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ROMANCE AND GENERAL REFORM.

NO. 32

BY DR. WOLDRICH

If there is living at a distance another person also in the condition, these two persons although separated by thousands of miles, may visit each other, converse together with equal facility as if together in the normal condition.

The above I quote (from memory) from a communication from Prof. Hare (spiritist) through a writing medium.

The white intelligent inhabitants were found by Lucy to be confined to the northern hemisphere; there were towns and cities with handsome buildings. Of the western world, ships and steamboats.

will generate magnetic force, and such force will generate heat, and such heat will produce fire, which motion will produce heat; (the traditional and primitive two aspects of wood together to produce fire), a sufficient intensity of heat will cause light, or electrically will produce heat directly; this principle is made use of in surgery, as platinum wire is heated to a white heat by a galvanic (electric) current; applied to the parts to be amputated, it turns its way through the tissues. The conversion of heat into force occurs again in the steam engine, in the ball fired from the cannon; the cannon ball striking a solid object, as a wall of stone, and having its motion suddenly brought to a stop, the force is re-converted into heat; the ball will be hot, and the iron is formed of two scales, one without in the air polished and revolving in different directions, the rubbing thus caused produces the rays of the sun. With the same method in the globe proper of the sun. The scales are very ill-sifted, supporting the atoms and molecules. Rays have many kinds; they may be said to scorch, but far better," Have you the foregoing descriptions I gave you

revelation of the planet, which strange they reported that: The ring is attached to the globe, the ring is not separated one from another, the globe and the ring is all one matter, that which appears to you as a telescopic view between globe and ring, and between rings, is simply spirit matter so refined that it is transparent to your vision; but it is really all the brighter when near by, only the denser parts of spirit matter being able to resist light that your eyes can see.

The planets with their satellites comprising your solar system were found to consist essentially of two kinds; one kind with whom we are acquainted, the earth, being Mercury, Venus, Earth and Moon, Mars, Jupiter and Saturn of the major of Saturn. These are dark; that is not self-luminous; they shine only by reflecting the light received from other bodies.

The other kind, the self-luminous, bright, spiritual bodies being the Sun with its electrical spheres, Uranus of Jupiter, Saturn and six of his moons, and of Saturn and Saturn. Another small spiritual planet, etc., etc., was found having a white orb much beyond Saturn, was found having a white orb much beyond Saturn.

Which having been said, I have said.

Passed on they came to a vast garden with sparkling fountains, the air redolent with the perfume of birds. The ground beneath the green canopy, studded with small flowers of various hues, appearing as inconspicuously beautiful carpet. The walks were paved with gems of the purest turquoise, sparkling and radiating all colors; the rarest and best flowering flowers of every description; all trees of beautiful varieties, with climbing vines and flowers.

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of the recruiting sergeant. — Everett.

Voices from the People.

MAHOMET.—Mahomet, a simple shepherd, was raised up to preserve his native land, together with Africa, Asia, and a portion of Europe, from the withering curse of idolatry. The instrument of spirits, he has sent us down a volume called the Koran, which has civilized and appears to be able to penetrate where the Bible utterly fails.—*Chas. Scherer, in Scientist.*

In many respects Mahomet was a very remarkable man. His biographers say that his birth was accompanied with miracles; the sacred fires of the Persians were extinguished; the palace of the Persian King was shaken by an earthquake; the lake Sawa dried up; and many other remarkable events transpired. How many of these statements are true, we leave the reader to judge.

CURED BY PRAYER.—A remarkable cure by prayer has occurred in the case of a Roxbury lady. She had suffered for two years from lung and spinal ailments. Recently she came to a visit to the Congregational Hall, where she was cured by the charge of Dr. Charles Cullis, who cures by faith and prayer. She has now returned to her friends almost, if not quite entirely, cured. She says that after assuring the doctor that she had faith, she was requested to kneel, when he dipped his finger in oil and put it upon her forehead, knelt in front of her, and made a short prayer, asking the Lord to heal her of whatever disease she had. Before raising he rubbed his finger across her forehead, saying: "I anoint you with oil in the name of the Lord, amen." She says: "I felt a change immediately; the heavy burdened feeling was gone, and I could draw a long breath without any trouble—something I had not been able to do before for several years—and my lungs felt perfectly clear." Since that time she has gained in health and strength, and considers herself well.—*Boston Herald.*

It is questionable whether the Lord—we mean the Infinite God—performed this cure, or whether it was not an infusing of magnetism from Cullis to her. A man effected with rheumatism in his arm, was insulted by a "rough," whereupon he attacked him and gave him a severe flogging. When the fight was over, behold his pain had left him, and did not return again. Indeed, there are numerous methods of cure, and there are numerous different natures to be acted upon. Among all means of cure, there is not a single remedy adapted to persons. We would not recommend "fighting" as a sure cure for rheumatism, nor prayer as a certain remedial agent for consumption.

BEEFEE BLUFF, ARK.—A. D. Hillard, in a letter to Dr. Huntington, the celebrated medium of this City, speaks as follows of the JOSEPH: "I'm reading the Religio-Philosophical Journal, one of the best papers published on this mundane plane."

Arkansas has made but little progress in Spiritualism. The JOURNAL will, however, create a change there in the course of a few years.

MADNESS CURED BY A BALLOON.—The late Augustus Hemeway, of Boston, was recently in Cuba, was probably the richest man in America. About fifteen years ago he discovered that his mind was affected, and after drawing up a power of attorney, confiding his business to his brother and one or two trusty friends, went voluntarily into retirement, and placed himself under the care of an eminent medical man at Littleport, Conn. While during the year 1859 the preparations for the strapping transatlantic balloon experiment were going on, and the newspapers were full of information and speculation on the subject, Mr. Hemeway was observed to show some interest in the matter, but he never spoke of it. When finally the ascension was made, he started the balloon over the ocean, but over Connecticut, it passed close by Littleport, and when some persons near the cottage where Mr. Hemeway resided, made remarks about the balloon, he threw down the paper he was reading, and exclaimed in great excitement: "By gracious, I can see that balloon, rushed out, and behold the balloon just as it was sailing, grandly through the sky. The infatuated and excited man, who had been in the hospital, and the next day his friends were astonished at receiving a dispatch worded thus: "Bless on your trial balloon—Augustus Hemeway is in the balloon, and he has just landed, and received for answer: 'Patient perfectly recovered.'"—*Ex.*

Excitement has in hundreds of diseases effected a radical cure. It has healed as many as prayer ever did, yet we can not lay down any rule whereby those who are sick can get up a first-class excitement in their mind, and thus banish the disease that is tormenting them. It cures, like prayer, when least expected.

RICHBOBO.—M. B. Craven writes: "In treating the suicidal side of my inquiry in the JOURNAL of July 15th, the most important part I did not notice in sequence, and I am sorry my language not having been sufficiently explicit on that point. As there are no Spiritualists to seek information from here, I trust you will pardon me for what annoyance this further pursuit of the subject may give you. Concerning the source referred to, given by Bastian and Taylor, January last, when themselves in the apparent age they left their mortal habitation, the question is whether you suppose the grandfather in such cases will continue to appear as a venerable bald-headed old patriarch through eternity, with the son in the prime of life, and child in his minority? If the grandfather, frequently propounds to his old stature in Spirit-land, to appear in its most perfect form, and the grandfather returns to a corresponding age in appearance for the same purpose. How is natural law vindicated in removing the infant prior to full development on earth, and subjecting the grandfather to a term of existence here that makes retrogression of age essential to avoid the use of a cane in taking his morning walk on the other side of Jordan."

It is generally the case that spirits present themselves to their friends of earth, in just the same stage of life as when they left it. In coming in contact with matter, old feelings return, and it is much easier for them to materialize in such a manner. Of course death does not relieve the spirit of all its earthly attachments at once, but perfect health is easily gained in Spirit-land. The spirit of the child grows there, attains manhood or womanhood there, the same as here, but the spirit is compelled to return to earth very often, and by placing itself in rapport with matter, it gains many experiences which it would not acquire if it were not of the body prematurely. The Spirit-world is a real world like this, and if you fall to acquire proper development here, you must complete the course there. There are ways provided in the economy of nature for the recovery from all accidents. If not here, in Spirit-land; God and nature would be grossly at fault, if such were not the case. Even the suicide in the course of time can recover from the effects of his misstep, and become an angel of light. He, however, who forces his spirit into the Spirit-world, subverts an ordinance of God, tramples with impunity on that which he has wisely conferred upon him, and in his heart curses that which would have blessed him.

THE SPIRIT.—Thus it would appear that there are two kinds of matter in us—one gross, which constitutes the outer garment, the flesh and indestructible. Death is the destruction, or rather segregation, of the first of that which the soul leaves behind; the second disengages itself and follows the soul, which thus finds itself always clothed in a garment, and this garment we have called perispirit. This refined matter, extracted, so to speak, from all parts of the body, to which it was tied during life, retains the impressions of carnal body; this is the reason why the spirits see one another and appear to us such as they were whilst living in the flesh. But this refined matter has neither the tenacity nor the rigidity of the compact matter of the body. It is, if we may so express ourself, elastic and elastic, and in consequence of this, the form which it takes, though shaped after the outlines of the body, is not absolute; it accommodates itself to the will of the spirit, which can impart to it any appearance it pleases, whereas before the solid envelope offered insur-

mountable obstacles to such a transformation; the perispirit, however, when once liberated from this clog, expands, contracts, and transforms itself in accordance with the desire that sets it in motion.—*Alvan Kardec.*

Mr. Kardec wisely says: "The second body [the spirit] disengages itself and follows the soul [the flesh] which thus finds itself always clothed in a garment we have called perispirit." This perispirit, which we designate as the spirit, can never leave the body until death occurs. It is utterly impossible. You might as well draw the blood from the physical organism; and have it survive, as to withdraw the spirit from the same before death occurs.

OUACHITA CITY, LA.—W. E. Henderson writes: "I wish your 'Search after God' was in pamphlet form. I would like so much to read it. Before the author of 'Search after God' passes to spirit-life, he will present the world with this work. The exact date when it will be published can not now be given."

PROPHET.—Those in possession of Mrs. Harding's "Modern Spiritualism," will therein find facts narrating a singular prophetic occurrence by the gifted and honest G. W. H. which she clearly foretold the downfall of the Southern hosts, with such details as to render the prophecy complete. When the Confederates were in the heyday of triumph, it was a bold thing to proclaim their doom, as did Mrs. Harding, three years in advance of the event.—*Comeo, in London Spiritualist.*

We would really like to know whether the spirits saw the events as a fixed fact in the future, or did they reason out the prophecy, or simply guess, as thousands of others did?

TONGONOXIE, KAN.—W. A. Brice writes: "I live in a little town of some 500 inhabitants, where orthodox tries to rule, but can't. A good many Friends or Quakers reside here, who are very unassuming as a general thing in their manners and customs, and generally succeed very well in attending to their own business, and occasionally, I notice, the spirit does move this people to speak, even if adhering to conditions of the sect. We need a few good lectures here to balance the elements somewhat, and get the heads of the people turning into the channel of true progress in things spiritual."

As a general rule the Quakers do tend to their own business strictly, although they "do put a liberal construction upon all those precepts of the Gospel that seem most difficult to be carried out, and give to them a liberal obedience." On one occasion when Fox was brought into Court, refusing to take off his hat, the clerk asked him to do so, whereupon he turned the other cheek to receive its portion of the chastisement. The Quakers generally make most excellent Spiritualists.

SPIRIT AND BODY.—We have believed and preached for more than a score of years that such was the independence of the inner man of the outer man, that the former could come out of, so to speak, and act independent of the physical organization. There are thousands of facts which have been occurring in the history of mankind which can not be accounted for upon any other hypothesis.—*Rev. Samuel Watson.*

Your good brother means that the spirit body, or perispirit, as designated by Allan Kardec, can leave the physical organization before death occurs, we think he is very much mistaken. It is utterly impossible for such a case to occur, without causing death to the physical organism at the same time. The soul, or the conscious entity of the spirit, often does leave the body, and wanders freely in the regions of space.

INDIANOLA, IOWA.—A. W. Richards writes: "Win. Gathrolle asks, 'Who the wife of was Cain?' You say, 'The question is one of the mysteries of Godliness.' I think it is not very mysterious, since Galileo discovered that the world moves, and that it is not flat, and since Galileo proved that this world was not made in six days, and that some of the remains found pyramids of their having been people far back of the 'little' six thousand years we read of, hence there was plenty of pre-Adams to build a city in the west. I think it is not a very mysterious man. It may be true that there was an Adam that was a representative man, as Abraham and Noah were in their day, and that the traditional history did not go back beyond him."

You are undoubtedly right in regard to pre-Adams man. Strauss well says: "But if we contemplate the universe as a whole, there never was a time when it did not exist, when there did not exist a distinction between the heavenly bodies, life and reason; for all this, if not yet existing in one part of the cosmos, already existed in another, while in the third it had already ceased to exist; here it was in the act of blooming, yonder in full flower, at a third place already in decay; but the cosmos itself—the cosmos—of infinite worlds in all stages of growth and decay—abode eternally unchanged in the constancy of its absolute energy, and the everlasting revolution and mutation of things." The belief that this earth is only about 6,000 years old, is too absurd to talk about.

JESUS.—It hardly indicated an amiable, self-possessed, and equitable state of mind to angrily curse a fire because it did not burn, but at the wrong season of the year when no reasonable person had a right to expect it would be in bearing. It did not indicate a loving, merciful and modest trait of character when he demanded that man should forsake and hate father, mother, brothers, sisters, wife and children on his account, and that he set the nearest relatives at swords' points with each other.

Jesus is certainly having a very hard time of it amid all the cross-roads to which he is subject. Should any of our readers desire to learn all about this remarkable man; they can do so by reading the account as given by Paul and Judea, through Alexander Smyth, medium. For sale at this office.

TWO LONDON FIRES.—In the autumn of 1858 the great fire of London occurred, and with this disaster the Society of Friends in (now called Quakers) is intimately connected. Beginning with a well-remembered lake house, that fire under the impulsion of a fearful storm spread across a district in which much property was destroyed, and the buildings were warred. The shattered roofs of the neighboring dwellings furnished materials for continuing the conflagration; and the buildings themselves having much wood in their structure, and being dry from an exceedingly hot summer, favored the devastating work. For three days wind and rain, and the undimmed riot, dining and scattering brands in all directions. According to Clarendon, about two thirds of the great city, and those the most wealthy parts, were all burnt, without one house remaining. Eighty-nine churches and thirteen thousand two hundred houses were destroyed.—*Barbara McCully, in Scientist.*

Thomas Lebow, a Quaker, predicted this several days before it occurred. This question naturally rises, did the spirits see that the event would transpire at the time designated, or had they determined to apply the torch of the incendiary, and make the prophecy true? The spirit of a health set fire to a Catholic church in New Jersey, and why not others have the power to build a city?

THE SPIRIT.—John Scott, of Oak Hill, Ark., writes: "I have noticed for some time past reports of 870 offered for the application of the Devil. I might point to the JOURNAL as one of his agents."

The writer then indulges in a tirade of abuse peculiar to the Orthodox faith, claiming that Spiritualism is of the Devil, and that the JOURNAL is one of the most faithful agents. The JOURNAL has "attracted" the poor fellow up, and having found his mind on the subject of materialism, he will undoubtedly lose better.

SPIRITUALISM. And while it is the most demonstrative, appealing directly to the most important of the senses for a verification of the fact, yet it is the most susceptible to the far as personal identity is concerned.—*Spirit, in Samuel Watson's Spiritualist Magazine.*

The spirits that supervise the manifestations at seances for physical phenomena, must necessarily be of a high order of intelligence. There are principles of chemistry connected therewith that a "low order" of spirits could not comprehend.

SALVATION OF INFANTS.—The question is often put to ministers of the gospel by parents bereaved of their offspring: Do you think that infants are saved? If the question is answered in the negative, as it sometimes has been, then the wounded hearts are more deeply wounded, and additional grief is added.—*The Religious Herald.*

The one who believes that his infant child is in hell, being tortured by fire and brimstone, must certainly be a most consummate ass, and should undergo at once to Patagonia or the Fiji Islands. Yet orthodox ministers have said that hell is lined with the skulls of infants.

EAGLE, OREK, ARK.—James N. Marks writes: "A remarkable phenomena occurred in the family of Mr. Geo. Goodby, near Centerville, Dorsey Co., Arkansas, a few weeks ago, which has caused the people here to reflect and talk a great deal about the 'manifestations.' A young girl, living in Mr. Goodby's family had for several years been afflicted in health by spasms, that manifested her for any kind of illness. A short time ago the girl had a dreadful spasm from which it was thought she could not recover. While she lay in a deathlike state, she suddenly called for 'salt—one dose.' It was administered. In a short time she called for 'salt' again. In a short time she again called for a dose of salt, all of which was administered. She recovered with great rapidity, and is now in robust health. She was asked what induced her to call for an singular prescription; her answer was that 'Harriet' requested her to do so. Harriet has been dead five years."

Sickness often results in placing the system in such a negative condition that spirits can use it for various purposes. In this case the patient was rendered clairaudient, and heard the voice of Harriet.

FAITHFULNESS IS IN US, and every form of faith will be accepted by the wise as a hint in the direction of truth, for the elimination of error.—*Buddha, in Scientist.*

Such has been the case in all ages of the world. Perfection has never existed in any one individual. Still each one must be held responsible for his own acts. Did not falsehood exist within the human family in the aggregate, there would be no occasion to talk about fraudulent mediums. When we commence relieving mediums of all responsibility for their acts when entranced—such as telling falsehoods, making manifestations, etc., we thereby encourage crime. Even unconscious trance mediums should to a certain extent be held responsible for what they do while under the control of spirits.

JALOUSY OF A CHRISTIAN GHOST.—It appears that a "medium" of Christian faith, who had been told by a spirit that he was to die, was so much affected, that he fell sick and lay at the point of death. In taking farewell of his husband thus unhappily departing, the lady clasped her hands and swore never to wed any one else while he was gone. For a while she kept her word; but when she was told that the lady in question was dead, she was so much affected, that she fell sick and lay at the point of death. In taking farewell of his husband thus unhappily departing, the lady clasped her hands and swore never to wed any one else while he was gone. For a while she kept her word; but when she was told that the lady in question was dead, she was so much affected, that she fell sick and lay at the point of death. In taking farewell of his husband thus unhappily departing, the lady clasped her hands and swore never to wed any one else while he was gone. 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