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

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, AUGUST 11, 1866.

VOL. II.—NO. 20.

Human Love.

Oh, if there is one law above the rest, Written in wisdom—if there is a word That I would trace with a pen of fire, Upon the unsmiling temper of a child...

The Organization of Industry—No. 2. TO MEN OF ENTERPRISE AND PROGRESSIVE VIEWS.

I published, in the first number of this JOURNAL, an article on the above subject. I was prevented at that time from continuing the series. I now resume it.

The Organization of Industry on scientific principles, and on a basis of justice, is the most important practical question that can occupy the attention at the present day of men of liberal and progressive views.

Under the head of Industry, we include the seven following branches of human labor: Agriculture; Manufactures; The Mechanic Arts; Mining; The Fisheries; Transportation; Household labor, washing, etc.

I will speak again, briefly, in the present article, of the importance, even the absolute necessity of organizing industry. Before explaining the enterprise I shall propose—which is the establishment of a great Joint Stock Farm, in a fine location in the West, cultivated by the steam plow (now in practical operation in England) and improved processes—I desire to show the great problem which such an enterprise would solve.

The organization of industry is important, for the following reasons:

1. It is the sole source of wealth; it creates all those products which collectively constitute wealth, and which are necessary to man's wants and comforts. Commerce, banking, the professions, produce nothing; they add nothing to the wealth of society. Commerce buys and sells products after they are created. Banking gives credit, and furnishes, in some countries, a currency. They render certain services, but they produce nothing; and must live upon the wealth created by industry.

2. Industry is the field of activity in which the great majority of human beings must pass their lives. As it alone creates the products necessary for human subsistence, the masses of mankind must be engaged in it, or they starve and otherwise perish. Now, if prosecuted in a false, uncongential and repulsive manner, as it now is; if unorganized or falsely organized, it condemns those engaged in it to a life of toil, drudgery, coarseness, and degradation. A man who must drudge at the plow the entire day through; who must work in a mine or a dirty workshop from morning till night; who must carry a hod, or be stupidly hammering a drill that slowly penetrates the rock to be blasted, is condemned to be physically and mentally degraded—and there is no remedy, until his mode of labor is changed.

two engineers will run a train of cars between two points like Albany and Buffalo—sober men, pretty well paid, the work systematic, and comparatively easy—and take the place of a hundred stage-drivers.

Although the organization of travel is incomplete, it shows what can be effected by organization; and it authorizes us to affirm that it is only by a scientific and complete organization of all branches of human labor that the condition of the masses of mankind can be improved, and that they can be elevated.

Thus the organization of industry on true principles is necessary; first, to increase wealth, and banish poverty with its degrading influences from the world; and second, to secure to men congenial, healthful and attractive fields of action in useful and productive labor. Until industry is organized, and, by means of organization, is dignified and rendered honorable and attractive, the great majority of mankind will remain poor, ignorant, coarse and degraded—the soul the slave of matter.

The reasons we have given for organizing industry will appear no doubt sufficient, but let us ascend a little higher, and consider some of a more universal and elevated character.

From various considerations, and from a careful study of the subject, we are led to believe that to humanity, there has been assigned a great work to execute, a high function to fulfill on this earth. When we examine the great influence which man can exercise on the earth by proper cultivation—how such cultivation influences climate and the amount of rain, and these in turn, fertility and productiveness; and further, when we reflect how man can control the vegetable and animal kingdoms, destroying useless or noxious species and replacing them by good ones, regulating the proportions, and distributing them wisely as they are required, we may safely affirm that he is the overseer of the globe or the planetary surface, and of the animal and vegetable kingdoms on it.

Industry is the means by which man fulfills his terrestrial destiny of overseer. If unorganized or falsely organized, it thwarts him in his work, and repels him from it. He must possess every facility for executing so great a task. As a consequence, industry must be, first, scientifically organized, in order to furnish him the proper means for executing the industrial labors that devolve upon him; and, second, it must be rendered attractive, which is perfectly practicable, in order to draw him voluntarily to them, and to engage with pleasure in the vast industrial operations connected with his function of overseer.

Without adducing any proofs, we assert that industry can be so organized, and prosecuted on a scale so vast, that the ambition and genius of an Alexander, a Caesar, a Napoleon, would find ample scope in it. At the head of great industrial armies, in which are engaged the science and engineering skill of the world, they would attack the vast deserts—Sahara, Arabia, Cobi—which are, so to say, hideous ulcers on the earth's surface; drain and clear up the great morasses, jungles and swamps that generate the plague, the cholera, and fevers of various kinds; dike and regulate the rivers and lesser waters of the globe; re-wood the denuded mountain ranges, and bring rain to regions where perpetual drought now exists; and execute such other works as may be necessary to the improvement of the planetary surface.

The industrial armies could be organized with all the "pomp and circumstance," the banners, music, and uniforms, the ranks and honorary distinctions of our present destructive armies; their labors

would be the occasion, so to say, of great industrial tournaments, in which science, energy and skill would find abundant opportunity for exercise and display. Why cannot as much pains be taken to embellish the work of production as destruction; to attract men to cultivation and embellishment as to ravage and devastation? It is found quite easy and practicable to organize armies to burn down a hundred towns and cities, and kill a hundred thousand men, but it will appear totally impossible to organize a similar body to build a hundred palaces, and execute great works of internal improvement.

Having now pointed out the supreme importance of organizing industry, I will explain what is to be understood by its organization. The term will have but little meaning to many persons, as it relates to a subject that is new; I shall therefore endeavor to explain it in a clear and simple manner. To do this I will illustrate it by reference to a branch of human activity which has been already organized.

By the successive labors of men of genius, and by long experience, war has been organized, and it is now prosecuted in a systematic manner and on scientific principles. The results of this organization are wonderful. A single regiment, with proper means of defense, as well as attack, is more than a match for a band of twenty thousand unorganized savages or barbarians. The same contrast will exist between the organized industry of the future, and the unorganized industry of the present day.

Let us examine what has been done to organize war. We can then draw our conclusions as to what is to be done to organize industry.

In the early societies that existed on the earth, war was unorganized, as it still is at the present day among savages. It was prosecuted in a rude and incoherent manner, without science, system or efficiency. The simplest weapons, such as the war-club, the bow and arrow, the spear, were used. The combatants fought individually and incoherently, without order or unity of action. Now, passing over the long period which separates those times from the present, and without examining the successive stages of improvement which have taken place, we find, at the present day, war organized, and in a scientific and most efficient manner. The following are some of the features of its organization:

Ingenious and powerful weapons have been invented; among them the cannon, the mortar and bomb, the rifle and the revolver. On the ocean, floating engines of prodigious powers of destruction have been perfected which are miracles of genius. When we compare the 100 pounder rifled cannon with the bow and arrow, or the iron-clad with the armed canoe, or even the armed galley of the Romans, we see what has been done for the organization of war. A prodigious explosive force—gunpowder—has been discovered, which has taken the place of the power of the human muscle that draws the bow. A regular system of tactics and evolutions, of maneuvers and strategy, and a scientific distribution of the men in bodies—companies, regiments, brigades etc.—has been devised, which secures unity of action in the operations of the larger armies. Uniforms, music, banners, elegance of arms and accoutrements, have been resorted to, which give a certain charm and dignity to the work; and what is more important still, a field has been opened in the military career to ambition, in which fame, distinction and power can be won. The application of these means and incentives to the prosecution of war constitutes what we call its organization; and with the aid of this organization, the work is done with a hundred-fold efficiency it was before. Besides, it is dignified in the eyes of men, and to a certain extent, rendered even attractive.

We do not propose the military organization as a model for that of industry; it is in many respects false and repulsive, but that is owing to the nature of the work, which is terrible and abhorrent. Many valuable hints are, however, to be taken from it, and it is instructive as an illustration.

Industry is, at the present day, in nearly as imperfect and unorganized a state as was war in early times—at any rate in the Greek and Roman epochs. If we except some branches of manufactures which, by the invention of machinery and the application of steam power, have been partially organized, although in an oppressive and selfish manner, as it has been the work of capital, actuated by the sole desire of profit; the industrial labors of society are prosecuted in an incoherent, unshod and ignorant manner. Take agriculture as an example—the most important branch of industry. It is entirely devoid of organization, and is in almost as imperfect a condition as it was two thousand years ago among the Romans. What a criticism on modern intelligence, on our political economists, and on our statesmen, that the idea of organizing agriculture, the basis of national prosperity, has not been conceived. While the world is in hot pursuit of wealth; while the nine-tenths of men think of nothing else, and the political economists are writing numberless treatises upon it, no one thinks of organizing scientifically the work of production, which would increase the collective wealth of nations at least ten-fold.

If we examine the manner in which agriculture is carried on—the basis, we repeat, of the whole industrial system—we find it prosecuted by isolated families without capital, credit, science, and the other means necessary to its successful develop-

ment; without machinery and steam-power, and even for the most part, without good teams and implements. On their small farms they could not use machinery—the steam-plow, for example, if they had it—nor steam power; nor can they raise large flocks and herds, which are absolutely indispensable to high farming—to successful agriculture. They operate without any combination or concert of action; they often sell their crops at times when there is a glut, being obliged to dispose of them as soon as they can get them off the ground; and they see the profits of their labor go to the speculator, the merchant and the usurer. Their labor is monotonous, prolonged and solitary; their life is lonely, and without varied social relations; it is also without art and science, and those pleasures derived from the cultivation of intellectual pursuits that give a charm to existence; their farms, with the poor houses, barns, and fences upon them, present in general an appearance as slovenly as their culture is wretched, and the lives of the owners are dull and common-place. Such is the condition, as a general rule, of the great branch of industry on which the world depends mainly for its wealth; which creates the greater portion of the means on which kings, princes, merchants, bankers, professional men and all other non-producers live.

This condition of things can be changed. What has been done for war can be done for industry, and especially for agriculture which offers the greatest facilities for organization. With moderate capital and a moderate degree of intelligence, it can be organized; and by organization it can be elevated as much above its present condition as war has been raised above what it was in early times.

By establishing a comparison between unorganized war in the earlier societies and organized war at the present day—bearing in mind that the law, which applies to destructive labor or war, applies equally to productive labor, or industry—we comprehend the simple, but important truth, that the latter—industry—can be organized; and we can form a clear conception of what is to be understood by its organization.

The great problem, then, which has been solved in relation to war, remains to be solved in relation to industry. Machinery, science, steam and other powers, combination and association, must be applied to it. The inventions which have been made in the last half century in machinery, etc., will greatly facilitate the operation. A few intelligent and capable men with a moderate capital could undertake it. A great Joint-Stock Farm could be established as the means, worked by machinery and steam-power, which would set an example and demonstrate the principle. The attention of the world, once called to the subject, a universal interest would be excited. Fifty men with a capital of \$200,000 could undertake the work, and carry it through.

New York. For the Religio-Philosophical Journal. Changed, Not Annihilated.

BY DR. S. C. CASE.

The striking of a clock admonishes us that an hour has passed. Startled by the sound, we are reminded of duty, and are surprised it is so late. All the hour we had been within hearing of the tick of the faithful timepiece, yet the constant repetition made us unmindful of the strokes. At each vibration of the pendulum a precious moment was passing—we were changing, for better or for worse. Mighty changes had been taking place in the world around us, which, like the ticking of the clock, were all unheeded, unless the subjects of special attention. Our earth had moved on through space sixty-eight thousand miles, and in turning upon its axis had hurried us on one thousand and forty miles of its circumference, over sixty-nine thousand miles from that space in the universe which we occupied an hour ago!

We need not contemplate the wonders of astronomy to find changes, for those as truly marvelous and astonishing are constantly taking place all around us. A seed, a common, homely seed, is one of the greatest wonders in nature. Wrapped up in its glazed covering is a germ which propitious circumstances may develop into a plant that shall bear a flower as gorgeous in color as the hues of the rainbow; more beautiful than the trappings which decorated a Solomon. After the flower, a hundred seeds may be developed, each a type of its parent, and as wonderful. How is it, that bark and inner-rind, and fibre, and pith spring in harmonious order and arrange themselves into forms of beauty, all springing from such an insignificant mass? Ah! we cannot tell, we are obliged to confess that the minutest things in the universe are able to confound us; to confess there are forces in nature we cannot fathom.

We sit beside the fire on a winter evening. The mind, ever busy, wanders into the valley of reflection. We think whence comes this heat? From the coal. But how? A chemical action is taking place, the latent heat is being eliminated, it is made sensible to our perceptions, and thus we are warmed. How came the heat in the coal? We sit pondering; memory recalls the story of that great Scotchman, George Stevenson, when he once stood musing on the force which moved his engine. He asked a friend, "What moves that engine with such mighty power?" The friend, intending a compliment, replied: "I'dna ken, unless a canny Scotchman." "Nay," said Stevenson, "it's a sunbeam that was locked up in the coal a thousand years ago." His mind had been tracing the relations of

cause and effect. Away back through the ages, there was once a forest growing in primeval luxuriance. The genial sun looked kindly down upon the trees and gave them of his light and heat. Under his warming influence they grew, absorbing heat and sunlight. Myriads of little cells bottled up the light and sealed in the heat. In time, by convulsions of the earth, that forest was cast down and covered by water and sediment of soil. Gradually it was converted into a great bed of coal. Miners had taken this from its resting place, and by chemical action the light and heat borrowed from the sun thousands of years before, was being set free. The heat converted water into steam, the steam pressed back the piston; thus the wheels were turned, and iron, and brass and wood became a panting, moving steed. Yea, a sunbeam moved the mighty engine!

Whence came the heat of the sun? The nebular hypothesis furnishes the key to the explanation. But beyond nebulae, beyond sublimated matter diffused through space, whence came the heat? Answer, "from motion," if you will; but ah, how limited is the wisdom of man. A half-dozen questions on any subject, following each other in order, may confound the most profound philosopher.

We trace effects to causes, we examine these causes and find them to be only effects of still prior causes. Thus, step by step, we trace the evolution of things backward, and soon the limit of present human attainment is reached and we stand face to face with mystery. Things are mysterious only because of our ignorance concerning them. Man-kind have, as yet, only observed a few facts, discovered a few laws—yet these greatly aid in our investigations after other truths, just as a succession of stakes set in the ground help us to determine a straight line.

The chemist, in his laboratory, proves the indestructibility of matter. Its form may often be changed, its elements may be combined in different proportions, and thus form different compounds, but not even an atom can be annihilated. The water you throw upon the hot stove disappears, but the atmosphere receives it, and on a frosty morning you may again behold it on the window pane, in the form of beautiful crystals.

So it is with forces; scientific men are beginning to demonstrate that even forces are never lost, only transferred. The hammer that descends upon the iron evolves a sufficient quantity of heat, which, if properly applied, would throw the hammer back to its starting point with as great momentum as it descended.

Gravitation, motion, heat, electricity and magnetism may be converted into each other, hence they are called convertible forces. In after days, men will take advantage of these discoveries and apply them to the performance of labor in practical life. If with clairvoyant vision we could behold the wondrous inventions of the future, we would stand speechless with awe. Neither are inventions lost, though often we deem them so. We immediately perceive the effect of a kind deed upon a sensitive person, while upon one whom we call hard-hearted, we do not, and may think none was produced. But an impression for good is surely made. Strike a piece of glass and it is shattered. A wrought-iron bolt might withstand ten thousand such strokes, yet its wavy fibres at each succeeding blow undergo a slight change, becoming more granular, more like cast-iron; at last it breaks under a force less than that which had been applied a hundred times before.

A photograph is a wondrous thing; yet do you know that upon the walls of your chamber your image is stamped in, so that years to come the psychometrist may behold your picture there? Do you know that upon the rock by the wayside an image of all that has ever passed it, is impressed? Do you know that every sound uttered goes sweeping through the universe, producing changes which will last through all time?

We live in a world of wonders. The human race is yet young, science but in its infancy. Facts are daily being revealed, more startling than the fictions of old; truths more sublime than the loftiest imaginings of the poet. Seek ye the truth. The great Book of Nature lies open to all. Learn the alphabet that you may read therein, for 'Tis elder Scripture writ by God's own hand.' It is free from the errors of fickle man, and will not lead you astray. Study its pages; every line will elevate, refine and bless, and you shall become a nobler, happier child of Deity.

All is not attractive that is good. Iron does not sparkle like the diamond; yet it is useful. Gold has not the fragrance of flowers, yet it is valuable. So different persons have different graces of excellency; and to be just we must have an eye to all.

The first nation in Europe that abolished slavery in the colonies (France, in 1793,) did, in the same session, repeal Christianity; and on the re-establishment of Christianity, 1814, slavery was re-established in the colonies of the same nation.—Essex.

Man doubles all the evils of his fate by pondering over them; a scratch becomes a wound, a slight injury, a just insult, a small peril a great danger, and a light sickness often ends in death, by brooding apprehensions.

Aunt Emma was trying to persuade little Eddy to retire at sundown. "You see, my dear, how the little chickens ro to roost at that time." "Yes, aunty," replied Eddy, "but the old hen always goes with them."

An advertiser in one of the papers says he has a cottage to let containing eight rooms and an acre of land. Favors received should never be forgotten, while those which are done should never be remembered.

The Drunkard's Daughter.

Go, feel what I have felt,
Go, hear what I have heard—
Sink 'neath the blow a father dealt,

the honor of being called "the people of God."
Here the man of sin is displayed—he that has taken
the seat of God, as the apostle declared, and exalted
himself above everything that is called God.

The Discipline of Sorrow.

For what are all the trials of human life? Are
we the children of a loving father, placed here to
spend a few short years in mistakes and disappoint-

that airy bridge between our two souls widens until
brotherhood and communion and peoples clasp
hands in one fraternity thereon.

Letter from Juliet H. Stillman, M. D.

EDITORS JOURNAL: Having just learned from a
brother who attended the Rockford meeting of an
outrage upon the rights of all Spiritualists there

Spiritualism and Reform.

BY ELVIRA WHEELER.

We like the editorial in the JOURNAL of July
14th under the above heading, and fully endorse its
sentiments.

Divine Realities.

BY MARY E. DAVIS.

We are prone to think that the facts of life are
the only realities. The strife for subsistence, the
routine of daily toil, the establishment of homes,

Voices from the People.

Letter from Michigan.

MESSRS. EDITORS: Your JOURNAL has been sent
me by a friend for some two months past. To say
that I prize it as a gift, but half expresses my feel-

Letter from California.

DEAR JOURNAL: Since I last wrote you some-
thing of a change for the better in the good cause
in which we are engaged floats visibly to the sur-

A Portion of a Sermon by Elias Hicks.

(Translated from old unpublished shorthand MSS., by C. O. French.)

My mind has been led since sitting in this meeting
to renew the call formerly communicated to the
Lord's people. And who were the Lord's people?

High lies that better country.

The land of morning and perpetual spring;
But graciously the wanderer
Over its mountain-border

Immortal life!

What a glorious doctrine! Spiritu-
alism, so called, has satisfied this longing of the
soul, and taken away the sting of death, which is
fear.

Yours for freedom and equality,

JULIET H. STILLMAN, M. D.

said evening with faces unaccustomed to visit Spiritual meetings. Among the rest, and one who asked many questions, was the first and oldest Presbyterian clergyman of this city.

This is entirely a new phase in our experience, and not more strange than it is gratifying, as it unmistakably points to rapidly approaching mental revolutions throughout the creed-bound world.

Oh, that the world of humanity could but realize one-half, or even a quarter part of the vast benefits and amazing advantages that might be derived from a strict, manly observance of truth.

J. D. PIERSON. San Francisco, Cal., June 29, 1866.

Letter from Dr. J. K. Bailey.

DEAR JOURNAL: The cause of human rights and needs, as represented by Spiritualism, moves on here—moves very slowly—but it does move. Power, to the propelling means, was added last Sunday, by two fine lectures by Mrs. Cora L. V. Daniels.

How pleasant to note the decided improvement of the organs of this noble work. The RELIGIO-PHILOSOPHICAL JOURNAL manifests much activity in this direction.

For truth and justice, over thine, DR. J. K. BAILEY. Quincy, Ill., July 14, 1866.

Letter from S. K. Terry.

MESSIEURS. Enclosed is \$0.50 the balance due you for the JOURNAL for six months. I like the spiritual Philosophy which it advocates and would be happy to be a constant subscriber.

It is generally admitted that the manner of spirit control manifested in mediumship, is relatively the same as the operator's control in Mesmerism and Psychology.

This is a white man's Government and to mingle thirty millions of whites with three or four millions of negroes that is, the highest type of mankind with the lowest, is the most tremendous crime against God and His creatures that ever demons, let alone mortals, could conceive of.

S K TERRY. I consider the LITTLE BOUQUET an Abolition tract, therefore poisonous in my family.

Orient (N. Y.), July 21st 1866. S K TERRY

REMARKS—Our correspondent will please excuse us for printing his letter, but we saw no other way to say so much to the people in so few words.

Undoubtedly, there never was a time in the history of man when there was so great a degree of nervous susceptibility as now; consequently, never a time when mediumistic qualities were so common; and hence, never before has there been such agitation of thought and such rapid transition from the old towards the new.

Why not even help others to enjoy it? But he says, "This is a white man's government." Ah, yes! The white man took it by force from the red man.

"Walk backward with averted eyes And hide thy shame."

O, white man, after such denouement. But again, the JOURNAL is an "Abolition paper." If Abolition means granting the "inalienable right" of the soul to all persons, without distinction of color, then the JOURNAL is "an abolition paper."

Had our correspondent's friend, Jefferson Davis, had such a paper in his young days he would not have been the arch fiend he is.

It makes us smile to read the question "who wants to mate their children with negroes?" Doesn't everybody know? Every traitor and ex-slaveholder in the South wants to do it, and will, if they can get help enough from their Northern brethren.

Our correspondent wishes us to discontinue the JOURNAL to his address. We dislike to deprive him of the "Philosophy he loves," simply to gratify a prejudice he has, but we obey since it is his privilege, and in return we doubt not we shall add scores to the list he vacates.

Religio-Philosophical Journal CHICAGO, AUGUST 11, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

Geo. H. Jones, Secretary. S. S. Jones, President.

For terms of subscription see Prospectus on eighth page. "The Pen is mightier than the Sword."

To Postmasters. All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain forty cents of each \$3.00 subscription, and twenty cents of each \$1.50 (half-year's) subscription.

To Our Patrons. Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y.

Evidences of Spirit Communism—No. 2. Before the advent of Modern Spiritualism at Hydesville, N. Y., quite extensive experiments had been made in Mesmerism, Psychology, Clairvoyance, etc., showing that there was a subtle relation existing between mind and mind, and that one person could, to a great degree, (in some cases to all appearance absolutely,) subject another to his will, and practically dispossess him of volition and consciousness.

To our minds, the slightest magnetic influence is a prophesy of spirit communion. These mixed manifestations, resulting from the imperfect relationship of this world to the spiritual, and a lack of knowledge of the same, indicate what may be under a more perfect discipline.

Music and Musical Instruments—Still Another Branch of Business. In accordance with the original design of the projectors of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, we have made arrangements for publishing and selling every variety of sheet and book music, and the sale of all kinds of musical instruments, from the most expensive pianos, harps, organs, down to the most simple instruments.

The Work Goes On. We take especial pleasure in tendering our thanks to the many friends who have recently sent in their subscriptions for stock in our corporation.

Delegates to the National Convention. FIRST SPIRITUALIST SOCIETY OF CHICAGO.—Warwick Martin, Wm. M. Sallor, G. A. Shufeldt, A. James, J. R. Robinson, James E. Coe, F. L. Wadsworth, Mrs. Rachel Martin, Mrs. J. R. Robinson, Mrs. C. L. Dennison, Mrs. H. W. Lee, Mrs. C. A. Dye, Mrs. H. F. M. Brown, Miss Emily Tallmadge.

Responsibility. The editors of THE RELIGIO-PHILOSOPHICAL JOURNAL do not hold themselves responsible for the sentiments expressed by correspondents.

Some complaint has been made that we have not published the names of the Chicago delegates before this time. We have simply to say that we did not know what they were, and only learned at this date by sending to the Secretary of the Society for them.

plain. When Spiritualism came into our midst, very few had examined the laws by which mind is related to mind; few had consciously experienced the sensation of animal magnetism, or had defined to themselves the common sensations of every day life, consequently we were not prepared to make close distinctions at first, and the existing hypothesis of "Spirit Influence" became the solvent of all novel sensations.

Both from experience and observation, we can but conclude that a large percentage of what has been denominated spirit influence is clearly attributable to the other two causes referred to.

Again, on matters of fact, or in the utterance of convictions, the same spirit purporting to speak through different persons will make very different statements, where it could not be possible on the part of the spirit for such mistakes to be made; and the rule is that where the statements differ, the medium differ accordingly.

We might cite many instances in support of this suggestion, and we might extend our illustrations over a much broader field of observation, but this will convey our thoughts for the present, viz.: 1st. That the sensations of this world are as yet not fully understood, and they are often mistaken for spirit influence.

Another writer says, "After long investigation and close observation, the query still runs in my mind: Are not these manifestations the unconscious working of the medium's mind, or the effect of circumstances upon the medium?" We doubt not there are thousands of persons whom these two writers represent, and the query will force itself upon us: Is it not possible to make more clear, the way to a certain demonstration of this glorious fact?

At five o'clock, all were safely landed in the city, and what was the surprise of those who awaited their return, to find them all happy and "unwet by falling rain," for in the city it had showered hard for two or three hours during the day, and so far all other picnic parties that had returned were drenched with rain.

At 8:20, the train carrying between three and four hundred happy men, women, and children, was off for Downer's grove, situated on the Burlington and Quincy R.R., twenty miles distant from Chicago.

At five o'clock, all were safely landed in the city, and what was the surprise of those who awaited their return, to find them all happy and "unwet by falling rain," for in the city it had showered hard for two or three hours during the day, and so far all other picnic parties that had returned were drenched with rain.

Oh, the ways of God are past finding out!—Oh, the credulity of man surpasses all understanding. The members of the Lyceum will long remember the good time they had, and heartily thank Dr. Avery, their Conductor, Mrs. Dye, Guardian of Groups, and other members of the committee of arrangements for their unselfish devotion to the Lyceum, and the comfort of its members.

Mr. Gilbert, proprietor of the grove was more than generous in his efforts to contribute to the happiness of the excursionists. Both himself and his kind wife received much praise from all present, and many hearty thanks are hereby tendered them.

With a store of our own we can, not only save commissions and profits to other parties, but we may receive these commissions and profits from sales to other parties.

In a little time we expect to do strong enough to manufacture paper on a large scale. A concentration of capital under our charter by liberal subscriptions from our friends, will enable us to do it profitably to the stockholders, and greatly increase the annual dividends—but above all other considerations, it will enable us to accomplish the great work designed by the invisible powers that first projected this institution—the enlightenment and elevation of humanity.

Michigan State Convention. According to notice the Michigan State Convention was held in Battle Creek the 27th, 28th and 29th ult., a synopsis report of the doings and sayings of which will appear in the next issue of this paper.

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Dr. J. P. Bryant in Canada. This world-renowned and successful healer has just returned from Compton, C. E., after a week of hard labor there. It seems that the doctor closed his business at his residence in Brooklyn, N. Y., on the 5th of July, and started upon a northern trip for recreation, and while at Montreal was invited and engaged to visit a Mrs. Theo. C. Farwell, of Compton, bedridden for upwards of four years from female and spinal difficulties, unable to stand alone, and upon his arrival at Compton, as we are informed, he laid his hand upon Mrs. F., commanding her to "rise and walk."

Several prominent citizens of the place offered the doctor their houses free, if he would remain there—and the many manifestations of kindness to him by the people will be long remembered.

Dr. Bryant has accepted the invitation of the leading friends of progress on the Pacific coast, and will sail for California Sept. 1st. In the meantime he will rest from labor. He will commence practice at San Francisco about October 1st, 1866, remaining there six months. If the friends will secure for him a hall, he will operate during the forenoon free to all, and in the afternoon at his rooms at the "Lick House" upon those who are able to pay.

We recommend him to our friends in California as a great public benefactor, true to every sufferer's interest, and a harmonious co-operation with him by the people will result in great good. Give him a welcome, friends, as a good man and a great healer, whose reputation in the States is unequalled, and whose ability to cure the sick has been tried and not found wanting. Extend to him the right hand of fellowship, and you will realize a Pentecostal time.

From the Banner of Light. The Universalist "New Covenant" Called to Account Again.

BRO. PERELES: I notice in the New Covenant of June 20th—a Universalist paper published in Chicago—a statement that Mrs. Haviland and Baker, who were tried and sentenced last month to solitary confinement for life, were spiritual mediums, and claimed that the spirits directed the killing of the children.

They never claimed that the spirits directed them to kill the children. Not a syllable, not a word of proof appeared in the trial to that effect; and Baker has always disclaimed any knowledge of, or participation in the act. What, then, can be gained by such misrepresentation? And by this same man, innocent (innocent in my opinion) of the crime alleged, and I cannot allow such a slander to be imputed to Spiritualism, or to those unfortunate beings who are now incarcerated in cells, where in three or five years at most, they will be reduced to hopeless idiocy.

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Valuable Invention.

We desire to call the attention of farmers and business men generally to the "World Excelsior Grain and Seed Separator and Smut Machine combined," patented by John W. Free, February 27th, 1860.

FOREIGN NEWS.

QUEEN'S HOTEL, LONDON, July 28, 1866.—An armistice of four weeks from yesterday has been signed by Prussia, Austria, Bavaria, and the other German States.

BUSINESS MATTERS.

CLAIRVOYANT AND HOMOPATHIC PHYSICIAN.—Miss Snowy will remain in Chicago a short time, at No. 303 1/2 State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

PERSONAL AND LOCAL.

The officers and members of the Children's Progressive Lyceum of Richmond, Ind., have decided to take a vacation until the 2d Sunday of September.

The Atlantic Cable.

The efforts of Cyrus W. Field and his associates in this great enterprise seem now to be fairly crowned with success; and it is a success, one of the greatest of the century.

PEN AND SCISSORS.

Knowledge is conscious truth; but learning, as we get it and possess it, is often neither truth nor conscience.

Exposure of a Medium.

We have received from Wilmington, Delaware, a communication, written by a Spiritualist, exposing the alleged shortcomings of a certain medium.

One of the greatest causes of ill health is costiveness, or indigestion. It has for its offspring, dyspepsia, with all its attendant miseries, such as sick headache, sour stomach, no appetite, no energy, in fact, complete prostration.

Cholera morbus, and all disorders of the stomach and bowels are speedily cured by the use of Coe's Dyspepsia Cure, which, indigestion or constipation are equally well governed by its use.

PROGRESSIVE GATHERINGS.

Third National Convention. To the Spiritualists and Reformers of the World: At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS held in Philadelphia by adjournment from the 17th to the 21st of October, 1865, it was

Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected;

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose;

Resolved, That the appointments and records as delegates from local organizations, shall constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That in adopting these articles, all rights of the National Organization hereby instituted, in any way, at any time, or in any manner, in the least degree to assume the power to prescribe articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

Resolved, That the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Providence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the month of August next;

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our Hall, a fraternal greeting and kind hospitality.

J. B. Harrison, of Kendallville, Ind. We take pleasure in calling the attention of our friends and societies in the West to the above named MAN. We do so without solicitation, and purely for the purpose of benefiting all concerned.

Another Lecturer. At the late Convention at Battle Creek we met Mr. Addison A. Wheelock, of St. Johns, Mich., who proposes to take the field as an inspirational speaker.

Riot in New Orleans. The telegraph brings us intelligence of fearful and ominous collisions between loyalists and traitors at New Orleans. Hundreds of persons have been killed and wounded, mostly colored people, and others who were true to American interests during the civil war.

Form for Subscriptions to Capital Stock. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. For value received, the undersigned, a resident of _____ County, _____ State of _____ hereby agrees to take _____ shares, of Fifty Dollars each, in the capital stock of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, and to pay for the same as follows, viz: ten per cent. on each share, on subscribing, (which is paid), and ten per cent. more every succeeding four months, after date, until the whole amount is paid, and interest at the rate of ten per cent. per annum on sums that shall not be paid within ten days after the same becomes due.

Deaths. Death, life's faithful servant, comes to loose the worn sandal and give the weary rest.

Passed to the Summer Land, from Chicago, July 7th, 1866, ADELY B. COOK, son of Lyman H. and Margaret S. Cook, aged six years and five months, after an illness of three months, from a tumor of the kidneys.

Dr. J. P. Bryant has made arrangements to sail for California about September 1st, and intends to operate in San Francisco from October 1st till April, 1867.

J. M. Peebles has been quite ill at his home in Battle Creek, but we are happy to say is now able to be about.

E. Whipple is at his home in Mattawan, Mich.

The wife of Wm. Cullen Bryant died at her residence on Long Island, N. Y., the 28th ult., in her seventieth year.

Senator Trumbull had a grand reception at Crosby's Opera House, Wednesday evening, August 1st.

Meadville, Crawford Co., Pa., July 20, 1866.

MISS ANNIE TIER.

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Western New York are more especially invited to come with their families to enjoy the unsurpassed scenery, and participate in the joy of the occasion. We expect this to exceed in number and interest, anything of the kind ever held in the Empire State.

Two Days' Meeting at La Grange, Ind. The Spiritualists of La Grange, La Grange county, Indiana, are to hold a two days' meeting on the 10th and 11th of August, 1866.

Annual Grove Meeting. The Spiritualists and Friends of Progress of Boone county, Illinois, will hold their annual meeting at Belvidere, Illinois, on Friday, Saturday and Sunday, September 7th, 8th and 9th, 1866.

Mass Convention. The Corry Association of Friends of Progress, feeling that universal unity upon the basis of nature, reason and the principles of the Spiritual Philosophy, as opposed to materialism and supernaturalism, as both desirable and ultimately inevitable, has ordered the undersigned to issue this call for a Mass Convention of all persons, friendly or otherwise, to universal progress and the new reformation, to meet in the Academy of Music, in the city of Corry, Erie county, Pa., on the 17th, 18th and 19th days of August, 1866.

NOTICE OF MEETINGS. MEETINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall—entrance on State street. Hours of meeting at 10 1/2 A. M. and 7 1/2 P. M.

QUINCY, ILL.—The Association of Spiritualists and Friends of Progress meet every Sunday, at 3 1/2 P. M., for conference and addresses. Hall, No. 130 Main street, third floor.

STURGIS, MICH.—Regular meetings of the "Harmonical Society" morning and evening in the "Free Church." Children's Progressive Lyceum meets every Sunday at the same place at 12:30 P. M.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves into the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plum streets, where they hold regular meetings on Sunday mornings and evenings, at 10 1/2 and 7 1/2 o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10 1/2 A. M. and 7 1/2 P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

ST. LOUIS, MO.—The Society of Spiritualists and Friends of Progress have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Seats free.

BOSTON—MELROSBURY.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2 1/2 and 7 1/2 o'clock. Admission free.

LOWELL.—Spiritualists hold meetings in Lee Street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11 1/2 A. M. every Sunday.

PROGRESSIVE MEETINGS IN NEW YORK.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Elliott Hall, No. 55 West 33d street, near Broadway.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Commercial Hall, at 7 1/2 o'clock.

PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 10 1/2 A. M. and 7 1/2 P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2 1/2 o'clock.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, on Commercial Hall, at 7 1/2 o'clock. Progressive Lyceum meets every Sunday forenoon, at 10 1/2 o'clock.

SPEAKERS' REGISTER. SPEAKERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL.

Mrs. Laura Cuppy's address is San Francisco, Cal. Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J.

Lizzie Dotson. Address Pavilion, 57 Tremont st., Boston. J. T. Dow lectures in Hebron, Ill., September 24, January 10, and May, September 10.

Dr. E. C. Dunn. Address Rockford, Ill. Dr. H. P. Fairfield, trance speaker. Address Berlin, Wis. Rev. James Francis will answer calls to lecture. Address, Mankato, Minn.

Dr. Wm. Fitzgibbon; Address, for the present, Philadelphia, Pa. R. J. Finney lectures in Lowell, Mass., September, October and November; Troy, New York, December, January and February; Philadelphia, Penn., March. Address accordingly, or Ann Arbor, Mich.

A. T. Foss. Address Manchester, N. H. Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control. Address Keokuk, Iowa.

Isaac P. Greenleaf. Address Lowell, Mass. Dr. J. J. Hallinger, trance speaker. Address 25 Court street, New Haven, Conn.

J. B. Harrison, Kendallville, Noble Co., Ind. G. D. Haswell, M. D. will answer calls to lecture in Wisconsin. Address, Waterloo, Wis.

W. H. Holston, lecturer. Address, Farmington, Wis. Mrs. S. A. Horton. Address Brandon, Vt. M. Henry Houghton. Address West Paris, Me.

Lyman C. Howe, trance speaker, Clear Creek, N. Y. W. A. D. Home will answer calls to lecture, on Spiritualism and all progressive subjects. Address, Cleveland, West Side P. O., Ohio.

Mrs. Susie A. Hutchinson. Address East Brainerd, Vt. W. F. Jamieson. P. O. Drawer 6323, Chicago, Ill. Wm. Kilpatrick lectures on Spiritualism, Phrenology and Physiology. Will receive subscriptions for stock in the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, also for the JOURNAL and LITTLE BOUQUET. Address, Olivet, Mich.

George F. Kittridge. Address Grand Rapids, Mich. Dr. B. M. Lawrence will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

J. S. Loveland will answer calls to lecture, and will pay special attention to the establishment of Children's Lyceums. Address Hamburg, Conn. Charles S. Marsh, semi-trance speaker, Wrentham, Wis.

Valuable Invention.

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BY ATLANTIC CABLE. QUEEN'S HOTEL, LONDON, July 28, 1866.—An armistice of four weeks from yesterday has been signed by Prussia, Austria, Bavaria, and the other German States.

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PERSONAL AND LOCAL.

The officers and members of the Children's Progressive Lyceum of Richmond, Ind., have decided to take a vacation until the 2d Sunday of September. The friends of the Lyceum will hold mite society meetings at Maxwell's Gallery, for singing, etc., every Thursday evening, commencing on the 26th ult.

The Atlantic Cable.

The efforts of Cyrus W. Field and his associates in this great enterprise seem now to be fairly crowned with success; and it is a success, one of the greatest of the century. We may now know of events in England within a few hours after they transpire, and all European news comes to us but two or three days old, so that any great event, either in Europe or America, may simultaneously quicken the heart-beats of the whole civilized world.

PEN AND SCISSORS.

Knowledge is conscious truth; but learning, as we get it and possess it, is often neither truth nor conscience. Every human being has some handle by which he may be lifted, some groove in which he was meant to run; and the great work of life, so far as our relations with each other are concerned, is to lift each one by his own proper handle, and run each one in his own proper groove.

Exposure of a Medium.

We have received from Wilmington, Delaware, a communication, written by a Spiritualist, exposing the alleged shortcomings of a certain medium. In the postscript to an accompanying explanatory note, the writer particularly desires that we withhold his name, because he fears the ridicule that would be heaped upon him, did we print it.

J. B. Harrison, of Kendallville, Ind.

We take pleasure in calling the attention of our friends and societies in the West to the above named MAN. We do so without solicitation, and purely for the purpose of benefiting all concerned. We know Mr. Harrison personally. He formerly belonged to the Methodist Conference, and preached at Kendallville. He withdrew from the Conference in behalf of freedom of speech and conscience, and for a year or more has been talking to Spiritualists and other free thinkers in Northern Indiana and Southern Michigan.

Another Lecturer.

At the late Convention at Battle Creek we met Mr. Addison A. Wheelock, of St. Johns, Mich., who proposes to take the field as an inspirational speaker. Mr. Wheelock is a man of good address, has a fine, sensitive organization, a clear, good voice for public speaking, and evinces power and purpose.

Riot in New Orleans.

The telegraph brings us intelligence of fearful and ominous collisions between loyalists and traitors at New Orleans. Hundreds of persons have been killed and wounded, mostly colored people, and others who were true to American interests during the civil war.

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Deaths.

Death, life's faithful servant, comes to loose the worn sandals and give the weary rest. Passed to the Summer Land, from Chicago, July 7th, 1866, AVERY B. COOK, aged 86 years, and Margaret B. Cook, aged six years and five months, after an illness of three months, from a tumor of the kidneys.

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Western New York are more especially invited to come with their families to enjoy the unsurpassed scenery, and participate in the joy of the occasion. We expect this to exceed, in number and interest, anything of the kind ever held in the Empire State.

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Mass Convention. The Corry Association of Friends of Progress, feeling that universal unity upon the basis of nature, reason and the principles of the Spiritual Philosophy, as opposed to materialism and super-naturalism, as both desirable and ultimately inevitable, has ordered the undersigned to issue this call for a Mass Convention of all persons, friendly or otherwise, to universal progress and the new reformation.

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Dew Drops from Summer Land.

For the Religio-Philosophical Journal. [To Hattie's Friends, by One who Loves Her.] Mother of our angel Hattie, Father, Sister, Brothers, all, Well we know your spirit longings Reach beyond the funeral pall, To that brighter, happier shore Where dwell the angels evermore.

Off in gentle tones she taught you, While she lingered still on earth, How her fettered soul was pining, Longing for immortal birth— For her home on that bright shore With the angels evermore.

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ANSWER TO ENIGMAS, ETC., IN NO. 18. Answer to Word Puzzle.—Thomas Jefferson. Answer to Charade.—Matrimony.

ANSWER TO TRANSPPOSITION.—Little drops of water, Little grains of sand, Make the mighty ocean And the pleasant land.

Word Puzzle was answered by F. N. E. Burrill, of Philadelphia; Myra V. Suydam, of Hamblin, Mo.; S. H. Block, of St. Louis, Mo.; Ada L., of Michigan; Albert Bovee, of Eagle, Wis.

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Pearl-Fishing in Ceylon.

At ten o'clock in the evening a gun was fired at Arripoo. It was a signal that the boats might start; and setting a sail to catch the land breeze, they fairly on its way for the sea, we started. I had consented to form one of the ten of a boat's crew, whose duty consisted in managing the boat and looking after the divers, and on our first excursion on board after the divers, and on our first excursion on board after the divers, and on our first excursion on board after the divers.

Each man before going over had placed around his body, under the arms, a line by which he could be pulled to the surface of the sea, and as an additional precaution against danger, a line was hanging from the stern of the boat, and sunk with a weight to the bottom.

With a knife in one hand, and firmly grasping the nose with the other, five of our divers went over the side and rapidly disappeared below, while those in the boats saw that the lines attached to their bodies ran out clear, and stood ready to pull them up should the signal be given for us to do so.

Thus far we had been fortunate; and yet there was a possibility that in the many bushels of oysters we had secured there might not be a pearl of the value of one shilling. But with this possibility there was another—the cargo we had procured might be worth five or ten thousand pounds.

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