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

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Viterary Department.

For The Religio-Philosophical Journal. OUR NATIONAL ANNIVERSARY, 1869.

BY JOS. HAIGH Our National Independence day, Once more has come and passed away, But, oh, how it was slighted! It bappened on the Sabbath day, And the mania to preach and pray, Our patriotism blighted.

The glowing thought of valiant deed-Of tyrant crushed and people freed. Filled every patriot's breast; But " Sunday saints " have grown so warm, Slaves only in a different form, Those thoughts were all supprest.

No holier subject could ve find-No better theme to fill the mind, Than that of Freedom's name; And not a day in all the seven Could be too good, even in Heaven, To celetrate the same.

And yet the patriotic zeal, That Freedom's lovers always feel, And gladly would dieplay, Is thought to be a wicked crime, If shown upon a certain time. Namely, the Sabbath day I Oh, is that spirit of '76. That fought and bled to firmly fix, The nation's liberty, Becomese nuch e slaved, indeed, By ancient doctoring and creed,

That Sanday is not free? These honored fathers tras and bold, Who fought and bled in days of old, Are still the ration's pride; And they would not from duty fleo No matter what the day might be, And God was on their side. The glorious Fourth day of July Should not be herdlessly passed by, Bocause it falls on Sunday; Our nation's greatness and display, Ought to be honored on that day, As well as on a Monday. The happy boon of Liberty-The glorious thought of being free ! Should not become a crime : No other theme can to inspire The good and great with holy fire, At any place or time. If our Sunday-men should be Intrasted wi hour liberty, We stil should be enslaved : 'Tis honest, manly, right and might, On Surday, week day, day and night, That has a ur country saved ! Some did attempt, as I have heard, To celebrate upon the third, But that was not the day : Others, again, tried on the fifth, But that was just as poor a shift, And there was nodisplay. Another class, who are not slaves, To hackneyed creeds and pions knaves, Honored the glorious day. And tho' it on a Sunday came. They celebrated it the same, And made a fine display Vain, empty pride, that would postpone, Deeds that are better than their own; Fecause the day was Sunday ! Whate'er of virtue they muy claim, Mock Modesty must be their name, Or else old Mrs. Grundy. Chebanse, Illicols, July 6th 1869.

work is very extensive, and embraces, within a comparatively small space a resume of so many curious and abstrase theories, lucidly illustrated, that it is d ifficult, where the author so carefully reserves his own oninions to make a selection. There are one or two points, however, of pri-mary importance which cannot fail to strike the reader. For instance, it is clear that memory must be regarded as the test of dreams, that general interpretations will not suit individual cases, and in this respect, present the same ob-stacle as the inapplicability of fixed or standard readings or laws of julicial astrology. One law does not govern the interpretation alike for all, but, on the contrary we constantly find, that while, with one, dreams of horses presage a certain class of events, they may be followed in the case of another by invariably a totally dissimilar fultiliment.

"The stars incline but not enforce," may be said likewise of certain dreams, and especially of those of an allegorical or s ymb slic character, which, when vivid, will often arrest a man in the prosecution of some favorite but perhaps unwise undertaking. They are therefore, un substantial messengers in one sense, even although the pure materialist may argue their origin in some disturbance of the organic frame.

Such dream messengers are akin to and not less remarkable, perhaps, than those angels" whose bodies, and the food which they ate when their mission ended, resolved themselves, "into nothing, or the pre existing elements." The mission and object are in such cases the reality, the medium of communication being to a certain extent, unimportant.

There is absolutely no limit to the belief in the divine nature dreams From the earliest dawn of history, as our author shows, dreams have been considered sufficiently important to be recorded, when events generally regarded as of more material consequence at the present day have perhaps been passed over in silence; and this importance attached to dreams in the ancient world may have been the evidence of that innate more of immortality, or a spiritual existence hereafter, which has always been so sad and so dear a speculation. By dreams, which reduce absolutely to nonenity the rules of time and space, men recognized, and even unwilling to deay, that life is twofold, with in cidents alike pleasing and pathetic, tragic and comic, in sleep as when waking. Ideas, and a knowledge of words or language, says a well known theoris, keep pace ; consequently, he whose command of language is limited, has not the means of forming extended ideas, and without these latter, his dreams must be comparatively few and uninteresting. There may be a class of words unknown to us, the absence of which prevents our forming precise ideas of the wondrous phenomena about us, and of comprehending the mystery even of our own being. Perhaps in dreams such ideas may occasionly be durinly shadowed forth, and were there any psychological art analogous to that of photography; by arresting the passing shadows in our dreams, and comparing them with the daily meidents of lite, we might be enabled to spin that gulf which now absolutely divides the material from the spiritu d. There was published some years ago in India a tale-if tale it could be called-in which a chronological consistency or continuity was given by the author to a series of actual dreams. The phantom dramati, persona were reduced in numb r and from them was selected a biological heorine. The whole was cemented by descriptions of natural scenery, and suggestive quita-tions at the heads of the various chapters, which produced a grotesque effect. The object seemed to be to snow the contrast between the adventures of a person during sleep and awake. But the most curious part of the whole is that some years later,-in a book styled Hash ush Eater, in which the visions narrated were produced by the drug in question, a very striking similarity may be recognized to the ophemeral production of the Delhi press. There seem to be three kinds of dreams .the terrestrial,-the spiritual and the celestial. Of the first are dreams essentially of the earth earthy, and such as may be referred to physical causes, and whose grind type is the incubus, or nightmare. Of the second are those dreams which convey warnings from the dead,-and which are composed partly of the incidents of ordinary life, with such as are termed supernatural. To this class belong most of the porten jous dreams of which we read in profane history, and those phenomena which form a link between things purely material and those spiritusl. The third class of dreams is in many respects entirely different from the former, appears to betray a higher origin, insmuch as it must be evident that is independent not only of physical conditions, but even of mental, so far as regards a normal condition of the brain. Moreover, these (so to speak) celestial dreams are, for the most part, generally typical or an-alogous to something elso-are more distinct-even in this respect approaching to the nature of a vision-and are of an abstract character. In these, too, the transitions from beauty to destormity,-from pleasure to pain, from bliss to deendr, may so rapidly alternate as to satisfy one that no derangement and restaration of the digestive organs could in the short space of time, produce such vicistitudes in the world of dreams. Here too, we wander in regions un-known to our waking perceptions or past erperience nay, even to imagination ; inclients are connected, and, instead of the companions of our waking hours, we are either alone among pregnant symbolism or among visible and liv ing intelligences, such as we call angels. The forms of the material world no doubt enter into these phantasma or visions, and the result, on waking, is an indelible impression, which does not falle with years, but leaves the mystic streets and squares of the spisitual cities which we may

have visited quite as distinct as the recollection-It will thus be seen that the range of the nay, more, so those of this terrestrial sphere which are familar to us.

Sometimes, however, there muy, in a higher state of onorial exhibition, occur forms such as are to be described by words, and whose ap pearance can only be expressed by similitudes. Thus-"as it were the likeness of a man's hand"-not that the form was in very face a hand,-but rather a something analogous to it; "as it were the voice of a min"-yet not that exact sound, but its archetype effect-intelligence conveyed by a sense analogous to that of hearing, and yet not referable to any of our corporeal senses-just as we say the " voice of conscience" for want of a better analogue.

"The terror by night," some have supposed to mean " panic"—that strange influence to which the warlike Roma is offered propilatory sacrifices-and others " nightmare," but may we not rather assume that it means that class of dreams which inpinges on the sphere of visions of a denunciatory character?

At the present day, however convenient it may be for the practical man of the world to ignore the supernatural, there are few who, if ingenious, would not admit the effect, more or less, of dreams on their waking thoughts-not perhaps to the extent of influencing their actions, but certainly of attracting their attention to the subject of what are called "coincidences."

History shows that dreams have at all times been the prognostics of some of the most me-morable events on record, and that they have even been taken advantage of by diplomacy; sharing, however, the fate in many respects of phrenology, a science, as is suspected, otten dis paraged by those who desire to monopolize the means which it offers of studying human nature.

On the subject of the miral influence of dreams, our author justly remarks, that our success in our efforts after self government may be estimated partly by our *dreim correctness* or devariation," And again he touches on the delicate subject that dreams are " a sort of safetyvalve for disa, pointments."

thoughts which in some shape or other have previously occupied the mind." But, as an-other author justly remarks, "Experience and revelation attest, however, that at times the struggles of the chained spirit to employ and thus to enjoy itself amid the glories of its proper cline ars not in vain."

"The transportive or imaginative facility that causes others to appear to us in our dreams," the faculty of flying and other phenomena, are discussed at considerable length and with judgdiscussed at considerable length and with jung-ment; but these questions, after all, appear to have baffled the acumen of physiologists and metaphysicians, and partake of the obscurity which involves the secret of life and the exist-ence of the soul. The vell of the immiterial seem to be absolutely unpenetrable, argue as we may, and dreams must be taken as they are; for, until we hit upon an infallible mode of dream interpretation, or are able to communicate particular dreams by administering diversities of food, we must admit that our grasp has been eluded.

The auther of the present volume, however, has focused a vast amount of thought on this singular and interesting subject, and may be said to have restored it to the position which it held before the diffusion of cheap oracles of fate and the charlatancy of modern protessors of astrolgy, had brought it into undeserved disrepute.

From the American Wesleyan. The Devil Jubilant.

The kingdom of Christ is a vast power, in spirit and purpose, in direct opposition to the powers of darkness; and, that much antagonistic feeling and errnest action should exist between the two menacing elements is both a natural and philosophical sequence. This warfare, in view of facts involved, -must be aggressive; but julging from fr quent manifestations, one may almost conclude that the " Prince of dark ness" is mostly the attacking party. Protean in nature and occult in practice, profoundly skillful in planning, and heroric in execution, it is really no marvel that his submic majesty shoul I sometiim is astonish men with his strange achievments, among which at the present time may be reck med wierd munifestations of sy called Spiritualism. When the carious things of this monster of the nineteenth century start. led the public mind, wise and good men prompt ly pronounced it all a hoax concacted by one or more of the operators; yet such good and intelligent men have lived to see their ideas of the matter completely swept away. The facts in the case are these; the helievers and the unbelievers in the strange phenomena are, as yet, incroanly of giving a reasonable solution of the thing upon any principles of science. within their comprehension. That the whole thing is to us unknown, as to the elements involved may be admitted at once, and that too, without at all lowering hum in intelligence : for there are a thousand other things that we do not understand; and yet we have no occasion to be ashamed of the confession .--It will be generally conceded that Psycological principles are in some way involved, but how, and to what extent, no one can at the present time tell. Progress in the science of mental Philosophy will yet solve the perplexing and exciting problem ; but time is not now and may not be in the next hundred years, but that the day will come, the fogs be swept away, and the sun-rise of mental triumph, beautify and honor unyielding effort, we entertain not the least doubt. But the danger growing out of the matter does not consist altogether in the ignorance existing concerning the facts involved, but to a great extent in one of the natural elements of human natare : marvelousness, Men of sense, prompted by honest inquiry, see tables and chairs agitated and running about the room, contrary to the long known laws of nature and being entirely unable to account for the singular manifesta tions forgetting that ignorance of a cause is no proof of its supernatural nature,' readily attrib ute the unsolved enigms to spiritual nower. Had men been as ignorant of the principles of electricity when Morse sent the flash of lightning through the wires, as they now are of the principles involved in so called Spiritualism. they would have called the professor a wizird and pronounced him in league with unseen spiri's. The one who first invented so simple a thing as the art of printing, was said by the astonished multitude to he in league with the devil. And so according to this natural proclivity of humanity in its present broken condition, men in their ignoring of the strange phenome ni clustering ar and medium circles, readily attribute the same to supernatural powers. Why do not men remember that they do not know everything; and why is it not underst wi that there are more things which the wisest man that ever lived does not know, than there are that he does know. Not until men fathom the broad deep ses of natural and mental science, and comprehend the vas' range of cause and effect in the two almost infinite departments of natural and m ntal wonders, will it be safe to attribute, the wonders of mediam develso-ments to supernatural causes. But what does the devil care, so long as these blunders are a sufficient basis on which to crect his batteries for the demolition of the important regulations of social life, the elements of Dible truth and experimental plety; a fearful work which in many places, is being done to an alarming extent, and so no marvel that the old list is ex tremely jubilant about these days. His triumphi out only be cheeked by remembering that inability to explain the manifestations in question is no proof that they could not be ex-plained upon scientific principles if we only khew more of science. Let the point once be willed, that neither physical or mental science have auftaing to do. with the thing in question, which be desured is

no hoay, and all men must at once become Spiritualists; for it dancing chairs are not propelled thatists; for it dancing crairs are not property by physical or mental forces, they must be by spiritual. Herein then, lies the danger, and herein the devil rejoices, and makes his great achievments; hereause men without proper thought, are alw vs ready to attribute whatever seems mysterious to some supernatural agency : forgetting that more knowledge on their part would make the whole thing clear without troubling the spirits about the many and often nonsensical things, in reference to which they are with great gravity questioned, while the operators and witnesses are allke the pitiable victims of the above named blunder.

We have stid the thing wis not a hoar, and so it is not, so fir as anything on the part of humanity is concerned; but so far as sutan is concerned, it is a great one, and quite sufficient for his purposes; and white mortals blunder, lise confidence in the Bible, live in sin, die evrupt and go to perdition, He with all of his dark hosts raise an extra short of merriment, and fill all the pit with jubdant outbursts of diabolical gusto Kind reader, don't forget that more knowledge will make plain what for its

want scems quite mysterious. But what if science should ultimately fail to account for these strange manifestations, are there not spiritual powers, dark and diabolical, quite sufficient for th ur production? Attribut-ing to the agency of Gol or to human departed spirits, the things seen in the mutter under consideration as a necessary fact is another blunder; for the devil aided by his angelic hosts is fully competent for the work; and besides this, the sentiments often inculcated by promi-nent mediums, frequently remaid one to say the least of a divestionable origin. But these damaging effects can only be partial, and the triumphs of sutan computatively brief; for God reigns, and the counsels of darkness shall come to naught, while diffasive and deepening knowledge shall shed her increased and coming light all around the world.

REMARKS :- Our Wesleyan Metholist Breth-

The Literature of Dreams.

The very interesting article we give below is

from Bently's M scellany. Dreams must always be a subject of interest, stimulating as they do two of the most powerful motives of the human mind, curiosity and superstition, which again, are the parents of knowledge and also of those religious which sprang from the classification of natural phenomea when these cluded the sagacity of the earlier denizens of this world.

Moreover, " In the youth of this world it suited the nurposes of God to show His power of appropriation and sanctification of all nature and of all human ac ivity. Thus it pleased Ham early in the history of the second mundane generation to illustrate and to dignify the dream by manifestations therein either of Illiniself or His angelic ministers."

The Literature and Curiosities of dreams sets before the reader, clear and elegantly, all that has been said on the subject in time pist, and contains the evidences of such extensive scholarship that there can be bat one opinion of the zeal and ability of the author. I'ne task was compassed with the great difficulties not only of compilation, but of management and in some respects reminds one of the History of Fiction [Dunlop] in style, and of the Anatomy of melan choly in its erudition. In other respects it is different from both, and takes up its stationin the ranks of literature with a dignity which its title might misrepresent to the casual observer, acoustomed only to the vulgar works professing to. give a key to the future.

In the classification of materials we find chapters more or less interesting on the Place of Dreams, Biblical Dreams, Dreams of Divine Origin, Ancient and Modern Interpretations, Opinions, Arguments for Immortality, responsibility and Moral Uses of Dreams, Analogies of Dreaming and Insanity, Dreams of Animals, Remarkable Brams Advient and Moders, and a Dictionary of Interpretations

The depth and Lot the ta salt of the soul ;"

and accordingly, to such, who under 'a sto'esl or epicarean mask conceal their inward suffering, dreams may be vouchsafed, to restore in some measure the balance of good and evil, These are they who occupy that position " which gives an opportunity of demoustrating, under fierce and caronic temptation, rec itude of character."

During mental suffering, there is generally a key note controlling or directing the sufferer's grief.

In her pathetic lament, Andromiche alludes to that kind of thought, which for as the initial of so many dreams.

And Wordsworth thus expresses the divine beneficence in alleviating human sorrow:

"Yottoars to human suffering are due,

And mortal hopes, defeated and o'erthriwn, Are mourn'd by man, and not by HM ALONE."

It is impossible to say what are the limits of Ireams in their influence on the in-ral world. Some of the most intelligent and practical of

our countrymen are believers in the spiritual nature of dreams, with mt either acting upon their inspirations or otherwise concerning themselves about them. Some shue, while they recognize, their pretentious character, and seem to say, " What have we to do with thee?"

But men holding the highest pluces in the roll of fame, have dream-d dreams, and experience proves that, as a rule, non-dreamers are nonthinkers.

We knew a case, where a man who, owing to almost insurmountable worldly obstacles, was debarred to a great extent, the society of one whom he loved with the utmost passion and tenderness, found a solace in traversing the world of sleep with her, and who felt that had it not been for this strange boon, his life would have been unendurable. When they met in reality,-he often felt emburrassed at her estrangement, for she, in truth, felt no reciprocity.

The responsibility of the dreamer is a question of much interest, and seems to have been decided in the affirmative; for we are told, that as the result of "evil waking desire or speculation," some dreams can not be "spootless." This may be conceded in a general way, but

in most cases, the judge, we believe, would sanction a recommendation to mercy.

In the case of unhappy royal marriages, for example, a difficalt point would arise, for it would be hard to charge with evil waking desires and speculations the prince who should prefer his natural to his political or accidental

We can not strike the just bulance between true affection set at liberty in the land of dreams and conventional affection -the Auteros of erery-day life,-and that the former are by far the , more numerons we must take on Suakesperean warranty :

"These that love best shall not their love enjoy."

Memory, as we have said, is the gate or test of dreams, but in another part of the same volume, memory is interchanged for the soul.

That which so vividly remembers, is the soul; and if in sleep, which refreshes our or-ganic nature, it uters its recollections brokenly and indistinctly, it will abundantly compensate itself when the material vesture which clogs it shall be cast away. Much of the indistinctness of dreams probably arcses from physical unhaalthiness.

"Lyiniz urgaes that when in sleep without dreaming, there is always some slight perception, Kant says that "those who fancy they have not they have not dream", have only forgotten their dreams." Muller thought sleep the untigouism of the animal and organic functions. Burdach calls sleep the "primordial state of the soul, where it finds itself when it awakes to life." "Doubtless the majority of dreams are what Macnish asserts all'to be, 'the resuscitation of

ren are in a fever of anxiety about spirit manifestations. They frankly admit the truthfulness of the manifestations; but unlike John Wesley. the founder of their order, they pronounce it all evil.

John Wesley communed with his loved spirit friends. Spiritualists of to day commune with the loved ones of the higher life. Poor Old Theology is making a desperate effort to close the avenues of spirit communion, but the greater the efforts she makes, the more her imbecility in that direction is manifested.

Department Of Bris And Sciences.

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Boston, Mass.

A curious physiological esperiment was ecently made by placing a few grains of barley before a hungry pigeon. Watte pecking the barley the brain of the pigeon was frozen by means of a spray of ether. The bird, being thus deprived of consciousness, ceased pecking, and temained as it dead. The birley was then re-moved, and the other spray having ceased, the brain was allowed to thaw. The bird soon returned to life, and its first act was to renew the pecking for a time, alth jugh no food was before

The miseries of poverty, of sickness, of captivity, would, without this comfort, be insupportade; nor does it appear that the happiest lot of ferrestial existence can set us above the want of ceneral blessing; or that life, when the gift of stare and of fortune are accumulated upon it, would not still be wretched were it not elevated and delighted by the hope of something better vet to come.

ber Gen. Harney, of Kookuk, has the largest vineyard in Iowa. in two anticrent inclosur within two and a half miles of Kenkuk, he has seventy one scree set in grape vines, with dise pak powe and wire to trail them upon. He has expended in all some \$35,000 on his vineyard. and enclosing the grounds, building tenanthouses, etc.

The Bostrum.

THE TRANSIENT AND ETERNAL.

A Lecture delivered at Concert Halt, Phila-delphia, December 13th, 1968, by Mrs N. J. T. Brigham.

[Phonographically reported by Menry T Child. M D.] Concluded from last wook.

All things are working in ceaselers changes. There must be something in nature mightler than this grossness, mightier than this external,--a spiritual power which is eternal. You must look within this life of the body for the soul. The materialist cannot understand the nature of the soul. There are some natures so gross that they cannot believe in a heaven that cannot be measured and weighed, -- so gross that they could not believe in a God, unless he walked as a personal being in their midst. But as life progresses, as man's ideas are unfolded, he comes to have a better knowledge of God and beaven than this. He comes to realize these better than he ever has before. What has done most to bring man to a knowledge of the reality of his spiritual existence ? . If christianity through all the centuries has failed to teach man postively that the spirit lives after the bidy dies. if the churches have failed in this, if they have only told man that the spirit lived after the body died, but could not tell any thing of the condition of the soul that was satisfactory, it is time the world had something else. We have been to those who profess to have a belief in the after existence, and we have said to such, what do you think of the conditions of the hereafter? And they have answered, my faith is based up on the bible, my faith is placed upon those who have made the bible their study. What kind of a place do you believe the spirit-land to be? We have heard sermons upon this subject. We have found that some have said to themselves, heaven is a beautiful country, with flowers and emerald fields, and all those things that are beautiful here on earth, and when we have asked them where that heaven is ? they could not tell No mortal has ever been able to find such a place. Some have imagined that one of the planets might be the locality of heaven. Others have a different idea ; they imagize heaven to be a city with walls around it, that shut out the evil, that it not only does this, but keeps in the good. Those who enter the gates of that heaven, are told that all their earthly interests will de out. Their interest for their earthly friends will not exist there. For, say these, if our friends are cast down to endless perdition, we could hot know it and be at rest. So when we enter this heaven, all our affections will be changed; we shall have only one power and that will be to praise God to all eternity. We shall only be capable of experiencing thrills of everlasting happiness in singing praises Just keep this idea in your minds for one moment. let us take it for granted that it is true. Suppose an artist, one who has given to the world glowing and beautiful pictures that have not only been artistic in the shading and coloring, but which have given grand ideas that have thrilled the mind of the artist and the spectators, and the artist feeling that this is an important nower which reaches the interior nature of man, says I can thus drop a seed into the souls of men and women that shall make them grow better. This artist dies and enters the golden gates of heaven, as one of the ransomed and redeemed ones. He meets there strangers, all ceated around a great white throne, playing upon golden harps, and singing. This artist's soul may know but little of music, but it has nothing to do but sing and praise and be happy in idleness. Would this be heaven to him? reat pilanthropist dies, one who has gone forth to the prisons; who has given to the weak and suffering his hand, ever ready to help them ; when he goes up to this heaven, if he carries in his hands the broken shackles that he has taken from the limbs of suffering humani ty, if he carries in his heart a spirit that has been able to do so much good, he cannot enter, he must lay these aside and take there only a soul that is capable of singing praises forever. A musician is really the only one who could be happy there, and he would s ion become wearied. Happiness cannot come from such a condition. We know that music is beautiful and useful, that it is a power that works from the inner nature. helps man to cast off some of the evil that would cling to him. But we do not believe that when man enters the Spurit World, all his future shall be devoted to bringing out his musical powers. We do not believe that as soon as he gets here, he will only be capable of receiving happiness by giving praises. It does not seem to us that that is the best or wisest idea that man can have of the land of the blest and the eternal. If all these souls are to be alike. if they are to express their happiness in the same manner, where is to be the identity of the soul? Why would not one soul be all that is necessary? It could give the praises for the whole. Why need so many thousands and millions of human beings exist to day, each one diversified and peculiar, if these diversities and peculiarities are only given to them for a few years, at most? It seems to us that if we held this one idea of things, we should say that all natures after death will be bleaded, and there will be no separation, for all being alike, there is noth ing to identify them, and so as one voice, they will all praise Go1 together. Does not man praise God on earth, and is it not possible for a spirit to do something more. It certainly does here, and it will hereafter. It seems to us that the present is a prophecy of the future, that it comes to tell us what is to be when the body is laid aside as a worn out and cast off garment of the human spirit. We find that the religious world have not had clear ideas of the after life, but we do not always find the jewel of consistency. Some have said, we believe in the immortality of the soul, but we do not dare to picture to ourselves what the after life is to be. Have you no desire to know of that land to which the spirit is going ? Certainly it is natural for man to have a desire by making your present lives as good as they can like this quick ned within his spirit. If he is to journey to a distant land, he wishes to know something about the country to which he is going, something about that shore to which his life is passing out. So we say in regard to continued existence; the only satisfactory theory that has come to man, has been given through the open door of spiritualism, although spiritualists differ widely, and we regret to see any inharmonies among them ; because they should agree to differ, but in regard to this one ides of a hereafter, they all sgree. They understand that there is a natural body, and there is a spiritual body ; not that there will be, but that there is. When death comes, that spiritual body goes forth from the natural which it has used as its instrument, as a counterpart of that body so much like it, that when seen by the spiritual vision, its identity is fully recognized. The natural or physical body, like all things composed of the gross elements of physical nature, is transient as a body, though its substance is immortal as the soul itself. But the great life within and around us is eternal in its identity. T When man understands this, he says, if man', mirit exists as such forever, then materialism cannot add to its joys or to its sufferings, for the soul rises sublimely, and by its influence tri umphs over death, and finds its joy flowing from spiritual powers. So man comes to understand that as he is identified here, that identity of the soul was not given for nothing. There have been those who said that those who come into

existence, and only live for a few short hours weeks or months, will never he known in the hereafter. We find in all the grave yards, little mounds that are done enough to cast a shadow in which the parent souls rest through all the

when you see these little graves, ask your-selves if man is not to be identified hereafter. Why was identity given at all when there is no room given for its unfoldment. There must have been a purpose in this existence, so, reasoning from cause to effort naturally, we see that to the other life, man carries his identity. He labors in his own peculiar sphere and field of action, that which he is best fitted for here, and in the spirit life, he shall do the same, and there is no mistake as to the calling after a man goes to the spirit world. Much of the trouble here comes because you mistake your position. There is a laws of spiritual gravitation that causes the soul to settle in its own proper sphere of existence. If you believe in immortality, you reason yourself into the light of these ideas, and you find then there comes to you a caim trust and beautiful comfort, even in the hour of sorrow when your loved ones are taken from you: for you see that this life is the transient and the spirit-life is the eternal. Here we see the shadow; in spirit-life the glorified reality. On earth, we see results; there we may see causes

Some may say I will believe in spirits when I see one. Many of these persons believe in God, but have they ever seen him? They can see God just as spirits do. They can see him through the forms of life in which the soul speaks, and so man can see spirits through the laws in which they act, and through the manifestations that they give. Others will ask, do you expect us to believe that spirits have power to knock, to move substances, and to mapire mediums with thought? If those who be ieve in their bible ask such questions, we would ask them if they have forgotten that an angel had power to roll away a stone from the mouth of the sepulchre. Have they forgotten that Jacob actually did wrestle with an angel and became lame from the struggles.

Not only did spirits return, but they were ble to make themselves felt and understood. It does not seem to you possible that which is imponderable can do all these things, but you must look at the causes of things. You will find that all life shows itself in change, in pro-gression, an levery where it shows you that these are powers at work that are imponderable, and that you do not see, and yet you dare not deny their existence. You may not believe, perhaps, that a spirit could move a substance, because you could not see the cause. You can see a tall tree that has grown upon the top of some hill or mountain, that has grown strong; through a century, it has stood silent in summer and winter, save as its branches swayed to and fro. and gave a greeting to the storm ; but all the time it has been growing until the giant tree stands there, beautiful even in the chill-hours of winter. That form stands there before you in all its grandeur and beauty, the result of invisible forces. Anon the skies grow dark, the forest seems to tell the prophetic spirit of a storm; the wind has given forth the key note, and the whole earth is awake. The wind sweeps over the trees and the grand old one that has stood so long in its great pride and beauty, is bent, is broken by the wind that you could not see, one of these forces in nature that is so mighty, and yet, invisible. You do not deny this power although you do not see it. We were told a short time ago that a large part of one of your cities was destroyed by the explo-sion of some nitro glycerine. There was some-thing in this substance that could not be seen; something that came viewless and smote the mighty buildings and they lay scattered in ruins. When you think of such-forces which seem to slumber, just remember the invisible are the mightiest,-they that work from the inner life outwardly, as the rose buds and blossoms. So remember the laws of nature unfold to you this beautiful truth, that which seems to you the most enduring is not so. The grosser forms and orders of nature crumble and decay, and from their ashes spring phœnix-like, higher and better forms of life. S, through all life, this truth will speak to you, and you will understand that it is not the body that you labor for to day that you may care for it; it is not this that lives forever, but the inner life that speaks outwardly in your words and in your deeds. It is this that you should cure for, knowing that this lives forever, that this is eternal. You should look to the soul that speaks through nature, knowing that this is the real. We then learn to care more for the spirit than the body. for the food of the spirit more than of the body. Thoughts and the ideas that you gather for the spirit becomes food for it. It is very impor tant that you take care how you feed and clothe the soul. Ideas are the food, deeds are the clothing of the spirit. Those whose thoughts are pure, who are constantly laboring from principle. are having their spirits clothed with loveliness. light luminous robes, bright and fair as sunbeams cover such souls, and when the material tenement is cast aside, and the spirit steps forth into the land of the eternal, it is not ashamed of the picture it presents. We would like to show you how spirits are clothed in the higher world. There are those who have labored nobly and unselfishly for the good of humanity, men and women who have given their lives that others might be saved. When these have left their bodies and entered the spirit-world, they have stood forth clothed with luminous gar. ments; garments fair and beautiful as the flowers of spring time and the sunbeams. There are other souls who are so fully occupied with the selfish pursuits of life, that they never have time to prepare garments. when these come into spirit-life, how sad, how sorrowfal is their conditions. If you have seen some of the men who have come out of the battles with their clothing rent and hanging in shreds upon their bodies, you can imagine something of the appearance of these. We say to you, then, if you believe in immortality, make yourselves ready for the other life, prepare your garments

Original Essays.

For the Religio-Philosophical Journal. What is Life !

What is lite? Is it a vapor, that heat may dry up, and exist no more? Is it a shadow. that, when visible substances are removed, no longer can be? Is it a burning taper that consumes itself, and goes out forever? Is it a fragrance that is sweetly breathed for a time, then carried off on desert air, and wasted in foreign wilds? No. Vastly something more than all this, and much more than we think it is in our every day use of the term.

We talk of life as a something that we may easily dispense with. We talk of taking the life of the beast. We talk of men losing their lives ; of the whole animal kingdom dying, and being no more; of the vegetable world decaying and going to nonentity. Oh, stupendous error, from whence comest thou ? Let the dark ages of the past answer.

I want to now lay down a self-evident proposition, and will discuss the subject on the merits of this proposition; it is this: Life is an eternal principle, therefore cannot die. I cure not in what grade or species you find it, it is eternal, and cannot die. When we shake off this cumbersome clay, we do not die, but it is only a transition from the body to another sinte.

But that we may accommodate ourselves to surrounding circumstances, let us consider for a time, life in the every day acceptation of the term. We may properly consider it in a graded sense, for it is graded, from the very lowest brute to the GREAT I AM, the very eternal embodiment of all life. The sponge that clings to rocks, deeply imbedded 'neath Old Ocean's waves, possesses life, and we cannot tell but it has its emotions of sorrow and joy. Just here, let me beg of you to not rashly mi-judge me, and say that I am lanatical in asserting that such things as these can experience pain, or enjoy delight. Do you doubt it? Then you must deny that they have life, and that they can die. But you are not ready for this. You readily admit that if life is gone, there can be no more building up or prosperity of the body; and you have to admit that the sponge, or anything else that grows, has life. Then all life, mark the thought, must have its seasons of sorrowing and rejoleing; and if it has life, it is eternal, and cannot die. Now, if you still doubt this position, follow me through and tell me when, where, and in what grade of life, these sorrowings and joys begin.

Leaving the sponge, then, to revel or sorrow in its watery world, we pass up the grade of life one step higher, and give a passing notice to the vegetable world. Here we behold the green. living grass, the shooting corn, the budding maple, the flowering buds,-life developed all around us. But now the heated sun pours down his fires, the ground is parched, all vegetation is scorched, and seems to be sorrowing unto death. Behold the my, the tunp and the daisy, how their petals are bending and drooping to earth; how the twisting corn, in anguish seems to hide away. But the distant thunders are heard as the vivid lightnings swallow up the oppressive heat; the dark cloud lingers for a moment, the cooling rain begins to trickle here and there, and now it pours out its flood, while the thirsty earth drinks and is filled. Look again. Do you see those beautiful flowers? how changed they are! flow they lift up their heads, and smile to the sun ! How that unfolding corn waves its joyful signal! Oh! do they sorrow, and do they rejoice? Dare you deny what your senses behold ? But we follow up a little farther. The cild November winds begin to chant their mournful dirge; and as time moves on, the frosts and ice begin to hang on the full grown vegetation; the leaf is seared, the stock topples over, and we say it is dead. Oh, is it so? Tell me not the mournful story-I cannot believe it : for when spring-time comes again, and the genial sun re-warms mother earth, I see them bursting forth anew,-they are resurrected to life again, therefore were not dead. But we pass one grade still higher, to animal life; and here we might subdivide the grades of life, over and over again, from the oyster even to our own God like selves ; for man is animal, differing only as our degrees of intelligence go up the scale of excellence. But for the sake of brevity, we make but two divisions :

We have come up the scale of life, until we are approximiting our level,-it is nearer in symmethy and harmouy with our organisms, is the reason why we know it. And yet it is only life,-nothing more, nothing less, and the same principle goes clear down the grade, but we are not down there to harmonize with it, hence our unbelief. 🖉

But we come now to speak of man. Do you remember when you were a small babe, cradled in your mother's lap? No, you have no recollection of that,-it is all a blank, and you can only see yourself as you look upon your prototype, in other arms. Yet you had life and you also had your little sorrows and delights, and, too, such infants often die.

But childhood days have gone; you remember them; they are written on your mind with a pen of fire, and will go with you to the last moment of time. The sun has never shore so brightly, nor the birds sang so sweetly, as then. You sported on the hill-side; you romped in the valley ; you hedged up the laughing brook, and caused its little power to move the mill of your own construction; you chased the chipmuck and ground hog to his secret home, or worried the poor old tobin as she cared for her nestlings; you builded up your mimic cities, or trained with stately bearing for the mock battle-field : you unstrung the paper kite, or let loose the toy balloon; all flushed with glowing heat, you drank from the cool, dripping well ; you skipped away to the old orchard, and eat of the ripe falling fruit. Such scenes you never can forget. Amid all this, do you not also remember many little companions who sick ned and pined, and wasted and moaned, and finally died ? You must remember,

But we arrive at manhood, and the busy scenes of the world open up before us. "One continued bustle and shove carries us along. We leave our native fields, and push forward to Western wilds,-we build up our giant cities. piercing with their spires the upper deep,-string out the iron rail, and hasten on the long freighted engine.-unbosom the earth, and rob her of her treasured wealth,-command the electric chain and it tells our wishes to friends across the ocean,-mount up on the wings of the balloon, and the winds obeying, take us to other lands. But as we hurry back and forth, we pause here and there, while we hide away some fallen brother. Adverse waves have long run high,he has battled with them manfully, but the sea has been too rough and with a feeble struggle, he passes over,-he is dead.

Old age, like a wounded snake, draws its length along, and winds its chilling touch about the bending frame. The eye is dimmed, the pulse is languid, the steps infirm, and with one hand upon his staff, he staggers down the highway of life. Storm clouds have gathered often, and have emptied their ladened stores upon his devoted head. The winter of winters has come at last, and has seared the leaf, and bitten the stock. One more feeble breeze, and he topples over and is dead. Might we not well ask, what is life?

while all else is doomed to oblivion. Can you picture to yourself an eternity that would be lovely and desirable with all else struck from the roll but yourself and a few companions. torever to roam over a vast blank, with no varied scenes or animating life? For one, I confess to you, in the honesty of my soul, I can-

No doubt, many of you are ready to say, well, you are the worst Universalist I ever knew, "I do not know what you mean by Universalist. If you mean to say that I believe all men, aye. all life, will be alike holy and happy, I don't believe any such thing. I believe that "as one star differeth from another in glory," so we shall differ in glory. I also believe that nature's God has already done His work ; and if we neglect doing ours, judgment will be cast against us. Again, I believe it is our bounden duty while here, to eradicate all the bad passions. Envy. ings, bickerings, backbitings, malice, dishonesties, laziness, and all such, must be harmonized with spirit life, for we are spirits, nothing more, nothing less. These organisms that bind and fetter us here, are no part of life. Like a full flated balloon, they are only cords knotted to a heavy weight,-and when they are severed, the nobler part will arise and bound away to a fairer clime, far beyond the range of mortal vision, and when the time of our separation shall have come, Ne ture's God will again do her work, and do it well. Then we will have new and higher and holier obligations resting on us.

But there is a preparatory work here, and we must do it. All the rough corners and superfluities of human nature ought to be removed. Useful knowledge ought to be acquired, for without it, no man can be truly happy. Then, when the great angel shall plant one foot on the sea, and the other on the land, and swear that time shall be no more, we will not be compelled to enter the rounds of spiritual existence with intellects dwarfed and life half developed, and there begin to learn what we ought to have. acquired here.

I believe in endless progression. I believe the time will come when we will be enabled with one stride, to stand on the crested Moon, the next to go to Venus, then to Mars, Jupiter and Herschell, and so continue stepping from world to world, as easily as we now pass from one mole-hill to another; and when we have reached the most distant world, with eye sight magnified, and imbaed with telescopic power, we may look back to this little speek of earth, and behold living, moving men, as mere animalculæ.

If you sit idly down, and wait for God Almighty to do all the work,-wait for Him to take you by the hand and lift you from the mire and gutter, and wash you pure and put purple robes on your bodies, and make you kings and potentates, you will wait in vain. "Work out your own salvation, with fear and trembling," is the fiat, long since go 'e forth. He has spread out before us a beautiful world, adapting means to ends, and commanded that we should go forth and eat bread by the sweat of the brow. He that is foolish enough to sit quietly down and wait for bread to come to him, murt and ought to starve. The same bountiful Giver has bestowed life, and the power over will, and has sent us forth to improve that gracious gift. If we disregard all that He has done, we cannot and ought not to expect happiness.

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The present cuts out the garment and every thought and act is wove into these. You are not only making these up but you are fitting them to your spirit, and if you would be clothed upon with the garments of loveliness, remember that you must make them yourselves by your lives, remember that the real always underlies the transient. Scek ever to throw off the robes of the transient and the false, and put on the beau liful garments even while you walk the earth, make your life pure and beautiful, and you will have that religion which slone is worth anything because it speaks in all the practical relations of life. Thus opens before you the beautiful pathway to the eternal, and enabling your souls to see some of the realities of the future which lie before it, even while you walk among the transient and the fading.

12 They have dentists in Japan, who evidently do not enjoy the benefits of Dental Associations and journals. Their manner of extracting a tooth must be tempting to their patients, and reminds one of the method of removing a rusty screw. The tooth is tapped with a mallet until it can be extracted with the fingers : pleasantly suggestive of an amount of malleting, which we should think would not commend Japanese dentistry.

1st. Including the creeping, crawling, flying, walking, brute creation, all in one.

2nd. Only man with his God-like attributes. Even with this concentration, our limited time compels brevity in the extreme.

Go, if you please, and learn from the cooing dove; how they love the each other's society. and will call the fondling mate to share the morsel of food; the happiness of the one seems to be dependent on the welf re of the other. But now some cruel boy casts the ill-fated stone and smites the one unto death. Oh ! do you hear | a deist, just in proportion to the amount of life the bereaved one as it calls and calls, but calls in vain? . Do you see it as it lingers near the spot, pining away, until it, too, is dead ?

Go again and look at that noble horse, the pride of many a man's life, and the abused of many a wicked hand. See him as he is relued for the battle charge,-with what elastic steps and proud demean he moves along. The bugie has sounded the charging signal, and on they dash to carnage and to death. Death, did we say * Yes, and his chosen companion has fellen,-one agonizing struggle and pitcous moan, and he resigns his fate on the bloody field. But his surviving companion almost refuses to leave him there; and for many a day he whinnles out his sorrowing appeal. Ab! do they suffer and sorrow, and can they rejoice? Yes, is the universal response. How do you know ! Be" cause we see it in the sad countenance ; we feel it in the quivering muscle, and we hear it in the deep, stirring moan. Yes, our senses of feeling, seeing and hearing have been brought to the test, and we cannot, dare not dispute the decision.

Then tune our lute strings while we answer :

- A dew-drop on a withering flower, That passes off within an hour. And leaves decay where once was bloom, To molder in a ready tomb.
- A sunbeam streaming in the sir, To cheer awhile some fan by there , "fill clouds as ise and gloom o'erspread, The sun-beam then, alas! has fled
- The rippling of some puny wave, That fi ts around a watery grave, 'Till stilled the breeze that bears it on, Itsmotion then, alas! is gone.
- A shadow on the mountain side. Where storms and temposts ever ride. Dependent on the noon-day's enu, When it has passed, then night has won.
- A gild d bubble on the sea. That's toused awhile in frantic glee, When rocksare lashed and lightnings play, It passes off within the spray.
- A sound of thunder pealing near, That strikes upon the startled ear, And wakes a strife a moment 'round. Then passes off within the sound.
- The shooting of some star across Where vaulted minions seem to toss. Their airy heads from out the sky. Smiling aweetly, yet, smiling, die.

Is this life?

Ahl yes; and had I time I'd tell, An hundred forms more transfent still; Bot while I write Fate whets his knife. To cu: in twain the cord of life.

Such is life, viewed as we now do, with these short capabilities of ours; and I have thought, as I stood in the midst of weeping friends, and witnessed their sorrowings and moanings, that in this grief, we expressed a heart overflowing with unbelief in a life beyond. Yet nature. reason. God himselt, all units and give testimo ny that we are not dead. , But in the thoughts we have offered, we have freely used the term death. We have done it, because we could find no better word to express ourselves. It is not de th. He who contends for death, absolute. Is that he would destroy. Life is eternal, and can not die.

We began our remarks with such things as we could see with our natural eye, with such things as we could handle, and could know by the power of muscle that they had life.

Let us now go one step further. No latelli gent mind will deny that the water we drink, the food we eat, and the air we breathe, is literally made up of live, creeping life. What a thought, yet true as wondrous. Every surging wave of yonder ocean, is but the mighty breathing of animalcule life. It fills the air and anending space. The pulsating current that throbs through these bodies of ours, is but life within life. Then how dare you doubt that life is an eternal principle; when by it, all nature is kept in harmony; when it is the grand lever by which all worlds are moved? This earth that we inhabit, fleats in one grand sea of animalcule life. All bodies that circle the sun are moved on by the same great power, and I doubt not, that the sun itself is a living centre. Then away | deserves the name), have every opportunity to with this selfish i les that would make us Gods question ! Certainly, then, neither the "emi-

Then, let me say, once for all, if we stubbornly wait for the waters to be troubled, wait for some miraculous power to driv us up the hill of glory, we will never go up. This principle applies as well to the temporal as spiritual affairs of life.

For the Religio-Philosophical Journal. Spiritualism Demolished.

BY VERITAS.

DEAR JOURNAL :-- We are all "deluded"completely victimized, according to one Doctor Rodecker who has recently held forth in the Chapel of the Methodist University, Onarga, Ill. A few worthy thinkers in the important town of Onarga, conceived the humble idea of encouraging a peculiar phase of democratic or republican religion, called Spiritualism. Dr. E. C. Dunn, who is too good an Apostle to be monopolized by any narrow, bigoted, American Association of Sectarian or Partizan Spiritual. ists, was first encouraged to set the ball in motion right in the face of two Orthodox Seminaries,---and Mrs. M. J. Wilcoxson, the uncom-promising Trance speaker, followed him. The consequence was that all challenges on the part of the Orthodox party were apologetically withdrawn, and no one ventured to meet either of the above speakers. The most cordial invitations and liberties were given by both of the above lecturers respectively, but no one appeared to defend the cause of Calvenistic Theology, till Dr. Rodecker came to the rescue. Then, great flaming bills announced that the very eminent Doctor would "expose Spiritualism." Two evenings, in the absence of the regular speaker. Mrs. Wilcoxon, the Doctor having the floor to himself, held forth in loud professions of his faith and power. He could show them the whole 'deception "-- it was all "easily explained." He could " mesmerize, psychologize, or biologize his subjects, and make them do all that mediums and Spiritualists did." He would show it all up. and "next evening," the ubiquitous "next evening," the revelation would be made complete! Sunday evening in the Spiritual Hall, he made himself "present" at a scathing and logical exposition of "Spiritualism, in its variety of phases," in which it was most incontrovertibly proven that so infinite and various are the phases of phenomenal Spiritualism, so prolific, and trothful to the pentecostal power, that no one initation or counterfeit can possibly semble the whole, or even represent the genuine. The startling intelligence, be it what it may, speaking through the lips and organism of a frail, uneducated woman, boldly challenged all dissenters, most generously demanding of Spiritualista present, that the opposing gentleman (if he

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nent Doctor Rodecker, or his particular friends can complain of lack of courtesy or opportunity. But, lest we seemingly drift away from our theme, let us say that till a late hour, Mrs. Wilcoxson as medium, suffered both the questions and criticisms of the very "eminent" Doctor, who, according to his own statement, is well known in all the States of the Union, except California. (Hope he will be well known there [1 !] Well, the old resort, "miraculous " interposition, served the very "eminent" Doctor best in his defense of New Testament phenomena, etc. Next evening, quite a congregation collected in the Methodist Chapel which, by the way, loses no consecration charm by the ranting of any "exposer" of Spiritualism; but let an honest, ardent, live apostle, with the fire . of the Holy Ghost upon the lips, and the undaunted heroism of a Wesley in the soul, ask for the use of that Chapel, to speak as spake the Nazarene, in the face of pharisaic cant and bigoted intolerance, rebuking the injustice and vanity of fashionable, popular ritualism, and defending all that is valuable in their own Bible, will the use of the Chapel be granted? We shall see! There is one thing worthy of note. Spiritualism, in its critical reviews, assails the theology, and the form or measure, whenever and wherever it fosters ignorance and encourages oppression. Its genius is to liberaic and save the man. Dissenting, opposing sectarianism, evading every logical, rational exposition of the creed, begins by making charges against personal character and probity. And Doctor Rodecker, parrot-like, began with brazen trumpet to put on a great show of fight in these words: "I go in for the Bible ;" "I am a Bible man ;" "I will defend the Bible;" "I have always stood by the Rible ;" I will not suffer the Bible to he disgraced !" " That's right," emphatically spake a timid sister, in a thin voice. The Dr. thought of course he had struck out with appropriate preface, and those who came to see the "rope tying" exposed, sat uneasily waiting for the play to begin, till he had repeated himself on the "Bible" quite sufficiently for their edification. It was evident, with his loose, rambling and contradictory blather, they were getting to feel like the Englishman who had been fed so long on rabbits at the Squire's table, and who, importuned to say grace, replied .

> "Of rabbits young, of rabbits old, Of rabbits hot, of rabbits cold, Of rabbits tender, rabbits tough, I thank the Lord I've had enough !"

"Rejection of the Bible" is one of the main charges against. Spiritualists,-and is always dished up in every imaginable form of the theologico-culinary art. But on no one point do opposers show so much ignorance-for is it not well known that a certain proportion of our order has always been known by the name of " Bible Spiritualists?" And do not all Spiritualists agree upon the phenomena of Spiritualism, in this, and Bible ages? And do Spiritualists ever discard or deny anything recorded in the Bible, that can be proven by the laws of God or Nature? You who listen to such untenable charges, go read your Bibles, "All liars shall have part, etc." "Thou shalt not go up and down the land as a tale bearer " " Thou shalt shalt not speak evil, etc." "He that hateth his brother is a murderer." When a man deliberately propagates falsehood against his fellow mortal, he commits himself to that species of hatred which martyred the Apostles and deluged Ahe the world in the blood of the innocents! But to-day, Churches "consecrated" in the name of the meck and loving Jesus, altars dedicated to " holv baptism" by his "followers," are freely lent to these lying Mathers, whose tongues are filthy with the spittle of falsehood, as we can prove. Such men are allowed to go into the pulpit, and on their hypocritical knees, offer up a mockery of prayer to God, the Infinite God of the Heavens, that "in the name of Jesus," He will bless them in their blasphemous work of perjury and crime! The Pentecosted souls of this age, upon whose heads the hands of angels have been placed in fires of ordination, must see the reputed "Ministers of the Gospel" admitting such Mahomedan profanation as this,which is crucifying all Christs afresh, and putting their Cause to open shame! Yes, thank Heaven, it is their Cause, not ours ! 'A man of straw," as easily beat into wisps and put to flight, as Rodecker's exposure of Spiritualism. Let me conclude this article by saying that the Doctor, on the above occasion, concluded his effigy of a discourse, by a recital of a case of somnambulism, in which he claumed that the coluntary brain power being suspended, the involuntary brain power became so wonderfully. illuminated, that the subject produced a most marvelous drawing, with all the external senses entirely dormant ! and, avoiding his rope fying experiment entirely, promised that next evening, he "would show them by mesmerism and psychology that he could make his subjects say and do all that any medium could." He then called for a subject for phrenological examination ! Mrs. Wilcoxson then quietly arose, and asked permission to say a few words, which was granted. "You say," said the lady, "You can do all through your subjects, that has been produced by Spiritualiem or mediums." Will you please, sir, here, to-morrow evening, give through them any finished discourse or phem and upon a given subject without any previous preparation? Will you produce aby or all of t'ese phenomena, such as the floating of musical instruments, bells, cic., while they are intetilgently played upon without any visible agency ? Will you produce the rappings, slopings, writing on the slate, or dial manifestation, without the least physical agency ? Will you give us the finished and delicate pictures that are so weaderivity wrencht by our mediums? Vinc my. "This is the result of meanigrism or paycholegy." who, or what is the power that controls me in my lectures given without previous study ? I ensure you, sir, no human operator has any thing to do in the case-tell me, then, what is.

untary" and "involutary brain power," tell me when to find it in the tipping of a table, the raising of musical instruments, the operation of the dial, and other manifestations too numerous to mention! I have seen thousands of spirits, described them in nomerous cases ; " that is my father ;" "that is my mother;" "O, that is my child !" are the answers given me. Tell me by what law I thus see them, and how much of the voluntary and involuntary brain-power is involved in this! I know that no human operator produces this-it is a power from on high-this power has fanned the flame of devotion in my soul, and called me forth from obscurity, to battle with injustice of every kind, and instead of injuring me, it has filled my soul with love for humanity" A few more remarks in the same strain, and Mrs. Wilcoxson was seated; but the stupid Doctor could not reply. Next day he took the train, affirming that the Methodists would not let him have the Chapel longer, and "important business " called him down on the road; but it was evident that he was " doion " in the mouth. Methodist Chapel got "sold" in its eagerness to "expose" Spiritualism,-the "voluntary" of the plan failed, and "involuntarily," the defeated champion sloved. notwithstanding the Spiritual Hall was tendered him entirely free, for one week's course of lectures against Spiritualism ! O, good brothers and sisters of the opposition in Onarga, is this the man you have promised for months to come in at your call and butcher Spiritualism in your little town of theological seminaries? Try againt If any one gets faint hearted or falls upon the battle field, give him a few pills of the living inspiration, and you will find him at his post a true Luther, or a Wesley. God bless their brave undaunted souls, who have given us some of the same metal that does not rust in the scabbard-but if the Church you represent is so shorn of true power, as that, its pastors failing, it must import substitutes who fly at the first return fire, and ignobly bear the name "deserter" upon their fugitive banners, it deserves the humiliation

Come back to the Father's house, then, and clasp hands with the glorified and true-away with your "cunningly devised fables," and let the eloven tongues of angelic inspiration flame upon you in their blest descent-live ye the sermons and the songs of the pentecosted, so shall you then, and only then, wear the snow-white robe of righteousness, and walk with God !

Philadelphia Department

BY CHILD, M. D.

Subscriptions will be received, and papers may be obtaind at wholes to or rotail, at 632 Race street. Philadelphia.

The Conservation of Forces, or the Lesson of a Vision.

Wearied with the incessant labors of many days, which had almost shut out the beautiful land from my sight, I sat down on a bright Autumn morning,

being,-a lesson of the most profound significance to all.

First, as a physical being, the health and proper development of the system, depends upon the equilibrium of the forces, and where is the individual' who has perfect health? The masses of humanity, laboring in the various departments of life, are using their forces in a limited number of channels, whilst others, equally inportant, are neglected or forgotten. The simplest functions of the body, even those which are furthest removed from the voluntary actions, are more or less influenced by the mental conditions, and the full perfection of these functions can only be realized when there is a proper mental action directed toward them. All the secretions of the body, the action of the heart and lungs, and especially of the muscular system, are to some extent dependent upon mental action. The uneducated, the slovenly, and especially the incbriate, give constant evidence of this want of eo ordinatioa of the mental and other forces of the body, so as to bring about the best action of the vations functions of the same.

They who toll all day with hands or feet will find in after years, that many portions of the body become infirm and unable to act.

The true correlation and conservation of all the forces alone leads to a beautiful and equal balance in all these departments.

We have many illustrations of the beautiful economy of nature in the human physical organization. Thus, for instance, the lungs in ordinary respiration are only required to act up to about one third their capacity, the other two thirds being kept as a reserve force for the purpose of speaking, and to meet any emergency, such as running up hill, or any violent exercise.

Had nature run up near to the line of her forees in this department, we would be constantly getting out of breath, and would be liable to fatal results whenever any violent exertion was made. An increase of about one third of the action of the heart may be borne for a time by healthy persons without injury; this is also a reserved force. We see also the conservation of the forces beautifully illustrated in the relation of the five senses; if any one of these fail, partially or entirely, the others become quickened and energized, so as to supply a considerable portion of the loss.

The lesson to be drawn from these is that while we may overtax any one organ, and rely upon the others to come to its aid, we should consider this the exception, and not the rule, and endeavor to keep each organ in its appropriate sphere of action, and use all the means to understand and call into action each one,-let there be no idlers in the field requiring some of the laborers to do more than their share of the work.

The relations of the mental forces to themselves and to the physical, are such as require profound study and care. It is well known that long continued physical exertions tend to limit the mental powers to a narrow scale.

Strong mental efforts immediately after taking food is a common cause for dyspepsia.

Mental forces Interchange with each other, and we are thus enabled to accomplish much more labor. The faculties which are most nearly related are those which exchange most easily, but as they all draw from one source for their nower of manifestation, the nerve power or vital energy,-economy In regard to any of them will be benedicial to all. The mind with all its diversity is a unit in this, that Its expression is dependent upon an organism. The mind and body hold reciprocal relations to each other ; the evidences of this are presented in every condition of both these. The influence of the mind upon the body is not sufficiently understood. There can be no health of the physical without a properaction of the mind. In the idiot. the functions are almost vegetative. Every movement and every function of the physical body requires for its highest and best action, cultivated mental powers, and these must be directed towards them in such a manner da to aid them. This is an important truth, and one that should be better understood, for out of it will grow results that shall astonish mankind. The wonderful feats that have occasionally been manifested as the result of physical culture, are but feeble foreshadowings of what will yet be realization when a truly culightened edneation shall give to us the advantages which must enevitable flow from this knowledge. We know that the best development of the physical depends upon the training of both in harmony with each other. The graceful movements which mark the most refined human beings, will be so much improved as to mark a new ers, and with it the mental percep. tions will be so quickened that education will be made very attractive and delightful; every elog will be removed from that which has often been a wearisome journey, and the pursuit of knowledge. like the gathering of Spring flowers amid vernal breezes and beneath glowing skies, will be a calm and serene enjoyment that will require no stimulus, only the simple guidance of maturer wisdom and knowledge. Maukind are moving with steady tread towerds the conditions in which these things will be realized on earth. The grand secret of human culture lies in interior growth, promoted 'by pure physical and mental conditions. Where these are found, the soul nature, unfolded in its beauty and loveliness, will be, as it was designed to be, the crown of man's being as a child of the infinite Father.

This apparently novel mode of imparting truth, is not in reality such. We are all giving lessons continually to those around us, and all the sensitive and impressible minds are drinking in truths which are rendered magnetic and vital by the appreclation of others. No one can properly impart a truth to another miless they receive it, and give to it a degree of vitality from their own being. Such is the manner in which ideas grow by passing through different minds, either of individual in the form or out of it; and men' and women occupy their positions in regard to the mental and spiritual world in proportion as they are able to bring truths within the sphere of their own magnetism, and give them a new vitality which shall make them penetrate the souls of humanity.

This has ever been the mission of great men and women, and the world is beginning to realize the fact.

True Rest.

In the communication from our young Brother Alleyne G. Chase, published in this department on the 12th of June, there are some suggestions in re. gard to rest which we think worthy of further consideration. He says there are two kinds of rest ; one from congenial surroundings and associations, and the other from appropriate labor; and reference is made to the fact that we have similar experiences in this life."

First,-then, let us consider the rest from congenfal.surroundings. Perception and sensation are the means by which we realize our conditions and relations to those around us. It was formerly thought that sensation was characteristic of animal life, but it was shown in an article in the Chicago department of the same date that certain plants exhibit both perception and sensation.

Rest comes only from a harmonious play of all the faculties of the being, and not stagnation as some have supposed.

Unpleasant impressions from our surroundings interfere with this play of the function, especially in sensitive persons. Inharmonions surroundings, even in regard to the simplest arrangement of material objects,-the furniture in our house, the paper upon the walls, and every little thing has its in fluence upon these, and should be carefully attended to.

But as we receive more influence from our fellow beings,-our associates in life, this is the subject which requires the greatest care. Many persons are like vampires, if not sucking the blood, at least drawing away the life-forces like sponges until they make persons feel wretched.

We were informed by a medium that these per sons actually drew the iron from the blood of some Individuals.

Such persons are generally ignorant and selfish, feeling comfortable with their ill-gotten strength. They do not stop to inquire whether they obtain it honestly or not, and will not believe that they have ever taken anything to which they had not a just right. It is not pleasant to dwell upon this side of the picture ; but there is another. There are true and noble men and women who are just to themselves and to those around them ; whose presence is a benediction and brings calmness and rest to the weary ones around them,-great souls whose overflowing life forces go out in blessings to humanity. Spiritualism is giving the key note here, as in many other instances, to a very important subject. It teaches us that if we would be strong and vigorous and happy, we must choose

weight of theological dust and educational rubbish which now prevents the recognition of our Fathers, love and beneficence, wou'd be swept from the hu man mind, and souls now groaning under the uncertainty surrounding the beyond, would shout glad hallelujahs of deliverance. This thought of itself, should prove a sufficient stimulant to arouse every true Spiritualist to the most strenaous exer-

3

Never did organization appear more essential than at the present momentous hour, when the churches recognizing the need, are bending their energies to accomplish combination ; knowing that in union there is strength, to meet on the one hand, the tide of Catholicism that is sweeping toward this land, and on the other side, the pressure of rad-icalism in matters of Church and State, with which Spiritualism is impregnating the general mind. Even with the supineness exhibited by the mass of Even with the supincness exhibited by the mass of the accepters of our divine religion, its grand ad-aptation to satisfy the longings of immortal na-tures, has overcome prejudice, and removed bar-riers to an extent astonishing to contemplate. What might not be accomplished, if Spiritualists would cease their unworthy criticism of each other, and devote their time, energy and means, as far as practicable, to the establishment and support of Local. State and Nothmet Association 9 support of Local, State and National Associations? We are aware there are earnest and true. Spiritualists, who conscientionsly withhold their

encouragement, fearing that organization would introduce usurpation of authority, and at length,

submission to creeds and forms. We would respectfully suggest to such, that the apprehension may indicate a fitness to take part apprenension may indicate a fitness to take part in formation, and thus aid in the prevention of the dreaded calamity, for be assured, organization is a flat of Almighty Law, and must prevail in the end. To our mind, the anticipated perversion seems an impossibility, with the impregnable foundation of free thought, and individual judg-ment, and the ever fresh and living inspirations, flowing down from the mountain makes of the flowing down from the mountain peaks of the higher life, leading minds to drink for themselves at the fountains of knowledge and wisdom. Spirit-ualism can never become a dry and stagnant pool of creedal authority and dictation. The wonderini agitation of thought now prevailing upon the subject of equality and individuality, proclaims this an anspictous time for correct conception of the method for organization. Friends, let us heed the call, and prove ourselves equai to the demand, for never before were Spiritualists charged with 60 solemn a responsibility. God and angels help us to be faithful.

[By some mistake, the foreg sing address of our Secretary was omitted in the regular report of the proceedings. Ep] e

Maryland State Convention,

We are glad to see by the call which is published in the Journal that our friends in this State are . moving for the establishment of a State Society. Whatever difference of opinion there may be about the American Association, and we believe there are honest differences, there does not appear to be any in regard to the organization of State Societies. If the American Association has resuscitated several of these, and been the means of establishing some others, its labors will not have been in vain. Our friends in Baltimore have had very success- . ful meetings for many years, and we trust this new movement will be productive of good, not only to the local organizations in that city, but to others which may be formed in various sections of the State. It is our intention to be with our friends at the management of their State Society, and we hope to famish our readers with a report of the proceedings, as we believe these reports to be not only interesting, but valuable in inducing others to remember the Scripture injunction, "Go and do likewise."

Correspondence in Brief.

end soon the silence that betokens angelic pres ence, came over my being.

First, there were gleams of soft mellow light, then sparkling stars, like shooting meteors, passed before me, and soon the forms of loved ones were seen around.

Brother Southwick, ever faithful and true to his guardian trust, said, "We desire you to meet with us on this beautiful morning hour, lay aside now all the cares of earth, and come with me."

Gladly did I accept the invitation, for my soul was hangering for the bread of life and the waters of salvation.

Soon we found ourselves in the midst of a circle of bright spirits, some of, whom I knew. I was seated with my friends, Alleyne G. Chase upon my left, and Edwar1 at the right side ; immediate. ly behind me was the tall and stately form of our venerable father Pierpont. There were about fifty spirits visible, arranged in circles around a small amphitheatre. Their countenances beamed with light and intelligence. Silence reigned save a soft and sweet melody which fell'upon our ears from unseen bands, and breathed over each spirit the harmony of pure music.

I soon perceived that the lesson of the Lou: was to be given to, and through a beautiful little boy, apparently fifteen years of age, with long, flowing ringlets, and a sweet countenance expressive of purity, love and intelligence.

My impression was that he had been in the spheres several years. He was standing in the cen ter of the group, whither he had been directed by his guardians.

He began with very graceful movements and evolutions, keeping time to the notes of music which were now more distinct.

These motions were so arranged as to bring into action in a very attractive manner all parts of a beautifully formed physical system, not with feats of strength, nor with flights of wild and unnatu. ral movements, but with a grace and beauty which clearly indicated that they were the natural and. true expressions of a harmoniously developed physleal form, in which the utmost care had been taken to brirg all parts of the system to a high standard of perfection.

The spontaniety of the movements was as at. tractive as their grace and beauty. I could see that all present, even the aged sires and matrons, whose countenances beamed with the light of wisdom, were gratified with the seene before them.

After this, there was a pause in which we all moved around and entered into conversation with each other, then by some sign which I did not recognize, we all resumed our positions, and sil mes reigned, save the beautiful music which ever came when we were quiet.

Soon the lad rose, and standing in the center of the group, gave ulterance to the following, as near as I can recollect :

"The grandest culmination of science on the plane of earth, that which has marked the era of the present time, is the discovery of the beautiful law of the correlation and conservation of the forega of nature, a law which is but dimly understood even by the most progressed minds of earth.

But as the real value of all discoveries of the laws of nature, depends upon their spplication to mankind and spirits in their individual capacitos, so the mest important part of this great discovery is yes to be revealed, by which, mortals and spirits may learn to understand the beautiful correlation and | beautiful manifestations of life shall not be marred, conservation of the forces that exist within the dothe power? And when it comes to your " vol- | main of their own physical, mental and spiritual | nity.

The aspirations of humanity have long been tending toward these conditions, though they have only been dimly oreshadowed.

The work is simple and must be begun in and by each individual, though we may, and should always endeavor to help each other. The triumph of life can only be ours as we acomplish that for which we were brought into being.

These are but dim and shadowy recollections of a scene that more than ever impressed me with the utter impossibility of making the types and shad. ows convey the reality of the picture which the deepest lessons of life imprint upon the, human soul, and I learned these truths first, that there were important lessons for those who might read the description I might give.

Second. There was a still more valuable lesson to me in the solemn and impressive conditions of the circle into which I wasso strangely introduced. Third. That a still more profound and thorough. ly practical lesson was given to the youth who was enabled to give utterance to these Meas, so family echoed now upon the outer plane,

Reaching as these did, the interior depths of his soul, the evidences of spiritual growth were plain ly manifested to all of us as he turned to mingle with that company of noble and true spirite.

Never before, have I been so deeply impressed with the grandeur of the mission of a true life, and the necessity of continued watchininess and care in every department thereof, that the grand and and its high and holy mission shorn of its irne dig.

our associates wisely.

How foolish for any one, especially those who are weal; and sensitive, though the former is by no means a certain result of the latter condition, to attempt to stem the mighty torrent that sweeps not only their happiness, but even their physical lives away, or that which is still worse, renders them so miscrable that life becomes a burden. We know where this leads in regard to the marriage relation, but we are not to blame, neither is Spirit ualism, for this. Facts here as well as everywhere else are exceedingly stubborn things, but they can not be overlooked.

We shall speak of this condition or rest in reference to disease. Our excellent Preceptor, Doctor C. D. Meigs, was in the habit of telling his pupils that a sick body, like a broken limb, needs rest. Every one who has been sick has realized more or less of the truth of these things. There are those who bring peace and rest to the bedside, whose very presence is a benediction, the smile of whose countenance fills us with confidence and hope. Such persons are by nature physicians or nurses, the latter often quite as important as the former. The most successful magnetic treatment of the sick is from this source, is easily known by the quietness and rest which it invariably brings when success. ful.

Then, too, in the labors of life, how much of wea riness is there that would not be realized if we had proper associates, even for a portion of the day only, these influences continue after the persons have left. Life is made up of contrasts and changes. It is not well to continue in one condition of body or mind. If we had more of this kind of rest from mingling with congenial companions who feed our lives, we should have little difficulty in regard to the other form of rest which comes from the per formance of true work. Every human being has a mission,-a field of labor, and a vast amount of the suffering in the world comes from the fact that men and women do not find their proper and appropriate spheres in which to live and labor. La. bor is rest and they who know how to adjust their labors are those who rest most and accomplish most in every direction. Success in life does not depend altogether upon talent and energy, though both are important, asit does upon the judgment as to our appropriate sphere of labor. That sphere in which we can do the most and feel the happiest, and those surroundings in which we can give and receive the most strength and rest.

Address Given By Unroline A. Grimes Before the Pennsylvania State Society, on

Tuesday Evening, June 15th, 1869.

FRIENDS .-- Would to God that the Spiritualists of this great State, sufficiently appreciated the value of combined efforts, then, indeed, would Fonmylvania prove herself the "Keystone" in the grand area of religious freedom and progress, and bor wealth of minut far surpara her wast mineral re-sources. We believe that with carnest and systematic organization, spiritualism would so in-grain the principle of investigation into all fields of thought, that throughout the interstions and ramitications of society, from the lowest strats to its highest strainmost, wonderfal progress would be apparent. The potential rap, and the heavest blessed table through which the Lord's messengers proclim in fores unmistakable, the sublime fact of the continuity of man's existence, are appeals scientist, and the needlest intellect, whilst the imme-ed scientist, and the most projound philosopher, have opened before them through the phenomena of our modern Carist, a mine on treasure, inviting

Theodore Beaver gives an amusing account of his visit to an imaginary Photographic Gallery. He savs :

"I approached one of these statues and held up RELIGIO PHILOSOPHICAL JOURNAL. He raised his glass, and almost froze me with his hideous scowl. Looking at his lense, I saw the demon angel."

Yes, brother, we find many just such demon angels in our various churches, who would scowl at the sight of the JOURNAL.

S. S. Briggs, writing from Macon, Ill., thus alludes to the JOURNAL :

"It has from the commencement been my constant companion and one of my best friends."

Amos Harvey, of Vermont, Ill., writes as follows:

"I am about changing place of residence and have written you this thus plainly, to avoid mistake. Please do not let us miss a copy. I enclose three dollars,-paying up to November 7th, 1869 as see by reference to your promoter on the margin of the JOURNAL Your brother in the blessed new

Yes, brother, with pleasure. Wish all of our . friends who are in arrears would be as prompt in making remittances. How much it would relieve us, no one knows but newspaper publishers.

J. Wm. Van Namee writes cheeringly from Brooklyn, New York. He save:

"I am ready to make engagements in the West :-for the coming full and winter months, and would like to fill up my list as soon as possible. Since I have been East, I have spoken in Brooklyn, N. Y. Vineland, N. J.; Williamsburg, L. I., and Troy, N. Y. I go to Elmira, N. Y., the first of next mouth, and Donburg, Conu., the last. My permanent ad-dress, however, is Brooklyn, N. Y., and all communications addressed me will reach me. In Troy, N. Y., they have a finely organized and well conducten Lyceum, and the cause has many warm and earnest supporters, and yet they seem to lack unity of feeling and earnestness of purpose."

Ira Allen, of Watsonville, Cal., writes the following cheering words ;

'Inclosed, please find P. O. order for ten dollars, Satisfy all of my arrearages and continue paper to same address. I also send two new subscribers to add to your list."

Thank you, brother. If all who are in arrears would pay up, and at the same time send us new subscribers as you have done, our anxiety on Satur. days (pay days) would be greatly diminished. Who will imitate so worthy an example?

E. M. Gledden writes from Unity, New Hampshire :

"Will you have the kindness to forward to a subscriber the issue of your fearless Rationo-Phillo-Sophicat Journan, for June 19th, 20th, and July 3rd, those papers having failed to reach me, and I de not like to lose one."

We forward missing numbers when we have them, with plasars, "Fearless" RELIGIO PRIOSOBRICAL JOURNAL! Thank you for the prefix. It is fearless in the cause of trath and right. It is not, nor nover will be, a milk and water sheet, so long as we are at the helm. We aim to do right and deal just. ly with all men. We never yet had the misfortman to see that min or body of men that we farred. Indeed, there is but one thing we do fear: We do fear to do a mean act,-to do wrang. Again, we thank you for expressing what all of our readers. know to be true,-the "fearless" Rangio-Piftio-SOPHICAL JOL STAL

Were Spiritualists to concentrate their energies that revivals are at variance with th Westmin-facts and philosophy before the people, the heavy Two Canadian preshyteries have voted

Religio-Philosophical Journal

OFFICE 192 SOUTH CLARK ST., 24 FLOOR,

S. S. JONES, ADITOR, PUBLISHER AND PROPRIETOR.

Late the

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION

OHIOAGO, AUGUST 7, 1869.

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

The Pen is mightier than the Sword."

THE NATURAL LAWS. EST 56, VIOLATION " OF NATURAL LAWS"

IS MAN MADE SICK OR WELL!--NATURE'S LAWS ARE GOD'S LAWS,-NO POWER OUT-SIDE OF GOD.

" Ero n grossest matter to the most refined. Each gra n is working as it was designed."

A strange instrument is the human mind. It is not a piano, not a melodeon, not a violin with its strings or sliken chords,-yet it is an instrument that is constantly being played upon by outside influences. How little people appreciate the sublime fact that the human mind in its make up, is so constituted, and its delicate material so arranged, that it vibrates in harmony with the movements of the illimitable universe of God. Entertaining the idea that each stage of development in the progress of mind or matter, is perfect in its result, and that there is as much system, order, beauty, love and benevolence in one manifestation or phase of life as in another, and that it is foolish to assert that God is only in one law, and outside of that, is nothing but snarchy and misrule. Without desiring to fully discuss that question in this article, we would merely assert that " order is heaven's first law," and that there is a divine system manifested in disease as well as in health; in confusion as well as in order,-that to ascribe one to the agency of God's mysterious workings, and not the other also, is a wistake which all humanity will eventually admit. We recognize the grand Act that God is in all manifestations of life; that not even a sparrow falls to the ground without His notice; and that it is utterly impossible for the children of earth to violate one of His divine laws. We have frequently alluded to this posttion in previous articles, but we propose in this one to clucidate the subject still further, for the idea is almost universally entertained that man can violate the laws of God, trample on them with impunity, and defy the very Infinite Himself in His management of the affairs of His own universe. We desire, however, in this article, to settle the question in regard to the power of man to violate a natural law, and show to the world that it is utterly impossible under any circumstances for him to do so.

14th. If man can violate a catural law, he must first render that law subservient to him? self, in which case he would rise superlar to God.

15th. If man can violate no natural law, of course, he can control none. It is absurd to suppose that he can control steam, electricity, magnetism, etc.,-he only acts in accordance with their own innate nature, and in all cases they control themselves. 16th. The boy in sailing his kite controls none of the laws of nature; he only acts in accord-

ance with certain conditions, and a certain result is produced. 17th, If we cannot violate a natural law, of

course, we can only act in accordance with the

18th. All laws that produce results, possess power ; it surely cannot be otherwise. Health is a result,-so is disease. That power which produces one, must cause the other, or there would be a power outside of God, and He could not be all-powerful.

19th. If disease results from a violation of nature's laws-God's laws, we have as good reason to suppose that health is also produced by a violation of the same law.

20th. A man by the name of Datus Kelley once escaped from the Lunatic Asylum in this State, a raving maniac. In re-capturing him. one of his pursuers hit him a severe blow on the head with a large stick, and in a moment he became a sane and well man.

A German, a raving maniac, is walking along, carefully guarded by his friends. Eluding their vigilance, he jumps from a high bridge,-the result was, he became immediately sane.

21st. If a natural law was violated in the above cases, why such beneficial results? The blow on the head of the first was made in accordance with law, the sensation produced was in accordance with law, and the result produced was in accordance with law.

Now, dear reader, you have our position. We entertain no diminutive idea of Deity. He encircles the whole human family in the arms of His affection. He loves all His children. He smiles beneficently, on all. We would not dare say that the haughty, arrogant aristocrat on Michigan Avenue, is any more favored than the street beggar, who suffers from hunger and cold. We would not divide the human family into classes, for we know that Infinite love encircles them all. We would smile approvingly on all humanity, beckoning them upward in the scale of existence.

Life, then, in all its departments, is worthy of careful study. We recognize the grandeur of God's universe, when we admit the immutable action of law in all its departments. If you look at man or at nature,-at anything in all of God's vast universe, and observe anything but the action of law, immutable law, we would like to have you point it out. You cannot violate a natural law,--it is impossible.

This simple fact that the whole human family is wedded together and governed by the action of law, and that our present condition is the very best that we could possibly have, we certainly can have sympathy for each other, recognizing the sublime fact that one condition in life is just as much the action of law as another, and is the very best for our development.

THE CONVENTIONALITY OF MAR-HIAGE

Society is fast nearing that only reasonable conviction and conclusion, that the only bonds or binding obligation resting upon parties to the high and boly contract of merriage, should be those of conjugal and fraternal love, based upon compatibility. Nevertheless, we believe that the religious and civil obligations imposed upon, or thrown around parties entering the marital relation in the past, to have been eminently necessary; and that they are not yet to he with impunity dispensed with. But we can not close our senses to the evidences that con tinually surround us, pointing to the indisputable fact of individual and societary progress. In progressing, then, as mankind are most assuredly doing, we note the fact that the race do not develop into new truths, so much as they learn wherein they have done injustice to an old and long established law, principle, or custom. Thus it is in the case of the law surrounding the marriage custom in so called civilized society.

The law has never been defective, so far as the civil power was concerned; and does not now need any emendation whatever. It only needs a strict construction and a due and just application according to the spirit and intent thereof. We do not have reference to any statutory regulations concerning it, all of which are tinctured, more or less with theological interference, and in all departments of life relating to this absorbing question,-show their unmistakable impress.

The civil law has, from time immemorial, accepted marriage as merely a civil contract; which Blackstone says (and no one, we believe, has had the temerity to contradict him), " is an agreement upon good and sufficient consideration to do or not to do a particular thing."-And here upon this reasonable, simple, just, and natural basis, would the marriage institution rest, in fact does rest, were it not for the unwarranted interference of a class of assumed soul-savers, known in history, down to the present writing, as the priesthood. They, assuming to be heaven-appointed to look after the souls of men, have tampered, meddled, muddled and mixed and confused every relation in life with their theological canons, and none less than the mere civil institution of matrimony, which is supposed to be older than they.

This class of drones in society, who reap where they have not sown, and eat what they have not earned, assuming authority from heaven, have succeeded in overshadowing, and overpowering the civil law. Even the great commentator, Blackstone, was so affected by their high pretensions as to declare that no civil law should contradict the divine or revealed law; of which, the clergy were the accepted interpret ers. Hence they assumed that in order to save souls, it became eminently necessary for them to regulate the moral and civil actions of the people during their earth lives; a condition, precedent, upon which their soul's salvation depended; and by the masses of mankind their power and prerogative have been conceded ; and the civil law has, and is, even to the present time of writing, restrained and regulated by the ecclesiastical canons; if not by direct pronunciamento, by custom established by their inflaence. This unwarrantable interference with a right stricily civil, is most damnable,-has already so psychologized mankind, that it may yet take ages to outgrow and shake off its baneful inflaence ; but its power must be rent and sundered, and the hour is upon us when the power of this and other influences of the priesthood must b : met, and met to be vanquished. Man's civil rights are his natural rights, with which assum ed soul-savers, and in short, no other mortal power have the light to tamper wilk or restrain. They are, as our glorious document, the Declaration of Ludependence, most truthfully declares, " inalienable."

arrangements were otherwise than pleasant, but the moral aspect of the case was offensive."

" The moral aspect of the case was offensive !" That is, it clashed with what the priesthood had taught, and not, mark, with the civil law. And the complainants in the case were no doubt of the priesthood or their dupes. Rise, mankind, and think !

SPIRIT LIKENESSES.

W. A. Eddy, of Benton, Lake county, Illinois, called upon us a short time since, and related the following facts in regard to spirit likenesses. Some time since while in New York City, he called on W. P. Anderson, the spirit artist, for the purpose of trying to get a likeness of his grandfather.

Mr. Anderson said he could not sit for the purpose of spirit control for any one; that he had just rejected an offer of a large sum of money, from a lady in Boston; that his health was such as to forbid his suffering himself to be controlled. In a moment more he said,-"But I must sit for you,-come in to morrow." He went to Anderson's house the next day. Anderson went into his studio, a small darkened room adjoining the parlor, where Mr. Eddy was sitting, and in sixteen minutes, came out with a perfect likeness of Jones Eddy, a great uncle of W. A. Eddy, who had been in Spirit-Life over twenty years. It not being a likeness of the person desired, Anderson requested him to come again the next day. He did so, and that time he got a perfect likeness of an aunt of bis, who had been in that life about eighteen years. He went again the next day for the grandfather's likeness, and got that of a daughter who had been in Spirit Life eighteen years. Not one of these persons had left any likeness. hor did Anderson know aught of them. So much for dark circles and physical manifestations.

SPIRIT ARTISTS.

From letters often received, there seems to be much misunderstanding about the mode of obtaining Spirit Likenesses.

There are artists who are controlled to execute good likenesses of persons who have passed to Spirit Life We might mention Anderson, of New York City, H. Ward Williams, of Galesburg, Illinois, and M. Milleson, of Chicago, Illinois.

It is claimed that Mr. Mumler and some others are mediums by which spirits are often enabled to give their likenesses, common photographs, upon the same plate with the person sitting for his or her likeness. Parties desiring such likenesses, will do well to consult such mediums as are used for that purpose. We know nothing definite upon the subject, except what has heretofore been stated:

SPIRIT MESSAGES.

We are often in receipt of letters desiring us to procure a message from friends of the writer, who have passed to Spirit Life.

We should be pleased to aid in all such cases,

August 7, 1869.

REMEMBER THE PRINTER.

Newspaper publishers that succeed in building up a permanent and enduring weekly Journal, ask no credit, but pay as they go along. To enable them to do so, subscribers must be prompt in their remittances. A word to the wise is sufficient.

an da 👛 🖉 e entre entr 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.

MEDICAL.

We would call the stiention of our readers to the advertisment of the Bennett College of Eelectle Medleine and Surgery, which may be found in another column:

A NEW PROPOSITION.

To any one who has never taken the JOURNAL, we will send it for three months on trial, on the receipt of fifty cents.

Titerary Potices.

Instructive Communications From Spirit-Land. Written through the mediumship of Mrs S. E. Park, by the instrumentancy of her spirit husband, who departed this life in 1863. The above work is well worthy of a careful perusal. The medium's mind seems to have been delicately attuned, for the communications given, bear upon them the true impress of Spirit Lite. She says:

"The laws governing spirit life are such as to cause every mind to search for Reelf; if not. then it lacks intelligence and progression.

One phase of spirit-infe differs essentially from all others. There are a class of spirits aboundm, in wisdom, who throw influences around the mind by which they lead is forth to new discoveries, stimulating its activity by pictures of attainment almost equal to the sum of all knowledge. They haspice the mind with aspirations far beyond its conceptions, and develop a taste sufficient to produce conviction of the reality of the subjects presented ; and then they leave you thrown upon your own resources tor turiner information. This at first is very perplexing, almost causing you to release your efforts; but you soon discover where you sland. The foretaste given was sufficient to produce a desire too strong to allow you to turn back ; and the only way is to scarca for yourself, and, by so doing, you reap double the reward allowed to be bestowed by the efforts of others.".

The controlling influence takes the position, truthfully, too, that the highest conceptions of spirit in any form by mortals, is but a mere outline of the reality. You have no conception of spirit in connection with labor; hence you are lost when we say to you, " Tue spirit labors for your good." Because you feel not the touch,see not the form, hear not the voice, you feel alone, not realizing that the loved form which you have laid in the grave is naught but the garment worn out and gone to decay ; while at the same time that voice is not husbed, neither has it ceased its words of love and consolation for you. Close by your side the spirit stands, whispering words of endearing friendship,strengthening those ties of unity, breathing love from the depths of its spiritual nature, embracing the form with tenderness, approaching the door of your heart, and looking in upon the window of your mind, hoping there to find one sweet recollection cherished as a green spot in your summer life. This work will be read with interest by all. For sale at this office. Price \$1,25; postage 16 cents.

1st. God is infinite, omniscient and kil-powerful

2nd, If infinite, His laws cannot be local in their character, but must partake of every characteristic of His nature, and must be a part of Him.

8rd. If all powerful, His laws must partake of that essential characteristic; for all laws possessing power must be a part of God, or there would be a power outside of Him, in which event He would not be all powerful.

4th. God is infinite; hence all His laws must be infinite in action or boundless in extent, for, to say that there is a law connected with God that is not infinite in its nature and capacity, would destroy His claim to infinity. Whatever hew is connected with Him must be infinite in its nature and action.

If there is a finite law, it cannot be connected with God, for in that event certain parts of Him would be limited in extent, destroying His infinity at once.

5th. If natural laws are not a part of God, then there is a power outside of Him, and He is not all powerful.

6th. If all natural laws are not infinite in their nature or action, in all respects, then there is a principle in the juniverse antagonistic to God, and He cannot be infinite.

7th. All laws are of God; all laws possess power; it not of God, then there is a power outside of Him destroying all His claims to omnigotence.

8th. Disease creates pain. If not caused by law, by the action of immutable law, what does cause it? If not caused by law, then it would imply that something could be created out of nothing, which no one will admit.

9th. Law causes pleasure ; law causes pain ; haw causes joy; law causes you to be sick; law restores you to health. These laws possess power, or they could not act. If they act, they possess power ; if they possess power, they must be a part of God, or there would be a power outside of Him, hence He could not be all-powerful.

10th. If we are the creatures of law, then there is system, order, benevolence and wisdon in all things.

11th. We act in accordance with law in all our movements, and we defy the whole world to show to the contrary.

19th. For, if we do not act in accordance with hw, then existence is a myth, and life a dream. You raise your hand in accordance with law; you thrust it into the burning brands in accordance with law, and the burning senation is easied by law. You violate no law-you act only in accordance with law in producing the burning sensation in the system.

18th. In order to violate a natural law, you must rise superior to it, in which event you would possess more power than God, hence He could not be all-powerful.

Reader, ponder this subject well. Life is infinitely varied. "No pent up Utica " controls the action of God. Whether high or low, poor or wealthy, in fact, in whatever position you may be placed in here, remember the sublime truth that in your sphere, your destiny is as grand as that of the proudest Emperor that rules today, and that you will be carried along on the beautiful tide waves of God's laws, to those conditions in which you will fully recognize the grandeur of all His dispensations.

We would say, then, to the sick and careworn. to those bearing the seal of condemnation upon their head, that there is no h-ight that the wisest sage in the Spirit World has attained, that you can not eventually reach, and when there, on that high plane, you will only recognize more fully the beauty, order, system and benev olence in the action of all laws, in all conditions of society. Remember then, dear reader.that.

" Frem grossest matter to the most refined. Each grain is working as it was d signed, Each in it others their lab as do impart, Unrkil'ed inscience, and untaught by art ; Each brute faifilis its mission, am 11 or great, No less than king 's m formed inanimate ; Each rock a volume gild d o'er with age; Each grain that forms it, is a writ en page; Rach theil contains a lemon if we seek: Mach probled brook with eloquence doth speak. The rippling ill that cheers the mountain side, Salutes its mate to form the river wide; While arm in arm they journey to the sea, Where all unite in joyful harmony ; Yet every breeze that fans the vacant main, Brings back to earth the little streams again."

AMERICAN BIBLE SOCIETY AND JOHN CHINAMAN.

The "Alaska Herald" contains the following :

The American Bible Society has mortgaged its real estate on Market Street for \$25,000. Money is needed so the romance of war, bloodshed and adultry contained in the book called "The Bible" may be printed in their own isnguage and in large quan-tities and distributed amongst the Chinese barbarians. A returned missionary from China informs as that the copies of the Bible, which are so liber-ally subscribed for by elderly spinsters and old wo-men of mascaline gender connected with the differ-ent religious societies in this and other countries, are eagerly sought for by the benighted Chinaman; and he further assures as that John derives rost and and he further assures us that John derives real and substantial benefic from their possession. The sole of a Chinese size is about an luck in thickness. Paper is the desired meterial for this purpose. The celestials are torbidden to use any of their own printed books and therefore they are devoutly thankful to receive copies of the scripture from abroad. One good sized Hible is sufficient for a pair of soles. Bible Societies, mortgage year prop-erty i—the soles of the heather must be cared for.

Well, this is decidedly cool for John Chinaman to treat the Bible with so much disrespect, in view of the fact that a large indebtedness was necessar! ly incurred in the purchase of a supply.

No doubt, the "Congs of Solomon." " Lamentations of Jeremiah," and the " Poetry of Job," will be read with deep interest after they have cruelly devoted the lide thereof, to the bottom of their lees.

The only way, therefore, to ease the ship of State, and put society upon the terra firma of principle, is simply to cast the whole of the clergy and priesthood overboard, together with all their worse than useless theological rubbish, for the reception of the horrible demons they have endeavored to have mankind believe were lying in wait for damned souls.

Divested of priestly canons, marriage will be accepted as it is, as a purely civil contract, to be made or unmade at the will and pleasure of the contracting parties, subject to the civil law alone, or more plainly speaking-to the law of contracts.

This we repeat is no new theory, law or principle, but is as Ancient as the most ancient treatise on civil law. To it, therefore, society should speeduly return, if it would place this highly important conventional custom upon an enduring basis.

A case, (which elicited these reflections), is reported in the Boston Traveler, which, as it is a case in point, we give to the readers of the JOURNAL :

"A very curious instance of an exchange of wives by parties formerly residing in Salisbury, in this county, has just been developed here by the arrest of two of the offenders. Their names are George F. and Annie R. Godsoe,-and Charles H, and Sarah Lizzie Lowell. Lowell was married in 1856, and Godane was married in 1862. Both parties resided for some time in Salisbury, where, in December, 1868, each becoming dissatualled with their companions, and their cannubial associations, the two husbands with their wives, went to a lawyer and entered into a written agreement to separate and not to hereafter interfere with each other. They then went to Portsmouth, N. H., where Mr. Godsoe was married to Mrs. Lowell, and Mr. Lowell to Mrs. Godsoe, since which time they have been living together in the conjugal relations, imme-diately following what may be termed the pro-cess of "simple divorce," which took place at Balisbury. Mr. Godsoe and his paramour, Mrs. Lowell, having become residents here, were complained of by parties knowing the circum-sances, for their illegal connection, and were arraigned before Judge Certer to answer to the charge of bigamy. Lowell and his companion, Mon. Godene, residing in Ameebury, were also arraigned, and each bound over in the sum of \$500 pr their appearance at the October term of court. Failing to obtain sureties, the parties are in castody. There was no evidence, we time generally. Let all come, and it may believe, that the new and somewhat peculiar Christ will be there. Come on, reformers.

if in our power. Our message or "Inver-Life Department" is open for all who can do so, to send messages to friends in earth-life. We report for such as control, desiring their messages to be published. That is all we can do.

REPORTS OF CONVENTIONS.

We urge upon ours friends who desire us to publish the proceedings of Conventions. the necessity of forwarding them to us at an early day, or we may otherwise obtain a synopsis of the same from local papers, which would preclude the possibility of publishing a report made at a subsequent date. We would say further, make your reports as brief as possible, for they are generally of but little interest to those in sections remote from the place where the convention or meeting is held.

THE ROSTRUM.

Mrs. Addie L. Ballou sgain occupied the Ros trum at Music Hall, on Sunday last. Her lecture in the evening on "Inspiration," was listened to with marked attention and illicited considerable applause.

Her inspired remarks in reference to a bouquet of flowers that a lady had handed her, were indeed beautiful, and show how easily the sensitive chords of the human mind are played upon by angelic influences.

Lersonal and Bocal.

Dr. W. J. Vescelius, the great healer, is now stopping at Elmira, N. Y.

Mrs. Mary M. Wood will speak in Windsor, Conn August 22nd and 29th.

Mrs. A. P. Brown lectured at East Charleston, Vt., July 31st, and August 1st.

Mrs. S. A. Horton lectured at Allegan, Mich., on Sunday last.

A. B. Whiting has been speaking at Battle Creek. Mich., with great success.

Mrs. Dr. Slade lectures to morrow at Bostwick Lake

Mrs. Wilcoxcon's address for the prevent is Ripon, Wis. She should be kept constantly employed in the lecturing field.

The Davenports have been giving a scance at Normel, much to the astonishment of those who have never witnessed such phases of spirit power.

A. J. Fishback addressed the Spiritualists of Chicago, Bunday, August 1st. Mr. Fishbabk is unsurpassed as an eloquent advocate of our philoso-Dhy.

E. V. Wilson has the following appointments ; Watseka, Iroquolae Co., Illinois, Saturday, Sunday and Monday, August 14th, 15th and 16th ; four lectures

Contore, Illinois, Taesday and Wednesday syanings, August 17th and 18th ; two lectures.

Tates City, Knox Co., Illinois, a grove meeting on Thursday, Angust 1918," All of the surrounding connery are expected to come out with baskets well filled with good things to sat.

Belvidere, Boon Co., Illinois, Friday, Saturday and Sunday, August Soth, Slat and Slud. He will be at the yearly Convention, and expects a good time generally. Let all come, and it may be that

The Overland Monthly for August is on our table, and we are tree to say that it sparkles all over with intrinsic merit. Its contents are as follows :

In Yosemite, Shadows, Bold Dick Donahue, Crowned, South-Western Slang, After Dark, A Cloud-Burst on the Desert, Trinita di Monte, Manifest Destiny in the West, Portala's Cross, Occult Science in the Chinese Quarter, To Simcoe, The Coming, Madeleine, Veraon; or, Mulberry Leaves, Etc., Carrent Literature.

Everybody does, or should know, of the existence of the Phrenological Journal. In the years of its infancy and youth, it was our constant companion. Indeed, we feel that we owe it a debt of gratitude for the influence it exerted upon us, in breaking down all sec arlan prejudices, and preparing our mind for the reception of the great truths of the Spiritual philosophy.

This Journal has been a work of marked progress. It endeavors to keep up with the spirit of the age, so far at least as a majority of its readers are capable of receiving the truths it presents.

The July and August numbers are before us. They are appropriately illustrated, and replete with useful reading.

Wood's Household Magazine, S. S. Wood, New Burgh, N. Y., is fluely gotten up and replete with interesting reading matter. Terms per ysar, \$2; single number, 10cts.

The Nursery. A Monthly Magazine for young readers. John S. Shorey, 13 Washington St., Publisher.

This little work is finely illustrated and is a gem worth having. Terms, \$1, 50 per year.

The Atlantic Monthly for August is an unusually interesting number, and will well pay a careful perusal. The Atlantic aims high in the standard of literature, and never fails in reaching the desired point.

Fields, Ösgood & Co., Publishers, Boston. Terms \$4 per year, single number 35 cts.

Colton's Journal of Geography and Collateral Sciences, is a work of great interest, unfolding as it does, the progress made in reaching and making known, the various parts of our own earth. It is issued quarterly by Colton's Geographical Establishment, 172 William St., New York City. Terms, \$1 por year.

Oliver Optic's Magazine for Boys and Girls, should be placed in the bands of all children. Les & Shepard, Publishers, Boston. Single numbers 6 ets.

AUGUST 7, 1869

Amusements.

The season of Amusements in our city is about over. At

MOVICKER'S THEATRE.

The renowned Minstrels, known as the Duprez and Benedict Troupe, opened for a short season on Monday the 26 h of July. Their troupe is said to be large, and comprises many of the best performers in their line,-in the country. Their reputation is sufficient to insure them full houses.

CROSEY'S OPERA HOUSE.

After giving Manager Hess and Treasurer Warren a benefit, has closed up for the heated term.

AIKEN'S DEARBORN THEATRE.

The Emerson and Manning Minstrels, who have done a big thing at this theatre, for the past few weeks, are on their last week. They go from here to Milwaukee, to the citizens of which we can most cordially commend this favorite company, whose return to this city at any time will be heartily welcomed. After their departure the theatre will be closed for a few weeks.

WOOD'S MUSEUM.

"The Willow Copse," was on the boards at this theatre up to our latest advices at date of writing. The curtain also drops at the Museum, with the close of the month, to remain down for the return of more pleasant and salubrious weather.

1

THAVER'S CIRCUS,

Thayer's great combination circus and animal exhibition, which has been so well patronized and given such general satisfaction, at the corner of Randolph and Elizabeth streets, have removed their canvass to the foct of Madison street, where they will exhibit for three days, afternoon and evening, Thursday, Friday and Saturday, July 29th, 30th and 31st. Their performers are very fine; he clowns regale their hearers with a new set of jokes clear through and keep the audience in continual good nature with their lively sallies and hits.

BAILEY, & CO'S. CIRCUS.

On Monday, August the 2nd, Geo. F. Balley & Co's grand Quadruple Combination Show will plant their mammoth pavillion at the foot of Madison street, for a week's stay; giving two exhibitions daily, afternoon and evening; 2, 3, 4, 5, 6 and 7. The bill they offer, both in the Circus and Menagerie departments, is good ; comprising among the selections, a living Rhlnoceros. Admission fee, Fifty Cents.

LAKE EXCURSIONS.

The beautiful little Steamer, Sarah Van Epps is now engaged in making Daily excursions from her dock at Clark street bridge at 11 A. M. for the Crib, also at 3 P. M. for Hyde Park,returning at 6 p. M., giving excursionists a chance to spend an hour in one of the most delightful suburbs of Chicago. Also to Hyde

Sixth National Convention, or the American Association of Spiritualists, TO THE SPIRITUALISTS OF THE WORLD :

The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth Annual Meeting at Kremin Hall, in the city of Buffalo, State of New York, com-mencing on Tuesday, the thirty-first day of August at ten o'clock in the morning, and continuing in session until Thursday, the second day of Septem-

We therefore, invite each State Organization to send the same number of delegates that they have Representatives in Congress, and each Territory and Province having an Organized Societies is in vited to send delega es according to the number of Representatives, and the District of Columbia to send two delegates to attend and participate in the business which may come before said Convention. By direction of the Board of Trustees.

HENRY T. CHILD, M. D., Secretary.

934 Race street, Philadelphia.

SPECIAL NOTICES.

Wanted.

A good reliable girl or woman to do general housework. Steady employment if both parties are pleased. For further particulars, inquire at 179 Warren Avenue,-West side, corner of Lincoln street, or call at GEAHAM, PERRY & FREE, Real Estate Agents, Major Block, Room 8, Chicago, 111. HANNAH A. FREE.

No.19, Vol. 6. 1f.

Remarkable Cure By Magnetism, or Laylog On of Hands.

Peter Wise, No. 29, 4th Street, San Francisco, California, had his leg paralyzed so as to less the sense of pain, and could only hobble along with difficulty. The tendon of the heel was contracted so as to raise it nearly an inch, and the muscles were much shrunken. Soon after, a running issue occurred on his heel. He suffered in this way upwards of eleven years, and was treated by many eminent physicians, and three surgical operations were performed, one by the colebrated Dr. Cooper, of San Francisco, all without rollef. After the treatment by Dr. J. M. Grant, the sease of feeling was restored, and the heel cord brought to its natural length. Gradually as the life forces were brought into play the issue was healed and the muscles restored to their

natural fallness. I certify to the correctness of the above statement. DE. JOHN ALLYN,

San Francisco, Cal.

A PLEASANT STORY.

In the streets all hickory, I wandered along, And carelessis song a famillar old song. While viewing the cars-horse, and such .--The Irish-the Soutch-the French and the Dutch. And the strange Advertisemouts of these latter days, On the Balletin Boa ds, for concerts, and plays, When all on a sudden I saw something new, On nice printed paper in Red, White and Bluos It fold of the victues of something on neat, En handy- on harmlers-on perfect complete, For coloring beard, the mustache or harr,-A Without any poison, or slopping, or care, And not maly so, but the color is " fust" And likes choomaker, it "sticks to the last !" In reading I pundered, and thought of my hair, Now as "gray us a rat," once so glassy, and fair. I burted, and found it-I bought it, and tried, When all my gray hair, in a "jiff" stepped neidel My again renewed-I feel twenty years younger-I will marry next weak-no use to wait longer, I will have men wife, and the comforts of home. For all will be gained by the New Magie Comb.

Yessir, I found that Comb at 102 South Clark St., where they have a few more left of the same cart Hou't forget the place, Enclose \$1,25 and address MAGIC COMB AGENCY, 152 South Charle St., Chicago Illinois, and you shall receive the JI LGEC COMIS by mail post-paid. U. B. WISE. THE PATENT MAGIC COMB. 正言 Ecanty on the Mountain, Beauty in the vale, · 4) Beauty in the forest trees, That Loud before the cale. Beanty in the Ocean, With crest of 'dancing foam. And BRATTY in the special work OF PATTON'S MAGIC COMB

GO TO THE BEST. BRYANTS CHICAGO BUSINESS

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memory the country, having the largest corps of Professors and Teachers, and the greatest number of students in attend-ance of any Institution of the kind in America.

The Penmanship Department of this Institu-tion has a wise reputation for its & mpleteness and thor-oughn as of instruction. Teachers of Penmanship can here perfect themselves for the most artistic execution of penwork of all kinds.

All Go To Chicago.

Young men flock to this Institution from all parts of the United States and the Canadas. Mr. H. B. Bryant, the Lunder of the Chain of Colleges, gives his whole attention to the Chicago School, --baving transferred his inter at in all officer Colleges to other par-ties, he is prepared to make this the great Practical Business Trai-ing School of the age.

Send for the Ohicago Courier, the organ of

the Institution.

For further information please call at the College Office, oraddress-for College Paper, O routers, Specimens of Pen manship, etc .---

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THE

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Dr. E. P. Miller's Books, Vital Force, How Wasted and How Preserved; Paper, 50

conte, postage, 4 cents. How to Bathe ; 40 cents, postare 4 cents. The cause of exhausted vitality; Muslin, \$1 postage 12

cents. Important Truths, Mrs. E. P. Mi ler; 20 cents, postage 2

Cents. The above books all treat of the sexual organs and the laws of health. They should be placed in the hands of every man, woman and child. For sale at this office. Address S. S. Jones, 192 South

MORE GREAT CURES.

MRS, SPENCE S POSITIVE AND NEGATIVE POWDERS.

13

Asthma, Catarrh, Neuralgia,

Bloated Bowels.

South Williamstown, Mass., Oct. 25th, 1963.

South Williamstown, Mass., Oct. 25th, 1963. PROF. STENCE-Dest Sir: Whereever I hear of a hard case of ciseave, I go and I are the **PONITIVE** AND NEG- **ATIVE P(W DERN**, and urge them to cry them. I did this with Bichard Ettes, our neighbor, a man 75 years old, who had the **Actiume** rision 46 years. He also had the **Caterrh**, and the **Neurslift**, and was badly Bloated across the Bowels. He comments during the Powder on the 10th of this month, and on the 15th he declared himself perfectly free from Asthma, and all the acove mentioned ills. His wife told me she did not think he could live through the could guide she did not think he could live through the could set set did not think a kitten. A harder case of Asthma is seldom known, as all who know him will testify. Yours truly. MES. MAEX E. JENKS.

Erysipelas.

Manchester, Mass., Web. 9th, 1869. PROF. SPENCE-Dear Sir: A year ago last June I had a swelling just above my ankle, and every one who saw it said it was Erysipcias. In a forthight it became a sore, and from that ume for fifteen months I was harding able to go ato it the honso. And as I take the BANNEE OF LIGHT. I had read about your POSITIVE AND NEGATIVE POWDERS; and thinking they might reach my case I sent to the BANNEE office and got a box. I had had, before taking them, eleven sores in tha fitteen n onthe, and anoth-or was nearly ready to treak. Before taking them three er was nearly ready to break. Before taking them three days, the sore began to disappear, and after using one box, was entirely well. I have taken over two boxes, and can now walk as well as I ever could. The swelling is all gono. I have nothing to show but the scars. Yours truly, MPS. SALLE YOUNG.

Fits,

Catarrh, Dispepsia,

Neuralgia, Liver Complaint,

Chronic Diarrhaa. ALDERT FROST, of Bucksport, Me, under date of Nov.27th, 1663, writes as follows: "When I first told the people here about the POSITIVE AND NEGATIVE POW-**DERN**, they laughed; but now they are getting excited about them, and the Doctors and Apothecarics want to get held of them. A lady here who was troubled with Fitssont for one box, and they cured her right away."

I take the the following extract from a letter written by A. 8. Branard, of North Matchester, Conn. Oct 18th, 18*8 Mrs Dart and daughter have been taking the **POW**-: **DERS** the one for **Catarrh**, and the other Neural-gia. They are about a good as new My with his taken them for Liver Complaint and Chronic Diarrhoch. She is now well Mis. Ames gave five months old, for Fils. It is now well,

St. Vitus Dance,

General Prostration,

Diptheria, Scarlet Fever,

Cholera Morbus,

Fever and Ague, Spasms of Stomach,

Ddirium Tremens

Winons, Minn., Sept. 25th, 1869. This is to certify that I have cured the tollowing cases, and many others too numerous to mention, with MHS. SPENCE'S POSITIVE AND NEGATAVE POSITIVE AND NEGATAVE

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Brother E. V. Wilson is engaged to speak. D. G. ESTELL, Secretary.

Call for a State Convention in Maryland, The undersigned believing that a more intimate associa-

tion and co-operation of the Spiritualists of the State will be beneficial to ourselves and to the community,--would in accordance with the recommendation of the American Association of Spiritualiais; ask yos to come together as brothers and sisters, and bring up the highest truths, that we have been able to gather and spread these out as a banquet, at which we may all partake and be strengthened.

We propose holding a State Convention, in the Hall of the Law Building, at the corns of Lexington and St. Paul Sta ; en the 12th day of August, 1860, at 10 A. M.; & and Br. M and would extend a cordial invitation to all our friends in the State, to meet with us and act in the Good Work.

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had suffer d for five or six years. The Seasons were so had that when she took one, her friends would despair of sceng her come to again.

Deafness.

I have the following extract form a letter from F. W. Green, of columbia, S. C., dated Jan 22d, 18:9: "I got half a dozen boxes of Mrs. Spence's Positive and Negative Powders of jon about nour and a half months since, and t have not missed curing in any instance where I have used them. I took the Negative Powe-ders which you complimented me with for heafness and an cured. I am treating two cases of Neuralgis. One is cured." cured."

Oliver Peppard, of Kanass City, Mo., under date of Feb.23, 1869, writes as follows: "Iwo months ago I gotsix boxes of your Positive and Negative Powders for Deafness of three or four montus standing, and I am happy to state that I am much relieved; in fact, nearly as well as GYET,"

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Kidney Complaint,

J.P Mist, of Ridgwood, Lond Island, under date of Jan. 3.P. Mist, of Ridgwood, Lond Island, under date of Jan. 20, 1869, reports substantiality as follows: Speut several years in the army. Relurned with a shattered constitution, and among other complainte, Disease of the Kidneys. Noth-ing in the shape of medicine relieved him. Bought aix boxes of Possitive Poweders, took them according to direc-tions, and was cored. Also a lady friend of Mr. Mist's has a little boy, now three months old, which for several days af-tor its birth gave a unitatable upges of Diseased Kiuneys, probably inherited. The Possitive Poweders were ad-ministered. They gave it relief, and it has never been troub-led since. led since.

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Unto Thee, Spirit of love and truth, we won directour thoughts,-our aspirations. We won : thank Thee, Spirit of love, for Thy broad fie of action-for the powers and cipabilities t which we are enabled to recognize Thy purit wisdom and truth. In Thy divine presence, 1 hatred, no malice, no ill feeling one toward another, can find a resting place.

Though we may differ in our expressions " regard to Thee, we realize that Thy wisda gnideth all,-Thy love o'crshadows all,-th love and troth possess the power to fill us wi kincly feelings one towards another, regardh . of the mode of expression thereof.

We realize Thy power in the material worl and also upon the spiritual plane, and that :: are alike unto Thee, whether manifested throu. material or spiritual senses.

We thank Thee for Thy manifestations in o' things. The flowers bear the impress of Ti love and truth, yet no more so than the sta upon which they grow, or the thorn four-beneath the rose. Everything is true unto i self, upon whatever plane it may exist. Th mineral, the vegetable, the animal, and ti human are alle true unto themselves, showin unto us that Thou art alike present in eve: form.

For this realizing sense of Thy power, and desire to know more of Thee, we will ev. praise and thank Thee, Spirit of love and truta.

QUESTIONS AND ANSWERS.

What resemblance, if any, does the spir body in the spirit sphere bear to the materi body?

A. The spirit, my brother, is always with the material body. The spirit body you alway have with you covered with the material. There seems to be at death a laying off of the external covering, and the spirit body corresponds with the material, i. e., when the mate mal is in perfect health (if you ever can find . so). So the spirit does correspond to the mate

rial, only in a more refined condition. Q. What likeness is there between the spir world and this earth?

A. We have answered that question in sul stance before, but many who have not hear our answer will have the opportunity of read ing this.

The spirit is a plane or outgrowth of th material. All that you have upon the material plane we have in spirit. There is nothing which exists upon the material plane but has sufficier of the life principle for us to use-there is principle of smut in every particle of matter. The spirit that is within we deal with. We deal with spirit, you deal with matter-so the material when the external is hid aside,-only more refined, more beautifu'. We would further state to our brother, that he is now in the spirit world, only covered with the material, and while covered, he is upon the material, and takes cognizance of the material things only. Q. Is food required in the spirit world ? . It so, how is such tood produced or obtained? A. A very important question. Food is so essential for the material organism that it is not strange that individuals should embrace the idea that food is as necessary as when the person was living in the material body. Such persons look upon the subject with the material senses.

ed in another room. I am a pervons man, and in very early life second sight was developed in me. I am a Scotchman, and that is a belief with us. I am not an imaginative man, I am skeptical. Living the life I do of excitement, my mind must become harassed if I were to dwell upon these subjects. In order to distract my mind I go to theaires, concerts, and do anything to change my attention as much as possi ble.

The Chairman. Will you favor us by stating the external physical manifestations you have witnessed, such as the lifting of chairs, tables or persons, or any physical objects you have witnessed-the most remarkable and most illustrative you can recollect? It has been stated that you always go into a trance.

Mr. Home. Certain manifestations occur only in a trance. There are times when I am awakened even out of a sound sleep by a presence in my room, and then the spirit will tell me what it is doing at a distance. I write it down at the time, and it invariably proves correct. The only thing I can explain about a trance is, that I have always felt it necessary for the people about me to be in a harmonious condition. Then I become like one in a dream, and then comes a dizzy sensation, and I forget everything. When I hwake, it is sometimes with the utmost difficulty that I get the blood to circulate. I never know what occurs in a trance. Indeed, I am skeptical as to what people tell me I hav; said while in that state. It is unpleasant to me. I always request those present with me during a trance to say nothing to me when I awake, as it is uppleasant.

Mr. J. H. Levy. What do you mean by persons being harmonious?

Mr. Home. I cannot tell anything more than that on going into a drawing-room, I sometimes feel at home at once; and at another time you go in when two or three persons are there, and you do not feel at home. It is nothing more

than that. The Chairman. The test is a feeling of repose ? Mr. Home. Yes. I have had minifestations when I have been ill and feverish. No physical condition produces or prevents them.

A member asked whether any influence is exercised by skepticism. Mr. Home. No; but certain personal atmos-

pheres have an antagonism. There are certain people whom I should not care about knowing and meeting in a drawing room.

Mr. Dyte. Have sexes any influence of sympathy or antipathy?

Mr. Home. Not the slightest. Mr. Levy. Are there any particularly fitting

persons for mediams? Mr. Home. I have usually found nervous

persons, or those in ill-heaith, the best. A member asked whether the development

of mediumistic powers has any effect on the general health. Mr. Home. When I was born I was never

expected to live. At the age of six I was not able to wa'k. I have gone through much excitement. It is a drain upon the physical system. I have been given over by doctors several times. The spirits told me I should get better. It is true, in the lawsuit with Mrs. Lyon I had congestion of the brain. I was paralyzed; my memory left me. They told me I would get well again, and I have done so.

Mr. Atkinson asked witness the difference between manifestations in and out of a trance. Mr. Home. In a trance I see spirits connected

with persons present. These spirits take possession of me; my voice is like theirs. I have a particularly mabile face, as you may see, and I sometimes take a sort of ilentity with the spirits who are in communication with me.

It was a very beautifally formed hand. There were pencils on the table. It lifted, not the one next it but one on the far side. We heard, the sound of writing, and saw it writing on fine note paper. The hand pa-sed before me and went to the Emperor, and he kissed the hand. It went to the Empress ; she withdrew from its touch, and the band followed her. The Emper or said, "Do not be frightened;" and she kissed it too. It was disappearing. I said I would like to kiss it. The hand seemed to be like a person thinking, and as if it were saying, "Why should It came back to me. It had written the 12" word Napoleon, and it remains written now. Mr. Levy. Did you feel as if it were a physical hand ?

Mr. Home. Yes; it was as much a material hand seemingly as my hand is now. The writing was an autograph of the Emperor Napoleon I., who had an exceedingly beautiful hand.

Mr. Dyte asked Mr. Home if he knew of levi tation in any one beside himself. He said 'Yes; in Mr. Gordon, an American."

Mr. Home then related that a short time ago. in the house of Mr. Ballantine, a smelling bottle began to tremble as if some one with a very shaky hand had taken hold of it, and then it began to spin round on the table; it spun a minute at least. There were three witnesses who saw that. He asked a lady present if she had the smelling-bottle with her. She said she had not. Mr. Home further stated that he went into a trance immediately afterwards, and told them that a spirit named James was present. He was told afterwards that Mr. James had a very shaky hand. In further examination he said that the E uperor of Russia, as well as the Emperor Napoleon, had seen hands, and had taken bold of them, when they seemed to float away into thin air. He had never seen material substances brought into a room when the doors and windows were closed. He had seen flowers brought in from a parterre, but the s drits always asked for the window to be open. When other witnesses were present, they had seen heads. One witness would testify to having seen, heads in her lap at night. They were luminous; he had seen quite a glow from them.

A Member. Do you know of any communie tion from the Emperor Napoleon I to the present Emperor?

Mr. Home. That I could not answer. I can only tell that which the Emperor tells himself. The hand was like alabaster. He had not seen the hand from the box of the Davenport Brothers. Could not say how these hands were formed.

That was theory; they had come there for fact. M. Jaffray asked if Mr. Home could give any information as to the state and condition of departed human beings.

Mr. Home said that his information led him to the opinion that precisely as we go to sleep here so we awake in the other world-Wesleyans were Wesleyans, Swedenborgians were Swedenborgians, Mahometans were Mahomet-

Mr. Dyte : As to future rewards and punishments? Mr. Home said that bad spirits see the continuous results of the wrong they had done, and in some instances have endeavored to repair it by declaring where concealed papers were. He believed that spirits retained their personal identity, and that a person with cropped hair would appear cropped, though he never saw a gaal bird. He believed they entered on a higher state after that. Had seen them in full bodily torm, but had nover seen the spirits of living persons. Asked by Mr. Levy if he had seen the spirit of a dog or any of the lower animals, he said he had seen certain things connected with animal life, but he could not tell whether was a spirit or

is outside of nature and His works, instead of being in Ilis works.

If our writers and speakers would east aside the orthodox modes of expression and represent every effect of nature as a manifestation of the Infinite, the sooner the world would be rid of a false idea of Gud.

My intuition teaches me that God is infinite in knowledge, ipfinite in wisdom, influite in perfec-tion, and that the external law of matter and mind is development from lower to higher conditions; is development from lower to higher conditions; that the human mind in its progressive develop-ment, reaches out after higher light, and under fa-vorable conditions, comes in rapport with the high-er wisdom that arise another and is fad

er wisdom that exists everywhere, and is God. Again, you say, "That the infinite mird was in the apple that Newton saw fall from the tree, giv-ing him his first idea of the law of gravitation." This is correct; the mind of Newton reached out after wisdom and hence in a vecentive mond, came after wisdom, and being in a receptive mood, came in rapport with the infinite Intelligence, and a new idea was given to the world, and another step for-

ward was given to the world, and another to part ward was made in the laterest of science. Again, you say, "That there is telegraphic com-munication between God in Nature, and the mind of the poet; the cord has never bren severed, and consequently, it feels the flash of intuition;" thus giving the reader the idea that the human mind is a machine acted upon by this outside influence we call God, instead of locating it in man, outworking itself into higher conditions.

Itself into higher conditions. I regard the true illustration of this idea to be this: That the germ of the human soul is a part and parcel of the Infinite Whole,—God; and is capable of infinite possibilities, and as variety is an infinite principle in the universe of mind as in matter, one develops the provide opether the in matter, one develops the poetical, another the inventive, and so on through the catalogue, each coming in rapport with the highest wiedom it is capable of attaining in its then stage of development.

Further along in your article, yousay truly that "man is part and parcel of the Grand Whole, an emotion of Inlinity, governed by all the laws in

I regard all things as influite God, as infinite law, and man can not step outside of it if he would, I can make no separation of God from his laws;

they are a unit. I regard every manifestation in nature as a manifestation of the Infinite. You say that " Deity spoke to a Newton, a Franklin, a Morse," thus again representing God as a personality outside of, instead of in man, reach-ing out after window which is always at one coming out after wisdom which is always at our command according to our status of development. I do not make these criticisms in a complaining spirit, but to correct a habit of most speakers and writers who thus represent God as outside of His works, instead of being in His works, and thereby perpetuating the old dogma of the church, that God is up in the clouds in a seven-by nine heaven, ready to pronounce condemnation upon the children of His creation who may be outside of its jurisdiction.

Fraternally yours,

G. CHAMBERLAIN. LeRoy, N. Y., 1869.

REMARKS :-- Our brother don't understand our position. We agree with him that God can not be separated from anything. The controlling influence of the Message Departments of the JOURNAL and the BANNER OF LIGHT, have invariably inculcated that idea. Swedenborg gave utterance to the same grand trath. Christ beautifully says, "I and my Father are one." Thomas Gales Forster sang sweetly wher he said :

"All nature la Cod's tongue,

And from its motion God's thoughts are sung ; The realms of space are the octave bars,

And the music notes are theseins and stars." Pope said :

. We are all p arts of one stupendous whole,

Whose body Nature is, and God the seul." Mrs. Addie Ballou, when beautifully inspired, in

Dr. E B. Holden, North Clarenden, Vt. W. A. D. Hume. Address West Side P. O., Cleveland, O. J. D. Hascall, M. D. Address 204 Walnut street, Chicago. D. W. Hull, Coldwater, Mich., care of N. T. Waterman, Lyman C. Howe, inspirational speaker, Box 99 Fredoma

AUGUST 7, 1869.

Charles Holt, Warren, Warren Co., Ps. Mrs. M. S. Townsend Hoadley, Bridgewaver, Vt. Dr. William Jordan, Speaker, Wales, Michigan. Wm. H. Johnson, Corry, Pa. Dr. P. T. Johason, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, licividere, Ill. Abraham James, Pleasantville, Venaugo Co., Pa., box 34. H. A. Jones Sycamore, Ill. 8. 8. Jones, Drawer 6023, Chicago. Dr. G. W. Kirbye, speaker. Address this office, George F. Bittridge Buffalo, N. Y. O P. Kellogg, East Trumbull, Ashtabula Co., O. Ira S King, trance speaker, care of Jesoph Smith, P. O. Box 1118, Indianapolis, Ind. J. S. Loveland Monmouth; Ill. Mrs. F. A. Logan, Winona Minn. W. A Loveland, 35 Bramfield street, Boston. Geo. W.Lusk. Address Battle Creck, Mich. Mr. H. T. Leonard, trance speaker, New Ipswich, N. H. Mrs. L. W. Litch Address 11 Kneeland st., Boston. Mass. Mary E. Langdon, 69 Montgomery street, Jersey City N.J. John A. Lowe. Address box 17, Satton, Mass. C. B. Lynn, inspirational speaker, Sturgis, Mich. James B. Morrison, box 378, Haverhill, Mass. Dr. Leo Miller, Appleton Wis. Dr. John Mayhew, Washington, D. C., P. O. box 607, Dr. G. W. Morrill, Jr. Address Boston, Mass. Mrs. Hannah Morse, Jellet, Will County, III. Mrs. Anna M. Middlebrook, box 778, Bridgeport, Conn. J. W. Mutthews, Hepworth Illinois, Mrs. Sarah Holen Mathews, Quincy, Mass. Charles S Marsh. Address Wonevice, Juneau Co., Wis. Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch. Mrs. E. Marquand, Trance and Inspirational speaker, 123 South Third Street, Williamsburg, Long Island, N. J.

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Mrs Puffer, trance speaker, South Hanover, Mass. O. S. Poston, 114, South 6th street, Room 2, Philadelphia J. H. Prest, Berlin Wisconsin.

Mrs. Harriett E. Pope, Morristown, Minn. Lydia Ann Pearsall, inspirational speakor, Disco, Mich. Mrs. Pike. Address St. Louis, Mo. Mrs. Plumb, Clairvoyant, 63 Russell St., Charlestown, Mars. J. H. Powell, Terre flaute, Ind. Miss Nottio M. Pease, trance speaker, New Albany, Ind. Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich. J. L. Potter. La Crosse, Wis., care of E. A. Wilson. Dr W. K. Ripley, box 95, Fexbers', Mass. A. C. Robinson, Salem, Mass. Dr. P. B Randolph, care box 3252, Beyton, Mass. J. T. Rouse, normal speaker, box 498, Galesburg, Illino s. Mrs. Jonnie S. Rudd, 140 Mainstreet, Providence, R. L. Wm. Rose, M. D. Address box 268, Springfield, O. Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. Mrs. Sarsh A. Rogers, Princeton Iowa, care of A. S. Chamberlain. Mrs. Leander Smith, Medium, of Whittemoro, communi cations Mencoka, III. Austin E. Simmons, Address Woodstock, Vt. H. B. Storer, 56 Pleasant street, Hoston, Mass. Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn E. Sprague, M. D., Schenectarly, N. Y., Mrs. Fannie Davis Smith, Millord, Mass.

N. H. Swain, Union Lake, Rice Co., Minn.

Mrs. Nellie Smith, impressional speaker, Sturgis, Mich,

We speak from experience-we do not require food to sustain and maintain the spiritual body. As it is not necessary, we do not have the desire for it; not having the desire, we do not exert ourselvs to produce it.

Q. What are the employments in the spirit sphere, if any, and what relation or resemblance, if any, have they to the employments on the earth plane?

A. Well, that is a question. A grand, good question, too. Methinks, my brother, that were not the spirit plane of life possessed of influence sufficient to exert itself upon spirit bodies to a degree that it would be enabled to produce noble thought and action, it would be worse than any theological place of punishment; but individuals having passed from the earthly to the spiritual plane of life-in other words, exist in shirit aside from the material -and carrying out their capacity, their ideas, their desires, so will they be employed.

There is yet an untold field for development and unfoldment in everything pertaining to life.

We often hear of the arts and sciences yet to be revealed to humanity. There is a world of truth to be revealed to human beings passing from the material plane, but it does not remove the necessity for action, for further and still further will the soul advance, learning everything that can be of benefit to itself and hu manity.

In proportion as an individual has a desire for any particular occupation, he will carry it into the spirit life.

The occupations in the spirit world differ as on earth. Of course on the spirit plane we do not have to provide for the material.

From & London (Eng) Exchange.

Mr. Home's Evidence on Spiritualism. On Tuesday night, the committee of the Lon

don Dislectical Society met at 4 Filzroy Square to resume their investigations into the subject of Spiritual phenomena. In the absence of Dr. Edmunds the chair was taken by Mr. Jaffray. He said that after the evidence taken at this meeting, he helieved the committee would ad fourn until the autumn, and would then present , a report as to the inquiry which had so long occupied their time. At the suggestion of Dr. Edmunds, who arrived shortly alter the meeting began, and took the chair. M. Home, the cele-brated medium, was asked to favor the commit-tee with the results of his experience. Mr. Home, on taking a seat at the table around

O

which the committee and visitors sat, said that he was the last person who ought to give evi-dence, inasmuch as phenomena occurred through him unconsciously to himself, and were better known to those who had even them. There were seven or eight persons present who had seen those manifestations.

The Chairman. Will you state to the committee the conditions you find it necessary to ob serve?

Mr. Home. That is just the peculiarity ; you never can tell. I have had seances with persons several times and had no phenomena. At other times when the same persons have bren in the room together, there have been spontaneous manifestationas Sometimes, when I have been eleeping in a house, manifestations have occurr.

Mr. Atkinson. Is that when you move in air?

Mr. Home. No, I am most frequently in the at" when I am awake, When I am in a trance I frequently take a live coal in my hand. I was skepucal on that point, and on taking one in my hand when awake I burnt a blister. I have never been mesmerized, and cannot mesmerize. I have an exceedingly soothing power, an exceedingly gentle way of appr aching any one, whether well or ill, and they like to have me near them. I may say I am exceedingly sick after manifestations. (Witness related that while in Paris he saw the figure of his brother, then in the Arctic regions. He saw his hands and feet fall off. Bix months afterwards tidings came of his having been found dead on the ice, his hands and feet having fallen off through the effects of scurvy.)

Mr. Coleman. Does Mr. Home remember any circumst inces happening in the presence of Mrs. Trollope? Mr. Home. I stayed in Mrs. Trollope's house

at Florence. Mr. Coleman. No; I mean at Ealing?

Mr. Home. I do not remember. Mr. Coleman said he had read a letter from Mrs. Trollope, in which she said she received almost daily evidence of the presence of the

spirits of her family, more particularly of her children. He also remembered sector Mr. Home, while at his hause, lifted from his seat, carried into an acjoining room, brought back again and laid on the table. Mr. Home knew he was so, because he asked for a pencil and

wrote on the ceiling. Mr. Home. Yes, I recollect that perfectly. In the nouses of several people I remember constantly being lifted. On one occasion I was staying at the chateau of Madame d'Osta. I was then half a foot in the air. The movement was so gentle that I had not observed it in the least. I stepped back to the table to see if it would occur when I was standing. It did occur, The room was longer than this, and I was carried to the end of the room. The Count De Beaumont, one of the senators, was staying there. I had evening dress shoes on. He took hold of the shoes when I was in the air; they remained in his hind, and I was carried up. On the next Sunday evening Lord Adalr was told to hold flowers outside a window; we saw the flowers brought into a room where we were. The Master of Lindsey was present as well as Lord Adair. Instead of my body being lifted, the flowers were taken from one window to another.

The Chairman. Would you tell us something about the clongations and levitations?

Mr. Home. I can tell you that they have only occurred in a light room-never in a darkened Toom A Member. What is the extent ?

Mr. Home. One measured on the wall was eight luches. A man was standing holding my feet. In one case I was laid on the floor, and Lore Adair had hold of my head, and the Mas-

ter of Lindsay of my feet. In reply to further questions, Bir. Bome said clongations were not confined to his legs, but

he seemed to grow very much from the waist. He had seen a table lifted into the sit with eight. men standing on it, when there were only ino pr three persons in the roots. He had seen a or three persons in the room. are had seen a window open and shut at a distance of seven or eight feet from them. He had seen curtains, drawn solde, and in some case had seen objects: go over their heads. In the book of Mr and Mrs. S. C. Hall he had seen a table go up to

the Emperor Naphboh!" I a service that this principle is the service and can not be A. Member. Bill here entry a service that this principle is the service and can not be diversed from name, and the this service is not in the Salon de Louis Diardris. The Emperor and Empress were present. I am now telling. The Emperor tell is: A task ble was moved—then a hand was seen to come.

thad seen birds, but not fishes. Had seen the a picture of the imagination. spirit of a flower. Had seen a bottle disappear. The Chairman. Was is a brandy bottle? (Langhter.)

Mr. Home (warm'y). I object to answer any question which may be put in a ridiculous manner in the newspipers to-morrow. I am a poor man, getting my living by readings. I come here before sensible men, and women, who are investigating a subject of the greatest importance of mankind. It is either a gigantie im posture or worthy of the deepest inquiry .-(Cheers).

The Chairman. I wanted to know what kind of a bottle it was?

Mr. Home. We understand that, but people outside do not. The Chairman said, if that were so, he hoped

the gentlemen of the press would not take down the question. Was it a water or a brandy bottle ?

Mr. Home. The bottle had an identity and form. 1 believe it was a water bottle. The flower, Mr. Home said, was of an order which was not known.

At his suggestion, Mrs. Cox, of Jermyn-street, who, he said, had known him fourteen years, gave evidence. This lady said she had seen Mr. Home gradually rise in the air, and with a pencil make a cross on the ceiling. She had felt the spirit form of her baby, and had once seen another form, but could not describe it. She was cured of an acute pain in the side by the touch of a spirit hand, and the application of a decoction of hops, The Countess De Pomar said she had seen a

lady while in a trance, take a live coal in her hand without bling burnt.

Mr. Damrain, in the course of a long examination, said he was not a medium, but had been in the presence of a hundred mediums, at two hundred seances, and had in his library 500 volumes on Spiritualism. From the information thus acquired, he gave it as his opinion that there are marriages in the spiritual between, opposite sexes, but no spiritual children. There. is spiritual fruit-nourishment, in the atmosphere. Spiritual boys go to school, and contipue to grow until 35; old men return to that age; painters paint with spiritual pigments; mechanics make spiritual tables, Had known spirits tell lies, but never found a medium to be an impostor.

Mr. Glover, who followed, declared his firm belief that, inasmuch as spirits deny the divinity of Christ, the manifestations are made by, and appearances, simulated by the devil for his own wicked purposes.

Mr. Home, interposing, said he was convinced that the manifestations produced through this medium were from his own mind, and were not external manifestations, This concluded the proceedings.

Voices from The Scople.

Letter From G. Ubamberlain,

BRO: Johns :-- I have read with great interest and delight, your article in the JOBANAL of March 18th, on "Jutuition, an Emotion of Infinity."

on Antunion, an Emotion of Innunty. It contains, many advanced, and beautiful facts, and is, well calculated to open the mind to the great truths weare now because siter, and in cor-rect the errors of orthodox believers, that God is a

personality and outside of nature. I regard the partice we call a static time is of matter and spirit, in whataver form it is mani-iested, whether in the angula, animal, regelation or mineral kingdom, that the world of spirit, and high in the mirthat they could not search it. He taked, whether in the inrinit, and is a pench like by a fairly to a parter or mineral kingdom, that the world of spirit and and write—that was a fact that was printed of the world of matter in its various stages of devel. Some years ago as occurring in the presence of opment, are but manifestations of the Infinite ; the Humperor Naphleon.

one of her addresses, said, "You see God in the tiniest flower, in the marmering stream, in the starlit dome above, in the movement of the planetary world, - in all things ! !

Such a being as a personal God, there is not. Separate man from God, and you destroy the essence of his infinitude, for if God is all-powerful, the power of man must be his power, or there would be a power outside of him, in which case, he would not be all-powerful.

We are glad, brother, to receive your criticism, manifested in the spirit of kindness. You only mistook our position, caused, perhaps, by our figurstive way of writing.

The RELIGIO PHILOSOPHICAL JOURNAL is bold in Its investigation,-always clinging to that which it believes to be right, and delving deep into the true philosophy of life.

SPEAKERS' REGISTER.

PUBLISHED GEATUITOUSLY EVERY WEEK. [To be useful, this list should be reliable. It therefore tebooves Lecturers to promptly notify us of changeswhenever

they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be earned by special correspondence with the individuals.) J. Madison Allen will locture in Terre Haute, Ind., six months, from May 1st. Address box 209. Harrison Augier, Calamus, Clinton, Co., Iowa. C. Fannie Allyn, Stoneham, Mass. Mrs. N. N. K. Andross, trance speaker, Delton, Wis. Mrs. M. K. Anderson, trance speaker, Taunton, Mass., F. 0. Bor 48. Mrs. Orrin Abbott, developing medium, 127 south Clark-St com 16. Charles A. Andras, Flushing, Mich. J. G. Allbe, Springfield, Mass. Dr. A T. Aries. Address box 2001, Rochester, N. Y. Mrs. Anna E. Allen, 147 West Washingtonstreet, Chicago. James M. Barnes. New Castle, Ind. Joseph Baker, Editor of the Spiritualist Janesville, Wis. Wm. Bush, 163 South Clark St., Chicago. A. P. Bowman, Joyfield, Michigan.

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oston, Mass. MAG WORKS Henry J. Durgin. Permanent address, Cardington, Ohlo, George Dutton, M. D., Eutland, Vi.

George Dutton, M. D., mathau, . Andiew Diskon Division be addresson at Drange, N. d. / Mrs. M. Detamit, Hance aparter, Gainey, Mass. . Correct Dr. B. O. Dunn, lecturer, can be addressed Bockford, Ill.

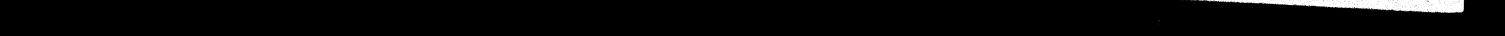
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AUGUST 7, 1869.

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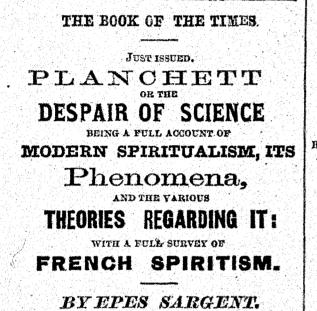
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S. S. JOHNS. 192 Souta Clark Street, Chicago, Ill.

DY E. V. WILSON.

A Remarkable Spirit Phenomena.

William P. Parker, of Yates City, Knox county Ill., says, " About twelve years ago, my wife Julia was attacked with inflammatory rheumatism of a malignant type, and for twelve weeks was entirely helpless, being under the care of Dr. John Gregory, of Farmington, Ill. He had given her up, and publicly stated that she could not get well. On a certain day, the Rev. Mr. McGee, a Method, the commenced, matters stood about thus: dist then carrying on a revival meeting in Livelar Six ministers against one medium; seve Center, Illinois, called at my house, saw my wife. examined her (he having studied medicine), said, "She will not live beyond three o'clock this afternoon, for mortification has already taken place and she, is now dying," and in public made a statement to that effect. This examination by the Rev. Mr. McGee was made on Monday morning at ten o'clock. My wife said: 'If spirits', could come back and assist those who suffer, I would be much pleased if they could or would come and help me.' At this time her limbs were very much evollon, and of herself, she could not move them. and when moved by others, suffered terribly. She had but finished the words, when she was selzed by come invisible power, and without the help of others,-no one being within five fact of her,-was lifted off of the bed some four feet, and then let down, turned over and back, exercised in every possible way and manner for the space of thirty minutes, when to our great surprise, the swollen condition disappeared, her limbs became natural and limber, and all pain was gove. Soon after this phenomena, Dr. Gregory called. We told him what had taken place. He was very much surpricd,-examined his patient very carefally, asked 1" many questions, left no medicine,-simply sayir when he left, ' You will request the phenomena take place again to-morrow at the same time it cal to-day."

On the next day, a little before the time for the phenomena to repeat itself, Dr. G. came and the same thing occurred again in his presence. T: : Doctor was not fully satisfied of the cause, but ve. y much surprised at the results as well as the phnomena. He requested the return of the prenia ena. Come ogain, saw it for the third time. N'r wife was cured, and that, too, without any medici helpg given. Dr. McGregory wrote out an account . f this whole transaction, making a clear stateme t of the case, and sent it up to the Medical Faculty at Chicago, -- with whom it remained for sometin . and then was returned to him with this reply It is beyond our knowledge and we have no pr edent to which we can refer you."

Norn: How strange it is that so wonderful t phenomena should take place, and known to th medical faculty, and not have publicity. Are : the blind leading the blind? And yet the case Mrs. Wm. Parker is as well established as the fathat U.S. Grant is President of the United Stat and, no doubt, by and by when another such eaoccure, and it is placed in the hands of the medic faculty, they will shake their heads very wise'. return it to the writer with, "We have no preceder hence it is not worthy of our notice." But he different it would have been had this occurred . the wife of Abraham, Isaac, Jacob or Solomo We are as christians willing to believe the story . Sampson and his foxes ; of Elisha and his ax polof Jonah and his great fish; but doubt t. phenomena, within a hundred miles of us, and a . number of witnesses living who saw it, and se willing to testify thereto!

ancer and carl of lips, the reply came, "We shall not postpone,-lot the spirits look to themselves," (or words to that effect). This made the Theologteal "nigger in the fence" show his teeth, and the wager of battle was accepted.

"Very well," said the gentleman, " you can do a you like. For one, I and my family will go and LINE Wilson."

Things looked a little equally. One Spiritualist at 1 medium with his spirits, "demons," according to ne church, pitted against six or seven ministers and their Holy Spirit, backed by the authority of the hurch, to wrestle for the victory in a little tow + of eight hundred inhabitants. When the bat-

Six ministers sgainst one medium : seven hundred ad fifty christians and unbelievers backed by publi opinion, sgainst forty or tilty Spiritualists and s mpathizers. They took up position in the bases ont of the church ; we in the upper part of the ost office. Each contending party were in pos's on at 2 o'clock, P. M. and began snelling the toy . They fired whole broadsides at a time of provers, psalms and holy bullets of faith ; fast and th is they fell. While from our side, we kept up a co. tinuous flow of historical Bible grape, scientific er ister, and spiritual bombshells, charged with the r mes, dates, incidents and facts of, and in the 1 clives of those who were present, as well of as ; use who had passed away. Rapidly their ranks were thinned, and ours increased. Our scouts reported that at one time the enemy was reduced to six officers and chres men, and one or two nurses. Thus the battle continued until Wednesday evening, when Balaam's animal, one Peter Burns, burning with a desire to immortalize himself, came to the rescue and demanded of us to be heard. We politely handed him over to our hearers, who decided he should stop that braying. Turning towards the audience he roundly abused them for stiffing public opialon (?),-being his individual self.

Things began to look serious, and the cry came from every quarter, "put him out,""out with him," several springing to their feet, when, lo I the arm of justice interfered, and Peter Burns " petered," and peace dwelt again in our midst. The victory was ours, with a house full of "freedom's sons and daughters," willing eaptives to our merciful and glorious gospel of joy and heaven for all, and sorrow and hell for none; our victory complete, our success grand,-with stamps enough on hand at the close of the seven day's fight, to meet all expenses, and no one hurt save Peter Burns, and he but slightly. Amidst the greetings of all, and the shaking of hands,-- with the request repeated by many,-

"Come again," we left for our home. There are good and true men and women in Reedsburg, and we carry with us sweet memories of pleasant hours spent in the quiet and genial home of our host and his excellent lady, Mr. and Mrs. Young Long may they live to enjoy their happy home.

God is good; the spirits true and faithful and angels are our helpers.

Belvidere.

There will be a three day's Spiritual meeting at Belvidere, Illinois, on Friday, Saturday and Sunday, August 23th, 21st and 22nd.

ization.

city of Rochester, June 20th, 1869. P. I. Clum, Vice President, in the chair. The session was open-ed by an invocation from J. W. Seaver. Creden-

tials of delegates from different parts of the State

received. Minutes of the last session read and ap-

proved. The President, in a tew earnest words.

notified the delegates of the business to be trans.

acted by them, and feelin :ly alluded to the transi-

tion of Bro. Lewis Bartis, a member of this Organ.

ization, and hoped that the seatiments of the Con-

vention would we expressed in the form of a reso-

J. W. Seaver, of Byron, then moved that the

Committee on Missionary Work, then existing as

such, be discharged, and a new one formed, giving

as a reason that they lived too far : part to meet as

often as they should for the transaction of business.

Bro, Seaver again moved the formation of two

committees, one on Resolution and one on Nomi-nation of Officers for the organization for the ensu-

ing year, missionary work, and the nomination of

delegates to represent the State in the forthcoming

Convention of the American Association of Spirit-

ualists, to be held at Buifalo, August 31st. 1569.

The Committee on Resolutions consisted of S. H. Wortman, D. P. Lester and Mrs. E. P. Collins. Un

officers, delegates and missionary work, J. W. Sea-

ver, Lester Brooks, Miss Emily G. Bebee, A. L. E.

AFTERNOON SESSION.

At half past 2 the President called the Conven

tion to order, and a call was made for the report

of the committees. Bro. Seaver, for the commit-

tee on officers, delegates and missionary work, re-

OFFICERS FOR THE STATE ORGANIZATION.

Emily G. Bebes and John Sybrant, of Rochester :

Secretary, S. H. Wortman, of Buffalo ; Treasurer,

COMMITTEE ON MISSIONARY WORK.

J. W. Seaver, A. E. English, S. Chamberlis, P. I.

Delegates to the Sixth Convention of the Ameri-

can Association of Spiritualists, at Buffalo, Au-

gust 31st, 1869, are as follows : Buffilo-S H. Wortman, Lester Brooks, B. P.

Froggart, Mrs. H. H. Cheony, Mrs. Mary Lane, Rochester--P. I. Clum, David Dester, A.L. E. Nash

Mrs. Amy Post, Mrs. Sarah Burtis, Mrs. Mary Park

to attend. Baid delegates will also consider this

Resolved. That we as Spiritualists, have no confidence in any system of refigious ethics that is not in harmony with the demonstrated sciences.

Resolved. That in the departure of our friends and

brothers, Lewis Burtis sod Dr. Juarin Gites, from earth-life the friends of Spiritualism have sustained

a loss, both in the ranks of curnest workers and

The Committee on Resolution submitted he fol-

Clum, A. L. E. Nash, Mrs. Mary Lane.

For President, P. I. Clum; Vice President, Miss

The Convention adjourned to half past 2 P. M.

lution by the Committee on Resolutions.

Motion carried.

Nash, Mrs. Amy Post.

ported as follows:

J. W. Seaver, of Byron.

Let the county be well represented. Come in freely, brothers and sisters, and let us have a good time,-a genuine old-fashioned Spiritual meeting. The Belvidere Spiritualists are alive once more, M. J. Stowart, Guardian. Address J. Chase, 1671 Washington street. for they are through with settled speakers. Come with your sonis overflowing, and help us UNION HALL,-The South Boston Spiritual Association hold meetings every Sunday at 10,3 and 1/4 o'clock. Mr. Keene, President; K. H. Gould, Secretary; Mary L. French, have a good time. Treasurer.

spirit-life is as acceptable to us now as was their kindly presence when clothed with the earthly form.

Resolved: That we deprecate the adoption of creeds or articles of belief, to circumscribe the freedom of any human soul, but would write upon every mind in letters of imfailing light the motto of the apostle to the Gentlies : "Prove all things, hold fast to that which is good."

Resolved : That surrounded as we are on every hand by combined, persistent, organized opposition to the spread of this Spiritual Gospel, it becomes important for Spiritualists whenever practicable to organize, and we do earnesily recommend such organization, not of a creed bound character, but for the propagation and extension of these heavenly truths, and to that end we propose local organiza-tions, connected with the Children's Progressive Lyceums if practicable, county associations, organized and composed of delegates from local organizations, all to be auxiliary to the State Organiza-tion, which in turn should be represented by delegates in the National or American Association for "in union there is strength," and greater effici-ciency; and if this is true in promoting the power and spread of sectarian intolerance, how much more important in combating such unions, and contributing to the permanent advancement of heavenly truth and universal freedom and prother-

The Convention having finished the business before it, adjourned sucject to the call the officers of the Association.

S H. WORTMAN, Secretary.

NOTICE OF MEETINGS.

CHELSEA .-- The Associated Spiritualists hold meetings at Fremont Hall every Sunday atternoon and evening, commenc-ing at 3 and 734 P. M. Admission-Ladies, 5 cents; gentle-men, 10 cents. Children's Progressive Lyceum assembles at 101/4 A. M. Leander Dustin, Conductor; J. S. Crandon, As-sistant Conductor; Mrs. E. S. Douge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

WORCESTER MASS.-Meetings are held in Horticultural Hall every Sunday atternoon and evening, at 2 and 7 o'clock. Children's Progressive Lycenm meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Sec-retary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian. TEMPERANCE HALL .- The next Society of Spiritualists hol

TEMPERANCE HALL.—The nrst Society of Spiritualists hol their meetings in Temperance Hall, No. 5 Maverick square East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mira. Fannie B. Feiton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, p. M President, ——————; Vice President, N. A. Simmons; Treasuror, O. C. Riley; Corresponding Secretary, L. P. Freeman; Re-cording Secretary, H. M. Wiley. Lyceum meets at 10½ 4. M John T. Freeman, Conductor; Mrs. Martha S. Janking Guardian. Guardian.

LOUISVILLE, Ky.--Spiritualists hold meetings every Sunday at 11 a. m. and 75 p. m., in Temperance Hall, Market street, between 4th and 5th.

LOWELL, MASS.—The Children's Progressive Lyceum held meetings every Sunday alternoon and evening, at 2% and 7 o'clock. Lyceum session at 101% A. M. E. B. Carter, Conduc-tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

Lorus, IND .- The "Friends of Progress" organized per manently, Sept. 9, 1866. They us the Hell of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleaton, Vice President; F. A. Coleman, Segretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

Baltimore, MD.-The '. The Spritualist Congregation of Baltimore ' hold meetings on Sunday and Weigesday even-ings, at Saratogo Hall, south-east corner Calvert and Saratoga streets. Mrs. F. U. Hyzor speaks till further notice dren's Progressive Lyceum meets every Sunday at 10 A. M. Broadway Institute .-- The Society of " Progressive Spiritu-alists of Baltimore." Services every Sunday morning and evening at the usual hours.

MUSIC HALL.-Lecture every Sunday afternoon at 2% o'clock, and will continue until next May under the man-agement of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL .- The South End Lyceum Association bave entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Pro-gressive Lyceum meets every Sunday at 10% A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs.

Address all communications to A.

Havana, Ill .--- Lyceum meets every Sunday evening at two 'clock, at Halygroff's Hall. H. H. Philbreck, Conductor; Miss R. Rogers, Guardian.

JERSET CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a.m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 240 Super-for St. at 2 and 7 p. m. Lyceum at 10 s. m. Lewis King, Conductor, Mis. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary. Secretary.

Chicago, Illinois.—The Chicago Spiritualists meet every Sunday in Cro.by's Music Hall at 10: 45 A.M and 7: 45 P.M. Speakers sugaged.—Mrs. A. H. Colby, June 6th and 13th ; Muss Susie M. Johnson, Juno 20th and 7th. The children's Progressive Lyceum meets immediately a ter the merzing lecture. Dr. S. J. Avery, Conductor.

The Bible Christian Spiritualists hold meetings every Sun day in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. M Mrs. M: A. Ricker regular speaker. The public are invited Scats free. D. J. Ricker, Sup't.

CLYDE. O.—Progressive Association bold meetings overy Sunday in Willis Itall. Childrens Progressive Lycenm meets at 11 s. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

CARTHAGE, MO.-The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk.

DOVER AND FORCEOPT, ME .- The Children's Progressive Lyceum holds its Sunday cession in Morvick Hall, in Dover, at 1014 a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 114 p.m.

LINN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall. LAPORTE IND, Association of Spiritualists hold meetings every Sunday, at 1054 A. M., and 3 P. M., at " Concert Hall."— Dr. S. B. Colums, Pres't; F. A. Tuttle, Sect'y.

MATO MANIE, WIS.—Progressive Lyceum meets every Sun-day at 1 p. m., at Willard's Lift. _____ Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Confer-ence. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-

MILWAUKEE, WIS.—The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 10% A. M. Addres and Conference at 71% F. M. Geo. Godfrey, Fresident. The Progressive Lyceum meets in the same hal at 2 F. M. T. M. Watson, Conductor; Bettle Parker, Guardian; Dr. T. J. Freeman, Musical Director.

MONMOUTH, ILL.-Lycoum meets every Sunday forencon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups

MORRISSANIA, N. Y .-- First Society of Progressive Spiritual-ists-Assembly Hooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MILAN, O.-Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttie Guardian, Emma Tuttie.

Marlhoro, Mass....The Marlhoro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prot. Wm. Donton, once a week for a year. Mrs. Luzzie A. Taylor, Sco

MANCHESTER, N. H. -- The Spiritualists held meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Seata free. B. A. Scaver, President; S. Pushee, Secretary.

New Yorx Cirv.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lycsum at 2½ p. m. P. E. Farneworth, Conductor; Mrs. H. W. Farns-worth, Guardian.

worth, Guardian. The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodsworth Hall, 806 Broad-way. Conference every Sunday at same place at 2 p. m. way. Conf. Beats free.

Naw York.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and apiritual culture, inspirational and Howery, for moral and apprictual currer, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up. The Spiritualist hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 20th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARK, N. J.-Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is dovoted wholly to the Children's Pro-gressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Par-sons, Guaidian of Groups.

Oswrzo, N. Y.-The Spiritualists hold meetings every Sun-day at 24 and 74 p.m., in Lyceum Hall, West Scoold, near Bridge street. The Children's Progressive Lyceum meets at 12/4 p.m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian Guardian

Oxono, Wis.,....Children's Progressive Lyccum meets every Sabbath at 10 o'clock s. m. John Wilcox, conductor. Mrs-Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-

PROSPECTUS

OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPFR will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHI-LOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact, we intend to make our Journal cosmopolitan in charac-ter—a friend of our common humanity, and an advocate of the rights, duties and interests of the people. This journal is published by S. S. JoN cS: late the

RELIGIO-PHILOSOPHICAL

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No. 192 South Clark Street, Chicago, III.

The JOURNAL is a large quarte, printed on good paper with new type. The articles, mostly original, are from the penses the most popular among the liberal writers in both hemispheres.

All systems, creeds and .nstituiions that cannot stand the All systems, creeds and institutions that cannot stand the ordeal of a scientific research, positive philosophy and en-lightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, than a fallacy of modern date. Believing that the Divine is unfolding the Human Mind to-day, through Spiritual inter-course and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass tha analyzing crutible of science and reason. A watchful eye will be kept apon affairs governmental While we stand aloof from all partisanism, we shall not hegi-tate to make our journal potent in power for the advocacy of the right, whether such principles are found in platforms of

the right, whether such principles are found in platforms o the right, whether such principles are found in platforms o a party apparently in the minority or majority. A large space will be devoted to Spiritual Philosophy and communications from the inhabitants of the Samer

Lund.

Communications are solicited from any and all who feel that hey have a truth to unfold on any subject; our right always being reserved to judge what will or will not interest or instruct the public.

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INDUCEMENTS TO CANVASSERS.

In order to greatly increase the subscription list of the RELIGIO-PHILOSOPHICAL JOURNAL, WO offer magnificent inducoments for procuring subscribers. Mon and women, lesturers especially, will find it profitable to canvass for th paper. Any one sending \$100 shall receive thirty-three copies of the JOURNAL for one year, or sixty-six copies for six months directed to such new subscribers and at such places as rerequired, or such a proportion for six months and one year as shall suit, so as to be equivalent to 33 copies for ons year, and a premium to be sent where directed, by express, one of those beautiful Florence Sewiny Machines, which sell everywhere for sixty-five dollars, and if a higher priced Florence muchine is desired, it will be furnished in the same proportion as above. (See descriptive advertisement.: Any soficitor who shall make an effort and fail to raise \$100 for subscriptions to the JOURNAL as above, will be allowed twentyfive per cent of whatever money they may remit, not less than ten dollars, payable in any books or engravings mentioned in our advertised lists.

The Dangers of Revival Meetings.

There is now a man traveling through the State . preaching for Jesus Christ. His name is Hammon : a powerful revival man, one that is full of ane ! dotes, and tells them with marked effect. His for . Is in his pathetical power and appeals to the pasions of his heavers. He can eat chickens delicat. -ly and describe hell beautifully, and it is said the he has smoked the Devil out of many plac through the Holy Ghost. But the remedy is fi quently fatal, and many are known to die aft-r taking the remedy.

Forinstance, we quote a statement made by M: Hammond. We copy it from an Indiana paper.

Mr. Hammond stated as a remarkable fact th agreat many sudden deaths follow religious re vale, and clied some instances, one of which a curred in the city of Lockport, N. Y. About o week after he had left the place, he was appris by letter of the numerous sudden deaths that h followed the (his) revival. Some of the victh did not experience two hour's sickness.

Killing men for Christ's sake,-occular demet stration of the pernicious effect of revival me ings on mankind. Suppose several persons should Ale at one of our meetings, what a hue and cry th same Hammond and his men-killing and soul-bur! log assistants would raise. We should be mobb flayed, tarred and feathered and driven out of " place ; but instead of any such course coward ti man Hammond, who flippantly boasts of his po or to kill through the Holy Spirit, he is spok a of in commendation.

-Railroads are responsible when they get a crove together and kill them; why not make the church ... who are incorporated bodies, responsible for the killed by their Holy Spirit engine,-the Rev. N Hammond at the Lockport depot, on the Railros ? to Heaven.

Ten Days in Wisconsin Continued.

Tuesday, June 22nd inst., found us in Reedsbar Sauk county, before a large and skeptical au. ence. We spoke there four times in two days, i. full houses and attentive listeners, giving many fine tests of spirit life, and facts in the lives of i dividuals present.

Before our coming, the friends of Spiritualiasked for, and obtained the use of the basement : f the N. S. Presbyterian church.

The officers of the church informed Mr. Montros. that he could not have the use of the same, for the reason that there was to be a conference of ministers of the district on the very days we wer to have the use of the building, and that this meeting had been appointed lorg before our engaging the house, and that they, the officers, had overlooked the fact, hence we could not have th use of the house. This upset our plan and looked very much like a "sell," but nothing daunted, our friends came to the rescue, and by dist of parse. verance, secured the post office Hall in which to hold our meetings. A short time before our meet. ing came off, one of the leading men in the church went to the anthorities, and suggested that the church,pps of their meeting one day and that Witson speak twice on the first day, and that many persons who wanted to go to both meetings would be accommodated.

The ANDOVER, Ohfo.-Ghildren's Progressive Lyceum meet at Moriey's Hall every Sunday at 1125 A. M. J. S. Morley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P. Proceedings of the New York State Organ-Coleman, Asst. Gnardian. 'The Organization met in Schlitzer's Hall in the

ATHENS, MICH.-Lyceum meets sach Sabbath at I o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs L. B. Allen.

ADRIAN, MICH.—Regular Sunday meetings at 1014 a.m. and 714 p. m., in City, Hali, Main street. Chudren's Progressive Lyceum meets at the same place at 12 m., under the auspicas of the Adrian Society of Spiritualists. Mrs. Martha Hunt, Desident. Hers & Science Martha Hunt, President: Ezra T. Sherwip, Secretary.

Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed shew hall, and invite speakers traveling their way to give them a call. They will be kindly received.

BOSTON.-MERCANTILS HALL.-The First Spiritualist Asso-ciation meets in this hall, 32, Summer street. M. T. Dolo, President; Samuel N. Jones, Vice President; Wm. Dunckles, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guard-ian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

BANGOR, Mr.-Spiritualists hold meetings in Ploneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p.m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

BELOIT, WIS .- The Spiritualists of Beloit hold regular Sunday meetings at their church at 101/4 A. M., and 71/4 P. M. Lewis Clark, President; Leonard Rose, Secretary. Lycoum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Gnardian of Groups.

Battle Greek, Mich .- The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wake-lee's lish. Lyceum session at 14 M., George Chase, Conduc-tor; Mrs. L. K. Bailey, Guardian of Groups.

Belvidere, Ill .- The Spiritual Society hold meetings in Green's Hall two Sundays in each month forenoon and even-ing 103, and 73, o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamiseon, Conductor; S. O. Naywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardira

PrvyaLo, N. Y .- Meetings are notid in Kremlin Hall, West Esgle tract, every Sunday at 1014 a. m. and 714 p. m. Children's Lycenne meets at 214 p. m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian.

BRIDGEPORT, CONN .--- Children's Progressive Lyceum every Sunday at 10/4 A. M., at Laisyette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, fuardian

BROOKLYN, N. Y The Spiritualists hold mer berland street Lecture Room, near DeKalb avenue every Bunday at 3 and 7/4 p. m. Children's Progressive Lycaum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. E A. Bradford, Guardian of Groupe.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7% o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 714 o'clock, in Continental Hall; corner Fourth and South Kinth streets, Williamblurg, Also, Sun-day at 3 and Tuesday at 734 o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CAMBRITERPORT, Mass .- The Spiritualists hold meeting ery Sunday in Williams Hall, at 3 and 7 p. M. Speaker angaged.

Mrs. Duby Free, and Control, are. Mary Fark hurst, Miss Emily G. Bebee ; New York City-Dr. R. T. Hallock, Charles Partridge; White Plalus-Mrs. Nettle Colburn Maynard ; Springville-Rob-ert Dygert ; Leroy-S. Chamberlin ; Conesus-Joseph Alger ; Macedon-Peckham Rathbun ; Troy Decision and the Statement of the Statement of the Statement Statement of the Statement Du Quoin, ILL-The First Society of Spiritualisat, hold their regular meetings in Schraders hall, at 10 o'clock A. M. the first sunday in each month. Childrens Progressive Ly, Groups Social Leves for the benefit of the Lyceum, every -Benjamin Starbuck, Elisha Waters; Pultneyville -S.C. Cuyler; Byron-J. W. Seaver, A.E. English; Wednesday evening.

North Culture-George W. Taylor; Laona-Lyman C. Howe; Muddleport-J. M. Chaplin; Peekskill-Benjamin T. Horn; Hornellaville-David A. Smith; Des Moines, Iowa .- The First Sparsusser auf nucle each Sunday, regularly for lectures, conferences and nucle each Sunday, in Geoor Templar's Hall (west side) at 10% o'clock A. M., and T. P. M. Children's Fregressive Lyceufa meets at 1% Des Moines, Iows .-- The First Spiritualist Association mee Orrest Albany Dr. G. L. Ditson ; Syracuse Mrs. and T.P. M. Oblident's Progressive Lyceum r P. M. B. N. Kinyon, Corresponding Secretary. A. M. Avery : all of whom were duly elected By action of the Convention these delegated were em-powered to elect substitutes if unable personally

Firstmund, Mans. The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged :- Mrs. C. F. Tabér during January.

ForBosso', Mann-Meetings in Town Hell. Programiys Lyosilm moots every Sunday at 11 A. M.

Geneve, New York, -- The First Society of Spiritualists of Geneves N. Y., bold mostings avery Wednesday evening 73 o'clock at the residence of R. B. Beach, Sunday 3 o'shock a M., at The residence of Dr. Newell.

Georgetown, Colorado. The Spiritualiets most there three avenings assh work at stir residence of M. Toft. Mrs. Toft, clairyeyant speaking medium.

HARTFORD, Count. - Spiritual meddings and held every Sun-day evening, for conference or lecture, at 714 o'elock. Chil-droit, Preparentes Lycenn meets at 8.2. M. J. B. Daw, Com-

1.50

tian of Groups.

PROVIDENCE, R. I .-- Meetings are held in Pratt's Hall, Weyhosset street, Sundays, afternoons at 3 and evenings at 11/4 o'clock. Progressive Lyceum meets at 121/4 o'clock. Lyceum Uonductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. PLYNQUTH, MASS .- Lyceum Association of Spiritualists hold ectings in Lyceum Hall two Sundays in each month. Chil dren's Progressive Lyceum meets at 11 o'clock A.M. Speakers angaged :-Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I.P. Greenleaf, March 1 and 8.

PUTNAN, CONN .- Meetings are held at Central Hall every Bunday afternoon at 114 o'clock. Progressive Lyceum at 1014 in the forenoon.

In the forehold. Philadelphia, Pa.-Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, shove 12th street, at 924 A. M. on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dy-ott, Guardian. Lyceum No. 2, at Thompson atreet church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, and the ovening to lectures,

QUINCE, MASS .- Meetings at 23% and 7 o'clock P. M. Proressive Lyceum meets at 1% P. M.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10% a.m. Chil-dren's Progressive Lyceum meets in the same hall at 2 p.m.

ROCKFORD, ILL,-The First Society of Spiritualists meet and ROCKFORD, ILL-The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same ball. Dr. H. C. Dunn.conductor; Mrs. M. Rockwood, guardian. RocHESTER, N. Y.-Religions Society of Progressive Spirit-nalists meet in Scitzer's Hall, Sunday and Thursday eve-nings. W. W. Parsells President. Speakers engaged, Mrs. Earah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Con-ductor; Miss E. G. Beebe, Assistant Conductor.

RICHLAND CENTER, WIS.-Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor, Mrs. Delia Pease, Guardian.

SPRINGFIELD, ILL.-Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Wor-then President, H. M. Lampbear Secretary. Children's Prog-resivé Lycoum every Sunday at 2 o'clock F. M. J. A. Bich-ards, Conductor, Miss Lizzie Porter, Handlan.

SYCAMORE, ILL .- The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hell, Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at So'clock p. m. one hour session. Essays and speeches lim-lited to ten minuteseach. Chauncey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Re-cording Secretary.

BERINGRIELD, MASS .- The Fraternal Society of Spiritualiss] hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guar-dian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

BAGRAMENTO, Cal. -- Meetings are held in Turn Verein Hall, on K. street, every Sanday of 11 a.m. and 7 p. m. Mrs. Laura Ouppy, regular speaker. E. P. Woodward Corputing Socra-tary. Children's Progressive Lycenm meets at 2 p. m Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

Toledo, O.-Meetings are held and regular speaking in Old Masonio Hall, Summit street, at 712 P. M. All are invited free. Children's Progressive Lyceum in the same place svery Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardiau.

TROY, N. Y.-Progressive Spiritualists hold meetings in Harmony Hali, conner of Thir' and River street, at 10% a. m. and 7% p. m. Ohildren's Lyceum at 2% p. m. Monroe J. Keith, Conductor; Mrv. Louiss Keith Guardian.

THOMPSON, O .- The Spiritualists of this place hold regular meetings at Thompson Center. The officers are R Hulbert, R. Stockwell, M. liall fr. Trastees; and A. Tillotson Secretary and Tressurer

TOPARA, KANSAS. -- The Spiritualists of Topeks, Kansas. meet for Social Services and inspirational, speaking every Sanday svening at the Old Fellow's Hall, No. 188 Kapass Avenua. Mrs. H. T. Thomas, Inspirational Speaker. F. L. CRANS, Pros't.

VINELAND, N. J.--Friends of Frogress meetings are hold in Plum street Hall, every Sunday, at 10% a. m., and evening. President, C. B. Campbell; Vice-Presidenta, Mrs. Sarah Coon-ley and Mrs. 6. F. Steveos: Corresponding Secretary and Treasurer, S.G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lycouns at 1956 p. m. Howes Allen, Conductor; Mrs. Porta Hage, Guardian : Mrs. Julia Brigham and Mrs. Tanner, Austrant Huardians.

and Mrs. Tanner, Assistant Guardians. WILLIANSUURS. Spiritual meetings for Inspirational and Trance Speaking and Spirit Twit manifestations, every Sun-day at 3 p. m., and Thursday evening at 755 o'clock, in Graus-da at 1 all (upper room) No. TIT Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 754 o'clock, in Continental Hall, corner Fourth and Bouth Minif straces, Williamaburg. Also, Sauday at 3, and Tuanday at 754 o'clock, in McCartie's Temperades Hall, Franklin stread, opposite Fust Office, Green Point. Contribution 20 anti-

WASSINGTON D. O. The Mational Spiritual Association. Hall covers 45 strove and Pa. Avs., Regular locurys Sun-ings at 1954 A. m. and 755 F. M. Maj. Geo. Cherpenning Press. John A. Laudvoigt, Secretary, J. Brionse, Treasurer.

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