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

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S. G. JONES, PUBLISHER AND PROPRIETOR.

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VOL. VI.-NO.22-

### Viterary Department.

#### For The Religio-Philosophical Journal. PASSED BEYOND.

OF H. C. O'DLENNESS. Another little angel Entered in The shining, nearly ex'cs. Free from sin-Passed beyond.

Another little mortal, Free from strife. Has passed beyond the evils Of this life-

Passed beyond.

Another little member Of our band Hasjoined the shining host In spirit-land-Passed beyond

In thy hands we trust This jewel fair-Beneath thy wings of love Guard with care.

#### THE INNER SENSES.

#### Paul on his Journey to Damascus—St. John on the isle of Patmos—The Inner Senses see Spiritual Things. From the Purenological Journal

The writer was present recently at a meeting of a Bible class, when the special subject for consideration was the scenes of the transfiguration of Christ, mentioned at the beginning of the 17th chapter of St. Matthew. As I listened to the questions propounded by the coductor of the class, and to the answers that were given, I could not repress a feeling of sadness at a professedly Christian people, with the Bible in their hands, and a general literature, ancient and modern, accessible to them, in which may be found many authentic details of facts conclusively analogous to the matters discussed. should be in doubt whether these scenes, witnessed by Peter, James, and John upon the mount, were realities, or whether they were mere phantasms, caused to appear before them for no demable purpose. Yet such doubts were expressed, in which the conductor of the class himself participated. It strikes me that it is important to a correct spiritual education, and as a protection against the alluring sophistries of intidelity, that subjects of this general nature should be far better understood than they commonly are by people either in or out of the churches; and, indeed, that we may not be entirely ignorant of these inner mysteries of the soul-world, and of the nature of the faculties through which they may become sensible to us, many illustrative facts are vouchsafed to us both in the Scriptures and in the experiences of persons whose record is outside of the sacred

With reference to the scenes on the mount of transfiguration, it may be remarked that St. Peter, one of their witnessess, seems to have preserved an undoubting faith in their reality for a long time after their occurrence, as may be seen from his allusion to them in his second General Epistle, 1st chapter, 16th, 17th, and 18th verses. As certain was he that the transfigured glory of Christ then visually manifest to him, and the audible voice from the cloud proclaiming him as the Son of God, were not illusive but real, as he was certain of the reality of any other experience in his life. Yet to class these phenomena as among the events of the natural world, and as among the subjects of the external or bodily channels of sense, would be to err equally on the other side of the question. The following citations will open up the true expla-

In the 6th chapter of the second Book of Kings it is related that while the king of Syrla warred against Israel, the prophet buffled all his plans by g ving the king of Israel instant information of the same, obtained by some divine affatus, or by the exercise of some super-sensuous ficulty. When this fact was explain-ed to the king of Syria, and he was told that Elisha was at Dothan, he "sent thither horses and chariots and a great host; and they came by night and compassed the city about. And when the servant of the man of God; was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And this servant said unto him, " Alas, my master! how shall we do?" And he answered, Fear not, for they that be with us are more than they that he with them.' And Elisha prayed unto the Lord and said, 'Lord I pray thee, open his eyes that he may see.' And the Lord opened the eyes of the young man, and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha.

The stress here lies upon the fact that the young man's eyes nere opened. It appears, then, that he had eyes—eyes adapted to the perception of things invisible to the natural eyes—and thise only had to be opened in order that he might see the spiritual host that were guarding Elisha from danger. The prophet had previously announced that the host was present and more in number than the army of the Syrians, a fact which, with many other facts in his history, intimates that his "eyes" were already and constantly opened. Here, then, we have the Bible proof of an inner faculty of sightsoul sight, as it might be called-which normally belongs to the constitution of man, though in the great majority of mankind this faculty remains dormant during the entire period of their natural lives.

This, no doubt, was, essentially, the faculty with which Jesus, in his human nature, and while

bodily absent, saw Nathaniel " under the fig tree." (John 1, 48-50.) And when Paul, on his journey to Damascus, suddenly saw a light above the brightness of the sun and heard a voice from heaven speaking to him, it was doubtless this inner sense that was addressed; as was also the case when afterward, while praying in the temple, he was in a trance, and saw the risen Jesus, who said to him, " Make haste, and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me." (Acts XXII. 6-18). Also, when St. John being in the isle of Patmos, "was in the spirit on the Lord's day," and saw the many wonderful things related in the Alpocalypse, the eyes of the spirit were open, and he was not only in the full exercise of this inner vision, but of all the other senses in correspondingly interior and exalted degrees.

We may therefore claim it as proved by these and many other passages of Scripture, that man has a set of senses, and particularly a sense of sight, superior to that which cognizes the merely material things of this world, and that when these senses are open, objects and scene become apparent altogether transcending the plane of the merely material organs of perception.-When this is admitted, we have a key not only to the solution of the mysteries of the transfiguration and its acompanying incidents, but a valuable guide in our pursuits of the higher degrees of psychological knowledge.

THEIR SPHERE AND PHILOSOPHY.

The distinctive characteristic of this inner sense of sight is, that it sees only spiritual things: or if it sees natural things at all, it is only indirectly, as the representatives of the spiritual: whereas to the natural sense, spiritual things are totally and necessarily invisible. Thus on the evening of the day of the resurrection of Jesus, the disciples were assembled in an upper room, with the doors closed, when Jesus suddenly appeared among them and said, ' Peace be unto you." While in the exercise of their merely natural senses, they did not perceive that he was present with them; but as soon as by the exercise of his will to make himself known, he presented himself to their inner senses, they saw him, heard him speak, and even touched him and when he as suddenly vanished out of their sight, it was by their being left to fall back into the sphere of their senses.

An ignorance of reality and peculiar offices of the inner senses has sometimes led people into absurd surmises, and even downright unbelief in reference to well authenticated facts. The surmises concerning the phenomena upon the mount of transfiguration already related, afford an instance in point. If we admit, what seems to be already proved, that man constitutionally posesses spiritual senses—"eyes" that only need to be "opened" in order that they may see-we may reasonably expect to meet many similar instances also in records outside of the Bible, and not confined, indeed, to any preticular age or nation. It is curious to read the bewildered speculations of certain writers upon the vision of the cross said to have been seen by the Emperor Constantine, from which he afterward constructed the standard under which he fought and conquered as a Christian.— There is undoubtedly some confusion in the accounts given by different historians about that phenomenon, but it was the origin of a series ing of movements too important to allow it to be classed among mere fictions. Eusebius tells us that he heard the account of the vision from the Emperor's own mouth, and that he saw with his own eyes the standard, called the La barum, that was patterned after it. But some annotators upon eclesiasticial his tory have it, if such an image had actualy been seen in the heavens by Constantine at mid day, it must have been seen likewise by his whole army, which would have rendered it imposible for the pagans of that day to pronounce the story a fable, as they did. If these astute writers had understood the philosophy of the inner senses they would not have made any further inquiries how the Emperor could have seen that phenomenon at mid-day, which appears to have been invisible

to every body else. Indeed, the writings of the Christian Fathers are full of instances of preternatural sights, sounds, and other sensible manifestations of which they profess to have had occasional experlences while in raptures, trances, and other

abstracted conditions. The "Shepherd of Hermas," a tract written about the year 150, by Hermas, a brother of Pius, bishop of Rome, affords illustrations of psychic experiences that were so common in the Christian Church at that day, as not to be considered subjects of the slightest doubt, even of special wonder. The book consists of three parts, respectively entitled Visions," "Commands," and Similitudes." It is entitled, "The Shepherd of Hermas," from the alleged fact that most of its contents were presented to its author by an angel who appeared in the garb of a shopherd. For four hundred years this book was publicly read in the Christian Church, in company with the writings of the Apostles, and was considered

as scarcely less sacred than the latter. Tertullian, who flourished during the early part of the third century, speaks in the ninth chapter of his book Ce Anima (Concering the Soul), of a "sister" who was a member of his church, and with whom the inner sense of sight, was frequently open. He says: " We had once some discourse concerning the soul while this sister was in the spirit. After the public services were over, and most of the people had gone she acquainted us with what she saw, as the custom was; for these things are heedfully digested, that may be duly proved. Among other things she then told us that a corporeal soul appeared to her, and the spirit was beheld by her. being of a quality not void and empty, but rather such as might be handled, delicate and of the color of light and air, and in all respects bearing the human form."

In times of persecution during the con'inuance of the power of pagan Rome, it was not uncommon, if we may credit the numerous accounts, for the inner vision of Christians to be opened, enabling them to foresee correctly the events that were to befall them, and to prepare their minds to meet the same; and in some instances while undergoing the tortures of the rack, their inner" eyes" would become opened. when beatific visions would appear, and radiant heings, invisible to others, would approach, speaking words of comfort, seeming to pour s tothing oil upon their wounds

In the many recitals of psychic wonders occuring to different saints during subsqueent ages of the Church, no doubt much should be set down to the credit of monkish invention and exaggeration; yet as the presence of spurious coin cer-tainly implies the existence of the genuine, we may not reasonably place all these accounts in the catalogue of pious lies, especially when so many of them are strongly authenticated by a

variety of circumstantial cotemporary testimony. In the year 1459, the kingdom and power of France were probably saved from utter destruction by the simple instrumentality of a peasant girl. Whatever may be thought of the interviews which Joan of Arc claimed to have had with the spirits of St. Michael and St. Catharine concerning the affiirs of France and other subjects, it seems certain that Baudricourt, the governor of the province in which she resided, refused to accede to her pressing solicitations to send her with an escort to the king's assistance, until she correctly told him of a disaster which had hap pened to the king's forces at a battle that had ust been fought, though at a distance of a hundred leagues from the place, and of which full confirmation was recieved a few days afterward. Being sent to King Charles, who reluctantly admitted her to an audience, it seems to rest upon equally authentic testimony, that she immediately recognized the king, among many others, whom she had never before seen, although for a test he had purposely disguised himself in a common dress; and that for a further test, she privately told him of a fact known to no one but himself. And it is certain that, only after passing the ordeal of a most searching investigation as to her extraordinary pretentions, she was allowed to place herself at the head of the dispirited and demoralized troops of the king, and then quickly drove the English from before Orleans, and conducted the king to Rheims to be crowned and consecrated.

Our allotted space is full before we come to the vast mass of more modern psychological facts and phenomena demonstrating the existence and powers of the inner senses. We propose, however, to draw upon these resources for materials for future articles, in which we will endeavor to elucidate the laws, conditions, and varieties of these phenomena, and point out some of the great and needed lessons which they supply.

#### PROF. C. F. VARLEY.

His Statements in regard to Spiritualism. Prof C. F. Varley, a man of Science and of undoubted integrity, writes as follows: "You can scarcely select haphazard a dozen families, without finding one or two members of whom have received at the moment of the death of some near relative a communication announc ing the fact at a distance. These communications are often made by the dying person appearing to some member of the family at the moment of passing away. The death moment seems the most easy one in which to make such communications Nothwithstanding the enor-mous number of such cases, some of them supported with such striking collateral proof as to remove all doubt, the possessors of such information are afraid to narrate these interesting facts except under the seal of confidence, because the world at large ridicules that which it does not understand. In Plato's divine and moral works, subject 'Theages' or 'Wisdom,' Socrates tells Theages, I have had, by the favor of God, ever since I was born, a genius that always accompanies and governs me. This genius is a voice which, whenever it speaks to me, always diverts me from what I have a mind to do,' and much more to the same effect. Joan of Arc, who led the French successfully against our soldiers, was burnt to death, not because the English were beaten, but because she declared that she was instructed by a voice from an unseen intelligence which she called God, and as her conscience would not allow her to recant she was burnt, and as the flames approached her, she exclaimed, 'Yes, my voices were from God!' Wesley, the founder of a religion bearing his name, was a witness of the spiritual phenomena called raps, which occured in a marked manner in his own family, one or more of whom were rapping media. All the details are perfectly authenticated by documents written and signed upon the spot, and many of the facts will be found in Southey's Life of Wesley. Swedenborg, again, a scientific writer of no small power, had most remarkable experiences as a conscious clairvoyant. The Indian Government some years since caused an official inquiry to be made into the reality of certain mesmeric phenomena among the natives, and the result of the inquiry confirmed the truth of the facts of mesmerism. Notwithstanding all these and many other existing records of nonsually well authenticated cases, it is surprising how few people in this country have attempted to inquire into or know anything about the subject I know many medical men who, when the study door is looked, freely and earnestly discuss these matters, and tell their own experiences but at the same time confess that they dare not open

their mouths to others, fearing the fate of Dr.

Elliotson, who lost a practice of thousands a year for telling the truth."

#### Department Of Arts And Sciences.

#### A Pillar of Fire.

The most curious phenomenon which we have ever heard of occurred out in Cheatham County, on Wednesday last. The day, it will be remembered, was remarkably hot, so that most people in the county had to seek the shade at noon. At this hour, on the farm of Ed. Sharp. five miles from Ashland, a sort of whirlwind came along over the neighboring woods, taking up small branches and leaves of trees and burning them in a sort of flaming cylinder that traveled. It passed directly over the spot where a team of horses were feeding and singed their manes and tails up to the roots; it then swept towards the house, taking a stack of hay as it went on,—and by the time it reached the house, it immediately fired the shingles from end to end of the building, so that in ten minutes the whole dwelling was wrapped in flunes. The tall column of traveling calorie then continned its course over a wheat field that had been recently cradled, setting fire to all the stacks that happened to be in its course. Passing from the field, its path lay over a stretch of woods which reached the river. The green leaves on the trees were crisped to a cinder for a breadth of twenty yar is, in a straight line to the Camberland. When the "pillar of fire" reached the water, it suddenly changed its route down the river, raising a column of steam which went up to the clouds for about half a mile, when it finally died out. Not less than two hundred people witnessed this strangest of strange phenomena, and all of them tell substantially the same sto ry about it. The farmer Sharp, was left house less by the devouring element, and his two horses were so affected that no good is expected to be got out of them in future. Several withered trees in the woods through which it passed were set on fire, and continue burning still.-Nashville (Tonn.) Press, July 17.

#### Her Death and Strange Prophecy. From the Hickman (Ky.) Courier.

Miss Susan Caroline Godsey, the sleeping wonder, died at her mother's home, some eight miles from Hickman, on Wednesday, the 14th inst. The history of Miss Godsey is well known to the public, a statement of her wonderful condition having been published extensively by the press of the United States. At the time of her death Miss Godsey was about 26 years of age, and had been a leep, as described, about fourteen vears. The existence of this wonderful case of coma, or preternatural disposition to sleep, has been doubted by many; but the fact is in lisputable. Indeed, some twelve mouths ago, Miss Godsey was taken to Nashville, and other places for exhibition; but we understant many, even of the physicians of Nashville, looked upon the case with suspicion. The history of the case is briefly: When about twelve years of age, she was taken with a severe chill, and t exted accordingly by her physician. As her fever, which followed her chill, subsided, she fell into a deep sleep, in which condition she has remained ever since. except at intervals. It was her custom at first to awaken twice in every twenty four hours each day; but of latter years she a woke oftener, so much so that many considered it an indication of her final recovery. She would remain awake five, ten, or perhaps fifteen minutes, and gradually drop off to sleep again. When asleep, it was utterly impossible to arouse her. She never complained of any bodily pain, though, when asleep, she was very nervous at times, and anpeared to suffer considerably by the violent twitching and jerking of her muscles and limbs, and her hands clenched tightly as if enduring severe pain but when awake she did not appear to suffer except from a drowsy, gaping inclination and persistent efforts to cleanse her throat of phlegm. She generally passed into sleep by violent paroxysms, which would last perhaps five minutes, and she would then sleep awhile as calmly and quietly as an infant. Miss Godsey was of medium size, and her limbs and muscles were well proportioned and developed, and grew considerably after her affliction. Miss Godsey on the day she died indulged in a little prophesying, which we give as related, for what it is worth. She said the "sun would be a total eclipse on the 7th of August," (this is remarkable, because parties assert that she could have had no knowledge that this was according to calculation), "and that the sun would never shine as bright after that day. That this would indicate the end of the world, which was speedily approaching."

Living Germs In The Air. "The air we breathe and the water we drink are full of spores and organic germs, all of which seem to have a purpose to subserve in the economy of things. If any one doubts the statement of scientific men regarding the presence of these germs, he has only to become acquainted with the use of the microscope to convince himself of their entire truthfulness. Separate from the common maple tree a bit of the adhering dry lichen, or moss, as it is called, moisten it with water, and place over it a glass slide. The spores or seeds, which lie dormant when the lichen is dry jumediately become vitalized, and rising into the air are caught upon the glass, and with a power of 400 diameters can be seen and studied. The simple experiment will illustrate the origin and nature of what are called spores, and the air is filled with thousands of varieties, arising from as many sources.

Dr. Smith and Mr. Dancer, of Manchester, England, have recently been examining the air of that city, and have found it loaded with them. The air was first washed by shaking it in a bottle with distilled water, and in a drop of the water it was reckoned that there were about 250, 000 spores. In the quantity of air respired

by a man in ten hours there would be more than thirty seven and a half millions. All these germs float in the air, ready to spring into activity whenever the conditions of life are favorable. The varieties and sources of fungoid growths from which the spores arise are wonderful. A tungus is known which developsonly on the corps: of spiders; another, which grows only on the hoofs of horses in a state of decomposition. The isaria has yet been observed only on certain night butterflies; there are other species which invade the larvie and chrys-

Hooker has discovered a fungus which attains considerable dimensions (from ten to twelve contimers) but which is found absolutely only on the neck of a certain caterpillar in tropical countries. It vegetates on the animal, fructities on it, and the caterpillar buries it with itself in the ground, whence it springs like a funeral plume. Still more, a vegetable is known, the recodium cellare, which has never been found except on the casks in wine bell irs, and another which lives only on the drop of soot which the workmen let fall on the soil of the mines. 'Have the seeds of these vegetables remained without use from the origin of the world to the day that they found their proper soil?"-Boston Journal of Commerce.

#### Correspondence in Exict.

An old church member writes:

I am very much pleased with the Journal, and think I am getting my eyes opened to the truth. I have been a member of some church for nearly forty years, and never have been so well established in my belief as now, and I mean to investigate still for more light on this subject.

No limit to the number of appreciative words that we receive from various sources. Brother D. M. Tarr, writing from Moscow, Minnesota,

I look upon your paper as not excelled. I have read every article it contains from volume two, number one, to the present. I don't know what to think of it. I wish it might be true, but have no evidence to compel belief. If I should witness the tests and seances as therein related, I think I could not take the matter as coolly and rest as quietly and unconcernedly, as very many of you do.

James T. Snow, writing from Baldwins Mills.

I have sent you over thirty names, and hope to be able to send many more, though I am no agent.

Samuel Whiteourt writing from Keekuk,-

Iowa, says: I think we might organize a society here if we only had a leader, whom we could afford to pay a liberal salary.

For particulars, any person, who considers himself competent, will address the subscriber. Lidies are also requested to apply.

SAMUEL WHITCOURT,

Keonuk, lowa.

#### N. J. Rice writes to us encouragingly from Carthage:

I commenced taking the Religio-Philosophical Journal nearly a year ago through curiosity, and now suffice it to say, that I cannot get along without it. During the time that I have been a sub-criber, it has come regular, and is always read with increasing interest.

The following cheering words are from Mrs. J. McMillan, of Richfield, N. Y.

Please send me the Journal. The pleasure and consolation that I derive in the perusal of the beautiful paper is inexpressible. I eagerly watch for Wednesday eve to hasten around that I can grasp it and feed upon its contents. There is scarce anything that escapes my eye. I find that it is necessary to enlighten one's mind and obtain the true knowledge of human nature, and more especially, the true idea of the doctrines of the true religion, Spiritual Philosophy.

#### A Pittsburg Minister in Trouble.

The Rev. J. P. Linn, of Pittsburg, was been on trial in that city, last week, before the Ohio Presbytery of the Old School Church, on charges of unministerial, indiscretion and immoral conduct. He was accused of violating the secrecy of the session while in charge of a congregration: with conversing in a frivolous manner with the ladies immediately after service; refusing to obey the Presbytery; using and claiming as original a sermon written by some one else, and with indiscreet conduct toward young ladies, resulting in their withdrawal from the congregation. Under the second charges numerous specifications are made. Mr. Linn pleaded "Not guilty." 4 Many witnesses have been examined, the testimony of some being very amusing, though damaging to the dignity and reputation of a minister. One witness testified that a young lady told him that Mr. Linn, during a call attempted to kiss her, but that he withdrew at the request of her father. The Pittsburg journals have printed the proceedings of the Presbytery in full, and we commented on them editorially. Some of the strictures on Wednesday so offended the members, that they unanimously passed a resolution denouncing certain statements as ,, false and slanderous in every respect."—Columbia Spy

Adrian, Michigan, has a female "walkist" of the name of Gertrude Mann. She walked twenty-five miles in six hours and a half proving that she is rather more of a Man than Weston.

### Original Essays.

For the Religio-Philosophical Journal. organization, Mediums, etc. BY M. J. WILCOXSON.

DEAR JOURNAL:-My attention has been called to a clause in Brother Powell's letter, of JOURNAL, Jan. 9th "The East is a good mill to grind the Lecturer into dust. Here, medimms and speakers, with very few exceptions, as for as my experience goes, are martyred unnecessarily by Spiritualistic Organizations." This is hard testimony, but nevertheless true. Bro. Powell will find it applies in some parts of the West, and outside of "organizations" as well. Who will issue a clear, concise, and unbiased work upon the Last Martyrdom? It has always been the fashion since mediums have been sought for, in view of their rare gifts, to report every fallure, every deception, every foible of character or appearance, with the haste of a war bulletin, and the zest of a Grundy: Such articles were, for a time, hurried in hot haste into even Spiritual periodicals, but at last they grew wiser, and found they were issuing counterfeit bills in many cases; from that, some of our editors tenderly and justly protested against it, for they saw it was often prompted by envy or downright malice, and where this was not apparent, as often by sheer ignorance. Some have seen and deplored this cruel, destructive policy waged against those sensitive harps of being,-but hundreds of the "chosen" have gone down silently, and their forms are now crumbling in "dust;" "how they prayed that the noise of the grinding would cease," and that from their "dust" should spring up fragrant flowers of peace and justice! It is left to those who have seen them in Gethsemane, seen them sinking 'neath the heavy cross of human hate and perjury, seen them smile forgiveness in their death,-felt, too, in their own lives, the heartless stab, the treachery and lust of rule,egen the blade lifted to strike home to the heart of youth and innocence, to write the "ower true tale," the stern protest against this hydra serpent in our rank. Slander, the foul-mouthed murderess that hatches all inquisitions, must some day be confronted. Woe be unto us, when we refuse to meet the wolves in our flock, and strip them of their stolen garb. And woe be upon us, when Spiritual organizations, with all their boasting of "protection," are allowed to grind mediums into dust, in addition to other countless woes!

Why should not dishonest, extortionate, and defaulting societies and officers be held answerable for their lack of duty? One abuse, for inctance, has become a glaring one, and deserves the most summary treatment; for it is not only an abuse to the medium, but a repudiation virtually of our principles. It is a stab at the heart of our cause, enforcing as it does a purer integrity, a lostier exhibition of justice than we have attained to before. And this abuse is a miserably loose and irresponsible practice in business

A Speaker must always be up to time and conditions; but A. B. or C. may fail in almost every grand essential; may fail to announce properly; may fail in pleasant, comfortable arrangements; may fail in the music; may get a snappish, boorish, insolent or dishonest doorkeeper; may change your appointment at caprice, and sometimes gravely interfere with your list of arrangements-indeed, may call you a long, expensive journey out of your line, and then, because bad management on their part, or some whim of "expediency," got the mastery, coolly inform you, "school is out," It is not inferior lecturers that are subject to this injustice. but the best as well! Here is the speaker's time. talent and pocket drawn upon by Mr. Nonresponsible, and where is the redress? Then, there is another way of sweating speakers,promise well, and at the end of the service, cut them down by bad management, or give them Mr. Non-responsible's note of "promise to pay "-in gas!

O, but stop, Mrs. Speaker, "You should not make merchandise of your gifts,-this may be a just punishment for your taking money." What a good argument for the defaulting party! Let us turn it the other way, and see how long you will defend it! Go, try it on, as some did in their early development, and know what it is to be an anostle, homeless, or treated to cold charity, and followed all the waking moments of your life by an excited crowd, that grow hungry for more with every fresh bite of the manna! Go, take to-day, smiles and blessings, downy bed and angel kindness; to-morrow, frowns importinence, impudence or something worse and warm thy sinking, chilled, and lacerated being in some stingy attic where the shingles flap for music! Our Palistine to day is rich in golden wealth-is it not a shame that the necessity of eighteen hundred years ago, should even be chosen as an argument by penurious minds, here, on this broad, free and fertile continent? Out upon this miserable apology for dishonesty and inhumanity! And let us "ery sloud and spare not," till our princip es of even-handed justice are laid in solid security where all may know the pure gold from the base alloy. And if mediums are not properly cared for, if they are ground to dust by any base, exacting or destroying process, the more shame to you, O. keepers of the temple, inasmuch as that you essay to make your organization "a protection:" a thousand times, shame upon your imbecility or selfishness, when there is no protection to the devoted worker!

All societies want speakers that will "draw well," and are most happy to accept any gratuitous services which replenish the empty exchequer; but suppose the medium's exchequer is low, does the society assume the responsibility? Very seldom indeed ! The poor, overworked servant may fly to some city of refuge, and save once more a mutilated life, provided she can get there with the little she has left. It is a notorious fact, that in large cities where is he most display of numbers and aristocracy in

the Spiritual ranks, there is no comfortable provision for mediums, as a purely fraternal and benevolent act, or even as an act of duty. We have blown our trumpet of reform all through the land long enough now, to give something better than empty sound. But the most diabolical sin that our order has to answer for, as professed reformers, is the murderous inhumanity which has followed mediums sinking under the pressure of overwork, diseased magnetisms, and contending influences of all kinds. In many cases, as I learn, serious heartdisease has been induced by such constant antagonism with the powers of earth; and I know two of the most painful cases on record, in which the positive and protracted abuse of those loud-mouthed professors, with which our ranks are afflicted, drove the envious, slanderous blade deep to the dying heart of the pure and innocent-the long obedient and unselfish victims whose forms now sleep in dust! The same old inquisitional spirit which cursed the years of early martyrdom, has dared to intrude its serpent windings round our altar, and leave its slime in holy places; while it has stung to madness of the brain,-with its unrepentant tongue, the lives of "chosen" mediums and helpless children! Obsession has doubtless been oftener the product of this crime than of any other immediate cause. A sensitive soul, once the target of these miserable hunters, these unprincipled poachers and slanderers, has no door of escape, till this butchery is arrested. As long as Spiritual organizations quietly e usent to the brandishing of these bloody knives over the heads of mediums, and in their faces, we shall reap its bitter fruits! While men and women are allowed to go unrebuked into every place or high position, and unbottle their miserable spleen, regardless of results, regardless of our pure and loving philosophy, regardless of the peace of individuals and families, it will be impossible to save a certain class of sensitives from this obsession! It is the spirit of old hypoerisy crying for the blood of every Jesus! It has been said that "a separation should come," by which true Spiritualists should stand forth free f.om guile, and in their own daily vindication of our saving principles. God speed. the hour when sugar-coated "expediency" (another name for treachery), and brazen defamation, are awed into silence by our spartan courage in the cause of right!

We, hold too, that the first step in reform demands integrity, and no society can be harmonious and successful without it. It is the magnet which draws to itself the trust and credit of a society, and around it centres the otherwise scattered forces, daily increasing the magnitude and stability of the work-and thus. it is the great key to success.

In the above remarks, we have not forgotten the honorable exceptions, where societies have risen to a practical exhibition of their declarations; nor the many noble, unselfish souls, who have sheltered the modern apostles and poured oil upon their wounded lives! Their names written in Heaven.

> For the Religio-Philosophical Journal. The Crisis Approaching. BY D. P. RAYNER, M. D. " Eternal vigilance is the price of safety."

Never in the world's history were these words more appropriate, -never a time when vigilance and action were more necessary than the pres-

And why is it so? What signs in the religious, political or literary heavens to alarm those who have a knowledge of immortality, -of the World of Life beyond, -to whom, like Jacob of old, the ladder of God has been shown on which the angels of God were ascending and descending?

We will reverse their order and see first what the literary world are doing to call for vigil-

Look at any of the so-called literary publications, and you will find a determined and combined effort manifested to degrade and disgrace Spiritualism and mediums by the lowest inuendoes, the grossest misrepresentations, the most urqualified and gratuitous mis-scatements; and, oftentimes, appeals to the lowest prejudices and passions of the stupidly ignorant and wickedly bigoted, in order to arouse in them the wreaking spirit of hatred and persecution, are hashed out to their readers.

This alone and of itself, we could attribute to the ignorance or perverted tastes of the caterers for public opinion, did we not know that other influences and powers are combined with them, if possible, to compass the ruin and effect the overthrow of Spiritualism and Spiritualists throughout the country.

Of the so-called religious world, it has in all ages been the opposer of every progressive and liberal idea, and the persecutor of all who dared advance them.

Arrayed in self-assumed robes of sanctity, each church, claiming to be the expounder of the true faith, has ever been ready to "build the sepulchres of the prophets," whom their fathers (in the church) had slain, and also to persecute and slay all who dared to prophesy to them.

With this state of things, it is not strange that their fossilized hate should manifest itself against all inter-communion with the angel-world, so long as they cannot chain the angels to the narrow limits of their selfish and blinding creeds; and still farther, so long as the angels will persist in exposing the fallacy of " the traditions of the elders and the doctrines of man," by giving mankind faith in the boundless future through a knowledge of immortality and the glorious principle of sternal progression.

Linked with priestcraft all adown the dim outlines of the musty past, and joined hand and hand, is the grim spectre of doctor-craft, which have secretly smiled at each other, while by the assumption of superior wisdom and knowledge. they have hoodwinked the multitude and kent them in ignorance of the laws of their being, both physical and spiritual.

And now that the voices of our loved ones are

Summer Land, telling us of the fadeless glories of that land, and assuring us that the golden gate will be opened by the Angel of Death for us to enter in and share those glories with them when we shall depart this life, and when, too. the Angel World are moving through their me diums to instruct and elevate the race from the superstition and ignorance of the past, and to heal them bodily and spiritually, it is not to be wondered at that these two dark shadows are afraid of the flood-light of truth that is shining upon the world, and should seek to blind the people to its rays and seek to fence it out.

But what politically?

It is not strange that the base tricksters who control the political machinery should truckle to these two powers to secure their ends. Nothing strange that the current literature should bend to suit the perverse tastes and depraved appetites of these combined powers, and still less strange that political journals should take the cue from the leading political gamesters and shamelessly call, as did the New York World and Tribune, during the Mumler trial, for these things to be put down, whether true or false.

It is in this combined attempt to persecute our mediums-to shut out the light of the Spirit-World-to persecute, prosecute and ostracizeindict as jugglers, impostors and witches, (think of that in the ninetednth century!) that makes vigilance and action necessary.

Read the following compend of a law of Pennsylvania, passed at the last session of its Legislature, and see to what diabolical means this com bination are resorting, to prevent the Angel World through their mediums from healing the sick. Ohio has one already in operation, more general, and if possible still more odious,

[From the Erie Republican, May 13th.

AFTER THE QUACKS.

The last Legislature passed a bill regulating the practice of medicine in this county. The law also embraces the counties of York, Lancas ter, Crawford, Venango, Warren, Adams, Bucks, Northampton, Lehigh, Elk, Armstrong and Indiana. It provides that after the first day of June, 1870, it shall be unlawful for any person to commence or continue the practice of medicine or surgery in the counties named, who has not graduated with the degree of Doctor of Medicine, and received a diploma from a chartered medical college, or other institution authorized to grant diplomas. It is made a misdemeanor for any person to practice medicine or surgery. or prescribe for any sick person, or perform any operation for fee or reward in violation of this act, and upon conviction in any court of competent jurisdiction, it imposes a fine of not less than one hundred nor more than five-hundred dollars, at the discretion of the court, one-half of which fine goes to the informer, and the other half to the county in which such fine shall be enforced. It further provides that any person who shall attempt to practice medicine or surgeery by opening a transient office in any of the counties named, or who shall by handbill or other form of written or printed advertisement assign such transient office, or other place to meet persons seeking medical or surgical advice or prescription shall before being allowed to practice as atoresaid, appear before the clerk of the court of the proper county, and shall furnish satisfactory evidence that the provision act have been complied with, and shall in addition take out a license fee for the use of the proper county of two hundred dollars. This provision does not apply to druggists or deutists. nor to physicians commencing practice in any of the said counties with the intention of residing permanently therein. This act does not apply to persons who have been eight years in continuous regular practice, although they have not graduated at a chartered medical college, or other institution authorized to grant medical or surgical diplomas.

In another article, I propose to give some of the prominent features of a trial in the adjoining county of Chatauque, N. Y., in which a charge of fraud was set up against clairvoyance and its results.

Federal Hill, Erie, Pa., July 15th 1869.

#### For the Religio Philosophical Journal. FAITH.

Somnambulism-Clear-mindedness-Posttive and Negative Forces-All Persons Can Become Medium's.

BY WM. B. FAHNESTOCK.

The first question that naturally presents itself to the enquiring mind is-What is faith? The accepted meaning is: That faith is a belief or a confidence in some creed, doctrine, or person, whether right or wrong, good, bad or indifferent-and as that faith is much or little, so will be the adherence to the one or the other-and as faith plays an important, as well as a perulcious part in the world, it will be good or evil as the doctrines are true or otherwise.

If false doctrines are taught in any science, the result will be a perversion of its principles. a prostitution of its uses, and a retardation of the benefits it was destined to confer. We have unfortunately, too many exam .les of the truth of these facts, and we can scarcely name a science that has not been so perverted, so prostituted, and so retarded in its progress. Astronomy, geology, chemistry, botany, and many of the other sciences, have all had their abuses and their triumphs. It is, therefore, not to be wondered at, if those of a later day should meet with the same fate. The science that is now meeting with the most opposition, and suffering the most unfortunate perversion, is that of somnambulism. which, under the title of mesmerism, animal magnetism, psychology, pathetism and neurology, is sadly misunderstood, and most unfortunately misrepresented. All professors of the present day, who speak, write or lecture unon mesmerism, animal magnetism, psychology, &c., state that the above named conditions are dissimilar, yet are said to be caused by the same fluid, called animal magnetism; that the fluid has an existence in animals, consequently in man, and there being more of it in some persons than in others, it is supposed to have positive and negative qualities, and where there is a superabundance, it is said to be positive, and when too little, it is negative. Those who are supposed to have too large a quantity, are considered capable of imparting it to others who have less. and that by doing so, it is supposed to produce one or the other of the foregoing conditions.

borne to us across the river from the beautiful. The whole theory as above stated, I am con-

strained to say, is as absurd as it is truly false, and the idea that by imparting a superabundance that is possessed by one, to another, who has less, could not possibly do anything but equalize both, or, by giving the negative one too much, make the positive one negative, thus simply reversing the condition of both, without any change in their capabilities, if even there was magnetism of any kind in the case.

The simple truth is, that the above conditions are varieties of the same state, and are respectively affected in accordance with the amount of knowledge possessed by the operators, and the belief operators are able to instill into the minds of their subjects. It is a notorious fact that the faith or the belief in a doctrine taught by operators to those who are ignorant of the facts will influence the character of the phenomena so as to accord with his views, no matter what they may be, and if he can make them believe that he has the power to psychologize them and make them do as he wills, he can certainly do so, simply because the subjects believe that he can, and positively make no effort to resist, or to do what their judgment, if they exercised it at all, would satisfy them was not true,-but under the false impressions taught them, they will see black when white is presented to them, hear discord instead of harmony, taste brandy instead of water, and feel cold when it is warm. It is true, we are governed by our faith or belief, in our most rational or waking moments, but we then are so, according to our own judgment and will, and not by the caprice or will of another. It is as unjust as it is unnatural, to place any one in a false position, or to pervert faculties, which, when judiciously exercised, would add to our happiness instead of insuring our degradation.

A proper attention to this subject will soon convince any one that all the above conditions are varieties of somnambulism, and as subjects are taught in any of them-s) will be the phenomena exhibited by them. It therefore shows the necessity of having a true knowledge of the condition, if we wish to take advantage of its phenomena, or be benefitted by their use.

The phenomena and powers exhibited by persons while in a somnamoulic state are remarkable, and consist of what I, for want of a better name, have called clear-mindedness. All the senses and faculties are possessed of this power and by a translation of them all can be used, even at a distance, as well as if the objects to be seen or heard were present, or within a natural seeing or hearing distance. They can also forget or remember what they please, and by a determined resolution, cast off contracted habits, cure diseases, or render any part of the body insensible to pain. Lastly, and by no means the least important feature of the condition, is its connection with spirit communion. I have often asserted, and reiterate here, that it is the foundation of spirit communion, and that it is impossible for spirits to control, or commune with any one, unless it be through some person who is either in a perfect or partial state of somnambulism, and but for this condition, Spiritualism would be a blank, the Bible unheard of .and man himself, deprived of revelation, would have remained a savage.

All persons are susceptible of becoming mediums, and the prophets, reformers, and all other persons of any note, were especially so, and consequently capable of entering this condition, partially or otherwise, and it only requires that the condition should be thoroughly understood and practiced, to insure any desired number of mediums, and as much valuable information and happiness depends upon the proper exercise of these extraordinary powers, the community at large would do well to turn their attention to the facts, that: Independent of this condition, there can be no clear-mindedness to mediams. and consequently, no revelations, no proofs, no assurances that the spirit of man shall live beyond the grave.

#### For the Religie-Philosophical Journal. CALIFORNIA.

Austin Kent,-his Needs. In the Journal of June 9th, we find an article

from our much respected and afflicted Brother Austin Kent, appealing to the philanthropic minds of the East, the West, the North and the South, wherever your valuable paper may find its way, for aid in his present situation.

The few in Sacramento to whom his appeal has reached, have freely contributed their mite. and sent it on its saving mission We regret that his case had not been known before our lecture closed for the season, as we believe his appeal would have been liberally responded to. Brother Jones, won't you again publish friend Kent's appeal, and will not the Banner of Light, and Messrs. Baker and Hull, copy? Let the call be responded to from a large portion of the eleven millions of Spiritualists in our land.

We know full well that the tracts and husks of Old Theology offered our brother, can not sustain his aged and afflicted body, and we would that the Spiritualists would take from their pockets the small sum of one dollar, and send him; we promise a large interest from the never falling Treasury of Infinite God.

We have from time to time perused in the columns of the JOURNAL and Banner, the sermons of Henry W. Beecher, and we would ask him, if from his large abundance, he will not lend a helping hand to one, who for years was a co-laborer with him on the walls of Zion ?-To be sure, Brother Kent's large soul burst the fetters of theology's confines, and now ranges through our Father's illimitable universe, and is surely marching on through affliction's valley, to the mount of Transfiguration. S.ill his temporal must be sustained, and we ask if creeds and sectarian beliefs must stand in the way God and angels, forbid! Spiritualists and liberal minds answer the call of your aged and afflicted brother, according to your means, that he go not to the grave, suffering for the bread that sustaineth the body. As the watching,waiting spirits bring him daily food for his mind, so may they inspire us to send him food and expense.

raiment for his body. Fraternally yours, M. L. SHERMAN.

Sacramento, July 2nd, 1869,

Brother Kent's address is Stocholm, N. Y .--We hope the good people will continue to remember him in his afflictions, ever bearing in mind that any assistance you may give him, will surely bring its appropriate reward, and instead of being the loser thereby, you will be the gainer.-ED. JOURNAL].

#### INDIANA.

Spiritual Society of Terre Haute.

Preamble and resolutions adopted by the first Spiritualist Society of Terre Haute, Indiana, as reported by a committee appointed to consider what action was necessary, if any, in regard to certain published paragraphs bearing upon the proceedings of the Spiritual Convention recently held at Indianapolis,

#### PREAMBLE.

Whereas, We as believers and advocates of a doctrine which has become a power in the land, feeling that we have been made the target at which for years has been hurled the malicious and scurrilous attacks of our religious opposers, aided by such journalists as seek alone for public favor and applause; and knowing that we are protected in that part of the Constitution which guarantees to every citizen the right to a free exercise of his or her religious opinions, and in view of the persistent efforts on the part of those who are antagonistic to us as a religious body, to misrepresent and stigmatize us individually and collectively, instead of meeting us in open and manly discussion, we consider it time that we should cease to be disturbed in these inclienable rights, that none shall molest nor make us afraid, and that the same respect shall be manifested towards us, as is so universally accorded to other religious bodies. Therefore be it re-

1st. That while we as Spiritualists congratulate ourselves that we are exempt from the rack, wheel and fagot-pile, which characterized the persecutions of pastages, and that we live under a government which gives to each and every one the right to a free exercise of their religious and political opinions, yet there is still evident the same feeling of animosity which formerly prevailed. Therefore, we urge all lovers of free thought and tree speech to a persistent and determined labor to enforce the principles of civil and religious liberty.

2nd. That the low scurrilous misrepresentations, stigmas and burlesques, indulged in by the reporters of the Indianapolis Journal, Mirror and Commercial, who were admitted to seats upon the platform, were not warranted by the facts, were unmanly in spirit and unworthy the journalism of an enlightened community, and they merit, therefore, a just and stern rebuke, not only from Spiritualists, but from every lover of equal rights, free thought and free speech through our the land, and that such journals as transfer these scurrilous paragraphs to their own columns knowingly commit a like injustice, and are clearly amenable to the same measures of re-

That the neglect of these reporters to notice in the least the part taken in the business and discussions of the convention by our co-laborer in the field of reform, J. Madison Allen,whether induced by some outside envious and malignant influence (as was most probably the ease), or otherwise, did that gentleman great injustice; and to characterize his lectures on that ceasion as "bombastic and sunhomorical." to stigmatize him as a "first-class lunatic," was unfair and outrageous, as all who were present well know. And as an antidote to the evil consequences which such misrepresentations of facts are calculated to produce detrimental to that individual's standing and usefulness in his chosen field of labor, we freely aver and further re-

4th. That since Mr. Allen's advent amongst us, and during his lectures in Terre Haute (since May 1st), as the great reformer of the day, his course has been characterized by the most gentlemanly deportment, his learned and able lectures have given entire satisfaction, and have met our entire approval and cordial support. His subjects have been well chosen and ably discussed, always free from the slightest tinge of bombast or ostentation, and couched in language well adapted and arranged to the clear elucidation of the points taken, and unobjectionable and unoffending to the most fastidious and sensitive even of his opposers. That he has given their organization such entire proof of his ability to most satisfactorily fill the place assigned him, that we freely and most cheerfully recommend him to Spirmualist associations who may need an earnest and able lecturer, after he has closed his labors in this place--- an endorsement we deem entirely unnecessrry to one so well and favorably known as Brother Allen. were it not for the injustice done him by the newspaper reporters above alluded to, and before dismissing these personal matters, we take the liberty to resolve,

5th. That though we doubt not that she would much rather not see her name thus thrust before the public, yet we know Mrs. Stratt L. Allen to be a gentle and unassuming lady, earnest in cause of right, devoted to her husband as a life companion and co-laborer, and worthy the esteem of all who have the pleasure of her acquaintance. And while this association does not deem it justly within its province to endorse any special mode for the wearing apparel of ladies, we nevertheless commend Mrs. Allen's independence as worthy of example, in adopting such costume as she may consider conducive to her physical health and comfort, so long as it may be neat and becoming (as the so-called Bloomer dress undoubtedly is),—the Mrs. Grundies and Fashion's iron sway to the contrary notwithstanding.

6th. That copies of this report be sent to the press of Terre Haute and Indianapolis for publication, and also to the Binner of Light, Present Age and Religio Philosophical Journal

H. C. GRANVILLE. Chairman of Committee.

#### Fertilizers.

M. Jules Laviniere proposes that the vessels engaged in cod-fishing should, when not engaged, collect the seaweed which covers the ocean a little to the west of the Azores, and carry it to those islands, where it should be dried and pressed, and the mineral salts extracted, and then employed for fertilizers. It is calculated that these floating meadows, which, according fo Hum boldt, cover a space seven times larger than all Germany, annually produce enough vegetable matter to manure 1,400,000 scres.

No man's spirits were ever hurt by doing his duty; on the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest, purely for conscience sake, will prove a cordial for weak and low spirits, far beyond what either indulgence, or company can do for them.

It is reported that Wm. B. Astor proposes to complete the Washington Monument at his own

### Zhiladelphin Aepartment.

Subscription will be received, and papers may be obtained at wholesale or retail, at 624 Race street, Philadelphia.

#### LIFE.-NUMBER 2.

Professor Huxley gave a lecture on "The Physical basis of Life," one of a series of Sanday evening lectures in Edinburgh, and Yale College. under the influence of the progressive march of the age, has republished it in this country. We propose making a friendly criticism as the basis of our second article on life. In the first place we felt-and we have no doubt most of our non-professional readers would feel still more so-that the learned professor was considerably behind the age in the use of latin quotations and technical terms.

These may serve a purpose somewhat similar to life preservers when 2 person gets into the fath omless waters of speculation, and away from the shores of the known land; but people are more than half right when they assert that technical terms are frequently used as a cover for learned ignorance. Still, we know that, in many instances, they are more definite and expressive to the scholer than any other terms. What we object to is their use in popular lectures. In the laudable efforts to popularize science, we know it requires to bring the ideas clearly into the domain of language in use among the common people. The word "Protoplasm" is used to express the "Physical basis of Life." It is a jelly-like substance, in which the first germs of animal and vegetable life are found, and when viewed under the field of the microscope, we do not detect any difference; and yet the Professor well says.

What, truly, can seem to be more obviously different from one another in faculty, in form, and in substance, than the various kinds of living beings? What community of faculty can there be between the brightly-colored linchen, which so nearly resembles a mere mineral licenstation of the bare rock on which it grows, and the painter, to whom it is instinct with beauty, or the botanist, whom it feeds with knowledge?

Again, think of the microscopic fungus—a mere infinitesimal evoid particle, which finds space and duration enough to multiply into countless mil-lions in the body of a living fly; and then of the wealth of foliage, the luxuriance of flower and fruit, which lies between this bald sketch of a plant and the glant pine of California, towering to the dimensions of a cathedral spire; or the In-dian fig, which covers acres with its profound shadow, and endures while nations and empires come and go around its vast circumference? Or, turning to the other half of the world of life, picture to yourselves the great Finner whale, hugest of heasts that live, or have lived, disporting his eighty or ninety teet or bone, muscle and bluober. with easy roll, among waves in which the stoutest ship that ever left dockyard would lounder hopelessly; and contrast him with the invisible animalcules—mere gelatinous specks, multitudes of which could, in fact, dance upon the point of a needle with the same case as the angels of the schoolmen could, in imagination."

Speaking of the various forms of motion, he

"Speech, gesture, and every other form of human action are, in the long run, resolvable into muscular contraction, and muscular contraction is but a transitory change in the relative positions of the parts of a muscle. But the scheme, which is large enough to embrace the activities of the highest form of life, covers all those of the lower creatures. The lowest plant, or animalcule, teeds, grows and reproduces its kind. In addition, all animals manifest those transitory changes of form which we class under irritability and contractility; and it is more than probable that, when the vegetable world is thoroughly explored, we shall find all plants in possession of the same powers, at one time or other of their existence. I am not now alluding to such phenomena, at once rare and conspicuous, as those exhibited by the leaflets of the sensitive plant, or the stamens of the barberry, but to much more widely-spread and, at the same time. more subtle and hidden, manifestations of vegetable contractinty."

After describing some of the wonderful motions in plants, he says:

"Currents similar to those of the hairs of a nettle have been observed in a great multitude of very different plants, and weighty authorities have suggested that they probably occur, in more or less perfection in all young vegetable cells. If such be the case, the wonderful noonday silence of a tropical forest is, after all, due only to the duliness of our hearing; and could our ears catch the murpur of these tiny muelstroms, as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned, as with the roar of a great city. It is by no means my intention to suggest that

there is no difference in faculty between the low-est plant and the highest, or between plants and animals. But the difference between the powers of the lowest plant, or animal, and those of the highest is one of degree, not of kind, and depends, as Milne-Edwards long ago so well pointed ont, upon the extent to which the principle of the division of labor is carried out in the living economy. In the lowest organism all parts are competent to perform all functions, and one and the same portion of protoplasm may successively take on the function of teeding, moving, or reproducing upparatus. In the highest, on the contrary, a great number of parts combine to perform each function, each part doing its allotted snare of the work with great accuracy and efficiency, but being useless lor any other purpose. On the other hand, notwithstanding all the fundamental resemblances which exist between the powers of the protoplasm in plants and in animals, they present a striking difference in the fact that plants can manufacture tresh protoplasm out or mineral compounds, whereas animals are obliged to procure it ready made, and hence, in the long run, depend upon plants.

There are sundry very low animals, each of whom, structually, is a mere coloriess blood-cor-

puscle, leading an independent life. But, at the very bottom of the annual scale, even this sim-plicity becomes simplified, and all the phenomena of lile are manifested by a particle of protoplasm without a nucleus. Nor are such organisms insignificant by reason of their want of complexity. It is a fair question whether the protoplasm of those simplest forms of life, which people an immense extent of the bottom of the sea, would not outweigh that of all the higher living beings which inhabit the land put together. And in ancient times, no less than at the present day, such living beirgs

as these have been the greatest of rock builders. There is a living body called Æthallum septicum, which appears upon decaying vegetable substances, and, in one of ite forms, is common upon the surface of tan pits. In this condition it is, to all intents and purposes, a fungus, and formerly was al-ways regarded as such; but the remarkable investigations of De Bary have shown that, in another condition, the Æthalium is an actively locomotive creature, and takes in solid matter, upon which, apparently, it leeds, taus exhibiting the most characteristic feature of animality. Is this a plant, or is it an animal? Is it both, or is it neither? Some decide in favor of the last supposition, and establish an intermediate kingdom, a sort of biological No Man's Land, for all these questionable forms. But, as it is admittedly impossible to draw any distinct boundary line between this no man's land and the vegetable world on the one hand, or the animal, on the other, it appears to me that this proceeding werely doubles the difficulty which, hefore, was single. Protoplasm, simple of nucleated, is the formal basis of all life. It is the clay of the potter: which, bake it and paint it as he will, remains clay, separated by artifice, and not by nature, from the commonest brick or sundried clod. Thus it becomes clear that all living powers are cognate, and that all living forms are fundamentally of one character.

And now, what is the ultimate fate, and what the origin, of the matter of life? Is it, as some of the older naturalists supposed, diffused through-

tible and unchangeable in themselves; but, in endless transmigration unite in innumerable per-mutations, into the diversified forms of life we know? Or, is the matter of life composed of or-dinary matter, differing from it only in the mauner in which its atoms are aggregated. Is it built up of ordinary matter, and again resolved into ordinary matter when its work is done? Modern science does not hesitate a moment between these alternatives. Physiology writes over the portals of life-"Debemur morti nos nostraque,"

(we are in debt to our death) with a profounder meaning than the Roman poet attached to that melancholy line. Under whatever disguise it takes refuge, whether fungus or oak, worm or man, the living protoplasm not only ultimately dies and is resolved into its mineral and lifeless constituents, but is always dying, and, strange as the paradox may sound, could not live unless it died. In the wonderful story of the "Peau de Chagrin," the hero becomes possessed of a magical wild ass's ekin, which yields him the means of gratifying all his wishes. But its surface represents the durative of the property of the construction. tion of the proprietor's life; and for every satisfied desire the skin shrinks in proportion to the intensity of fruition, until at length life and the last handbreadth of the "Peau de Chagriu" disappear with the gratification of a last wish. Balzae's studies had led him over a wide range of thought and speculation, and his shadowing forth of physiological truth in this strange story may have been intentional. At any rate, the matter of life is a veritable "Peau de Chagrin," and for every vital act it is somewhat the smaller. All work implies waste, and the work of life results, directly or sin directly, in the waste of protoplasm. Every word uttered by a speaker costs him some physical loss; and, in the strictest sense, he burns that others may have light—so much eloquence, so much of his body resolved into carbonic acid, water and urea. It is clear that this process of expenditure can not go on for ever. But, happily, the proto-plasmic PEAU DE CHAGRIN differs from Balzac's in its capacity of being repaired and brought back to its full size, after every exertion. For example, this present lecture, whatever its intellectual worth to you, has a certain physical value to me, which is, conceivably, expressible by the number of grains of protoplasm and other bodily substance wasted in maintaining my vital processes during its delivery. My "peau de chagrin" will be distinctly smaller at the end of the discourse than it was at the be ginning. By and by, I shall probably have recourse to the substance commonly called mutton, for the purpose of stretching it back to its original size. Now this mutton was ones the living protoplasm, more or less modified, of another animal-a sheep, As I shall eat it, it is the same matter altered, not only by death, but by exposure to sundry artificial operations in the process of cooking. But these changes, whatever be their extent, have not rendered it incompetent to resume its old functions as matter of life. A singular inward laboratory, which I possess, will dissolve a certain portion of the modified protoplasm; the solution so formed will pass into my veins, and the subtle influences to which it will then be subjected will convert the dead protoplasm into living protoplasm, and transubstantiate sheep into man. Nor is this all. If digestion were a thing to be trifled with, I might sup upon lobster, and the matter of life of the crustuceau would undergo the same wonderful meta. morphosis into humanity. And were I to return to my own place by sea, and undergo ship wreck, the crustacea might, and probably would, return the compliment, and demonstrate our common nature by turning my protoplasm into living lobster. Or, if nothing better were to be had, I might supply my wants with mere bread, and I should find the protoplasm of the wheat-plant to be convertible into man, with no more trouble than that of the sheep, and with far less, I fancy, than that of the lobster. Hence it appears to be a matter of no great mo-ment what animal, or what plant, I lay under contribution for protoplasm, and the fact speaks volumes for the general identity of that substance in all living beings. I share this catholicity of assimilation with other animals, all of which, so far as we know, could thrive equally well on the protoplasm of any of their fetiows, or of any plant; but here the assimilative powers of the animal world

Pauts are the accumulators of the power which

animals distribute and disperse.
Thus the animal can only raise the complex substance of dead protoplasm to the higher power, as one may say, or living protoplasm; while the plant can raise the less complex substances-carbonic acid, water, and ammonia-to the same stage of living protoplasm, if not to the same level. But the plant also has its limitations. Some of the fangi, for example, appear to need higher com-pounds to start with, and no known plant can live upon the uncompounded elements of protoplasm.

We have quoted freely from the learned Professor, and must conclude by saying of him as was said of the late John C. Calhoun, that he reminds us of a strong horse plunging in the mire. He savs:

Past experience leads me to be tolerably certain that, when the propositions I have placed before you are accesible to public comment and criticism, they will be condemied by many zeslous persons, and perhaps by some few of the wise and thought. I should not wonder if "gross and brutal materialism" were the mildest phrase applied to them in certain quarters. And most undoubtedly the terms of the propositions are distinctly materialistic. Nevertheless, two things are certain: the one, that I hold the statements to be substantially true: the other, that I, individually, am no materialist, but, on the contrary, believe materialism to

involve grave philosophical error. But, if it is certain that we can have no knowl. edge of the nature of either matter or spirit, and that the notion of necessity is something illegitimately thrust into the perfectly legitimate concep-tion of law, the materialistic position that there is nothing in the world but matter, force and necessity, is as utterly devoid of justification as the most baseless of theological dogmas.

The fundamental doctrines of materialism, like those of spiritualism, and most other "Isms," lie outside "the limits of philosophical inquiry," and David Hume's great service to humanity is his irrefragable demonstration of what these limits are. Hume called himself a skeptic, and therefore others cannot be blamed if they apply the same title to him; but that does not alter the fact that the name. with its existing implications, does him gross injustice. If a man asks me what the politics of the inhabitants of the moon are, and I reply that I do not know; that neither I nor any one else have any means of knowing; and that, under these circumstances, I decline to trouble myself about the subject at all, I do not think he has any right to call me a skeptic. On the contrary, in replying thus, I conceive that I am simply honest and truthful, and show a proper regard for the economy of time. So Hume's strong and subtle intellect takes up a great many problems about which we are naturally curious, and shows us that they are essentially questions of lunar politics, in their essence incapable of being answered, and therefore not worth the atten-tion of men who have work to do in the world.

The trouble with such minds is, that mankind are not satisfied to be bound within such cast iron "limits of philosophical inquiry." They are asking questions and receiving answers, and in no department more than this great subject of life.

#### Born into Spirit,

By casting aside the frall garment of mortality, Cecella Angelina, youngest daughter of Felix and Rose Shelling, of Philadelphia, aged seven years.

This little bud, just blooming in the earth sphere. with a bright promise of rich and rare beauty and fragrance, has been transplanted to the Summer Land, there to bloom amid flowers more delightful than those which were her constant companions here.

Never before have we heard of a more complete realization of the value of Spiritualism. For weeks, the balance seemed to swing almost evenly between the two spheres. and while we fondly watched the flickering flame and southt to re-feed it into life again, she was not an indifferent spectator. She frequently spoke of the angels whom she saw around her, waiting to take her home.

She said to us, two days before her departure, "I shall go on Wednesday morning; they out the universe in molecules, which are indestruct have brought a bright and beautiful couch, sil

covered with flowers. Don't you see it. Doctor? It is much handsomer than this." Her own pure, white couch was strewn with fresh flowers, plucked frequently through the day, and at times, even when very feeble, she would ask to be carried out into the garden among the flowers, that she might look upon and enjoy these symbols of the better land. At the time she had spoken of the angels, they came with their couch and laid her spirit on it to rest, not far away, however, from the beautiful bowers around her earth home.

At the funeral, as we were preparing to lay the easket away in the wardrobe of earth, the father and mother and brother and sister joined in a song which they had frequently sung with her.

We spoke to those present of the beautiful birth of the Spirit, not as a matter for sorrow and weeping, as was the case where a belief existed that death was a grim monster, who came and laid his cold hand upon our friends, and carried them away from our sight! In this case, the garment which her soul had worn being no longer fitted for it, had been laid aside; but she, the loved one, stood in our midst, the same beautiful and loving child, prepared to join in the songs of her friends here and the angels above, and to watch over us in our journey through life.

Spiritualism presented the after life; not as Jacob's ladder, on which the angels ascended and descended, but as a series of beautiful planes, rising one above the other, and commencing just above our earth, which, as our souls are unfolded, will be revealed to us. On these planes, we could see not only our own loved ones, but hosts of spirits laboring to bless humanity, and as we come to have a realizing sense of this, we should join hands with the angels, and understand what Jesus meant when he prayed, "Thy kingdom come, thy will be done on earth as it is done in heaven." For with this blessed communion with the angel hosts, there would come to us a knowledge of heaven now and here. Others spoke to the friends assembled, and the services were closed by singing favorite songs which this loved child had been wont to join in.

We close this notice with the following extract from a private letter written by our Brother, Thomas Gales Forster.

Oh, how strangely storms of sorrow come sweep. ing down upon this ocean of time, over which we drift so blindly and so helplessly! We would not have it so. Were the winds in our hands, no storms should ever smite the sails, no blasts of lightning ever strike down the tall masts, or destroy the flags which we would have floating against the blue sks so gaily; all should go calmly, peacefully on, until our vessel anchored-but where? Yes; where should we anchor, if left to our own guidance? Thus reflecting, can we not find rest, unutterable rest in knowing that this whole life of ours, with all its trials and all its griefs, whether we will or not, is a plan of God?/ That the tidal wave of human destiny, ebb; and flows in obedience to laws as benign as those that gird the earth's blue waters and fix their bounds! And, above all, human aims and shifting purposes-above all, human longings and outreaching desires, angelic voices, are lovingly conveying to us the decree of Omnipotence in regard to every wave of trouble and of sorrow. "Hither shalt thou come, and no farther." Oh! let

us try to remember this, and learn patiently, to "labor and to wait."

### Voices from the Leonle.

For the Religio-Philosophical Journal. Spiritualism at the Ballot Box.

BY WM. MCCONNELL.

In the JOURNAL for July 24th, I noticed that at the Wisconsin State Convention of Spiritual-

ists, the following resolutions were adopted: Whereas, The State Temperance Convention recently held in Milwaukee, "Resolved that past history shows that no great reform can succeed, unless it be carried to the ballot box;" there-

Resolved, That the above named Convention announced a great truth which it would be well

for us to follow. Resolved, That we as Spiritualists and reformers, will labor to place all these great questions

before the people, to be decided at the ballot

As "The utmost harmony prevailed throughout the Convention," the foregoing may be presumed to correctly express the sentiments of those present at that Convention, and contain an unequivocal expression of a determination to carry the great questions of the Spiritual Philosophy into the arena of politics, to be there decided; for the ballot box, which is but a political

machine is adapted to no other use. How absurd to think, even for a moment, of attempting the decision of any of the great questions of the Spiritual Philosophy through the instrumentality of the ballot box! What would be the effect of such a decision? Would any of us allow our individual belief to be swayed thereby?

And even in moral questions, no sensible person expects a decision at the ballot box, since no popular vote could moralize that which is in itself immoral, nor abolish immorality.

"Temperance" has truly been the great moral question most frequently brought into the arena of politics, and by reason of the im-possibility of its decision by that means, its advocates have thereby, as yet, accomplished nothing permanent. Ask any of its advocates if he expects to abide an adverse decision at the polls, and he will tell you that he does not; but expects to "keep it before the people" until it is decided in his favor! The truth is, that the advocates of temperance, as with the advocates of every reform, moral or otherwise, only appeal to the ballot box as a means of acquiring power to carry out their principles and enforce the observance of them upon others. But I can conceive of no principle of Spiritualism which would derive any benefit toward the extension of its belief and observance by being enforced upon the consciences of skeptics and disbelievers, by the power of the civil magistrate."

The sentiment which animates the foregoing resolutions is identical with the old spirit of persecution, which, from the days of the crucifixion of Jesus, till now,—has pervaded the Christian Church,—only modified and toned down by enlighened civilization and requirement, which have their origin, not in the decision of the ballot box, but in the progressive un-

foldment and education of humanity.

Before closing, allow we to call attention to the mistaken conception, by the late Wisconsin Con-yention, of the lesson of past history. No reform which the world has ever known, will compare with the abolition of human slavery, during the present century, almost universally throughout the civilized world; and in no case has it been accomplished through the intervention of the ballot box. in our own country, slavery, which for nearly a cen-tury had ruled the ballot box and defied the efforts of reformers and politicisms to even circumscribe its limits, succumbed at length only to the strong arm of war, and the slave thanked the sword for a boon which the ballot was powerless to confer, and for the restoration of rights which the popular vote would have withheld. Indeed, only refer to Mac-NA CHARTA, to the Great Reformation in the sixteenth century, to the English Commonwealth and their greater though more peaceful revolution of

1698, and to our own revolution of 1776, to show that reform can and does succeed without the ballot; and in conclusion I venture the proposition that it will always be found that the ballot box can be used as all instruments of reform when by other means the object harbeen seeu red, like light caval-ry, which is useless during the progress of action, but afterwards admissible in securing the fruits of Rensselaer, Indiana, July 27th, 1809.

#### For the Religio-Philosophical Journal. Letter from Austin Kent.

Buo. Jones:-Let me say to Bro. Sherman (see Journal June 5th) that by "Human soul," I did not mean "the Spiritual body." So much of his reply bears no relation to my ideas, or even to my criticism of his. The "idea of having the whole human family swallowed up in the first Father," must have been hatched in his brain; it was not in mine. Bro. Sherman asks, which of two human Fathers " is the most infinite." Neither. If I understand the meaning of infinite, "most" is out of place there. One "being can never learn what all beings know;" but if that were possible, such a b ing would not be "infinite in experience." While less than all things can not be infinite,—all things may not be infinite. An "experience" which had a begining can never be infinite. A personal existence without experience would be no existence. (The reader can re-read Mr. Sherman's

Bro. Todd asks me, "What is the difference whether he (Jesus) is eternally begotten, or begotten of eternal life?" I answer, much. To beget is to do something. To say a thing has been eternally done,-is to say,-if it has any meaning,-it was never done, but always was. To "be begotten of eternal life" is to be formed or produced from that which is eternal. Our bodies were not eternally made or tormed; they had a beginning; but they were formed of eternal matter; by matter, which, no doubt, was or is eternal. I am understood, "Eternally begotten," or eternally made, is a contradiction,

Bros. Todd and Sherman, our life, spirit and mind, are no more from the life, spirit and mind of "God," than is our body from the body of God. God is all matter as well as all mind .--Lite and spirit changes its condition as well as matter, (See Todd's 1st. article, June 12th,

Stockholm, St Lawrence Co., N. Y., July 12,

🍱 A woman's Suffrage Convention has been called to meet in Chicago, September 10th.

#### SPEAKER'S REGISTER.

PUBLISHED GRATESTOUSLY EVERY WEEK.

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EDITOR, PUBLISHER AND PROPRIETOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION

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#### THE INDIANS.

#### SPERITUALISH AMONG THE INDIANS-PHYSICAL MANIFESTATIONS— DEVELOPMENT OF CLAIR-VOYANCE—THE CUR-ING OF DISEASE.

Great Spirit, Thou who ruleth the storm, who controlleth the surging cloud and directeth the movements of planetary worlds, Thou art not the God of the Methodist, the Baptist, the Universalist, the Presbyterian, the Mahometan or the Pagan, but Thou art the God of the Indian!

We are too apt to look upon the Indians, the representative of a once noble race, with a considerable degree of contempt, forgetting that they are a class of people that have entertained the most correct idea of Deity. But in this article, it was not our intention to vindicate the right of the Indians to the only true God, but to examine their history and trace that beautiful vein of supernal intelligence therein, that sparkles with rare gems, that glistens with incidents that indicate the high degree of spirituality that has ever existed among the Red men of the forest.

Entertaining the beautiful idea that the Great Spirit spoke from the rustling leaves, from the bursting bud, from the rippling stream, from the moaning thunders, from all things in nature, they were ever holding converse with Him through His manifold works. They wisely separated God from nothing. They heard His voice in the pattering rain; they saw him in the flowers that decked their rude home in the forest, and they ever worshipped Him, whether around the council fire, smoking the pipe of peace, or on the war trail, seeking some one to destroy.

There is something transcendently grand connected with the history of the Indians. Their language meant flowers, the rustling leaves, the green grass, the bubbling spring, the cheerful sunshine, the wild gazelle, the "laughing waters," the flying eagle—in fact, their language was taught them by their Mother Nature. Proud moment when the Indian chieftain in council with his warriors, remarked to General Harrison, who had neglected to offer him a seat, but was rudely spurned by the noble chieftain when he desired to rectify the mistake, in these words, "The earth is my mother, and I will repose upon her bosom!"

The speech of Logan in council, was indeed grand, and therein are gems of eloquence that shine beautifully even when placed by the side of those brilliant ideas of ancient and modern orators, that the school boys of to-day love so well to declaim. Not only elequent, not only logical. but in many things, they were highly artistic in taste and original in conception. Greece, the "cradle of learning," could invent an alphabet to express language and convey ideas; so did one of the Red men of the torest, a Cherokee, years ago, in the early settlement of the country, invent an alphabet for his tribe, as perfect for his language as the one invented in Greece for the language of that period. Think not, then, the Indians all fools, or lacking in originality, for history unfolds but few of their many achieve-

ments.

With the Indians, spirituality is largely developed, and in all their emotions they feel the presence of the Great Spirit they worship. Their mediums are numerous to day, but far less in numbers than formerly, in consequence of the vices of the white race that have been introduced among them.

Their method of developing mediums is at once interesting, and while, in some instances, the practice may be considered weird and uncouth in nature, yet there is a philosophy in the same, that is worthy of attention.

Among some tribes, it was customary for them to call those together, both male and female, who possessed certain marked traits of character, and placing them side by side on a rude seat in the forest, aged warriors would form a circle, and with stately tread walk around them, chanting some war song, and invoking the presence of the Great Spirit. This was usually kept up for two or three hours at a time, and during that period, the motions of those sitting on the inner circle would indicate the presence of some superior power. At these circles, it was often the case that some one of the number congregated was entranced, through whom some spirit would speak in the language of various tribes.

Even among the wild Indians on our Western prairies, are some very fine mediums for physical manifestations. Not long since, a Medicine Man, in the presence of some hunters, held conversation with the Spirit World through the movement of the rude furniture in his wig wan. When the party had collected together, the Indian, or Medicine Man as he is called, commenced beating his drum and singing a solema song known only to himself. The spectators surveyed the scene with a good deal of interest, for the earnestness of the Indian, his calm dignified demeaner, and the peculiar expression of his countenance, seemed to indicate that they felt that

in the presence of a superior power. Steadily he beats the drum as his voice keeps time, seemingly beckening some influence from above to come and assist him. Soon, a spiritual influence is at work; a birchen broom in the corner leaves its place and takes a position by the side of the Indian; his hatchet, lying near, is placed in his girdle; the string of his bow is drawn tighter; the arrows in a crevice are taken therefrom, and laid at his feet; feathers are taken and put in his hair. He bids the broom to move, and it obeys him; he orders the arrow to return to the crevice, and they instantly heed his command; he tells the feathers, one by one, to leave their place in his hair, and like willing servants, they respond thereto. The movable objects in the tent seem to be imbued with life, and become his servants, for in them even, he said the Great Spirit dwelled, and it only would talk to the Red man: While this wonderful scene was going on, a knock was heard at the door, accompanied with some strange exclamation peculiar to the Indians, when an Indian was brought in whose leg was badly swollen, the result of a severe strain. He was placed in the centre of the tent, to be operated upon by the Medicine Man. His incantations were renewed again for a while, until the presence of the Great Spirit was designated by the moving of the broom to the side of the patient. While beating the drum, he walked around the patient, his eyes rested upon him, and beaming, seemingly, with an electric fire. He places one hand on the swollen limb, and with the other beats the drum, to drive, as he thinks, the inflammation away. Strange to say, the Indian soon rises and freely uses the limb without experiencing the least pain, having been entirely relieved. Thus ended the scene that revealed so

many startling truths. Among some tribes at the present day, mediums are developed by a system of starvation, and in most cases, it is very successful. When one is found that possesses an organization adapted for the development of medumistic qualities, he is required to select some quiet place in the forest, and there remain, until called for, not being allowed in the meantime a particle of food. While undergoing this severe ordeal, vigilant sentinels are near, watching, and when life can endure the restraint no longer, he is taken to a hut and allowed a very little broth, just enough to sustain life, and he is kept in this half starved condition until c'rirvoyance is developed, when he is gradually allowed enough to eat to regain his usual strength. Many of the Western tribes of Indians at the present day adopt this practice for the development of prophets, clairvoyants or Medicine Men, as they are generally called.

Among the Indians at the present day are many fine clairvoyants and mediums; and were it not for this fact, they would not be able to withstand the scourge of the white man to the extent they do.

The discovery of this continent was foreshadowed to the Indians by their Medicine Men, who drew a representation on sand of the ship in which Columbus sailed.

Indeed, it is true that there have been as many prophecies verified, made by the mediums among the Indians, as were found to be correct, when made by prophets of Biblical times.

Do not, then, spurn the Indians. They are children of Nature. They worship the Great Spirit. There is a beauty in their language that speaks volumes of grand truths. The God of the orthodox churches sinks into utter insignificance when compared with the Great Spirit of the wild Indian. But the race is gradually fading away. Still there is grandeur in their history, untold meaning in their destiny! Ancient fortifications and works of ar: speak significantly of faded glories. Soon they will only live in history. Rome had its Cicero, Greece its Demosthenes, but in their orations can not be found more brilliant gems of thought than sparkle in the speeches of a Logan, a Philip, and many others whose names have long since passed

### ORGANIZATION.

We have felt called up n to deal plainly with the perversions of the objects of organizations which have been practiced by officials and designing pretenders, not through any prejudice towards organizations wisely constituted, but from a sincere desire to arouse public sentiment to a realizing sense of the perils that beset our newly developed philosophy.

It is exceedingly difficult for the mind to rise above the old recognized religious institutions which have so long held sway and ruled the people with an iron rod, compelling obedience to the mandates of leaders.

Nothing is more natural than for those who propose to provide forms of organization for Local, State or National institutions, to copy to a very great extent, from such systems. Those have ever been constructed upon plans calculated to hold individual members in the most abject mental servitude. To maintain caste or position in society, they must rigidly adhere to all the formulas of their church,—listen to no other doctrine,-receive the dogmas put forth as a system of faith, and pay tithes for its support under penalty of excommunication and disgrace. In a word, the tendency of membership in all church organizations, is to circumscribe thought and enslave the mind under penalties of physical or mental pain, in degree as the organization is more or less liberal. It has been the sim of Spiritualists to disenthrall the minds of men and women from this servitude. As our philosophy discards all theological dog mas, so we aim at a system of organization free from such powers as will enable classes of men, directly or indirectly, to exercise an influence prejudicial to the largest freedom of thought and the right of expression. That object has been thwarted by designing individuals.

ing his drum and singing a solema song known only to himself. The spectators surveyed the scene with a good deal of interest, for the earnestness of the Indian, his calm dignified demeanor, and the peculiar expression of his countenance, seemed to indicate that they felt that even there with this child of Nature, they were

from which millions of Spiritualists have escaped.

We plainly see that by a judicious sytem of organization, the car of progress may be guided to most successful results in the elevation of man in the scale of intelligence and goodness. But this work belongs with the people in home circles. It is here that the inspiration from the Spirit World is first felt. But we do not propose to discuss that subject in this article. It might seem like advisatory to the National Convention, soon to come off at Buffalo.

We only have this to say in conclusion, that the folly of hasty legislation in the past, is fully demonstrated by the lack of success as a result of the efforts which have been made. If we were to contrast the efforts of the last few years, we opine retrogression would be apparent; that the tendency has been to centralization of power; to a compulsory moneyed system of membership under penalty of no voice in the new dispensation of spirit communion; to official interference to crush out men and newspapers that dared to protest against intrigue, corruption and fraud.

At a future period, we may be inspired to closely compare the doings of each National Convention upon this great subject of organization, and expose the continued tendency to centralization of power. At present, we will only quote the concluding article of the First National Organization which was instituted at the National Convention held in Philadelphia, in October, 1865, and which was intended to be a safeguard against usurpation. It reads as follows:

"In adopting these articles, all right of the National Organization, hereby instituted, in any wise, at any time, or in any manner, in the least degree, to assume the power to prescribe creeds, articles or declarations of faith for Spiritualists, or otherwise to interfere with individual rights or the rights of local organizations, by resolutions or otherwise, is forever prohibited."

Suffice it to say, that at the very next session at Providence, this article was expunged, and at the Rochester convention innovations were made upon the principles contained in said article to the extent of entirely ignoring the rights of Spiritualists, Local and State Societies to representation, unless each delegate paid a fee of five dollars a year. The entire spirit of the principle has within the last year been ignored by the leading officers of the American Association, using the whole of their influence (?) to crush individuals and newspapers that dared to expose intrigue, and the unwise provisions of the Institution they represented.

### THE MORMON QUESTION AND THE QUESTION OF QUESTIONS.

The Pacific, a religious periodical, hailing from San Francisco, remarks, in common with the leading press of the country, that "The railroad is evidently hastening the solution of the Mormon question."

This statement is unquestionably true. But the mind, engaged in deep research and critical observation, discovers a more potent cause than the mere appearance of a railroad through Mormondom, which is the march of progress, of which the railroad itself is but an effect. This mighty giant power, which no creed, sect or church can stay, is not only hastening "the solution of the Mormon question," but the solution of every theological dogma and organization.

America's gifted bard was highly prophetically inspired as he saug of his country,— "Columbia, Columbia, to glory arise,

The queen of the world and the child of the skies."

In this chosen land of freedom the poet's ideas are to be fully realized. It has, speaking figuratively, "come up out of the sea," and on it God has seen fit to "gather together his peculiar and chosen people;" in whose every nature the leaven of progress is deeply diffused, and is steadily, unceasingly and unerringly at work; and is destined, in due time, to so far leaven the whole American character, by lifting it in the scale of spiritual progress, as to entitle the nation to the name of "Child of the Skies;" whilst their progress being also in the advance of all other nations—because made and composed of all other nations upon the globe—will entitle this country to the queenship of the world.

We, as a people, began our existence by emblazoning, in undying characters, to the nations of the earth, that all men were created equal, and endowed with certain inalienable rights, among which were life, liberty, and the pursuit of happiness. These words were from the skies, the abode of spirits, and the eminent chirographer was only an inspired instrument to commit them to parchment for a beacon light; towards the practical realization of which this nation of boasted freemen are inevitably and undeviatingly steering.

And hence it is this principle, rather than the building of a railroad, that is bastening the solution, not only of the Mormon question, but, in short, of every religious, social or political question that does not square with this great fundamental, and, we might add, American idea and principle; for, although as old as time itself as a principle, it nevertheless, in a sense, had its birth on American soil. It is therefore peculiarly an American idea-or it is the golden rule Americanized; for when men will live the golden rule, then they will have adopted, practically, this great American idea. And we know that Americans have said it, have adopted, have preached, fought, bled and died for it; and by the power of Him who is without beginning or ending of years, the Spirit world intend that they shall yet live it.

And when that comes to pass, as come it must, for we behold its onward much day by day, we may triumphantly ask, where is Mormonism, or, in short, any other of the thousands of Isms or sophisms?

We are very well aware that neither the Mormons or they who would suppress them, as politicians or religionists, are prepared for the ultimatum of this great American idea or prin-

ciple; but we are equally well aware of the fact that all must be made ready, and hence this article. Millions of bitter and jealous enthusiasts would clap their hands in extacy to witness the destruction of the Mormon wiledom by the application of this principle, but would have it stop short of interfering with other customs and usages with which they are deeply identified. But we beg to warn all such that the great God of principle is no such respecter of persons; and that the God or power, which shall destroy polygamy, as destroy it He will, will also visit every hearthstone in America and perform a similar work, by abasing those who are self-exalted, and gently lifting up those who have humbled themselves, for His will and strength

are put forth to equalize. Neither men or women will then be bound in marriage or otherwise by arbitrary law or custom; for then all shall know God (this great principle) from the least to the greatest, and will follow in His precepts, for they are ways of pleasantness and peace. All this may seem to the general reader quite impracticable, because written somewhat in an allegorical style; but, in all sober earnestness, we feel inspired to say, by the fire of inspiration which burns into our brain and moves our pen, as we indite these thoughts, from disembodied minds who encircle our footsteps, that Americans must, at no very distant day, put in practice that which they have so long held in theory. And the day that witnesses the beginning of that, will see the beginning of a complete revolution in the present social, religious and political institutions of this country. As a means to that end, the next step will be universal suffrage. This event, so close in the near future that none dare dispute its coming, will make woman more than a mere wife. It will elevate her above the present plane of marriage. The God of America has said it, and he or she who will may hear His voice in the stirring events of the day.

Cease, ye cavilers, who would stay His mighty hand,—you do but cast dust in your own eyes.

Glorious God! great America! "the sun," in the language of the great Webster, "in his last course in the heavens," will behold no people more happy, or more favored by heaven, than our own beloved America!

But she has got to earn the prize. Much blood may yet be shed ere this great nation will be scourged of the devil of conservatism.

But on we go; and ever the issue is human rights—just now cropping out in the form of woman's rights. That now is the great question demanding a solution. It must be met, and the right will come uppermost.

#### SPIRITUAL CONVENTION AT ELUIRA,

This Convention was well attended by the Spiritualists of N. Y. A large number was in attendance, and the proceedings throughout, were exceedingly interesting. The Convention was called to order by Dr. Palmen, of Big Flatts, who introduced J. William Van Namee, of Brooklyn, as lecturer. Mr. Van Namee, after a few preliminary remarks, gave a general invitation to those present, to select the subjects for discussion. Slips of paper were distributed among the audience, upon which were written some fifteen different subjects, and then returned to the speaker, who in a trance state, treated upon them in a discourse both beautiful and intensely interesting.

A poem given in a trance state by the speaker closed the morning session.

At two P. M., the Convention was again called to order, when Mrs. E. N. Palmen, of Big Flatts, was introduced and gave an able trance lecture on Spiritual Philosophy.

W. D. Humn followed, and proved himself familiar with his subject.

The formation of a society of which W. B.

HATCH was unanimously elected President, closed the afternoon session.

At half-past seven o' clock, the Convention entered into evening session.

Mr. VAN NAMEE was again presented and

offered up an invocation, which touched the hearts of all present. Some thirty subjects were handed him for discussion, which were ably treated upon.

A poem entitled "Vouth's Warning" was

A poem entitled "Youth's Warning" was then recited, when the Convention adjourned.

#### BUFFALO CONVENTIONS.

We have done the best we could to get a reduction of railroad and steamboat fare from Chicago to Buffalo, for all who desire to attend the conventions at that place.

The result is as follows: By first class steamboat, and found, eleven dellars each, if the number shall be less than fifteen. If fifteen or upwards, the fare will be ten dollars each. The best boats leave Chicago Tuesdays and Wednesdays; inferior boats leave on each other day of the week, Sundays excepted.

Regular time of starting, 7 o'clock in the evening, arriving in Milwaukee in time to leave at seven in the morning.

Fare the same from that place as from Chicago. Regular time from Chicago to Buffalo, four days.

By Lake Shore Railroad, a party of twenty or more will be assigned a car, fitted up in satisfactory style, but denominated second class, for ten dollars each. Same rates for returning home as going, be it by steamboat or by cars.

These arrangements by steamboat can be made available at any time, and by railroad whenever a party can be made up. For particulars, call at this office (192 South

For particulars, call at this office (192 South Clark street) on arriving in this city.

### THE ROSTRUM.

Mrs Addie L. Ballon closed her series of Lectures at Crosby's Music Hall, on Sunday last. She delivered eight lectures here, each one receiving marked attention. She is practical and logical in her discourses,—at times enoquent,—never failing to touch a sympathetic chord in the minds of the audience. She will do good wherever she lectures.

#### THE DRY GOODS CURSE.

A writer (evidently a lady) in a late number of the Oneida Circular, in alluding to the present mode of ladies' dressing, very appropriately styles it the "Dry Goods Curse." The facts embodied in the article we regard as preeminently worthy of the attention of every considerate person, and so aptly embody our convictions upon this theme, that we, with pleasure, make the following quotations:

"I first liked the short dress for its obvious healthfulness, convenience and economy; afterwards for its looks; and now, will you allow me to say, I like it most of all for its moral effect upon the wearers. It changes women: it dignifies a social revolution; it increases home happiness; it is a long step towards Eden.

The long dress as worn at this day means falsehood; means fashion-slavery; means wretchedness and ruin in the social relations of the sexes. See that fashionably dressed woman. What is she? A mass of dry goods and millinery! Her life is in her flounces; self-consciousness is in every fold and pucker of her crinoline. Are they just right? Oh lovely! Are they a little wrong? Ah! despair! She has thought dress till her mind is mostly back hair and her heart bonnet. What is the motive? She wants admiration. She wants to be pretty. She hopes to fascinate men. Good heavens! Is man a maniac? It would seem so by the bait she throws out. Paint, powder and waterfall; hoop, hump and trait; no matter how unnatural or hideous the novelty, if it will only lure the eye and provoke pursuit. The plan, it must be owned, succeeds: men are bedevited by this nonsense as much as women, and, directly or indirectly, encourage it. The natural punishment follows. They pursue what they fancy incloses an angel, and capture—a figure of cotton, imported hair, whalebone and silk.

# ANNUAL MEETING—E. S. WHEELER. The Spiritualists of Tomkins Co., New York, held their Fifth Annual meeting the first Sunday in August, at M'Lean, as usual. E. S. Wheeler was the speaker of the occasion. A fine day favored a large assembly, and nearly two thou-

favored a large assembly, and nearly two thousand were supposed to be upon the ground.—This, in a rural country, was indeed a large meeting. Mr. Wheeler remains at M'Lean for a short time, and is engaged to speak at other points in the vicinity. Sectarianism is not the dominant power of that neighborhood.

"Infidels" abound and Spiritu dists multiply; mediums are numerous and the phenomena wonderful; the churches languish, but the region is famous for its care of the poor, for the integrity of the people, and for general intelligence.

Mr. Wheeler is doing a good work in the cause of Spiritualism, and we hope he will often give us a brief report of his doings.

#### WESTON, MO.

Brother Grosmock informs us that a good test medium is very much needed at the above named place. He speaks favorably of the influence for good that is being exerted by the pamphlets of one Graves, a Baptist minister, who ascribes all our communications to the work of evil spirits, or more particularly, to that eloven footed personage that is so well known by the various orthodox charches. Of course, those who have considered the whole phenomena a humbug, will be induced to examine the same, when it is impressed upon their minds that such a distingushed personage as Saten is engaged in producing all these wonderful manifestations, and they will be led to inquire, if good spirits can not also communicate with this mundane sphere.

#### LOVE THEIR SAVIOR.

"The Christian Era announces that the two young Negro girls,—the aggregate of whose heads, arm, legs, etc., go to make up what is known as the double-headed girl, are intelligent and both profess to love the Savior."

This must be gratifying to the world at large, to know that two young Negro girls actually love the Savi or. No doubt, it has been impressed upon their minds that if they are saved from endless torment, it must be through the instrumentality of Jesus Christ,—consequently they are induced to love him, when, in fact, their ideas in reterence to him are based upon what some bigoted minister of an orthodox church had told them.

#### GROVE MEETING AND PICNIC.

The Spiritualists of Michigan are wide awake, and doing a great deal of good towards advancing the cause of the Harmonial Philosophy. A grand Grove Meeting and Picnic, was held at Battle Creek, commencing on the 13th, and we have no doubt, it was a grand success. We shall give an account of it in due seas in. The citizens there made ample arrangements to entertain the friends of the cause who might be in attendance from acjoining counties and States free of charge.

#### DR. G. W. SWAN.

The above named eminent physician,—first Allopathy, then Homeopathy, now a disciple in the cause of Spiritualism, is performing remarkable cures" by the laying on of hands," as was promised by the great Healer, the gentle Nazarene, to all true believers. His rooms are at the Adams House in this City, where he will treat such patients as may call upon him.

#### 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.

#### NEW STORY.

As announced heretofore, we shall shortly commence the publication of a thrilling story from the pen of Dr. P. B. Randolph, of Boston, Mass. We shall speak more particularly in regard to it in our next issue.

### 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.

ive minutes' walk from the Post-Office.

Good mediums always in attendance.

#### A NEW PROPOSITION.

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

#### Personal and Zocal.

Moses Hull is to speak in Laporte, Indiana

Doctor Newton will be in Leavenworth, Kansas, the first of September.

Warren Chase is on a visit to New Hampshire and Vermont. He will meet a hearty we come

Quite a large number of our prominent Spiritualists were in attendance at the Grove Meeting and Picnic at Battle Creek, Michigan.

Nettie M. Pease will speak in Battle Creek, Mich., during the month of September; in October, New York; In November, Philadelphia; in Baltimore, December.

Anna Dickenson is not in favor of allowing Chinamen the privilege of voting. She says there is "Too much stupid voting in our midst already." Her first lecture was delivered in California, July 12th.

Addie Stevens, of Barton Landing, Vermont, has entered the Lecturing field. She is represented as a highly gifted lady, and we have no doubt will do great good. Hope she will give us an account of her works.

A re-union of the old settlers of Lake and McHenry counties, will be held at McHenry on Wednesday, September 8th, 1869. A good time generally may be expected. We hope to find it convenient to be present.

Austin Kent informs us that he has received through the patrous of the Journal, some over \$30,00, \$11,05 of which was received through the agency of Brother Sherman, in California. For these favors, Brother Kent returns his heart-

Mrs. S. W. Jorgensen, Symbolic Seer and Inspirational Adviser upon matters of a spiritual and temporal, social and domestic nature, may be consulted at 148, 4th Avenue. She is a finely developed medium, and will give satisfaction to any who will consult her.

Dr. Wm. R. Joscelyn, the Lecturer, Healer, Clairvoyant and Improvisatore, has been lecturing in the towns in the vicinity of Chicago, during the past few weeks. As a medium, he is not excelled. The triends will keep him employed. We guarantee satisfaction wherever he may lecture.

Mrs. M. J. Wilcoxson has spoken to large audiences in the city of Ripon, Wis, three Sundays, of July. With a most commendable liberality, the Unitarian church was freely tendered, the ex-pastor endially giving both attendance and welcome. When will others of the liberal church, "Go and do likewise"?

All wishing the services of Mrs. Wilcoxson. for the next six months, will address in care of S. S. Jones, 192 South Clark St., Chicago, Ill.

#### Amusements.

#### wood's museum.

The Museum being the only place of amusement open to the public, during the past week, and the announcement that Frank E. Aiken had assumed the proprietorship, notwithstanding the heighth to which the mercury has been up, has been well filled with delighted audiences.

The play has been the "Double Gallant," concluding with "Mr. and Mrs. Peter White."

In preparation the "Victim of Circumstances." The visitors have, however, very much missed Mr. Aiken, who has been quite sick but is expected to soon recover.

#### WRITINGS OF OMAHA.

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

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

The first chapter treats of-Division of substances-The Eenses-their Number and Limits-Man a Duality-Spirit Intangib e-The World Opens as Senses are Multiplied. The second chapter treats of-Man Strange to Himself-

Bees and Byeless Fish may See in the Dark-Matter, how Determined-Magnetism and Electricity - their Choice of Cusracter-Firee-What it i - one Magnatic tr. The third chapter treats of Transverse Currents of Mag-

netism and Electricity Surrounding the World-their Pressure-Pressure of Atmosphere-Matter-Theories of-The fourth chapter treats of the Duality of Man-The

Spirit Body only Lives-Why It Lives after the Material Body Dies-The Abnormal State-How We Know of Spiritual Things -the Modern Discovery of Communications. Raps, Moves and Pips-The Fox Girls-Media-Spiritual Atmosphere around the Buly-Magnetization-Snakes Charm Birds-Spiritual cir les-Spirits magnetize Mesmer-Ro-Uglous Conversions Through Magnetlam.

No little work has ever been published which abounds with more intensely interesting and instructive matter. Price 25 cts. Postage 5 cts. Address S. S. Jones, 192 South Clark St., Chicago, Ill.

#### PUBLIC MEETINGS.

The Second National Convention of the Friends of the Children's Progressive Lycenm.

Persuant, to adjournment of the First National Conven Persuant to adjournment of the First National Convention of the friends of the Children's Progressive Lyceum, the Record Annual meeting will be held at Kremiin's Hall in the Uitly of Buffalo, State of New York immediately atter the adjournment of the Fitth National Convention of Spiritualists on Thursday, the second day of September, 1869 at ten o'clock in the morning and to continue in session from day to day until, the business of the Convention shall be accommissed.

shall be accomplished.

We therefore, invite each Progressive Lyceum on the continent to send two deligates, and an additional one for every lifty or fract onal fifty over the first fifty members, and each State Organ zation to send as many delegates as they may have Representatives in Congress, and each Local Organization where there are no Lyceums to send two delegates to attend and participate in this most important and practical

On behalf of the Board.

Mary F. Davis, President, Orange, N. J. Henry T. Child, M. D., Seo't., 634 Bace street, Philadelphia

#### ixth 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 hading the Sixth Annual Meeting at Kramiia Hall, in the city of Buffslo, State of New York, com-mucing on Tuesday, the thirty-first day of August at in o'clock in the morning, and continuing in sesion 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 delegates 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.

#### Obituarn.

One of our true and noble sisters, Mary Anu, wif , of F. S. Crans, passed away May 1st, 1869, at Cedar Falls, Lowa, aged 62 years. They were companions in married life for forty years, were Spiritualists since the first awakening in the cause. Their three children had passed on. One son gave his life in our ate war. The other two were married daughters. Fine tests have they received from these children in Spirit Life, which helped to make the path of life more smooth. Many speakers and mediums have enjoyed her home in this state and Wisconsin. She had suffered for fifteen years with heart disease

Only blossomed in her ripences, Only changed, not gone away, Only stepped from out the darkness Into God's eternal day.

#### SPECIAL NOTICES.

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 GRAHAM, PERRY & FREE, Real Estate Agents, Major Block, Room 8, Chicago, Ill. HANNAH A. FREE.

No.19, Vol. 6.1f.

#### Dr. Dake, the Analytic Healer.

Dr. Dake, the Analytic Healer, has closed his office in St. Louis during the heated term, and will visit the larger towns and cities in the North and West. The afflicted should bear the same in mind, as his success is eminent in chronic and lingering complaints. The Dector has wen many handsome encomiums from the cick and suffering. The Doctor is a staunch Spiritualist, and gives the credit of his remarkable cures to the Spirit World. No. 22, Vol. 6-2t

Talyor's Bed Springs. Don't fail to read the advertisement in another column. Any man who wants a good paying agency 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.

J Dr. 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 a half since. Suffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have his side bathed withhot salt and water, by a healthy colored woman, and to take 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. LAFFLIN FERRER. Georgetown, D.C., January 7th, 1868.

### A PLEASANT STORY.

In the streets of Chicago, I wandered along, And carelessly sung a familiar old soug, While viewing the cars-horses, and such,-The Irish-the Scotch-the French and the Dutch. And the strange Advertisements of these latter days, On the Builetin Bon ds, for concerts, and plays, When all on a sudden I saw something new, On nice printed paper in Red, White and Blue: It told of the virtues of something so neat. Eo handy- so harmiess-so perfect complete, For coloring beard, the mustache or hair. Without any poison, or slopping, or care, And not only so, but the color is ' fast," And like a showmaker, it "sticks to the last !" In reading I pondered, and thought of my hair, Now as "gray as a rat," once so glossy, and fair, I hunted, and found it-I bought it, and tried. When all my gray hair, in a "jiff" stepped sside! My age is renewed-I feet twenty years younger-I will marry next week-no use to wait longer, I will have men wife, and the comforts of home, For all will be gained by the New Magie Comb.

Yessir, I found that Comb at 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 Chark St., Chicago Illinois, and you shall receive the MAGIC COMR by mail post-paid. U. B. WISE.

#### THE PATENT MAGIC COMB.



isfaction.

Beanty on the Mountain, Beauty in the vale, Beauty in the forest trees. That bend before the cale. Beauty in the Ocean, With crest of dancing fram, 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 \$1,25 to The MAGIC COMB AGENCY, 192 South Clark Street, Chicago, Ill., and receive the Magic Comb by mail post paid and if you follow the directions on the Comb, we guarantee perfect sat-

#### To Dealers and Traders.

If any of our readers or friends who are Dealers or Traderswish for the PATENT MAGIC COMB 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.

J. M PARRELE

#### Dr. Clarke's Remedies.

B S.S. Jones :- I see you are advertising the medicines of Dr. Clarke, a spirit, who controlling prescribes for the sick through the organism of Jeannie Waterman Danforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Syrups, Nervines and Powders with the highest satisfaction. I know them to be excellent. as hundreds of others will testify. Dr. Clarke is a noble and Most truly thine, brilliant spirit.

St. Louis, Mo., Nov., 1868.

### ADVERTISEMENTS.

### SPIRIT PHOTOGRAPHS.

Persons desirous of having a Spirit Photograph taken by Mr. W. H. MUMLER, can obtain the necessary information by addressing, with

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advertised price, by JAMES CAMPBELL. Publisher and Bookseller, 13 Tremont St., Museum Building, Boston. Also for sale at this Office. Address S. S. Jones, 192 S. Clark St. eet, Chicago, Ill. no16 vol 6 tf

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Vol. 6, No. 14, tf.

save the Boston Investigaton.

Price20 cents ; postage 2 cents.

Vol. 6, No. 14.

Mrs. ferree's new pamphlet for the thou As Mrs Southworth says, "No one is so good or so wise but will be made better and wiser and happier by perusing

the Spirituelle." MY LOVE AND I, By Mrs. Ferree. "Read it at nigh. and think of it," as, the Hon. Thes. Cor win said up on reading the manuscript, "It teaches the higher relations of man and woman," so

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TERVINE TABLETS—A NEW REME-the taste, and safe and sure in effect. Serd 50 cents for a package to Dr. Smyrns, Halisport, Allegany Co., N. Y., or 3 cent stamp for Circular. Vol. 6, No. 16. tf.

TOBACCO ANTIDOTE—A NEW AND Pleasant Cure for the habit of using tobacco—Dr. Smyth's Norvine Tablets. Send 50 cents far a package or address for Circular, showing its wonderful power to correct all kinds of Nervous Diseases.

Vol. 8, No. 16, tf.

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treet. James R. REESE.

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### W age, to sell what every lady will purchase at sight.—address Miss WILLIAMS, 129 Fulton St., New York.

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Board by the DAY or WEEK, at \$1,50 per day, at 54

### Hudson street, Boston, Mass. No. 19, Vol. 6. 3 m.

CHICAGO. Dr. J. Wilbur, Magnetic Physician,

(Late of Milwaukee), has fitted up a suit of rooms at 66 Madison St., cor. of State, where he will heal the sick without medicine. Patients at a distance cured by Magnetized Paper. Office hours from 9 a.m., to 5 p.m.
Vol. 6, No. 14.

#### RETURN OF MR. WEST.

PETER WEST, the Medium, has again returned to this city, and has taken rooms at 189, S. Ulark St., Rooms 13 and 15, where he will be glad to see all of his friends and form the acquaintance of new coos. Vol. 6, No. 19. tf.

#### TAYLOR'S BED SPRINGS. ARE FREE FROM EVERY FAULT AND

ANNOYANCE that accompany other Bed Springs, more or less. All who try them are pleased with them. Sent free of freight on re-celpt of price, Six Dollars, A good chance for Agents to make money. Send Stamp for Circular.

Address J. C. Taylor, Ann Arbor, Mich.

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Just published by the American News Co., New York, EXATER HALL, a Theological Romance. Sparkling Incidents and Revalations for all. Read at HE KAD 12.1

For sale at this office—Price 75 cts. Address S. S. Jones, Chicago, 111. no. 17, vol. 12. 4t.

#### MORE GREAT CURES.

#### mrs, spence s

POSITIVE AND NEGATIVE POWDERS,

Catarrh, Neuralgia, Bloated Bowels.

South Williamstown, Mass., Oct. 25th, 1963. PROF. SPENCE—Dear Sir: Whereever I hear of a hard case of disease, I go and have the **POSITIVE AND NEGATIVE POWDERS**, and urge them to try them. I did this with Richard Estes, our neighbor, a man 75 years old, who had the **Asthma** rising 46 years. He also had the Catarrh, and the Neuralgia, and was badly Bloated across the Bowels. He commenced using the Powder on the 10th of this month, and on the 15th he declared himself perfectly free from Asthma, and all the acove mentioned ills. His wife told me she did not think he could live through the coming winter; but she says he now cuts and through the coming winter; but she says he now cuts and works as well as ever he could, and sleeps like a kitten. A harder case of Asthma 11 seldem known, as all who know him will testify.

Yours truly,

MRS. MARY E. JENKS.

Erysipelas. Manchester, Mass.; Feb. 9th, 1869.
Prof. Spence—Dear Sir: A year ago hast June I had a swelling just shove my ankle, and every one who saw it said it was Erystpelas. In a fortnight the became a sore, and from that time for fifteen months I was hardly able to go abo it the house. And as I take the Banner or Light, I had read about your POSITIVE AND NEGATIVE POWDERS; and thinking they might reach my case, I sent to the BANNER office and got a hox. I had had, before taking them, eleven sores in that fifteen months, and another 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 well as a control of the well on a sal game. now walk as well as I ever could. The swelling is all gone.
I have nothing to show but the scars.
Yours truly,
MRS. SALLIE YOUNG.

Yours truly, Fits, Caturrh, Dispepsia, Neuralgia, Liver Complaint,

Albert Frost, of Bucksport, Me, under date of Nov. 27th, 1865, writes as follows: "When I that fold the people here about the POSITIVE AND NEGATIVE POW-DERS, they laughed; but now they are getting excited about them, and the Dectors and Apothecaries want to get hold of them. A lady here who was troubled with Fitseent

for one box, and they cured her right away." I take the the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 18th, 1868.

"Mrs. Bart and daughter have been taking the POW-: DERS the one for Catarrh, and the other Neuralgia. They are about as good as new. My wife has taken them for Liver Complaint and Chronic Diarrheea. She is new well. Mrs. Ames gave the five months old, for Fits. It is now well,

St. Vitus Dance, General Prostration. Diptheria, Scarlet Feeer, Cholera Morbus,

Fever and Ague, Spasms of Stomach, Delirium Tremens Winona, Minn., Sept. 25th, 1869.
This is to certify that I have cured the following cases, and many others too numerous to mention, with NIRS.

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. Cured by five boxes of PONITIVES. 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

five years, and is delighted at the happy change.

A lady of Chronic Diptheria. Two boxes of POSITIVES cured her, after the Dectors had made her werso ath Iodine and such harsh things
A little boy cured of Scarlet Fever.
A woman of Cholera Morbus. She was so bad that her A woman of choices another, the was set that her bife was despaired of. She was cured in a few hours.

A woman who had the Fever and Ague all the spring and summer. Cured with one box of POSITIVE AND

other remedy.

A man of Delirium Tremens. He is now a Good Tem-A woman cured of Spasms of the Stomach, from which she that when she took one, her friends would despair of seeing her come to again.

NEGATIVE POWDERS, after trying almost every

Deafness. I have the following extract form a letter from F. W. Green, of Columbia, S. C., dated Jan 22d, 1869: "I got haif a dozen boxes of Mrs. Spence's Positive and Negative Powders of you about four and a half months 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 Deafness, and the street of the street of Negative Powders which you complimented me with for Deafness, and am cured. I am treating two cases of Neuralgia. One is

Oliver Peppard, of Kansas City, Mo., underdate of Feb.2d, 1869, writes as follows: "Two mouths ago I got six boxes of your Positive and Negative Powders for Deafness of three or four months standing, and I am happy to state that I am much relieved; in fact, nearly as well as

> Milk 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 Milk-leg of sixteen years' standing, one of Rheumatism, one of falling sickness or Fits of sixteen years' standing, and a number of cases of Dyspepsia. The Pewders have also helped my Deafness, and care i the Numbress in my legs. You can use my POWELL HALLOCK.

> Fever and Ague, Dysentery,

Coughs and Colds. Stowe, Vt., Dec. 2d, 1863. 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 Fever and Ague, Coughs and Golds, Dysentery, and other diseases. Di-rect to John A. Sanford.

# Kidney Complaint.

J.P. Mist, of Ridgwood, Lond Island, under date of Jan. 30, 1869, reports sucstantially as follows: Spent several years in the army. Returned with a shattered constitution, and among other complaints, Disease of the Kidneys. Nothing in the shape of medicine relieved him. Bought six boxes of **Postive 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 afer its birth gave unmistakable signs of Diseased Kinneys, probably inherited. The **Positive Powders** were administered. They gave it relief, and it has nexer been tronb-

The Magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nameating, no vomiting, no narcotizing. ien and Children find them a silent but a sure suc

The Positives cure Neuralgia, Headache, Rheuma-The Fositives cure Neuralgia, Headache, Rheumatism, Pains of all kinds; Darrhes. Dysontery, Vomiting, Dyspepsia, Flatulence, Worms; all Female Weaknesses and deraugements; Fits, Cramps, St. Vitus' Dance, spasma; all high grades of Fever, Small Pox, Measles, Scarlatma, Erysipplas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the hody; Catarrh, Consumption, Bronchitis; Coughs, Colds; Scrofula, Nervousness, Sleeplessness, &c.

The Negatives cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of

muscles or of the senses, as in Blindness, Drafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prestration or Relaxation.

Both the Positive and Negative are needed in Chills and Fever.

Physicians are delighted with them. Agents and Druggists find ready sale for them. Printed terms to Agents,

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Mailed Postpaid at these Prices; [180x, 44 Pos., Powders, \$1.00 1 1 44 Neg. 1.00 1.00 at these Prices; [180x, 44 Pos., Powders, \$1.00 1.00 at these Prices; [180x, 44 Pos., Powders, \$1.00 1.00 at these postpaints are prices; [180x, 44 Pos., Powders, \$1.00 at the postpaints are properties.] Send money at our risk. Sums of 36 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or

else in Registered Letter. OFFICE, 371/81, MARK PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M.D., Box 5817, New York City.

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Questions, to be answered at our Inner Life seance should be lacorie, well written, and directed to the edito when inconvenient for the questioner to be present at the

#### INVOCATION.

· Unto Thee, tountain of inexhaustible purity truth and love, we would send forth our though at this hour, feeling that we are continuall blessed by Thee, and that every child of ear is the constant recipient of Thy bounteous lovthat all forms and manifestations that we behold upon the different planes of life, are also blesse with Thy presence. We, as children of infini parents, would thank Thee for all Thou ha given us in the past, for Thy blessing in th present, and aspire to be more like unto Thee 1 purity and truth.

Awaken, O divine Spirit, eternal and livir principle of goodness, in each and every hear. May we all realize that we have but to ask the we may receive, and that we have but to under stand more fully the workings of Thy power, realize Thy blessings in every change that The

in Thy wisdom may mete unto us. Oh, Spirit of love, we would implore Thee t fill every heart, that each and every one of a may realize that it is blessed to give as well: to receive. May we be slow to bate, but quic to bless and forgive. May we ever be fille with the spirit of kindness. May we ever a cribe unto Thee thankfulness and praise.

#### QUESTIONS AND ANSWERS.

Q. What are the avocations of spirit life?

The avocations of spirit life differ pre cisely as they do upon the material plane of life For instance, the artist has his work here. Th physician his; not saying that he has to her upon this plane, but as you behold the diseas upon the material plane, and admit that spirit. have the power to heal upon that plane, the. you will see we have plenty to do.

Every one here seeks that which is mes congenial to his nature. The construction of magnificent edifices, which requires so muc labor, we do not have-that is the toil of erect Yet with the will and desire for the beau tiful, we have it. Think of the condition of th human mind, blinded with the dogmas of th past, as it enters upon the spiritual plane of life and you will find that there is plenty of world

Think you that spirits, after leaving the ma terial plane, lose all interest in that plane We answer no. All improvements,-th; grandest have had their birth in the spiritual plane before ever they were carried into effec; upon the material. Taink you that Franklin in satisfied and content with no further progression, of h.s labors? Think you that Washington is at rest in regard to his country? Think you. that any mend is at rest in regard to that which will promote the happiness of those it has left upon the material plane? We answer, no, no. Were it so, the declaration that "God is love and love is God," would be annihilated. Is would not stand. When you feel love for all humanity, it includes those upon the spiritual as well as upon the material plane of life.

What do they do? What do we do? Everything that will promote the happiness and unfoldment of the human family.

Q. Is the mode of healing the sick practice?

by J. P. Bryant, and many others, effectual i. all cases of illness, and could all other modes of treatment be superceded by it profitably?

A. We believe that all forms of disease taken in due time could be removed by the process made use of by our Brother Dr. J. P. Bryant, and others, but that that power is sufficient to remove disease at any stage of its development. is not probable. That such persons could b. relieved for a short space of time, we know; to effec a permanent relief nothing but the change from the material to the spiritual will suffice.

We do believe that in time, not far cistant, that mode of treatment will supercede all others, and that there will be less premature changes from the material to the spiritual than now. We would say right here, let every one be a physician unto himself or herself.

Q. Tell me the difference, if any, between the soul, the mind, and the spirit? A. The soul is the covering of the spirit. The

mind is the effect of the spirit upon the body or soul. You cannot take cognizance of spirit except by its manifestation upon the covering of that spirit.

To illustrate—we know nothing of the power of the spirit except by its manifestations of what we term thought and action upon its coveringwhat we term the physical form while upon the material plane-but at the same time we recognize the spiritual body or soul within. Look still further, we trace an intelligence, the all permeating and pervading Spirit. What is that spirit? We answer that it is a part of the great and mighty Principle that permeates, governs and pervades all things. The soul, then, is the body moved upon. That we term thought is an understanding, or is of the spirit, and the spirit is a part of our Father,—God.

Q. Another question: At what period does the soul become a resident of man's body? Is it at the first unfolding of the embryotic germ, or at

birth, or at some other time? A. I can not conceive of a body without form. Every form has its soul-every soul has a spirit. In proportion to the development of the form is the perfection of the soul, and the spirit is manifested in proportion to the unfoldment of both form and soul.

Everything has a life principle or spirit suffi cient for its unfoldment, whether it be in the tiny blade of grass, the gigantic oak, the pebble upon the sea shore, the rude boulder—the lowest form of animal life or the most perfected type in human life,-man. Each one contains within itself sufficient for its own.

Everything is immortal. Everything has its use, and can never die.

#### For the Religio-Philosophical Journal. Communication from Henry Bacon,

ANNIE CURRAN TARREY, MEDIUM. The music of feathered songsters, warbling

thely sourit notes in peace in all the grand celestial beauties that surround them, is sounding forth on the morning breeze, -the pure balmy breeze of emerald shores. Far along the coast where I have my dwelling place, bright tropical birds are skimming through the air, or hopping from bough to bough, playing hide-and seek amid the thick woven branches of the myrtle trees that form for them a grand parterre. Gradnal slopes of green and nut-brown moss adorn the coast. Hill upon hill crowned with bright verdure, form a most picturesque back ground. Glistening waves come swiftly up to kiss the

golden sand, and tri-colored shells that lie profusely scattered along the shore, then as if fearing a rebuke from the God of the Ocean, they with a great haste rush back. The sun shining in all his glory, has just climbed above the eastern hills, decking the sky in a robe of crimson and sapphire, bordered with cerulean. The ocean sparkles like an expanded sheet of molten silver. Every blade of grass and blooming flower seems a dlamond encircled with emeralds.

This beautiful morning, after the delightful refreshing night of dewy showers that always comes with the sinking of the sun in the coast regions of the starry zone, I would, lady, ask you to ramble with me and drink in the entrancing scenes. From my mansion near the ocean on the brow of a pine crowned hill, I would ask you to go with me through beautiful valleys and evergreen forests of our flowery land. First, we will take a view of the sea, the gloriously beautiful sea, as it lies sparkling at our feet in unparalleled grandeur. Tiny boats are floating from these flowery harbors. Inhabitants of these shores are now, according to their wishes, gratiiying their love for nature's beauties, and seeking a spot congenial to their tastes, where to give thanks to the Divine Source of all. Some worship Him in the woods and meadows, while others seek the bosom of the crystal waters. Look! there goes a queen-like snip with a crew of immortals, eager to explore some more distant land, or enchanted island. See the bright pennons as they fly from the mast-head! They are red, white and blue. All inmates of these shores delight in showing emblems of those things which were prized by them on earth. Most of the souls on that barge are those who for days, weeks, months and years, followed those colors, and their minds have to a certain degree, become wedded to them.

But we need not tarry too long. I would guide you far beyond these shores to the Vale of Adelphia, where there are ever assembled at this hour beautiful maids and cherub children, forming lovely groups, singing melodious songs to the Great Father of all, the Divine Creator of Nature's court, the Ruler of the universe! As we wander on, I would have you notice the lovely rural spots arrayed to suit the taste of the

Here is the home of one who was hurried into this land by the hands of ruthless savages,-the queen of songsters, Catharine Hays, the "Irish Nightingale." It is a perfect paradise! a Garden of Eden! Notice the left wing of the building, it is formed like a Turkish mosque, of translucent ivory, with crescent of burnished gold over the arch way. The dome supports a beautiful figure of Faith, holding in her hand a cross. The entrance is one vast amphitheatre. Look, what a beautiful conception is that arbor. An awning of rose tinted pearl, supported by Corinthian columns, overgrown with graceful vines. Seats, half circle, covered with moss-roses, invitingly ask you to rest. The floor is covered with a mass of tiny violets and prim roses, woven together so as to form a thick mat. There are many more beauties I would like to point out to you, had I time.

We are almost at the beautiful vale that I promised to guide you to. Hark! I hear voices there, as the clear notes echo through the valley. Did mortal ever hear such harmony as these voices, mingling with the harp's soft notes, create? Look, their leader is the Irish Nightingale. Let us stand here, they feel our presence. We will not approach any nearer. Does not your soul thrill with an ecstacy of delight as these inspired voices sound forth the praises to the God of love?

All sing :

Holy light of love and truth, We thank Thee for immortal youth, For these ever verdant hills, Blooming flowers and rippling rills.

We Thy children wish to share Thy love. Thy ever watching care. We ask Thy aid that we may tell On Earth, the beauties of this dell.

Give us some duty that we may Teach of angels, and the way That mortals can these glories win. And shun the paths of vice and sin-

#### The leader says:

Come, children, sound your voices high, I feel a mortal precence nigh. Let us fill her soul with love For all that dwells in heaven above.

Let us knowledge to her impart, Arouse the virtues of her heart, That she may upon earth's sphere, Teach our blessed words of cheer.

We will guideher on her way, We ask no fee, we seek no pay, But bid her do our Father's will, His mission there on earth to fill.

Dear lady, you have an honored position. You are appointed as one to teach the beauties of these immortal shores, guided by a band of exalted souls.

I would not have asked you here to tread on holy ground, had it not been my mission.

It was my duty to guide you to this vale, that you might take the first degree in this brotherhood. I see approaching us one of the purified souls from the higher Courts. He bears in his hand a garland of laurel for thy brow. Tremble not, lady,-the angels smile on thee. Silence reigns for a moment,-all is hushed, and a holy calm that comes on such occasions, prevalls. You are crowned in silence. Souls are communing now. List! the sound of joy will now burst forth. The laurel has pressed thy brow.

> Glory, glory, swell the cheering song. To the chosen band you now belong; Go teach to man, our precepts true, That we in love have taught to you, Point out to them each golden ray, That guides them on to Heaven's way. Haste, sister, to thy mission baste. Do not the golden moments waste. By the aid that we shall give, Go teach your brothers how to live ; Teach them by the love divine, That's walted from the summer clime.

Lady, with joy I see the chaplet grace thy head. My mission is ended. I must go to some

lovely valley. He who placed the garland on thy head will be with thee often. Kindred ties bind him to thee and thine. He was known on earth as John Philpot Curran.

Lady, I must away. I will guide you back to earth and its duties, and all the love and heartfelt desires of my soul remains with thee.

#### DR. RODECKER.

Strange Experience,-A Vision-Test given by E. V. Wilson-A case of Obsession,

BY SUSAN B. MITCHELL.

I have just read with considerable interest the communication of "Veritas," concerning one Dr. Rodecker's exposition of Spiritualism at Onarga, Illinois. I am desirous to know more about this Doctor,-if he is the same Doctor Rodecker who used to physic and romit the folks of Keithsbury and vicinity. If so,-then the question of the existence of evil disposed spirits is a settled question with me. The Doctor in question was a dabbler in phrenology and mesmerism, and was thought to possess more than ordinary natural ability with, however,-but small cultivation. He was a quack, of course, but would have been a very successful one, had he been energetic and temperate. He left here with his family many years ago, to seek a wider sphere of action, since which time he has never been heard from, and was generally believed to be dead, and thereon hangs my tale. I must commence by telling you that he did the drugging of my family for several years.

One night, about eighteen months after he left. in a vision, I saw him lying on the ground,-a bloated, blackened,-hideous corpse! I said nothing about my vision to any one; and the next evening, my husband (who was at that time a writing medium) took his slate and pencil, and sat down to see what the spirits had to say. Rodecker's name being mentioned in our talk, it was written on the slate. "He is no longer on the earth."

I here interposed and said, "I wish to ask a question." It immediately wrote, "Iknow you

I then asked, "What was the manner of his death?" It wrote, "He was strangled!"

I then told my vision, and taken altogether, we

After that, my husband's mediumship culminated in what I consider a clear case of Obsession, and one of the chief spirits that tortured and worried him, professed to be Dr. Rodecker. This was strange to us as there was nothing in the character of the man to warrant the belief that death would make him a devil. What my husband endured during that horrible time can never be told! If the story of his sufferings could be faithfully written out, it would fill a good sized volume, and we were wholly without sympathy of any kind. Mr. Mitchell was a lunatic! Behold the fruits of Spiritualism! and so we were held up as a public example,-derided, humiliated, and it did appear, the miserable victims of a cause we had loved.

A year or more after this, I met a man who told me that he knew that Rodecker had died somewhere in Iowa, of delirium tremens, while out on a lecturing tour.

Again, three years ago this autumn, I went one night to New Boston to hear E. V. Wilson for the first time. My father was also there. In the midst of his lecture, Mr. Wilson pointed to my father, and described a little girl that he said was kneeling before him. It was a good description of a daughter he had lost twenty years before. After the meeting was over, I went up to the stand and was introduced to Mr. Wilson. After shaking hands, he said:

"There stands on your right a little girl," and described the same one that he saw before my father; she says, "Tell my sister I have not forgotten her." Now Mr. Wilson could not know of the relationship between me and Mr. Glancey, my father, so I considered that a good test.

I said to Mr. Wilson, "I wish you could see some more of my friends." He answered, " Madam, I can not unless they present themselves."

"Ah! here before you stands a large man,brown hair, Llack eyes, not large, complexion rather dark, and (lowering his voice) he died of 'Rumpagia!" Rodecker again!

Now after all this, if this man is still among the living, does it not prove that spirits can, and do assume any personality they may choose,

### DO SPIRITS VISIT US?

Distinguished Characters of the Bible. Spir-itual Intercourse existed in Auclent

#### Times as well as now. From Human Nature.

My last letter on " Who produce the miracles?" was for those persons who are ever calling out against spirit manifestations and use the words "devilism," "forbidden," &c: though as a rule, I have found that their practice of the principles of Christianity is very feeble. Perceiving the readiness to lay hold of an ungaarded expression, and ring the changes thereon, I desire to explain one word used last month: prayer seances. I did not mean the lengthy prayer in chapels, or the forms of prayer in churches; but that kind so beautifully expressed by Montgomery-

"Prayer is the soul's Sincere desire, Uttered or unexpressed." Driven by the unfair and illogical method of

dealing with Spiritualism now in use : Oh ! don't quote the scriptures : oh! don't quote secular history; oh! don't quote your friend's experience; oh! don't quote your own," I continue to act on my own plan, guided by one leading thought-The greatest number.

I go therefore to those Christians who have they know not what opinion of life after death; and who feel amazed at the idea that our loved relations are ministering spirits in many cases. As the Bible is to them the light they trust, I would recall to their remembrance that the angelic appearances mentioned are often distinctly named as mon; thus, Lot entertained two men (angels). Jacob wrestled with a man till the break of day. Samuel appeard to Saul; and moreover said, "To morrow thou and thy sons shall be with me ; proving that disembodied Samuel was not usually for off. Manoah and his wife saw a man (not a vision), and while the kid was burning on the rock, the man (angel) rose over the flame and disappeared. Now we pass on to the New Testament : Christ distinctly recognized the principle of commu-ion with disembodied human spirits, when Moses and Elias came down, and appeared to other anxious mortal and guide them on to this Peter, James and John, and communed with

Christ. After Christ arose the third day, a young man appeared in the sepulchere. When Christ was taken up at the ascension, two men in shining dresses spoke to the crowd of men gazing up. Disembodied prophets attended on, and were the revealers to the seers in the flesh. St. Paul states, the spirits of the seers are subject (or helpers) to the seers; and the illustration is forcibly presented to us, when the spirit of one of the prophets appeared to St. John, and revealed to him things that were to come St. John was awe stricken by the glorious appearance: the disembodied human spirit said The Lord God of the spirits of the holy seers sent me, his angel (messenger) to show unto his servant the things that must shortly be done." And when John, overcome, fell down to worship, he said, "See thou do it not, for I am thy fellow-servant, and of thy bretheren the seers worship God." Phillip's four daughters were secresses. An angel appeared and spoke to St. Paul, respecting the ship that was to be wrecked; and gave him directions. An angel appeared to Phillip, and instructed him to join the chariot of the Aby-sinian noble. Bible authority is therefore clear, that disembodied men are our assistants. Irenœus, in 193, stated to the Roman Emperor, that all the spiritual gifts in action in St. Paul, were in full action in the church at that data. He challenged a trial of miracle strength with the diviners and sorcerers of the empire. I have copied the extract as to St John and the disembodied prophets from the Sinaic (A. D. 320) version of the scriptures rather than from our authorized version, which was translated from the Greek copies of the

eleventh century, that is 700 years after.

I have affected my object, and proved the assertion, that it is a principle of Christian religion that we hold converse with, and obtain knowledge and guidance from our triends who are related to us by the ties of sympathy, whether in the family or in the church.

Read the biographical narratives of our leading men of mark in past generations, religious and political; and we note that angel guides are ever near the "destiny men" who were working and elaborating in their then present, the history of man. Unless all past history is a myth, and we are a myth, let us accept the evidence of the past and the present, even if our circumstances in life have not enabled us personally to witness those spirit incidents, which have been witnessed by so many thousands of our fellowmen. A new reading of man's privilege is opened up; let us as parents, children, and friends lay

I could unveil the privacy of home life, and narrate hundreds of instances of help given to me and to others, even to giving recipes for curing diseases, which, being used were effective. To sum up what may be obtained from disembodied ministering relatives who are in sympathy with us; think what minute items of care are given to us by loved ones in the flesh, and then you have a perception of the minute itemsof help given to us by our "angels of light."

In days gone by, disbelieving the principle of special providence," I had intensely and in a prayerful mood, desired proof; and to my surprise a series of proofs, of a personal character, were given, which to deny, would be simply spoilt childishness. I assert that if we were less self-conceited, less inclined to think ourselves and our doings equal and superior to Christ, his apostles, and the early officials of the Christian Church; if we were to accept the New Testament as our text book of Spiritualism, and its ethics and its spiritual phenomena as superior to ours as the sun is to the moon, we would, by using the invocation there recommended and practising the principles there demanded of its autherents, be able to attract to us those ministering spirits" who would, in hours of need, in home life, be the messengers of that power, that wisdom, that love we are privileged to call "our Father." So I believe, for so have I proved Yours truly, John Jon Enmore Park, South Norwood, June 1896. JOHN JONES.

P. S.-I have often been saddened by the parasites who attach themselves to Spiritualism. As adulteration is the order of the age in food in clothing, in physic, so also is it for spiritual phenomena, Skulking, snivelling cheats pretend to be mediums, and try to deceive many, and do irrevocable mischief to the minds of learners. The wrong doing is often assisted by ignorant women, who, knowing little or nothing of mesmeric action, take any result of sensitiveness in the sitters, as produced by spirits, say John Stone and Mary Clay, and the accidental or intentional tilting or creaking of a little table, as a satisfactory proof of the goodness or badness of some communicating spirit out of the flesh. Away with such rogues from our houses! Away with such drivelling nonsense from our family circles! Spirituatism is come to make our Unristianity practical, instead of theoretical. To send our fullhearted women into the highways and by-ways of active, life; to help our fellowmortals on, as providence opens the way, not to sit huggermuggering round a little table like magpies about they know not what.

#### Tribulations of Mediums.

Asa Grey, in a communication to us in reference to the persecution of mediums, says:

"I liked your remarks very well on the exposing of Charles H. Reed, and having a case that occurred in our vicinity that shows the benefit of sympathy, I send you some particulars.

We had a son who became, some years since, a writing and trance medium. As this kind of manifestation was entirely new at that time in the vicinity, much curiosity was manifested, and almost every night for a long time in the winter season, numbers visited us to see the manifestations, but often to go away and misrepresent our doings. Myself and family and some few others. soon became convinced of the spiritual agency of the manifestations, but it was too unpopular to be made public. Among those who opposed us, none were more determined than those connected with a certain family in this vicinity. Their opposition was most desperate.

We met occasionally for manifestations as long as my son lived, and also sometimes when we had no mediums. At one of the times of meeting, it so happened that a daughter of one of the family named, was present. It was a long time before we could persuade her to sit with us, but after she did a short time, she said she felt different and began to show signs of being entranced, At last it was agreed to meet again in private, when she was entranced and spoke. On her account, we met several times in private; but at last, by accident, our meetings became known, and what commotion, slander and strife followed! This plous tarnily that professed to be guided by the spirit of the humble Jesus, seemed to be horrified. The father called by the church a deacon, seemed to manifest the same malignant spirit toward his daughter as the rest, when he found he could not make her renounce spirits and Spiritualism.

He accused her of the most improper behavior, and did so, not only in private, but in public: but she was considered before this a pattern eller.

of virtue. He went so far as to persuade her husband to leave her and her three little children to the mercy of the world, for he said he would do nothing for her. He did so far work on the feelings of her husband that he tried to make her renounce her faith in spirits. Fortunately, her husband has become a believer, too, and discord in his family has fled away.

### PHENOMENAL.

Spiritualism on the Mountains-A Spirit Appears to a Lady.

On the Cumberland mountains, near James. town, lives a very honorable devoted family by the name of Albertson. Mr. Albertson has his second wife-three daughters by his first, and also three children by his second, -the daughters of the first being young ladies, devoted and pious, and connected, as I understand, with the Baptist church. The eldest one day took her water pail and walked to a favorite spring in the grove, perhaps twenty rods from her father's dwelling While there, she took a seat, singing a song, waiting for her pail or pails to fill with water from the "penstalk" or wooden spout. Rising from her passive mood, she saw at her side near by, a person, who said, "Be not afraid," but fear stole upon her with such force, she says she could scarcely walk. It rose gradually as she became frightened, and disappeared. This fam ily, I believe, are pretty well persuaded that it was an angel. Having no experience in Spiritualism, it is very natural to come to that conclu-

I do not know that any doubt the sincerity of the young lady or the integrity of the family. But I think they scout the idea of human spirits being able to come or manifest, themselves to mortals; yet, angels that we know nothing of, otherwise than a name or phrase for human spirits, will satisfy some who are not posted.

For the Religio-Philosophical Journal.

#### WORDS PLAINLY SPOKEN. Extract from a Letter by Dr. Samuel Under-

MR. S. S. JONES: -Since you saw me, I have been in Indiana lecturing and holding circles. and at Johet and Morris in this State. Holding circles is in my opinion more strengthening to believers than lectures, especially when one is exercised as a devoloping medium as the writer is. It resembles the good old custom of the Quakers visiting families,-which was the life of the Quaker society, and while it was kept up, a minister would have a desire to visit all the families constituting a meeting, and taking some of the most spiritual members,—they went from house to house, and sitting down in silence, a message would be given as from the holy spirit, to each one of the family. Otten did persons hear themselves unveiled of secret sins, and tenderly admonished and wisely advised.

I am sorry, dear brother, that you have thought it necessary to be so severe about the Yearly Convention,—its get-up and management, for it is very painful to Brother Fox, and, no doubt, to Brother Jamieson & Co. But while I can say that I love them all, yet it seems to me that it is very necessary that you should say all you have said, and that they should be brought to repentance on this subject. The efforts to destroy you and the Journal are so palpable, that though they could hardly make it plainer to any one who knows the circumstances, yet I would like them better if they would openly declare it. The papers of Brothers Wadsworth and Jamieson were gotten up as means to this end; and now another is projected to accomplish this end also—it seems to me. In that, Brother Wadsworth attempts to give a reason for not answering calls to lecture. Maybe he has calls, but surely they are not from those who know him in his late character. I do not believe that he has any calls to lecture. He claims to be engaged in some mighty, deep, and very important investigations; he is an editor of the Fox Michigan paper. Wonder why some of his new discoveries do not flood that paper!!

I hope you will get twelve thousand more subscribers in the next eight months, that truth and justice may prevail. Yours in the fellowship of the truth—a crown awaits the faithful

S. UNDERBILL, M. D. Tonica, July 29, 1869.

#### A Haunted House.

There has been no little excitement near Springfield street, at the South End, for some weeks past, about a " haunted house." The story is, that the house, a very genteel one, was fitted up and occupied between April and the 17th of June last, for a first class boardinghouse. and was well filled with paying boarders. On the 18th of June, suddenly all the bells in the house began to ring, and from that day to this have continued to ring frequently every day. generally beginning at an early hour in the morning, and ringing at intervals all day; but never in the night. And this has continued even since the wires of the bells have been cut. These bell-ringing operations have been followed by heavy poundings on the floors of the house, at different hours, and by the sound of the deep, gruff voice of a man; and some proiess to have seen spirits flitting around. Multitudes have been attracted to the house.

and among others the Chief and Deputy Chief of Police; but none can fathom the mystery.-All the boarders have been frightened away and the woman who now occupies the house i anxious to get rid of her lease and leave th

haunted premises. We tell the story substantially as we heard t from the broker who originally let the hous, and now proposes to sell the lease to the himest bidder. There is, no doubt, a knave at ne bottom of all this noise, and it a resolute man should take the house and provide himelt with a couple of revolvers, the nuisances would

Haunted houses have been current sock among the nervous and superstitious from ime immemorial; but we never yet heard of a ase, where there was thorough investigation, which was not traceable to some natural causes or to roguery aided by the love of the mavellour and mysterious in the human mind.—Boston Frav-

doubtless be speedily abated.

WATER'S.

#### NEW SCALE PIANOS With Iron Frame, Overstrung Bass and

Agraffe Bridge. Melodeons and Cabinet Organs,

The best manufactured. Warranted for Six Years.

Piance, Melodeons and Organs at greatly reduced prices for Cash. New 7 octave Pianos for \$275 and upward; new cabinet organs for \$50 and upward. Second-hand instru-ments at great bargains. Illustrated Catalogues mailed for three cents. Warerooms 481 Broadway, New York, HORACE WATERS.

#### Testimonials.

The Waters' Planes pre known as among the very best.-N. Y. Evangelist.

We can speak of the merits of the Waters' Planes from personal knowledge as being of the very best quality.— Christian Intelligencer.

The Waters' Planes are built of the best and most ther-

oughly seasoned material.—Advocate and Jurnal.
Our friends will find at Mr. Waters' store the very rest ascortment of Pianos, Melodeous and Organs to be found in

cortisent of Pianos, Melodeous and Organs to be found in the United States.—Graham's Magraine.
Having used one of Waters' Pianos for two years. I have found it a very superior instrument.—Alonzo Gray, Princi-pai Brocklyn Heights Feminary.
We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability—Wood & Gregory, Mt. Carroll, Ill.
Horace Waters, Esq.—Dear Sig.—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Steddart's here.—Charles Rice, Perth., C. W.

are several of Chickering's and Stodgart's hero.—Charles Rics, Perth. C. W.

"Horact Wavers, 491 Breadway, is fixed for the excellence of his Pianos and Organs.—Evening Post
The Waters Piano ranks with the best manufactured in America. The N. Y. Independent.

Musical Longs.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pines and Meledeons. He has just issued a catalogunof his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pian's have recently been avarded the scale of prices, which shows a marked reduction from former rates, and his Pian's have recently been avaided the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival plane houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before Expositions and "honors" connected therewith were ever thought of indeed, we have one of Mr. Waters Piano Vertes row in our residence (where it has stord for reason ever thought of; indeed, we have one of Mr. Waters Plano Yortes now in our residence (where it has stood for years), of which any manufacturer in the world might well be 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 amateur players in the city, as well as several celebrated planiars, have performed on the said plano, and all pronounce it a superior and first-class instrument. Stronger indersements we could not give.—Home Jonmal. we could not give.—Home Journal. n 17 v 6. tf 😘

THE BOOK OF THE TIMES.

JUST ISSUED.

PLANCHETT : DESPAIR OF SCIENCE

BEING A FULL ACCOUNT OF MODERN SPIRITUALISM, ITS Phenomena.

THEORIES REGARDING IT: WITH A FULL SURVEY OF

FRENCH SPIRITISM.

BY EPES SARGENT.

Mars long-announced volume, from the ren of a well known American man of letters who has given, for the last thirty years much attention to the subject atreated, will not disappoint public expectation.

4 Planchetto b is a thorough and careful survey of the model of well-attented phenomena helicyed to be Spiritual. Beginning with

#### MODERN PHENOMENA

That broke out at Hydesville 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 incidents as are commended by irresistible testimony to be the consideration of all liberal and thoughtful persons, shows their perfect analogy with the well-attested marveis of the past, the phenomens of witchcraft, somnambulism, clairyoyance, &c. The author then gives the various

### Theories of Investigators

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46Do you know anything about what he has told you, Mr. Weaver?" asked several at the same;

"Yes, it is correct, and as he has stated.

NUMBER TWO. Read the character of one of the audience, very

#### carofully. Fully identified. NUMBER THREE.

Bay by a person, the spirits, the father and moth. er, describing them very carefully. Fully recogmised

#### NUMBER FOUR.

Read the character of Mesers. MeR. & W., calling attention comparatively to the sharp points in each-This reading created a good deal of amusement, and was fully identified by all that knew them, as well as by themselves. Heard the sister of Mr. W. say that she was present, but did not see her, Mr. D. stating, "I have lost a sister."

#### NUMBER FIVE.

With Dr. Danforth, saw a spirit,-who said 65 I am Cousin Mary, and passed away at fifteen." We then gave a full description of her.

"I last a cousin of the age and description given," said Mr. W., "and her name was Mary."

Wo then gave four prominent points or dates in als life, all of which he fully identified.

#### NUMBER SIX.

We heard a spirit say, "Julia is here; fam Ju

We said let the audience give no sign of recogestion, and we will find the relative of this spirit in the audience. Soon we saw a light settle around the head of a lady, and in the light the face and name of Julia. We pointed out the lady, described the face, gave the name, all of which was iden tifled by the lady.

#### NUMBER SEVEN.

Saw by Mr. A .-- ,a beautiful spirit boy, who came to him, put his hand on the knee of Mr. A.. eaying, "Papa, my papa."

We said, "Sir, this boy died very young, when a

" Yes," sald Mr. A., "I lost a little boy, six months old, some years ago."

#### NUMBER LIGHT.

Baw by Mr. Ellenwood, the spirit of an officer of tho army, a Second Lieutenant; entered the army as such; was promoted; died in the service; knew you well and is now often about you as a spirit. Eully identified.

#### NUMBER NINE.

We saw by this man, the spirits of an Indian and a white man, describing each carefully; the one speaks and the other doctors through this man, whose name is Marsh, and he is a medium, all of which proved correct.

Many other readings and tests were given in public, and identified.

The following were given in private and are good proofs of spirit-life.

### NUMBER ONE.

On entering the house of Mr. Samuel Montross. we saw by Mrs. M , a spirit who said, "Sally Ann, Isaiah Williams is here with you. Did you ever know him?"

"No, I never knew any person by that name, and my name is not Sally Ann. There is, however' one by the name of Sally Ann in the house and we know a man by the name of Williams, but not Teniah."

### NUMBER TWO.

On entering the apartments of Mr. Enos Montross, we were introduced to his family, one his adopted daughter. When we took her hand in ours, we said here is one who has fine mediumship, and may become a fine writing and seeing medium. It proved true, and she is a fine medium.

### NUMBER THREE.

While at Mr. Young's, we saw by his wife, the spirit of her father, and entered into a minute delineation of his form and features, age and character. Mr. and Mrs. Young criticised the description sharply, differing with us in reference to the forehead, nose, chin and mouth. We reviewed the features, affirming our position, saying, if you have a photograph of him in the house, we can identify it. Mrs. Young then brought into the room, three albums, handing one to her husband and holding one out to us, unopened "His photograph is not in this, give us the other," we said. We took it. opened it, and pointed out his photograph. They then yielded the point.

Thus are the spirits continually pushing the facts of another life upon us.

"They that believe on me, these signs shall follow them." Christians, what are the signs?

#### Spirits Shaking Hands, Keeping Her Prom ise.

In May, 1854, our dear friend and sister Charlette S-, of Toronto, C. W., took a severe cold, and being of a frail physical form, with strong pulmonary antecedents, she fell into a decline, and ultimately died of consumption. During her iliness, she was frequently at our house, and we had frequent conversations upon the subject death, the future and the powers of the soul in the other life. She was a good musical medium, and many is the time we have heard the angels discourse sweet music through her mediumship. She continued failing and wasting away until September,-then she gave up and laid down to die. We called on her one day, and when sitting by her side, she said to us, "All is over. I must die. My physicians tell me I can not live. But, my brother, I am not afraid. Death has no terror for me. I shall not sleep in the grave."

A little after this conversation, we took our leave and meditated long upon life and its relation to

About ten days sebsequently, when standing at my desk writing a business letter, my old and tried friend, John Swain, came to me and said, "Our In-

disn friend Jim says we must have a circle tonight at the house of Sister C. S., that the Indian medicine spirit will make medicine for our sister, the sick squaw, and has ordered our circle to meet at her house this evening at eight o'clock. Can

"Yes," we replied, "we can, but had not time to notify other members of the circle, but would call

on Miss S, and notify her." "Very well," said Brother S., "then I will attend to the rest of the circle," and he left. We

continued writing. Soon after the departure of Brother S., we were again interrupted by one Dr. A-, who said, "Friend Wilson, I have just left Sister C. Steward and your old spirit friend, Jim Black, the Sences, has been with her, and said, 'Call the circle together this night, at her house, and the big spirit medium will make medicine for sick equaw, that will cure her."

"Who did Jim say, must came?" we asked. Dr. A. answered: "He said my squaw and her chief, big man and little squaw, and several others,

members of the eircle." We then said to Dr. A., "Keep this to yourself, do not let any one outside of those named know

anything of what is going on." When night came, we were, in accordance with the order of the spirits, at our friend's house, and found the house full of people. We called a conncil of the spirits, when they determined who should remain in the circle and who not. As our memory serve us now, there were present in the room, Mr. and Mrs. John' Swain, now living in Buffalo, Mrs. S. being the medium, Mr. and Mrs. J. B. Caulkins, Richard Arnold and lady, Thomas Anderson, Thomas McClear, Dr. Aulflick, Mr. Stewart, brother of the sick woman, E. V. Wilson and Mrs. Wilson, and one or two others We were ordered to clear the room of all but those named, to set with the circle.

Said the spirit, "You will now take the sick woman and lay her on a sofa in the parlor, after which, you will place some distilled water on the table in an earthen pitcher; also a tumbler. You will then reduce the light,—not put it out, and then form the circle around the table on which stands the water"-all of this was complied with. Then there came many loud and continued raps, with shaking of the table; then the tumbler began a rotary oscillating motion, frequently striking heavy raps upon the table. Then the Pitcher was taken up off of the table, and tipped up over the tumbler until the glass was filled half full of water. The glass continued shaking and oscillating for ten or fifteen minutes in a violent manner, throwing some of the water out on to the table. Then the motion moderated down to a gentle rotary oscillating one, and all this without contact with human hands. Then came to the rim of the tumbler, small globules of light, some sparkling like the diamond, some blue. some white others red and yellow. These continued to come and drop into the water in the tumbler. Sometimes we could hear a slight noise such as might be made by dropping a small spark of fire into the water. Soon there came a very strong but pleasant aroma, filling the whole room. This continued full twenty minutes. Then we were ordered to fill the room with light, which was done, and then we found in the glass, a little over a gill of liquid of the color of pale brandy and as heavy as castor oil, and of a sharp, pungent smell peculiar and undesirable, with a sharp biting taste like pot ash or other aikill.

The spirit then said, "Give elck equaw six big drops at sun up and sun down, and when medicine gone, we come and make more." Our circle was

Sister S. began taking the medicine as directed, and soon began to mend.

The reader will bear in mind that the Medical Faculty had given this woman up as incurable. She had been confined to her room, and had to be brought down by her friends to attend the circle. Ten days subsequently, we met her on the street in her carriage, and on shaking hands with her, she exclaimed, "Brother, is it not wonderful-this spirit power, and what they have done for me?" But then her countenance changed, and in a sorrowful tone of voice, she said, "Do you know, brother, that my friends are opposed to my using this medicine," saying that they fear it is from the Devil.

Later, a portion of this medicine underwent a chemical analysis, and found to contain the common properties of water, after which, the friends of the lady withheld the medicine, refusing to let her take it. Then she began to fail rapidly, and soon was unable to be about.

Late in December, we called on her, and found her very low, failing rapidly, and then she told us under a marked excitement, "They declared that the medicine was the work of the Devil and then took it away."

We went to her mother and brother, demanding to know what had been done with the spirit medicine. The mother replied, "We have submitted the medicine to able Doctors and to our minister. and we have concluded not to give anything to Charlotte that we do not know what it is made of, and to be frank with you, sir, we think the medicine was made by the Devil, and we are afraid that it will cost her, her soul, and our minister thinks it wrong to take the medicine."

Late in December, we made a tour through the West, expecting to be gone two or three months. The evening before we left, we called on our sick sister, and she promised us faithfully that if she passed away before our return, that she would come to us and let us know of the fact.

On the 30th of December, 1854, we left for Cin cinati, Chicago, and other Western!cities, returning on the 27th Feb., of 1855. Our first call was upon our sick sister, Charlotte Stewart. We found her alive, but not able to speak aloud or to raise her hand to her head, and only to speak in a whisper. She told us that the angels were with her continnally and that she could hear them talk and see them. We asked her if she was afraid to go into the unknown land?

"No fear whatever, there is no death," she re-

Again we asked her, "Do you remember your promise to us last December?"

Her countenance lighted up with celestial light. and then she said, pressing our hand, "I have not, and I shall keep my promise."

Concluded next week.

#### Letter From H. S. Brown, M. D. NATIONAL COLLEGE.

MR. EDITOR:-Having looked over the plans and objects of the American Association of Spiritualists. I approve of them generally; but there is one very curious feature, the proposition to establish a National College, when it is well known that the Spiritualist Socie; les of our large cities, where they have large meetings and prosperous Lyceums, do not own a foot of land or a Hall, but are

as poor as Christ was when he said he had not where to lay his head; and, besides this, we have not an academy or other school or institution of learning of any note in the country. I am well aware that the strongest men in our ranks are engaged to carry forward this college movement but there are loads that the strongest must fall to carry, and this seems one of them.

When we consider that this Society was a compromise, and does not represent the views of any of those persons who projected it, we may expect that it must be changed to meet the views of practical persons in our ranks; experience is the test of value, and the guide of reason, so far as it applies. I hope there will be a full delegation from the various States, and we shall learn their needs and co-operate with them to the advantage of all. H. S. BROWN, M. D.

Milwaukee, Wisconsin,

#### NOTICE OF MEETINGS.

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

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock M. Conductor, B. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a.m. and 7½ p. m., in City, Hali, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwip, Secretary.

Astoria, Classop 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-Poston.—Bergantile Hall.—The First Spiritualist Association meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Duncklee, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

TEMPERANCE HALL.—The urst Society of Spiritualists hol their meetings in Temperance Hall, No. 5 Mayerick 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 Juliette Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society webster Hall.—The first Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. m. President, ——; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ a. m. John T. Freeman, Conductor; Mrs. Martha S. Jenking Guardian.

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 Lyceum 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. Chase, 1671 Washington street.

Union Hall.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French,

Baltimore, Mo.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday even-ings, at Saratogo Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Chi-dren's Progressive Lyceum meets every Sunday at 10 A. M. Broadway Institute. The Society of " Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

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

Sunday meetings at their church at 10% A.M., and 7% P. H. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser,

Battle Creek, Mich.—The Spiritualists of the First Free. Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lycenm 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 Sandays in each month foreneon and evening 10% and 7% o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamiseon, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guar-

PFVFALO, N. Y.-Meetings are neid in Kremlin Hall, Wes 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.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 101/2 A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian. BROOKLYN, N. Y The Spiritualists hold mest

Bright Street Lecture Room, near DeKalb avenue every Sunday at 3 and 7½ p. m. Children'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 Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 714 o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sun-day at 3 and Tuesday at 714 o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Con-tribution 10 cart. CHELSEA.—The Associated Spiritualists hold meetings at

Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7% r. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lycoum assembles at 101% a. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec

CLEVELAND, OHIo.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 200 Super-for St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mts. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

Chicago, Illinois.—The Chicago Spiritualists meet every Sunday in Crosby's Music 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 27th. The Children's Progressive Lyceum meets immediately a ter the morning lecture. Dr. S. J. Avery, Conductor.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelses, at 3 and 7 p. x 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.

Carynage, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk. Camering rooms, Mass.—The Spiritualists hold meeting ery Sunday in Williams Hall, at 3 and 7 r.m. Speaker

DOVER AND FOXONOFF, Mr.—The Children's Progressiv-Lyceum holds its Sunday session is Mervick Hall, in Dover, at 10½ a.m. E. B. Averili, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

Dr Quoin, ILL.—The First Society of Spiritualiset, hold their regular meetings in Schraders hall, at 10 o'clock A. M. the first Sunday in each month. Childrens Progressive Lyceum at the same piace at 3 o'clock each Sunday evening J. G. Mangeld, Conductor; Mrs. Sarah Pier Guardian o. Groups. Social Leves for the benefit of the Lyceum, every Wednesday evening.

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

FITCHBURG, MASS,-The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson' Hall. Speaker engaged:—Mrs. C. F. Taber during January. FOXBORO', Mass.—Meetings in Town Hall. Progressive Lyceum meats every Sunday at 11 A. M. Geneva, New York, -The First Society of Spiritualists of

Geneva N. Y., hold meetings every Wednesday evening 71% o'clock at the residence of B. B. Beach, Sunday 3 o'clock r. M., at the residence of Dr. Newell. Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium. HARRYOND, CONN.—Spiritual meetings are held every Sun-

day evening, for conference or lecture, at 7% o'clock. Children's Progressive Lyceum meets at 8 P. M. J. S. Dow, Con-Hourrow, Mr. - Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

evenings. Hammonros, M. J.—Meetings held every funday at 1034, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyosum meets at 1 p. m. J. O. Bansom, Conductor; Miss Lixuis Randall, Quardian of Groups. Lyosum numbers 100 members. HAVANA, Ill.-Lyceum meets every Sunday evening at two

clock, at Halygroff's Hall. H. H. Philbreck, Conductor; Miss R. Rogers, Guardian Jasexy Cirry, N. J.—Spiritual meetings are helden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a.m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

Lovus, Ind.—The "Friends of Progress" organized permanently, Sept. 9, 1868. 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. Gardser, Treasurer; Johnathan Swain, Collector.

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

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ a.m. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

LINN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

Laponte Ind, Association of Spiritualists hold meetings every Sunday, at 10½ A. M., and 3 P. M., at "Concert Hall."—Dr.S. B. Collins, Pres't; F. A. Tuttle, Sect'y.

MAZO MANIE, Wis.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Seciety of Spiritualists meet at the same place every Sunday, at 2 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

Milwaurte, Wis.—The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 10½ a. M. Addres and Conference at 7½ g. M. Geo. Godfrey, President.
The Progressive Lyceum meets in the same hail at 2 p. M. T. M. Watson, Conductor; Bettie Parker, Guardian; Dr. T. J.

Freeman, Musical Director. MONNOUTH, ILL.—Lyceum meets every Sunday forencon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of

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

MILAN, O.—Children's Progressive Lyceum meets ever-Sunday, at 101/2 o'clock A. H. Conductor, Hudson Tuttle Guardian, Emma Tuttle. Marlboro, Mass.—The Marlboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prof. Wm. Denton, once a week for a year. Mrs. Lazzie 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, NEW YORK CITY.-The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lycoum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farns-worth, 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. Seats free.

New York.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hali; 270 Grand street, northeast corner Forsythe, 2d block east of Howery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phonomens. Seats free,

and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine
Hall, corner of 8th avenne and West 29th street. Lectures at 101/2 o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARE, 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 Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups. Oswago, 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. Pool, Conductor; Mrs. 8. Doolittle,

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

Providence, R. I.—Meetings are held in Pratt's Hall, Wey-losset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Chil-dren's Progressive Lyceum meets at 11 o'clock a.m. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Peb. 2 and 8; L.P. Greenleaf, March 1 and 8.

PUTNAM, CONN.—Meetings are held at Central Hall every Bunday afternoon at 1½ o'clock. Progressive Lyceum at 10½

in the forenoon. Philadelphia, Pa.—Children's Progressive Lycsum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 92 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dy-M., on Sundays, M. B. Dyott, Conductor; have many 3. By-ott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lec-tures at Concert Hall, at 11 A. M. and 7 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. QUINCE, Mass.-Meetings at 21/4 and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

BICHMOND, 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.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sciitzer's Hall, Sunday and Thursday evenames meet in Schitzer's Hall, Sunday and Indisony evenings. W. W. Parsells 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 Chandler's Hall. H. A. Eastland, Conductor.

Mrs. Delia Posse, Guardian. Springpind, I.L.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M, Lamphear Secretary. Children's Prograsive Lyceum every Sunday at 20'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORE, ILL:-The Children's Porgressive Lyceum of Bycamore, Ill., mests every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Ho-

The Free Conference meets at the same place on Sunday at So'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 Re-

Springfield, Mass.—The Fraternal Society of Spiritualisal hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, en K. street, every Sunday ot 11 s. m. and 7 p. m. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian TERRE HAUTE IND .- The First Spiritual Society hold

meetings in Pence's Hall, corner 2nd and Ohio streets.
Lectures at 11 A. M., and 8 P. M. Speakers engaged, J.
Madison Allen, for six mouths, from May 1st.
Childrens Progressive Lyceum meets at the same place at
2/4 P. M. R. G Granville, Conductor. Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, 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.

Wheelock, Guardian. Taor, N. Y.—Progressive Spiritualists hold meetings in Harmony Hati, corner of Third and River street, at 10½ a.m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louise Keith Guardian.

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

Topera, Kansas.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational speaking every Sanday evening at the Odd Fellow's Hall, No. 188 Kansas Avenus. Mrs. H. T. Thomas, Inspirational Speaker, F. L. Chans, Proc't.

Vineland, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10% a.m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Con-ley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Becording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12% p. m. Hoses Allen, Conductor; Mrs. Ports Gage, Gaardian; Mrs. Julia Brigham

and Mrs. Tanner, Assistant Guardians.

will amburg. Assisant unarranse.

Williamsung.—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 Granada Hall (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, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Moder. Constriction 10 centre.

Worderes Mass. Meetings are held in Horticultural Hall every Sunday aftermoon and evening, at 2 and 7 o'clock. Children's Progressive Lyosum meets at 12 o'clock every Sunday at the same place. E. E. Fuller, Corresponding Secretary and Conductor of the Lyosum; Mrs. M. A. Stearns, Guardian.

WASHINGTON, D. C .- The National Spiritual Association. washington, D. U.—Ine maintain spiritual association. Hall corner 41/ street and Pa. Ave. Begular lectures Sindays at 101/4 a. M. and 71/4 r.M. Maj. Geo. Chorpenning Pract. John A. Laudvoigt, Secretary, J. S. Jones, Tressurer. YATES CITE, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 25 p. m.

### PROSPECTUS

OF THE

### RELIGIO-PHILOSOPHICAL JOURNAL

THIS WERELY NEWSPAPER 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 advocate of the rights, duties and interests of the people.

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

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