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Bruth wears no mash, hows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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## Biterary Department.

For The Religio-Philosophical Journal. COME HIGHER. BY J. WILLIAM VAN NAMER.

Come higher ! Listen, brothers, sisters, while I send My spirit-voice across the deen. There it harmoniously blends With zephyrs lulied to fickled sleep, Listen, and cess, to weep, But come up higher

Come higher! Hosts are walting with a welcome free, And outstretched hands of love, A welcome, brother, sister dear, for thee, To brighter spheres and life atove. 'Mid earth's scenes no longer rove, But come up higher!

Come higher! Oh, leave the sordid scenes of earth. Its gilded pleasures vain, Ets corrows, joys and happy mirth, Its shadowy realms of pain, Where flowers face, nor bloom again. Oh, come up higher i

Come higher! Here the spirit's free, unbound, Untrammeled seeking light, And joys are scattered all around, And never comes the night, Nor ne'er grows dim the sight. Oh, come up higher!

Cone higher! And your sout that feel, The clessings of eternal life, On earth, the wee, up here the weal, The joys without the strife, No dengers rafe-

Oh, come up higher!

#### From the N. Y. Independent. THINGS UNACCOUNTABLE.

Clarvoyants, Oracles, Visions and Socra-Views of the Secutar Press.

Some time ago, I wrote to you on this theme.

intending it should be inferred from my statements that there is some foundation in facts for the numerous stories of haunted houses in various parts of the world. The tendency has been. and now is to a considerable extent, to ascribe all inexplicable things to the agency of the Devil. The clouds of ignorance and super stition are perhaps as much expelled from Massachusetts as from any portion of the globe; yet I know several persons who would have thought the French girl, Augelique Cottin possessed by a devil if they had seen inanimate things rush violently toward her, and others whirl away, insomuch that she produced a general commotion in the furniture in every room she entered. But the learned Arago, after months of careful examination of these phenomena, decided that they could be mostly explained by laws of electricity; but that there was also some other mundane force present, not yet ascer tained." There are many apparently well authenticated accounts of places, as well as persons, characterized by unaccountable sounds and motions. It was very natural that things so much out of the common course should become associated with traditions of crimes committed in such localities-especially with murder, which excites more fear and horror than any other crime. The house where the Rev. John Wesley lived so comfortably, in the midst of knockings, thumpings, ratilings, and rusilings, would have

been deserted in the Middle Ages, and reported

to posterity as a devil haunted mansion. We of the 19th century have swung off to the opposite extreme, and scornfully reject all state ments not mexplicable by known laws. More than forty years ago I became convinced of the existence of that gift of clairvoyance. I was laughed at by some of my intimates, who attributed what they termed my credulity to a fondness for mystical reading. But, in fact, mysticism had nothing to do with my convictions on that subject; it was the practical side of my nature which had been convinced by an array of evidence examined and published by scientific men in Paris. And, after all, there is nothing new in clairvoyance, except its name. The Grecian Apollonious, born a few years be fore Jesus, was reverenced as one inspired by the gods because he could see the hidden thoughts of others. On one occasion, when he had just landed in Alexandria, where he was a stranger, he met several men, all unknown to him, who were being led to execution for robbery. He stopped the officers who had them in charge, and, pointing to one of the prisoners, he said;"Don't put that man to death. He is not guilty." From respect for the great reputation of Apollonious, they paused to listen to him while he entreated them at least to delay the execution. While he was thus keeping them engaged in conversation, a courtier rode toward them in furious haste, crying out, " Spare Phorion! Torture extorted a false confession from him. He is proved innocent." At another time when Apollonius was lecturing in Epheaus, he suddenly stopped in the midst of his discourse and exclained: "The tyrant is killed! This very moment the deed is being done." He then went on to describe the particulars of Domitian's murder, which was afterward proved to have taken place in lar dis ant R me, at the precise time and in the manner he had described.

I long ago came to the conclusion that clairvoy-

and Rome. There is a striking illustration of this in the case of Crossus, king of Lydia. Wishing to ascertain which of the oracles was most reliable, he sent messengers to seven different places, giving them directions to inquire what Crossus was doing at a specified time. In order to be employed in a manner not likely to be conjectured, he occupied himself with boiling a kid and a tortoise in a covered brazen vessel. Six of the answers were fulse, or evasive; but the reply from the oracle at Delphos was as follows:

"The odors that to my senses now rise A tortoise boiling with a kid supplies,

Where brass below and brass above it lies." The Pythia at that place was probably, claryovant; and, seeing things at a distance described them as she saw them. This power, being out of the known laws of nature, was re garded as a direct inspiration of the gods. When the priests were unable to find a person in this abnormal condition, they resorted to trickery and double meanings, to keep up a profitable reputation; and thus oracles fell into discredit scrates is represented as saying: "The Pythia, when insane, have produced many advantages both public and private; but when they have been in a prudent state they have produced little benefit, or indeed none at all." Modern observers of these strange nervous states will interpret the remark of Sperates by help of the wall. the remark of Socrates by help of the wellknown fact that clairvoyant power is developed by disease, and lost by the recovery of health. Cassandra of Troy was probably deranged in her nervous system when she had visions, which we are told uniformly proved true. Cicero describes seers in his time, "whose minds inhere not in their bodies, but flying abroad do behold things which they predict." Indeed, the very word sier is akin to chirvoyant. The physical condition of Joan of Arc was in some respects peculiar, and her nerves were in that keenly sensitive state which usually accompanies the development of clairvoyant power. Several things of her are explained by this supposition alone. When the courtiers of Charles 7th ex pressed surprise at his implicit faith in the visions of Joan, his reply was to this effect. "One night my mind was in such agitation concerning the wretched state of my affairs that I found it impossible to rest. Long after all others were asleep, I lay awake thinking of hope of any earthly succor. In my distress I rose from the bed, and kneeling on the floor, I

the perils that surrounded me, and seeing no confessed myself a miserable sinner; but implored God and His glorious Mother to have compassion on me, and send some aid by which I could drive the invaders from my kingdom, and govern it in peace. A few days afterward this maiden craved an audience, to deliver a message, which, she said, Heaven had sent by her. When she came into my presence, she told me what thoughts had revolved through my mind that night, described how I had risen from the bed and knelt upon the floor, and repeated to me the very words of my secret prayer. By that token I was convinced that God had sent her to me'

The devout and earnest Joan was doubtless a sincere believer in har own inspiration: but she was as we all know, burned as a witch in league with the Powers of Darkness. The fact that some nervous women could see things that were happening hundreds of miles away, perhaps, gave rise to stories of their riding great distances through the air on a broom, and returning with miraculous swiftness, by help of the Devil. Yet such stories were received as evidence on Judicial trials; and many a poor woman who old not herself know what was the matter with her, was condemned to death there-

I have read an article, in I forget what cyclopedia, under the head of "French Proph ets," which gives a remarkable account of clairvoyant power among the Hugonots in the time of their terrible persecution. While they were hidden in forests and caves, in constant fear of being discovered and slaughtered, it is stated to have been no uncommon thing for men, women, and even children among them to be seized with strange spasm, during which they described truly at what place their pursuers were, what was their number, what sort of looking men were leading them, and in what direction they intended to move. Was this the effect of an extreme tension of the nerves, produced by prolonged anxiety and fear ?

Sir William Forbes who resided many years in India in an official capacity, published a book of "Oriental Memoirs," in which he states that he was often told of Bramins who possessed the power of seeing and hearing things far distant from them. He says an English lady, who was a friend of his was one day walking on the beach, looking out upon the sea, and thinking of a son she supposed was then about to arrive in india. Seeing a stranger coming from the opposite direction in the garb of a Bramin, she left a wide space for him to pass, being aware that devout Hindoos considered the vicinity of foreigners a contamination. To her surprise, he stopped and said; "You are thinking your son may arrive to day. The vessel you are expecting will not arrive till three days from this. Your son is not on board, and you will never see him again." Recalling what she had heard of Hindoo prophetic power, the anxious mother said; "I; he dead?" "No," replied the Bramin, "he is not dead; but he will never come to India." The ressel arrived at the time predicted, bringing tidings that her son had relinquished the plan of coming to India, on account of an eligible offer in America. She never saw him

It may be remarked that the climate of India tends to produce delicate nervous organizations; and this effect is doubtless much increased by the habits of devotees, who live upon the slight. ance turnished an explanation of the universal est possible food, stifle all physical instincts, credit obtained by oracles in ancient Greece avoid giving any attention to outward objects,

and bury themselves in profound contemplation—those being the means prescribed by their religion for attaining to complete absorption in the "Univ. rsal Soul."

The German writter, Zschokke, in his auto biography, tells of a singular claury yant power which he possessed for many years, and which always remained an enigm; to him It come upon him at longer or shorter intervals, withupon him at longer or shorter intervals, without any wish or preparation on his part. Sometimes when he met a perfect stranger a series of visions would suddenly present to him the preceding events of his life. At first he ascribed this to vividness of imagination; but he was greatly puzzled when he ascertained by inquiries that his visions were invariably true. He relates some remarkable instances of this declaring that he gives them pub leity because the recert of such phenomena may aid future in record of such phenomena may aid future investigations concerning the complicated struct ure of man. He treats the subject very rational ly, says that the mysterious gift appeared to come upon him quite accidently, and that he never knew it to be of any use to himself or others. He says he never knew any one endowed with a similar faculty, except an old man whom he met in Switzerland, selling oranges; who, as soon as he set eyes upon him, related many of the antecedent events of his life.

Swedenborg, it is well known, possessed this faculty in a very uncommon degree. While at Gottenburg, he described truly the progressive ravages of a great fire as it was then raging in Stockholm, fitty miles distant; and he repeated to the Queen of Sweden, word for word, a secret conversation between her and her brother, the Prince Royal of Prussia, which had occurred years before. He exactly described the place in Prussia where they had their private interview, and told the day and the hour. Many similar tungs are related of him and voucaed for by credible witnesses.

The wife of a former orthod x minister in Medford, Mass, told me not long ago of a singalar clairvoyant experience which came upon her during the crisis of a fever. The son of a neighbor, in whom she was much interested, one to sea, and was at that time nome ward bound. Lite in the night, as her husband sat watching by the bedside, she screamed aloud; and being asked what was the matter, sue exclaimed: The ship Frederic is in a terrible storm at sea. Frederic is climbing the mast. The great waves will wash him over board. Oh, save him! Save him! On he has dropped into the sea, and the furious winds are driving the vessel away from him. Oh, help him! Help him!" Her husband was so much impressed by the vivilness of her description and the agony of her tones that he looked at his watch, and wrote down the hour and the day of the month, with a record of her words. Before long tidings came of the ship wreck of the vessel and the loss of nearly all on board; and, by subsquent interviews with the captain. it was ascertained that the ship had been wrecked in a furious tempest, at the very hour when she had a vision of it, and Fre lerick had been washed overboard in just the way she

A well-known family in Boston, whose names would at once command belief of anything they might say, often speak to their friends of the clairvoyant condition of their daughter during the last weeks of her life, when they were with her in Italy. She was much wasted by illness: and her nervous system being in a highly sensitive state, she often saw things which others did not see, and heard music which others did not hear. One evening she was thus pres ent at her grandfather's house in Boston. described the individuals of a party assembled there, even to the details of their dress and proceedings, not unfrequently expressing surprise that they appeared to take no notice of her. Subsequent inquires proved that her description was true in the minutest particulars.

The stories of second sight which are peculiar ly numerous in Scotland and other mountainous regions, doubtless owe their origin to the transient possession of clairvoyant power. A Virginia newspaper, called Sonthern Opinion, recounts an instance of second sight by the family of the late Mr Pollard, its former editor. A Mrs Pollard-I know not whether mother or aunt of the deceased editor-was waiking in her garden very early in the morning, according to her usual custom. Suddenly an unaccountable and opressive feeling of sadness came over her: and immediately afterward she saw her son John stretched upon the grass, with blood oozing from his neck, and his face expressive of great physical pain. Asher Son was in Texas, and she in Virginia, she felt that it was a pro phetic vision, and fainted. The next letters that came from Texas brought tidings that he had been killed that m rning in a duel.

Miss Hosmer, the sculptor, who has sound health and strong nerves, told me, a few years ago, that something had happened in her own experience which she supposed must be what people called second sight. A girl named Ross. who had been her dressing-maid in Rome was obliged to return to her mother, on account of increasing debility, indicating consumption.-One morning Miss Hosmer called upon her in the course of her ride, and found her better. She returned to her studio, worked as usual, and retired perfectly well and in a tranquil state of mind. But instead of enjoying her customary uninterrupted sleep till day break, she awoke before daylight, with an entirely new and uncomfortable feeling that some one was in the room. Sue reasoned with herself that some bad dream had vanished from her memory and left its effects behind. But she could not compose hers if to sleep again, and resolved to rise; thinking, however, that she would wait for the clock to strike in the room below. It was not very long before its loud tones rang in her ear,

smiling face looked in upon her from behind the curtain. It was so real that she had no other thought than of her bidily presence, and exclai ned. "Why Rosa, how did you get here, weak as you are?" when she stepped out upon the floor there was no Rosa there. Feeling perfectly sure that she was wide awake when she saw the face, she remembered the stories of second sight, and immediately after break-fast sent a boy to inquire how Rosa di I. He brought back word that she had died at five

o'clock that morning.

An intimate friend of mine, whose name I am not authorized to mention, has repeatedly told me that, while sewing in the day time, in the midst of her family circle, she distinctly saw a relative who had been for some months pining away in consumption. She pointed him out, and was surprised that the others could not see him as distinctly as she did. The watch was consulted, and a messenger sent to his house, who returned with ridings that he had died at the moment she saw him.

Similar stories have come to us from all the ages, and are still told as occurring in all countries. The likeness they bear to each other indicates a common basis in some law of our mysterious being which is not yet understood. The phenomena probably gave rise to the belief that there is a spiritual body within the material body; a belief which dates back to very remote ages of the world. Hindoo sacred bloks of extreme antiquity teach that every human being has an interior body, endowed with senses more subtile and pervasive than those of the external body. The philosophers of ancient Greece described man's spiritual body as having "all the senses in every part of it."—as being "all eye, all ear, all taste." They supposed it remained with the soul after the material body was dead, and they called it the ghost or shade. One of the New Paymists says: "In the world above we shall have no need of divided organs which we had in the mortal body: for the spiritual body has all the senses unted in every part of it." This reminds one of clairvoyants reading scaled letters placed on ds or the nit of the stomach. We are told " God made man after his own image"; and do not these phenomena give some hint-taint, indeed, but still a hint-of how the

Infinite Being is omnipresent? The Greeks chose a butterfly for their symbol of immortality-and it is the best type of resurrection which nature affords; for it not only rises out of the dead grab with new beauties and powers, but it has actually lain entolded within it through the whole of its crawling existence. The caterpillar knows not that he carries within him a more glorious body, which will live on flowers he never tasted, and fly in an wrial element to which he was a stranger. If he could have temporary states, in which he could sail through the air like a butterfly, he would be a chirvoyant caterpillar. And we who witness this beautiful transformation, can we help reading in it a lesson concerning the spiritual body? "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power.'

### Maine Spiritualist State Convention.

The adjourned meeting of the Spiritualists of Maine, for the purpose of forming a State Orgamization, in order to secure a proper representation at the National Convention, and to promote the good of the cause in this section of the country, met at Congress Hall, Portland. Thursday and Friday, July 29th and 30th. The meeting was called to order by James Farbish, Esq, President of the Portland Association, at 11 o'clock, A. M., Taursday. Minutes of the for mer meeting were read and approved. The fol-

lowing delegates were reported as present:
Jabez C. Woodman, Dr. G. B Hopkins, Mrs.
H. R. A. Humphrey, Mr. E. Fairfield, Mr. J. M.
Todd, Portland; Mr. J. J. Norris, Bradley; Mr. J. P. Hill, Samuel Ross, Saco; Mrs. Atwood, Auburn; Mr E. M. Allen, Ellsworth; Mrs. Lavins Moore, delegate from Bino, C. C. O. Encampment of Pyramids; Mr. S. C. Vyles, delegate from the Grand Encampment of Pyramids: Mrs. C. D. Vyles, delegate from Zelotus Encampment, Number two.

Tue above Order of Pyramids, as explained by Mr. S. C. Vyles, originated in the Spirit World, having for its object the promotion of harmony and brotherly love, and the equality of the sexes in all the duties and privileges of

On motion of J. C. Woodman, Esq., after stating the object and designs of this meeting, a committee was chosen to draft a constitution for the government of the organization, and, also, to draw up suitable resolutions to be presented to the convention at its Friday morning session. The following were named:

J. C. Woodman, E.q., Dr. G. B. Hophins, J. M. Todd, and Mrs. H. R. A. Humphrey, Portland; Mrs. L. Moore, Ellsworth; J. J. Hill, Saco; and Mrs. S. C. Vyles, of Bucksport. After interesting remarks from Dr. Hopkins, Mr. Vyles, J. M. Todd, J. C. Woodman and others, it was deemed expedient to adjourn to 71% o'clock, P. M., to await the arrival of more delegates, expected, which was accordingly carried, The convention re-assembled at 71% o'clock in the evening. The committee on constitution reported through their chairman, J. C. Wood-man, E.q., the constitution, consisting of eight articles, adopted by the Illinois State Association (as published in the Banner of Light, July 31st, 1869), with the following amendments. Substi-tuting the word "Maine" in place of "Illinois," both in the presentle and article first; also, in article third, section second, the w. 'L' two or more," instead of the word " two," and all that follows. Article four amended by inserting two Vice Presidents and an assistant Secretary; al as she counted to herself one, two, three, four, so article seventh, section second, the words due five. She rose up to leave the bed, when Rosa's notice, in place of "two months."

This constitution was taken up, article by article, and after an animated discussion, adopted as a whole.

A committee of seven was then chosen to nominate a bard of officers to the government of the association the ensurar year, and report Friday morning.

The convention then removed real into a meeting for conference, an! Mrs Lar. as 11 ware, of Ellsworth, spoke in an entraced state to the by remarks from Woodman, View, Tolk Ecit and Mansfield, when the meeting was a parent to 10% o'clock Friday morning.

SECOND DAY. Friday morning at 10½ o'clock, the convention was called to order by Jas Farinsh, Eq. The committee on nomination through their chairman, Dr. G. B. Hopkins, reported the following

list of officers for the ensuing year:

J. C. Woodman, E.q., of Portland, President; Newell Blake, of Bangor, Colvin, Chamberlain, of Foxeroft, Vice Presidents; Win. E. Smith, of Portland, Secretary; Miss Inez A. Blanchard, Portland, Assistant Secretary; Robert I. Hull, Portland, Treasurer; Asa Hanson, Portland, Mrs. Lavina Moore, Ellsworth, J. W. Mansfield, Pord and, Trustees.

The report was accepted, and finally, unanimously adopted,

The committee on resolutions, through their chairman, J. C. Woodman, Esq., offered the following, which were most heartly adopted, after a close criticism and careful analysis

Resloved: That we recognize in the modern Spiritual manifestations the principle that accounts for all like munifestations, both in the Jewish Scriptures and profune history, so called. and that the only direct evidence of a tuture state is derived from this source; and we circulally in . vite a free discussion, to prove or disprove the truth of this proposition.

Resolved: That while we recognize the law of spiritual influx from the higher life, at the same time we are aware of the imperfection of the channels through which it lives, and hence it is not infallible, but subjecto criticism, and only authoritative as it appeals to the interior consciou-ness of each individual; therefore,

Resolved: That we will use our best endeavors to elevate the standard of mediumship and encourage by every means in our power all earnest and sincere workers in our cause, and discountenance all pretenders and hypocrites, whose lives are not in conformity with their teaching, and whose influence retards the cause of truth.

Resolved: That we recommend to all mediums throughout the State a cultivation of the intellectual and moral powers of their beings, that they may become more efficient workers for the good of others.

Resolved: That we, as a body of Spiritualists. sympathize with the grand philosophy of Spiruslism, and would join heart and hand with reformers in righting the wrong, whether in church or state.

Resolved: That while we recognize Jesus. Socrates, Contucius, and all other reformers as in some sense the saviors of others, nevertheless we think it the imperative duty of every man to become his own savior by living a true life, Resolved: That a copy of these resolutions,

warded to the Banner of, Light, the Religio. PHILOSOPHICAL JOURNAL, and the Universe, for publication. It was voted that a committee, consisting of the Board of Officers elect, be empowered to

with the proceedings of this convention, be for-

appoint seven delegates to the National Convention to be held at Buffilo, Aug. 31st, The Convention then resolved itself into a meeting for conference, and remarks were made by S. C. Vyles, of Bucksport; Asa Hamilton and J. C. Woodman, of Portland, and others, and the Convention adjourned to 71/2 o'clock in the

evening. FRIDAY EVENING SESSION. The closing session of this most interesting and profitable occasion was opened by singing from two young ladies, members of the Chil-

dren's Progressive Lyceum. The committee having in charge the appointing of delegates to the National Convention, reported the names of the following gentlemen: J. C. Woodman, G. R. Hopkins and J. M. Todd, of Portland; E P. Baldwin, of Bangor; E. H. Parker, of Bucksport; C. M. Roberts, of Stockton; and E. McFadden, of Kendall's Mills.

The report was accepted, and the delegates were empowered to elect a substitute in case of their inability to attend the Convention. Aum ted discussions upon matters pertaining to the Association occupied most of the evening. The series of meetings of this convention have

been very well attended, although our numbers were not as large as we could wish, yet what we lacked in numbers we made up in earnestness and all of our deliberations have been characterized by a spirit of harmony and good will, promotive of protherly love, and a better kno gledge of the material and spiritual condition of our cause in this State.

On motion, the convention then adjourned, to meet in this city at Congress Hall, Sept 7th. 1869, the week of the New England Fair, and we cordially invite the friends, not only of Maine, but of New England, to meet with us on that occasion. Per order,

W. E. SMITH, Suretary. J. C. WOODMAN, President. Portland, August 2nd, 1869.

### A. Sand Storm,

A sand-storm occurred in Southern Italy, March 24th, so thick that at many places lamp. light had to be resorted to, to enable people to perform their work. This sand was microscopically examined by Professor Palmieri, who finds that it came from the African deserts. The south wind carried it as far as Turin.

# Original Essays.

For the Religio-Philosophical Journal. Is Man A Free Meral Agent? BY TRUEMAN BEEMAN.

In my last article, I promised to give my views upon this much disputed question. I now proceed to fulfill that promise. I observe that the editor, and most of the correspondents of the JOURNAL, advocate the negative of the question. and labor hard to sustain their position; but thus for, I have been unable to find anything in their arguments or assertions, to convince me of their correctness. This is not strange, for we view subjects from different stand-points, and have different modes of engitation. Let all sides of all subjects be examined, then decide, " Prove all things, and hold fast that which is good." I advocate the affirmative of the question. I hold that man is an agent, morally free; but before proceeding with my arguments, I will define the extent of that freedom.

I do not hold that man has power to fly like a bird, nor to live under water like a fish. He cannot determine the color of his skir, or the size of his body. He cannot live a month, and enjoy good health, without food or sleep. I do not claim any such freedom or will power as that. Yet one great philosopher (?) argues thus:

"I presume that it is distinctly evident to every philosophical intellect that if the individual is a free agent, his freedom would exist prior to his natural birth."

He then goes on to argue with characteristic absurdity, that the unborn child could select his parents, his color and the country in which he would be born, and all such other little conveniences. But I claim nothing of the sore. I do not even claim that a man can will himself rich without putting forth some appropriate effort to secure the result. He cannot cause a house to erect itself in obedience to his will, without puting forth the proper physical-strength, and exercising the proper mechanical skill. He cannot Quee one blade of grass to graw, or one car of corn, without using the determinate means.

There are laws in nature over which man has no control. There are other laws which he may control, or rather guile, by putting forth proper effort. Among the many varieties of houses in a city, a man may choose which he will take as a model; and he may select the kind of seed that he will sow upon his land; but efter the seed is cown, he cannot choose as to what kind of grain he will raise from that seed. He is free in choice of his seed, but he is compelled to reap the kind which he sows.

A man wishing to spend a year in traveling, may choose to visit New York or San Francisco; or he may choose to go to St. Petersburg, or to Paris. He is free to select his mode of conveyance, but he cannot determine the time which it shall take him to go. He cannot will himself in New York in one hour, neither can be be in Paris in one day; he has to go one mile at a time, or even one foot, until the whole distance is passed over. This much to show wherein a man is free, and not free in physical matter. I do not claim infinity for man. He is surrounded on every side by forces which he has to resist, and by some that are irresistible in their nature. Yetman is free within the circuit of his own capacities. There are physical possibilities for man, and within the range of those possibilities he is free. Outside of them he cannot go.

But is a mun morally free? Yes, so far as he can act from motive, he acts freely. Man is finite in his mental powers as well as his physical. I do not claim that he is always able to tell exact ly what is right. The wisest of men frequently err in judgm: n', and the best of men frequently do things that are wrong.

Lelaim no perfection for man. And I admit that when a min does as much as he can, he is not to blame for not doing more, and when he does as well as he can, he is not to blame for not doing better. So much I concede, that I may not be misunderstood. Yet after all this conces sion, there still remains a wide difference between the affirmative and negative of the question, "Is man a free moral agent?" I propose to examine that difference.

Laffirm that man is capable of acting from motive, and that every sane man does act from motive; that he is possessed of the power of volition, i. e., of choosing or forming a purpose, the power of willing or determining. Webster says that "choice is the power of choosing." And Locke says "We have no choice unless the thing which we take, be so in our power that we might have refused it." And right here lies the difference between the affirmative and the negative. The one says man has power to choose or refuse a particular object, idea or course of conduct; the other says he has no such power, but acts as lie is acted updn by some outside pressure, or some interior thought or impulse or some other power beyond his control.

Now, the only way to arrive at a solution of the question, is by a careful examination of facts and arguments. Some object to the term agent being used in this connection, for say they,-"Agent means one who acts for another." But this is but a secondary use of the term. Web ster says:

"An agent is one who exerts power, or has power to act; an actor." Consequently man is an agent. The same author says that moral, in its first signification, is "the doctrine or practice of the duties of life, manner, conduct, behavfor:" therefore, man is a moral agent. But does man act freely or from necessity !

Free is: Exempt from subjection to the will of others, able to follow ones own impulses, desires or inclinations; determining ones own course of action." (Webster.)

"That which has the power, or not the power to operate, is that alone which is, or is not, free," (Lacke.)

Now, does man act from motive, or from choice? Has he the power of choosing or refusing any object or course of life? Has he the power of cogitation, -of revolving a subject in his own mind, of examining its several parts | and surrounded with all the comforts that ill. | Pathetism is a name given to the same con-

and bearings, and of deciding which object he will take, or which course of life he will pursue? If he does gossess this power, he is fige; if not, not. Let us look at him. We see man in his ordinary walk and business transactions, acting, apparently, entirely free. The farmer, in the management of farm and stock, in the choice of his seeds and in the manuer of their culture, appears to act with the utmost freedom. We can see no propelling power but his own will. Of course, he studies his business,—he reads books. he converses with other farmers and stock raisers, and gets what information he can, relating to his business; and then putting it all together, compares, analyzes, digests, and then takes the course which to his mind shall appear the most desirable. And in all this process, he appears to act without compulsion. So it is with men in all branches of business, or men of no business

We see men busily engaged in the several avocations of life, some laboring, some trafficking, some traveling, some studying, and some teaching; and each and all apparently propelled by their own mind and will. And it not only appears so to the observer, but the actors in the world's great drama all think that they are acting freely. Each one thinks that he is guided by his own choice, and propelled by his own voli-

There are many, to be sure, who wish that circumstances were different, and then they would act differently. Their sphere of activity is frequently circumscribed, but within that sphere they act freely. Some men perform labor which they do not like, and which they would not perform if they were rich, yet as they can not become rich by merely wishing it, they choose to pursue their present course, rather than some other still more undesirable; and some men may be so surrounded by unfavorable circumstances that they have but one road to pursue to escape starvation, and even that may he blocked up. But such are exceptional cases, and do not interfere with the general law of man's free choice; but it is a strong argument against the present structure of society.

You ask a neighbor what man he is intending to vote for, or what paper he is going to subscribe for, or what preacher he is going to hear: and he will give you such an answer as will denote a freedom of choice. It will appear to you that he is acting freely, and he will think he is acting freely. True, a man may make a poor choice in all the above instances, still it is his choice. You will think that he could have selected some other paper or preacher, and he thinks he could.

Now, if men appear to us to act freely, and they think they act freely, then what evidence have we that they do not oct freely? Personal conscionsness is the strongest evidence which we bave concerning anything immediately relating to ourselves. Indeed, it is the only positive evidence which we have of our existence. We know we exist, not because some one tells us so, but because we are personally conscious of the fact. Now we are just as conscious of acting from choice, as we are of acting at all; or as that we exist at all, and if this consciousness is satisfactory proof that we are, then why not accept it as proof that we are free? The man that steals his neighbor's purse or his horse, does so from choice; and he knows that he acts from choice and he will tell you so. He may excuse the act by pleading necessity, yet he is conscious of having power to refrain. If men do not act freely in committing crimes, why do they manifest so much skill and caution in their transac. tions? If they are impelled by some irresistible power to commit theft or murder, why do they lie around in secret places, to avoid detection; and if when they are about to grab the treasure. or strike down their victim, they happen to see a person near who might see them why do they hold their hand, and wait for some better opportunity? There is quite too much intelligence and calculation to attribute it to blind fatality, or an irresistible law of our being. Again, if man cannot act otherwise than he does act, and if all his actions are just in accordance with the designs of his Creator, then why does his Creator punish him for his bad acts?

If the man who commits a henious crime, feels conscious that he has done hast right, and that he could not possibly have done otherwise, why does God punish him for it? And that punishment does follow crime, is too well established

If a person willfully does another person an injury, he suffers for it, he feels remorse, he experiences mental anguish, and that, too, more or less, in proportion to the magnitude of the evil which he has committed. There is an element in man's nature which reproves him when he does that which he thinks is wrong, and ap proves of all his good action. Man's conscience 18 always accusing or excusing him for his actions. And it does not less in the force of this argument, if we admit that man may feel condemned for a particular act which he commits to day, and yet learns by to morrow that it was

It is readily admitted that what one man thinks is a sin, another may consider a commendable act; consequently, the conscience of the one would reprove, and the other approve. But it should be borne in mind that conscience is not an instructor, but a monitor. Knowledge comes through the reasoning faculties. It is the duty of conscience to see that a man lives up to his best conviction of right, and if he fails to do it, his conscience goads him, and sometimes severely too.

Now I ask, if man cannot do wrong; if he be compelled by the irresistible laws of his being. to do just as his Creator designed him to do. then why has that Creator placed an element in him which is often punishing him for his actions? Sometimes that pupishment is very severs: we have many well attested instauces where men have committed murder and then fled to some distant country to avoid detection; yet there, beyond the reach of the hand of justice. gotten gold could surchase, they were miserable, their consciences were lashing them; they were not at ease by day, and they were frightened by night visions; they saw a spy in every stranger, and a spectre in every night sh dow. And thus they suffer till life becomes Insupportable; and they return to the place of the crime and give themselves up, confess their crime and die.

Now, I ask again, if that man or those men, had done nothing wrong, or if they had felt that they could not have avoided the act, and of course were not to blame, why were they thus punished?

From all that I have been able to learn of the works of God in nature, and from what I have gained by intercourse with men, and especially from a close study of my own powers of mind for more than half a century, I have arrived at an unwavering conviction that man is mentally and morally free; that when he has examined a proposition, he has power to choose or refuse, consequently he is held responsible for his actions; that God punishes man for sin, and that it is the duty of society to protect itself and each member of it, from the depredations of wicked men. Two objects should be kept in view, in inflicting punishment; first, the protection of the innocent, and second,—the reformation of the criminal. God appears to have those objects in view, and man should learn of him. I do not approve of hanging men up by the neck, nor of frying them in melted brimstone. They can be put to better use. No man is so bad, or so deeply steeped in sin, but he may be made good and happy. But the way to make him so, is not to flatter him up with the idea that he is just as good as any one else; that God is entirely satisfled with his present course; that he is but carrying out the designs of his creation, and that society has no business to interfere. I consider such teachings very detrimental to society, as well as to transgressors.

Of course, if the doctrine of man's free will be established, the doctrine of "Whatever is, is right" falls. Let it go.

Indianapolis, Ind. 1869.

For the Religio-Philosophical Journal

Mesmerism, Magnetism, Psychology and Somnambulism, etc.

BY WM, B. FAHNESTOCK,

Bro. Jones:-Mesmerism, Animal Magnetism, Psychology, Pathetism, Neurology, Artificial Somnambulism, and Natural Somnambulism, are all one and the same condition, and differ only as the state has been entered, or was understood by the so-called operator or their subjects. Mesmer deeming it necessary to ascribe the condition to some cause, concluded that it was magnetism, but as he could not demonstrate its qualities to be the same as those of mineral magnetism, he imagined that it was something analogous to that fluid, and as he supposed that it only existed in man and animals,-called it Animal Magnetism. The experiments, however, which were caused to be made in several articles published at different times in your Journal, has proved conclusively that magnetism has nothing to do with it, and that

animal magnetism, has no existence in nature. The condition known by the title of natural somnambulism, has frequently occurred, -and been minutely described by the earliest writers of antiquity, and the phenomena exhibited by those who fell into that state, being extraordinary, were not understood, and many writers mistaking appearances for facts, ascribed murvelous powers to them; consequently, many statement were published, of so contradictory a nature, that the existence of such a condition at all, was for a long time questioned by all who had not witnessed it; and even now, although the existence of such a state is generally acknowledged, the true nature of the phenomena, or the powers of persons while in it, is but imperfectly understood.

Natural somnambulism and that which has been artificially induced, are the same condition, differing only in the manner of entering it, the natural being generally entered during natural sleep, while the artificial is entered from the waking condition, and is best effected by proper instructions heretofore fully detailed in your paper. The phenomena and powers of subjects while in either, are alike, and differ only because the one can, at will, be conscious of the external world, and converse with those upon whom they place their mind, while the other can not, and when spoken to, awakens, unconscious of all that has transpired while in

the condition. Those who are in the artificial state, being able to see, hear or converse, can be instructed, and may, therefore, at pleasure exercise, or use any of the extraordinary powers which they possess, and as they have power at any time to arouse, or to throw any part of the body into the insensible condition, even when the head is perfectly awake,-they can at any moment relieve pain, and in case of an accident, can keep the parts, which may have been injured in the insensible state until perfectly well, with. out experiencing the least inconvenience during the restoration.

Psychology differs from artificial somnambulism, inasmuch as it always requires some one who is ignorant of the true nature of the condition to manage persons while in that state, and who. I am sorry to say, pervert, and for ridiculous purposes, exhibit powers that properly divested, would not only be interesting to a philosophical mind, but useful as an agent for the correction of evil habits, the prevention of pain, and the cure of disease, etc.

Artificial somnambulism, on the contrary. although the same condition when in different hands, and properly understood, enables subjects to enter the state at pleasure, and when in it, to take advantage of all the powers which are natural to the condition, independent of any one's control, and instead of making an idiot of a Daniel Webster, it will be more likely to make a Daniel Webster of an idiot.

dition by the editor of the Magnet, and as nersons who are in that state, have the same powers, and if properly taught, could exercise them In many ways to the advantage of themselves and others. It is therefore evident, that pathetism, as well as the same condition improperly managed in many other cases, is not only a distinction without a difference, but like them, a barrier to truth, and a block in the way of use-

Neurology is also a variety of the same condition, and differs from artificial somnambulism in nothing but the extreme susceptibility of the subjects who naturally enter and throw themselves out of the condition with such facility that it is impossible for a casual observer to notice when they do the one or the other, and when neurologists or sympathetic operators meet with such cases, they furnish good dupes for their impositions. I say impositions, because subjects could do the same thing themselves, independent of the so-called operators who profess to effect them by their own willpower, or unnecessary interference.

I have met with some subjects who, although never wholly in a somnambulic condition, could at will, in an instant, perform clairvoyant and other experiments, and when they did so, the only visible difference in their appearance was that the eyelids drooped, and the eyes had a drowsy look, and was evidently at that instant in a somnambulic condition, and regained its usual expression as soon as it was thrown off.

This condition, therefore, is only a partial state of somnambulism, and as it is possible for such persons to let the eye fall into that condition in an instant, they could do the same thing with any of the other senses if they were properly instructed, and could do it as well without the interference of any one as with it,

The condition called "second sight," is also simply a partial state, and the clurroyance in this case is natural, and by many believed to be unavoidable, but is only so because the nature of the condition is not understood.

The same state of the sight is also induced by the Egyptian Magicians, and is effected by getting some young person to look at a drop of some black fluid held in the hollow of the hand, and although the experiment is accompanied by the most useless and absurd incantations, clairvoyance is often induced and its possibilities

The same condition is also often effected by some ignorant person, with what are called "earth mirrors," which consist of a square piece of looking-glass upon which useless figures, names, triangles, circles and letters, etc., are scratched. This glass is by them taken into a dark room, and looked into until clairvoyance is induced. The manner of using it is as absurd as the instrument itself; but as the looking at anything often produces the desired effect, it is difficult to make such persons believe that the result is effected by the manner of proceeding rather than by the means employed to produce

From what I have said it will be seen that somnambulism has played a conspicuous part, or rather has been the cause of all the phenom. ena which have been witnessed as well as the powers exhibited by persons while in a seemingly different condition. A little discrimination. however, with the necessary experiments, will soon convince any one that somnambulism is at the root, and is the cause of all the phenomena which have been exhibited under various names, shapes and conditions, too often perverted and never perfectly understood. It is unfortunate that such has been the case, but with a due regard for the truth, and a perseverance equal to the importance of the subject, a revolution in the scie ce will be eff cted, and instead of doubts, difficulties and perplexities, we will have new developments, uses and benefits,which add to our store of knowledge, comforts I truth in his eye, is but the counterfeit of himand happiness,-desideratums devoutly to be wished for, and which certainly will follow a proper understanding of the laws which a wise and beneficent Creator has established from the foundation of the universe.

Pendleton, S. C., Feb 26, 1869.

For the Religio-Philosophical Jou nal. Organization Once More BY VERITAS.

DEAR JOURNAL .- I wish to cheer and congratulate you upon the growing influence of your platform, and the satisfaction with which all, reading your outspoken articles, hall the clear, brave and uncompromising pages of the weekly messenger. It is a notable fact that the success of the Journal, in riding down one of the strongest oppositions of the day,—has b en secured by an open, fearless and unflinching defense of the cause, regardless of all partizanship, and in the interests of that which is most central, and therefore, most vital. Neither bending to personal pique or petty opinions, equaly fearless of organized effrontery and covert treachery, the bold and true reformer has nothing to discourage him; and were it possible | it! And let us love and teach truth for itself by some Wall street operation among Spiritualists themselves, or nominally so, to embarrass for a time, Wall street would still hold its true place, and no other, in the honest convictions of the people. There are thousands of thinkers left, who love the ring of the pure metal. but know they will never get it at any faro without the sacrifice of all that is dear in the way of principle; and such are to day seeking a currency that does not morigage the soul to any gam bling institution. With this presmble, I wil come more directly to the subject at issue.-Why is it our friends constantly inquire, that Spiritualists are so unsuccessful in organizing It seems but the work of a moment to explain. Firstly, then, we have made a broad declaration of our platform, in which we have asserted the claims of strict integrity and impartial justice, Our gospel teaches the perfection of truth, compassion, honor and fidelity among ourselves. and with the world at large. We did not start

for our Mecca, to canonize a leader or proclaim

pretence, by which we should make ourselves a moneyed power, or a high Sate or Church despotism; but in the purity of our first and holiest love, we had met the angels upon the Mount of Progress, and only desired to sound their "glad tidings of joy" in the ears of blinded millions, and call them up higher. As long as this mered feeling of love for all humanity inspired us, we were bringing thousands into the ranks, and drinking the cup of peace and blessing. We never thought of organization only as a school, a family, a meeting, a choir, a library, etc. All this had distinct reference to the local and home movement, and to no other. It sought to improve both parent and child at the same time. It was just as free to the poor as to the rich, and the rich were just as free as the poor, to support and bless so noble a cause. It had no pompous show of authority or excommunication to lift over the heads of the people. It did not say in its immaculate wisdom, "Poor Fool, its no use seeking a passage to Rome without your five dollars!" But there came a change. So, proscription commenced, taxation commenced, usurpation commenced, and some ambitious Judas ran off with the money bag to sell the Jesus or get him crucified. A plain, straightforward, outspoken Nazarene was too much for the money changers, and they forgot these words of prophecy. "And I, if I be lifted up, will draw all men unto me!"

The home movement,-carrying the pure principles of justice to every door in the land, would not fatten Rome, and people would not wear green goggles much longer, when they found by true sight the value thereof. But it requires a strong power to arrest a downward tendency; "the blind leading the blind," is toward the ditch of all injustice and meanness, and the temptation to hide or justify, ends in complete betrayal of our holy principles!

Secondly and lastly, then, for this article, men aspired to be leaders and officers in this movement. Ambitious men are not always honest men; they may have tac', craft, cunning, and it becomes rapidly developed by practice. Such men are governed too much by selfishness; -possess too much art and design for so pure and benevolent a gospel as Spiritualism. In National, State, and Local organization, this spirit has wound its destructive coils. The National Association Wall St. said, "We rule." Little State Chanticleer replied, "We rule here!" Local builling, putting on a flourish of wings, crowed once, twice, or three times, and being so often picked, "kicked against the pricks" at last, and yielded up the ghost. "Who killed Cock Robin?" Who sped the arrow? Every blessed soul of us locing position, authority, money, at the expense of virtue, integrity, peace! Indeed, there can be no peace, when virtue and integrity fly away; there can be no true organization, when there is no true association of principles. Money being god, may rule in a "spiritual" dynasty, but what protection has it for its victims, superior to the old creed,chain this modern Pentecost torn from the bleeding form of Humanity? In this article, we do not deny by any means, that true souls, divinely inspired, have been drawn into cooperation with State and National movement; but how many, seeing the tender lambs of the flock in the hands of the shearers, have warmed them .nto life again, and pointed to the remedy! When men, as officers of any society, refuse or neglect by any act of theirs, the duties and obligations of their position, breaking their plighted word to society or speaker, it is bad enough for the cause, - and when members of any household of faith or reform, stoop to vilify, sell or sacrifice any soul reputation or principle, organization, of itself alone, is a mere rope of sand. Even a "man," without probity and honor, without the banner of righteousness in his hand, the golden rule in his soul, the fire of self, without any organic barmony at heart; consequently, superficial force take the place of great and spiritual powers.

Our Orthodox friends may say to us, "This is owning up" Yes! it is a great mistake to think that when moral principle has been left entirely in the background, and vicarious atonements substituted for long ages, that Spiritualism should transform to complete newness of lite, in a day, or one simple score of years. This state of things, is the legitimate result of past teaching. Blind superstition and idolatry upon the one hand,-cold, barren, unyielding skepticism on the other. Spiritualism now demands a rational obelience to all moral laws and divine obligations. And may every craft sailing our seas to rivet new chains upon the uplitted hands of humanity, go to pieces, till men build as they have promised in this declaration of principles, framed by the congress on high!

We do not ask that anything short of this shall prosper. We would no sooner endorse chicanery or dishonesty under the name of Spiritualism, than under the name of Methodism or Catholicism, and let us be brave enough to san alone,—the jewel of divirity, sparkling in the inmost depths of every soul; then shall we find the shuttles of heaven weaving for us the curtains and costly robings of a triumphant future.

### Oxygen Gas.

The College Courant says that, in order to prove the often-doubted fact of the decomposition of carbonic scid and the formation of oxygen by the leaves of plants, Boussingault has introduced into mixtures of carbonic acid gas and hydrogen, and the former gas and nitrogen, first a clean. stick of phosphorus. As long as no oxygen is present, this element does not undergo slow combustion, thereby giving off vapors: but as soon as a green leaf of any plant was carefully brought into the gaseons mixtures standing over mercury, the slow combustion of the phosphorus began, owing to the decomposition of the carbonic acid and the formation of oxygen, This action takes places also in diffuse daylight, but not during twillght: leaves wherein the chlorophyla creed. We did not start upon any specious | is not fully developed do not act in this manner.

## Philadelphia Department

BY..... HENRY T CRILD, M. D.

Subscriptions will be received, and papers may be obtained at wholessle or retail, at 631 Race street, Philadelphia.

#### Community.

We have received the following communication on this subject. If it be true that "To know one-self diseased is half a cure," there can be no doubt that the social system of to day is "half cured," for everybody knows it is sick. But the great question is how shall we cure the other half.

Efforts have been made in various directions to do this, but so far, we believe, with very little effect. We have watched these efforts, and are compelled to say that they do not give evidence that men have advanced to those unitary conditions of feeling and interest that will enable them to live happily by having "all things in common."

Next comes the plan of having more things in common than in ordinary society to day, and especially unitary action upon certain reforms. This plan has succeeded better as is exhibited by the friends at Hopedale, Mass, at Hammonton, Vineland and Anchora, New Jersey, but in none of these places has the abandonment of separate family arrangements and separate homes been adopted. That economy of time, of money and labor would be obtained by such a plan, there can be no doubt, and that mankind will come to a condition to carry out something similar to this, is also probable. If we understand the community at Wallingford. Conn., and Oneida, in Western New Jersey, Mr. Noyes has almost absolute control; of course, this will not extend very far.

Such results as proposed can only be reached by experiments, which alone lead to a knowledge of truth. We give place, therefore, to the proposition of our Brother Geo. D. Henck, so that if any feel moved in this direction, may write to him. Letters addressed to Hammonton, New York, or 210 Franklin street, Philadelphia, will receive attention.

"To all who desire to establish a higher social condition of life than the present selfish one, in which they may live truly and naturally, so that they may unfold their physical, intellectual, moral and spiritual faculties narmonlously; those who recognize the fact that every thought and act of our lives either clevates or retards us in the scale of progress, can see that we might place ourselves in a much better positions for our clevation, and especially our children, by forming reform settlements, associations and communities. We wish to ascertain how many are willing to commence this good work."

"Please address the writer briefly, stating what, in their estimation, they would consider essential for the establishment of a happy association or community. Let every head or a family or a representation of several families, state the number of persons they represent, their ages, occupation, etc.; what amount of property or funds they are willing to invest or contribute; whether they prefer a reform settlement, association or community, isolated dwellings or the more economical unitary buildings with every convenience; the location they prefer, and if they know of a good one, what advantages they possess."

"Let every one write freely that we may know what they desire, and see how they can be arranged so as to harmonize in settlements, associations or communities. Of course, no one will be expected to join before they are satisfied with all the arrangements."

"In this way, everal settlements may be commenced; or one settlement, embracing the different forms might be so arranged as to aid and assist each other. To facilitate and complete the arrangments, it may be necessary to issue a circular giving all the particulars and phases."

### Life,--Number One.

CONSTITUTIONAL VIGOR.

In these articles, with which we greet our numerour friends, from week to week, we do not claim originality in ourselves, but at the same time, we hold ourselves responsible for everything written by us.

Conscious of the presence and aid of loved ones not seen by mortal eyes, we give utterance to the thoughts that come to us.

The subject of life is one in which we are most deeply interested, and to which we have devoted much time and thought,—in conjunction with others on both sides of the "River of Life," called "Death."

In our finite attempts to describe the Infinite, it has been a favorite expression that "God is love." We might with equal propriety say "God is life."

Life is the principle in the universe which expresses itself everywhere in the power to retain certain elements, in peculiar relations to each other, and thus form what are called bodies or organisms, which are supposed by some to give origin to life, but which in reality are only expression. of it. We do not accept the idea of the inertia of matter; we think matter is but an expression of certain currents of force, which produce it, and which currents, being eternal, hold these forms during certain periods, and then let them go, not to die, but to give another and more beautiful one in some other expression. Hence, the granite rock and all the primitive crust of our common mother earth, is full of life, expressing itself strikingly in its permanency, which is so continuous as to be a good prophecy of immortality. But decay, disintegation and death (so called), are just as much a

The laws of life, and the laws of progression interlock each other as twin sisters, born of the same parents, and destined to an eternal union. The soil which is the first born of the rock, is a child of higher development, of the increase of whose kingdom, there shall never be an end. In the soil, the germs of higher life are born through the operations of divine laws. The next expression of life, is a plant cell,—a miniature world,—a circle, type of eternity, itself without beginning or end.

Life, heretofore, has been diffused; here we find it concentrated in a point, microscopic in its character; yet profoundly interesting to the student of Nature. A life center may exist in a single cell or a multiple of cells, capable of msking for a greater or less period a distinct expression of life. Floating in the air and in the water, untold millions of these lifecenters exist, often in the most simple forms, as single cells invisible to the unsided vision, of which the common mould so familiar to all, is a good

The next step in life results from a combination of cells,—the language is, "In union there is strength." First, we find bodies composed of millions of cells; each one apparently like its neighbor, but not really so, since "Nature never repeats

herself; never makes any form so perfect, that she thinks it worth repeating." When homogeneous, and apparently similar cells thus combine, their powers as life-centers continue and in the lower forms of vegetable and animal life, we may take very minute portions of the body, and these, under favorable conditions, will grow and form other bodies, similar to those from which they were taken. Ascending in the scale of vegetable life, the life-centers diminish, and this forms one criterion by which we know that we are ascending. In order that we may have these lessons everywhere mpressed upon our minds, Nature is presenting numerous illustrations of it, and inviting our study by their beauty. Thus some trees have a few lifecenters. We may take a leaf or a bud from one. and engraft it in another, and we can thus remove a life-center, which will retain its original character under new surroundings.

Some of the lower grades of animals have these life centers so distributed that we may as in the case of the hydra, cut into various sections, and each one will form a new polyp, because each part contains a life center.

But these distinct and separate life centers, are not with a very high development or the animal

There must be a community of powers, and interests in order to give constitutional vigor in the higher forms of life. Hence where a great variety of organs are formed in one organization, capable of producing distinct functions, there is but one grand life-center as the result of these.

We have made these remarks preliminary to the subject of constitutional vigor in the human form. We speak of the life of the homogeneous forms of plants and animals as low where all parts are so nearly alike as to appear as one, and all perform similar functions.

As life ascends, it forms a community, increasing in the number and variety of powers with each upward step. Man, therefore, as the highest form of life, the head of creation, described in the figurative style of the oriental language, as the central soul to which was given dominion over the beasts of the field, the fouls of the air, over the fishes of the sea, and over every plant and over everything, all of which are represented in his system. Con stitutional vigor results from the proper exercise of this dominion,—first, by a beautiful control through a true relationship of the spirit over the whole, and secondly, by the most harmonious relationship and play between all the faculties and functions of the system. Two causes, then, tend to shorten the natural duration of human life.first, the imperfection of certain portions of the system, and every one is suffering weakness in some part of the system, either hereditary or acquired Even the most favored conditions may be compared to a sail which has been long used, -when exposed to a severe gale, some parts of it will be

The study of our lives in regard to this, should be,—first, to discover these weak points, and then protect and strengthen them, dud if possible, bring them up to an equal standard with the others

The second cause is more important than the former,—it is that which results from the imperfection of the relationship and coordination of the various parts and functions with each other. There are very "any persons, who like the Irishman "enjoy very bad health" from this cause.

This weakness and ten lency to disease, is generally inherited, arising from some incompatibility on the part of the parents, and from various other ante-natal causes. It may also result from the in fringement of the laws of life. Although this is more difficult to remedy than diseases of local organs, and requires long continued efforts, still much may be done to remove it. The first point is to be aware that such a condition exists, and it is here especially that the old adage is applicable, "To know oneself diseased is half a cure."

Keeping in view the comparis n of the human organism to a community, we should hold town meetings frequently, and have reports from every portion of the commonwealth, even to the very byplaces.

As in all good governments, we should see that the roads are all clean, the bridges all in good order, the fences up, and all the children sent to school, and in the language of the Duke of Wellington in regard to old England, "We should expect every man to do his duty."

All the functions, voluntary and involuntary, may, and should be aided by properly directed mental efforts

Pursue these plans, and few of us will have our names recorded in the bills of mortality until we have passed four score years, and all these winters have whitened our locks, and the joys of as many summers have made life's journey practical, beau tiful and grandly happy. Then with full constitutional vigor, we can adopt the language of the old patriarch, "Now, Lord, let thy servant depart in peace, for mine eyes have beheld thy salvation."

"I come to bring a sword and not peace." "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the cap ives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

And he closed the book."

How striking and impressive is the fact that the medium of Nazareth should have stopped in the the middle of a verse of the writings of old Isaiah, and closed the book, taking care not to read the next sentence, which is "The day of vengeance of our God." It seems even more emphatical, when we read the next sentence, so in accordance with the mission of Jesus, "To comfort them that

mourn."

He came to bring the sword of the Spirit, one that would agitate the world without destroying anything that was good or useful. We are in the midst of a great conflict to day. The churches, panic stricken, are crying outfor an evangelical alliance to arrest the encroachments of the Roman church in this country, and the alarming increase of rationalism, materialism and infidelity, and worse than all and most to be deplored, Spiritualism, which is not only reaching and influencing many more than the others, but is rapidly converting these to a religion which is more potent for good than anything which has ever come to mankind.

We thank God for the Catholics with all their vast machinery of superstitious organizations and solemu mockery and mummery of ceremonies. They make the conflict a triangular one, and divide the fury of the contest, which might otherwise be like every battle of the warrior, which "sis with

confused noise and garments rolled in blood."

As it is, Spiritualism, aided by science and philosophy, forms a trinity, that will not only save the materialist and the infidel, but will so leaven the churches, that they will be powerless for evil.

Let us, then, as true pioneers in the great spiritual work of the age, maintain our position boldly and unflinchingly. Let us proclaim the truths that come to us from day to day from the glorious mountains of transfig tration all over our land, for we know that they who are with us, are mightier than they that are against us. Let those who, in the brief twenty-one years of our more real spiritual experiences, begin to feel like veterans, be cheered and encouraged by the vast number of recruits that are coming daily and hourly to the ranks, as well as by the fact that there are thousands of men and women, noble and trae-hearted in the church and out of it, who are ready to take their stand upon the side of this great truth whenever the rems of tyranny shall be drawn so tightly that they can no longer be at peace. We know that nothing has done more to awaken an interest in Spiritualism in our city during the past winter. than the low and scurrilous attacks of an anonymous writer whose explosions were given as those of A. Con Denser, in one of our weekly papers. There was nothing in the article worthy of reply except a question as to " What good has Spiritualism done?" which our readers are aware was ably replied to by Brother Forster. The personal sneers with which the article abounded, and in which we were honored by the mention of our name, would not call forth a reply from any one poised on the consciousness of integrity and truth. We believe with Henry Ward Beecher, "That it is a poor compaign of life if a man is to be continually marching up and down keeping sentinel to his reputation." Nor do we think it necessary that we should rush forward in defense of truth from the attacks of scurrilous writers, whose chief aim is to call respectable persons into a contest with themselves, in order that they may gain some no-

Our business is to speak the truth in firmness and without the fear or favor of any. So in this great conflict, we have no personal aims, but principles to defend.

If we have found the truth and are able to pre sent it to the world, it will stand and we shall be strengthened in and by our labors.

Finding as we do everywhere, willing hearers of the great truths of our religion and philosophy, it would be folly in us to go aside from the beautiful path that lies before us, strewn as it is with flowers, to remove the decaying rubbish which we may find there.

Our march is ever onward, and we would invite all Spiritualists to examine carefully for themselves and what they can do in the split of this new pospel, which is not only "peace on earth and good will to all men," but light and life, knowledge and power, strength and beauty.

One thing we may all do, and that is, circulate our papers and books. It is not creditable to the Spiritualists of this country, that we have not done much more in this direction. We understand that there are more than thirty thousand Spiritual papers issued weekly. How easy it would be for the millions of Spiritualists of this country to circulate three times that number.

We have never found any difficulty in getting readers for all the papers, and we have circulated thousands of these all over the country, and consider it one of the best means of investing money. Friends, see to it that you circulate the papers well, take as many copies as you can of all these they are all good; some meet one want and some another, and thousand read these who have no other opportunities for knowing anything of our cause. Let every one try what they can do in this direction, and we will find as the contest thickens, the conflict of ideas become more severe, there will be hosts raised up through this influence, who will stand up for treedom and right, for truth and justice. Let us beware how we prophesy war and bloodshed in this particular direction, for this will have a tendency to produce it. Never prophesy evil,-it is a negative power and will not stand unless it is sustained by some positive influence and this is one which tends to build it up.

How often have we seen the tendencies of these prophecies to fulfill themselves, and regretted that wiser councils had not prevailed.

### The American Association of Spiritualists.

We are aware that many are looking with deep interest toward the approaching meeting of this Association. We have attended all the National Conventions except the first it Chicago in 1864, and are satisfied that there has been a steady increase in the interests in these.

We were glad to see the suggestions presented in these columns by J. K. Bailey. At the Convention held at Rochester last, a new phase was introduced looking to a more perfect organization to meet the demands of the times, and carry on the work during the interval between the annual meetings. A constitution was adopted with great unanimity, but certainly with too little deliberation. A board of trustees were elected whose report for the year will soon be before the public. No one who was present at that meeting, and saw the earnest feelings that prevailed there, could fail to see there was evidences that the time had come to move forward in the work. A year's experience will enable us to review the whole matter and suggest improvements. The Board at Its last meeting proposed some changes similar to those suggested by Dr. Balley in the article referred to. We agree fally with the proposition to send our missionaries where there are no organizations, unless the State Societies, as we did in Penusylvania, should invite the missionaries to labor with and for us. We expressed a hope which has become more firmly impressed upon us by the last year's experience and labors, that if the American Association could raise funds and send out lecturers where there are no organizations, especially in the South, we should do a good work. And we hope the Association will be so strengthened and modified that it shall accomplish this work more effectually than it has, The suggestions of Dr. Bailey that we should discuss these matters freely, and be prepared to act intelligently, are good. If we are true to our glorious cause, and are only seeking the real good of humanity, which can be better promoted by the spread of true Spiritualism than in any other manher, then, when we come together, there will be harmony and good feeling.

### Crotom Water.

Analysis proves that the Croton water is more than ordinarily pure, when compared to the water supplied to other cities. It is analyzed twice a month during the summer, and the average of 12 analyses last summer showed in a gallon of water 3 31 grains of inorganic matter and 1.14 grains of organic matter. Bome is almost the only others city in the world which provides its inhabitants a more boundful supply.

For the Religio-Philosophical Journal.

In It Magnetism, the Devil, or Spirits,
Good, Bad and Indifferent?

"Bo 50 spirits of svil, or are 50 gublins damned?"

If a man comes into your house and after the usual compliments of the day, tells you that he has just arrived from San Francise; that he is well acquainted with your brother who has a hardware store on Montgomery street in that city, which brother you very well know to have started for California last year with a stock of hardware; and if in addition to this, he brings with him a letter in your brother's own hand writing, full of good news and wholesome advice, and commending the bearer, John Smith, a Christian gentleman, to your kind consideration, will you be so wanting in good sense as to persist in calling Mr. Smith by some other name?

Or, conceding the name of Smith, which he claims, will you be so unwise as to denounce him as an impostor, not from California as he claims, but a spirit from the home of the damned, sent to delude you with forged names, lying words and deceitful promises? Will you not say, rather, grasping him warmly by the hand:

"Thanks, Mr. Smith, I am glad to see you! My house shall be your home while you stay."

Why, then, will you reject a visitor from the other world? He comes claiming to be a spirit, and brings you a letter in your brother's own handwriting, or it may be that he speaks to you in a tongue which no one present can interpret; or it may be that he comes to you as the spirit of your own brother, a good spirit, breathing hope into the ears of the debased and fallen, and holding out promises of ineffable bliss to those who desire it, and immortality to all. Why call this intelligent visitor by the name of electricity or magnetism?

At all times, in all places and under all circum stances whatever, when the phenomena termed Spiritual occur, the claim, "I am a spirit," is invariably made. Is magnetism an intelligent agent and falsifier? Is the consciousness of the well-meaning medium suspended in order that his spirit shall utter the falsehood? Do the minds of those present by consociation of iniquity conspire to cheat themselves? Or has the Devil been converted and changed to a preacher of righteousness?

The medium does not say it is a spirit, for the medium is unconscious. The spectators do not say so, for it may be that they are all disbelievers in immortality, but the thing itself, through the unconscious mouth of the medium, or through the unconscious hand of the medium, or by rapping on unconscious wood, says, "I am the spirit of your brother whom you buried, and am here to tell you that I am not dead but still live."

#### Kansas City, Mo, July 12th, 1869.

Mineral Water. The waters of Ballston Spa 20 years ago rival-I those of Saratoga, in the same county; but were finally lost, owing probably to some improve ments, which diverted the course of the current, But of late they have been recovered by a man who had bored an artesian well for oil. He found no oil, but a rich supply of mineral water burst up at a depth of 571 feet. The Chemical News says that he had passed through the Hudson river, Trenton, and Calciferous rocks, into the Potsdam sandstone. The opinion is expressed that the Saratoga sorings are due to a fault in the rocks, which allows the water to be brought up from a great depth. The valley indicates a line of fracture, the strata on the west side being much higher than those on the east. The water from the well contains double the mineral matter of the Saratoga springs, and is highly impregnated

### SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves 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

oarned by special correspondence with the individuals.]

J. Madison Allen will lecture in Terre Haute, Ind., six months, from May 1st. Address bex 209.

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Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P.

O. Box 48.
Mrs. Orrin Abbott, developing medium, 127 south Clark-St room 16.
Charles A. Andras, Flushing, Mich.

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J. G. Alibe, Springfield, Mass.

Dr. J. K. Bailey, box 332 Laporte Ind.
Dr. Barnard, Lansing, Mich., Lectures upon Spiritualism and scientific subjects.
Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambridge, Mass.

Mrs. A. P. Brown, St. Johnsbury Center, Vt.
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Mrs. E. P. Jay Bullene, 151 West 12th atreet, New York.
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Mrs. M. A. C. Brown. Address, West Randolph, Vt.
Addie L. Ballon. Address Chicago, care of Randolph, Rophical Journal.

Wm. Bryan. Address box 35, Camden P. O., Mich. M. C. Bent, inspirational speaker. Address, Almond, Wis. J. H. Bickford, Charlestown, Massachussetts.
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Warren Chase, 544 Broadway, New York.
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Mr. Cowen, St. Charles, III.

Mrs. Augusta A. Currier. Address, box \$15, Lowell, Mass.

H. T. Cuild, M. D., 634 Race street, Philadelphis, Ps.

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A. C. Robinson, Salem, Mass.
Dr. P. B. Randolph, care box 3552, Bostos, Mass.

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Mrs. Jennie S. Rudd, 140 Mainstreet, Providence, R. I.
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Herman Snow, Liberal Books and Newsdealer, 410 Kearney street, San Francisco, Cal.

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J. H. W. Toohey, Room 7, 192 S. Clark Street Chicago, Ill.
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Mrs. Charlotte F. Taber, trance speaker, New Bedford Mass., P. O. box 392. Hudson Tuttle, Berlin Heights, O. Benjamin Todd, Grass Valley, Cal.

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Mrs. Fannie Wheelock, clairvoyant, New Hartford Iowa.

E. V. Wilson, Lombard, Ill.

Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston.

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Henry C. Wright. Address care of Banner of Light, Boston, Mass.

Mrs. E. M. Wolcott. Address Danby, Vt.

Mrs. Hattie E. Wilson, (colored). Address 70 Transpt

street, Boston, Mass.

Elijah Woodworth, Inspirational speaker, Leelis, Mich.

Address, Waukegan, care of Geore G. Fergeson.

Gilman R. Washburn, Woodstock, Vt.

E. S. Wheeler Address care of American Spiritualist
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A. A. Wheelock, Toledo, O.

A. R. Whiting, Albion, Mich.

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Contributions to be sent to Mrs. Juna M making saids.

North Dearborn Street, Chicago Illinois.

# Beligio-Philosophical Journal

OFFICE 193 SOUTH CLARK ST., 2d FLOOR.

s, s. Jones,

EDITOR, PUBLISHER AND PROPRIETOR. Late the

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

OHICAGO, AUGUST 14, 1869. RE-For Terms of Subscription see Fremium lists and Prox-

ering on eighth page. The Those sending money to this office for the Journal, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

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Who Pen is mightler than the Sword."

#### THE CRITICREVIEWED.

There is a paper published in Chicago, called the Universe, and although mainly devoted to light reading and the advocacy of women's rights, it occasionally allows to its columns an article to appear on Spiritualism. In its issue of July 31st, its leading editor allows himself to gravitate to the position of a common blackguard—the space traveled to accomplish his object not being far-and in that position, attempts to criticise an article that appeared in the Jour-NAL of Feb. 13th. It is not our mission to allow ourself to gravitate to the plane occupied by the editor in question, who, in endeavoring to criticise the position assumed by another, becomes so muddled and so full of angularities that all his efforts only expose his inherent weakness. It certainly would look ridiculous and foolish for a wild Camanche Indian to criticise the result of the solution of a problem in mathe matics, involving circles, angles, tangents, cotangents and logarithms-equally so does the editor-in chief of the Universe appear in endeavoring to criticise an idea, in regard to which. he has not the ability to form the first correct conception. The critic should be a philosopher. Even a man of culture, whose mind is well stored with incidents of history and classic lore, relying altogether on the ideas of others to form an opinion for himself, and lacking close thought and originality, should not venture into too deep waters.

The position which we assumed in our leader of Feb. 13th, is further elucidated in the Joun-MAL of Peb. 20th, April 1st and 24th, May 1st and June 12th, and also in the one of August 7th. We assume therein:

1st. That as God is all-nowerful, wherever in nature or the human family, power is manifested, must necessarily be a of this infinite Power.

4th. That in all of God's manifestations, we ... can find nothing but the harmonious action of law; that the seeming discord which we often see manifested in the workings of natural laws. when rightly understood, will be considered otherwise.

5th. In nature, we see a manifestation of God, for there is power manifested, and it must be a part of the infinite power of God-in man in whatever relation in life he may be situated, we also see power manifested and, of course, it must be a part of the same infinite power, otherwise there would be a power outside of God, hence

He could not be all powerful. Of course, the criticism referred to, is based principally on short quotations from our article. and although perverted in meaning, they shine forth like diamonds in a dirty pool, and are, in fact, the only redeemin, trait incorporated in the criticism in question,—in fact all the writings of this critic would amount to but little if they were not weighed down with extracts from the Journal, or from history, or the poetical effusions of the past and present,—a position that all will sustain us in who are acquainted with his book or his writings in the various Spiritual papers. You may search his book from beginning to end, and if you can find a single original idea therein-original in the sense in which mankind use the term-you will disappoint hundreds of literary men who have carefully examined it. We say this much in no spirit of unkindness, for we believe the work will do good among the ranks of Spiritualists; but to convey the idea that a man who will write a work of several hundred pages, and not therein present an original idea, not daring to venture on disputed domain, should not attempt to sus tain a new theory that requires, -- not only culture,—but a mind that can grasp intuitively those complex questions that are closely connected with the destiny of man. While we would not breathe one unkind word towards our broth er-for God knows we do not entertain anything of the kind-we do say that he lacks that originality of thought, that intuitive perception, that range of comprehension of Nature and her works, that must necessarily be engratted in the human mind before it should venture the discus sion of abstruse subjects. In the criticism in question, the writer places himself in a curious position, for he has sustained what he attempts to deny. Such is often the case with those, who, lacking originality of thought, establish the very ides which they wish to destroy, or destroy the ides which they wish to establish. Thus the South in endeavoring to sustain slavery and armly engraft it in the institutions of our country, abolished it; the cardinals who cetracized Gallileo, and endeavored to show the fallacy of his theory, animated the world with a new thought, and sustained what they wished to deny. Such is often the case, unintentionally of course, with a critic whose mind is so attuned that it responds only to historical and poetical extracts, and whose spirit guides could not possibly advance with him on disputed domain, in the fields of abstruce philosophy. In one of his articles in the Spiritual press, he takes this po-

skilon, "that God is omniscient, omnipresent and all-powerful," and thereby, inadvertently of course, proves what he attempts to deny in his criticism. For if God is all powerful, not a tiny leaf c n move, or a bud disclose its blossom, or the filthiest turtle in a muddy pool raise its head, or man do anything good or bad where power is involved (and he cannot do anything without power to do it), that can be anything but a part or parcel of that all power of God. For if such is not the case, there would be a power outside of Him, in which event He could not be all powerful. Thus, we find the critic in question has long since established what he now attempts to

There is a certain class of minds, lacking in originality and breadth of thought, who never go back to the first cause and reason therefrom, but who, like a panic stricken warrior, cut right and left, regardless of effects, resulting many times in overthrowing what they are most auxious to establish.

We claim God as the Creator of all things, and that in the convulsions of a volcano or an earthquake, or in the destruction of a planet in the regions of space, there is just as much order, system and harmony as in the silent germination of the acorn and its full growth to a gigantic tree; just as much order, system and harmony in the movements of the forked lightning from one cloud to another, or in the noise (call it confusion confused, if you please) of the thunders in the sky, as in the expansion of the bud into a beautiful blossom. It must be so, or God does not possess the attributes so often ascribed to him. The man who hated us the most, who thought he was doing us irreparable injury, unintentionally, of course, changed our entire destiny, and to-day we owe our present prosperity to that man's intense hatrei. That hatrel was love hidden under a bushel.

The "rat hole" philosophy to which the gentleman alludes with so much gusto, he all at once becomes a member of it himself through his own unintentional self-initiation. Only clear heads and cultivated minds should advance on disputed domains, for it is often the case that they even establish what they wish to overthrow

"Within, all around, we feel the presence of angelic influence. Virtue, pure, angelic, noble; vice, discord unclean and repulsive, they meet and

caress." This was a figurative expression of ours to demonstrate the beautiful attractive influence that lies imbedded in each human soul, and wherever there is really a pure heart, actuated by high and noble influences, it loves all humanity-whether clothed in the tattered garments of vice, or in the white flowing robes of virtue. Of course,—this non original critic couldn't understand our position, and whenever anything of an abstruse nature is advanced, an interpreter is required for his special benefit, for be it rememered that it is the quotations that particularly shine in his editorials.

Man is an embodiment of all that is below him; he is the ultima thule, and embraces within his organic structure all the forces of nature, hence he is a microcosm of the universe. These forces possess in man all those original characteristics that were found incorporated with them when diffused throughout space. Of

course, one force modities another. Well, the critic in question has established another fact, if his previous assertions be true that God is omniscient, omnipresent and all power ful, for the forces of nature possess power, and certainly must be a part of God, or there would be a power outside of Him, and of course, He could not be all powerful. Transferred to the physical organization of men or animals.these forces must be a part of the same all powerful Cod, the same as when diffused throughout all space. Thus our brother establishes the fact that the filthy hog which wallows in accumulated filth; that the little tadpole, or the vilest liz ard in existence, all possessing power, must be a part of the Infinite God, or there would be a power outside of Him, destroying His claim to omnipotence.

In fact, we never saw such a weak attempt to criticise the position of another, as manifested by him, for, in the first place, he gravitates to the position of a common blackguard, undoubtedly expecting that the high intelligences of the Spirit World would also gravitate to that plane with him, and furnish him with billingsgate such as is only used by the coarse, vulgar and unrefined. In the second place, his previous writings give the lie to his own criticism, and show plainly that his mind is not spiritually illuminated, for that influence, if pure, if from a high source, would not allow its instrument to contradict itself, and deny what it had previously attempted to establish. Why, a man of such a calibre as the critic in question, might be at home in clearsing the Augean stables, but when he attempts to traverse disputed domains in the regions of our beautiful spiritual philosophy, he is out of his element, just as much as a wild Camanche Indian would be, if he should attempt to deliver an address on moral ethics.

In due season, we shall publish the criticism

referred to, with further remarks thereon. Well, dear reader, we ever shall greet you with new ideas in our editorial department. We shall continually advance on disputed domains in the regions of our beautiful Spiritual philosophy, and each new principle we unfold. will only accelerate our progress, and render more grand the pathway before us, ever remembering that our ascent upward can only be made by taking some one by the hand below us and giving such assistance as will render to them more pleasant the pathway of life. Recognizing the sublime fact that we are all wedded together by the action of beautiful harmonious laws, we should have a loving sympathy for each other, remembering that each stage of development is perfect on its plane, and that those on the higher spheres can only advance in that ratio that they "lift up" others below them.

## W. J. KEEN.

The above named brother recently gave us a call; He possesses strong healing powers, and is a medium for writing inancient Sanscrit. He is now on the transition plane, and will soon be developed to a mediumistic phase of much mediumess.

#### NEW DEVELOPMENTS.

A new phase has presented itself, upon further examination into the corrupt acts of the wouldbe leaders in Spiritualism in Illinois. We have heretofore shown that the pretended meeting at Havana was no legal meeting of the Illinois Association of Spiritualists. In addition to the facts then in our possession, showing up the conduct of Jamieson, the Secretary, we now have the additional facts which have since come to light, that neither the President, Milton T. Peters, Esq., nor the Vice, President, Harvey A. Jones, Esq. who are the two first officers constituting the Executive Board, joined in the call for the meeting at Havana. The Secretory and Treasurer were the only persons whose names were used for that purpose.

In the published call, Jamieson states that it was by order of the Executive Board, which was a falsehood. Even the Treasurer's (a lady) name was obtained by him surreptitiously, she supposing all were agreed, gave her name as a matter of form. The Executive Board consists of four officers, viz.: The President, Milton T. Peters; Harvey A. Jones, First Vice President; Mrs. Dennison, Treasurer, and W. F. Jumieson, Clerk. The Constitution provides as follows:

"The President, Vice President, Treasurer and Clerk shall form an Executive Board, and a majority of them may transact business in the name of, and on behalf of the Association, but subject to the approval of the Association when an amount exceeding fifty dollars is involved."

" ANNUAL MEETINGS.

This Association shall hold Annual Convenions at such times and places only as the Execuive Board shall designate."

We publish the following correspondence between the President and First Vice President, which speaks for itself, and demonstrates the fact that the pretended Havana Convention was. as we have before stated, conceived in iniquity and brought forth an abortion. Poor Loveland. what will you try your hand at next? This last effort is a reproach worse to be borne than your Cleveland Report against mediums. But to the correspondence.

H. A. Jones', first Vice President of the Illinois Association of Spiritualists,-reply to a letter of inquiry from MILTON T. PETERS. President:

SYCAMORE, ILL., Aug. 2nd. 1869. MILTON T. PETERS, Esq:-Yours of the 29th July was received to day. In reply I will say that Jamieson did not consult me about the calling of the Convention in any form, shape, or manner. I had nothing to do in procuring it to be held at Hayana or any other place .-Signed no call, authorized no one to do so for me.

Truly yours, H. A. Jones.

P. S. I was the First V. P.

H. A. J.

CHICAGO, ILL., Aug. 2nd, 1869. I declined to sign the call for the Convention at Hayana.

MILTON T. PETERS,

Pres't Ill. State Association of Spiritualists. The importance of exposing the chicanery that has been practiced by a few individuals who have without character or authority, attempted to speak in the name of the Spiritualists of Illinois, will, if not already so, be apparent when it is more fully known that these persons belong to that faction who attempted at the Cleveland National Convention to denounce all mediums for physical manifestations, as impostors, and that this same faction have within the last year been seized upon as willing tools to be used by two of the first officers of the American Association of Spiritualists, to compel all Spiritualists of the State to "contribute to the funds of the American Association," under penalty of not being allowed a vote in their own State Association. It is a serious matter with modern Spiritualism, and cannot be too forcibly impressed upon the minds of the people.

If the American Association upholds their President and Vice President, in going into an adjourned meeting of a dozen members, and there lav a foundation for a stupendous system of intolerance and fraud towards all the Spiritualists that do not pay to them money; as the "funds" were openly proclaimed to be the qualification, then it certainly is time for those who have disenthralled themselves from the bondage of Old Theology to awake and shake off the new incubus which proposes to fasten itself upon them. Aye, more, to carry out this work more effectually, the RELIGIO-PHILOSOPHICAL JOURNAL must be ostracized by this self-constituted tribunal. The JOURNAL dared to raise its voice against the corruption being practiced,hence the necessity of resolving it out.

We do not charge all this as the result of the American Association, but we do say, as we shall hereafter show, that the leaders who have practiced this iniquity, are the first officers in that association, and its promoters as will more fully appear from the following resolutions. adopted under the supervision of Dorus M. Fox, President of the American Association, and one of the Vice Presidents presiding at the time, and running the Convention to suit themselves at the Springfield adjourned meeting of thirteen delegates, viz:

Resolved 2nd. That the plan of organization adopted by the American Asro ciation of Spirit ualists at their meeting in Rochester, N. Y. Aug. 28th, 1868, and the object to be accom-

plished, meet our hearty approval. Resolved 4th. That this Association now adopt s system of efforts to co operate with the American Association of Spiritualists and thus accomplish the greatest good for our nation and the

Here follows the plan of which the following, provides for membership:

"The State Society will consist of members of the local and county societies, who shall contrib ute to the funds of the American Association of Spiritualists."

"The constitution of this Association shall be so amended as to conform to the aforementioned form of organization." "The report of the committee was adopted

and the resolutions adopted seriatim. The plan of organization was also adopted." Copied from the records and published by

the Secretary.

This work is among the fruits of the nast year's labor of the officers of the American Asso-

We do not include all the officers. Those who do not approve of this kind of work can speak for themselves, and show the value of other work performed. We have no report of anything valuable being done yet-but for acts of a pernicious and unjustifiable character, no institution has ever been founded in the past, even of the Jesuitical Order, which has in the same length of time laid out the ground work for intolerance equal to it, towards individuals and a newspaper that did not subscribe to its mandates, or dared to expose villainy practiced.

The Religio Philosophical Journal, though in its infancy, dared to raise its voice against the usurpations provided for in the articles of the American Association; hence the necessity of bringing it to grief. To that end, the whole influence of the newly fledged Association was brought to bear against the Jorunal, in its own State, to crush it out of existence. The will was masterly, the tools made use of were des perately corrupt,—the result a failure, as always will be the case where justice and truth are assailed; but it teaches a profitable lesson to the Spiritualists of the world, which will sooner or later be appreciated, and profit will be derived therefrom-first, to guard against granting powers in articles of Organization, which will lead to dishonest acts; secondly, to never put power into the hands of persons known to be corrupt in their ordinary business transactions with their fellow men.

#### Licentiousness in the Orthodox Ranks,

This week's Independent has a list of criminals, some of whom are not cognizable by the laws, and others of whom will be incarcerated in Sing Sing it legal justice is done.-Among the former is Mr. Frank W. Ballard, one of the General Executive Committee of the Young Men's Christian Association lately appointed at Portland, whose speculations from the Security Insurance Company to the amount ot\$93, 000, were discovered while he was absent as he probably said, "on the Master's business." Another of this class is a fugitive Methodist preacher from Chittenango, N. Y, who was detected in a torgery of \$2,000. But the public will be surprised to find among the latter category, the Rev. E. Hatfield, D. D., and the Rev. Leonard W. Bacon. Their respective crimes are set forth by our contemporary as follows, beginning with " the venerable and hitherto respected Dr. E. F. Hatfield as reported in the last New Englander .- Church Union.

Well, we are somewhat astonished to find those who believe in endless torment, committing such acts as are ascribed to them in the above extract from the Church Union.

It has heretofore been the practice for the secular press to parade before the public the crimes of Spiritualists, and in so doing, take the pains to warn the people against the corrupting influences of the principles which they advocate, asserting that the adherents thereof are far from being patterns of morality, and the general tendency of their teaching is to lead one on to ruin. This state of affairs, however, is gradually changing. On a careful examination by those outside of our ranks, it has been determined that the teachings of Spiritualism have an elevating tendency, for there can be found less criminals among those who endorse our beautiful philosophy, in proportion to the number thereof, than among any of the orthodox churches. There is no doubt in regard to the correctness of this conclusion. Mr. Perkins, of Onarga, an intelligent gentleman and a firm believer in Spiritualism, commenced about three years ago, in clipping from the papers that came under his immediate notice, the accounts of the licentious acts of ministers of the Gospel of the orthodox churches, and he has now in his possession over three hundred cases, that are dark and damning in their nature, where these teachers of "Christ Crucified" have seduced some one of their flock, or committed some act that was calculated to disgrace them in the sight of the world. Well, this is quite a number for just one man to clip from the criminal calendars during the short period of three years.

The morality of Spiritualists, as a general thing, is of a high order, and the orthodox churches are beginnig to acknowledge that fact. Believing as they do, that every act of life carries with it a certain effect, and that it is impossible to escape the same whether good or bad, they have something that is constantly urging them to lead pure and virtuous lives.

#### CORPOREAL PUNISHMENT IN OUR COMMON SCHOOLS.

The Chicago Tribune of a late date has a short article upon this subject, which is truthful, pointed and pungent, that we offer it without comment: further than to say that we compliment our esteemed cotemporary in its noble and decided siand in behalf of so great a needed reform. It says:

"The Cincinnati Board of Education, after a protracted struggle on the subject, took a vote on abolishing corporeal punishment in the public schools. The vote stood: Yeas, 18; nays, 17. The whole board consists of forty members, and it requires twenty-one votes to amend a rule; so flogging is not yet abolished. It is strange that the teachers, including the females. as a body, cling to the lash, as did the officers of the army, and of the navy, and of the States prisons, until it was wrested from them by the luw. As it is now, rufflunism, violations of order and decency cannot be punished by the whip in the State prisons, the Reform Schools, the County Jails or Bridewells; but the children in the public shools—boys and girls, mostly under 14 years of age—are at the mercy of any brute wearing breeches or petticoats who will lash them and scourge them."

### 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.

### AREW 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.

#### BECOMING YANKERIZED.

Bridget Doherty lately arrived from the "Ould Counthry," having a sister in the "new world," who had preceded her a few months. This sixter took upon her the commendable accupation of an instructress. Among other phrases, she taught her ambitious pupil and candidate for the honors of a Yankee education, that the Yankees made a free and frequent use of the phrase "I guess." Bridget secured a place, as a faithful Irish lass, as she is, deserved, and when conducted to the kitchen, where her services were in want, she began by asking her landlady, by saying; "And sure M'am where's yer broom I guess,"

#### WRARING AWAY.

The American people are peculiarly a fast people. The great Boston Peace Jubilee was a noted specimen of the way the young Jehnathan doeth up his jobs. Not less is his peculiarity for fastness made manifest for his " penchant" for new songs and the rapidity with which the precoclous stripling fancies them threadbare and dumps them with his old clothes and other rubbish. Hence we eigh for the fate of "Capt. Jenks," which we know, ac. cording to the decrees of his eccentricities, must soon repose by the tomb of "Old Dan Tucker," "Tramp, Tramp" and many others that were once celebricties in his imaginings. Hissongs must keep pace with his telegraphic communications, railroad speed and balloon ascensions.

#### FRATERNAL CALL.

Br. A. J. Fishback, -- late one of the ablest ministers in the ranks of Universalism,-now an eloquent advocate of our spiritual philosophy, gave us a call while en route from his present home in Michigan, to his old residence and farm in Vic-

toria, on the Iron Mountain R. R. in Missouri. The late Reverend looks none the worse for having doffed the theological prefix (a cloak that covers a multitude of sins), and having donned the plain Mister, -a title worthy of a savant and philosopher. We hope all the come-outers from the Rev. clerical ranks, will renounce their titles and privileges, when they deny allegience to the church dogmas which gave them titles, as Br. Fishback has

Spiritualists may well be proud of the talent of this brother. His inspiration is clear and powerful, and wherever he speaks, commands the respect and attention of his audience, thereby paving the way for another call.

### From the Liberal

66 EXETER HALL.39

Quincy, Mass., July I. To the Editor of The Liberal: I am much gratified to see this book advertised in your paper. "Everybody and his wife" ought to read it. It treats on matters of which I have had a life long experience, and the pictures are all of them most truthfully drawn. The audior, I am sure, must have had some personal experience in that form of supernalism

ealled Methodism. It is called a romance, but it is the romance of truth. Truth is stranger than fiction. It is a book for the million, and it should have an extensive circulation.

LAROY SUNDERLAND. We endorse the above remarks of Mr. Sun-

The book is for Sale at this Office.

Address S. S. Jones, 192 S. Clark street. Price 75 cents; postage 6 cents.

### P. B. RANDOLPH.

We are happy to announce that Doctor Randolph, whose recent severe illness was the cause of much alarm to his Western and Southern friend, has under spiritual aid mainly, so far recovered as to be able to go out a little. Meantime he is continually writing, under spiritinfluence, and will yet give more works to the public of doubtless great utility to mankind .-Banner of Light.

We congratulate our brother on his recovery, and hope he may continue to be blessed with health, that his pen may give utterance to the sublime truths connected with the present and future existence of man.

### Zersonal and Tocal.

Moses Hull, the indefatigable worker in the ranks of Spiritulists, spoke at La Porte,-July

The State Society of Kansas have employed Prof. M. E. Taylor, of New England, as agent or Missionary, to lecture and organize societies throughout the State. He is represented by D. C. Seymour as being

an excellent man and speaker, and we have no doubt will do great good in that much neglected portion of the country.

The friends will address him at Topeka, Kan-

Cephas B. Lynn has started Westward on a lecturing tour. He speaks in Oswego, N. Y., during August.

Miss Susie M. Johnson is sojourning at Kalamazoo. Mich. During September she speaks at Painesville, Ohio.

Dr. E. C. Dunn will answer calls to lecture in the East, previous to the Buffalo Convention. Address him at Rockford, Illinois; during the Convention, 88 Senera St., Buffalo.

Anna E. Dickenson is on a lecturing tour in California.

E. V. Wilson will speak at Canton, Illinois, on Tuesday and Wednesday, August 17th and 18th

-two lectures. Miss Clair De Evere has been lecturing to large audiences in Pittsburgh, Pa.

Mrs. F. O. Hyzer has been lecturing in Byron, N. Y. Sie is the regular speaker of the Society in Baltimore, Maryland, The Spiritualists there don't seem to become tired of her inspired utter-

Mrs. Addie L. Ballon has occupied the rostrum at Croeby's Music Hall for four Sundays, much to the edification of the people. Her inspired utterances never fail in touching a responsive chord in the hearts of the people.

Peter West, the excellent test medium, may be consulted at his rooms, 13 and 15, 189 South Clark at. He has a variety of gifts.

#### Amusements.

MCVICKER'S THEATRE.

The Duprez and Benedict Minstrels have done a good business at McVicker's Theater. Their troupe is one of the very best and largest in the country. They remain but a few days longer.

#### THE CIRCUS.

Bailey's Circus and Menagerie has been a grand. attractive feature of the week. It is both an excellent Menagerie and Circus. A city cotemporary speaking of this grand show, remarks that "We have never had a circus here which has been so complete in all its performances.

#### WOOD'S MUSEUM.

Mr. Frank E. Aiken, the indefatigable Theater Manager, has become possessed again of Col. Wood's Museum, and is announced this time as Proprietor and Manager. His opening is announced to take place on Monday, August 9th. We presume he wanted to wait until the eclipse was past and the weather settled. Success to you, Mr. Aiken. The TRIBUNE of the 5th, has the following:

"Frank Aiken is working like a beaver upon his new quarters at the Museum, and will make his opening bow to the public next Monday evening with a splendid comecy and a thoroughly renova-ted auditorium. He is leaving no stone unturned to make the Museum one of the pleasantest places of resort in the city and what he has undertaken in this regard will be performed."

#### 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. 137 Good mediums always in attendance.

#### WRITINGS OF OMAHA.

Chicago, S. S. Jones, Publisher, Religio Philosophical, Publishing Association.

The above named pamphlet, in neat covers-should be in the hands of every reader. Spiritual philosophy is the

The first chapter treats of-Division of substances-The Sonsce-their Number and Limits-Man a Duality-Spirit Intangible-The World Opens as Senses are Multiplied.

The second chapter treats of-Man Strange to Himself-Bees and Eyeless Fish may See in the Dark-Matter, how Determined-Magnetism and Electricity their Choice of Character-Force-What it i - l'ue Magnetic Bar.

The third chapter treats of Transverse Currents of Magnetism and Electricity Surrounding the World-their Pressure -Pressure of Lt.nosphere - Vitter - Theories of -

The fourth chapter treats of the Duality of Man-Tho Spirit Budy only Lives-Why It Lives after the Material Body Dies-The Abn roual State-How We Know of Spiritual Things -Ih : Madern Discovery of Communications, Raps, Moves and Pips-The Fox Girls-M dia-spiritual Atmosphere around the doly-Magnetization-Snakes Charm Birds-Spiritual cir los-Spirits magnetiza Mesmac-Roligious Conversions Phrough Magnetism.

No little work has ever been published which abounds with more intensely inseresting an linet notive matter. Price 25 cts. Postage 5 cts. Address S. S. Jones, 102 Bouth Clark St., Chicago, Ill.

#### PUBLIC MEETINGS.

#### Notice.

The Sixth Annual Meeting of the Spiritualists of Boone county, Ill., will be helden in Belvidere, commencing Friday, Angust 20th, and contine e to Sunday evening, 22nd. All lovers of free outrammeted thought and free speech are cordially invited to attend
Provisions will be unade, as far as possible for the enter-

tainment of those who come from a distance. Brother E. V. Witson is engaged to speak.
D. G. Estell, Secretary.

#### The Second National Convention of the Friends of the Children's Progressive Ly-

Persuant to adjournment of the First National Conven tion of the friends of the Children's Progressive Lyceum, the Second Annual meeting will be held at Kremiin's Hall in the Citiv of Buffalo, State of New York immediately at ter the adjournment of the Fi.5 National Convention of Spiritualists on Thursday, the second day of September, 1869 at ten o'clock in the morning and to continue in serion from day to day until the business of the Convention shall be accomplished.

We there are invite each Progressive Lyceum on the continent to rend two delt gates, and an additional one for every fifty or fract onal fifty over the first flity members, and each State Organ zation to send as many delegates as they may have Representatives in Congress, and each Local Organiza-tion where there are no Lycetims to send two delegates to attend and participate in this most important and practical work of the age On behalt of the Board.

MARY P. DAVIS, President, Orange, N. J.

HENEY T. CHILD, M. D., Sec't , 634 Race street, Philadelphia

#### 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 Kremlin Hall,

in the city of Suffalo, 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 delegales 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.

# Call for a State Convention in Maryland.

The undersigned believing that a more lutimate association and co-operation of the Spiritn diets of the State will be beneficial to ourselves and to the community,-would in accordance with the recommendation of the American Association of Spiritualists; ask you to come together as brothers and sisters, and bring up the highest truths, that we have been able to gather and apread these out as a banquet, at which we may all partake and be strongthened.

We propose holding a State Convention, in the Hall of the Law Building, at the corne of Lexington and St. Paul Sts ; en the 12th day of August, 1863, at 19 a. M.; 8 and 8 P. M,and would extend a cordial invitation to all our friends in the State, to meet with us and act in the Good Work.

Jacob Weaver, John Frist, B. McClellan, Levi Weaver, Mrs. Hammont. Mrs. A. McClellan, A. B. F. Leoanard, Kate Harris, 8. G. Walcott, Emma Blakey, Kliza B. Corbett Mrs. E. M. F. Frist, Lavinia C. Dundore, J. W. Gardner, Elijah Bishop, Warren Hatheway, Char. Cumber and, A. B. Wakeman, Willis Gardner, James A. Gibson Arlando G. White, Wm E. Wasson, E. J. Keepe, S. Annis Gardner, Madison Wheedon,

Baltimore, July 12th, 1869.

J. H. Weaver, Mrs. E. J. Wilhelm, Rob't. T. Wilson, James Tayloyre, George Broom, lease Corbett, Mrs. Richard Walcott, John J. Hewry, Juhn J. Hewry, Geo. E. Morrill, Thomas Edwards, S. W. Weaver, Amanda E. Davis, Ann Mulliu, Mrs. A. wardner, Jane Hatch, Annie B. Hatheway, Producek Datts. Friderick Deits, Wm. Youse, Ann E. Orchard, Mos Barah A. Widte, Bonj M. Hauris, Bonj M. Hanslup, James Robinson, Mary E. Morrill, Wm. Leonard.

PORTUNE IS ANY BYATE-Rights for Bale-New putent article forevery female. Sample 32. Address INVENTOR, P. O. Box 2433, N. Y.

#### Marriea.

At Crosby's Music Hall, Chimgo, Sunday the 18th of July, 1869, by Mrs Addie L. Ballou, Mr. Ozias Hart to Miss Elizabeth Bushnell.

### 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 Granaw, Penry & Free, Real Estate Agents, Major Block, Room 8, Chicago, Ill.

HANNAH A. FREE. No. 19, Vol. 6. tf.

#### Remarkable Cure By Magnetism, or Laying On of Hands.

Allow me to present the following case of healing per formed by Dr J.M. Grant. Mr. Charles Vohlberg, No. 14, 3rd Street, San Francisco, offected with Neuralgia in his lung, shoulder and arm seriously for three months; was obliged to carry his arm in a sling, and could not raise it above his waist. By three trea ments, he was entirely cured. He will cheerfully answer any inquiries in the matter.

DR. JOHN ALLYN.

Bonty wa't the co seefettie.

San Francisco, Cal.

Don't fail to read the advertisement in another column. Any man who wants a good paying agen cy will do well to send and get a set for a sample, and go to soliciting for them. They are so light, as to be easily carried under the arm, and once seen by houskeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

Or. Wm. Clark's Vegetable Syrup.

EDITOR JOURNAL:-- Having by me a bottle of Dr. Wm. Clarke's, Vegetable Syrup, prepared by Mrs. Jeanie W. Danforth and hearing that the husband of our milk-woman had been long confined to his room from the effects of a fall from a building, which injured his side, some year and . half since Suffering with pains from internal tumors, I sent him the bottle of the said symp, with directions to have his side bathed with hot sait and water, by a healthy colored woman, and to tot the syrup internally. The result of which was, that in tendays, he was out and at his work. [that of a common laborer.]

His wife, a devoted Catholic, said, "She had spent quite \$100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this."

His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternally.

Abby M. Lapplin Ferres. Georgetown, D.C., January 7th, 1868.

#### A PLEASANT STORY.

In the streets of Chicago, I wandered along, And carelessly sung a familiar old song, While viewing the cars-herses, and such,-The Irish-the Scotch-the French and the Dutch, And the strange Advertisaments of these latter days, On the Bulletin Box ds, for concerts, and plays, When all on a sudden I raw something new, On nice printed paper in Red, White and Blue: It told of the virtues of something so next, So handy - so harmices -- so perfect complete, For coloring beard, the mustache or bair, Without any poison, or slepping, or care, And not only so, but the color is " fast," And like a sheemaker, it "aticks to the last !" In reading I pondered, and thought of my hair, Now as "grav as a rat," once so clossy, and fair I hunted, and found it-I bought it, and tried, When all my gray hair, in a "jid" stepped asidet My agais renewed -I feel twenty years configer-I will marry next week -no use to wait longer. I will have me a wife, and the comforts of home, For all will be gained by the New Magle Comb.

Yessir, I found that Comb at 192 South Clark St., where they have a few more left of the same sort. Don't forget the place.—Enclose \$1,25 and address MAGIC COMB AGENCY, 192 South Clark St., Chicago Illinois, and you chall receive the MAGIC COMR by mail post-paid. U. B. WISE.

### THE PATENT MAGIC COMES.



Beauty on the Mountain. Beauty in the vale, Beauty in the forest trees, 🤿

That bend before the galo, Beauty in the Ocean,

With crest of dancing foam,

And BEAUTY in the special work OF PATTON'S MAGIC COMB

Yes sir, this is really, and emphatically true, and if you desire to change dingy, yellowis , gray, or bad looking Hair or Beard, to a BEAUTIFUL dark Brown, or Glossy Black, you will enclose \$ ,25 to The MAGIC COMB AGENCY, 192 South Clark Street, Chicago, III., and receive the Magic Comb by mail post paid and if you follow the directions on the Comb, we guarantee perfect satisfaction.

#### To Dealers and Traders. If any of our renders or friends who are Dealers or Trad-

erswish for the PATENT MAGICCOMB to put intomarket, we will furnish the Wholesale " Price List" upon application. The trade can find money in it. Address. MAGIC COMB AGENCY.

192 South Clark Street, Chicago, Ill.

### Dr. Clarke's Remedies,

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St. Louis, Mo., Nov., 1869.

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### RETURN OF MR. WEST.

PETER WEST, the Medium, has again returned to this city, and has taken rooms at 189, S. Clark St., Rooms 13 and 15, where he will be glad to see all of his friends and form the acquaintance of new ones. Vol. 5, No. 19, tl.

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#### MORE GREAT CURES.

#### mrs. Spence s

POSITIVE AND NEGATIVE POWDERS. Asthma,

Gatarrh, Neuralgia,

Bloated Bowels.

South Williamstown, Mass., Oct. 25th, 1083. PROF. SPENCE—Dear Sir: Wherever I hear of a hard case of disease, I go and I ave the PONITIVE AND NEGof disease, I go and I are the PONITAVE AND NEU-ATIVE PEWDERS, and urge them to my them. I did this with Richard Estes, our neighbor, a man 75 years old, who had the Asthma rising 46 years. He areo had the Catarrh, and the Neuralgia, and was badly Bloated across the flowers. He commenced using the Powder on the 10th of this month, and on the 15th he declared himself correctly free from Asthma, and all the story westigned perfectly free from Asthma, and all the above mentioned ills. His wife told me she did not think he could live through the coming winter; but she says he now eats and works as well as ever he could, and sleeps like a kitten. A harder case of Asthma is seldom known, as all who know harder case of Asthus. Sours truly, him will testify. Yours truly, Mrs. Mary E. Jenes.

#### Erysipelas.

Manchester, Mass., Feb. 9th, 1809.
PROF. Springe—Dear Sir: A year age last June I had a swelling just above my ankle, and every one who saw it said it was Ery sipelas. In a fortulabilit became a sore, and from that time for fifteen months I was hardly able to go about the house. And as I take the Bannen of Light, I had read about your POSITIVE AND NEGATIVE POW DERS; and thinking they might reach my case I sent to the Banner office and got a box. I had had, before taking them, cleven sores in the lifteen n ouths, and anothor 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 mit gone. I have nothing to show but the scars.

Yours truly,

MRS. SALLE YOUNG.

kours truly, Wits.

Catarrh, Dispepsia, Neuralgia, Liver Complaint,

Chronic Diarrhaa. Ambert Frost, of Bucksport, Me., under date of Nov.27th, 1863, writes as follows: "When I first told the people here about the POSITIVE AND NEGATIVE POW-DERS, they laughed; but how they are getting excited about them, and the Bostors and Apothecaries want to get hold of them. A lady here who was troubled with Fitesent for one hox, and they cared her right away."

I take the the following extract from a letter written by A. S. Brainard, of North Mauchester, Conn., Oct. 18th, 1878. Mrs. Dart and daughter have been taking the POW=: DERS the one for Catarrh, and the other Neutrals. gla. They are about as good as new My wife has taken them for Liver Complaint and Chronic Diarrinces. She is now well Airs. Ames gave them to a chied five months old, for bits. It is now well,

St. Vitus Dance.

General Prostration, Diptheria, Scarlet Fever,

Cholera Morbus, Fiver and Ague, Spasms of Stomack, .

Delirium Tremens Winona, Minn., Sept. 25th, 18°9.
This is to certify that I have cured the following cases, and have others too numerous to mention, with MIRS.

many others too numerous to mention, with MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. A young lady of St. Vitus Dance, of near six years' standing, and given up by all other doctors. Cared by five bexes of POSITIVES.

A lady of General Prostration of the nervous system. She had tried everything. One box of NEGATIVES cured her. She is in now better health than she has been for fine the real of Addictors at the hardy claim.

Tive sure in now here the same has been for five years, and is delighted at the happy change.

A lady of Chronic Diptreria. Two boxes of POSI-TIVES cured her, after the Doctors had made her worse with ledine and such harsh things

A little boy cured of Scarlet Fever.

A woman of Unders Morbus. She was so had that her

life was despaired of. She was cared in a few hours.

A woman who had the Fever and Ague all the spring and summer. Cared with one box of POSITIVE AND NEGATIVE POWDERS, after trying almost every other remedy.

A man of Delirium Tremens. He is now a Good Templar.

# had suffered for five or an years. The Spanns were so bad that when she took one, her friends would despair of seeing

her come to again.

A woman cured of Spasms of the Stomica, from which she

Deafness. I have the following extract form a letter from F. W. from, of Columbia, S. C., dated Jan 22d, 1860: "I got had a dozen bases of Mrs. Spence's Positive and Negative Powders of you about four and a balt mouths since, and I have not missed carring in any instance where I have used them. I took the Negative Powders which you complimented me with for beafness and appropriate the American Ame

am cured. I am treating two cases of Neuralgia. One is cured. Oliver Peppard, of Kansas City, Mo, under date of Feb.21, 1869, writes as follows: "Iwo months ago I got six boxes o your Positive and Negative Powders for Deaf ness of three or four months stanting, and 1 am happy to state that 1 am much relieved; in fact, hearly as well as

> Mille leg. Rheumatism, Fits,

Dyspepsia, Deafness. Yorkville, Ill., Dec., 21st, 1868. DR. SPENCE-Dear Sir; I received a letter from you almost a year ago, asking me to give an account of the cures made by the Positive and Negative Powders under my directions. One was the case of Mik-leg of sixteen years' standing, one of Rheumatism, one of railing sixtenses or rits of sixteen years' standing, and a number of cases of Dyspepsia. The Powders have size helped my D afness, and cure: the Numbness in my legs. You can use my name.

Powers Hallock.

#### Fever and Ague, Dysentery,

Coughs and Colds. PROF. Spence—Enclosed please find \$2,00, for which send two boxes Positive Powders We have used them in our family until we know they are all they are recom-mended to be, having proved a perfect success in Hever and Agne, Cougha and Colds, Dysentery, and other diseases. Di-

### JUHN A. SANFORD.

Kidney Complaint. J.P. Mist, of Ridgwood, Lond Island, under date of Jan. J.P. Mist, of Ridgwood, Lond Island, under date of Jan. 30, 1869, reports autotautisly as follows: Spent several years in the strmy. Returned with ashattered constitution, and among other complaints, Disease of the Kidneys. Nothing in the shape of medicine relieved him. Bought six boxes of Positive Powders, took them according to directions, and was cured. Also a lady friend of Mr. Mist's has a little boy, now three months old, which for several days after its birth gave unmistakable signs of Diseased Kidneys, exchabity inherited. The Positive Powders were adprobably inherited. The Positive Powders were administered. They gave it relief, and it has never been troub-

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all precedent. They do no violence to the system, causing
no purgling, no nameating, no vomiting; no nercotizing.
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The Positives cure Neuralgia, Headache, Ehruma-tism, Pains of all kinds; Diambos. Dysentery, Vorniting, Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fits, Orampo, Et. Vitue Dance, spassus; all nerangements; see, orange, or. vittle Dance, Spanus; all high grades of Fever, Small Poz, Messles, Scartatina, fry-sipelas; all inflammations, acute or chronic, of the Kidneys, Laver, Lungs, Womb, Bladder, orany other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofuin, Nervousness, Sleeplessness, &c. Nervousness, Sisepton ness, &c.
The Negatives cure Parslysis, or Palsy, whether of the

muscles or of the senses, as in Blindness, beatness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhold and the Typhus; extreme nervous or muscular Prost ation or Relexation. Both the Posttive and Negative are needed in hold and the Typhus; extreme nervous or mi Chilis and Fover.

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onestions, to be answered at our Inner Life scances, should be facet is, well written, and directed to the editor; when inconvenient for the questioner to be present at the

#### INVOCATION.

Let our thoughts for a few moments be direct ed unto Thee, Spirit of wisdom, truth and contentment. We would ask to ever be blest by the Spirit of Wisdom-that we be enabled to deal justly with one another.

Unto thee, Spirit of Truth, we would ask that Thou wouldst establish Thy thrane in the centre of every heart, and unto Thee, Spirit of Contentment, we would ever desire thy mild and gentle influence.

Feeling that everything that has an existence, hath also its origin in a Father that is infinite. To be guarded by a Spirit of Truth will enable us to speak kindly, truthfully, of one anoth-

Wisdom tells us that it is their sphere of action, not our own, and leads us to consider well before we express ourselves in any way toward them. Truth-being true to ourselves, we shall ever treat all in their absence as we would if they were present. If they have faults, as all have, for there is none perfect, let us deal with them an wisdom and truth. Let us ever strive to make ourselves worthy of these blessings.

#### QUESTIONS AND ANSWERS.

Q. Do spirits ever sleep, or repose in any way, analogous to our sleep in the material

body? Spirits do sleep, repose as they do upon the material plane, for a certain length of time. Many spirits feel they need, and therefore desirthat rest, that quietude which they had on eartiin sleep. [Gentleman present. Force of habit.] Yes, force of habit. That it is necessary for th spiritual organism to have repose, we feel is no so, but when spirits feel a desire for rest in sleep, they receive it.

Q. Can a spirit take possession of a physics! body, and hold possession for years, or during physical life, thereby producing what is terme-

A. That spirits can and do take possession c material organisms for a certain length of time is what a good many upon the material plane will bear witness to; but that the organism i ever held for a length of time, until it loses, a It were, its individuality upon the materia plane, we will not say that it is impossible, bu we will say that we have no knowledge of such

We would say here, that spirits upon the ma terial plane, who have had experience and pos 2233 intelligence, would not permit a spirit that had not proper intelligence to hold an organism. to that extent that it would prove injurious to the spirit of the organism. Individuals often possess a diseased organism through which the spirit manifests itself. It is not a "spirit o

So far as "evil spirits" are concerned, we shall say again,—that inasmuch as we do not believe in anything that is ecil, we cannot say that evil spirits take possession of material or ganisms. Look at yourselves for a moment! Consider, think. Look at the physical organization of the individual that you call wicked, sinful! See what organs the spirit must manifest itself through. Then think of that spirit being relieved of its inharmonious body, and sur rounded by intelligent beings. Is there not a chance for it to advance as rapidly as any on the plane at the present time? Individuals should think of that. Persons who possess an gular natures will receive the aid of those whom they meet in the spirit world, and who are sufficiently advanced to relieve them of their present benighted condition.

Q. Can a healing medium have any influence over the spirit thus controlling, by which the

obsessed may be relieve?

A. So far as healing is concerned - a healing medium possessed of psychological power over the spirit of the organism (not a disembodied spirit),—so far he, or she, would be enabled to remove the disembodied spirit-in other words, to restore the spirit to its natural and legitimate state in its own way. Think not that spirits in the material form possess greater power, light and truth, than those who have become inhabit ants of the spiritual form, who have reached the spiritual plane. That is about all we want t

Q. Are there not instances where the devel oping influence of spirits upon mediums is sup-posed to be spans or fits, produced by physical derangement, and if the medium was left alone, would result in mediumistic development?

A. We should certainly agree with our broth er that there are cases of supposed physical de rangement, when it is a power foreign to the subject trying to get possession to such an exterthat the idea fastens itself upon the minds of un believers that it is a clear case of iganity.

That it is necessary to let them alone, we can not believe to be so, but, when properly under stood, they can be aided very much.

The philosophy of spirit control (and also of disease), is in its infancy, and is not understood. Very few have a clear conception of its realityof the modus operandi by which either is accom plished. Let individuals in cases of physical or of spirit control, understand just what to doand they can do much good. A great many have an idea of making passes downward, but you want to remove a disease, make the passe apward. In manipulating, for instance, for simple pain, you can work downward. [Will not the passes downward relieve pain in all cases? They will help it sometimes, that is the impart ing of vitality will help it. There is a great des: of vitality in the magnetism of the earth. It wis depend upon the organization of the individuas to the best mode of manipulating. Both way are beneficial.

Sometimes a diseased person may entertaithe idea that the passes made in a certain direction would produce relief. In such a case th. passes downward would produce the desired ef

### P.J.C.

[Spirit controlling opened the medium's eres and for a few minutes seemed engaged in deci-meditation, and then said . Again, my child, am upon the material plane of life. Again! seem to have the same feelings that I had up a earth. Again all the discordant elements upor the material plane of life seem to take possession of my body. I am not disappointed because a speak thus. I have never yet found a body s near like unto my own, that I could feel like myself-i. e., at I was wont to feel before changed places of existence. It is not to tell you anything new; it m not become I have arrive. at a greater stage of happiness, but it is to remind you of my delayed presence with you, speak now, Shadows, dark from the spirit

world's horizon, flit before your vision; you seem at times to be left alone, dark and wretched. You pray that with the means your friends in the spirit world possess, they may remove you from a world of suffering to a world of light and beauty. Everything is changing, changing for your good. It will be but a little time-a very little time-till your surroundings will be so different that you will enjoy much more than you have for many, many years. Your mother, your sisters, all send their love, all invoke the blessing of Him who ruleth upon you. Their prayers will not be in vain. Look up, be hopeful, for a happier day is to dawn, my daughter L. I know what you suffer in spirit.

You never told any one your deepest sorrows. You hide them within your own breast, which makes them doubly hard to be borne. If you would confide in some one who would help you to bear your burden, you would suffer less. If I were on earth you would confide in me. The one, my child, that you look upon with so much dissatisfaction is doing that which seems to him best. I do not feel to blame him, although you seem to think at times that I would, and so I would if I were upon earth. I have talked with him many and many a time. I see his object, his motive, so that it is for the best to be more confiding. That principle is not in your nature. I look back upon conditions prior to your birth, and see their marked effect upon you. Hope,—that bright star,—tells me that you will see that it is much more worthy to live and let

Your father, P. J. C. [To reporter ] Thank you. [You are welcome.]

#### SPIRITS INTERESTED IN OUR WELFARE.

Frank's Journal .- No. 31.

GIVEN THROUGH THE DIAL, FRANK MEDIUM. I am now about to give one of the most extraordinary communications that I have known in fourteen year's experience, showing what intimate relations exist between us and our unseen friends.

We often read of inventions given to mediums by spirits; but I attributed this more to fancy than to fact; and that spirits had but little to do with it, and if influenced at all, it was in a general way, not ultimating in details. But here is an instance in which all the minutive are given even to teet and inches, and to show that my brain had nothing to do with it, the instructions of the spirit vary considerable from the drawings, and would not have met with approval if left to my own judgment; but after considerable reflection I think the spirit is right and his views will be adopted hereafter.

The first communication was from my father. 'DEAR FRANK :- I am glad of an opportunity to talk with you about this difficulty with the Tounel. I see that Irish potatoes require too much time. Divide it equally and place the chimney there. The effect will be to draw the vapor more rapidly from every part." Here, then, was a pause.

"Can you wait awhile for your grandfather?" "Yes, sir."

"MY DEAR BOY:-[In my seventy-third year! I have been studying this matter for some time, for I consider it one of the most inportant discoveries of the day. It will be of incalculable benefit to those who make long voyages; besides giving food of a kind so much needed. Certainly you are a good medium, for I have been able to impart to you my thoughts upon this subject even from its first conception. You are but an instrument in the hands of those who delight in doing good. Lcommenced this some years ago, and have ever since felt a deep interest in the matter, have watched your progress from day to day, and imparted thoughts as you were able to receive them; le ving you all the while to draw upon your own capabilities. You have thus far done well but not altogether as I desire. I will now explain your present difficulties.

The potatoes require to be longer subjected to steam than you have done, and each piece must be entirely detached, otherwise that part coming in contact with another, has not the starch sutticiently stricken out, and that turns dark. You can do this in the steam bag you already have in mind. This explains why so much of the last experiment failed.

Your next difficulty is in the length of time required. You have done better with the last alterations but something more is required .-The chimney is not in its proper place. It should be exactly in the middle of the tunnel, and give to it more play; there should be half as many more square inches at the top than at the base and let the smoke pipe enter it but a few feet. This impression was given to you some time since, and I see that you are quick in catching my ideas.

i recommend the spaces between the trays to be not less than twelve inches for Irish potatoes, but you have it right for all else. The furnace will do as it is, but give all the draught you can through it for the hot air, and some openings from the furnace room into the tunnel, the outer doors being closed. Dear Frank, I think you will have no further difficulty."

"How many minutes would you steam the potatoes?"

Fifteen"-[I had given but five.] "How high would you have the chimney?"

"Ten feet is enough." "With the smoke pipe seven inches in diameter, what size would you have the chimney?' "Twenty inches at the base, thirty at the

You say that the chimney should be placed in the middle of the tunnel. Please explain

why, and say how this will operate?" As you now have it, a large, body of vapor accumulates at one end, which cannot escape; but if in the middle a draught will rise from

every part of the tunnel.' I am much pleased with the progress you have made to day. It is wonderful with wirst facility we can impart our thoughts You catch the word as it springs from my mind. Be at the disl on your return, and I will give some thoughts about your brick tunnel."

"You are entirely mistagen as to the length you would give it. Each division should be about sixty feet in length, graded so as to give an easy motion through it. The furnace is all right: but you do not allow the smoke to escape readily. The pipe is large enough from the furnace, but where all the pipes tolte, the pipe common for all should not be less than twelve inches in diameter; it may continue of this size until it reaches the stack above. The stack should be tweety four lifehes at the base, three feet at the top, and fourteen feet high; it should spring from the middle of the tannel as before described." I here remarked: "The drawing now shows the smoke pipe extending the length of the tunic i immediately under the cars, which assists in drying the bottom courses of bricks. By your arrangement, I should bee the benefit

Bring a return-pipe from the other end to beneath the stack, and this beastly will not only be retained, but something more.

You do not allow space enough between the trays. I recommend eight inches.

You are right in having a furnace for each division/ und with a sproper season pipe shore will be al undance of heat. Gain what you can from the fig much moon, as much heat will be generated there.

You can readily dry the bricks at the top, but may experience some difficulty with the bottom courses. You already have a thought I gave you about the fan; and I have no doubt it will be effectual. Draw the air from the bottom of

the tunnel, all across."
"What should be the diameter of that pipe?" "Not less than twelve inches. I like your arrangement for the doors; they should be balanced so as to move easily.

Let the cars be of iron for the foundation, but the upper part may be of wood; you could not keep the joints together if all of wood. Rather than run any risk, do not mind expense; with these improvements, I think you will perfectly succeed in your first tunnel.

I have been with your brother in all his experiments, but can not impress him as I can you. I did, however, succeed once in making him remove a brick from the furnace room; let him feel that he is not forgotten by us, although we mourn that you have met with no better success in breaking through the crusts of an antiquated religion."

I am B. W. Young, of Philadelphia,-lived in the days of the Revolution, and was intimately acquainted with your grandfather. You can form no idea of the excitement of those times. Long before Independence was obtained, many had given in their allegiance to the crown, and thus divisions crept in, and many plaus were defeated Your grand ather was a firm adherent to the cause of liberty, and contributed as much, perhaps, by his pen, as others did by the sword. I remember well his battle of the —, and what rage it caused in Lord Erskine; be never torgave it, and would have hung him high as Haman could he have been caught; and this was more nearly accomplished than you ever heard of, for only the river separated him from his pursuers after a hard day's chase. But I came to speak of myself and not of your

grandfather I was a farmer, living near Bordentown, N J. When the war broke out, I had a well cultivated farm with everything comfortable about me. I had married early, and was blessed with five children, the eldest only eleven years old. The every came and destroyed all,-leaving nothing but the land and house. I was completely ruined, and knew not how to supply food for my family. Living in the very heart of the land, occupied by the royal troops, there was no possibility of keeping anything, even could I make it; and therefore made no effort. My wife and children were sent to New York, and we promised to see each other as often as possible.

I joined the army, fought at Trenton, was wounded and sent to the hospital at Bordentown. It was in a house belonging to your grandfather, and, but for his wife's kindness, I should not have lived. But nature triumphed and I recovered; I soon got out, and was again in the field. My left leg had been seriously wounded, and, therefore, was unable to keep up. Your grandfather then got me a place in the Commissary Depa:tment which allowed me to remain much of the time in doors. This gave me an opportunity of learning book keeping, and soon after I entered a merchant's counting room, and here began a life that ended in my ruin. All this time my family were in New

York: I had seen them but once. I had always borne a character for strict integrity, and believed that nothing could draw me aside. Thinking of my family, I judged how easy it would be to send them a small sum and hereafter make it good. I took a few dol lars from the drawer and sent them to my wife,after a few days this was followed by more, and so it continued until a considerable sum had been forwarded.

After awhile, suspicion was excited: I closely watched, and my guilt discovered. Having long borne a good character, my employer wished to hush it up, but it got out and I could no longer hold up my head; of course, I had to leave. What was now to be done? I had not a friend in the world; was unfit for the army; could get no employment, and life was a burden. Long did I meditate before coming to the resolution of ending it; but I could not bear the thought of my wife knowing it, and, therefore, left in a boat at night, paddled out into the river,-my pockets filled with shot, and slipped over.

Waking up on the other side, I saw my father: but he turned away his face, and so did my mother. Here was a condition I never thought of; found myself shunned also by every one. Remorse was my companion for a long time. I reflected upon every act of my life, called up every folly of youth, and last of all, my dishonesty and suicide. How bitterly I lamented.

After a long time, how long I know not, a spirit stood before me and said: " Benjamin, look up." I looked, and beheld your grandfather. He was clothed in such bright array, that I was completely dazzled. His hand was extended to life me up, and together we passed out of the garden, and joined father and mother and many friends. Ki d was your grandfather. and quickly dil I profit by his instructions until I found my garments bright, and peace restored.

I have been here often and beard your insructions to the disconsolate; I am astonished to see how readily it is appreciated by them; and although we have been endeavoring for a long time to impress just such truths, it seems to fall upon a liteless ear; it comes from a source too high for their reception, but from you, it is like from one of them, they being near to earth's sphere, each one feels ready to prostrate himself at your feet.

### For the Religio-Philosophical Journal.

Grand Encampment of Ancient Pyramids. DEAR Sin: We closed a very interesting meeting in Backport, Maine, June 5th, 1869, of an order established by spirit direction called the "Grand Eccampment of Ancient Pyramids."

At that meeting it was voted that the Scribe be requested to write out a few facts in relation to the introduction of the Order amongst us, and also the Preamble and Covenant and with your consent have it published in your valuable paper.

About twelve years ago, a woman in the humbler walks of life, frail in body but with an active mind, by the name of Mrs. Lovina Moore, who then lived in Waltham, Maine, now residing in Blisworth, Me., and keeps an office there for the healing of the sick, was developed as a rapping, writing, speaking, seeing and healing medium.

It soon' became evident that a high order of intelligences controlled, as many persons who had sat with her in circles, or listened to the inspirations that flowed from her lips in the lecture room and elsewhere, can testify. From time to time, when she was entranced, a language would be used and marks, disgrams, made on paper with pen or pencil, that we thought had a meaning, but could nut thes inderstand what it meant.

Between three and four years ago whilst attending these circles, one of our number, A. P. Goodale, began to get the import of that, to us, nuknowh language, as it was spoken, and in a short time, he could readily converse, by saking mental questions and receiving audible answers. Soon, others began to get the impressions, and we found that what had been somewhat perplexing, served to teach us how to read the minds of others unexpressed. We also learned that these loftuen ces purports to be the ancient Hebrew, who wished to establish again upon the earth an Order that

once flourished in their time, but long since has been kept in the Spirit Sphere.

S. C. Vyles, a medium, met with us, and the same influence took control of him, and in a short time he was impressed to call a grove meeting in Vero-

ne, near Bucksport where he lived. The call was published in the Banner of Light. The meeting was held September 1st, 1867. The speakers present were C.A. Haden, Mrs. M. J. Wil

coxson, Mrs. L. Moore and others. The meeting was large and very interesting. In the afternoon, a large circle of persons were convered at Mr. Vyles' house, with some dozen or more mediums who were controlled by the Hebrew influences, and the demonstrations made, were very interesting.

These influences then selected seven persons, viz.: Sewell C. Vyles, Henry A. Clow, Isaac Doyle, Calvin Kingman, Dr. J. R. Jordan, Solomon Ellis and Andrew P. Goodale, and requested them to repair to some secluded place in the grove where they received an obligation, signs, gripes and password, through one of their number; this body to be known as the Grand Council of Aucient Pyramids of the World. These Individuals made an adjournment to meet at H A. Clow's house in Waltham, Sept. 29th, 1867, where they mitiated six more individuals and organized an Order, called the Grand Encampment of Ancient Pyramids of the World. Meanwhile the following Preamble and Covenant was written through Mrs. Moore.

#### PREAMBLE.

We as a body of individual minds, prompted by the innate principle of the soul, and the influence of the celestial spheres, have been directed to place ourselves under the jurisdiction of the higher realms of angel power as instruments in their hands, to mould on the earth plane an Order based on the rights of men and women that once lived. that now live, and shall ever live through all time. This band shall be the shining star of the East, that shall show to the coming future that there is to be a deliverer. And, believing that light and truth are ready to east their halo on the earth from their celestial fountains of inspiration above; that Delty fills all space; that each mind is an attribute of the Great Godhead; that we can receive truth in its relative condition to the absolute \_ thorough inspiration, we subscribe ourselves to the following pledge and

#### COVENANT.

As a band of brothers and sisters, we come to gether, pledging ourselves to protect and sustain with promptness each other in every emergency; that we shall be confidential friends. That the wreath of friendship shall twine around our hearts forever; that we will weld the chain of harmony. We will stand on the ladder of aspiration and sway the sword of truth. We will enter the car of progress, and grasp the banner of Faith, Hope and Charity.

Beneath this altar, we will kindle the fire of eternal love. Our flagstaff shall be endurance forever for the sake of humanity. We stand as one body with different members, controlled by the willpower of the angel world that is our head. And we farther pledge ourselves that we will live true men and women, true to the physical as well as to the mental harmonizing ourselves to the highest conception of truth; that we will abstain from all habits that demoralize either in word or deed: that virtue and morality is the leaning staff of puri ty; that slander, malice and envy shall be silenced among us; that no brother or sister shall be guilty of uttering a thought outside the walls of this Encampment that shall injure the welfare of any brother or sister.

Thus, Mr. Editor, we have given to you and your many readers, a brief outline of the introduction of the Order amongst us. We have had many dark and tried seasons as well as light and happy ones. We have labored under many disadvantages. We are very much scattered, living in some nine towns, some of us at least forty miles apart, and depending on our every-day labor for support.

But we believe the power that brought us together will carry the work forward to enlighten, encourage and bless humanity.

Our Constitution and by-laws have been framed and signed. We have formed two subordinate Encampments, numbering in all about seventy mem-

Fraternally thine,

MOLBORY KINGMAN, Secretary. Mariaville, Maine, June 28th, 1869.

# Voices from The People.

#### Letter From J. Madison Allen. VEGETARIANISM-STATISTICS WANTED.

All readers of the Religio Philosophical Jour-NAL, who are practical vegetarians, are invited to address the undersigned, stating how long they have abstained from flesh; whether sait is used; whether butter, milk or eggs; whether tea, coffee or any other drink except water; whether as a counterbalance to the subtraction of flesh, etc., from the dietary, any additions were made; whether the desire for domestic and foreign fruits is increased; for nuts in winter; for certain grains or vegetables not before craved: the effect upon the general health, physical strength and mentality; what occupation pursued, and any other particulars which may occur at the time of writing, likely to throw light upon the general subject of die-

Also, would be glad to receive from "theoretical" vegetarians any observations they may be pleased to offer.

J. MADISON ALLEN, Terre Haute, Indiana, box 547.

### From J. W. Winslow.

The following appreciative words came from the pen of J. W. Winslow, of Barre, Mass. We are receiving hundreds of letters each week, contain ing like cheering words, and they are indeed highly prized by us, and we only regret that we have not the space to give room for all of them in the columns of the Journal.

"I am happily disappointed in the talent and ability displayed in the various departments of the Journal, and if the Spiritualists and free-thlokers of the West are so wedded to the "mam-mon of this world," as not to feel it their day or oleasure, to give the RELIGIO-PRILOSOPHICAL JOURNAL liberal support, they ought to renounce their glorious and heaven born faith, and take ref-uge in some autedeluvian and fossilized orthogox church, and pay their money for the support of missionaries in neather lands. (?)

But I can think better things of the Spiritual-lats in the West, and I have no doubt but they will do all in their power to place at the disposal of the proprietor, simple means in the district to place the Journal on a first and some foundation. You may count into one of place requires subscribers while I am able to pay my three dollars per year, and I shall try to keep my papes off the "black list."

Tours in truth, the statement of many and W. Williams.

Detroit Matters.--J. S. Ratler,

(date not remembered), a short communication signed J. S. Butler, relative to some matters connected with our Society. The person signing himself Butler, writes as if a member of the Detroit Society, and a resident here. I regret that you have been made the victim of an imposition in this matter. There is no Butler who is a member of the Detroit Society, or known to its members as attending its meetings. The facts which the pretended Butler seeks to

give a false coloring, are simply these:

During Mr. reeble's ministration, a simple collection was taken in the hall. These collections were from seven and eight to fifteen and sixteen dollars an evening,—no collection being taken in the morning. At the lectures of Clare D. Vere, a door fee was taken morning and evening. The novelty of public spiritual defineations attacted a large crowd, and the receipts reached nearly fif-

ty dollars per Sunday.

The article over the signature of Butler imports some disagreement or unpleasantness between the Detroit Society and Clare DeVere. I am cognizant of none. Mrs. Devere received something like ninety dollars, if my recollection is correct, for two Sunday's lectures. I had supposed that both herself and the Society were entirely satisfied, and I regret that you should have incautiously permitted the insertion of an article from an irresponsible source (if it be not a palpable trand), calculated to create unpleasant feelings where none exist, or to excite controversy where there is no occasion for any.

S. B. MCCRACKEN, Pres't Detroit Society of Spiritualists. Detroit, July, 7th, 1869.

#### Letter From Dr. J. K. Bailey. RULE OUT OTHER ABUSES.

The last National Convention did a partial work of expurgation, which, it extended to other abuses, will relieve our Annual Conventions of nearly all the annoyances, heretofore so abundant

in them. The rule prohibiting the occupation of the platform by any except the proper officers, reporters, the speakers selected for the occasion, etc., is a

healthy one.

Adopt another, prohibiting the sale of books, pamphlets, papers, phanchetics or any other kind of goods, wares and other merchanoise; the advertising of profession, business or rostrums of any kind or nature, within the hall, and further relief

will be experienced. There is no good and sufficient reason for the making of our Conventious, Spiritual Fairs, for the exhibition and sale of spiritualistic products, either of the literary, artistic, professional or medical de-partments. Besides, there is getting to be too much competition in these several departments. for the practical exemplification of that inpartiality and equality (to all enterprising individuals, who might desire to occupy so tertile a field), which we (boastingly) proclaim a cardinal principle of

Profiting by the wisdom of the past, let another step be made, and this rule established as a first act of the next Convention. And then let all comply with the spirit, as well as the letter of the

Let none of "high or low degree," be privileged to wedge in any scheme, even through a committee dodge, not pertaining to the legitimate work of the Convention.

Oh, that selfishly personal ambition could be laid aside, in all our chorts in behalf of our noble work, how grandly harmonious and potent our aspira-tions, consulting labors and influence for good.

#### A Progressive Munual School Association, With a Brief reference thereto.

A number of persons, who are desirous of starting a Manual Laboring School Association, hereby request some of the numerous readers of your paper, to inform them by writing to the subscriber, where they can procure one thousand acres of land, possessing all or nearly all of the following advantages: Good prairie and timber, good building and limestone, good water and water power sufficient for extensive manufacturing purposes, with coal on or near it, and well adapted to stock-raising, spiary operations, in a climate suitable for the successful cultivation of apples, peaches and specially adapted to vinevard cultivation, of grapes for wine making, with a description of market towns, facilities for shipping, and price per acre. We invite all persons desirous of uniting in such an enterprise, to correspond with us immediately on the subject submitting places of operation.

We propose that our Capital Stock shall consist of one hundred shares of two hundred and tifty dollars each, and that the stock may be taken by both men and women; that the stockholders both male and females shall enjoy equal rights in making all rules and regulations, and in wages and profits, and that every stockholder shall reside with the Association, or furnish a hand in his or her place; that there shall be no drones, but every member of the Association shall perform an equal number of hours labor each day; that the school shall be conducted as nearly as possible on the plan of the Children's Progressive Lyceum system; that the teacher of each group or class, shall superintend over and work with his or her respective class a certain number of hours each day; that special care shall be taken in the physical development as well as scientific education of the pupils; that a uniform style of dress shall be adopted for the pupils, in accordance with health. comfort and convenience, regardless of the tyrant fashion; that the Capital Stock shall be expended in the purchase of land, materials for buildings and stocking the farm, and for a company store; and that all the services shall be exclusively performed by the members of the Association.

We are fully satisfied that all the families belonging to the Association, can be comfortably housed, warmed, fed and clothed, at a saving of fully one half the money, by using but one building, with but one cellar, one laundry, one bakery, one cooking range, one dining hall with separate tables for each family, or selected table companions, with separate apartments for each family easy of access, entirely secluded from intrusion and discurbing sounds; every apartment is warmed with hot air from but one furnace, and cheaply lighted with gas, with far better conveniences and accommodations than usually enjoyed by isolated families; and more than seventy five per cent of the female labor saved and employed in either in-door or outdoor productive occupations,—all of these fami-lies may have their Public Hall for school room, lectures and sociables, their public park, library, and reading room, their music, statuary and paintings, all that elevates, refines and gra ifles for their joint use; so that every one may have every want better satisfied and supplied, with

but a very small outlay.

We feel confident that a Capital of twentyfive thousand dollars would be sufficient to successfully put into operation such an institution, and that it would develop itself into one of the most successful institutions of learning, where a knowledge of nearly all the useful occupations of life could be given to the pupils, where each one could be trained to that particular occupation or profession for which he or she was best adapted : and that it would not only be a great source of social enjoyment to the stock holders; but would also be productive of very large

profits. Now, we invite all who are willing to make the experiment and risk of two hundred and fity dollars, to forward their names immediately. All plans sent in, will be published.

Direct all information and correspondence

D. BIRDSALL. Faribault, Munesota, DEAR SIR :- I notice in No. 15 of the JOURNAL! All Spiritual and Liberal papers please copy.

#### WATER'S. NEW SCALE PIANOS With Iron Frame, Overstrung Bass and

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found it a very superior instruction.—Alonzo Gray, Princi-pal Brooklyn Heithta Seminary.

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to their pard quality and durability --Wood & Gregory, Mt. Carroll, III.

Honace Waters. Esq. --Dear Sib. --The Playo you sent me is allowed to be the test Plane in this town, and there are several of Chickering's and Steedart's here. --Charles Rice, Perth. C. W.

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McErcal Forms. --Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and ettention to the manufacture and sale of Pinnes and Molodrons. He has just issued as catalogus of his new instruments giving a new

the manufacture and sale of Pinnos and Molodeons. He has just issued a cataloga of his new instruments giving a new scale of prices, which shows a marked reduction from former rates, and his Pian's have recently been availed the First Premium at several Fairs. Many people of the present day, who are attracted, if n's confused, with the faming advertisements of rival piano houses, probably overlook a modest may ufa; urer like Mr. Waters; but we happen to know that his instruments carned him a good reputation long before Expositions and 'honors' connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Portes now in our residence (where it has slood for years), of which any manufacturer in the world might well he proud. We have always been delighted with it as a sweet toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amatem its durability. More than this, some of the best amateur players in the city, as well as several celebrated planism, have performed on the said primo, and all pronounce it a superior and first-class instrument. Stronger indorsements we could not give.—Homo Journal.

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THE BOOK OF THE TIMES

PLANCHETT

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"Planchette" is a tho ough and careful survey of the whole subject of well-a tested phenomena believed to be Spiritual. Beginning wi h

### MODERN PHENOMENA

That broke out at Mydesville and Rochester in 1847, and which have claimed so much of public attention here and in Europe, the writer, after giving a most interesting account of such contemporaneous moidents as are commended by irresistible testimony to be the consideration of all liberat and thoughtmi persons, shows their person analogy with the well attested marves of the past, the phenomena of witchcraft, sommanulism, clairvoyance, &z. The author then gives the various

### Theories of Investigators

Who admit the phenomena but reject the spiritual hypothesis; and the reader will be surprised to find what a change is taking place in the opinions of the scientific world in respect to the genuineness of these manifestations.

Science is last abandoning the "pool-pool method of denial" with which to trest the subject. The subjects of the chapters are

### WHAT SCIENGE SAYS OF IT; The Phenomena of 1847;

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# Crontier Department

Our Second Tour of Ten Days in Wisconsin. June 15th ult. tound us gliding swiftly over the iron rails of the Milwaukce and Chicago R. R. A pleasant ride of three hours brought us to the quiet and beautiful city of Racine, Wisconsin, sitnated on the shores of Lake Michigan, twenty five miles south of Milwaukee. We lectured here three times to full houses, and held one seance, giving many fine tests and readings of character, in pub-

lie as well as in private. At our first lecture, we gave one reading of character of a man unknown to us, which was effirmed as remarkably correct. We saw the chang-63 that took place with him, pointing out the data which occurred when he was fourteen and twentythree years old. We then stated that, "Twelve years ago you had a financial trouble that came menr ruining you." We then described the man Shot was the esace of it, stating, "We get these facts and eletements from your elster who is a spirit, and with you," describing her minutely.

#### BECOND NIGHT. NUMBER ONE.

Read the character of Dr. W., and saw by him the spirit of a young man who was described mi mutely, and when he died, as well as his age. Iden-Micd.

#### NUMBER TWO.

We saw by and with Mrs. --- , the influence of discord and joulousy with great inharmony, deexploing the person and giving the time, which proved correct.

NUMBER THREE.

We saw by a man the spirits of two little boys who were drowned, fully describing them WEIMBER FOUR.

We saw in the life of a lady present the incidents and facts that took place when she was twentytwo years old, describing them very accurately. Acknowledged correct.

THIRD AFTERNOON AND EVENING. NUMBER ONE.

We saw by a stranger the spirit of his sister, who lest this life long ago for her home in the Spirit World. This sister said to him subsequently. "All is well with the lad; they say he is alive and you will hear from him."

"That information is the object of my visit here," said the man.

#### NUMBER TWO.

We saw by a lady, name unknown, the spirit of her eleter, gave her age at the time of death and when, which were identified.

#### NUMBER THREE.

Crossing the room, we spoke to a lady saying, coThere is with you a beautiful little girl," describ ing her. "She is your daughter. There is anoth or, the spirit of a man, but is nowilling to be de serihed or fully seen. Why, we do not know."

"It is my daughter," said the lady, " and I understand why the other will-not present him-

#### NUMBER FOUR.

To a young man, we said, " There is with you a ronne man giving age, time of death, and how, fully describing him. He presented himself in a Piest Corporal's uniform." Fully identified.

### NUMBER FIVE.

We turned to a ludy, and said, "May we tell what we see with you?" St Veg. "

"There is over your head a broken ring. The symbol refers to an incident that took place when you were seventeen years of age. One half of the ring represents you, and the other half one that is not with you now." We then fully described the one representing the other half of the ring, and what became of him.

"It is all true," said the lady, sharply, " but I do not know what they want to bring up those old things for,-they might let by gones be."

### NUMBER SIX.

Saw by a prominent citizen the circumstances and incidents of five years ago, fully describing them.

"Yes," said the man, "that is the oil affair, and is correct."

### NUMBER SEVEN.

Baw by the Sheriff of the County a drowning scone and the date. Fully identified.

We turned to a young lady and fully described a place, the time, the parties and what took place. Edentified.

### NUMBER NINE.

We turned to Mr. S., saying, "There is with you the spirit of your elster, and with her your son and daughter, all in the Spirit! World," describing them. Fally identified

### NUMBER TEN.

We saw by a woman her son and brother, deseribing them.

All of the above statements were fully inentified, and are but few, of the many that we gave in Raeine. In no case was the reading of character de-

The Spiritualists of Racine are alive and thriv ing. Among these earnest workers, we may mention the following names who ministered to our wants. The Palmeters, the Stebios, the Walts, the Burgesses, the Chamberlains, the Trowbridges, and Sister Pauline Roberts,-honest and faithful workers. They hold regular meetings on Sunday In the Court House, with fair attendance. Speak. ing usually by Brother Trowbridge, who is a worthy advocate of our gospel. Long may they flourish and prosper.

Friday, June 18th ult., found us at five o'clock F. M., in Madison, at the quiet home of Lyman C. Draper, Esq. a true man, scholar and historian. We lectured at night to a small audience, one hundred and fifty in number, in the City Hall. Our subject. "Nine Postulates on the Bible." Of what we sald saw and described, we refer our readers to the following clipped from the Wisconsin State Jour. WAL of June 19th ult.

E. V. Wilson, of Illinois, spoke in the City Hall last evening to Spiritualists and others interested In the pecutiar phenomena. His subject was "Nine Postulates on the Bible," briefly stated as follows: Ist. Man became like God after the Fall-not be

3nd. That Adam was expelled from the garden lest he might become immortal.

3rd. That the "curse of Cain" was really a bless-

selves to their former friends and relatives. 5th. That Jesus was not God and did not claim

4th. That the Bible sustains the claim that dis-

embodied spirits return to earth and identify them-

6th. That Christ was a disembodied spirit controlling Jesus as a medium, this control beginning at the baptism of John.
7th. That the divine authenticity claimed for the Bible, is not warranted by the teachings of the

Sth. That Modern Spiritualism is the key to all revelation. 9th. That the spiritual phenomena of the Bible

form the basis of the christian religion. Mr. Wilson undertook to demonstrate these propositions with argument and phenomena. To illustrate, he turned to a stranger and said

"There stands by you a spirit representing herself as a beautiful little girl; says she passed away when three years old: is now a full grown woman in Spirit Land; says she is your sister;" describ ed the vision very minutely. The gentleman (Mr. Burr) acknowledged the relation, and recognized Mr. Wilson then delineated the characters of

three strangers in the andience, which were fully accepted by the subjects and endorsed by their friends. One of these gentlemen was Hon. E. B. Dean of this eny.

During these tests, Mr Wilson turned to a gen-tleden and said, "There stands by you a spirit in the uniform of a Federal Captain; knew you before he entered the service; was killed in 1863 before Vicksburg;" then describing the Captain mitutely. Fully identified.

Again:—Saw and described the spirit of the late

Judge Wyram Knowiton; gave the name; fally identified by many present.

Saw and described a spirit purporting to be the

late Governor Harvay—a stranger to the medium. With some discrepancies, the description was considered good. The appultion made the strange statement that he did not fall into the river from the beat, as was believed, but was pushed in, designedly, by an assassin. Mr. Wilson will kesure again and give "Spiritu-

al Manifestations" at the City Hall, to-night at Saturday, June 20 th, we lectured at night to a

good audience, on "Influences." Gave the follow-There is here a spirit, a lawyer, lived in this city

several years ago, and says he died in the insane asylum five years ago. We described him as a spare man, well built, pale, very sallow, about five feet ten inches in height, brown hair, oval features, a little daudylied, wearing a dress coat, plug hat, carries a small cane, and otherwise minutely describing him. We then pointed out several gentlemen, that he identified. There was some quibling over the identity, when the spirit said, "I was compelled to leave my house in Sheboygan, Wis., some years before my death,-came here, was here in 1859, 60 and 61; returned to Sheboygan, became insane, was sent to the Lunatic Asylum and died there; and many exclaimed, "It is Mr. Hiller." One man, Mr. Hamilton, said, " I knew him well, and it is as accurate as I could describe him."

We then left the platform, went among the audience, being attracted to a group of gentlemen of marked intellectual appearance. They were positive, highly cultured men. We read the character of two of them, gave several incidents in their lives as well as marked traits of character, with whom we found the spirit of Hiller. There was a good deal of doubt on their part as to the identity and incidents, as well as spirits seen and related as with and belonging to them. The traits of character were accepted. The incidents rejected in most cases. In our own estimation, we think we failed with these men, and from the fact that their positive natures conflicted with our own. We went to them, determined to give them tests, and la this failure, we see clearly and fully the development of law, and that the medium must negative him self and depend on the law and the spirit, or fail-

This affair created considerable feeling in the audlence on the part of these gentlemen and ourself. The whole thing was conducted in a spirit of good feeling and manly deportment. We learned subsequently from others that many of the points and dates were identified by those who knew these gentlemen: but it was not the testimony of the gentlemen referred to, hence not acceptable to them. Our meeting closed for the day with the best of feelings, and all went to their homes well satisfied.

Minnesota State Association of Spiritualists. To the Spiricualists, Liberalists, and Liberal Christians of the State of Minnesota-Greeting:

I am directed by said Association to state that J L. Potter, Mrs. F. A. Logan, Mrs. L. A. F. Swain and Mrs. Harriet E. Pope are now employed as Misclonary State Agents of said Association, duly commissioned and authorized to preach the Gospel, organize Branch Associations, Children's Progres sive Lyceums, solicit and receive contributions and subscriptions for Missionary purposes; and that the said J. L. Potter is fully authorized to collect all money due said Association, that is, for membership fees and subscriptions made at the first State Convention, and the other State agents are duly authorized to collect all money due on all such subscriptions as are or may be placed in their hands for collection. And all who are friendly to religious freedom everywhere in the State are earnestly solicited to make immediate arrange-ments for halls, school houses or other suitable places for meeting, and good, welcome homes for their entertainment, free of charge, and to do all you can to furnish free conveyance from meeting to meeting, which inay be done in nearly all places by the friends, with their own teams, with but little inconvenience, thus saving the State Associa tion a very large amount of expense. And the said Missionary Agents are hereby instructed to use special exertion to procure such free conveyance wherever it is possible to do so.

And now in relation to the merits of the said Missionary Agents: Mr. J. L. Potter has for the last fourteen years, as a trance speaker, secured a reputation too well known, as a successful laborer, to require any eulogy, but to those who may not have heard of him I will state that the hiends at Morristown-where he has been speaking for some six or eight times-say that he has more than met their most sanguine expectations, calling out at each succeeding meeting increasingly larger sudi-ences. They desire to commend him to the friends

all over the State. Mrs. F. A Logan has been laboring as our misslonary agent for nearly one year; and could I present to you the many letters received from different parts of the State, eulogizing her beautiful inspiration and desiring her continuance as missionary agent, the triends would be fully satisfied that she is securing a reputation more lasting than her earth life. I would especially recommend her to the friends everywhere, as a very powerful developing medium. I have attended many circles with her, and she has scarcely ever falled in imparting the "Holy Ghost" by the laying on of hands; almost on every occasion some one or more have been influenced by spirits for the first time, and often such as have never before been in

Mrs. L. A F. Swain I recommend as an inspirational speaker, a good circle medium, and psycho-metric reader of character, and with much thankfulness I have good reason to recommend her as a clairvoyant physician and healer by the laying on of hands. I was relieved, by one treatment, of a lameness in one shoulder which had rendered it impossible to dress or undress myself for three months, and in a few minutes' time the spirits through her organism relieved me so that I have been able to help myself ever since, and my shoul-der is gradually regaining strength.

Mrs. Harriet E. Pope has been recently develop-

ed as a trance speaker, so easily controlled by the apirits that it is truly a pleasure to listen to the soul-elevating inspirations given through her orgaulem. She is also a good circle medium, often controlled to give good tests, describing spirits. And now, in conclusion, I would once more up.

peal to the friends all over the State, to open their hearts and homes for the reception of the weary travelers, as they go forth showing the signs that were to follow the true believer, opening the eyes of the blind, causing the deaf to hear, the lame to walk, healing the sick and preaching the gospel of truth to the poor, and thus help them to go on their way rejoicing, and you will most assuredly receive your reward.

D. Birdsall, Secretary State Association of Spiritualists of Paribault, Minn., July 15th, 1869.

### IOWA.

Third Quarterly Report. Amounts received up to July 1st, 1869, on Third

Names of Agents.	Address.	Amounts.
menry Preston	Charies City.	500 1
E. Hughes	New Sharon.	11,00
Total	******	\$10,00
	CPENSBS.	
Paid to E. Sprague".		\$20.00
" " Addie L. Ball	UU	72,35
Paper and Stamps		3.00
Total Expenses	************	\$95,35
Report of Mrs. Ado of June, as State Miss Received at Manquok	ionary:	•
" danesville		14.75
" Fort Dod:	Ee	21.25
" Cedar Fal	16	5,00
Tratal .		7001 00

The above report is true, as lar as my knowledge.
(Signea) W. W. SKINNER, Preasurer. \*Should have been published in Mr. Sprague's

#### NOTICE OF MEETINGS.

CHELERA.-The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commenc and 7½ P. M. Admission—Ladies Scents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ a. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dudge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

WORCESTER MASS .- Meetings are held in Horticultural Hall every stunday atternson and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. B. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

TEMPERANCE HALL .- The nest Society of Spiritualists hol TEMPERANCE HAIL.—The first Society of Spiritualists hol-their micetings 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, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juhette Yeaw during April; J. M. Peebles during May.

WESSTER HALL-The First Progressive Lyceum Society where Hall.—Ine 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; Treasurer, O. C. Riey; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ a me John T. Freeman, Conductor; Mrs. Martha S. Jenkins Gnardian.

Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

Lowert, Mass.—The Children's Progressive Lycenm held meetings every Sunday atternoon and evening, at 2½ and 7 o'clock. Lycenm session at 10½ a. m. E. B. Carter, Conduc-tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-ing Secretary.

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

Baltimore, Mp.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratogo Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Chilmeets every Sunday at 16 A. M. Broadway Institute.—The Society of "Progressive Spiritu-alists of Baltimore." Bervices every Sunday morning and evening at the usual hours.

Music Hall.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lycoum Association have entertainments every Thursday evening during the winter at the Hall No. 80. Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ a. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M.J. Stewart, Guardian. Address all communications to A. J. Chuse, 1671 Washington street.

Union Hall .- The South Boston Spiritual Association hold meetings every Sanday at 10,3 and 1½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French,

The Andover, Ohio.—Children's Progressive Lyceum meet at Mortey's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian.

ATRENS, Mich.-Lycoum meets such Sabbath at I o'clock M. Conductor, R. N. Webster; Guardian of Groups, Mrs.

ADRIAN, MICE.—Regular Sunday meetings at 10½ a.m. and 7½ p.m., in City, Hall, Main street. Chindren's Progressive Lyceum meets at the same place at 12 m., mader the auspices of the Aurian Society of Spiritualists. Mrs. Marths Hunt, President; Ezra T. Sherwin, Secretary.

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

BOSTON.-MERCANTILE HALL .- The First Spiritualist Asso-BOSTOR.—MERCANTLE HALL.—AND FIRST OPHICAGIES RESCRICTION MEETS IN THE BALL, 32, Summer street. M. T. Dole, President; Samuer N. Jones, Vice President; Wm. Duncklee, Treasurer. The Childrens Progressive Lycenm meets at 10 a. M. D. N. Ford, Conductor; Mass Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, or, Pleasant street.

Bangon, Mr. - Spiritualists hold meetings in Pioneer Chapel svery 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.

Briott, Wis.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ a. s., and 7½ p. s. Lawis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 s. Mr. Hamilton, Conductor; Mrs. Dreser, Guardian of Groups. Battle Creek, Mich.—The Spiritualists of the First Free

Church, hold meetings every Sunday at 11 A. M. at Wake-lee's Hali. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, foremon and evening 10½ and 7½ o'clock. Children's Progressive Lycsum meets at two o'clock. W. F. Jamisson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Briweil, Guar-

Bresato, N. Y .- Meetings are need in Kremilia Hall, West Eagle treet, every Sunday at 10½ a.m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian. BRIDGEFORT, Coun.-Children's Progressive Lycoum meets every Sunday at 101/4 A. M., at Lafayette Hall. H. H. Cran-iall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y The Spiritualists hold mee. beriand street Lecture Room, near Dekalb avenue every Sunday at S and 7½ p.m. Ohildren's Progressive Lyceum meets at 10½ a.m. J. A. Bartlett, Conductor; Mrs. R A. Bradford, Guardian of Groups,

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in threads Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, sorner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'dlock, in McUntile's Temperance Hall, Franklin street, opposite Post thios, Green Point. Contribution 16 cents.

Camering property Mass.—The Spiritualists held meeting ery Sunday in Williams Hall, at 8 and 7 P. M. Speaker

Du Quots, Itt.—The First Society of Spiritualiset, held their regular meetings in Schraders hell, at 10 e'clock A. M. the first dunday is each month. Childrens Progressive Ly, ceum at the same place at 3 c'clock each Sunday evening-J. U. Mangeld, Conductor; hts. Sarah Pier Guardian c. Groups Social Leves for the benefit of the Lyceum, every Wednesday evening. Broups Bucini Leve Wednesday evening.

Des Moines, Iowa.-The First Spiritualist Association meet regularly for lectures, conferences and muck each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyconum meets at 1½ P. M. B. N. Kinyon, Corresponding Sourstary.

Freezens, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. Formone', Mass.—Mostings in Town Hall. Progressive Spoots mosts every Sunday at 11 & st.

Havana, Ill.—Lyceum meets every Sunday evening at two 'clock, at Hall groff's Hall. H. H. Philbreck, Conductor; Miss B. Bogers, 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 expriment 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 290 Super-ior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mis. D. A. Eddy, Guardian, D. A. Eddy, Cor. Recenters

Chicago, Illinois.—The Chicago Spiritualists meet every Sunday in Crosby's Mu-ic Hall at 10:45 A.M and 7:45 P.M. Speakers engaged,—Mrs. A. H. Colby, June 6th and 13th; Miss Susie M. Johnson, June 20th and 7th. The Children's Progressive Lyceum meets immediately a fer the morning lecture. Dr. S. J. Avery, Conductor.

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

CLYDE. O—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. 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 FORCEOFT, Mr.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m. LINN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

Laporte Ind. Association of Spritualists bold meetings every Sunday, at 101/4 A.M., and 3 P.M., at. Concert Hall."—

Dr. S. B. Colmus, Pres't; F. A. Tuttle, Sect'y.

MAZO MANIS, Wis.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-

Mr. warrer Wrs .- The First Society of Spiritualists meets at Sowman's Hall. Social Conference at 10½ a. M. Addres and Conference at 7½ p. M. Geo. Godfrey, President. The Progressive Lyceum meets in the same hall at 2 p. M. T. M. Watson, Conductor; Bethie Parker, Guardian; Dr. T. J. Freeman, Musical Director.

Monmours, I.L.—Lycsum meets every Sunday forencon. About one hundred pupils. J. S. Leveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of

Morrissania, N. Y.—First Society of Progressive Spiritual-lats—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MILAN. O.—Children's Progressive Lyccum meets every Bunday, at 1014 o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle. Marlboro, Mass.-The Marlboro Spiritualist Association hold meetings in Forest H.il. Speaker engaged, Prot. Wm. Denton, once a week for a year. Mrs. Lizzie A. Taylor, Sec MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee,

Secretary. New York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth atreet and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lycoum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m.

New 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 spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall corner of Sthe eventual West 20th street.

Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock s. 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 devoted wholly to the Children's Progressive Lycanm. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Oswroo, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Poel, Conductor; Mrs. S. Doolittle,

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

PROVIDENCE, R. I .- Meetings are held in Pratt's Hall, Weybosset street, Sundays, alternoons at 3 and evenings at 75 o'clock. Progressive Lyceum masts at 12% o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. PLYMOUTH, MASS.—Lycsum Association of Spiritualists hold meetings in Lycsum Hall two Sundays in each month. Chil-

dren's Progressive Lyceum meets at 11 o'clock a. M. Speakers engaged:—Mrs B. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8. PUTNAM; CONN .- Meetings are held at Central Hall every day afternoon at 11/4 o'clock. Progressive Lyceum at 101/4

Philadelphia, Pa.-Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 914 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lycaum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its Jectures at Concert Hall, at 11 A. M. and 7 1/2 P. M. on Sundays.—
"The Philadelphia Spiritual Union" meets at Washington
Hall, every Sunday, the morning devoted to their Lyceum,

and the evening to lectures.

QUINCY, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M. RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p.m.

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 hall. Dr. E. C. Dunn.conductor: Mrs. M. Rockwood, guardian. Dr. R. C. Dunn. conductor; Mrs. M. Rockwood, guardian,
ROCHESTR, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall, Sunday and Thursday evenings. W. W. Parselis President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHLAND CENTER, Wis.—Lyceum meets every Sunday at half past one at Chandier's Hall. H. A. Kastland, Conductor. Mrs. Delia Pease, Guardian.

Eparagreep, 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. Lanphear Secretary. Children's Prog-rative Lyceum every Sunday at 20 olock P. M. B. A. Rich-ards, Conductor, Miss Lizzie Porter, Guardian.

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

3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary. Springwill, Mass,-The Fraternal Society of Spiritualisal

hold meetings every Sunday at Fallon's Hall. Progressive Lycoum meets at 2 r. m. Conductor, H. S. Williams; Guar-dian, Mrs. Mary A. Lyman. Lectures at 7 r. m.

BACKANERTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a.m. and 7 p.m. Mrs. Laura Cuppy, regular speaker. R. F. Woodward Cor'puding Secretary. Chikuren's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian Toledo, O.—Meetings are held and regular speaking in Old Mesonic Half, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 a. M. A. A. Wheelock, Conductor; Mrs. A. A.

Thou, h. Y.—Progressive Spiritualists hold meetings in Harmony Hali, corner of Thirr and River street, at 101/4 s. m. and 71/4 p. m. Children's Lyceum at 21/4 p. m. Monroe J. Keith, Conductor; Mrs. Louiss Keith Guardian. TROMPSON, O.—The Spiritualists of this place hold regular

meetings at Thompson Center. The officers are E Hulbert z. Stockwell, M. Liait ir Trustees; and A. Tillotson Sec retary and Treasurer TOPEKA, KANSAS.—The Spiritualists of Topoka, Kansas, most for Social Services and inspirational speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenus. Mrs. H. T. Thomas, Inspirational Speaker.
F. L. Onane, Pres't.

VINKLAND, N. J .- Friends of Progress meetings are held in Pinktans, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 1034 a.m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coop-ley and Mrs. O. F. Stavens: Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lycount at 1254 p. m. Hosea Allen, Conductor; Mrs. Porta Gags, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardiads.

Williamsburg.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test musificatations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hali (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Minth streets, Williamsburg. Also, Sanday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

Washinston, D. O. The Malional Spiritual Association. Hall corner 41/4 street and Fa. Avs. Regular lecture Sundays at 101/4 a. m. and 71/4 r.m. Maj. Goo. Chorpsaning Creat. John A. Landvoigt, Scoretary, J. S. Jones, Treasurer.

NAME CITY, Its.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 334 p. m.

### PROSPECTUS

# RELIGIO-PHILOSOPHICAL JOURNAL

TIMIS WEEKLY NEWSPAPPR will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. 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 character—a friend of our common humanity, and an advecate of the rights, duties and interests of the people.

This journal is published by S. S. JoNas: late the

### RELIGIO-PHILOSOPHICAL

# PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at

No. 192 South Clark Street, Chicago, Ill.

The Journal is a large quarto, printed on good paper with new type. The articles, mostly original, are from the pens o. the most popular among the liberal writers in both hemis-

pheres.

All systems, creeds and institutions that cannot stand the ordeal of a scientifi; risearch, positive philosophy and enlightened reason, will be treated with the same, and no more lightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, than a fallsoy of modern date. Believing that the Divine is unfolding the Human Mind to-day, through Spiritual intercourse and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or

and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason.

A watchful eye will be kept upon affairs governmental While we stand aloof from all participans, we shall not hesi-tate to make our journal potent in power for the advocacy of the right, whether such principles are found in platforms of a party apparently in the minority or majority.

A large space will be devoted to Spiritual Philosophy and communications from the inhabitants of the Simmer

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

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Subscribers are informed that twenty-six numbers of the BELIGIO-PHILOSOPHICAL JOURNAL comprises volume. Thus we publish two volumes a year. ADVERTISEMENTS inserted at TWENTY-FIVE CENTS a line for the first, and TWENTY CENTS per line for each subsequent in-

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