

RELIGIOUS PHILOSOPHY

DEVOTED TO SCIENCE, LITERATURE, ROMANCE AND GENERAL REFORM.

CHICAGO JULY 31, 1869. VOL. VI.—NO. 19. Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. (SINGLE COPIES EIGHT CENTS.)

Literary Department.

RURAL LIFE.

For the Religio-Philosophical Journal.

BY D. ANDREWS DAVIS.

We're out in the country, the beautiful country,
And all have do'g'ital to breathe the fresh air,
To hear all the songs of the birds in the forest,
And list to the husbandman's heaven-blessed prayer!
Oh it is better than hearing of treasure
By strife and contention in city and town,
For here Mother Nature gives healing full measure,
With smiles in addition, and never a frown.

Then oh! how repleated the picture before us,
Where blissing unnumbered spontaneously flow;
Oh, surely there's beauty at every footstep
Out in the country wherever we go!

The squirrels are sporting around the oak fence—
The lambs on the hillside are bricly at play—
The workmen are busy in every department,
And charmin'ly fragra in the new mow-bay.

The clear crystal brook that meanders the meadow;
Where the violets and clover so charmin'ly bloom,
In chancing its course forever and ever,
And always invites us so kindly to come;
And then how refreshing the green, fragrant cornfield,
Beside the old orchard that cures the knoll!

Ah! yea, it is good to be out in the country—
Good for the body, and good for the soul!

The swallows are fitting around the rock shelter—
The robins chirping upon the beech tree
And Nature seems vocal with melody learning,
From summit of mountains to shore of the sea;
Bright eye attend us, undimmed by pollution,
Salute us with glances most cheerful and bland,
And precious indeed are the sweet convulsions
That stand forth to greet us on every hand.

Here we are students in Nature's great college,
Bel'g taught by the breeze, and the blossoming flowers,
And the eloquent breast of the sweet green sabbath,
That whispers unto us in twilight hours;
Tutors here we, as if God and his angels
Took note of our needs and all answered our call,
For surely it seems as if heaven's oranges
Were waiting about us all watching us all.

Here we can live to be true to each other—
True to ourselves and true to the world—
True to the stars, right beyond our stars,
That glimmer in the ether's furrows;
Here we can worship in Nature's cathedral,
Where the swat of autumn unceasingly rills,
Oh it is good to be natural Christian,
Good for our bodies, and good for our souls!

THE TRANSIENT AND ETERNAL.

A Lecture delivered at Concert Hall, Philadelphia, Dec. 13th, 1869, by Mrs. N. J. T. Brigham.

INVOCATION.

The following Lecture, delivered by Mrs. Brigham, will doubtless be interesting to the readers of the Journal. Mrs. B. is one of our most gifted inspirational speakers, and we understand, is about making a tour through what used to be the West (as she may not go to California, it will not do to say she's going West), we know she will meet many warm-hearted friends wherever she goes, who will appreciate her gentle spirit as well as her beautiful inspirations.—EDITOR PHILADELPHIA DEPARTMENT.

O Thou whose spirit speaks to us always,
We draw near to Thee, hoping that from Thy life shall flow out the spirit of harmony,
and that our nature, feeling its influence, may be soothed and blessed. We recognize Thee as the spirit of love and goodness, of wisdom and truth that speaketh through and in all earthly things, in all human experiences. Thou art our guide and our inspiration. We thank Thee, O God, that wherever we journey in the day, Thy presence surrounds us, for our beings are like islands, and the great tides of Thy love ever beat and sound against the shores of our lives. O Father, we thank Thee that we can see that every nation, every race in all times and under all conditions, have felt Thine influence and have been uplifted and strengthened in all their progress and advancement by Thee. For as in the development of life, we find there is a ceaseless operation, so we know that Thou art the source of that power, which causeth all things to lift themselves up from this present state and to reach after that which is higher and better, and as Thou dost give these aspirations to all people, we thank Thee in love we have seen the answers to our desires, in the revelations to all mankind, coming in great waves of truth, that ever sustained the spirits, and kept them from sinking in the darkness of despair, and the night of ignorance. And at this time, when our religion is most beautiful and blessed with the sunlight of Thy inspiration, through Thy ministering spirits do we feel the need of Thee, and of Thy inspiration, that we may have the life and power of true religion and not the theory alone, that we shall have strength to show our religion in deeds, as well as in thought and word. O Father, inspire all souls to day that we may know that in the present lies our duty to labor.

Whenever men are seeking for the right, wherever they are seeking to live nobly and truly, O Father, give them inspiration that the world may rise from the conditions of darkness and error, to the spring time of goodness and truth, with its blossoms of beauty and of love. We know, O Father, that Thou wilt answer

the prayers of our souls' needs. We know that as Thou hast given us the power to ask Thee in prayer, Thou wilt answer our prayer, and in this, not only are mortals blessed, but the angels from the skies shall all to the voices of earth, their glad answers.

Men have been accustomed to look upon the things by which they are surrounded, and think that those are most real, which are the grossest, the most solid. Whence they have taken as the emblem of that which endures forever, the granite rock and the mighty mountains, and have spoken of truths as firm as the everlasting hills. They have looked upon the face of Mother Nature as if they had seen the smiles that have been presented by the golden sunbeams; they have looked at the green fields and the blooming flowers, and have felt that this world was most beautiful, and they have said that while all these forms should pass away, truth shall abide eternal as the soul from whence these forms of life are born. Some of the philosophers have said, this imperishable something that lives to-day in the body as a soul, shall ere long sink in the dust and be absorbed in nature, and while the body in which it dwells, shall go back to dust and rise up again in various forms, the spirit shall live no more forever. The materialist, although he is aware that no atom of matter can be destroyed, he insists that there is no place for the soul after it has left the body.

He has no bright hope to point him to the future, sees no time when the law of compensation will redeem and bless and beautify the soul, and yet the materialist has had a certain amount of good in his teachings, for he has said man should live a good moral life for the purpose of bringing forth good, for we know that if eternal, and though the lips that have spoken great truths may be silent and motionless in the dust, the truths that the soul has uttered, that the lips have spoken, shall live on forever, and they have said man has a certain kind of immortality, that is his history, his achievements. His thoughts, his good and evil live on and will reflect others in some way, although the individual self identified soul goes down into the dust, is lost so far as individuality is concerned, is taken up by the great world of matter by which it is surrounded. To-day in the light of the unfolding of the truths that strengthen human nature, we find a great truth comes to us; we learn that which seemed to us to be eternal, was transient; while that which seemed to us to be transient, is eternal; that which is imperishable and unchangeable shall endure when the form and identity of the body shall be swallowed up in the materiality of outward nature around us; that the grosser forms by which we are surrounded, are tending toward spirituality; that all things in nature are reaching toward a better and a nobler state; that the life that is in the grass and the flower, and everything around us, is unfolding to the beautiful, mounting contained in the word progression.

If man has said the body exists to-day, and when the body dies, the spirit slumbers in the grave, and has no further existence, he has said that which he could not say. He accepts this statement as that which seems to be a fact, then quarrels with those who assert there is a spirit. In turn, we say you can no more prove your position in regard to the body, than we can that of the spirit; for though spirit and body are united, they are united to a certain extent. The spirit is mightier than the body, it rules it, and governs it, and manifests through it. Spirit and body are like grand harp chords strung in unison, it may be so, that they shall give forth anthems of love and peace. When one of these harp chords is struck, the other vibrates. You cannot injure the body without inducing suffering of the spirit also. Nature's laws are not vindictive or revengeful, but they are just, and so when you have transgressed natural law or rather a physical law—the all laws are natural as God is natural, all laws are divine because the shadow of nothing outside of Divinity in the universe.

Where you have transgressed a physical law, there comes to you suffering, and when the body suffers, the spirit also suffers, and when the spirit is depressed by sorrow and care and anxiety, the body is affected, but still their lives are not so blended that the spirit cannot exist without the body, for it is so with the body and uses it as its instrument, just as the musician uses the piano or other instrument, and in proportion to the skill and sensitiveness of the musician, will be his appreciation of the instrument, and his suffering when it is out of tune. So when the spirit finds the body so much out of tune that it cannot create music with it, it leaves it. The materialist will say, prove that the spiritual nature can exist without a material body. In giving this proof, we say that we cannot bring it to the door of every human understanding. Man must seek that the may find the answer, he can receive it. We can bring truth to you, but the soul must labor for it, and unless the spirit of man feels a thirst for knowledge, and has an open door for the reception of truth, it cannot be given to it. There is in spiritualism to-day and in all the past, proof beyond the shadow of a doubt, that the spirit can exist after the body in which it has dwelt.

But one will say, this great truth is one that man has always hungered and thirsted after. Why should we find any who do not fully believe that the dear mother, or the child that has gone to the spirit-land, can return? Why is it, if your faith is true, that these persons do not cast aside all their doubts, and take in this truth which is so desirable for all, this which the light of the nineteenth century reveals so fully to you? When a great truth comes to a person and their nature has not grown up to a full conception and understanding of it, that truth is presented in vain. There must always be an echo inside of the soul, when a truth knocks at

the door, and if this does not exist, no truth can enter the soul.

There are persons who have searched for the evidence, who say there is none, and they will not believe that their natures has any vacant place within itself for light to enter; therefore, when a truth knocks at the door, the door is not open, there is no echo in the truth do not go there. Truth will not beg for believers—it is not passed around like a many a contribution boxes, begging for relief to be dropped in them. It stands in calm dignity with open door, and says to those who have set out in search for the light, come in. It does not go to those who will walk in darkness, but it stands calm and serenely and says whenever you are tired of the storms of skepticism, and ever you are weary of those cold storms of doubt and fear, come and I can give you safety and rest.

We can give you the light and warmth of that great truth which says to the soul, "Thou art eternal," though the body may sink in the dust, the spirit goes to that which attracts it, goes to the light. We say then, let us unfold before you one great truth, that is not the body which passes to the higher life, for this truth is like some individuals, "the more you know of them, the better you like them. Indeed, wherever there is a soul and a truth man or woman, the more you know of them, the more you will love them."

So with nature—she shows out her sunbeams and her blossoms; she throws her giant arms of the for at trees; she laughs through the brooks and fountains; she sings in the mighty deep. But you only see the surface of the life. There is a life in nature that is revealed only as you study the cause of things; the history and fulfillment of life. Take the microscope, and look at the small flowers that you would pass by unheeded when it grows by the side of the dusty of the rose. You find in it a new life that you had not dreamed was in that small flower before, and so with any revelation of nature, the more you study it, the more beautiful does it become in your sight, the more is the wisdom and power of the great soul of the universe revealed. You see that nature works from the inner life outwardly; from the life beneath the surface up to the surface. But you seem only the surface of existence, believe you have seen all the usefulness and beauty.

The world is only beginning to understand that the wisdom and intelligence of the present day, is only a prophecy of what man is yet to receive. In the years that have passed away, men only saw the power of electricity and magnetism; they did not know that the life that spoke within it, they knew that the roaring shock, then with fiery flashes of lightning when they were sent out like gleaming arrows through the darkness, but to-day this presents us something that man can use. Nature did not go forth like a scientific lecturer on the power of electricity and magnetism, it sent forth the great truth year after year, ages after ages; it sent these forth and man saw them gleaming on every side, though he questioned not why or how this. He would not stop to ask the simple question. He goes to the bible and thinks this contains all truth. He places his hand on the life before him, and does not stop to study the bud, the blossom and the flower.

But to-day, man can make use of the powers of electricity and magnetism, although nature has no more revealed herself. Only man by the eternal principle of intelligence in his nature, has worked up gradually to a higher and more advanced state, and he is now beginning to ask him to search its deeper life, to find out still more of its wondrous meaning. So while we tell you that nature shows that her power of life, beauty and usefulness, work from the interior outwardly, you can understand us better when we say that the spirit is a nature working through causes, through man's laws, that ever speaks to man, that claims man's attention and admiration. It speaks the life of all things and says, "Behold me, I am God!" When we think of that which has been called eternal, when we look at the forms of gross matter by which we are surrounded, we find that there is secretly an element of nature that does not bear upon it the stamp of endless progression. All these speak to man and invite him to study nature everywhere, and he will learn, that her mightiest forces are those which cannot be seen. The rock changes, not in a moment, not in a day or in a year—centuries pass over it—the foot prints of centuries are left upon the rocks, and they change, they crumble to pieces, the oceans roll over them.

To-day you may take the sand of New Jersey, and you will find in that element of matter which once formed the solid rock, the boulders which have been rolled together and acted upon until they are ground to dust, and exist as sand to-day; and so it is that many of the great mountains are worn away and crumpled down, they exist as grains of sand, and viewed from the surface of the earth, they come forth to the understanding as beautiful teachers.

When you look at these things, and find that matter can change its forms, that vast mountains may divide away and be so changed as to be lost, that through earthquakes and volcanoes, the surface of the earth is so changed that hills rise and sink, mountains are lifted up,—where the valleys were, hills are upraised.

So that we find what are called everlasting hills, do "change and crumble away." They are so changed that it will not do to take them as they were, when we want to reach a firmament about the eternal and everlasting. We find them rather an emblem of change, not of power that stands eternally—thus, then, oceans change in their shores, and their depths are raised, mountains and valleys are formed. If we did the rocks work to their foundations, what then is eternal? These are changing, these are transient. What then is eternal? The materialist says do not talk to me about this visionary theory of a

hereafter; it is enough for me to know the present; do not talk to me about the life of spirits that are moving around in invisible forms; it is enough for me to know that man lives to-day and to-morrow he dies. Look at the human body,—think how it is made up. Young's tricks could be easily accomplished, all its tastes and appetites may change, but that which makes up the grossness of its life d-parts, for these elements are constantly changing. The body that is yours to-day, will not be yours to-morrow.

THE OTHER SIDE.

The undersigned having attended the "seances" given by Charles H. Read in this city, and being cognizant of the facts connected with his exposure unhesitatingly pronounce the letter written by him and published by the RELIGIO-PHILOSOPHICAL JOURNAL, deliberately and intentionally false in every particular. The facts in the case are as follows:

Read came to this city and advertising himself as "The Wonderful Physical Medium," and inviting "skeptics" at his public seances. After seeing several of his exhibitions, some skeptical gentlemen experimented with ropes, and found that all could be done, and that the entire audience practiced. On the evening of May 25th, four gentlemen well known in this city attended him in the most transparent trickery. First, by secretly placing printer's ink on the ropes with which his seances were held, on the night being turned on, the ink was found spread over his hands from the wrists to the finger tips, showing conclusively that his hand had been drawn through the rope. Second, by turning on the gas before Read was ready for it, discovered him with one hand out of the ropes, while he was making frantic efforts to replace it, which he was prevented from doing, while the audience, the majority of whom were Spiritualists, came forward and sustained themselves of the deception. The ropes with which he was bound were not removed from him until the entire audience had witnessed the situation. The four gentlemen who managed the deception are well known and their characters for truthfulness and honesty are above suspicion and unimpeachable. Their names are E. C. Hickey, with Holmes, Booth, and Hayden; L. J. Magson, Apothecaries Hall Co.; F. B. Magrinn, with Houdouin, Herriman & Co.; J. C. Koney, Waterbury Daily American.

In his letter Read falsely says: "The lights were turned down no longer than a second." When timed by a watch, his shortest trick required more than five minutes, and for other tricks the time varied from three to seven minutes. Read says: "Why do they not come out and tell how these things are done, if they exposed me?" The exposure itself was of course conclusive evidence as to how the tricks are performed. The fact that no thing out of reach of his arms was ever touched, was the first thing which excited suspicion, the only thing being that he was holding the ring on his hand. The same tricks performed by Read have been repeatedly performed by a number of gentlemen in this city, tried by the same persons who tried them on Read, and with the same assistance of darkness. The only tricks performed by Read when not tied which exhibited any ingenuity, were taking off his coat while being held by the hands, and placing a ring on the arm of a person holding him by the hand. The secret to both of those tricks consists in turning out the light an instant before the hand of the person is placed on his waist, and before he has joined him is with one person holding him. These tricks have been repeatedly observed and in no case can be succeeded if these conditions are not complied with. His wondrous performances are slight hand tricks of a low order, requiring darkness for their success.

The names signed to the series of resolutions published in the RELIGIO-PHILOSOPHICAL JOURNAL were known by Read to be genuine names of prominent Spiritualists of this city, most of whom he had met repeatedly during his stay in this place. We respectfully request the Board of Editors and the RELIGIO-PHILOSOPHICAL JOURNAL to publish this statement, for the correction of what we view.

W. E. E. Smith, Gen. Agent for Weed's S. M. Co.
Benjamin Abbott, with the American Fin Co.
G. H. Waters, Dentist, No. 8, Hall's Alley Block.
Russell Ayers, with C. W. Gillette, C. J. Judge.
C. F. Henshaw, Attorney at Law, and Editor.
E. B. Pratt, Assessor Internal Revenue.
C. S. Abbott, Abbott Brothers & Co. Store.
F. A. Shumway, Waterbury Post-office.
J. H. Henshaw, Attorney at Law, and Editor.
C. B. Wilson, of Wheeler and Wilson.
R. N. Hotchkiss, Merchant, Bank St.
Alfred North, M. D.
J. M. L. Blackwell.
Mrs. A. Abbott.
Emilie Moses, and others.

REMARKS:—It gives us pleasure to open our columns to the good people of Waterbury, Conn. They are certainly giving the medium Read an advertisement which will make hundreds of thousands anxious to witness the manifestations through his mediumship.

Justice to Read compels us to repeat his question to them: "If it be a trick, why do they not come out and tell how these things are done?"

Denunciation is an easy matter when expressed in vituperating generalities. Facts, however, are what is required.

For instance, if Mr. Read's coat was taken off while the committee was holding him by both hands, tell how it was done by him as a "disobedient trickster," and the same with the iron ring. How was it put on the arm of the medium or on the arm of one of the committee while his hands were being held? Tell how it was done, instead of saying, "The secret is both in the fact that the hands of the person is placed on his shoulder, or before he has joined hands with the person holding him. These tricks have been repeatedly observed and in no case can be succeeded if these conditions are not complied with. His whole performances are slight hand tricks of a low order, requiring darkness for their success." What does all this mean? Every investigator in the field of science as well as of spiritual philosophy and pho-

nomina, knows well that conditions conducive to success have to be observed. Do our friends with the public to understand that they selected a committee to hold Read's hands who were so obtuse that they could not tell whether his coat was on his back, or the iron ring was on his or their arms when they first took hold of him for the purpose of testing his mediocrity powers?

If they detected him with the ring on his arm or with his coat off when taking him by his hand, why not say so? If he refused to let them examine to see whether the ring was on his arm or the coat on his back, tell the public of that fact. We frankly say that the tone of the letter smacks of very shallow pettifoggery. We say it out of no disrespect to the good people of honorable calling, whose names are appended. They have simply left out his company. A pettifogger has drawn an indictment, and they without thinking of its many defects, have formally pronounced it a true bill, when every joint is delinquent.

We think you had better begin anew, friends, and never again follow theological precedents. It was upon his ill-fated belief that Christ was tried, condemned and crucified. For humanity's sake, we implore you to be guided in your decision by well established facts, instead of prejudice or popular clamor. The holy horror of the editor of your local paper is simply a reflection of the prejudice of a people not yet untrammeled from sectarian bondage. You yield to the simple unproved assumptions of those whose spirit in all ages has persecuted and crucified every medium for new truths,—new spirit manifestations.

In conclusion we have to say that we defend Read as we would defend any other man who was accused without evidence of guilt. We call for proof and demand for assumptions and unproved presumptions of guilt.

Of Read's mediumship we know nothing,—never saw him and have no more interest in him than we have in any other medium that lives. We only have the testimony of credible witnesses to facts.

That there are mediums for the same phase of manifestations that are claimed for him, we know from frequent tests, to be true. Many intelligent men and women testify to Read's genuineness from repeated observation. From such testimony we defend him against such charges as are presented unaccompanied by proof. Let it be distinctly understood that we call for proof that the committee detected him with his coat off and the ring on his arm or arms at the time they commenced holding his hands for the experiment.

That the power that could lengthen the body of Home, the medium, some ten inches, and his hands to one-third more than their usual length, could take Read's hands from cords or even closely tied, we doubt not, to say nothing of like strange things that are daily being done with other mediums, contrary to any known laws, which facts raise a reasonable presumption in favor of Read's mediumship, when followed up by positive testimony. And yet it is done in accordance with a law, to us, not understood.

Literary Notices.

The Dynamic Care, by Leroy Sunderland; James Walker, Chicago, Publisher.

The above entitled work of 216 pages, neatly bound in cloth, has passed to its third edition. The following general subjects are treated under appropriate sub-heads, viz: The Dynamic Care; Nature's Methods; Origin of Disease; Doctoring; The Medical Profession; Drugs and Drugging; Quackery; Medical Authority; Common Fallacies; The True Theory; Nutrition; Vitality; Nutritive Plurimena; Physiology of Nutrition; Principles of Nutrition; Dietetic Method of Treatment; The Cure; The Invalid; Sympathy.

Dr. Sunderland is a man of extensive observation and experience in the field of mental philosophy. His book abounds with much that is interesting and valuable to the investigator. He shows up the fallacy of the fitty drugging that has been extensively practiced in the past, and accounts for errors that have followed such treatment from the effect produced upon the imagination of the patient.

This little work is of great value and should be extensively read by all who have any disposition to know aught of their own mental structure, and the power of the mind over the body.

MR. AND MRS. BAILEY.

We are informed that Mrs. Sada Bailey addressed the Spiritualists of LaPorte, Indiana, on Sunday, July 4th, on the subject of "Religion and Political Freedom." Her effort is highly spoken of. We are glad to know that this lady has again raised her voice in the cause.

Dr. J. K. Bailey is still at work for the cause of reform. He lectured Sunday, July 4th, at Bushy Prairie; the 11th, at Lexington, LaGrange Co.; and the 15th, at South Bend, Indiana, kept him employed.

It is said that ladies who carelessly submitted to the golden hair dying process, now bitterly regret that they ever attempted to be "beautiful blondes." Baldness begins to threaten them. Also, in a few instances, paralysis of the facial muscles has resulted. Never say dye, ladies.

Pacific Department.

BY BENJAMIN TODD

Free Agency.

EDITOR JOURNAL.—Permit us to commend the course you are pursuing in your editorials of late—viz: That of treating upon philosophical questions.

They are just such articles as the world today wants, and just such articles as every thinking logical mind appreciates and reads with eagerness and profit. The world wants educating down deep into the mysteries of their being. Nothing tends so much to higher and nobler aims in life as making mankind acquainted with their capabilities and possibilities. All of the moral and beneficial influence of the religious teachings of the world, have been lost, or nearly so, from the fact that it has been superficial, or confined to the surface. They have demanded that men should believe and act without giving them a why and wherefore. Mankind are reasonable beings, and it is but reasonable that they should know the why. Spiritual philosophers alone have been able to give a scientific reason of the hope that is within them of existence in immortal life.

We said just such as the world wants. We need the world wants, for we know of no other word that so completely expresses our meaning. There is a vast difference between wants and desires. All wants are natural, and when they receive a legitimate supply, they only tend to keep us in an equilibrium.

But desires are unnatural, and their gratification only tends to increase them. Hence, desire and gratification only act and react upon each other, and instead of our revolving like a globe in a circular orbit, we come like, fly off at a tangent.

In your editorial which appeared in the number of the JOURNAL of July third, you lay down several propositions; the sixth one you defy the world to show to the contrary. I suppose you feel equally sure of all the rest. To only one we take objection, namely, "That man is a free agent when acting in obedience to the forces of which he is composed."

We utterly deny that man is, or ever can be a free agent; and it adds no strength to the assertion whether it be made by a theologian or modern philosopher, or both of them together, for that matter.

In the proposition quoted above, you say that man is a free agent, and yet "he is acting in obedience to the forces of which he is composed." Now, if he is acting in obedience to those forces, he is bound by them, and could not do otherwise. Where then, is the freedom?

Freedom implies choice, being at liberty, acting without restraint. That most certainly he does not do, if he always responds to the action of the strongest forces within him, as you stated in your article of the previous week. Free agency is a contradiction of terms. Agency or agent implies acting for another. If acting for another, we are bound by their instructions. Again, if no instructions be given, still we are responsible to them for our actions.

We can see every day of our lives, that we are not free, but are bound by our passions and appetites, and they originate in causes over which we have not, and never did have control.

You ask if we believe man to be a machine? We answer no. The grand difficulty with many that attempt to philosophize upon this point is, they do not comprehend the position that man occupies in this stage of development. The religious world have always taught that God made man, and made him complete a long time ago, and a majority of people believe and reason from that stand-point, with some variations, when the real fact of the matter is, that man is yet only two thirds made, even if you take those that occupy the highest stand-point in development.

We can go back in the history of the human race to the time when they, comparatively speaking, had no cerebrum or intellectual faculties, but had a large cerebellum with slight perceptive faculties, just enough to bring them a supply for their animal wants. For twenty, forty and fifty thousand years, for aught we know, man's intellectual faculties have been growing and unfolding, until man may be said to occupy the intellectual plane to-day. But do man's intellectual faculties have power to control his passions and appetites? Far from it, for we see that those that possess the giant intellects of the world are generally the slaves to their passions and appetites. We find man at the present day of his development, standing like two pillars or abutments, the cerebellum one, and the cerebrum the other; and what is now wanting? The keystone of the arch! And what, pray, may be the keystone of the arch you ask. We answer the higher, or wisdom faculties of his nature, such as reverence, conscientiousness, benevolence, hope, idealism. In being the highest order or some of creation, or of formation, if it suits better, must be crowned with the highest kind of mechanism. In all orders below him, the spine is horizontal and the termination in the brain is flat; whereas man's spine is perpendicular, and destined, when completed, to terminate with the arch.

It is wisdom alone that has power to control the turbulent character of the cerebellum of man's passionate nature, and when those wisdom faculties shall be well developed, and hold the reins of government, then there will be harmony in the household of man's complicated nature. He will then be free, and no agency about it,—like God, and like Him, forever cease to do wrong.

Constant success shows us but one side of the world; for, as it surrounds us with friends, who will tell us only our merits, so it silences those enemies from whom alone we can learn our defects.

By a new law in Italy the clergy become liable to conscription.

Original Essays.

For the Religio-Philosophical Journal. The Divine Origin of the Mosaic Law. BY JORDAN COX.

A tract recently fell into my hands entitled, "The Law and Gospel," published by the "Sensibility Advertiser Publishing Association, of Battle Creek, Michigan. The first paragraph which met my eye was this: "It was not left for Moses to proclaim this law (the term Commandments); it was not left for an angel to assemble the tribe of Israel and utter these ten holy precepts in their hearing; it was not left to the Son of God to do this. But the Father, the great Eternal, descends in awful grandeur and proclaims these precepts in the hearing of all the people."

Elder James White is the author of this tract, and is, I presume, an acknowledged exponent of Adventism. The paragraph, quoted above, expresses the fundamental authority on which is based the Jewish and Christian religions—that God, in person, gave this law to the world. Struck with the falsity of this proposition, I determined to give to the Bible believer a fair examination of his own authority on this subject. Did God give the law? Elder white says he did; so do all the orthodox churches. They have one witness only, Old Bible, venerable and infallible. Let us examine it. On direct examination, we read that "Moses went up to God, and the Lord called unto him out of a mountain" (Ex. 19: 3), and the Lord spake to Moses face to face as a man speaketh to his friend.—Ex. 33: 11. Again Moses sees part of God (his higher part).—Ex. 33: 23. In Ex. 20: 1, are these words: "God spake all these words saying," then follows the ten commandments.

Elder White says, God spake audibly to all Israel.—Deut. 4: 12. He spake to Adam in the garden.—Gen. 3: 9, 10.

"Then went up Moses and Aaron, Nadab Abihu, and seventy of the elders of Israel; and they saw the God of Israel.—Ex. 24: 2, 10, 11.

In the 32nd chapter of Gen., we have the testimony of a man who wrestled with God all night, and knew from sight, hearing and touch, that it was God. We have here abundant affirmative testimony from the evidence of three of the senses, sight, hearing and touch, that God was present with Moses and others, and gave the Law. He spake audibly "in the hearing of all Israel." He was seen by Moses and Aaron, Nadab and Abihu, and seventy elders, making seventy four persons who saw him, all at the same time. Jacob wrestled with him, so he could not be mistaken as to his presence, and says after his departure "I have seen God face to face and my life is preserved."

CROSS-EXAMINED.

How do you know it was "God the Great Eternal," in the language of Elder White, who was seen, heard and felt by Moses and others? "The Lord appeared to Abraham on the plains of Mamre."—Gen. 18: 1. In the 2nd verse, they are called men, and before the story ends, they are called angels. Which were they, "the Lord," "Angels" or "Immortalized Men."—Whichever they may have been, they ate bread, wool, butter and milk (?). Abraham did not know what class of personages they were; whether human, angelic or divine, or he would have informed us, and their eating physical food, prove them not the last.

Now let us examine the account of Jacob and God wrestling.—Gen. 32: 24, 32. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day."—Verse 24. "I have seen God face to face and my life is preserved" (verse 30), may be taken per contra.

The first appearance of the spiritual guide and deliverer of Israel to Moses, and his commission as agent or mediator, are recorded in Ex. 3rd chap. and referred to Acts 7: 30, 35. In Ex. 3: 2: "The angel of the Lord appeared to him in a flame of fire in a bush. In verse 4th, he is called "The Lord," and in verse 6th, he says "I am the God of Abraham, the God of Isaac and the God of Jacob." Which was he—"Angel," "The Lord" or God, or are they synonyms?

In Judges, 6: 11, where the appearance of the angel to Gideon is recorded, we have the choice of believing him an "Angel" or "The Lord," as both appellations are applied to him. Which was he?

In Judges, 13: 3, 23, is recorded the interview between a spiritual being, and Manoah and wife. He is called "An angel of the Lord" in verse 3rd; then he is called "Man of God" in verse 6th; and finally Manoah said unto his wife, "We shall surely die, because we have seen God." Which was he,—a "Man," "Angel," or "God." I deny that God ever spake directly to men or was ever seen by men. His omnipresence would preclude the possibility of a personal appearance.—1 Kings, 8: 27. Only think of God eating veal with Abraham, wrestling with Jacob, and showing his "hinder parts" to Moses!

Let us go on with our cross-examination by quoting from the writer's testimony. "Thou couldst not see my face and live."—Ex. 33: 20. "No man hath seen God at any time."—John, 1: 18. "Ye hath neither heard his voice at any time, nor seen his shape."—John 5: 37. "Whom no man hath seen nor can see."—Tim. 6: 16. "Not that any man hath seen the Father"—John 6: 46. See also Col. 1: 15; and 1 Tim. 1: 17, where Paul says God is invisible. We have seen how confused and unsatisfactory is the testimony in favor of God having been seen and heard. We have on cross-examination developed positive testimony, that no man has seen him nor can see him,—that he is invisible.

Then we are driven to the next natural inquiry, who appeared to the Patriarchs, and to Moses gave the Law, changed so often, and did so many wicked things? See Deut. 7: 10; 1 Sam. 15: 2, 3; Sam. 6: 19; Ex. 3: 21; Kings 22: 21. God is good; hence those wicked things were not done by the Almighty. Now

let us prove by their own witnesses, who gave the law. Elder White says angels did not give it.

Paul says, "It was ordained by angels in the hand of a mediator" (or medium).—Gal. 3: 19. That is, the Law was originated, planned by angels and given through a medium, Moses.—Steven tells the Jews that they had "received the Law by the disposition of angels," (Acts 7: 53), and speaks of the "angel which spake to him (Moses) on Mt. Sinai.—Acts 7: 38. Paul speaking of the Law says: "For if the word spoken by angels were steadfast, etc."—Heb. 2: 2. Here seems abundant evidence that the Law of Moses has no higher authority than that of angels through a medium; nor does this conclusion do violence to the ancient patriarchal record, for those supermundane personages,—whose appearance is recorded,—are termed "Men," "Angels," "The Lord" and "God," also "Man of God," and "Angel of God." So we are left to our own discretion to determine who gave the Law, even by their strongest affirmative testimony.

If the Scriptures contain conclusive evidence of any one thing, I think I have established this proposition that Moses received the Law from angels; and I challenge refutation. Now, if the Law is of angelic authority, and the moral character of the angel not given, we are left to judge of his character by his acts and words.—1 Cor. 6: 2, 3, 4. Paul says: "Know ye not ye shall judge angels." This being so, the reader will not think me irreverent, if I suggest an investigation of the character of the angel which communicated with Moses. He might be the "Angel of the bottomless pit."—Rev. 9: 11, or some of the evil angels spoken of by David.—Psalms 78: 40. And as he justified or ordered leprosy, theft, robbery, murder, rape, etc., at the same time professing to be "holy," we might question whether the people were not subjected to "strong delusions."—2 Thess. 2: 11. Elder White says: "It was not left for Moses to proclaim this Law." The New Testament says: "The Law was given by Moses, but grace and truth came by Jesus Christ."—John 1: 17. Moses gave us not the "Truth," in facts nor in morals, and in Ex. 19: 25, we have evidence that Moses was the mouthpiece for the Law given. See Deut. 4: 44; 5: 1, and Paul says: "For when Moses had spoken every precept to all the people according to the Law," etc. If "every precept," then the ten commandments were a part of what he proclaimed to the people.

In conclusion, I will be pardoned for introducing Scripture evidence, in proof that angels are disembodied men who can make themselves visible under proper conditions.

1st. All angels are in human shape, and talk as men, and throughout the Bible, are called "Men" nearly as often as "Angels."—See, in addition to the references already given, Dan. 8: 16; and 9: 21; 10: 13 and 16th chapters. Acts, 12: 15; Heb. 13: 22, 23; Rev. 2: 1, and 21: 17 and 19: 10; and 22: 9.

2nd. They can make themselves visible under favorable conditions. Like the angel which Balaam and his ass saw (Num. 22), which shows that the clairvoyance of Balaam's ass and that of Moses, belong to the same general class, the only difference being that the ass saw the angel's face, and Moses saw the angel's hinder parts. There are two ways spirits can be seen. First, by spiritual vision or clairvoyance, and second, spirits can render themselves sufficiently corporeal to reflect light or be seen by the physical eye. They can also be photographed, which shows that forms too ethereal to form an image on the physical eye, may be reflected by the sensitized plate in the camera. These facts being proven by many living witnesses, and established beyond doubt, we cannot doubt that Moses and Aaron, Nadab and Abihu, and seventy Elders, making seventy four, saw an Angel or the particular guardian of the Israelites; or, that Jesus Christ, after his crucifixion, "was seen by over five hundred at once."

I have given evidence of the human origin of the Mosaic Law; that it was given by human spirits through a human medium, which will help to explain the contradictory statements, frivolous and whimsical notions and vindictive character which the Bible ascribes to God.

Now, were the positions here taken, demonstrated to the satisfaction of the Clergy of Christendom, would they still preach to the people that God in person gave the Law, and reproduce in their ears the thunders of Sinai, to drive people into the church? Would they do so, knowing at the same time that the authority of the ten commandments is not now, nor never was higher, or more obligatory, than would be a law from Daniel Webster, given through Mansfield to-day.

To conclude:—1st. The Scriptures teach that "God, The Lord, Angels or Spirit Men, were seen, heard and felt, and gave the Law 2nd. That God cannot, nor has he ever been seen or heard. 3rd. The Law was given by Angels through the mediumship of Moses. 4th. Angels are disembodied human beings hence the Law is of human origin and authority. Windsor, Cal., June, 1869.

For the Religio-Philosophical Journal. Will Progression Ever Cease? BY J. RUSSELL ROBINSON.

In the first of May number of the JOURNAL, are the following questions, put ostensibly to whomsoever will make an attempt to solve them. These questions were, "Will progression ever cease, and will man ever lose his identity?"

Now to the first of the above queries, we undertake to say yes—elementarily; and to the last say I say I say! by no means; and give our reasons therefor, in accordance with science and philosophy.

On the first, then, we remark that there is a general concession among all, that a universe of elementary substance exists; and that whatever either tangible or intangible substance is anywhere known, belongs as a component to this

universe; whether organized into systematic forms or yet in chaotic condition,—all, all belong to this grand whole. Now we desire it noted here, that *wholes*—whether they imply unities in substratum or grand aggregative systems, imply dimensional limits.

From the above concession, then, we feel authorized to disclose to the advanced minds of this planet, the following facts of science and philosophy, which, if not generally already recognized, may be by investigation; that the grand universe is an embodiment of positive and negative principles, which are innately divine; and thus self-existent and eternally perfect. These principles mean organic order, and are (mark what we here say, for we know whereof we affirm), the primary innate properties and qualities of all the elements whatsoever; and progressing with all the other innate powers, the three prime elements of cause,—predominance—to rise; volition—determination, and power to move along and carry out volition, will then eventually move all these elements forward into the perfect order in which these principles innately stand, and individually exist. And here to conclude our developments on the facts relating to our brother's primary question, we will take it upon us to say, regardless of all attempts, from whatever quarter of refutation, that the innate laws existing in these principles, will, by organization and re-organization, purifying and cleansing by the principle of progress, unfold and develop every innate property and quality inherent in these positive and negative elements, into perfect harmony, congeniality and beauty with their own divine selves. Now if all this is capable of the clearest demonstration by science and philosophy, we as investigators of the unfoldment of the laws of being, feel incapacitated to perceive how much further the law of progress will be able to extend the properties and qualities of those elements, unless you extend them beyond perfection itself.

Next—Will man ever lose his identity?

This question is of equal importance with the first; and we will give it commensurate consideration. Principles themselves being the primaries of all elementary existence, and constituting their innate properties and qualities, and being, too, self-existent and eternal, hold inherently all possibilities of life's unfoldings, and consequently intelligent consciousness and intellectuality bring phenomenalities among us, we rationally conclude for the want of other information, that these powers manifested by and through the human mental organism, stand also in principle with all other properties and qualities in the great elementary system, and under the liability through the instrumentalities of the combined or organized forces of light, life and motion, the central organized and organizing principle of all life's unfoldings, to be brought also together with all the others into complete and perfect development. And as intelligence is a fundamental principle of all principles,—based in the centre of all the elements of life and of life's organic unfoldings, it legitimately constitutes that instinctive propensity to utter ourselves from the stand point of the first element of cause in principle—predominance,—rising to the ego, thence to the second—volition (determination—I will), which generates power, the third element of cause, inherent in principle; equivalent to or corresponding to light, life and motion, the three grand organized powers, combined in one systematic order to bring all elementary chaos into order also.

The gist of the whole matter lies in this nutshell,—that the positive and negative principles of light and life stand ready, self-existent to rush into an eternal life union at the very instant the elements are in proper condition for that organized order.

And as this union is their proper, legitimate and ultimate order, there is no power in the universe that can effect its dissolution.

Here we have, then, the indissoluble fixity of man's identity; but not only man's—every other brought into organic development from chaos; from the grand elementary system as a whole, but also planets with their individualities. Planets are identities, identified in and with the grand organized elementary system, and can never lose their identity any more than man can, for the reason that it stands as an eternally self-existent principle in the elements of life and light, mathematically outlined in form, and mechanically organized, ready for elementary development when everything is in proper condition for that order. So of the principles innately inherent in each planet as a sub elementary system of systems, holding in principle each identical organism in its elementary mass ready for unfoldment, when all conditions are right for its development.

So it will be seen that no identity whatever has a beginning, but stands eternally as a divinely perfect principle, positively and negatively an indissoluble fixture; depending upon no master designer for organic origin; and hence, whatever changes its elementary form may pass through in adaptation to its steps of elementary development; its identity stands in eternal, immutable, self-existent divine principles.

Windsor, May 12th, 1868.

For the Religio-Philosophical Journal. "What the South Needs." BY W. B. FAHNESTOCK.

I have just returned from a six month's sojourn in the South, and as I have mingled with all classes, and partaken of the hospitality of many of the best and most intelligent citizens of that region, I have gathered some information which may be generally interesting. Permit me, therefore, to give my views of "What the South needs."

Many communications have lately been published in various papers, by Northern as well as Southern writers, which have generally been headed, "What the South needs," many of which, I am sorry to say, fall short of the object for which they were intended,—not only politically, but socially, religiously and in an agricultural point of view. The South is by no means barren in resources,—her people have only

failed to see,—to study and develop them, and their present condition in many respects is the result of that neglect.

My friend, T. G. Clenson, Esq., of Pendleton, S. C., in the Agricultural Convention, held at Columbia last month, enumerated many of her resources in a very eloquent speech, which, I am sorry to say was not correctly reported. In speaking of the resources of South Carolina, he stated that: "the oyster trade of the State, if properly conducted, would yield more than double as much to her citizens, peculiarly, as all the cotton raised within her territory; that the fertilizers upon her coast were sufficient to enrich all her lands, and the breeding of fish in her rivers, creeks and branches, would furnish more food of that kind than could be consumed by ten times the number of her inhabitants; that her streams or water courses could furnish power enough to drive any amount of machinery, at the same time that her lands, extending from the Atlantic to the mountains, afforded every variety of soil, climate and produce. He dwelt particularly upon the necessity of scientific education,—said that there was no prosperity without art, without science, no science without a knowledge of those laws which the Almighty has made inherent to all matter, and which laws govern the universe. Science is the measure of a nation's power and strength, and with it, you may hope all things—and that if he had the power, he would make scientific education, obligatory." He also spoke in glowing terms of the mineral wealth yet imperfectly developed, and "hoped the time was not far distant when her citizens would wake to the realities which surround them, and grasp the boon within their reach."

From what I have myself seen, I am convinced that no country in the world has a better climate, a richer soil, or more natural advantages, and where health is an object, and a delightful climate a desideratum—the countries near the mountains cannot be excelled for both.

Had all the natural advantages of the South been improved, where now we see neglected, illy cultivated or weed producing fields, we should have had them gregarious with grass, waving with grain or white with cotton. Order, deep plowing, and manuring broadcast plentifully, will afford all this.

In many places, it is true, great strides in the manufacturing interests have been made. The same energy and perseverance, with a reasonable ambition to excel in all the branches of industry and knowledge, without any fanciful, speculative or aggrandizing tendencies, will soon reconstruct the South to some purpose.

The South needs a direct communication with the great West by railroad. This can be most cheaply and easily effected by completing the Blue Ridge R. R. by the way of Knoxville to Cincinnati, which will join both sections to their mutual advantage. But above all, to effect all, the Southern people must study Nature's laws, morally as well as physically, without which there can be no prosperity, no happiness.

Morally, the South needs men who will study God in nature, more than in human doctrines, and instead of trying to account for and to explain the divinity of Christ (as many clergymen going to and from Convention, "ately attempted" in his hearing), they would do much better to do as he did, and to teach as he taught, viz: That the Father was greater than he, and that all must so act as to work out their own salvation.

The South needs revelations that accord with the great truths of the Bible, and that are not contrary to natural laws, or the laws which God Himself has established from the beginning of the world, and which even He cannot alter without destroying His own omniscience, and consequently His own existence as a perfect being.

Let her people look around and see whether there are no proofs now given to the world that the soul is immortal, and that it is right to "do unto others as ye would have them to do to you." The South needs truth more than creeds or man-made doctrines, and until she finds it, she can not hope to become wise, good, prosperous or happy, even if she should become more affluent than ever. Cincinnati, May 20th.

Endorsement.

Beloit, Wis., April 11th, 1869.

The following preamble and resolutions were passed on the date above written: Whereas, Brother Asa Warren has just closed one year's labor with our Society as lecturer most acceptably and instructively, and is constantly engaged in other and new localities as a zealous dispenser of the Harmonical Philosophy, and as an inspired humanity, therefore,

Resolved, That we members of the Beloit Spiritual Society, and Children's Progressive Lyceum, in joint Assembly, do tender our continued sympathies and desire for his earth life's encouragement and success; and most cordially recommend him to all Spiritualists and Liberal Societies as worthy their confidence and support as an earnest laborer, and faithful expounder of truth and a true humanity.

Resolved, That a copy of these sentiments as a testimonial of our high esteem, be given him, and a copy sent to the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, for publication.

Signed, LEWIS CLARK, President, S. U. HAMILTON, Secretary of Society, W. M. WADSWORTH, Conductor, S. R. DANBEN, Guardian, L. M. ROSS, Secretary of Children's Progressive Lyceum.

The National monument at Gettysburg, was dedicated on the 1st inst., before a great audience, with appropriate ceremonies. Rev. Henry Ward Beecher made the opening prayer; and was followed by General Meade, who delivered a short address. Senator Morton pronounced the oration, and Bayard Taylor read a commemorative poem.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 614 Race street, Philadelphia.

Centenarian and Circumstances.

God is the great centenarian of the universe, around which all other centers and circumstances must ever revolve. Man is also a centenarian by virtue of his relationship to God, being made in His image typitally,—being the most perfect expression of the Infinite on the finite plane. We can see from a spiritual standpoint, every human being as a central point of light which is unextinguishable, which may be obscured by ignorance and error, but can never be put out. It is a very interesting process to watch these various centers of light, when we are thus able to discern their conditions, and the degrees of unfoldment which they have experienced and attained to. In every human being, we see this divine central spark of light, sometimes so obscured by its surroundings as to appear only as a most minute speck that can be perceived, but always recognized as a centration, indelible and eternal. At others, blazing up feebly and emitting flickering rays of light, the effect of which is to give it some power as a centration over a few circumstances around it. In other instances, a feeble but steady meteoric light, and at times gives out a bright light, the promise of future greatness. Others with steady light furnish all more bright and beautiful gleams, and become marked as centenarians, controlling a greater number of circumstances. We can see that these souls draw around them various influences, some of which render their light more bright and beautiful; these cling to and become incorporated in the soul. Other influences obscure its light and beauty, and though they may cling to it, still they never become a part of it, and sooner or later drop off.

The immortality of identity of the soul is the result of its being a centration. Circumstances change and lose their identity,—centenarians change but never lose their identity. The law in regard to the latter, is that they must go forward forever, widening the circle of their influence over circumstances.

We know that all through life our experiences confirm this, and that in proportion to the unfoldment of all the powers of our being, does our centration character manifest itself. One individual may be a very small center around which a few circumstances are made to revolve.

Another has a much wider extent of influence, and has a greater number of circumstances moving quietly within the sphere of his influence.

The lesson from all this is that we should first realize the great fact of our being centenarians, and then make every proper effort to extend the radii of our influence, and thus become powers for good in whatever department of life we may be.

Communication From Allyn G. Chase, NUMBER TWO.

In the former article, I gave an account of my first experiences here. I wished it published in the JOURNAL, as I desire to give the readers of that paper, from time to time, these experiences, and to give my friends through you, an account of my labors here.

The publication of that communication not only added to my happiness, but gave me power in its influence several persons who read it. I would be glad to have it circulated as far as possible among my friends in your city, and have requested mother to add you in this.

My labors here are divided and arranged in a very pleasant and beautiful manner. A considerable portion of my time is devoted to physical culture and development.

The consciousness of the need of this being one of the earliest impressions received by most spirits, we not only feel as on earth, that it would be desirable to have better physical conditions, but with us that feeling is accompanied with a strong impulse to labor in the direction which we perceive will produce these results.

I found your friend, Edmund W. Southwick, a very able and efficient teacher in this department, it being the one for which he is peculiarly fitted. He is doing a great work here among spirits, and with you and his friends on earth. He desires me to give you as full an account as I can, of the lessons he has given me, as this will tend to impress these still more firmly upon my mind. Seeing how I felt in regard to this about the time I gave you my experiences, he took me to a place where there were a number of persons engaged in the study of physiology and life, generally. After spending some time, I found myself feeling rather discouraged because I could not comprehend what they were teaching.

When this feeling came over me, he invited me to go with him, and we then went to a retired place. Here he explained to me in a free and familiar manner, the structure and function of the various parts of the body. He made a profound and thorough examination which I was enabled to comprehend pretty well, as this power of soul-vision was becoming unfolded rapidly in me. We discovered that there were a few serious defects in any one part of my physical system, but there was a lack of unitary action and co-ordination between the various organs and functions, and it was from this cause that I accumulated under the disease which set my spirit free. He explained to me that this was a very common cause for suffering and premature death; that various causes tended to produce it.

First. Ante-natal conditions, and incompatibility of parents.

Second. Improper instructions and training in early life. Some of the diseases of early life increase this co-ordination of the faculties and functions, by compelling them to work together to throw off the disease. Hence you find some persons are really stronger after an attack of illness; others weaken this unitary action and render the duration of physical life uncertain.

You speak of constitutional powers; these result from a healthy action of the various organs, but mainly from this co-ordination which enables the system to present a united front against all attacks of disease. This co-ordination and harmonious action of the faculties is a field for much important labor, both to you and to us. Weak faculties which work well together, accomplish much more good than those that are stronger, but which being unable to unite with others, must act impulsively and without co-ordination or unity of action.

Edward says he will give you some further thoughts for the readers of the JOURNAL on this topic.

I was just prepared to drink in these grand truths which he gave me, and I saw clearly wherein I must labor, to bring about that true harmony which is even more essential to our progress here than with you. For as in your life, the most refined individuals suffer most intensely from the imbalances of their systems, so here each onward step of our lives, render it more important that we experience redemption upon every plane of our being, from all the errors and their results which we or others have committed, and which are acting upon us, in their effects, and will be until we are able through the practical application of knowledge, which is the savior, to overcome these and grow into better conditions. This is the only way in which true progression on any plane, can be realized. First, to know, and then to do.

These lessons of physical culture and training occupy a part of my time.

I may say now that time here as with you, is measured by the accession of events.

I found myself frequently brought in rapport with persons on earth, who required similar influences to those which I needed.

I was very happy in visiting my earth-friends. I have been especially interested in your movements in behalf of the State Society. The field which is open here for you is very attractive to many spirits. You will find your own development very much aided by your labors in the various sections of our State whenever opportunities offer.

Your band are working in earnest, in co-operation with you.

My active temperament enables me to move freely among my friends, and I see many who do not know me or realize anything of my presence.

Spirits seek mankind in various ways,—sometimes simply as a multitude in the distance, among whom we are unable to recognize any one; at other times we recognize a light around certain individuals which attracts us to ward them, and then we perceive with more or less clearness, their conditions and it may be, have power to impress them so that they know us.

This renders our intercourse much more pleasant and profitable. These experiences have been a source of great enjoyment to me. I was much attracted to the study of human nature when in the form. I feel increasingly interested in it, and continue my studies under more favorable circumstances, and without disturbing those to whom I am attracted.

The children of earth are not aware that in every condition, they are points of attraction for spirits. If they are on a plane so low and undeveloped as to be vicious, there are vast numbers of spirits on the same plane, who fall by natural gravitation into their spheres, and the tendency as you will perceive, is to increase the influence, as each individual adds his or her portion to it. So also when you feel pure and holy aspirations, you draw around you those who not only feel similar aspirations, but who are enabled through the beautiful law of supply and demand, to give you that which is of the highest importance to you.

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The point we would present is this, that there is a vast amount of labor performed in the world and especially by women in anticipation of the real work, that is at last entirely useless, and always wearying to body and mind.

The foolish practice of limiting young girls to a small number of labors, is one reason why their active minds are compelled to go through this repeating process until the habit is formed.

We know that no work can be done except with proper mental effort first; but the continued repetition of these efforts is what we object to. No skilled worker expects to make several essays to do any work, it must be done and done well with one effort. Women need educating to a proper estimate and value of her own labor. She should endeavor to make all her work skilled labor, from the sewing on of a button to the highest and most important work which her artistic powers can accomplish.

We suggest these thoughts, knowing that the reform belongs properly to those who feel the iron in their souls and are suffering. We say to women go on,—demand your rights and prove your ability to maintain them and bless humanity.

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of immortality and "Our Father who art in heaven."

Correspondence in Brief.

E. S. Wheeler is still circulating around the country, sowing broadcast the seeds of Spiritualism, accomplishing much good wherever he goes. He speaks in follows of Brother E. V. Wilson's efforts:

"Brother E. V. Wilson gave the Society a lift, in his usual forcible manner," when he was in Cleveland, by not only his general work, but especially by a benefit séance which produced hundreds of dollars in the treasury. His overpowering modesty and selflessness have kept him from any reference to it, I think, so please put it on record, especially as some friends have written me, "How did Wilson do in Cleveland?"

He also writes to us from Lotus, Indiana, giving an account of a picnic held at that place. He says:

"We have just closed the Seventh Annual Bazaar Meeting of the Friends of Progress of this vicinity. Thinking you would be pleased to learn the news for the columns of the widely circulated JOURNAL, I take the pen for a brief report. We have had a couple of days of good weather, though on Saturday we were showered, but as the meeting was in the Hall, we suffered but little inconvenience. To-day the wind has kept 'nobody' of us, and as the gathering was in the grove, speaking was difficult. Myself here was from Washington D. C. where, as you are aware, I have been speaking the last few weeks. I arrived here quite fatigued on Friday evening, it being a refreshing enough to speak on Saturday, on the "Nature of Spiritualism, and the Relation of Spiritualism to the Conditions of the Times," speaking afternoon and evening in the H. of the Society near the Quaker meeting house. On Friday we were in the grove, and I fell myself "in the Spirit on the Lord's day." We reviewed the history of human spiritual progress in the past,—considered the aspect of the present, and forecast the microscope of the time which is before us, and finally, we adjourned for dinner; and a hearty onslaught was made upon the comfortable contents of the baskets.

W. H. Platt says:

"When in Chicago a short time ago, while perusing your interesting paper, the RELIGIO-PHILOSOPHICAL JOURNAL, I was struck by a communication from the spirit of L. J. Parker, through the mediumship of Mr. Day. I also felt greatly interested as you have, in your second communication, and desire to refer to it, as a medium, whose name was mentioned in the report, to see if he could cure me. By appointment we met, and I was a perfect stranger; he knew nothing of me,—never having seen or heard of me before. At our first meeting, he gave me some very valuable information. A second interview was appointed for the spirit, I still keeping him ignorant of everything pertaining to my case. At our second interview, he made a complete diagnosis of my disease. After the examination, he operated on me in a forcible and it was the "big" thorough treatment of the kind I ever received. He operated with great force for two hours, being powerfully controlled by spirit power. From the moment he laid his magnetic hands on me, I felt as if a load had been lifted off me, and I suddenly to say I was greatly benefited, and have no doubt, but the effects will be lasting. He also gave me a very beautiful communication from my brother, now in spirits.

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All letters and communications should be addressed to S. S. Jones, 192 South Clark street, Chicago, Illinois.

The Pen is mightier than the Sword.

SPIRITUAL DEVELOPMENT.

ST. LUKE'S OPINION ON THE DEVELOPMENT OF JESUS.—COLUMBUS.—WASHINGTON—FULTON.—THE NEW MOTIVE POWER.

God works by means. Law, immutable law, governs all things. Under its influence we live, move and have a being. It is useless to asport that man is governed by his own capricious whims. "He is only part of one stupendous whole," consequently is constantly subject to influences over which he has no control. He may think he is free, independent to act in any conceivable direction, and he may go forth as a warrior, statesman, or philosopher, fully imbued with the idea of his individuality, when, in fact, he is under the influence of circumstances, mundane or supermundane, over which he has no control, and to the action of which, he is constantly responding. We would not infer, however, that man is a machine,—an automaton, whose every impulse is set in motion on principles analogous to that which drives the piston rod of an engine. He can only act in accordance with the unerring laws of his own organization, combined with surrounding circumstances,—he is not free to act contrary to any of nature's laws, for to act contrary to even one of them, he would be compelled to rise superior to it, which would be impossible.

Man is not a creature of circumstances. He is a creature only of system, order, beauty, love and benevolence. He knows nothing of chaos, anarchy and misrule in his own organization. System in all things, everywhere, is the distinguishing trait of the divine dispensations of God. There is as much system, regularity and order in disease as in health, and the action of law in one case is just as systematic as in the other.

Man is forced into this world. "To be or not to be, is not the question. There is no choice of life." Grand truth! No exotic from a tropical clime to dazzle our senses and lead us astray! Forced is a meaning word. It speaks of omnipotence, of moaning thunders, flashing lightning, and internal convulsions. "Peace, be still," came in trembling accents from the lips of the Savior. Beautiful and rhythmic were his emotions then! Grand were his thoughts; sublime his position, far above in the Celestial Courts, was a Congress of Spirits with whom he was engaged, and he knew the result. The dashing waters, the spray-capped waves dancing in high carnival, the mad winds and dark portentous clouds ceased their motion, and, indeed, there was peace, for that Spiritual Congress can control and direct the forces of nature in a manner previously specified, just as easily as the chemist and electrician can imitate the earthquake or belching volcano. Thus we find that the Savior unassisted, would have been powerless.

We are constantly being acted upon by the unseen intelligences of the Spirit World. Even the child in embryo is often for a special purpose, acted upon by them, and certain characteristics are made a part of its nature. St. Luke thus speaks of Jesus:

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."

In this statement there is a truth but little appreciated at the time, but it shows conclusively that St. Luke had a clear conception of the development of his mediatic qualities, for he said he was "filled with the Holy Ghost (magnetic and electric influence of a spirit circle), even from his mother's womb."

It was through this beautiful process that the gentle Nazarene was developed. He was developed in the germ. When in the mother's womb there were unseen intelligences surrounding her, throwing down like a spray, their magnetic and electric forces on the germ child, developing it in all its parts, and so attuning its organization that it was in perfect harmony with their own. Jesus of Nazareth came into the world a fully developed medium, and his beautiful life, those rhythmic emotions that bubbled up within his interior nature, were not, of course, the result altogether of the action of the mother. It is true, the mother assisted in the development, and it was principally through her instrumentality that the beautiful result she desired was achieved.

When the Angel world desired to open this Western Continent to the ingress of the white man, a circle of wise sages was designated by the Congress of Spirits in the Celestial Courts, to select a germ child, and develop in it just such characteristics as would lead to the result desired. A humble woman was found in Genoa, Italy, and her child in embryo was developed by these wise sages for the purpose designated by the Congress of Spirits, and Columbus was born! Another pearl from the Celestial Courts!

This is no idle sketch, but an actual fact, and shows the means that God employs to carry out his ends. Columbus was true to his own character.

acteristic. We now see his little vessel on a spray-capped wave, trembling like an aspen leaf, but proudly moving onward in its destined course. The compass varies, the crew mutinies, and discontent prevails around. Columbus undaunted meets every objection; explains every difficulty; and actuated by a high and holy influence within, he induced his crew to continue on their course three days longer, promising if land was not discovered at the end of that time that he would return to Spain.

Ab, three days! A thought sliding down a silvery chord—from those wise sages who had him in charge when in embryo! An electric flash to designate to him when he would discover land. Columbus was not alone on that voyage. A Congress of Spirits had their eyes upon him, and it was a gala day in the Celestial Courts when the cry came from the mast head, "Land! land!! land!!!"

Columbus was developed in embryo, and the whole grandeur of his life resulted therefrom. Development is a grand theme. In one article how little justice can be done to it. A volume of three hundred pages would not explain all of its beautiful laws.

We here say that the development of the Nazarene was of a very high order, for a being of spotless innocence was then needed, and his whole soul seemed to be an emanation of the angelic circle who had him in charge.

There is a grand law that governs the growth and development of the embryo child. The mother should ponder this subject well, for we do know it is just as easy for her to shape the nature of her child as she desires, as it is for the artist to represent the "human face divine," with any expression he wishes.

After the discovery of America by Columbus, the next important action of this Congress of Spirits was to find a child in embryo to develop for another important mission; for at this time they saw that the colonies would be oppressed and that the Goddess of Liberty would veil her face in sorrow. Ah, the mother of Washington was found. He was selected for the grand mission, and developed for the purpose designated. The circle of spirits who had him in charge, knew what characteristics he required and developed him accordingly. Nobly did he fulfill his mission. Martial music could not give due praise to his brilliant record. The Father of his Country! to-day we honor, respect and love thee, for thy impulses were pearls dropped from the Celestial Courts. Reader, ponder this subject well. Man is born to be great. The embryo child foreshadows the future man, and the characteristics given determine his history.

This development of the child in embryo, is consummated by the grandest processes of Nature's laws. There is no chance about it; there is no mistake made, and in future numbers of this paper, we propose to go into minutiae, and explain this wonderful law, and give mothers such directions that they can develop their embryo child in any manner they desire.

In glancing over the pages of history, we will find that certain characters have appeared upon the stage of existence at an auspicious moment. Their history has been a halo of glory! Their mission has been transcendently grand! Ah! how little, however, did they understand their real nature, or the origin of their wonderful powers.

When Washington had immortalized his name, another demand came up from the inward emotion of a nation, for a more safe and expeditious mode of conveyance on water. The Congress of Spirits in the Celestial Courts had anticipated that demand, and a circle of spirits possessing wonderful mechanical ability took another germ child in charge, and Robert Fulton did not disappoint them, for they had operated upon him in such a manner that he could intuitively comprehend what they wished to impart. We here say that an engine perfect in all its parts was first invented in the Spirit World, and was first tried there and known to be a success. To Fulton was given the principle. It was all that was demanded at that time. But the engine on his little steamer did no more resemble the perfect one, than day light resembles darkness.

Ah, we catch another key-note! Another grand invention is about to be made. We cannot designate the exact date of its appearance, but it will come soon, and it will astonish the world. The man is now living who will bring it forth, and little does he feel or appreciate the grandeur of his destiny. It will be a new motive power, so perfect, so complete in all its parts, working in accordance with nature's forces, that the world will be astonished. It will be a wheel, and its motion will move the commerce of the world. This man is harmoniously made. In his mother's womb, when in embryo, the forces were set to work to accomplish this great result. There, the germ was attended by an angel band, and so developed that it could unmask one of the grandest laws of nature. To-day he has the principle within his interior nature, and it will soon assume a tangible shape, and great will be the interest when it first makes its appearance. This same power has been predicted by A. J. Davis.

Then, looking around us and considering all things well, we must come to this conclusion. "That to be or not to be, is not the question." How grand and beautiful is this theme of development. Nature, in the lily flower, in the tender plant, in all her works, pursues a course precisely analogous to that which should characterize the mother in developing the embryo child. You can, mother, give your child any cast of mind you choose, providing you understand the laws of development.

The Spirit World understands the importance of the proper growth of the germ in embryo, and they act accordingly when they wish to bring a person on the stage of existence that shall be distinguished for certain traits of character.

A NEW PROPOSITION.

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of fifty cents.

ILLINOIS ASSOCIATION OF SPIRITUALISTS.

We purpose to make short work in commenting upon the recent Convention at Havana. Our readers are aware of the "trick" resorted to, to get the meeting held at an out-of-the-way place where the Spiritualists would not be likely to attend, and at a season of the year they could not spare time.

No time was allowed for Societies to meet and appoint delegates if they had desired to do so. An invitation was given to such persons as wanted the Convention, but no time was allowed them to respond. The place was fixed upon as can be proved, before the invitation was given. Mr. Peters, the President, would not consent to the fraud, so Jamieson procured the signature of a lady who was one of the executive officers and called the meeting at Havana, for the very purpose of having as few present as possible, the better to enable him and Mr. J. S. Loveland to control the Convention.

The meeting came off, and it is claimed that there were seventeen delegates present. Only two Societies, however, even appointed delegates, and they were entitled to but two delegates each under the constitution of the State Association. All others were improvised for the occasion, and we opine our friends at those towns they professed to represent will not be proud of their acts.

One delegate professed to represent a Lyceum,—no such delegates are known to the constitution of the Association. So it appears that there were but four delegates in attendance, none of whom were eligible under the constitution. So, really and in fact, there was no legal meeting of the Illinois Association of Spiritualists, held by persons unauthorized, or who could act in the name of the Association. The meeting was conceived in fraud and brought forth an abortion.

The clause of the Constitution referred to, requiring certain qualifications to render members eligible to seats, reads as follows:

"The State Society will consist of members of the Local and County Societies who shall contribute to the funds of the American Association of Spiritualists." (A)

Not one of the pretended delegates had ever "contributed" one cent to such funds, consequently even the four who were sent there by the two Societies, viz: Monmouth and Havana, could not have had power to pass resolutions or amend the constitution, as they assumed to do. Their doings were a nullity *ab initio*.

To remove this difficulty, Loveland resorted to another cheat,—he is fruitful in that department as will more fully appear. He offered the following resolution to which his delegates said yes, viz:

Resolved: That in judgment of this Committee, the resolutions passed at Springfield on the 24th day of October, 1863, at the adjourned meeting of the Illinois State Association of Spiritualists, are no amendments to the constitution of said Association.

Let us examine the position. Supposing there had been present a full and fair representation of delegates, eligible to act, would a resolution denying a plainly expressed provision in the constitution, annul it? A constitution by which an Association is governed, is as binding on the parties and as enforceable in a court of justice, as a contract between two individuals capable of contracting.

A case just transpired in point: Bishop Whitehouse,—of the Illinois Diocese,—Episcopal, was desirous of getting rid of certain refractory members of the priesthood. To the end of making an example, he had charges preferred against Rev. Charles E. Cheney,—instituted his own court, and was proceeding against protests, in his own way, to not only deprive Mr. Cheney of his private rights as a clergyman but to bring him into disrepute among his fellow men, regardless of the articles of Association of the Episcopal Church.

Mr. Cheney applied to the civil arm of the law for an injunction, restraining the Bishop and his court from proceeding in that unlawful manner, which was granted, and the unlawful assemblage was dispersed. This transpired in the city of Chicago, on Wednesday last.

If the Bishop had only taken Loveland into his counsel, he would have cured all defects in his court, by a simple resolution that the constitution of the Episcopal church did not mean what its plain language purported to express.

Mr. Loveland claimed that the above quoted paragraph, had not been legally adopted as a part of the constitution. Let us see. The adjourned meeting at Springfield last year adopted certain resolutions which they called a plan of organization. The clause referred to pertained to the State organization. Now, what followed? The same Springfield meeting resolved as follows:

Resolved: That the constitution of this Association shall be so amended as to conform to the aforementioned plan of organization."

See amendment marked (A) above quoted from the plan of organization. The Secretary says, "The report of the committee was adopted, and the resolutions were adopted *seriatim*. The plan of organization was also adopted." This is a matter of record.

How does Mr. President (!) J. S. Loveland's resolution stand in the light of this record?

It is amusing to see these gentlemen blowing hot or cold as the occasion requires. At the Springfield Convention they got the above amendment inserted at the instance of D. M. Fox, the President of the American Association of Spiritualists, who came over from Michigan for that purpose, in order to compel Illinois Spiritualists to contribute money for his American Association, under penalty of being ostracized from membership in their own State Association. We exposed the trick and the result was, Fox got no money from this State except what he pocketed at that time at Springfield. These men being of the non-paying kind, in all cases thought it better to ignore their own amendment by a resolution, that it did not mean what it said, than to trouble their pocket nerves by paying Fox five dollars. They are constitutional tinkers, indeed! This tinker Loveland now claims to be President of the Illinois Association of Spiritualists, by nullifying a provision of the constitution of the Association, he would preside over, which stands in his way. By a simple resolution of parties that have no legal vote in the

convention, he would resolve that the constitution don't mean what it says.

No, no, Mr. J. S. Loveland, you can't get to be president even by that fraud,—and you certainly can't by any fair vote of the Spiritualists of Illinois—your record is decidedly bad—you and Wadsworth voluntarily put yourselves upon the record at the Cleveland National Convention, when you in your report denounced all mediums (many by name) for physical manifestations, as imposters. Now it is apparent from your company and co-intriguers, in getting yourself into the would-be presidential chair of the Illinois Association, that you and they intend to make it appear that the Spiritualists of Illinois endorse your Cleveland report against mediums. The facts of your intrigue was exposed your company. F. L. Wadsworth and W. F. Jamieson have been as violent in their denunciations against mediums as yourself,—both intrigued with you to break down the RELIGIO-PHILOSOPHICAL JOURNAL,—both were with you in getting in debt to and eating up the substance of the Central Publishing House, and all were sent adrift by the stockholders of that Institution, which you so effectually plundered and bankrupted; since which time the same parties have been diligent in their efforts to prevent Spiritualists from reading or subscribing for the RELIGIO-PHILOSOPHICAL JOURNAL, because of its defense of mediums and exposure of intriguers,—all of which efforts of yourself and your associates have proved failures. Physical mediums have thrived in numbers and power of mediumship, since your report was made against them. The RELIGIO-PHILOSOPHICAL JOURNAL has been re-instituted as the advocate of mediums and Spiritualism especially, in spite of your opposition.

Your aspiration to head a paper adverse thereto has failed. The trap you set to outstrip us and all other Spiritualists from a voice in the Illinois Association of Spiritualists who would not pay a forced tribute to the American Association, sprung and caught you and your associates. Fox, like his namesake in the fable of the Fox and the Goat, made you and your associates, play the role of the goat over again—another failure! Your recent failure is in not becoming a president, with its train of other failures incident thereto. You fail to effect any injury to the circulation of the JOURNAL, by your attempt to make it appear that the Illinois Association of Spiritualists ignore it. You and your confederates have tried that work for the last year and a half, but to fail. During that time our paper has been re-instituted and become the favorite of the spiritualists who read, wherever the English language is spoken. Our outspoken disapproval of measures not calculated to benefit the masses, and our opposition to everything tending to sectarianizing Spiritualists, has met the cordial approval of ninety-nine hundredths of Spiritualists everywhere.

That we have used the scalpel to eradicate corroding ulcers, when there were no hopes of cure by other means, is true. During this period we have daily received commendations from every part of the country, for our bold, outspoken sentiments. Our paper is, and ever will be, radical and fearless in the defense of the right. In proof of the approval of the public, we will state facts.

Our subscriptions have within the last eight months increased over twelve thousand, and in these hard times for money, our list is still rapidly increasing. Our only real rival, the glorious old Banner of Light, has ever extended the hand of fraternal regard, and given our paper that meed of praise, which the great mass of Spiritualists know it merits.

We shall rejoice when the period arrives that self-interest shall nobler our class of men, in old theological style, to dominate over others, and live from the sweat and toil of the more humble class in life; but until that time does come, we pray good spirits to inspire us and others, to fight the good fight for principles, and may the pen truly prove to be mightier than the sword.

Not a word of complaint has ever come up from our subscribers and readers, that the JOURNAL does not deal fairly with men. We openly scourge when principles are at stake, and men wantonly invade our rights or the rights of others. Our work is plainly before us and we shall do our duty as we understand it, fearlessly. As we have said before, we owe no allegiance to any power on earth, but the principle of eternal truth and justice.

And we say in conclusion that the only reasons for publishing this article, so personal to yourself and others, are these: The men especially referred to, have made attempts to pervert a well organized State Association into an instrument of persecution. Having failed in all individual efforts, they have attempted to make the Association speak, in a more potent voice, to further their selfishness and vindictive ends. They have attempted in the name of the Association that we were specially instrumental in organizing, and over which we presided for two years, to do the evil work of destroying a paper in which we have already invested more than twenty thousand dollars; and further to make that same Association criticize every Spiritualist in Illinois who would not humbly support a national organization in which they had no confidence.

Our article and our apology for publishing it, is before our readers,—of their approval we are certain.

COMMERCIAL COLLEGES.

Our friends who have sons and daughters to be educated for business, will do well to read Bryant & Stratton's Commercial College advertisement in another column of this paper.

Both sexes are prepared at this College for the active duties of business life.

HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office. Good mediums always in attendance.

THE MORTUARY.

Mrs. Addie L. Ballou again occupied the mortuary at Music Hall, last Sunday morning and evening, and entertained the people with a discussion of the following subjects: "Social Evils," "Woman, her relation to humanity and to God."

Her address on each occasion was listened to with great attention, her practical remarks meeting the approval of all present.

In regard to "Woman, her relation to humanity and to God," she took a comprehensive view, and seemed to grasp intuitively its merits, discussing them in an able and logical manner.

Her allusions to the fallen women of our city were expressed with a degree of sympathy which would indicate that within her soul were pearls dropped by some angel mother, whose daughter had been led astray by the wiles and allurements of some scheming man and ruined. But she asked, "Can woman fall, lose her virtue and innocence, and her inward soul become a festering canker, without some man feeling equally the blighting effects thereof?"

This was a pertinent question, indeed, as it is well known that for every outcast in our city, there is some man, who, by alluring promises, first destroyed her peace and happiness, and consigned her to the position she now occupies; yet the man can move in first circles, contaminating society with his pestilential breath, while the one he ruined is forever excluded therefrom.

She was intensely radical in all her remarks, taking the position that woman should be allowed to vote, that her intuitional nature admirably adapted her to see clearly in reference to principles and political aspirants for office, and that she would purify by her influence and presence the political world, and establish the nation on a sounder and more enduring basis.

In her evening lecture, though her subject was Woman, "she had a text," said, "that she would introduce at its conclusion, and make a few practical remarks therefrom." She did not forget her promise. The text was woman, a poor, suffering, unfortunate woman, who was in the Hall, and who had a daughter sick at home, lying on a pallet of straw, and she only asked for five dollars, to assist her just a little until she could secure employment. Mrs. Ballou with a voice tremulous with emotion, eyes kindled with sympathetic love for the unfortunate creature, alluded to her case, and exhorted the audience to assist her to the amount desired.

Her sympathetic nature became an rapport with that of the audience, and the response was not \$5, but \$30. To convince herself of the truthfulness of the woman's statement, she accompanied her to her humble home, and found that her statements were too true. A little girl, suffering from the effects of a paralytic stroke, was lying on some straw on a box, and the scene was indeed heart rending.

Mrs. Ballou is a pleasant speaker, her vivacity, earnestness and practical ideas, never failing to rivet the attention of the audience.

She will answer calls to lecture wherever her services are demanded. Address in care of the RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

THE PHYSIOLOGY OF WOMAN

And how diseases from infancy to old age, including all those of her critical periods, pregnancy and child-birth, their causes, symptoms and appropriate treatment, with hygienic rules for their prevention, and for the preservation of female health; also, the management of pregnant and parturient women by which their pains and perils may be greatly alleviated,—to which is added a treatise on womanhood and manhood, love, marriage and hereditary descent, being the most approved, view of modern times, adapted to the instruction of females and professional reading.

C. Merrill, M. D., author; Jones Campbell, Boston, publisher.

This work contains 431 pages, small type, closely printed matter, appropriately illustrated for such a work. No work that has ever been published has commanded the attention and approval of females to the extent that this work has. It is written in the most chaste and appropriate language, and fully illustrates the proper functions of all the organs peculiar to females. It is a work that should be put into the hands of every female from early puberty to old age, and should be their most intimate companion for frequent consultation through life.

We can hardly say enough in commendation of this work. It is a neat volume bound in muslin and can be had at this office. Price \$1.50; postage 20 cents.

Address S. S. Jones, 192 South Clark St., Chicago, Illinois.

J. M. ALLEN.

We received a set of resolutions from the Society at Terre Haute, Ind., highly commendatory of Br. J. M. Allen, and recommending him to the friends, but which we accidentally lost. We have made diligent search for them, but without success. This notice embraces the essential fact. Br. Allen is a faithful laborer, and we hope he will receive encouragement and sympathy wherever he may go.

DUPLICATES—AN URGENT REQUEST.

All who received duplicates of No. 17 (weak's before last) paper, should most earnestly request to enclose them in wrappers and address them to the RELIGIO-PHILOSOPHICAL JOURNAL, 192 South Clark street, Chicago, Illinois,—marked "returned." We need every such copy to supply deficiencies. Please be particular and attend to it promptly, and very much obliged.

MUSICAL INSTRUMENTS.

We call the attention of the readers of the JOURNAL to the advertisement of Horace Water's musical instruments, to be found in another column of this paper.

There is no doubt that this an honorable manufacturer, and dealers as well as purchasers generally, will find it for their interest to correspond with him before purchasing elsewhere.

JOSEPH H. PRIEST.

The above named brother may be addressed at Berlio, Wisconsin. We hope the friends desiring lectures will give Brother Priest a call.

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 With Iron Frame, Overstrung Bass and
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 Having used one of the Waters' Pianos for two years, I have found it a very superior instrument—Alison Gray, Private Secretary to the Hon. Wm. H. Seward.
 Why buy two Waters' Pianos in our Summary, which have been secured for three years, and we can testify to their great quality and durability—Wood & Gregory, Mt. Carroll, Ill.
 Hubacb Waters, Esq.—Dear Sir:—The Piano you sent me is allowed to be the best I have ever used, and there are several of Hubacb's and Rodgers' here—Charles Rice, Pitts. O.
 The Waters' Piano is the best made in the world—J. S. Jones.
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PLANCHETTE—THE DESPAIR OF SCIENCE.
 This above-named work is one of the very best books ever published. Every Spiritualist throughout the country needs it for its own sake. It also is a fact-demonstrating spiritualism beyond all. The secular press everywhere speak in the highest terms of it. The work has passed through several editions, and is now in its 12th. For sale at this office. Sent by mail on receipt of \$1.25 and 16 cents for postage.
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THE BOOK OF THE TIMES.
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 That broke out at Hydesville and Rochester in 1847, and which claimed the attention of the scientific world in Europe, the writer, after giving a most interesting account of each of the numerous incidents as are recounted by the scientific world, and the credulity of a liberal and thoughtful person, shows their perfect analogy with the well-attested marvels of the past, the phenomena of wizardry, or conjuration, clairvoyance, &c. The author then gives the laws.

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 The Author, yielding to the urgent requests of her numerous friends, has consented to have it printed.
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 Just published by the American News Co., New York, EXETER HALL, a Theological Review, containing incidents and Revelations of all. Road 4-10-18-19-21-23-25-27-29-31-33-35-37-39-41-43-45-47-49-51-53-55-57-59-61-63-65-67-69-71-73-75-77-79-81-83-85-87-89-91-93-95-97-99-101-103-105-107-109-111-113-115-117-119-121-123-125-127-129-131-133-135-137-139-141-143-145-147-149-151-153-155-157-159-161-163-165-167-169-171-173-175-177-179-181-183-185-187-189-191-193-195-197-199-201-203-205-207-209-211-213-215-217-219-221-223-225-227-229-231-233-235-237-239-241-243-245-247-249-251-253-255-257-259-261-263-265-267-269-271-273-275-277-279-281-283-285-287-289-291-293-295-297-299-301-303-305-307-309-311-313-315-317-319-321-323-325-327-329-331-333-335-337-339-341-343-345-347-349-351-353-355-357-359-361-363-365-367-369-371-373-375-377-379-381-383-385-387-389-391-393-395-397-399-401-403-405-407-409-411-413-415-417-419-421-423-425-427-429-431-433-435-437-439-441-443-445-447-449-451-453-455-457-459-461-463-465-467-469-471-473-475-477-479-481-483-485-487-489-491-493-495-497-499-501-503-505-507-509-511-513-515-517-519-521-523-525-527-529-531-533-535-537-539-541-543-545-547-549-551-553-555-557-559-561-563-565-567-569-571-573-575-577-579-581-583-585-587-589-591-593-595-597-599-601-603-605-607-609-611-613-615-617-619-621-623-625-627-629-631-633-635-637-639-641-643-645-647-649-651-653-655-657-659-661-663-665-667-669-671-673-675-677-679-681-683-685-687-689-691-693-695-697-699-701-703-705-707-709-711-713-715-717-719-721-723-725-727-729-731-733-735-737-739-741-743-745-747-749-751-753-755-757-759-761-763-765-767-769-771-773-775-777-779-781-783-785-787-789-791-793-795-797-799-801-803-805-807-809-811-813-815-817-819-821-823-825-827-829-831-833-835-837-839-841-843-845-847-849-851-853-855-857-859-861-863-865-867-869-871-873-875-877-879-881-883-885-887-889-891-893-895-897-899-901-903-905-907-909-911-913-915-917-919-921-923-925-927-929-931-933-935-937-939-941-943-945-947-949-951-953-955-957-959-961-963-965-967-969-971-973-975-977-979-981-983-985-987-989-991-993-995-997-999-1001-1003-1005-1007-1009-1011-1013-1015-1017-1019-1021-1023-1025-1027-1029-1031-1033-1035-1037-1039-1041-1043-1045-1047-1049-1051-1053-1055-1057-1059-1061-1063-1065-1067-1069-1071-1073-1075-1077-1079-1081-1083-1085-1087-1089-1091-1093-1095-1097-1099-1101-1103-1105-1107-1109-1111-1113-1115-1117-1119-1121-1123-1125-1127-1129-1131-1133-1135-1137-1139-1141-1143-1145-1147-1149-1151-1153-1155-1157-1159-1161-1163-1165-1167-1169-1171-1173-1175-1177-1179-1181-1183-1185-1187-1189-1191-1193-1195-1197-1199-1201-1203-1205-1207-1209-1211-1213-1215-1217-1219-1221-1223-1225-1227-1229-1231-1233-1235-1237-1239-1241-1243-1245-1247-1249-1251-1253-1255-1257-1259-1261-1263-1265-1267-1269-1271-1273-1275-1277-1279-1281-1283-1285-1287-1289-1291-1293-1295-1297-1299-1301-1303-1305-1307-1309-1311-1313-1315-1317-1319-1321-1323-1325-1327-1329-1331-1333-1335-1337-1339-1341-1343-1345-1347-1349-1351-1353-1355-1357-1359-1361-1363-1365-1367-1369-1371-1373-1375-1377-1379-1381-1383-1385-1387-1389-1391-1393-1395-1397-1399-1401-1403-1405-1407-1409-1411-1413-1415-1417-1419-1421-1423-1425-1427-1429-1431-1433-1435-1437-1439-1441-1443-1445-1447-1449-1451-1453-1455-1457-1459-1461-1463-1465-1467-1469-1471-1473-1475-1477-1479-1481-1483-1485-1487-1489-1491-1493-1495-1497-1499-1501-1503-1505-1507-1509-1511-1513-1515-1517-1519-1521-1523-1525-1527-1529-1531-1533-1535-1537-1539-1541-1543-1545-1547-1549-1551-1553-1555-1557-1559-1561-1563-1565-1567-1569-1571-1573-1575-1577-1579-1581-1583-1585-1587-1589-1591-1593-1595-1597-1599-1601-1603-1605-1607-1609-1611-1613-1615-1617-1619-1621-1623-1625-1627-1629-1631-1633-1635-1637-1639-1641-1643-1645-1647-1649-1651-1653-1655-1657-1659-1661-1663-1665-1667-1669-1671-1673-1675-1677-1679-1681-1683-1685-1687-1689-1691-1693-1695-1697-1699-1701-1703-1705-1707-1709-1711-1713-1715-1717-1719-1721-1723-1725-1727-1729-1731-1733-1735-1737-1739-1741-1743-1745-1747-1749-1751-1753-1755-1757-1759-1761-1763-1765-1767-1769-1771-1773-1775-1777-1779-1781-1783-1785-1787-1789-1791-1793-1795-1797-1799-1801-1803-1805-1807-1809-1811-1813-1815-1817-1819-1821-1823-1825-1827-1829-1831-1833-1835-1837-1839-1841-1843-1845-1847-1849-1851-1853-1855-1857-1859-1861-1863-1865-1867-1869-1871-1873-1875-1877-1879-1881-1883-1885-1887-1889-1891-1893-1895-1897-1899-1901-1903-1905-1907-1909-1911-1913-1915-1917-1919-1921-1923-1925-1927-1929-1931-1933-1935-1937-1939-1941-1943-1945-1947-1949-1951-1953-1955-1957-1959-1961-1963-1965-1967-1969-1971-1973-1975-1977-1979-1981-1983-1985-1987-1989-1991-1993-1995-1997-1999-2001-2003-2005-2007-2009-2011-2013-2015-2017-2019-2021-2023-2025-2027-2029-2031-2033-2035-2037-2039-2041-2043-2045-2047-2049-2051-2053-2055-2057-2059-2061-2063-2065-2067-2069-2071-2073-2075-2077-2079-2081-2083-2085-2087-2089-2091-2093-2095-2097-2099-2101-2103-2105-2107-2109-2111-2113-2115-2117-2119-2121-2123-2125-2127-2129-2131-2133-2135-2137-2139-2141-2143-2145-2147-2149-2151-2153-2155-2157-2159-2161-2163-2165-2167-2169-2171-2173-2175-2177-2179-2181-2183-2185-2187-2189-2191-2193-2195-2197-2199-2201-2203-2205-2207-2209-2211-2213-2215-2217-2219-2221-2223-2225-2227-2229-2231-2233-2235-2237-2239-2241-2243-2245-2247-2249-2251-2253-2255-2257-2259-2261-2263-2265-2267-2269-2271-2273-2275-2277-2279-2281-2283-2285-2287-2289-2291-2293-2295-2297-2299-2301-2303-2305-2307-2309-2311-2313-2315-2317-2319-2321-2323-2325-2327-2329-2331-2333-2335-2337-2339-2341-2343-2345-2347-2349-2351-2353-2355-2357-2359-2361-2363-2365-2367-2369-2371-2373-2375-2377-2379-2381-2383-2385-2387-2389-2391-2393-2395-2397-2399-2401-2403-2405-2407-2409-2411-2413-2415-2417-2419-2421-2423-2425-2427-2429-2431-2433-2435-2437-2439-2441-2443-2445-2447-2449-2451-2453-2455-2457-2459-2461-2463-2465-2467-2469-2471-2473-2475-2477-2479-2481-2483-2485-2487-2489-2491-2493-2495-2497-2499-2501-2503-2505-2507-2509-2511-2513-2515-2517-2519-2521-2523-2525-2527-2529-2531-2533-2535-2537-2539-2541-2543-2545-2547-2549-2551-2553-2555-2557-2559-2561-2563-2565-2567-2569-2571-2573-2575-2577-2579-2581-2583-2585-2587-2589-2591-2593-2595-2597-2599-2601-2603-2605-2607-2609-2611-2613-2615-2617-2619-2621-2623-2625-2627-2629-2631-2633-2635-2637-2639-2641-2643-2645-2647-2649-2651-2653-2655-2657-2659-2661-2663-2665-2667-2669-2671-2673-2675-2677-2679-2681-2683-2685-2687-2689-2691-2693-2695-2697-2699-2701-2703-2705-2707-2709-2711-2713-2715-2717-2719-2721-2723-2725-2727-2729-2731-2733-2735-2737-2739-2741-2743-2745-2747-2749-2751-2753-2755-2757-2759-2761-2763-2765-2767-2769-2771-2773-2775-2777-2779-2781-2783-2785-2787-2789-2791-2793-2795-2797-2799-2801-2803-2805-2807-2809-2811-2813-2815-2817-2819-2821-2823-2825-2827-2829-2831-2833-2835-2837-2839-2841-2843-2845-2847-2849-2851-2853-2855-2857-2859-2861-2863-2865-2867-2869-2871-2873-2875-2877-2879-2881-2883-2885-2887-2889-2891-2893-2895-2897-2899-2901-2903-2905-2907-2909-2911-2913-2915-2917-2919-2921-2923-2925-2927-2929-2931-2933-2935-2937-2939-2941-2943-2945-2947-2949-2951-2953-2955-2957-2959-2961-2963-2965-2967-2969-2971-2973-2975-2977-2979-2981-2983-2985-2987-2989-2991-2993-2995-2997-2999-3001-3003-3005-3007-3009-3011-3013-3015-3017-3019-3021-3023-3025-3027-3029-3031-3033-3035-3037-3039-3041-3043-3045-3047-3049-3051-3053-3055-3057-3059-3061-3063-3065-3067-3069-3071-3073-3075-3077-3079-3081-3083-3085-3087-3089-3091-3093-3095-3097-3099-3101-3103-3105-3107-3109-3111-3113-3115-3117-3119-3121-3123-3125-3127-3129-3131-3133-3135-3137-3139-3141-3143-3145-3147-3149-3151-3153-3155-3157-3159-3161-3163-3165-3167-3169-3171-3173-3175-3177-3179-3181-3183-3185-3187-3189-3191-3193-3195-3197-3199-3201-3203-3205-3207-3209-3211-3213-3215-3217-3219-3221-3223-3225-3227-3229-3231-3233-3235-3237-3239-3241-3243-3245-3247-3249-3251-3253-3255-3257-3259-3261-3263-3265-3267-3269-3271-3273-3275-3277-3279-3281-3283-3285-3287-3289-3291-3293-3295-3297-3299-3301-3303-3305-3307-3309-3311-3313-3315-3317-3319-3321-3323-3325-3327-3329-3331-3333-3335-3337-3339-3341-3343-3345-3347-3349-3351-3353-3355-3357-3359-3361-3363-3365-3367-3369-3371-3373-3375-3377-3379-3381-3383-3385-3387-3389-3391-3393-3395-3397-3399-3401-3403-3405-3407-3409-3411-3413-3415-3417-3419-3421-3423-3425-3427-3429-3431-3433-3435-3437-3439-3441-3443-3445-3447-3449-3451-3453-3455-3457-3459-3461-3463-3465-3467-3469-3471-3473-3475-3477-3479-3481-3483-3485-3487-3489-3491-3493-3495-3497-3499-3501-3503-3505-3507-3509-3511-3513-3515-3517-3519-3521-3523-3525-3527-3529-3531-3533-3535-3537-3539-3541-3543-3545-3547-3549-3551-3553-3555-3557-3559-3561-3563-3565-3567-3569-3571-3573-3575-3577-3579-3581-3583-3585-3587-3589-3591-3593-3595-3597-3599-3601-3603-3605-3607-3609-3611-3613-3615-3617-3619-3621-3623-3625-3627-3629-3631-3633-3635-3637-3639-3641-3643-3645-3647-3649-3651-3653-3655-3657-3659-3661-3663-3665-3667-3669-3671-3673-3675-3677-3679-3681-3683-3685-3687-3689-3691-3693-3695-3697-3699-3701-3703-3705-3707-3709-3711-3713-3715-3717-3719-3721-3723-3725-3727-3729-3731-3733-3735-3737-3739-3741-3743-3745-3747-3749-3751-3753-3755-3757-3759-3761-3763-3765-3767-3769-3771-3773-3775-3777-3779-3781-3783-3785-3787-3789-3791-3793-3795-3797-3799-3801-3803-3805-3807-3809-3811-3813-3815-3817-3819-3821-3823-3825-3827-3829-3831-3833-3835-3837-3839-3841-3843-3845-3847-3849-3851-3853-3855-3857-3859-3861-3863-3865-3867-3869-3871-3873-3875-3877-3879-3881-3883-3885-3887-3889-3891-3893-3895-3897

Frontier Department

E. V. WILSON.

Detroit Spiritualists, an Excellent Society.

We notice in the RELIGIO PHILOSOPHICAL JOURNAL, of June 19th, a reply to our comments on Brother J. M. Peebles' "Excellent Society."

Brother Fishback made a few very pertinent remarks, which called forth marked approval. Sister Gilpin, of English Prairie, gave us a stirring little speech, and worthy of all acceptance.

Altogether, the La Grange meeting has been a grand success, and Spiritualism made acceptable. The attendance was large, the ministers of the place attending most of the time; the collections good, and all went home feeling that it was good to be at the La Grange meeting.

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A Touching Incident. On Thursday p. m., June 17th inst, we were reading character and giving tests at Racine, Wisconsin. Among others present there was an unwashed, ragged dirty boy. We noticed that he was very attentive to all we were saying or doing.

The Boston fourth of July orator dared to lift up his voice and say: "Women should not vote because God has not given them the power to enforce their will, and law without means to execute its law."

Kansas is in turn suffering from destructive floods. Paoli is the principal sufferer among the inundated towns.

NOTICE OF MEETINGS. CHESAIRE.—The Associated Spiritualists hold meetings at every Sunday afternoon at 7 o'clock. Address: J. H. Cradock, Cor. S. & E. Sts., No. 103 N. 3rd St., Detroit.

TEMPERANCE HALL.—The first Spiritualist hold meetings in Temperance Hall, No. 5 Market square east every Sunday at 3 and 7 P. M. Benjamin Odgers, 101 Lexington street, Corresponding Secretary.

WESTER HALL.—The first Progressive Lyceum Society hold meetings every Sunday at Western Hall, West street, corner Orleans East Boston, at 10 o'clock, P. M. Address: J. H. Cradock, Cor. S. & E. Sts., No. 103 N. 3rd St., Detroit.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 10 o'clock, P. M. in Temperance Hall, Market street, between 4th and 5th.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2 1/2 and 7 o'clock, P. M. in the Hall of the Temperance Society, No. 101 Commercial street.

LYONS, ILL.—The "Friends of Progress" organized for the purpose of promoting the cause of Spiritualism, Sept. 9, 1868. They use the Hall of the Literary Association, but do not hold regular meetings.

MADISON, WIS.—The "Spiritualist Congregation of Madison" hold meetings every Sunday at 10 o'clock, P. M. in the Hall of the Temperance Society, No. 101 Commercial street.

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HAVANA, Ill.—Lyceum meets every Sunday evening at two o'clock, at Hall'sgrove Hall. CHESAIRE.—The Associated Spiritualists hold meetings at every Sunday afternoon at 7 o'clock. Address: J. H. Cradock, Cor. S. & E. Sts., No. 103 N. 3rd St., Detroit.

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