rather have such failures than the success which too often yields but stupid starers and loud huzzas. If we can reach people's heads through their hearts, it makes but little difference whether it is done eloquently or not

Robert Dale Owen was elected President for the ensuing year. Dr. Maxwell, with others whose names have escaped me, Vice-Presidents, and brother Buel retains his post of Secretary and now, though well pleased in the main with the Convention, I must

CRITICISE

a little, or rather, point out a danger to which we as a people are liable. We are too well pleased because the great ones of earth begin to notice us. We are flattered, because those who sit in the seats of influence and power begin to pat us on the head. BEWARE! Do not get tipsy with elation, or ere you are aware, you will find ourselves CHAINED to those same seats of "We are not infidels; if you are, go and form your societies, and work in them." Such was language used in opposition to receiving dele-gates from liberal societies, who did not call themselves, as a body, Spiritualists. The opposition was a success too, for when they found they could not exclude such delegations under the Constitution, they went to work and changed the Constitution, by an article which admits only of delegates from strictly Spiritual Societies, and of acknowledged Spiritualists where there is no organization. Lo! the poor Infidel. Crucified between two——, the church denouncing them, because they will not accept the claims of a supernatural superstition, and the Spiritualist rejecting them because they have not had the evidence, as yet, which will enable them to accept from the scientific side. I don't see, BROTHER JONES, what these poor outcasts are going to do, unless they help BRo-THER FRANCIS find God.

But, really, what was the cause of all this sensitiveness about receiving delegates? The Barnes will is yet to be tested, and if they do not hold to the strict letter of a Spiritualist As-sociation, they fear they will lose that seven hundred thousand dollars. Well, it is a large sum, a grand charity. Rightly used, it will be a blessing to the poor children of Indiana. I should very much regret seeing it diverted from the purpose for which it was intended; but there is such a thing as paying too much for the whistle; and the poor children of Indiana would gain more through the influence of a liberal Spiritualism which attracts the honest infidel to earnest investigation; would gain more through such a Spiritualism without a dollar, except what their own warm hearts prompted them to give, than they can with the Barnes estate thrice told, under the control of a sectarian Spiritualism. It is a grand charity, but is it not time we learned that justice is before charity; and is there justice in collecting money to prosecute the Barnes will case, while a crippled son who supports an aged father, talks from your platform without compensa tion? Is it justice to collect money for said purpose, while a frail woman, upon whom helpless children are dependent for support, pleads for the crushed and wronged "nobody's child," in the touching language of true wom-anhood; does this form your platform, with no provision for compensation, but traveling expenses only? She had no farm to fall back upon, no lucrative profession-nothing to make up for loss of time, and wear and tear of the physical frame. All laid upon the altar, and ten or twenty thousand dollars used to sustain such as will penetrate the veiled places as fearlessly as she is doing, to bring the buried wrongs to light; such a sum expended thus, would do more for the poor children of our country; more in the form of prevention, than seven hundred thousand expended as cure. More anon. Battle Creek, June 3d.

Watertown, New York.

BROTHER JONES: I write to inform you how happily and fast the Cause is progressing in this dogged, bible-bound city.

After having had a general sectarian stirring up at the hands of the pioneer Wilson, satisfied with his phylosophy, we wanted but the phe-nomena brought forth to carry on the assault against the prejudiced parapets of Orthodoxy.

Reading accounts in the columns of your ably edited JOURNAL, of wonderful materiali-zations taking place in various parts of the country, we earnestly wished that we could have someting of the kind occur here, little anticipating our wishes were to be gratified by the unexpected coming of our gifted Brother, Harry Bastian, in our midst.

Stopping over at my house on his way to the North Woods for recreation and recuperation, he obliged a few friends by holding a seance for their especial benefit, when I tell you, they were treated to a Pentecostal Feast, the words do not convey half the pleasure and happiness we experienced from the bounteous bill of soulfood served.

In the dark, or first part of the circle, spirits came, talked, touched and handled us; took rings and a watch from wearers, carrying them about the circle. A few showed themselves to Mr. Taylor, Mr. B's companion, who is a clairvoyant, and by description, were recognized. Several whispered their names, and did many other things too numerous to mention.

In the next, or light part of the seance, more than six different faces appeared at an opening in a cambric curtain, each identified as the dear departed friend of some one present.

I, myself, had a a pleasing, if not remarka-ble test which, elating my heart with happiness, also gave me convincing proof of the progression. soul

A little, dimpled baby's hand and arm ap-peared, holding a small pink rose bud, and pointing toward me, seemed to bid me take particular notice. Not imagining what the flower symbol could mean, I thought, and as it appeared again, remembered when my infant daughter was buried, a similar bud had been placed in her hand.

Soon a sweet little face loomed in sight, which I at once saw was that of the dear one. Overcome with joy, not supposing the request would be granted, I asked if she could show herself as she was at present, and pretty soon a beautiful young lady's face came up, which all present saw, bore a resemblance to the first. This was to me, undoubtable evidence that the spiritual body has growth and change in the after-life.

Others in the circle received equally as good personal tests of their spirit-friends' presence. Altogether, the seance was one of very gratifying and pleasing results, and the friends now look forward to a further fulfillment of their earnest desires when the mediums return from their vacation.

Your paper comes regular to perform its weekly mission among its many admirers here, telling that the Cause of Truth is gaining a solid foundation everywhere, so I do not doubt but before long the large-lunged exciters of the fear of the wrath of God will, like Othello, find their occupation gone.

I hope your worthy JOURNAL has regained its pre-burned out power, and that it may long continue in its noble work of advancing and advocating untrammeled thought. M. S. DAY.

Another Mysterious Clock.

FRIEND JONES :--- I am happy to inform you, TRIEND JONES:—I am happy to inform you, that your good and highly appreciated paper finds me at my own domicil all right. I am lending my copy round freely to the friends, knowing that it only needs an introduction to increase its circulation. May God speed the Journal in all its purity. Oh! I am perfectly delichted with Judge Edmonds' letter and the JOURNAL in an its purity. Out I am perfectly delighted with Judge Edmonds' letter, and the oue from Bowling Green also. 'Tis too bad, that the glorious boon to maikind—Spiritual Philosophy—should be made the hobby of every new ism and humbug of the day. But I leave it for those who are competent for the tack and more on toward that task, and move on toward that

"OLD COTTAGE CLOCK."

Now, BROTHER JONES, pardon me, but really I could not resist the inclination, or rather the impressment of my dear spirit-guides, to add one more of very recent date, to the list of a late issue. But to be brief. I have an eight-day brass clock upon the mantel in my bedroom, which has not been allowed to strike (through choice) for at least fifteen years. We never wind up the striking weight. But on Saturday evening, before Easter Sunday last, I was in at one of my neighbors, and we chanced to be relating the different freaks of clockstheir death knells, etc., etc. I went home and retired about ten o'clock, when I was startled and frightened most fearfully by an awful peal from the clock. It struck one only, but very loud, as if it had been done by a sledge hammer, in the hands of the living. Never will I forget it. But the greatest wonder has yet to come. My living family only consists of three. My husband and son were but above. were both absent. It was no wonder the token should frighten me. In my agony of mind, I entreated, in a fervent manner, for an immediate answer from my dear spirit-friends, that if they meant it for our trio to let silence be the answer; if not, for one of my family to please strike once again, which they did almost immediately. Now comes the sequel. In one week, my sister in-law, in the state of Illinois, died, or rather passed on into spirit-life. Yours respectfully,

Voices from the People.

JUNE 22, 1872.

DUNLEITH, ILL.—Dr. E. E. Perkins writes.— Mrs. Perkins has just finished a course of lectures here in Dunleith, Ill.,—each lecture filling the town hall. The powers controlling Mrs. Perkins, their medium, took her in the sudience, giving many tests which have created much interest.

LOGAN, UTAH.—Robert Camm writes.—I am quite interested in the "Search After God," as the ideas and arguments to me are entirely new, and I hope it will continue, and afterward be published in pamphlet form, as in my opinion it would be one of the most interesting books extant.

NEVADA CITY, CAL.—Mrs. J. Ludley writes. I was pleased to see the announcement of the arrival of my friends, Bro. Todd and wife, in your city, and hope they will meet with a hearty recep-tion, for to my mind, there can not be found any more earnest workers in the field of Spiritualism. I shall do all in my power to obtain more sub-scribers for the JOURNAL.

CINCINNATI, O.-G. W. Kates writes.—There are no present prospects of lectures from the regular society. This conference, as an outgrowth of the lyceum, shows that it is doing a good work. The lyceum is the right end of the work for development of our organic capacity to begin at. We feel proud of it, and are taking courage and becoming hopeful. becoming hopeful.

ORAMEL, N. Y.-Geo. W. Carpenter writes.-The weekly visits to us of the JOURNAL are hailed with interest. I can't see how any body can get along without it. It is the first paper that gets read here. Occasionally I get our Orthodox neighbors to read it of late, so I think they are not quite so afraid of us as they were when we came here. Ignorance and religion have always been opposed to all reforms.

SHELL ROCK, IOWA.—Sarah A. Engle writes. What a stain it would have cast upon the glorious cause of Spiritualism, in the eyes of opposers, if our Bro. Slade had not acquitted himself so nobly in his defense. We rejoice that he did so; and most sincerely do we desire that he, with thyself, may feel the life giving presence of the angels to may feel the life giving presence of the angels, to support and sustain you in your noble enterprise of ever batting for the truth. "He is the freeman whom the truth makes free, and all are slaves beside."

ROCKTON, ILL .- Aaron Shores writes. ROCKTON, ILL.—Aaron Shores writes.—Your valuable paper is beginning to be appreciated in this town. The few that are taken, are read by more than those who take them. Some who are bound in Orthodox chains have a desire to break away from them. Some of them who can read the JOURNAL on the sly, will do so; and there is considerable inquiry among them as to the genuincness of the manifestations they read in your paper. If we could have a good medium for physical mani-festations, a good work would be started here. I am doing what little I can to get new subscribers for the JOURNAL, a paper which I can not afford to do without do without.

STILES, IOWA .- F. M. Milliken writes .- This business of healing is new and very strange to me. One year ago last February, a copy of the RELIGIO-One year ago last February, a copy of the KELIGIO-PHILOSOPHICAL JOURNAL was put into my hand, and in its columns I read a remarkable case of healing, which I set down as a grand delusion or humbug. Mediums had told me fifteen years ago, that I was to become a great healing-medium. I did not believe a word of it. It appeared to me to be absolutely impossible. But since January 20, 1873, I have been healing the sick; have cured catarth of twenty-seven years standing, and 1872, I have been heating the sick; have cured catarrh of twenty-seven years standing, and dyspepsia of all ages and stages; also one case of insauity. Fevers yield to my touch like magic. I am more surprised than my patients. I am rejoiced that the "Search After God" fell into such able hands. The JOURNAL has something good for all who think for themselves. Long may you like to send if forth you live to send it forth.

TOPEKA, KANSAS .- Wm. F. Peck writes .-TOPEKA, KANSAS.-Wm. F. Peck writes.-Our lecturer, Dr. Taylor, who has just returned from New York, has created quite a stir here by his account of experiences among the mediums while there. Very many are anxiously seeking the light, and thanks be to the good angels, many are finding it, too. Not a day passes but some timid Orthodox brother or sister importunes me for an opportunity to attend a circle, but they want it kept quiet, for "what would the church say if it should be found out?" There are no less than four members in good standing in Orthodox four members in good standing in Orthodox churches in this city, who are rapidly being devel-oped as mediums, to my own knowledge, and still the work goes on. Oh, if this cursed spirit of intollerance could be exercised, what grand results would be witnessed. However, it is no doubt well enough as it is. Spiritualism grows as fast as it should to be healthy.

NEW MADRID, MO .- S. L. Ruffner writes .-NEW MADRID, MO.—S. L. Kuffner writes.— For three months past, a friend of this place, who gets your paper weekly, has been kindly turning it over to me, after reading the "Search After God" and other leading pieces. At the time I took up the RELIGIO-PHILOSOPHICAL JOURNAL, I thought it scarcely worthy my notice,—believing as I did then, that Spiritualism was the ism of all others the most supremely mad and wild. At that time I believed but little, if at all, in a future state, and over my darkened road hung the black clouds of over my darkened road hung the black clouds of materialism through which not a single gleam of "gospel light" could ever penetrate to dispel the gloom. I groped along, expecting little though craving much, without faith in the teachings of man's immortality, yet, yearning in my soul for a tangible, certain, demonstrable proof of an exist-ence beyond the tomb. If one may rely upon the every week, I see no reason why every candid mind must not, upon investigation, come to the conclusion that Spiritualism is supported by fruth, and is therefore worthy of the confidence of all. I wish "more light" from "The Jebatable Land." GARDNER, KANSAS.-A. M. Cummings writes. In a school-house near by, my neighbors are pray-ing to an imaginary God. While their horses, which have served them faithfully during the week, stand, hour after hour, tied to the fence mine are munching the delicious grass; in the mean-time I am resting, not because it is Sunday, but because rest is as necessary as labor. We have been brought to a knowledge of the truth of Spiritualism through the mediumship of one of Spiritualism through the mediumship of one of our own household, my wife's sister, a girl of sixteen years, became developed at our own family circle, and was repeatedly controlled by our deceased brothers and sisters, in a manner too plain to doubt. And then, an Indian doctor would come and administer magnetic treatment to my sick wife (with good effect), and then the great medicine dance would follow, in which all in the house had to take a part, either willingly or other-wise But there was one remarkable phase of house had to take a part, either willingly or other-wise. But there was one remarkable phase of mediumship which I must mention before clos-ing,—the phrenological examinations given while under Indian control. A few strangers were invited in on the occasion of some of these examinations and acknowledged them to be cor-rect in every narticular. rect in every particular. rect in every particular. IOLA, KANSAS.—Mrs. M. C. Culver writes.— The well-known Dan Rice announced by his posters that he would exhibit his circus here the 15th of May. He arrived at the time appointed. There did not seem to be the usual excitement consequent on the arrival of a circus, and the prospect was dull for a crowded tont. At the afternoon exhibition there were only a small number present. When Dan made his appearance in the ring, he informed those in attendance, that he was met by two revival ministers, and that they tried to persuade him to abandon his purpose of exhibiting in lola, informing him that they had one young man on the "turning point" and feared the bad influences would ruin all their efforts 1 Dan very eloquently deplored the weakly one young man on the would ruin all their feared the bad influences would ruin all their efforts 1. Dan very eloquently deplored the weakly condition of the young man's brain. He said he had traveled thirty-five years in this circus busi-ness, and never before had he been requested by bigoted, hypocritical mi isters, to suspend busi-ness. He said it was left to the great State of Kansas, in the little village of Iola, to nourish bigotry and intolerance. The consequence was, the evening exhibition called out quite a crowd. He thanked the preachers for advertising gratui-tously for him. His eloquent, sarcastic ridicule of the religious bigotry of the clergy was quite a feature of the evening's entertainment. He ridi-culed the idea of man being born again; he thought his audience had the good sense to believe they were born right the first time.

MARION,

a growing town, where I met with good suc cess, and good friends. Sisters Cowles and Shaw, have labored here and at neighboring points in the State with good success, and here, the latter was called by a minister of the place, "That Spiritualist hag." "Blessed are ye," etc. Tuesday night found me at the hos-pitable home of Dr. Cooper and his good wife, and Wednesday, on to

WINCHESTER, IND.

to tarry for a night in the house of Brother and Sister Bradbury. Usual success. "Yes, I have read your Helen Harlow's Vow, and I want the others." This is the home of sister Amelia Colby, and the people in the region round about have found it out too. She is no still-born child of the kingdom. Thursday evening finds me in

ANDERSON,

and Dr. Westerfield, already on the alert for the comfort of those who should come to the Convention, meets me at the station with a kind greeting, and says to the hackman, "Take this lady to Mr. Stratton's." Thanks, Dr., for finding me so good a home; and thanks, Brother and Sister S., for your kindly sympathy; and indeed, they were all kind, so I do not see how I can consistently leave out any. Thanks to you all, good friends; may your shadows never grow less. The Convention was a grand re-union of old

friends, and the forming of many new friend-ships, which hope fondly says, will grow brighter with the coming years. Work was also done, the results of which will be known in the future.

In the future. The speakers present were Leo. Miller, Dean Clark, Robert Dale Owen, Cephas B. Lynn, an ex-Rev., Mr. Stewart, of Kendallville, Ind., Amelia Colby, and Addie L. Ballou; a constellation of seven.

On Friday evening, Leo. Miller gave an ex-cellent discourse upon the subject "Woman-

A Note from the Author of Contucius.

BRO. JONES :- The first volume of the "Mastereon," a work which I promised to the read-ers of "The Life and Moral Axioms of Confucius," is now in the press of Emil Schober & Co., Detroit Michigan, and will be ready for the market about the first of July. The Mas-tereon, or Reason and Recompense," is a trea-tise upon mental and metaphysical phenomena, and is given as the result of a most wondrous experience, as a subject of trance and conversa tional communion with the "immortals." have spoken with spiritsn iaudible hearing of the mind, for something better than three years and a half, and in this work I have en-deavored to give a faithful account of my real-izations, and the knowledge which I have gained.

Due notice will be given to those who have subscribed to this work, as per advertisement in "Confucius."

The "Mastereon" is to be a 12 mo. volume, of 400 pages, and will retail at \$1 50. Postage 20 cents. MARCENUS WRIGHT. All orders for the above work sent to this office, will receive prompt attention.

Book will be forwarded as soon as published. -ED. JOURNAL.

MRS. M. T. EDWARDS. Cottage Home, May 7th, 1872.

P. S.--Please tell us through your paper, whether spirit-pictures are a fact or a humbug I have only been a Spiritualist about eight months, consequently, can't swallow every-M. T. E. thing at once.

REPLY: Spirit pictures, spirit liknesses, spirit photography is a veritable reality, and if you want evidence of it send to this office for specimen. See advertisement.

LOST WOMEN .- Has it ever occurred to you what a commentary upon our civilization are these lost women, and the attitude of society to-ward them? A little child strays from the home enclosure, and the whole community is on the alert to find the wanderer, and restore it to its mother's arms. What rejoicing when it is found, what tearful sympathy, what heartiness of congratulation! There are no harsh comments upon poor, tired feet, be they ever so miry, no reprimand for the soiled and torn garments, no lack of kisses for the tear-stained But let the child be grown to woman face. hood, let her be led from it by the scourge of want-what happens then? Do Christian men and women go in quest of her? Do they pro-vide all possible help for her return, or, if she return of her own accord, do they receive her with such kindness and delicacy as to secure her against wandering again? Far from it. At the first step she is denounced as lost!--lost! echo friends and relatives-we disown you; don't ever come to us to disgrace us! lost! says society, indifferently. How bad these girls are! And lost, irretrievably lost, is the prompt verdict of conventional morality, while one and all unite in bolting every door between her and respectability. Ah, will not these lost ones be required at our hands hereafter?-Mrs. Burleigh.

JUNE 22, 1872.

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BY	E.	v.	WILSON	
		-		

E: V. WILSON will lecture in Wheaton, II on Sunday, the 20th of July, 1872, at 10 o'clock A. M., and 7 o'clock, P. M., sharp time. Matter for his department did not arrive in time for this issue.

Select Loetry.

THE LAND OF SOULS.

BY H. WINCHESTER.

From the beautiful Land of Souls, Across the river so deep, There comes a spirit and my form enfolds In a sweet and delicious sleep; And I dream of that beautiful land, All freerent with flowers of large All fragrant with flowers of love, Enchanted, bewilder'd I stand, And list to their music above.

From that beautiful land of light, When all around me is still, And the stars peep out so pure and bright, While the song of the whippoorwill Carries me back through the lapse of years To the loved of long ago, Then softly in my dreaming ears Comes a voice so sweet and low,

And tells me a tale from the Land of Souls, And tells me a tale from the Land of Souls, Of grove, and bower, and lake; How day after day new scenes unfold, And joys that all may partake, And drink from the river of life evermore, And eat of the fruits of love In the Land of Souls, on that ever-green shore Away in the regions above.

Oh, beautiful Land of Souls ! away

Oh, beautiful Land of Souls! away Beyond the river of Time, I hear the shout of children at play— Little children that once were mine; And my heart leaps up, and, wild with joy, I gaze on that beautiful scene; For I see in the group my own darling boy— But the Valley of Death is between.

Oh, beautiful Land of Souls! A few more years of pain, Then away the dark clouds will be roll'd, And we'll gaze on thy beauties again; And forever and ever to rise, Till the earth-stains of life disappear, And down from the beautiful skies We'll come earth's children to cheer.

- We'll come earth's children to cheer.

-D. W. Hull, an earnest laborer in the cause, has gone to Kansas again, to lecture and heal the sick.

-The attention of all interested in building is called to Bicknell & Co.'s advertisement in another column.

-Bro. W. S. Downing, of Half-Moon Bay, California, is doing great good by his liberal distribution of progressive literature.

-Dr. J. K. Bailey gave us a fraternal call this week. He was on his way eastward, and will attend the Sturgis Yearly Meeting.

-The Minnesota State Convention of Spiritualists takes place at Mineapolis, on the 21st,22nd, and 23rd of June.

-A. E. Carpenter, one of the ablest advocates of the Harmonial Philosophy, is now laboring in New Hampshire.

-Mrs. E. A. Williams of Oriskany Falls, New York, lectures and attends funerals, in the central part of the State.

-Mrs. M. A. Campbell, one of our most gifted and talented speakers, is lecturing every Sunday in the Opera House at Utica, New York.

-Brother G. Ferguson, of Clifton, Texas, writes to us, speaking in high terms of the mediumship of Mrs. A. C. Pierce, of Waco, Texas. She is a writing, rapping, trance, and

Astrological Origin of Jehovah-God, of the Old and New Testaments; being an argument on God in the Constitution of the United States. This is the Title of a pamphlet of 40 pages, written by D. W. Hull. It is full of food for thought, and every Spiritualist or free thinker should give it a careful perusal.

LITERARY NOTICES.

Natures Laws in Human Life-an exposition of Spiritualism; by the author of "Vital Magnetic cure." Boston: Wm. White & Co. This book is highly interesting and instructive, and will take a high rank in the literature of Spiritualism. It treats on a variety of subjects in an able manner, and presents facts of great value to every Spiritualist.

The Science of Health. The first number of this new health journal is published. It is devoted to an exposition of all those agencies so vitally related to health and to the treatment of disease, such as air, light, temperature, diet, bathing. exercise, sleep, electricity, and all normal agents and hygienic materials. It is an independent journal, published in the interests of the people. which is certainly a strong commendation. Address the publisher, S. R. Wells, 389 Broadway, N. Y.

The Herald of Health. This Monthly, for June, is a very excellent one. The opening article was written: by the Great Hufeland, in 1795, and is entitled "Abstinence from Physical Love in Youth." Parents, put it into the hands of your boys and save them from vicious habits that lead to ruin. \$1.25 a year. Wood & Holbrook, 15 Laight Street, New York.

Scribner's Monthly for June has as many as fifty. three illustrations, those accompanying Mr. Richardson's "Traveling by Telegraph" (second article) being of extraordinary richness and beauty. There are pictures of Harrisburg, glimpses of the Susquehanna, Havana and Watkins Glens, Seneca Lake, etc., etc. Another interesting illustrated article is on "The City of Warwick," England. Professor Hilgard, of the U.S. Coast Survey, explains with maps, tables, etc., his curious and important theory of the center of gravity of populations. In fact, the June number is a superb one, and well worthy of careful perusal.

Spiritual Conventions.

The First Spiritual Society of Lowell, Mich., will hold their Quarterly Meeting in Union Hall, the first Saturday and Sunday in July. Mrs. L. A. Pears ill and others are engaged to speak

M. N. PUEPLE, President. for us. Lowell, Mich , June 7, 1872

The Spiritualists of Hancock county, Maine, will hold their Fifth semi-annual convention Saturday and Sunday, July 6th and 7th, in Ellsworth, commencing at ten o'clock A.M.

A cordial invitation is extended to the mediums and all who would like to meet with us. The friends at Ellsworth will do what they can to make homes for all during the convention free. It is expected that Mrs. Abbie W. Tanner of Vermont, Mr. A. E. Carpenter of Massachusetts, and other good speakers, will be present. Per order Committee of Arrangements.

MOLBERG KINGMAN, Sec.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.] Dr. T. Bond passed to spirit-life, Sept. 13th, 1871, aged

68 years, 2 months, and 9 days. Passed to spirit-life, March 25th, 1872, of heart disease.

Lilla A. Rawson, daughter of Manly S. and Laura A. Rawson, of Jamaica, aged 12 years and 9 months.

Huldah Butler passed to spirit-life, from Pittsfield, Mass., May 10th, aged nearly 87 years. She embraced Spiritualism 20 years ago, about the time of the socalled Rochester rappings, and received great comfort and consolation thereby.

Special Notices.

Use Dr. Henry's World's Tonic and Blood Purifier.

It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordial, Buchu or Sarsaparilla. Sold by Druggists

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Hot Shot for the "Regular Physicians," so called-More Testimony for Dr. P. B. Jones.

ATCHISON, KAN., June 6, 1872. EDITOR JOURNAL—Dear Sir:—As I have noticed several articles in your paper in regard to the med-ical skill of Dr. P. B. Jones, the magnetic healer, I have concluded to add my testimony to the list. About four years ago I felt that my health was failing, and consulted several physicians, all of whom pronounced it general debility, from too close confinement in doors, and from overwork. They advised me to change climate and occupa-tion, as otherwise it might result in consumption. I came to Kansas about one year ago, but found the tion, as otherwise it might result in consumption. I came to Kansas about one year ago, but found the change made me much worse. I have been unable to work more than one-half the time the past year, and much of the time confined to my room. I have employed several skillful physcians, but none of them seemed to understand my case—at least they did me no good, till my disease had made such progress that I felt I must get immediate relief or die.

die. Hearing of Dr. Jones, the magnetic healer, I con-sulted him. He prononneed my disease chronic inflammation of the liver and stomach, with all its attendant derangement of the kidneys and internal organs. He has treated me for the short space of two weeks, and I am so far recovered as to require his services no longer, and feel that by following his advice I can again become sound and enjoy good health. health.

I do not pretend to say that Dr. Jones can per-form miracles, but this I do know: that his treat-ment in my case has been truly wonderful, and I feel it my duty to make this statement for the ben-efit of those who, like myself, have been suffering from some old chronic disease, and vainly looking for relief for relief.

Dr. Jones is still among us, prospering in his good work. Long life to him, say we. A. W. SMITH.

M. HELLEN ACKLEY,

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cured. She has her Diploma from her Creator. As to moral character, she refers to Rev. Dr. Good-speed; Rev. Dr. Helmer; Dr. A. E. Kiltridge, and Dr. Reid; of Chicago. v12n14-ft.

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EDITOR JOURNAL: --For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years. Had tried almost everything that I could hear recom-mended, and firmly believed that nothing could restore

Had tried alnost everything that I could near recom-mended, and firmly believed that nothing could restore my hair. One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife. Mrs. R. Immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sen-sation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money caunot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably stran e, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary had told me that I never would get a head of hair. I can fully substantiate the foregoing by 10,000 wit-messes, if necessary, and will answer correspondents if desired Mrs.

eral Agent, 2511 Park Avenue, Chicago' Ill.

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Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a

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audiences. Mrs P. gave some fine tests. They are now open for engagements between Dunleith and Hannibal, along the Mississippi river. HUDSON TUTTLE has been lecturing at Clyde, Ohio. It is amusing to observe the snaps and snarls that this eminent author has been subjected to in consequence of his unswerving fidelity to principle. Woodhull & Claffin's Weekly has fairly boiled over with rage at the position he has assumed and so nobly maintained, in reference to the "New Departure." Notwithstanding that, he has maintained his equanimity, and we doubt very much if there can be found in all the ranks of Spiritualists, one who is held in higher esteem, or who has been instrumental in doing more good for humanity than he has. His books are read to day with keen interest. His "Arcana of Nature," and "God-Idea, and Christ-Idea in History," are works that will survive him, and be read with profit by future generations. LIVE STOCK SHIPPERS AND FARMERS whose

market is Chicago will do well to notice the advertisement of A. Bundy in another column. Mr. Bundy has been closely identified with the live stock interests of the Northwest for more than a quarter of a century. He is a very superior judge of live stock, a fine salesman, and a gentleman of the strictest integrity. Having been personally acquainted with him for thirty years, we can heartily recommend him to our friends consigning stock to this market, with the full assurance that they will get the highest price and quick returns.

Theodore Tilton, its able editor, says: "The "Golden Age has become (let us say it modestly) a leading representative of the liberal movement." It has hoisted the "Greeley flag," and made Col. Fox, editor of the late Present Age, its agent to secure subscribers. Price, \$3.00 a year; during the campaign, one dollar; seventy-five dollars for one hundred copies to campaign clubs.

Address Theodore Tilton, Box 2848, New York City.

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