

RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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Literary Department.

For The Religio-Philosophical Journal.

PASSED BEYOND.

OR H. C. O'BRIEN'S.

Another little angel

Entered in

The shining, pearly gates,

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

Has joined the shining host

In spirit-land—

Passed beyond.

Angels,

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 Pneumatological 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 conductor of the class, and to the answers that were given, I could not repress a feeling of sadness that 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 definable 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 infidelity, 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 pages.

With reference to the scenes on the mount of transfiguration, it may be remarked that St. Peter, one of their witnesses, seems to have preserved an undimmed 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 transfiguration of Christ then visually manifested 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 explanation:

In the 6th chapter of the second Book of Kings it is related that while the king of Syria warred against Israel, the prophet baffled all his plans by giving the king of Israel instant information of the same, obtained by some divine afflatus, or by the exercise of some super-sensuous faculty. When this fact was explained to the king of Syria, 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 Elisha's 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 be 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 were opened. It appears, then, that he had eyes—eyes adapted to the perception of things invisible to the natural eyes—and these 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 sight—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 him, 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 beheld in the Isle of Patmos, "was in the spirit on the Lord's day," and saw the many wonderful things related in the Apocalypse, 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 recognizes the merely material things of this world, and that when these senses are open, objects and scenes 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 accompanying 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 references 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 possesses 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 particular 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 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 *Labarum*, that was patterned after it. But some annotators upon ecclesiastical history have it, if such an image had actually 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 impossible 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.

I have 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 experiences 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 shepherd. 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 *De Anima* (Concerning 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 continuance 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 terrific visions would appear, and radiant beings, invisible to others, would approach, speaking words of comfort, seeming to pour something oil upon their wounds.

In the many recitals of psychic wonders occurring to different saints during subsequent 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 certainly 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 testimony.

In the year 1439, 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. Michel and St. Catharine concerning the affairs 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 happened to the king's forces at a battle that had just been fought, though at a distance of a hundred leagues from the place, and of which full confirmation was received 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 pretensions, 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 material 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 announcing 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. Notwithstanding the enormous 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 occurred 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 small powers, 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 unusually 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 locked, 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 Oneartham 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 E. L. 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 singing their manes and tails up to the nois; 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 shingle's from end to end of the building, so that in ten minutes the whole dwelling was wrapped in flames. The tall column of traveling eddies then continued 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 yards, in a straight line to the Cumberland. 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 strange phenomenon, and all of them tell substantially the same story about it. The farmer Sharp, was left houseless 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 continued burning still.—*Mechanics (Times) 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 asleep, as described, about fourteen years. The existence of this wonderful case of coma, or preternatural disposition to sleep, has been doubted by many; but the fact is indisputable. Indeed, some twelve months ago, Miss Godsey was taken to Nashville, and other places for exhibition; but we understand 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 fever 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 later years she awakes 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 appeared 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 serve 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 adbering 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 immediately 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 fungus is known which develops only on the corpses of spiders; another, which grows only on the hoofs of horses in a state of decomposition. The scaria has yet been observed only on certain certain butterflies; there are other species which invade the larvae and chrysalids. Harker has discovered a fungus which attains considerable dimensions (from ten to twelve centimeters) but which is found absolutely only on the neck of a certain caterpillar in tropical countries. It vegetates on the animal, fructifies on it, and the caterpillar carries it with itself in the ground, whence it springs like a funeral plume. Still more, a vegetable is known, the *roskoffia celtica*, which has never been found except on the casks in wine-bottles, and another which lives only on the drop of sweat 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 Brief.

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, says:

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 scenes as therein related, I think I could not take the matter as coolly and rest as quietly and unconcerned, as very many of you do.

James T. Snow, writing from Baldwin Mills, says: I have sent you over thirty names, and hope to be able to send many more, though I am no agent.

Samuel Whitecourt writing from Keokuk, 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. Ladies are also requested to apply.

SAMUEL WHITECOURT, KEOKUK, IOWA.

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 subscriber, 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, indiscreet and immoral conduct. He was accused of violating the secrecy of the session while in charge of a congregation; 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." 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, mediums and speakers, with very few exceptions, as far as my experience goes, are martyred unnecessarily by Spiritualistic Organizations."

Why should not dishonest, extortionate, and defunct societies and officers be held answerable for their lack of duty? One abuse, for instance, 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.

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 door-keeper; 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 had management on their part, or some whim of "expediency," got the mastery, coolly inform you, "school is out."

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 apostle, 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!

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 with the little she has left. It is a notorious fact, that in large cities where is the 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 heart-disease 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 curious, slanderous blade deep to the dying heart of the pure and innocent—the long obedient and unselfish victims whose forms now sleep in dust!

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 are 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 present.

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 vigilance.

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 innuendoes, the grossest misrepresentations, the most unqualified and gratuitous misstatements; 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, and 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 oppressor 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-communication 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 eternal progression.

Linked with priestcraft all down the dim outlines of the misty past, and joined hand and hand, is the grim specter 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 kept them in ignorance of the laws of their being, both physical and spiritual.

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 mediums 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.

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 gamblers and shamelessly call, as did the New York World and Tribune, during the Mummer 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 ostracize—indict as jugglers, impostors and witches, (think of that in the nineteenth 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 combination 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 12th.

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, Lancaster, 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 surgery 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 aforesaid, appear before the clerk of the court of the proper county, and shall furnish satisfactory evidence that the provisions of this 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 dentists, 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 Chataque, 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—Positive and Negative Forces—All Persons Can Become Mediums.

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 perilous 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 examples 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 upon 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.

The whole theory as above stated, I am constrained 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—so 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 somnambulant 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 mediums, and consequently, no revelations, no proofs, no assurances that the spirit of man shall live beyond the grave.

For the Religio-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 books 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 failing 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. Still 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

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

Sacramento, July 2nd, 1869. [Brother Kent's address is Stockholm, 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 inalienable 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 resolved,

1st. That while we as Spiritualists congratulate ourselves that we are exempt from the rack, wheel and fagot-pile, which characterized the persecutions of past ages, 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 free 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 Commonwealth, 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 out 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 rebuke.

3rd. 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 case), or otherwise, did that gentleman great injustice; and to characterize his lectures on that occasion as "bombastic and sophomoric," and 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 resolve,

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 Spiritualist associations who may need an earnest and able lecturer, after he has closed his labors in this place—an endorsement we deem entirely unnecessary 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. Susan 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. Grandies 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 Banner 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 to Hum boldt, cover a space seven times larger than all Germany, annually produce enough vegetable matter to manure 1,400,000 acres.

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 expense.

Philadelphia Department.

BY..... H. T. CHILD, M. D. Subscription will be received, and papers may be obtained at wholesale or retail, at 621 Race street, Philadelphia.

LIFE.—NUMBER 2.

Professor Huxley gave a lecture on "The Physical Basis of Life," one of a series of Sunday 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.

These may serve a purpose somewhat similar to life preservers when a person gets into the fathomless 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 scholar than any other terms.

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 function, which so nearly resembles a mere mineral incrustation 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 ovoid particle, which finds space and duration enough to multiply into countless millions in the hollow of a living leaf, and the tree, the wealth of foliage, the luxuriance of flower and fruit, which lies between this bald sketch of a plant and the giant pine of California, towering to the dimensions of a cathedral spire; or the Indian 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 Finer whale, largest of beasts that live, or ever lived, disporting his eighty or ninety feet of bone, muscle and blubber, with easy roll, among waves in which the stoutest ship that ever docked would founder in helplessness; and contrast him with the invisible anticycles—mere gelatinous specks, multitudes of which could, in fact, dance upon the point of a needle with the same ease as the angels of the schoolman could, in imagination.

Speaking of the various forms of motion, he says:

"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 all the sides of the largest forms of life, covers all those of the lower creatures. The lowest plant, or animalcule, feeds, 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 leucists of the sensitive plant, or the stems of the barberry, but to much more widely-spread and, at the same time, more subtle and hidden, manifestations of vegetable contractility."

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 dullness of our hearing; and could our ears catch the faint murmur of these multitudinous agencies, we should be struck with the stupor 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 lowest plant and the highest, or between plants and animals. But the lowest and the highest, the most perfect and the most imperfect, are the same in kind, and differ only in degree, not of kind, and depends, as Milne-Edwards long ago so well pointed out, 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; but as we ascend the scale of protoplasm, they successively take on the functions of feeding, moving, or reproducing apparatus. In the highest, on the contrary, a great number of parts combine to perform each function, each part doing its allotted share of the work with great accuracy and efficiency, but being useless for any other purpose.

There are such striking resemblances existing between the powers of the protoplasm in plants and in animals, they present a striking difference in the fact that plants can manufacture fresh protoplasm out of mineral compounds, whereas animals are obliged to procure it ready made, and hence, in the long run, upon plants, each of whom, structurally, is a mere colorless blood-corpuse, leading an independent life. But, at the very bottom of the animal scale, even this simplicity becomes simplified, and all the phenomena of life are manifested by a particle of protoplasm without a nucleus. Nor are such organisms insignificant by reason of the 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 beings as those have been the greatest of rock-builders. There is a living body called Ethalium septicum, which appears upon decaying vegetable substances, and, in one of its forms, is common upon the surface of tan pits. In this condition it is, to all intents and purposes, a fungus, and formerly was always regarded as such; but the remarkable investigations of De Bary have shown that, in another condition, it is an actively locomotive creature, and takes in solid matter, upon which, apparently, it feeds, thus 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, or sort of being, called No Man's Land, for all these questionable forms. But, as it is admittedly impossible to draw any distinct boundary line between this man's land and the vegetable world on the one hand, or the animal on the other, it appears to me that this proceeding merely denotes the difficulty which, before we discuss the protoplasm, is neglected, 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 unadorned 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 throughout the universe in molecules, which are indestruc-

tible and unchangeable in themselves; but, in endless transmutation, unite in innumerable permutations, into the diversified forms of life we know? Or, is the matter of life composed of ordinary matter, differing from it only in the manner in which its atoms are aggregated. As 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—"Debecur mortis 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 skin, which yields him the means of gratifying all his wishes. But its surface, as 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 Chagrin" disappear with the gratification of a last wish. Balzac's studies had led him over a wide range of thought and speculation, and his shadowing forth of the logical 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 indirectly, 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 protoplasmic "Peau de Chagrin" Balzac's can be 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 beginning. 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 once 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 crustacean would undergo the same wonderful metamorphosis into humanity. And were I to return to my own place by sea, and undergo shipwreck, the crustacea might, and probably would, return the compliment, and demonstrate our common parentage 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 moment 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 upon the plants of any of their families, or of any plant; but here the assimilative powers of the animal world cease.

Plants 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, of 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 fungi, for example, appear to need higher compounds to start with, and no know what plants are able to start with, and no know what plants live upon the uncombined 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 says:

Past experience leads me to be tolerably certain that, when the propositions I have placed before you are accessible to public comment and criticism, they will be condemned by many zealous persons, and perhaps by some few of the wise and thoughtful. 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 great philosophical error.

But, if it is certain that we have no knowledge of the nature of either matter or spirit, and that the notion of necessity is something illegitimately thrust into the perfectly legitimate conception of law, the materialistic position that there is nothing in the world but matter, form, 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. He 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 those 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 has raised 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 attention 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 frail garment of mortality, Cecelia 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 sought 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 have brought a bright and beautiful couch, all

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 casket 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 Foster.

Oh, how strangely storms of sorrow come sweeping 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 sky 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 stir 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 shall thou come, and no farther." Oh! let us try to remember this, and learn patiently, to "labor and to wait."

Voices from the People.

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 Spiritualists, the following resolutions were adopted:

Resolved, That 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;" therefore,

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 box.

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 instrumentalities 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 impossibility 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 enlightened civilization and requirement, which have their origin, not in the decision of the ballot box, but in the progressive unfolding and education of humanity. Before closing, allow me to call attention to the mistaken conception, by the late Wisconsin Convention, 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 been accomplished through the intervention of the ballot box. In our own country, slavery, which for nearly a century had ruled the ballot box and defied the efforts of reformers and politicians to even circumscribe its limits, succumbed at length only to the strong arm of war, and the slave thanked the sword for the freedom which he had won, and the power to confer, and for the restoration of rights which the popular vote would have withheld. Indeed, only refer to MAGNA CHARTA, to the Great Reformation in the sixteenth century, to the English Commonwealth and their greater though more peaceful revolution of

1688, 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 has been seen red, like light cavalry, which is useless during the progress of action, but afterwards admissible in securing the fruits of victory. Hensseler, Indiana, July 27th, 1869.

For the Religio-Philosophical Journal.

Letter from Austin Kent. BRO. 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 Fattiers "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 being 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 beginning can never be infinite. A personal existence without experience would be no existence. (The reader can re-read Mr. Sherman's reply to mine.)

Bro. Todd asks me, "What is the difference whether he (Jesus) is eternally begotten, or begotten of eternal life?" I answer, much. To begot 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 formed; 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.—Life and spirit changes its condition as well as matter. (See Todd's 1st. article, June 12th. A. KENT. Stockholm, St. Lawrence Co., N. Y., July 13, 1869.)

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

SPEAKER'S REGISTER.

PUBLISHED GRACIOUSLY EVERY WEEK. [To be useful, this should be reliable. It therefore behooves Lecturers to promptly notify us of change whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address having particulars to be learned by special correspondence with the individuals.]

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Who Pen is mightier than the Sword.

THE INDIANS.

GENERALIZATIONS AMONG THE INDIANS—PHYSICAL MANIFESTATIONS—DEVELOPMENT OF CLAIRVOYANCE—THE CURING OF DISEASE.

Great Spirit, Thou who ruleth the storm, who controllest the surging cloud and directest 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 glitters 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 spurred 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 eloquent, 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 forest, 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 achievements.

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 wigwam. When the party had collected together, the Indian, or Medicine Man as he is called, commenced beating his drum and singing a solemn 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

in the presence of a superior power. Steadily he beats the drum as his voice keeps time, seemingly beckoning 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 heaming, 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 mediumistic 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 clairvoyance 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 art 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 away.

ORGANIZATION.

We have felt called upon 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 order 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 aim of Spiritualists to disenfranchise the minds of men and women from this servitude. As our philosophy discards all theological dogmas, 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.

We have complained, and we think justly, of the exercise of unwarranted power by officials in the name of organizations. We plainly see that if the public sentiment is not aroused upon this subject, Spiritualism will be hampered with, and harnessed into a system of organizations, which will be no less to be dreaded than those

from which millions of Spiritualists have escaped.

We plainly see that by a judicious system 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 advisory 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 sang 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 leave 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 embellishing, 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 hastening 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 march day by day, we may triumphantly ask, where is Mormondom, 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 ecstasy to witness the destruction of the Mormon wisdom 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 cavaliers, 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 ELIHRA, N. Y.

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. PALMER, 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. PALMER, of Big Flatts, was introduced and gave an able trance lecture on Spiritual Philosophy.

W. D. HUME 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 "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 dollars 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 (132 South Clark street) on arriving in this city.

THE MORMON.

Mrs. Adelle L. Ballou 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 eloquent,—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 pre-eminently 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 flourishes; 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 lock-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 trail; 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 bedeviled by this nonsense as much as women, and, directly or indirectly, encourage it. The natural punishment follows. They pursue what they fancy incites 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 McLean, as usual. E. S. Wheeler was the speaker of the occasion. A fine day 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 McLean for a short time, and is engaged to speak at other points in the vicinity. Secularism is not the dominant power of that neighborhood.

"Infidels" abound and Spiritualists 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 Grosbeck 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 cloven footed personage that is so well known by the various orthodox churches. 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 distinguished personage as Satan 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 Savior. 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 idols in reference 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 Harmonical Philosophy. A grand Grove Meeting and Picnic, was held at Battle Creek, commencing on the 18th, and we have no doubt, it was a grand success. We shall give an account of it in due season. The citizens there made ample arrangements to entertain the friends of the cause who might be in attendance from adjoining 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. 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 Social.

Moses Hull is to speak in Laporte, Indiana, August 28th.

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 welcome there.

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 19th.

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.

Anstis Kent informs us that he has received through the patrons of the JOURNAL, some over \$30.00, \$11.65 of which was received through the agency of Brother Sherman, in California. For these favors, Brother Kent returns his heartfelt thanks.

Mrs. S. W. Jorgensen, Symbolic Seer and Inspirational Adviser upon matters of a spiritual and temporal, social and domestic nature, may be consulted at 118, 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 Improviser, has been lecturing in the towns in the vicinity of Chicago, during the past few weeks. As a medium, he is not excelled. The friends 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 cordially 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.

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Representatives in Congress, and each Territory and Province having an Organized Society is invited 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.

Obituary.

One of our true and noble sisters, Mary Ann, wife of F. S. Grays, passed away May 1st, 1869, at Cedar Falls, Iowa, 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 war. The other two were married daughters. His 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 endured for fifteen years with heart disease.

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

SPECIAL NOTICES.

Wanted. A good reliable girl or woman to do general housework. Steady employment if both parties are pleased. For further particulars, Enquire at 179 Warren Avenue, West side, corner of Lincoln street, or call at GRIMM, PENNY & FARR, Real Estate Agents, Major Block, Room 8, Chicago, Ill.

HANNAH A. FARR.

No. 19, Vol. 6, 11.

Dr. Dako, the Analytic Healer. Dr. Dako, 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 Doctor has won many handsome emoluments from the sick and suffering. The Doctor is a staunch Spiritualist, and gives the credit of his remarkable cures to the Spirit World.

No. 22, Vol. 6-22.

Taylor'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 housekeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

Dr. Wm. Clark's Vegetable Syrup. EDITOR JOURNAL:—Having by me a bottle of Dr. Wm. Clark's, Vegetable Syrup, prepared by Mrs. Jeanie W. Danforth, and hearing that the husband of my 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 with hot salt and water, by a healthy colored woman, and to take the syrup internally. The result of which was, that in ten days, 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. 119 Prospect St. Yours Fraternally, ADEY M. LAFAYETTE FERRER, Georgetown, D. C., January 7th, 1869.

A PLEASANT STORY. In the streets of Chicago, I wandered along, And carelessly sang a familiar old song, While viewing the cars, trams, and such— The Irish—the Scotch—the French and the Dutch, And the strange advertisements of these latter days, On the Bulletin tick-ets, or 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, So handy—so harmless—so perfect complete, For coloring beard, the mustache or hair, Without any poison, or stopping, or care, And not only so, but the color is "fast," And like a chameleon, 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" stopped added! My age increased—I feel twenty years younger—I will marry next week—no use to wait longer, I will have men, wife, and the comfort of home, For all will be gained by the New Magic Comb.

Yes, sir, this is really, and emphatically true, and if you desire to change dingy, yellow, 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 satisfaction.

To Dealers and Traders. If any of our readers or friends who are Dealers or Traders for the PATENT MAGIC COMB to put in market, we will furnish the Wholesale "Price List" upon application. The trade can find money in it. Address, MAGIC COMB AGENCY, 192 South Clark Street, Chicago, Ill.

Dr. Clarke's Remedies. B. S. S. JONES:—I see you are advertising the medicines of Dr. Clarke, a spirit, who controlling prescribes for the sick through the organization of Jeanie Waterman Danforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Bypass, Nervine and Powders with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clarke is a noble and brilliant spirit. Most truly thine, J. M. PARSONS, 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 two cent stamps, W. H. MUMLER, 170 West Springfield, Boston, Mass. No. 22, Vol. 6-5 wks. (pd)

GO TO THE BEST. BRYANT'S CHICAGO BUSINESS TRAINING SCHOOL.

ALL THE DEPARTMENTS ARE FULL AND COMPLETE.

The largest, "and universally acknowledged to be the most thorough institution of the kind in the country?" Book-keeping, Penmanship, Commercial Arithmetic, Commercial Law, Business Correspondence, Telegraphy, Business Practice, Political Economy, Banking, Geography, Customs of Trade, etc., thoroughly taught and illustrated.

This is the Model Training School for Business of the country, having the largest corps of Professors and Teachers, and the greatest number of students in attendance of any institution of the kind in America.

The Penmanship Department of this Institution has a wide reputation for its completeness and thoroughness of instruction. Teachers of Penmanship can here perfect themselves for the most artistic execution of pen-work of all kinds.

All Go To Chicago. Young men flock to this Institution from all parts of the United States and the Canada.

Mr. H. B. Bryant, the founder of the Chain of Colleges, gives his whole attention to the Chicago School, having transferred his interest in all other Colleges to other parties, he is prepared to make this the great Practical Business Training School of the age.

Send for the Chicago Courier, the organ of the Institution. For further information please call at the College Office, on Madison St., Chicago Paper, Circulars, Specimens of Penmanship, etc.

BRYANT & STRATTON. Chicago, Ill.

The only Complete and Strictly Scientific Works of the kind Published.

THE PHYSIOLOGY OF WOMAN, AND HER DISEASES FROM INFANCY TO OLD AGE.

Including all those other Critical Periods, Pregnancy and Childbirth, their causes, symptoms and appropriate treatment, with hygienic rules for their prevention, and for the Preservation of Female Health; also, the management of Pregnancy and Parturition, by which their pains and perils may be greatly obviated. To which is added a Treatise on Womanhood and Menstruation, Love, Marriage, and Hereditary Descent; being the most approved views of modern times, adapted to the instruction of females and professional reading. In three books—complete in one volume.

By C. MORRELL, M. D. Fifth Edition. 1 Vol. 12 mo pp 624 cloth, \$1.50. Any person sending Nine Dollars for six copies, will receive an extra copy for themselves.

For sale by all B. & S. Dealers and Periodical Dealers, and sent by mail carefully packed, free of postage, on receipt of advertised price, by JAMES CAMPBELL, Publisher and Bookseller, 13 Front St., Museum Building, Boston. Also for sale at this Office. Address S. S. Jones, 192 S. Clark St., Chicago, Ill. no 19 vol 6

Winslow's & Co.'s Hop Yeast Cakes. MOSEBACK & HUMPHREY. GENERAL AGENTS, 34 RIVER STREET, CHICAGO. These cakes are made from the best material, are put up in large packages, and in the best of style. They will never sour and are warranted to give entire satisfaction in every instance. Vol. 6, No. 14.

SWEET EGGS AND BUTTER.

Eggs kept fresh for a year. Sour and Rancid Butter rendered sweet. White and strained Butter made yellow. Fresh Butter kept sweet. And how to prevent milk from souring; by new methods.

Agents wanted. Liberal inducements offered. Address PRACTICAL CHEMISTRY CO., No. 4 ARCADE COURT, Chicago, Ill. Vol. 6, No. 14, 15.

MRS. FERRER'S NEW PAMPHLET FOR THE THOU SAND. As Mrs. Southworth says, "No one is so good or so wise but will be made better and wiser and happier by perusing the Spiritist's."

MY LOVE AND I.

By Mrs. Ferrer. "Read it at night, and think of it," as the Hon. Thos. Corwin said on reading the manuscript, "It teaches the higher relations of man and woman," says the Boston Herald. Price 2 cents; 10 copies 20 cents. Vol. 6, No. 13.

NERVINE TABLETS—A NEW REMEDY FOR ALL NERVOUS DISEASES. Pleasant to the taste, and safe and sure in effect. Sent 50 cents for a package to DR. FERRER, Halesport, Allegheny Co., N. Y., or 3 cent stamp for Circular.

TOBACCO ANTIDOTE—A NEW AND PLEASANT Cure for the habit of using tobacco—DR. SUTZ'S Nervine Tablets. Sent 50 cents for a package or Agent for Circular, showing its wonderful power to correct all kinds of Nervous Diseases. Vol. 6, No. 16, 17.

Wanted in Every Family. The Disease Preventative Lamp-Work. No explosive. Direct Allegheny City, 3 doors from the corner of Webster street. James H. REESE, no 9 vol 6

DR. J. M. GRANT, Magnetic Physician, No. 192 South Clark St., Chicago, Ill. Office hours 9 to 12 M., and 1 to 4 P. M. Vol. 6, No. 16.

FOR LADIES ONLY—For an article having a remarkable sale, address Mrs. MORGAN, 113 Fulton St., New York. Also for sale at this Office. Address, S. S. Jones, 192 South Clark street, Chicago, Ill.

WANTED—LADY AGENTS, in every Town and Village, to sell what every lady will purchase at sight—address Miss WILLIAMS, 129 Fulton St., New York.

SPIRITUALIST'S HOTEL.

Board by the DAY or WEEK, at \$1.00 per day, at 54 Hudson street, WEST, Mass. No. 19, Vol. 6, 3 N.

CHICAGO.

Dr. J. Wilbur, Magnetic Physician, (late of Milwaukee), has fitted up a suite of rooms at 63 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. Clark St., Rooms 13 and 15, where he will be glad to see all of his friends and form the acquaintance of new ones. Vol. 6, No. 15.

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 receipts of price, six Dollars. A good chance for Agents to make money. Send Stamp for Circular. Address J. C. Taylor, Ann Arbor, Mich. no 20 vol 6

Just published by the American News Co., New York, EXETER HALL, a Theological Romance, Sparkling incidents and thrilling adventures. Bound in a beautiful cover. For sale at this Office—Price 75 cts. Address S. S. Jones, Chicago, Ill. no 17, vol. 12. 44.

MORE GREAT CURES.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

Asthma, Catarrh, Neuralgia, Blunted Bowels.

South Williamstown, Mass., Oct. 25th, 1868. PROF. SPENCE—Dear Sir: Wherever 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, our neighbor, a man 75 years old, who had the Asthma rising 40 years. He also had the Catarrh and the Neuralgia, and was badly Blunted across the Bowels. He commenced using the Powder on the 10th of this month, and the 15th he declared himself perfectly free from Asthma, and all the aforesaid ailments. His wife told me she did not think he could live through the coming winter; but she says he now eats and works as well as he could, and is like a younger man. A harder case of Asthma is seldom known, as all who know him will testify. Yours truly, Mrs. MARY E. JENKES.

Erysipelas. Manchester, Mass., Feb. 9th, 1869. PROF. SPENCE—Dear Sir: A year ago last June I had a swelling just above my ankle, and every one who saw it said it was Erysipelas. In a fortnight it became a sore, and from that time for fifteen months I was hardly able to go into the house. And as I take the BANNER OF LIGHT, I had read about your POSITIVE AND NEGATIVE POWDERS, I sent to the BANNER office and got a box. I had before failing them, eleven sores in that fifteen months, and another was nearly ready to break. Before failing them, three days I was unable to sleep, and after using one box, was entirely well. I have taken over two boxes, and can now walk as well as I ever could. The swelling is all gone. I have nothing to say, but to thank you. Mrs. SALLIE YOUNG. Yours truly,

Fits, Catarrh, Dyspepsia, Neuralgia, Liver Complaint, Chronic Diarrhea.

ALBERT FERRER, of Halesport, Me., under date of Nov. 27th, 1868, writes as follows: "When I first told the people here about the POSITIVE AND NEGATIVE POWDERS, they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get their hands upon them, and are willing to trade with them for one box, and they cured her right away."

I take the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 14th, 1869: "My dear daughter have been taking the POSITIVE AND NEGATIVE POWDERS, the one for Catarrh and the other for Neuralgia. They have done me good. My wife has taken them for Liver Complaint and Chronic Diarrhea. She is now well. Mrs. Ames gave them to a child five months old, for Fits. It is now well."

St. Vitus Dance, General Prostration, Diphtheria, Scarlet Fever, Cholera Morbus, Fever and Ague, Spasms of Stomach, Delirium Tremens.

Winona, Minn., Sept. 24th, 1869. This is to certify that I have cured the following cases, and 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 gives up all other doctors. Cured by five boxes of POSITIVES.

A lady of General Prostration of the nervous system. She had tried everything, and was cured by NEGATIVES. She is in better health than she has been for five years, and is delighted at the happy change.

A lady of Chronic Diarrhea. Two boxes of POSITIVES cured her, after the Doctors had made her worse with medicine and such harsh things.

A little boy cured of Scarlet Fever.

A woman of Cholera Morbus. She was so bad that her life 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 NEGATIVE POWDERS, after trying almost every other remedy.

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

A woman cured of Spasms of the Stomach, from which she had suffered for five or six years. The Spasms were so bad that when she took one, her friends would despair of seeing her come to again.

I have the following extract from a letter from F. W. Green, of Columbus, S. C., dated Jan. 23d, 1869: "I got half a dozen boxes of Mrs. Spence's Positive and Negative Powders of you about four and a half months since, and I have not ceased curing any instance when I have used them. I took the Negative Powders when you complimented me with for Deafness, and an cured. I am treating two cases of Neuralgia. One is cured."

Oliver Peppard, of Kansas City, Mo., under date of Feb. 24, 1869, writes as follows: "Two months ago I got six boxes of your Positive and Negative Powders for Deafness of three or four months standing, and I was happy to state that I am much relieved; in fact, nearly as well as over."

Milk leg, Rheumatism, Fits, Dyspepsia, Deafness.

Yorickville, 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 direction, after the failure of all other means; standing, one of Rheumatism, one of falling sickness or Fits of sixteen years' standing, and a number of cases of Dyspepsia. The Powders have also helped my Deafness, and cured the Numbness in my legs. You can see my name.

FEVER AND AGUE, Dysentery, Coughs and Colds.

Stowe, Vt., Dec. 21, 1868. 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 recommended to be, having proved a perfect success in Fever and Ague, Coughs and Colds, Dysentery, and other diseases. Direct to JOHN A. SANFORD.

Kidney Complaint. J. P. Mist, of Ridgewood, Long Island, under date of Jan. 10th, 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 POSITIVE POWDERS, and them according to directions, and was cured. Also a lady friend of Mr. Mist's has a little boy, now three months old, which for several days after its birth gave unmistakable signs of diseased Kidneys, probably induced by the Positive Powders were administered. They gave it relief, and it has never been troubled since.

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 nauseating, no vomiting, no narcotizing. Men, Women and Children and them a silent but a sure success.

The Positives cure Neuralgia, Headache, Rheumatism, Pains of all kinds; Dizziness, Dysentery, Vomiting, Diarrhea, Flatulency and all forms of Female Weakness, all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas, all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, and Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrophulous, Nervousness, Sleeplessness, etc.

The Negative cure Paralysis, or Palsy, whether of the limbs or of the organs, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

Both the Positive and Negative are needed in Cholera and Fever. Physicians are delighted with them. Agents and Druggists find ready sale for them. Sent by Post to Agents, Druggists and Physicians, sent free.

Fuller Lists of Diseases and Directions accompany each Box and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Directions.

1 Box, 44 Pos. Powders, \$1.00 Mailed 1.00 Postpaid 1.00 2 Boxes, 88 Pos. & 22 Neg. 2.00 3 Boxes, 132 Pos. & 33 Neg. 3.00 Prices 12 1/2 cts. per box.

Send money at our risk. Sums of 25 or more, if sent by mail, should be in the form of Money Order, or Draft, or else in Registered Letter.

OFFICE, 37 1/2 St. Mark Place, New York.

Address, PROF. PAXTON SPENCE, M. D., Box 687, New York City.

If your Druggist hasn't the Powders, send your money at once to PROF. SPENCE, as above directed. For sale also at this Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 192 South Clark street.

Vol. No. 13

A FORTUNE IN ANY STATE—Rights for Sale—New Invention, P. O. Box 248, N. Y.

Electric, Magnetic & Clairvoyant Physicians.

"By their Works ye shall know them."

Dr. S. McBride, W. Cleveland, and Mrs. P. J. CLEVELAND.

Have permanently located at 137-1-2 Madison St., Chicago, Ill., (Room 68 Popes Block, Second Floor).

Where they have fitted up a fine suite of rooms, and are now prepared to treat the sick on reasonable terms. From long experience in treating the various diseases to which the human family are subject, we feel confident that we can restore to health those who are afflicted with any curable disease, having in many cases cured those who were abandoned as incurable by all other systems of practice. All acute pains removed instantly by the ancient method of Laying On Of Hands.

Special attention given to the treatment of female diseases by Mrs. Cleveland, who is a clairvoyant, and can perfectly diagnose disease, either present or absent. Send name, age and residence.

Consultation & Clairvoyant Examination, \$1.00 The poor treated gratuitously every day from one to two o'clock. Clairvoyances absolutely required.

Developing circles held at our office every Tuesday and Friday night.

Their Female Regulator and Uterine Tonic, cures all diseases incidental to women; its application is local. Taking medicine into the stomach to restore the Generative Organs to a healthy condition, is nonsense; any female who uses the foregoing

Communications from the Inner Life.

He shall give His angels charge concerning thee. All Communications under this head are given through MRS. A. H. ROBINSON.

Questions, to be answered at our Inner Life séance should be clearly, well written, and directed to the editor when convenient for the questioner to be present at it.

INVOCATION.

Unto Thee, fountain of inexhaustible purity truth and love, we would send forth our thought at this hour, feeling that we are continual blessed by Thee, and that every child of earth is the constant recipient of Thy bounteous love.

Awaken, O divine Spirit, eternal and living principle of goodness, in each and every heart. May we all realize that we have but to ask that we may receive, and that we have but to understand more fully the workings of Thy power.

QUESTIONS AND ANSWERS.

Q. What are the avocations of spirit life? A. The avocations of spirit life differ precisely as they do upon the material plane of life.

Every one here seeks that which is congenial to his nature. The construction of magnificent edifices, which requires so much labor, we do not have—that is the toil of erecting.

Think you that spirits, after leaving the material plane, lose all interest in that plane? We answer no. All improvements—the grandest have had their birth in the spiritual plane before ever they were carried into effect.

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

We believe that all forms of disease taken in one 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.

We do believe that in time, not far distant, that mode of treatment will supersede all others, and that there will be less premature changes from the material to the spiritual than now.

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.

To illustrate—we know nothing of the power of the spirit, except by its manifestations of what we term thought and action upon its covering—what we term the physical form while upon the material plane—but at the same time we recognize the spiritual body or soul within.

Q. Another question: At what period does the soul become a resident of man's body? Is it at the first unfolding of the embryonic 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 unfolding of both form and soul.

Everything has a life principle or spirit sufficient 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.

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 their spirit 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.

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 diamond 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.

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 Adelpia, 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!

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.

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.

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

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

All sing: We will guide her 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, prevails.

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.

Lady, with joy I see the chaplet grace thy head. My mission is ended. I must go to some other anxious mortal and guide them on to this

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.

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 sell the folks of Keithsburg and vicinity. If so,—then the question of the existence of evil disposed spirits is a settled question with me.

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.

I then asked, "What was the manner of his death?" It wrote, "He was strangled!" I then told my vision, and taken altogether, we believed it.

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.

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.

"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, black eyes, not large, complexion rather dark, and (lowering his voice) he died of 'Rumpogin'!" 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. Spiritual intercourse existed in Ancient Times as well as now.

My last letter on "Who produces 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.

Driven by the unfair and illogical method of dealing with Spiritualism now in use: Oh! don't quote the scriptures; oh! don't quote your own experience; oh! don't quote your own; I continue to set 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 men; thus, Lot entertained two men (angels). Jacob wrestled with a man till the break of day. Samuel appeared to Saul; and moreover said, "To-morrow thou and thy sons shall be with me; proving that disembodied Samuel was not usually far off. Manoah and his wife saw a man (not a vision), and while the wife 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 communion with disembodied human spirits, when Moses and Elias came down, and appeared to Peter, James and John, and communed with

Christ. After Christ arose the third day, a young man appeared in the sepulchre. 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."

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 friends who are related to us by the ties of sympathy, whether in the family or in the church.

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 items of 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 I deny would be simply spirit 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 adherents, be able to attract to us those ministering spirits who would, in hours of need, whether in sickness or in health, in business or 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 JONES, Enmore Park, South Norwood, June 1866.

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. Skimming, snivelling cheats pretend to be mediums, and try to deceive many, and do irreparable 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 sensuiveness 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. A way with such rrogues from our houses! Away with such drivelling nonsense from our family circles! Spiritualism is come to make our Christian practical, instead of theoretical. To send our unhearted women in the highways and by-ways of active life; to help our fellow-mortals on, as providence opens the way, not sit huggermuggery round a little table like magpies about they know not what. J. J.

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 pious family 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

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 Jamestown, 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 "penstank" 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 family, I believe, are pretty well persuaded that it was an angel. Having no experience in Spiritualism, it is very natural to come to that conclusion.

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.

L. BUSB.

For the Religio-Philosophical Journal.

WORDS PLAINLY SPOKEN.

Extract from a Letter by Dr. Samuel Underhill.

Mr. S. S. Jones:—Since you saw me, I have been in Indiana lecturing and holding circles, and at John and Morris in this State. Holding circles is in my opinion more strengthening to believers than lectures, especially when one is exercised as a developing 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. Often 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 plain 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. UNDERHILL, M. D.

Tonics, 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 profess 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 is anxious to get rid of her lease and leave the haunted premises.

We tell the story substantially as we heard it from the broker who originally let the house, and now proposes to sell the lease to the highest bidder. There is, no doubt, a knave at the bottom of all this noise, and if a resolute man should take the house and provide himself with a couple of revolvers, the nuisances would doubtless be speedily abated.

Haunted houses have been current stock among the nervous and superstitious from time immemorial; but we never yet heard of a case, where there was thorough investigation, which was not traceable to some natural cause or to roguery aided by the love of the maddellous and mysterious in the human mind.—Boston Traveller.

