

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, 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.

"FROM DARKNESS TO LIGHT."

BY U. D. THOMAS.

Once, beside the River of Tears,
In the valley of Sorrow, dark and low,
Sat I, counting the weary years—
The wasted years of a nameless woe.
Doubts and fears, an ill-omened brood,
Hovered above and around my head,
And the shadows that darkened the solitude,
Were the shadows of hopes that had long been dead.

I sat and mused in the deepened gloom,
On man's unchangeable destiny;
A sigh, a struggle, the voiceless tomb,
And then an unconscious eternity;
This world, as a vista dread, dark and cold;
Our life, a drama of tragic woe,
Whose scenes splendor awhile unfold,
Then the curtain drops in the grave below.

I sat while the hours went on their way—
I thought the moments were strangely fleet—
I saw not the lights on the hills of day;
I heard not the fall of angel feet;
I knew not that bending above me there,
Wore guardian spirits with luminous eyes;
I knew not the odors that filled the air,
Were wafted from gardens in Paradise.

The clouds are parted, I'm happy now,
I know that the realm of the soul is real;
That the presence baptizing the heart and brow,
Is part of the life we see and feel;
The valley of Sorrow grows sweetly bright;
The sunshine sleeps on the tides of Tears,
For I know, as I stand in the higher light,
That knowledge was born of my doubts and fears.

I muse once more, on the selfsame spot,
Where once I counted my nameless woes;
The valleys are bright with forget-me-not;
The slopes are fragrant with myrtle and rose,
And spirits are now my companions there,
The mystery of life I can understand,
And I bless the light that is everywhere
Revealing the love of the Angel Land.

WOMAN'S BRAINS.

Its Comparative Size, Weight and Fineness.

Dr. LAYCOCK, in an article in *Appleton's Journal*, bases woman's presumed mental inferiority to man on her smaller brain, stating the ratio of the male to the female brain to be as 100 to 90. To the objection to this view that her brain is smaller because her whole body is so, and that she has a brain proportionally as large with her bulk as man, the Dr. replies thus: "This difference" (in the weight of the male and female brains) "has been attributed to the lower stature of woman; but observations carefully collected by my friend, Dr. Thurman, show that the explanation is not admissible. On the contrary, while the stature of woman is only eight per cent, less than that of man, the weight of the brain is ten per cent, less." The italics are ours. We think the Dr. has made a mistake here. If this question of female mental inferiority is to be decided by weight or quantity, we must adhere strictly to this accepted test (weight or quantity), and not confuse ourselves with something extraneous—as height, which, although it resembles them, is not identical and does not affect the problem. The question is, is woman's brain, compared with man's brain, less in weight relatively than her body compared with his body? Mere height, of course, no more affects this than mere breadth or obesity. Two persons may be of different heights, and yet their weight be identical—the actual quantity of body to be supplied by brain the same. S. C. Goodrich, in Vol. XVII. of his Cabinet Library, entitled "The World and its Inhabitants," furnishes us with some statistical tables of the variations of size, etc., of human beings. On the "weight of man" the author states: "The maximum weight (140 lbs.) of the male is attained at the age of 40, that of the female (nearly 124 lbs.) is not attained till fifty; from which ages they decline afterward, the male to 127 lbs., the female to 109 lbs." Now, taking these maximum weights of the body of the two sexes, they stand thus:

Man 140 lbs.: woman 124 lbs. :: 100 : 88.57.
Compare Dr. Laycock's brain ratio:
Man's brain : woman's :: 100 : 90.

Here, then, by even this physical test, woman is shown to be relatively larger brained than man, instead of smaller brained; for, while her whole body weighs 11.7 per cent, less than that of man, her brain weighs only 10 per cent, less—a gain in favor of her brain over his of 13.7 per cent. If we take the average minimum bodily weights preponderance of the female, is still greater, being nearly 4 per cent, over man's brain. This, however, can hardly establish the mental superiority of woman over man, any more than Dr. Laycock's calculations based on height can establish her inferiority. There is, in fact, no reliability to be placed on the relative intelligence of the sexes, founded on any such corporeal and gross tests as these. And, indeed, with all who believe that the mind belongs to an indwelling spirit, instead of being the mere result of so much material as forms the body, no reliance will be placed in these accidental and material tests.

This theory of the opponents of woman's intellectual equality with man, of which weight is simply materialism; and our professed orthodox disputants ought to remember it. If they insist on adopting it, they should reflect that, however stoutly they may oppose materialism in other connections, they advocate it here. But this spurious materialism is a treacherous fallacy. Suppose we dissolve some table-salt in water,

and then evaporate it in the sun. When the crystals of dry salt are formed again, is it correct to say that these crystals originate the salty principle, that the salty properties are the mere result of the organization of the crystals; or on the other hand, that the salty principle formed the organization? There can be no doubt that the latter is the correct view. Then the principle of life forms the brain and bodily construction—not the latter the principle of life. And how much closer the thinking principle is to this mysterious principle of life in its nature (if, indeed, the life principle be not included in it, as a fetus in its parent) than it is to the result of that life principle's operations, the organized body, we must all see. To regard the substance and size of the brain as the origin and measure of intellect is an error, on abstract principles. And, if we turn to biographical records, we find this truth taught there. Mind, the world over, is not necessarily dependent on size or quantity of substance even of the brain, but on the indwelling spirit. If we can safely predicate anything on the substance of the brain, then it is on its quality, rather than its quantity—its peculiar structural adaptability of tissue and fiber, slightly varying in fineness with individuals, for developing and sustaining thought. Indeed, some scientists, often classed among materialists, do not deny the existence of a spirit inhabiting the body, and constituting the real source of intellect, as a necessary conclusion from physical investigations into the brain; but they only say that, as this spirit is in its nature intangible and inaccessible, any attempt to experiment upon it will be illusory and vain. Thus they simply ignore the spirit in their experiments, without denying necessarily its existence; and confine themselves in their investigations to the body, which they can reach. When, therefore, speaking from a bodily or physical standpoint, they say that greater size of brain corresponds with greater mental power, they simply mean greater physical adaptability to mental operations; that so far as the brain as a vehicle can modify and convey thought, the larger brain is better fitted for this secondary purpose. But how many of our tyros in physical science, and how many even of such rapid readers as Rev. Mr. Fulton and Dr. Bucknell, see these discriminations? So, even if it should be demonstrated that woman has relatively a smaller brain than man—and that, as a consequence, her mental powers were (other things being equal) impeded—it would not prove by any means that she had not an immortal spirit, behind these accidentalities of brain apparatus, fully equal in its powers to man's and destined for as high a future career in the eternal ages of the Creator.

Allow me to present your readers with a few speculations, which, if deemed fanciful, are, as speculations, at least as good as the grosser speculations of the brain-weight materialists. We have seen that mental power seems from the records of history to accompany a certain quality of the brain tissue, rather than the quantity of the brain. This quality is its fineness. As thought is confessedly subtle, there is a natural congruity between it and fineness in its vehicle of action, which does not exist to the same extent between it and a coarser material. Woman is built of finer and more delicate fiber than man; and is thus, physically speaking, better adapted naturally to the subtle movements and play of thought, to "the flow of soul." She has less impediments to overcome in the way of useless material; and, therefore, she can afford to do the same amount of thinking with a less quantity of brain. Indeed, if the ultimate facts of our type of man, were thoroughly understood, it would probably appear that this apparent deficiency of woman is really strength; that the reason why her brain is smaller than man's is because it is finer—not because it is wanting in anything essential to mind but simply free from much that clogs up the avenues of thought, which has been eliminated from her brain but not from his. This is the reason why her intuitions are so numerous and rapid in comparison with those of man. This is also the reason why men who approach woman in her nature—that is, share with her in good measure in this superior fineness of brain structure—are found to be nobler, truer, better, and clearer-sighted. Most great geniuses have occupied a sort of middle ground in characteristics of mind and physical construction between the male and female. Shelley, for instance, was so fragile and womanly in size and appearance as sometimes to be mistaken for a girl. So it is, too, in the intercourse of the sexes. Men become keener-sighted, more thoughtful, and purer-minded the more they associate with woman and imbibe her spirit, and feel that spirit enter their brains and gradually reconstruct it, particle by particle, in the mysterious and imperceptible progress of growth after its finer type. The effect of thus approaching her type—what we call in ordinary language refinement—is to cast off more and more of the coarser, intractable, and obstructing grains or molecules of the brain, with which man's head in a state of savagery and barbarism is filled, and thus to leave it eliminated of this useless surplus, which added only to its gross weight, but not to its electric rapidity or force. And this again throws light on the rationale of the modes of thinking that distinguish the two sexes. Man thinks slower, woman faster; man pines and indulges by a bias of passion, and woman overcomes, in the intermediate stages of refinement; woman sees at a glance by the genius of intuition. This is owing to the charming smoothness and unobstructedness of her brain structure. There is less friction to be overcome in woman's processes of thought. The difference in the brains of the sexes is, so to say, one of detail; man's is distilled, woman's double-distilled; woman possesses a higher alcoholic power, so to say, which no doubt accounts for her greater intellectual power over her lovers. In short, while a large amount of sedimentary and foreign matter exists in the masculine brain,

hardly any of this lingers in the divinely etherialized brain of woman.

As barbarous ideas retain their hold on men, they evince a tendency to exalt matter over mind, the body over the spirit, the bulky over the fine, the coarse over the delicate. Magnitude always has exerted a sort of superstitious spell over man's souls. Muscular Christianity has still its votaries; and the discussion of this woman's question has disclosed the cogent fact that muscular intellectuality has devoted well-nigh without number. Miller in his "Headship of Christ," says: "It is curious to remark how unwilling people generally are to believe that a person by much too short for a grandeur may yet be a great man. It is also curious to note the delight which Nature seems to take in iterating and reiterating the fact that a very large proportion of the intellects of the age just passed was lodged principally with men who fell short of the medium size. Napoleon was so very slim in early life as to be well-nigh lost in his boots and uniform. Byron was no taller. Lord Jeffrey was not so tall; and Campbell and Moore were still shorter than Jeffrey, and will-berforce was a less man than any of them. The same remark has been made of the great minds of England who flourished about the middle of the 18th century." Milton was another remarkable instance of the extremely small men whom he mentions.

Size of brain probably increases mental energy in one way (and this, we guess, is all it does)—it adds momentum or mechanical weight power. It is this which impels men to be domineering, stormy, headstrong, and gives birth to unreasoning and obstinate prejudices. All those qualities of the mind that are akin to brute force and dead weight (and they are easily discernible) spring from this source. Unflinching superciliousness (the universal mark of a fool)—that is, of a man in his natural weakness in the essence of thought) is also generally seen in connection with mere brain weight when unattended by a noble and sagacious spirit. How merely large brains, when they have nothing better to direct them, usually act in their self-complacency of pretentious superiority was more than once exemplified in the career of Napoleon. Men of muscle and musculinity (as it is termed by its worshippers) of mind often derived a conceited triumph from the womanliness of the Emperor. The petty corporal disgusted the sturdy and stolid Englishmen's notions of manly strength of thought and propriety. They arrayed their unruffled stagnation of great ideas (a stagnation out of which great ideas could not arise) as a breakwater against his seemingly unreasoning intuitions.

It was a supercilious custom of an English ambassador to pity the Emperor's excitability and sneer at his nervousness and femininity. Too heavy and muscular, in body and brain, ever to be disturbed; self-poised, because no mighty intellectual storms ever shook them; mindful of the trivialities of etiquette; observing correctly with plodding vision the secondary range of subjects that exceeded the limits of their powers—these excellent mental qualities presumed to look down from their superior masculine heights on the master mind of Europe and to charge him with folly. This is the way your good, stupid, short-sighted, heavy minds—your would-be masculine minds par excellence—look at things finer, rarer, subtler, and withal stronger than themselves, whose reach of vision and depth of thought they can never understand. No; such intellects as Bonaparte's are not manly, not masculine, not granitic, not the true type of mind. They are feminine. Be it so. Napoleon will be the female genius. Wellington, the Iron Duke, the idol of the votaries of music, will be the male intellect. There is, we will not deny, this general sexual difference of type between them. And this distinction will be found often to hold good with others. The nearer a man's mind approximates to a woman's in its fiber and finish, its intensity, delicacy and intuitions, the more he is a genius; the further he recedes from her, the less genius, but (if he have mental strength at all) the more talent. The sex, then, of genius is female; that of talent male.

Well, this kind of avoidupois measurement used by the English mediocrities with regard to Napoleon is precisely what the same class of men, educated and uneducated, are adopting in their estimate of woman in their opposition to her claims of natural equality with man. There are plenty of men, not remarkable for brilliancy or any mental gift, who carry brains as large as those of Byron, Milton, Voltaire, or Campbell. Some of the stupidest dolts we have ever met had large frontal developments. Many of us can recall some "splendid cranial" example, and hearing: "What a fine head! That man must have a capacious brain." Yes, capacious for emptiness, as we afterward discovered. Had any of the great geniuses of our race—from Homer to Bryant, Socrates to Herschel, Alexander to Napoleon, Herodotus to Prescott, brains so much larger than those of the ordinary run of intelligent men as to create as wide a disparity as is claimed by the bitter opponents of female intellect to exist between the brains of the two sexes? Do the brains of these mighty minds—do the brains, as a rule, of our talented men who pass into history—bear any such proportion to those of the rank and file of our intelligent merchants, lawyers, and clergymen as 100 to 90? This is the test question of brain weight as a source of mental power. If they did not, then, as there is a far greater difference between their respective mental endowments than there is between those of these clergymen, etc., and women, it shows that a difference in weight of 10 per cent, between the brains of the sexes can not and does not represent mental difference. Shakespeare's and Milton's minds were vastly greater than those of the majority of "educated men"; and if the poets' brains weighed above or a par with those of our men-

chants, etc., then weight of brains has nothing or but little to do with the question of intellect. Who of us (to bring the case home to ourselves), does not esteem a gigantic mind like Milton's, infinitely more highly than any talented man of our acquaintance or reading? But when did we ever esteem this talented man of our acquaintance as infinitely higher than our educated female friends? The discrimination of estimation is as slight as between the talented man and the woman, as immense as between the talented man and Milton. Once in awhile, too, we think the woman's mind is superior to the talented man's.

Let us hear no more, then, of those inhuman insults of hard arrogance and self-conceit, which say to woman: "You are a female, therefore are a slave; you are smaller in size and brain, therefore are a child or a fool." A better and wiser intellect will take her by the hand and reverence her peculiar nature and powers, failing not to remember that it is to her feminine tinge and bias that those of the male sex who have ascended the glorious heights of genius owed their power—their mother's ineffaceable impress stamped upon and inspiring their minds.—N. Y. Independent.

SPIRITUALISM.

We clip the following candid lecture, reported by W. J. Patterson, from the *Okaw, Ill. Republican*, as one of the signs of progressive times:

Mr. Boleig lectured on the subject of Spiritual Philosophy, at the Court House, on Monday evening—a subject quite new to those who were in attendance. If the lecturer did not succeed in persuading his auditors to believe in his doctrine, he at least arrested their attention. He claims that Spiritualism is not new, and we must admit that the belief in the existence, visitations and appearances of spirits has been common alike to Christians and Pagans; and of the Jews, the Sadducees denied but the Pharisees believed in the existence of spirits (Acts 23).

If we eliminate the materialism with which Greek, Roman, and I had almost said Egyptian mythology, is clothed, nothing remains but a sort of Spiritualism. Proclus, Pythagoras, Socrates and Plato among the Greek philosophers, were believers in spirits, and so was Apollonius the Pythagorean, who believed that they could convey him from one place to another. Paellus, Terullian and Porphyry were also believers, and Tertullian asserts that "spirits are caught by the souls of men departed, who either through love or pity of their friends, help and assist them, or else persecute their own enemies whom they hated in this life." Bodine, in his work (*Theatrum Naturae Lib. 4*) discusses the form of Paracelsus on longevity, states that "the atmosphere is as full of them as snow falling in the sky," and that some men, like himself, have the power of seeing them. Paracelsus (an accomplished quack) testifies that he saw and conversed with ghosts divers times. So does Jacob Boissardus and Vivec. In the last century, Fowler Bishop, of Gloucester, was a Spiritualist, of the purely modern type, and from his time back to that in the fifth century, when the night of the middle ages set in and threw its mantle of darkness over the minds of men, numerous authors testify as to their belief in the existence of spirits, and discuss their nature and power. Nor is clairvoyance new, as Celsus and Cardan (in the fifteenth century) show.

The proofs and views of Mr. Boleig are exceedingly poetical and fanciful. Instead of a triune God, his God is dual, and involves the idea of femininity, being, as he says, both Father and Mother. We have always conceded that a fruitless religion was worthless, and deemed that best which made men most moral, upright and pure. If the faith which alone is said to justify does not exhibit itself by pure morals and good deeds, it must necessarily be worthless. The practice of the faithful, to sin to-day and repent to-morrow, accords not with faith as the basis of moral action. The conformists to religious usages, no matter what sect, whose acts are worse than those of men of the world, or non-professors, must, by the latter, be looked upon as pitiable spectacles of hypocrisy, whose theatrical costume of religion, put on for the purpose of deceiving and cheating the unwary, renders them objects almost too low for contempt. Spiritualists may have been inexcusably unchaste, but they can afford to rest upon other religious sects of older standing and of higher claims to perfection and purity. The crime of pre-natal infanticide—that aggregate of all wickedness—is said to be fearfully prevalent among other Christian sects, and unknown among Spiritualists. The devotees of Spiritualism, according to a late Catholic writer, (*Massy's Conflict of Religion*), number nearly ten millions, many of whom are men of great scientific attainments, rigid morals and genuine piety, and hold an exalted rank in society. How are we to believe that by some strange fatuity so many have become knaves and blockheads, blind and void of sense on a single subject, and that subject so important to their own well being. Are we to consider their statements under no other aspect than as brilliant inventions, with which their religion and gravity contrive to impose upon the public? It is the province of a just judge to suspend his judgment until he is fully informed on a subject more convenient to turn the subject and doctrines of Spiritualism into ridicule than to believe in or seriously inquire into them; yet it is absurd to reduce that to a nonentity which does not strike our senses and accord with our reason, or deny that which is hidden from us.

It is powerless to afford a solution of the problems of the origin of life—it escapes our search, and yet we witness its action and feel its

power from the cradle to the grave. I have lived to see a thousand hesitating suggestions ripen into demonstrated facts; to see a thousand important truths snatched from the domain of surmise and conjecture, and transferred to that of unquestioned certainty. Spiritualism, as a system of religion, is the offspring of the past quarter of a century—a period in which more of the great resources of Nature have been developed, more of her intricacies unraveled, and a deeper penetration into her mysteries had than in all the time since Eve brought sin into the world by eating the forbidden fruit. Within this period scholastic theology has remained stationary, and has been put upon the defensive.

The unchangeableness of laws has been substituted by scientific materialists for the necessity of revelation, and human reason has been mercilessly applied to all the problems of human existence. The process has been inductive, and therefore subject to error. Had it been synthetic, after the manner of Euclid, we could not doubt its conclusions and results. Science, so-called, is assaulting the old faith, and it is being suffered to die out of the human heart because the clergy, who quarrel among themselves on sectarian differences, have neither the time, the training, nor the talents to defend it. They stand as an obstacle to Christian progress, because they have no power, when met with a new inductive generalization to do more than deny, and deny rightly goes for naught. The problem they have to solve is to reconcile the wonders of revelation with those of science, Spiritualism and Materialism included. In order to do this they must overtake and keep up with modern science on its march, and become imbued with the vigor and fullness of all modern thought. Such a clergy is the demand of the time, in order to bring all doubters—all who are at sea without compass or rudder, and depend upon the spirits of departed mortals as guides—back to the Christian fold of the old faith.

For the Religio-Philosophical Journal.

GEOLOGY vs. MOSES.

Geology and the Christian Bible.

BY INQUIRER.

For thousands of years, the days of creation as given by Moses, were considered by the whole Jewish and Christian world as *literal days*. The Catholic and Protestant churches, if they disagreed on other points, agreed upon this, and the Jews, who are generally considered competent to decide the meaning of their own writing, are a unit in maintaining the literal reading of days. Nor was the literal sense ever called in question until Nature's Divine Revelations—the only undisputed book that God ever wrote—the Geologic Record,—obliged them (to save their Biblical Record) to invent a new exposition,—an indefinite period instead of a literal day. But what of the seventh day? Was it an indefinite period?—Who then could observe it? The Bible says emphatically "In six days the Lord made heaven and earth, etc., and rested the seventh day." Geology and the Christian Bible are at variance, science and theology disagree. Geology says, man existed upon earth more than thirty thousand years ago. The Jewish Record limits his creation to less than six thousand years. The former is demonstrated, the latter is an unproved assertion. Which is to be credited, demonstration or assertion, science or theology?

[We would like to hear from "Inquirer" again in the further discussion of this question.—ED. RELIGIO-PHILOSOPHICAL JOURNAL.]

Likes Both.

H. Buckman, of Etna Green Indiana, writes: "Please find enclosed my subscription for the *JOURNAL*. I have been taking the *Banner of Light* from the first number to the present. I consented to take the *JOURNAL* for three months on trial, and I now find that I cannot do without both."

It is often said that we can not have too much of a good thing, and there is so much of good in the Spiritual Philosophy, and so many inspired writers all over the country, through whom the angels are pouring down upon us such floods of light on subjects which most concern the welfare of humanity, and the matter is so varied, that with progressive minds the *JOURNAL* cannot take the place of the *Banner* nor the *Banner* that of the *JOURNAL*, and neither do either of these papers repeat themselves. Every number of each is pregnant with new thoughts of incalculable value, which may be read and re-read with increasing interest and profit; and we hope our friends will labor for the spread of both to the end that the world may be regenerated—for this grand consummation God waits—the bodies and souls of men wait—the angels wait, and these can not wait in vain.

Some slanderer, has said the old folks go to church to close their eyes; and the young to eye their clothes. We do not believe this is true, of the young ladies; at least. They go for religious worship, and to see the Sams and Huns.

The receipts were: Sale of tickets to sociable and exhibition \$307 67 Balance deficient \$ 92 88

On behalf of the committee, M. B. Dwyer, Chairman. The Secretary announced that Eli F. Brown had requested him to offer the use of their hall and hospitalities of the city of Richmond, Indiana, for the next meeting of the Association.

On motion the proposition was referred to the Board of Trustees.

The Committee on Education, through the chairman, A. A. Wheelock, presented the following report, recommending:

First. The establishment of a practical system of general education, adapted to the manifold wants of humanity, regardless of any existing prejudices against race, sex or color.

Second. That the Children's Progressive Lyceum should receive the especial and fostering care of the American Association of Spiritualists.

Third. That an entire change in the books now in use in the primary and other departments of learning, freeing them from every taint of sectarianism, is earnestly recommended. Also so to modify public school exercises as to dispense with the formality of introducing oral prayers and readings from the Bible as religious duties.

Fourth. We recommend that the Board of Trustees propose to locate the University in that State which offers the best inducements in the form of funds or endowments for the same.

Fifth. That while we recognize and fully appreciate the beneficial results of spiritual influx and mediumistic development, we are by no means unmindful of the necessity of intellectual culture, and therefore, we most earnestly recommend that means be taken especially to provide for the proper education of those who become or deserve to become exponents of the Spiritual Philosophy.

Sixth. That as we know of God only through organization, we therefore recommend the study of natural sciences as the most certain and direct means of learning of the Infinite.

Seventh. That the details of this important work properly belong to the Board, and that they be requested to elaborate the subject.

The Committee on Resolutions presented the following which were read and adopted:

Resolved, that the rights of minorities are in no wise compromised by the acts of majorities, and therefore, all resolutions of this convention embracing declarations of principles or purposes, are to be interpreted as the responsible opinions of those only who vote in the affirmative.

Resolved, that we recognize the necessity of the entire separation of religious creeds from political organizations, and that we would oppose by our voices and our votes the engraving upon the Constitution of the United States recognition of any particular God, Bible or Savior; and that all attempts to do this by any convention or ecclesiastical combination should be denounced by every lover of civil and religious liberty.

Resolved, that all legislative enactments by any State government for enforcing the observance of any day as a Sabbath or sacred day are in palpable violation of the United States Constitution and the right of man, and should be expunged from our statute books.

Resolved, that the property owned by all ecclesiastical and other associations should be taxed the same as that of individuals, in order to prevent the establishment of an untaxed monopoly, which may hereafter overthrow the best institutions of the country, and prove as in times past, destructive to civil and religious freedom.

Resolved, that Spiritualism is a religious eclecticism, embracing universal truths; that it includes all the facts and phenomena of nature, and interprets them to human consciousness; that as a demonstration of immortality it takes away the fear of death, adds new significance to this present life, and presents to the world the only system of religion compatible with the facts of human history and the principle of science.

Resolved, that all punishment for crime which does not aim at the security of society, reparation for the injury done and the reformation of the criminal, is wrong in principle and pernicious in practice; hence the death penalty being destructive of each of these ends, should be abolished, and houses of correction and hospitals, instead of prisons, should be established for those unable to govern themselves.

Resolved, that we deeply sympathize with the new labor movement, and that we heartily cooperate with those who are striving to lessen the burdens of the working men and women of the country, and to adjust properly the relations between labor and capital.

Resolved, that we deplore the universal spirit of war, the alarming increase of intemperance, including the use of tobacco, intoxicating drinks, and the practical disregard of the laws of life and health, and that we will co-operate with any and all agencies to promote temperance, purity, peace, universal charity and love.

Resolved, that the age demands individualization of woman, politically, religiously and socially. We therefore demand her thorough and practical enfranchisement.

Resolved: That, realizing the difficulties connected with the Indian affairs of our government, we heartily approve of the selection of men for agents whose avowed peace principles are significant of the purpose of the administration, to secure protection to the whites and justice to the Indians, without the exercise of a barbarity equal to that of the savages we seek to civilize, and that we deem it the duty of the government, while restricting them to their reservations, to furnish them facilities for agricultural and other pursuits of civilized life, as may be adapted to their condition, thus developing these hostile red men into peaceable, tax-paying citizens.

Resolved: That we extend our thanks to the Pennsylvania Railroad from Philadelphia, the N. Central from Baltimore, and the Philadelphia and Erie Railroad, for free return passages furnished to such delegates as have paid full fare to the convention. To those hospitable citizens of Buffalo who have generously entertained as many delegates as their circumstances would admit; to the representatives of the daily press for their fair and manly reports of our proceedings; to the choir for their sweet music; to Dr. H. T. Child and Geo. A. Bacon, for the faithful discharge of their duties as Secretaries; and to our retiring President, Col. Dorus M. Fox, for the able and impartial manner in which he has presided over our deliberations.

Resolved: That the National Convention of the Friends of the Children's Progressive Lyceum, be requested to transfer all future business of that body after the present session, to the American Association of Spiritualists.

The President announced that the hour for adjournment had arrived.

Song by Mr. Blackman.

Benediction by Mrs. N. C. Maynard.

Ruler of the universe, may Thy presence rest upon us and be recognized now and forever, till our life responds to Thine, our souls work in union with Thee, and our thoughts, our works, our deeds express Thy Divine harmony as displayed in the worlds around us.

We recognize, O Father God, the difference between stars, suns. We recognize the distinguishing lines which Thou hast drawn between different natures, and yet while Thy universe proclaims the glorious harmonies of heaven, we feel that in human souls, the same grand anthem

of universal harmony, may be sung. We would, O, Our Father God, have Thy presence so felt within us, that we may forever do Thy will. We feel to take with us on all occasions, Thy blessing, Thy benediction, that Thy love and tenderness may enfold each member of this Convention, and the glorious company unscathed, the bright universe around us until as one great heart, it beats out an anthem of eternal praise to Thee.

The President, D. M. Fox, said: Ladies and gentlemen of the convention, the hour has come for us to take the parting hand for another year. I am glad that we are to part under such favorable circumstances; that there is peace and quietness, I trust, in every heart. I am glad to say that in conducting this convention, there has been very little personality. The general feeling has been one of kindness, and its influence has been felt here. Differences of opinion have been here, but they have been expressed generally in kind words. I hope that your action may tend to the highest good of our cause. A majority have ruled that there shall be a change in our financial basis. I can not see it is for the best, but I hope experience will prove that it is so. I sincerely hope that I may be mistaken. My relations with you as President have ended now. I leave the position without the least animosity towards any one—if they have it for me, the worst is for themselves. I part with you, and I trust my beloved successor will be able to accomplish more than I have. If he does, it will be because he has greater ability and not because he is more earnest and devoted to the cause.

John G. Wait, President elect, then said: Ladies and gentlemen, I fully concur in the remarks my friend has made, and would return the same kind feeling with regard to him. In the past few years, we have had storm, violence and earthquakes in the natural world. The religious world has been full of contention and strife, and turmoil. The spiritual ranks have had contention and strife, and aggressive movements. These have been made necessary by the position we occupy. Every new movement must meet with strife and opposition. We have had in our conventions in the past, contentions and strife; these have in some measure passed away. They have been necessary for the upholding of our institution, at least for the tearing away of the old and preparing the foundation on which to build our institution. It is now time to build. You have commenced to build a new institution. Twenty-one years have passed, and you have been feeling your way. The present is one to commence building what we call the American Association of Spiritualists. Let the friends go from this place and be determined to build up and support that institution.

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come very painful. During all these months, there never was any disposition at any time to take any dyes, as there was a feeling that though they might give some temporary relief, they would certainly render the system less able to bear the disease through which it was passing. Magnetism, human and spiritual, were the chief means of relief, and aided by good constitutional powers, they have carried me through this ordeal.

My friend, Joel H. Rhodes of this city, spent many hours faithfully, in giving me magnetic treatment, which always gave some relief. Mrs. Jennie L. Hildebrand, of Fond du Lac, now of Kansas City, Missouri, who was attending medical lectures here, also labored very faithfully in a similar manner, and in applying various substances to the hand. I owe much to both of these, and several others. Some two months ago, a friend was impressed to invoke the aid of my excellent friend, Dr. J. R. Newton, who was then in Boston. He responded promptly, and wrote to me. I placed his letter on the arm that was diseased, and could feel the magnetic thrill running through the arm and over my body, and very soon perceived a favorable change—first in the general system, and then in the hand and arm.

I know that for this as well as many other things, I shall receive the smile of scorn from some of our good Bible believers, who, perhaps, have never read how "God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them." Acts xix, verses 11 and 12.

That persons may be affected by disease sent in letters well known, and we know that every one communicates some magnetism, either healthy or diseased, to objects around them. I had no difficulty in detecting the doctor's letters from all others by the feeling alone.

In the treatment by magnetism, I have learned that there were persons whose influence was positively injurious. This does not indicate a want of magnetic power, but only a want of adaptation to particular cases. Under Dr. Newton's influence, aided by the warm weather which is always congenial to me, I find myself entirely well, and ready to work more earnestly than ever. Many persons have been desirous of knowing something of the character of this persistent poison.

There are three classes of poison which affect the human system.

1st. Those which enter the circulation and affect the system through the blood.

2d. Those which are received through the skin into the subcutaneous tissues.

3d. Those which affect the nerves.

The first may be illustrated by the poison of the rattlesnake which enters the blood, and sometimes produces death in a very few minutes—mostly in a few hours. This poison may be rubbed upon the surface of the body or taken into the stomach, and if there be no abrasion of the tissues, it will not do any harm.

The second is the common poison which is received by contact with, or in some cases, the near approach of certain substances known as poisons. Several plants are of this character to many persons, though not to all.

The third class is the one in point where a poison was introduced into a nerve, and so far injured it as to produce violent pain, and to interfere with the healthy nutrition of the part over which the nerve acts. Hence magnetic treatment which is the life force from the nerves of other systems, is the remedy best calculated to raise the condition of the nerve to a healthy and normal standard.

The Progress of Religious Ideas.

There are few subjects more interesting to the human mind than this,—not only in itself, but as a measure of man's condition and development. The fact that man is a religious being is so universally conceded, that we will not pause to argue this. The fact that man is subject to the law of progress here and hereafter, is also admitted by most intelligent minds. The religious element of man's nature is irrepresible, and has ever been speaking out in some form of manifestation. The earliest and most crude of these, was through the form of fear, in the attempted worship of hideous monsters, disgusting reptiles and fabulous beasts. This worship which was mostly servile in its character, we are sorry to say has not all passed away; it still enters to too great an extent in the worship of the day.

The next expression of the religious element, and which is far more interesting to us, was that of the old Persian fire worshippers. Long before the historical times, this form began to manifest itself in the worship of the sun as the source of heat and light. We must accept the interpretation of the more modern fire worshippers, that they use these external forms as types and symbols of the Great Central Positive Source of all power, and then it became a beautiful and rational form of worship. We are sorry that modern theology has borrowed some of its most repulsive features from a false interpretation of this ancient belief.

These old Persians supposed, as Moses did at a much later period, and did mankind down to the days of Galileo, that the earth was a flat plane of vast extent, and that the suns and planets were upon the eastern shores of this great plane, and in the case of the sun by his own inherent powers lifting itself up, it gradually mounted to the zenith, whence it poured its most fervent heat upon the earth, bringing forth life in the greatest abundance, then descending down the western slope, it was often observed that it was surrounded by those golden glories which mark the setting sun, so beautifully described by Whittier:

"When the hazy clouds, pale relics Of a recent storm, have drawn their Thin grey shadows out upon the sky And circled it in beauty."

These old philosophers then supposed the sun was weary with his journey, and that in his repose at night he had not only gone down to rest, but had found a fiery lake in which to bathe himself and renew his vigor for the coming day, so that when he rose in the morning, he should go forth fresh and strong for the new journey of the day.

From this fabulous notion originated the popular idea in the churches, of a hell of everlasting fire, into which the souls of mankind are to be cast; an idea so repulsive, that it is fast losing its hold upon the minds of the people. We were speaking of this subject in the presence of a lad about ten years old; his mother requested us not to say any thing about it before Eddie.

"Why," replied he, "it don't make any difference, I have made up my opinion on that subject long ago."

"What is it?" said we.

"Why, I don't know anybody so bad in this world that I would be willing to burn them for half a minute, and I know God is better than I am, so I don't believe in any hell of that kind."

The greatest barrier to progress in religious ideas has been and still is, the idea of infallibility of certain writings and doctrines, than which there can scarcely be anything more absurd, from the fact that language and all human ideas, both those which it is capable of expressing and those of a still higher character, which it is not, are in themselves finite and fallible, hence it is the height of folly to talk of anything as infallible. It is just as impossible for a fallible mind to receive anything that is infallible, as it is for the finite to receive the infinite.

The crudities of the present system of theology are becoming more and more evident as the minds free from the trammels of false education, have been enabled to look at them. The doctrine of original sin, which, like that of an eternal hell, is a gross libel on the All-loving Father, is fast becoming obsolete. No parent believes their child sinful. So also of the cowardly and wicked idea of a vicarious atonement, in which we are to call upon a pure and innocent being to suffer and pay the penalty for our violations of the moral laws. An age of free thought and untrammelled inquiry will send these baseless ideas into oblivion, and with them, the absurd and disgusting idea of a physical resurrection, which is not only revolting to the human mind, but absolutely impossible, according to scientific demonstrations of the physical laws which are well understood to-day. To maintain these absurd ideas, it was necessary for the religious teachers to declare that inspiration had ceased, and then to oppose and cast all the ridicule they could upon every manifestation of spirit power, which tended in any way to throw light upon the condition of the soul after death. These two great errors are fast being numbered with the dead and fossilized remains of bygone ages.

A new spirit of inspiration is abroad in the world. The society of friends or Quakers were among the first to declare emphatically that inspiration had not ceased, and that it was not confined to one sex. But they saw only a part of this great truth; they based their ideas upon these Scripture declarations, "The grace of God that bringeth salvation hath appeared unto all men." "The light within," or "Christ in the soul was all-sufficient."

The Spiritists declare boldly that inspiration comes not only from God, from Jesus and the apostles and prophets of old, but also—and that which is of more practical value to mankind—from the spirits of our own dearly loved ones—father and mother, brothers and sisters and kindred and friends, young and old, who have recently gone to the land of spirits, and that from all these sources, and from nature around us and our fellow men, there is a far more free and beautiful inspiration to-day than has ever before been revealed. Mankind have been progressing in all ages, and have now arrived at a condition in which inspiration can be proved as positively as any other fact in science, and no reasonable man or woman need long be without this evidence.

The religious ideas of the day are undergoing very rapid changes, the most conservative are losing the bonds which have bound the human soul. That dreadful tyranny of fear is passing away, and the more free and enlightened denominations are calling upon the people to search after truth for themselves, and not depend upon others either of the past or the present for authority, but to take the truths of the past as illustrations and correspondencies of like truths which must exist to-day, and which to profit, mankind must be freed from the everlasting fountain, and not mere shadows which contain no substantial food for the mind.

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[To be useful, this should be reliable. It therefore behooves Lecturers to promptly notify us of changes 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.]

- J. Madison Allen will lecture in Terre Haute, Ind., six months from May 1st. Address box 547. Harrison Angier, Calamus, Clinton Co., Iowa. C. Fanning Allyn, Stoneham, Mass. Mrs. N. K. Anderson, trance speaker, Dalton, Wis. Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. O. Box 48. Mrs. Orrin Abbott, developing medium, 127 south Clark-street 16. Harrison Akely, M. D., 1st South Clark Street, Chicago, Lectures on Laws of Life, Temperance, and Reform and Progressive subjects. Charles A. Andrus, Flushing, Mich. J. G. Albro, Springfield, Mass. Dr. A. T. Arnes, Address box 2901, Rochester, N. Y. Mrs. Anna B. Allen, 147 West Washington street, Chicago, James M. Barnes, New Castle, Ind. Joseph Baker, Editor of the Spiritualist, Janesville, Wis. Wm. Bush, 103 South Clark St., Chicago. A. P. Bowman, Joyfield, Michigan. Rev. J. O. Barrett, Glen Beach, Wisconsin. Dr. J. K. Bailey, box 394 Laporte Ind. Dr. Barnard, Lansing, Mich., Lectures upon Spiritism and scientific subjects. Mrs. Sarah A. Byrnes, Address 87 Spring street, East Cambridge, Mass. Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. H. E. M. Brown, P. O. Drawer 6966, Chicago, Ill. Mrs. E. P. Jay Bullene, 161 West 12th street, New York Mrs. Nellie J. E. Brigham, Elm Grove, Colorado, Mass. Mrs. M. A. C. Brown, Address West Randolph, Vt. Adelle L. Ballou, Address Chicago, care of RELIGIO-PHILOSOPHICAL JOURNAL. Wm. Bryan, Address box 35, Camden P. O., Mich. M. C. Bent, inspirational speaker, Address, Almond, Wis. J. H. Bickford, Charlestown, Massachusetts. John Corwin, Five Corners, New York. Mrs. G. S. Cotes 739 Broadway, N. Y. Dean Black, Permanent address, 24 Wamecet street, Lowell, Mass. Mr. Cowen, St. Charles, Ill. Mrs. Augusta A. Currier, Address box 816 Lowell, Mass. H. T. Child, M. D., 634 Race St., Philadelphia, Pa. J. P. Cowles, M. D., Address Box 1874 Ottawa, Ill. S. C. Child, Inspirational Speaker, Canaanport Adams Co. Ill. Dr. Wm. Crane, P. O. box 635, Elkhart, Ind. Albert E. Carpenter, address care of Banner of Light Boston, Mass. Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co Ind. Dr. J. R. Doty, Stockton, Ill. Miss Lizzie Doten, Address Pavilion, 57 Tremont street Boston, Mass. Henry J. Durgin, Permanent address, Cardington, Ohio. George Dutton, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N. J. Mrs. E. DeLamar, trance speaker, Quincy, Mass. E. C. Dunn, lecturer, can be addressed Rockford, Ill. Miss Eliza Howe Fuller, inspirational speaker, San Francisco, Cal. Miss Almeda B. Fowler, Address, Saxonville, Wis. A. T. Foye, Manchester, N. H. A. J. Fishback, Sturgis, Michigan. Charles D. Farlin, clairvoyant speaker, Dearfield, Mich. N. B. Greenleaf, Lowell, Mass. Isaac P. Greenleaf, Address for the present 82 Washington avenue Chelsea, Mass., or as above. K. Graves, author of "Biography of Satan," Address Richmond, Ind.

- Lyman C. Howe, inspirational speaker, Box 99 Freedom N. Y. D. W. Hull, Inspirational and Normal Speaker,—Hobart, Ind. During Sept., Kendallville, Ind.; Oct., East Eggenaw Mich. Charles Holt, Warren, Warren Co., Pa. Mrs. M. S. Townsend Hoadley, Bridgewater, Vt. Dr. William Jordan, Speaker, Wales, Michigan. Wm. H. Johnson, Curry, Pa. Dr. P. T. Johnson, lecturer, Ypsilanti, Mich. W. F. Jamison, inspirational speaker, Belvidere, Ill. Abraham James, Pleasantville, Venango Co., Pa., box 34. H. A. Jones, Sycamore, Ill. R. S. Jones, Drawer 623, Chicago. Dr. Wm. H. Jorcelyn, Lecturer, Healer, Clairvoyant. Address him in care of this office, Room 8—102, South Clark Street. Dr. G. W. Kirby, speaker. Address this office. George F. Kitzbridge Buffalo, N. Y. O. P. Kollogg, East Trumbull, Ashabula Co., O. Ira S. King, trance speaker, care of Joseph Smith, P. O. Box 1118, Indianapolis, Ind. J. S. Loveland, Monmouth, Ill. Mrs. F. A. Logan, Winona, Minn. W. A. Loveland, 25 Broadfield street, Boston. Geo. W. Lunsk, Address Battle Creek, Mich. Mr. H. T. Leonard, trance speaker, New Ipswich, N. H. Mrs. L. W. Fitch, Address 11 Knoland st., Boston, Mass. Mary E. Langdon, 69 Montgomery street, Jersey City N. J. John A. Lowe, Address box 17, Sutton, Mass. C. B. Lynn, inspirational speaker, Sturgis, Mich. James B. Morrison, box 378, Haverhill, Mass. Dr. Leo Miller, Appleton Wis. Dr. John M. yghew, Washington, D. C., P. O. box 607, Dr. G. W. Morrill, Jr., Address Boston, Mass. Mrs. Hannah Morse, Juliet, Will County,

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S. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

Late the

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

CHICAGO, SEPTEMBER 25, 1869.

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

The Pen is mightier than the Sword.

AXIOMATIC TRUTHS.

The Beautiful Relations that Exist in all the Manifestations of God.

"No addition can be made to infinity; nothing can be taken therefrom. If no addition can be made thereto, and nothing taken therefrom, there is a mutual relation existing between all things, and one part must strengthen and support the rest. If harmony originally existed in all things, would not the addition of discord thereto, be adding something to infinity which did not originally exist inherent within it?"

There seems to be an intimate relation existing between "all parts of this stupendous whole," to which Pope referred in a couplet that has so often been quoted as giving expression to an axiomatic truth. As we said last week,

"Each thing in its place is best; And that which seems but idle show Strengthens us and supports the rest."

There is an intrinsic grandeur connected with the above stanza, that can not fail to attract the attention of the reflective mind. We have been led in the past to ignore the above statement altogether, and regard certain conditions connected with humanity, as being of that character that should be immediately banished from the earth, and a different order of arrangements instituted at once. This idea embraces within itself certain elements of weakness that the thoughtful mind can not fail to recognize at a glance—

"That which seems but idle show, Strengthens and supports the rest."

is a proposition that would not meet the approval of those who are devotees to the doctrine of "immaculate conception," "vicarious atonement," and "endless punishment," and who, through their entire life, sin and repent, sin and repent in a sort of "see-saw" style, believing that they are the special favorites of God, and that Jesus constantly approves of the course they are pursuing. This class of would-be saints, of course, do not regard the whole human family as a unit, wedded together by mutual relations, and that one part, however weak and uncouth it may be, "strengthens and supports the rest."

In the dispensation of God, in His management of His children, and in those laws connected with the government of the material world, we find a consistency of expression when rightly understood, that demonstrates conclusively a foreknowledge of the results of all things.

To God we have ever been willing to ascribe certain attributes—viz: Omnipotence and Omniscience, and reasoning therefrom, we can come to certain conclusions which must be correct, or His omnipotence and omniscience would at once be destroyed, and a new order of things instituted at once.

Supposing God to be omniscient, that through His instrumentality the whole human family was created, and worlds and system of worlds were launched into the regions of space, what fact is established therefrom? A grand one indeed! for it shows conclusively that the omniscience that planned the creation, foresaw all things connected therewith, and, of course, could make no mistakes.

1. If God is omniscient, omnipresent and omnipotent, there can be no knowledge, no power, no thing whatever, outside of Him.

2. If He is omniscient he can make no mistakes.

3. If the material man is a part of the infinity of matter, the spiritual man is a part of the infinity of spirit. If one portion of the organic structure is a part of the infinity of God, all parts are equally so.

4. Man being a part of the infinity of matter, a part of the infinity of spirit, and a part of the infinity of mind, he must necessarily be a part of God, or there would be matter, spirit and mind outside of Him, giving room for antagonistic forces.

God being omniscient, He can make no mistake, and therefore,

"That which seems but idle show, Strengthens and supports the rest."

Why so? If God foresaw the destiny of man, and through the aut mechanic action of law or otherwise, allowed his creation, or directly caused the same, you may rest assured that his life is just exactly what it should be.

then it would exist outside of the grand whole which would be absurd.

2. If his spiritual nature is a part of the infinity of spirit, it must strengthen and support the rest. If not a part of the infinity of spirit, it must have been derived from some other source, which would have been impossible, for the infinity of spirit embraces all spirit.

3. If one part of the organic structure of man sustains and strengthens the rest, of course all parts, bearing mutual relations to the source from which they were derived, must strengthen and support the same.

4. If the power that exists in man is a part of the infinity of power, it must strengthen and sustain the rest, or there would be a power outside of the infinity of power, which would be impossible.

5. If one part strengthens and supports the rest, there can be no loss of power, for if there could be, then one part could not be relied upon to strengthen and support the rest, and the whole fabric of God's vast universe would totter and fall.

6. If one part strengthens and supports the rest, there can be no misapplication of power, for if there could be, there would be a conflict destroying the axiomatic proposition stated.

7. If one part does not strengthen and sustain the rest—what then? Then God is not all-powerful, and man should negotiate with him for peace, in other words, he had better, in the language of a distinguished Methodist, "Make his peace with God."

8. If there is power outside of God, he can not be all-powerful; if there is anything outside of Him, He can not be infinite. If He embraces all things in His organic structure, then one part strengthens and supports the rest.

9. We are the elements of life within God, the same as the animalcule are elements of life within us.

10. We circulate within the veins of Infinity, as it were, the same as the animalcule of blood circulate within the veins of the body.

11. There are elements of life within all life; elements of mind within all mind; elements of spirit within all spirit. The life of man is an element of life in all life. The life of the animalcule is an element of life in man's life. There is life within life until you reach the first cause, God. The tear has within it elements of life. There is life throughout all things and within all things; 100,000 animalcule in a pound of raw sugar; infinitesimal moving beings within the animalcule; in fact there is life within all life, and all taken together, constitutes the life of God—infinite life.

12. There are no dividing lines in Infinity. One element coalesces with another, and thereby strengthens and supports the rest.

Thus by a careful course of reasoning, assuming certain axiomatic propositions, we reach forth, culling grand truths, and coming to such conclusions that can not fail to excite thought within the mind. We love harmony, and therefore see discord nowhere. In all the dispensations of God, we behold veins traversing the same, bubbling up with the life blood of infinite intelligence, causing a pulse to beat with joy here and sadness there, with luxury here and poverty there, until it finally reaches the grand central heart, and pouring therein from all parts of God's vast universe, we find that the varied effects blend in harmonious action together, and that one part strengthens and supports the rest, causing heart throbs in the bosom of Infinity!

Harmony, we love thee! We recognize the beauty and grandeur of thy mission, and although you manifest yourself in the flashing lightning, in the moaning thunder, in the earthquake and in the terrific volcano,—although you appear in the human mind, in the manifestations of the varied passions of human nature, still we recognize how transcendently grand is thy mission, knowing full well that that which seems but idle show, strengthens and sustains the rest.

"God gave to Saturn his concentric rings, Within whose golden bands he whirls and swings. Thus suns and systems tread the depths of space, And leave no cracks for other worlds to trace. Unending spheres revolve 'mid viewless skies, Till lost in thought, imagination dies; Yet all united, all one law obey, Like little wheels that keep the time of day; All speak one language to the enraptured ear, To every clime, that nature's God is here; That He who rules all worlds with constant care, Records His glorious image everywhere."

O God of nature, infinite in power, Thy wisdom shines more radiant every hour; Yet none but Thou can ever comprehend Thy wondrous works, though ages never end. Thy boundless being circles all extent, Thy will, all worlds and beings represent; The viewless shores of Thine eternal sea, Are gemmed with worlds that know no God but Thee. Yet thou art weak, irreverent man, Hath such delicate vision of Thy span, That he would measure Thee with square and rule, As he now takes dimensions of a mole; Hath such ideas of Thy most glorious head, He would make Thee cover run skins dyed in red; Would wall Thy boundless limits to a house, As children capture and incage a mouse!"

VOLUME SEVEN.

Four years have elapsed since we commenced the task of publishing the RELIGIO-PHILOSOPHICAL JOURNAL, a weekly paper, and as its name indicates, devoted to the philosophy of religion—Spiritualism.

There was, probably, never a paper published which received more flattering encomiums from the public, without regard to sect or party than did this JOURNAL, for its high tone and independent character, as well as for the beauty of its mechanical execution.

Three years since, at this very writing, our only son, the Secretary of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, was prostrated by that fell destroyer of physical life, typhoid fever. Immediately after his translation to the higher life, two other members of our family were prostrated with the same terrible scourge,—remaining upon the verge of mortal life for three months. During that time, the work was discontinued, which resulted in foisting the "Spiritual Republic" into the place of the

RELIGIO-PHILOSOPHICAL JOURNAL, and the giving away of the LITTLE BOUQUET. This was the work of a new administration, which ran its career in the brief space of nine months, and then was ousted from power by the almost unanimous will of the stockholders of the corporation; and by a unanimous voice we were called back to restore order, if possible, out of the chaos that had been wrought by the unprincipled men who, through fraud and misrepresentation, gained power but to destroy everything they touched.

Suffice it to say that the work of destruction had been so complete that no power could in reason attempt to restore the old corporation, which, by the new and corrupt administration had been changed to the name of "Central Publishing House." Our mission, evidently was, to take up our work where we left it.

In just one year from that number at which our beloved RELIGIO-PHILOSOPHICAL JOURNAL was suspended, to give place to the "Spiritual Republic,"—same month and day of the month,—one year, therefore, we resumed the publishing of the JOURNAL anew, in connection with Bro. John W. Smith. Well did we realize the task before us. Our own resources mainly, was the material staff upon which, we knew we had to lean. To inspire the public with confidence that the JOURNAL was not only to be a first-class paper in every respect, but that financial ability backed it, which would be unsparingly applied regardless of immediate returns, was a work that time alone would demonstrate. To that end, Mr. Jones, the present sole proprietor, pledged his honor and all of his worldly goods, which, thanks to a life of industry and economy, has proved to be ample for the task.

That confidence once lost is again rightfully restored, despite opposition, which has been in season and out of season, by those who sought to turn the influence of a well established and popular paper into an engine of opposition to mediums and physical phenomena, in Spiritualism.

The confidence that now obtains wherever the JOURNAL is read, in its ability to accomplish the work and fulfill the mission for which it was originally designed, inspires us to put forth continued efforts to make each succeeding number superior to any which has preceded it.

We would not be forgetful of the fact, but take pleasure in saying that our most able and worthy contemporary the noble old "BANNER OF LIGHT" has extended to us every courtesy, and boldly expressed full confidence in the fact of the spiritual origin of our enterprise, and our ability, financially and otherwise to execute the work imposed upon us. Such sentiments, so often by that paper expressed, has done much towards restoring the confidence so justly our due, and for which we shall ever hold Bro. Colby its editor, in grateful remembrance.

While we would like, if time and space would permit, to discuss the reasons for the calamity above referred to, that early befel this enterprise, (and which we may sometime be inspired to do) suffice it to say, now, that it, like every other storm and convulsion in nature, however devastating and destructive to personal interests, is a part of the great economy of nature in its progressive unfoldments, while the weak disappear, the stronger survives, and is all the better for the ordeal passed. Our noble CONTEMPORARY too, has shades in its history which now give form and beauty to its life-picture.

In conclusion, we would heartily thank every soul who has worked for the circulation of the JOURNAL. We would like to take each one by the hand, and tender in person our heartfelt gratitude. Many have sent us from ten to two hundred new subscribers each. It would seem as if some unseen power has impelled—inspired men and women to work for its circulation. Thanks to both the seen and the unseen. To all we pledge ourselves to unceasing industry during the ensuing year, to make the RELIGIO-PHILOSOPHICAL JOURNAL just what the times demand. In return, we have confidence to ask the patronage of all old subscribers especially, and a generous support by all others who admire an independent press.

THE MALE AND FEMALE ELEMENTS.

There are two forces in nature, one possessed by woman, the other by man, which, when united in harmonious action, produce one central power, which possesses treble the strength of each acting separately. This is a well recognized fact, therefore it would be well for man in whatever position in life he may be placed in, or whatever avocation he may be following, to secure the advice, assistance, sympathy and love of a woman whose nature vibrates in harmony with his own, and who will ever prove to him a faithful, true friend. Nature designed this; common sense teaches the necessity of the same, while the incidents of every day life attest to the necessity of united forces on the part of the male and female elements that tingle in the veins of all humanity.

Woman has a mission to man; man has a mission to woman—united together in the bonds of sympathy and love, they go forth in the world, enabled to accomplish some good.

All the acts of life bear with them the impress of the elements from which they are derived. The benevolence of man carries with it a male element, and whenever extended to his suffering brother, does not affect him the same as it would if proceeding from the gentle hands of a woman, from the simple fact that the act is impregnated with the male element of his nature, and the object of charity is not affected thereby, the same as he would be when the kindness is extended to him from the hands of a woman, for in the latter case, the female element would impregnate the act and the influence would be more beneficial.

These male and female elements extend throughout all nature. Some kinds of food that will make men weak and pusillanimous, will make women healthy and vigorous.

of man, as the food he eats. In man we also find an element that woman can not dispense with, if she wishes power and happiness.

The male element of man and the female element of woman, interblend with each other, forming a central power that sharpens the intellect of each, gives them clearer perceptions and enables them to cope more successfully with the trials of life and if allowed to harmoniously blend through the beautiful action of sympathy and love, supplies a deficiency in the organization of each, designed by nature, and without which neither can be as truly good, pure, or happy.

In case of the sickness of man, employ a woman as nurse, and that female element of hers will affect the medicine, the food, the very atmosphere of the room, and his recovery will be far more rapid than when nursed by a man.

This male element of the nature of man has an existence as such just as much as the blood, and was designed to be constantly invigorated by the female element of woman, and without that interblending it is never in its normal condition.

In the senate chamber, in the councils of the nations, in fact, everywhere, this male and female element should be blended in harmonious action, for any act of life that has upon it the impress of both, possesses efficacy which it otherwise could not.

Woman's nature is negative; man's positive. A steel needle inserted in a nerve of a woman and allowed to remain there a short time, will become magnetized, and will attract a needle that has been inserted in the nerve of a man; but will repel one that has been inserted in the same nerve of the woman, demonstrating plainly the existence of an element in the nature of man that differs in essential particulars from that of woman.

An exchange truthfully says that, "It is a wonderful advantage to a man, in every pursuit or vocation, to secure an adviser in a sensible woman. In a woman there is at once a subtle delicacy of tact and a plain soundness of judgment which are rarely combined in equal degrees in man. A woman, if she be really your friend, will have a sensitive regard for your character, honor, repute. She will seldom counsel you to do shabby things, for a woman friend always desires to be proud of you. At the same time, her constitutional timidity makes her more cautious than your male friend. She therefore seldom counsels you to do an imprudent thing. A man's best female friend is a wife of good sense and heart, whom he loves, and who loves him. But, supposing the man to be without such a helpmate, female friendship he must have, or his intellect will be without a garden, and there will be many an unheeded gap even in the strongest fence. Better and safer, of course, are such friendships where disparity of years or circumstances puts the idea of love out of the question. Middle life has rarely this advantage; youth and old age have. We may have female friendship with those much older and those much younger than ourselves. Female friendship is to a man the bulwark, sweetness, and ornament of his existence."

FAITH IN IMMORTALITY.

It is the frequent boast of the so-called Christian clergy that theirs is the only faith which has a sure and undeniable foundation for a belief in immortality. This boast, if it were true, should have an influence that could not be denied upon its devotees, by enabling them to overcome their doubts, fear and sorrow, which it is their weakness to manifest at the translation of their friends beyond the River of Death. But one of the surest evidences that the Christian doubts his boasted evidences of immortality, is the tears shed and manifestations of regret at the departure of some beloved friend, as well as his own evident fears of the Angel of Death.

We can scarcely believe the boasting Christian from all this evidence, when we have the facts before us that there are, what the Christian would call heathens, who evince a much stronger faith in immortality; although they may not claim that the evidences of their faith are written in a book. The boasting of which, is the Christian's weakness. The soul demands a stronger and more undeniable testimony, than a mere traditional story, however true it might have been. To believe as Christ did, we must have the evidences that he had; and to receive such evidence we must also have Christ's intuitiveness and unfoldment into the elements of truth. As an individual soul we can not disbelieve Jesus, for we have had evidence to convince us that he saw and felt the immortal truth of a life beyond the grave.

The faith of a true Spiritualist, therefore, does not rest upon tradition, but from ocular demonstrations and intuitive insight and perception; which, after all is the only true and substantial basis for a belief in the soul's immortality; and this faith is well known is largely possessed by the so-called heathens; particularly is this so among the Malays; an evidence of which we find in the report of a Malay funeral, reported in a late number of the New Orleans Picayune; which, in concluding this, we present to the reader.

"In the lower parts of the city are a few families of Malays. By what circumstances they ever removed to here is not known, but they preserve the customs and semi-barbarous superstitions that have distinguished their people and country. They bury their dead at night, and, like the American Indian, slaughter upon the grave some animal the deceased loved in life. Saturday afternoon a young girl died on Barracks street, and was buried Sunday night, in the old cemetery on Gentilly road. There being no priest of their religion here, the ceremony was performed by the oldest man of their country residing among them. He was clad in a long black robe, and preceded, on foot, the cortege which conveyed the remains to the grave. Arriving there, the tomb was unlocked and a list and some cake placed in the vault. This was accompanied by a ceremony at once solemn and impressive. This over, a bird was killed and laid on the breast of the deceased, while all the friends and relatives passed by the coffin, each one laying their hand on the head and saying in their native tongue the simple word farewell. No tears were shed. They do not view the transition of the soul as an occasion of grief. The solemn parting is but a temporary separation, and the resignation they

manifest, affords an example Christians might well conclude to imitate. The ceremonial over, the family returned home accompanied by their friends, and fruit and wine and bread is given to each in the name of the dead. By it they promise to preserve their constancy to each other, and by their love for the dead perpetuate their friendship."

"TRUE RELIGION."

The true religion consists in fidelity to one's own sacred convictions.—N. Y. Independent.

So if a man's convictions are that he should lie, steal, and have a dozen wives, he is as religious as the one who consistently keeps the ten commandments? What teachings!—Central Baptist.

Firstly, what logic! Are men convinced that they ought to sin? If so, what becomes of conscience? And to what can we appeal in thieves, liars, and polygamists? Secondly, what fairness? The word "sacred" is suppressed, and the virtuous paragraph—cheated by himself—cud's his horrid evil. If we were to say, "A bad wife is a curse," and somebody were to leave out the "bad," and take us to task for the mutilated sentence, in the name of virtue, wouldn't he be a logician, and a model of saintly purity? Fair play, brethren, even when you plead for orthodox teaching!—Church Union.

The N. Y. Independent, Central Baptist and Church Union, have had a very quiet set-to, as can be seen in the above, and the probability is that no one's feelings were hurt, and that none of their readers were able to discern what they were driving at.

The main point at issue seems to be, however, in the statement of the Independent that "True religion consists in fidelity to one's own sacred convictions." What interpretation should be given to "sacred convictions," should not be left to the Independent, Baptist and Church Union, but to each individual, who interprets them correctly when he does nothing that will injure himself or others, regardless of all belief in reference to God and his dealings with mankind.

COMPLIMENTARY.

This ably conducted exponent of Spiritualism should be in every household in the land. Its publisher deserves the thanks, as well as the patronage, of the many friends who have enlisted in our glorious cause, for his arduous efforts, against opposition from within and without, to make successful the institution established by him in Chicago several years ago. We are pleased to know that Bro. Jones is still exercising his energies in the same direction, for we learn by his advertisement in another column, that he will send out his paper on trial for three months, for the nominal sum of FIFTY CENTS. Surely this is a very liberal offer, and should be responded to at once.—BANNER OF LIGHT.

The foregoing is one of many complimentary notices the RELIGIO-PHILOSOPHICAL JOURNAL has received from the above named liberal contemporary. Such favors are valued beyond all price. Our mission is not to make money in this enterprise, but to labor assiduously to promulgate the great truths of the philosophy of life—Spiritualism. To be appreciated in that noble work by the oldest and most influential journal in our ranks, not only inspires us with confidence, but greatly encourages the people to aid us in circulating the JOURNAL broadcast, to the enlightenment of the minds of men, as well as to remunerate us for money expended.

Personal and Local.

The city fathers of this youthful though vigorous city, we are pleased to note, are solicitous that their proteges shall have good and wholesome food. Tons upon tons of fruit and vegetables are arriving daily, and some of our merchants who dared to dispose of decayed and damaged fruit have been fined in sums as high as one hundred dollars; which, according to the reports of the Board of Health, has had a decided tendency for the better, upon the vendors of fruits and vegetables in our markets.

The Rev. A. J. Fishback lectures at Crosby's Music Hall, during the remaining Sundays of this month.

Miss Nettie M. Pease lectures in Niles, Michigan, during this month, New York City during October, Philadelphia during November and Baltimore during December.

Mrs. Nellie T. Brigham lectures in Detroit during September.

Mrs. S. A. Horton lectures in Buffalo, N. Y., during the present month, East Saginaw during October, and in Niles, Michigan, during November.

The Spiritualists of Norwalk, Ohio, have become quite active and energetic in their movements. They have secured the best hall in the city, have secured Mr. Henry Houghton to lecture for them during September, October and November, and expect to hold meetings regularly.

Prof. Blackmer, musical director of the Chicago Progressive Lyceum, was present at the National Convention, at Buffalo, and entertained that body with some of his pleasing and excellent songs.

We are pleased to greet our friend, Dr. W. R. Jocelyn, who has returned to Chicago and taken up his residence at 148 4th Avenue, where he will be found ready to meet all who desire his services as a healer and trance test medium. The Doctor's gifts are so well known as to render commendations thereof superfluous.

Peter West has handed us the following list of prices of which he desires his friends and the public to take due notice:

Answering written questions, ten or under, \$2.00—mental questions, ten or under, \$2.00—sealed letters, \$3.00—clairvoyant examination to locate disease, \$3.00—looking up absent friends, \$3.00—locating minerals, from \$5.00 to \$10.00—sittings for slate writing, \$2.00—business sittings, from \$2.00 to \$10.00.

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.

Communications from the Inner Life.

THE PLANCHETTE MYSTERY. Interesting Particulars—the Mysterious Agency—Illustrations of its Power.

That electricity, or magnetism (a form of the same thing), is the agent of the production of these phenomena, is a theory which, perhaps, has more advocates among the masses than any other. It is the theory urged by Mr. Headley with a great amount of confidence in his article already referred to; and with his arguments, as those of an able and, in some sense, representative writer on this subject, we shall be principally occupied for a few paragraphs.

When this theory is offered in seriousness as a final solution of the mystery in question, we are tempted to ask, Who is electricity? what is his mental and moral status? and how and where did he get his education? Or if by electricity is here simply meant the subtle imperceptible and impersonal fluid commonly known by that name, then let us ask, Who is at the other end of the wire?—for there must evidently be a who as well as a what in the case. But when the advocates of the electrical theory are brought to their strict definitions, they are compelled to admit that this agent is nothing more than a medium, the power and intelligence manifested. Now a medium, which signifies simply a middle, distinctly implies two opposite ends or extremes, and as applied in this case, one of those ends or extremes must be the source, and the other the recipient of the power or influence that is transmitted through the medium or middle; and it is an axiom of common sense that no medium can be a perfect medium which has anything to do with the origination or qualification of that which is intended simply to flow through it, or which is not absolutely free from action except as it is acted upon. That there are so called mediums which refract, pervert, falsify, or totally obliterate the characteristics of that which was intended to be transmitted through them, is not to be denied; but these are by no means perfect or reliable mediums, either in physical or psychic matters.

If the little instrument in question, therefore, is, through the medium of electricity or any other agency, brought under perfect control and then driven to write a communication, the force that drives and the intelligence that directs it cannot be attributed to the medium itself, but to something behind and beyond it, which must embrace in itself all the active powers and qualifications to produce the effect. Now let us see where Mr. Headley gets the active powers and qualifications to produce the phenomena manifested by his Planchette. He shall speak for himself:

"That a spirit, good or bad, has anything to do with this piece of board and the tips of children's fingers, is too absurd a supposition to be entertained for a moment. We are driven, therefore, to the conclusion that what is written (by honest operators) has its origin either in the minds of those whose hands are on the instrument, or else it results from communication with other minds through another channel than the outward senses. At all events, on this hypothesis I have been able to explain most of the phenomena I have witnessed. I had, with others, laughed at the stories told about Planchette, when a lady visiting my family from the city, brought, as the latest novelty, one for my daughter. Experiments were of course made with it, with very little success, till a young lady came to visit us from the West, whose efforts with those of my son wrought a marvelous change. She was modest and retiring, with a rich brown complexion, large swimming eyes, dark as midnight, and a dreamy expression of countenance, and altogether a temperament that is usually found to possess great magnetic power. My son, on the contrary, is fair, full of animal life, and enjoying everything with the keenest relish. In short, they were as opposite in all respects as two beings could well be. As the phenomena produced by electricity are well known to arise from opposite poles, or differently charged bodies, they would naturally be adapted to the trial of Planchette."

Mr. H. now finds the mysterious agency, "electricity," completely unchained, and under the hands of this couple, Planchette becomes "very active." Indifferent to its performances at first, he was induced to give it more serious attention by the correct answers given to a couple of questions asked in a joking manner by his wife, concerning some love affairs of his before they were married, and which were known to none present except himself and wife. Of course these answers, being in his wife's mind when she asked the question, were supposed to be "communicated through the agency of electricity or magnetism to the operators," and the mystery was thus summarily disposed of. But an interest being thus for the first time aroused in Mr. H.'s mind, he proceeds to inquire a little further into the peculiarities of this new phenomenon, and proceeds as follows:

"Seeing that Planchette was so familiarly acquainted with my lady friends, I asked it point blank: 'Where is Mary C.—?' This was a friend of my early youth and later manhood, who had always seemed to me rather a relative than an acquaintance. To my surprise it answered, 'Nobody knows.' I supposed I knew, because for twenty years she had lived on the Hudson river in summer, and in New York in the winter.

"Is she happy?" I asked. "Better be dead," was the reply. "Why? 'Unhappy' was written out at once. 'What makes her unhappy?' 'Won't tell.' 'Is she in fault, or others?' 'Partly herself.' I now pushed questions in all shapes, but they were evaded. At last I asked, 'How many brothers has she?'

"One," was the response. "That," said I, "is false," but not having heard from the family for several years, I asked again, 'How many did she have?' "Three." "Where are the other two?" I continued. "Dead."

"What is the name of the living one?" "John," I could not recollect that either of them bore this name, but afterward remembered it was that of the eldest. Now I had no means of ascertaining whether this was all true, but convinced it was not, I began to ask ridiculous and vexatious questions, when the answers showed excessive irritation, and finally it wrote "Devil." I then said, "Who are you?" "Brother of the Devil."

"What is your occupation?" "Tending fires." "What are you going to do with me?" "Broil you."

"What for?" "Wicked." Now while I was excessively amused at all this, I noticed that the two young operators were greatly agitated, and begged me to stop. I saw at a glance that the very superstitious feeling that I was endeavoring to ridicule away, was creeping over them, and I desisted. Another day I asked where a certain gentleman was who had fallen years ago, taking in his fall a considerable amount of my own funds. I said "Where is Mr. Green?" "In Brazil."

I could not tell, nor did I know if he ever had been there—indeed, the last time I heard from him he was in New York. Now observe that no conscious or intelligent agency in shaping these answers was upon the board, and who, it appears, did not know anything of the persons concerning whom the inquiries were made, it would, perhaps, (as we desire nothing but a true philosophy on this matter,) be worth while to look a little critically at the answers and statements that were given, and the further explanations propounded by Mr. H. For convenience, they may be classified as follows:

1. Answers that were substantially in the interrogator's own mind when he asked the questions. Such were the answers to the questions: "How many brothers did she [Mary C.—] have?" "Where did she formerly live?" He tells us that "the pencil slowly wrote out in reply: 'Catkill,' leaving out the 's'"; and adds: "of course, this place was in my mind, though neither of the young people knew anything about the lady or her residence."

2. Answers that he does not know were in his mind, but supposes they must have been. Thus, in his own language, while commenting on the answers to questions respecting Mary C.— and her brothers: "Nor can I account for the answer 'Unhappy,' unless unconsciously to myself there passed through my mind that vague fear so common to us all when we inquire about friends of whom we have not heard for years. The death of the two brothers baffled all conjecture unless I remembered that during the war I saw the death of a young man of the same name, and I wondered at the time if it was one of these brothers—whether they had joined the army." So also of Planchette's answers to the questions respecting Mr. Green, locating him in Brazil, and saying that he intended to pay him (Mr. H.) ten thousand dollars next year, while Mr. G. had last been reported to Mr. H. as being in New York, and the latter did not know that he had ever been in Brazil. But Mr. H., after thinking over a certain conversation which he had previously had with Mr. Green respecting a business journey to South America, remarks: "Brazil doubtless often occurred to me—in fact, I was conscious on reflection that I had more frequently located him in that country than in any other. So when the question was put, it would involuntarily flash over me without my being conscious of it, I wonder if he has gone back to South America, and if his venture is in Brazil." Magnetism caught up the flying thought and put it on paper. Such is his hypothesis to explain an hypothesis!

3. Answers which he not only knows he had in his mind when the questions were asked, but which were directly contrary to his mind or opinion. Such were answers to several questions occurring in the conversation about Mary C.—, as, "better be dead," "unhappy," "partly herself," "was one brother; which latter statement was so directly contrary to his mind that he even pronounced it false, until he thought to inquire how many she did have."

4. Answers which were not only not in his mind, but which he directly pronounces false, and thus dismisses them. Such, for instance, is the answer, "Nobody knows," to the question, "Where is Mary C.—?" "That this," says he, "was false, is evident on the very face of it."

With this analysis of the leading phenomena cited by Mr. H. before us, let us look at the wonderful things which electricity and magnetism are made to accomplish. I do not dispute that there is such a power of the human mind as that known as clairvoyance. I have had too many proofs of us to doubt it. But I have had equally positive proofs that the development of its phenomena is dependent on certain necessary conditions, among which are, that the agent of them, in order to be able to reveal the secret thoughts of another, must possess by nature peculiar nervous susceptibilities, enabling his psychic emanations, so to speak, to sympathetically coalesce with those of a person whose thoughts and internal mental states are to be the subject of investigation. But this sympathetic coalescence can not take place where there is the slightest psychic repulsion or antagonism to the clairvoyant on the part of the interrogating party. Moreover, even when all these conditions are present, nothing can be correctly read from the mind of the questioner unless there is on his mind a clear and distinct definition of the matters of which he seeks to be told.

But even in class No. 1 of the above series we find that electricity, hitherto believed to be only an imponderable and impersonal fluid, has upon Mr. H.'s theory, been able to accomplish the revelation of secret thoughts entirely independent of all these conditions. It is distinctly stated that these young persons whose hands were on the Planchette knew nothing whatever of the matters which form the several subjects of inquiry; and for aught that is stated to the contrary, they appear to have been perfectly awake and in their normal state. In addition to this, it is to be observed that Mr. Headley here appears in the assumed character of a captious, contentious, and somewhat irritating questioner, which, whether he intended it or not, was entirely the opposite of that harmonious and sympathetic interflow of mental states known in other cases to be necessary to a successful clairvoyant diagnosis of inward thoughts. And yet electricity overleaps all these obstacles, seizes facts that occurred many years previous, some of which were known only to Mr. H. and wife, others only to Mr. H. himself, and instantly flashes forth the appropriate answer! Here is science! If there were no other phenomena connected with Planchette, this alone might well challenge the attention of philosophers.

But if this is wonderful, what shall we think of the achievements of this same electricity and magnetism in revealing facts of the second class—facts which the questioner himself did not and does not now know were in his mind, but only supposes they must have been? Think of a diffused element of nature, which from the dawn of creation had been blind and dead, and only passively obedient to certain laws of equilibrium, suddenly assuming intelligence and volition, burrowing into a man's brains, rummaging among ten thousand thoughts, emotions, and experiences stored up in the archives of his memory, and finally coming to the mere fossil of a (supposed) experience from which the last vestige of memory-life had departed, and seizing this incident, it moves the little board with an intelligent volition, and lo, the fact stands revealed.

And again, what of that spicy colloquy in which Planchette writes the words "devil," "devil's brother," "stir fires," "broil you," etc.? Oh, Mr. H. tells us, "That was owing to the irritation of the mediums, their horror and fright, their superstition, and their repugnance to the questions that were being asked." Curious, is it not? to see electricity seizing hold of this irritation, that horror, the other fright, and such and such a superstition, repugnance, and disgust, and, carefully arranging these mental emotions, building them up by a mysterious mason-work into a distinctly defined and sharply pronounced individuality, with a peculiar moral and intellectual character of its own, differing more from each and all of the parties present in the flesh than any one of the latter differed from another! And this individuality, too, putting forth a volition which was not their volition, moving the Planchette which they did not move, making and arranging letters which they did not make and arrange, writing intelligent words and sentences which

they did not write, and then causing this creation to assume the name and character of a regularly built "devil"—a character which appears to have been so far from these young persons' minds that they were unwilling to look it in the face, and were sorely afraid of it; Surely, if electricity can do all this, then electricity itself is the devil, and the less mankind have to do with it the better.

But more wonderful still. It appears that electricity can give answers, of which not even the slightest elements previously existed in the mind of the questioner or any of the company, and which were even diametrically contrary to his mind, as in the answers of class No. 3. Here electricity swings loose, and becoming completely independent, commences business on its "own hook." Not only so, but it even goes so far beyond the sphere of Mr. H.'s mind as to *fill* a little, giving at least two answers which this writer pronounced false, as noted in class No. 4.—thus giving a still more signal display of its independent powers of invention—naughty invention though it was.

Seriously, had not friend Headley better employ his fine talents in giving us another clever book or two about "Washington and his Generals" and leave Mr. Planchette, and that more wonderful personage, Mr. Electricity, to take care of themselves?

We are obliged here to part company with Mr. H., and pass on for the purpose of having a few words under this same head with the reverend author of "Planchette, or Spirit-rapping Made Easy," in the *Ladies Repository*. I find it difficult to get at the idea of this writer, if indeed he himself has any definite idea on the subject. By the title of his article, however, and several expressions that occur in the body of it, he seems to associate the performances of the Planchette with a somewhat extensive class of phenomena, in which spirit-rappings, table tipplings, etc., are included. He says:

"Twelve years ago I took pains to study the matter, and at that time I came to conclusions that are every day being proved to be true. I was soon satisfied that these regarded 'trance mediums,' the cause was due to one third trickery, one-third partial insanity or monomania, and the remainder animal magnetism. I have since learned that opium and hashish (Indian hemp) played an important part. It was proved that young ladies purchased written speeches which they delivered under the influence of hashish."

He then goes on to speak of galvanism, magnetism, electricity, animal magnetism, and the odyle force; but so far as we can see, without proving any necessary connection between these forces or either of them, and the subject which he aims to elucidate. Quoting a former article of his, he continues: "The magnetizer of whom I spoke [an exposé of rappings] threw himself into magnetic connection with the table, and willed it to move higher and thither. The will in this case seemed to be a powerful battery, putting its subject into life. Now I suggest that this power be applied to machinery. We will get a large propelling wheel, to which we will connect our machinery. We will then engage a company of mediums who shall get into rapport with one wheel, and stand willing the wheel on 'its evolutions. If a table may be made to spin around the room, why not a wheel be made to turn as well?"

The writer certainly deserves credit for this sage suggestion, and a patent for his machine; but whether he will succeed in making it operate satisfactorily without calling into requisition the monomania, the "hashish," and the "odyle," remains to be seen. His then goes on to describe Planchette, and afterward continues:

"The mysterious little creature is called Planchette, and is no humbug. And it conforms to all the customs of the old-time tipping tables. The operator magnetizes Planchette, and by a mysterious will-power causes it to answer questions. Before giving illustrations, we may as well state the laws that seem to govern it. First. It will answer correctly, if the operator knows the answer. Second. While it will answer other questions, in all the experiments I have ever engaged in, it has never answered correctly. Third. If a person standing by, who has strong magnetic powers, asks a question, Planchette will answer. But in all cases in our experiments, some ruling mind must have knowledge of what the answer should be, if a correct answer is returned."

In reply to the above, we assert, First: That the "operator" does not "magnetize" the board at all, nor does he exercise any "will-power" over it, causing it to answer questions; and if he did thus cause it to answer only those questions whose answers are already in his mind, what marvel is there in it, more than there is in my pen being caused by my will-power to trace these words and sentences? Secondly: If by his second and third specifications of the supposed laws which govern Planchette, he means to imply that it will not tell, often tell, and tell with remarkable correctness, things that were never known or dreamed of by the operator, the questioner, or any one present in visible form, then he simply mistakes, as can be testified by thousands, in the most positive manner. But the great essential question is, not so much whether answers given under such and such circumstances can be correct, as whether answers and communications can be given at all, which have no origin in the minds of the persons engaged in the experiment, and which must hence be referred to some outside intelligence?

The writer under review, after all, acknowledges his incompetency to unravel this subject, by saying:

"There are mysteries in Planchette. No one is ready to explain the mysterious connection between the mind and the little machine, but there can no longer be any doubt that these curious phenomena, table-tipping and all, are produced by magnetism and electricity." It is useless to ignore these things, or to laugh at them. It were better to account for them, and subject the influence to the power of man. When some scientific man will condescend to toy with Planchette, we shall have the curtain drawn aside behind which the spirits have operated these years, and this calamitous spirit-rapping mania will destroy no longer."

One might almost regret that this latter thought did not occur to the writer before he commenced his article, in which case, by a little patient waiting for this ideal and very condescending "scientific man," we might have been spared this distributive of jumbled electricity, magnetism, will-power, opium, hashish, monomania, and driving wheels.

From such and varied observation and experiment in reference to the performances of Planchette, and of kindred phenomena, now extending over a period of about twenty years, I here record my denial, in the most emphatic manner, that electricity or magnetism, properly so called, has anything to do with the mystery at all, and call for the proof that it has. That a certain psycho-dynamic agency closely allied to, and in some of its modifications perhaps identical with, Reichenbach's "Od," or odyle force, may have some mediatorial part to play in the affair, I do not dispute, nor yet, for the present, do I affirm. But though this agency has sometimes been identified with what is called "animal magnetism," it has yet to be proved, I believe, that there are any of the properties of the magnet, or of magnetism, about it, even so much as

would suffice to attract the most comminuted iron filings. It is remarkable that the assertion or hypothesis that electricity or magnetism is concerned in the production of the phenomena in question, has never yet had an origin in any high scientific authority. This is accounted for by the fact that those who are properly acquainted with this agency, and who have the proper apparatus at their command, can demonstrate the truth or falsity of such a hypothesis with the greatest ease. For an experiment, place your Planchette upon a plate of glass, or some other non-conducting substance. Attach to it a common pith-ball electrometer, and then let your medium place his hands upon the board. If electricity equal to the force even of a small fraction of a grain passes from the medium to the board, the pith ball, to that extent, will be deflected from its position. By means of the Torsion Balance electrometer, invented by Coulomb, the presence of almost the smallest conceivable fraction of a grain of electrical force in your Planchette or your table might be detected; and with these delicate tests within reach, tell us not that the movements in question are caused by electricity till you have proved it positively and beyond all dispute.

In the discussion of this electrical theory we have occupied more space than we originally intended, but we have thought it might be for the interest of true science to exhibit, once for all, this ridiculous and yet very popular fallacy, in its true light.

THIRD—THE DEVIL THEORY.

This theory, which appears to have many advocates, is well set forth in the following extracts from an article published in the *Philadelphia Universal*, a Catholic organ:

"Neither the sight of the eye, nor the touch of the hand, can discover the spring by which Planchette moves. Therefore it is not, in its movements, a toy. It moves—undoubtedly it moves. And how? Intelligently! It answers questions of any kind put to it in any language required. It does this. This can not be done but by intelligence. Well, by what description of intelligence? It can not be supposed that the Divine intelligence is the motive; for how can God be conceived to make such a manifestation of himself as Planchette exhibits?"

"A corresponding reason cuts off the idea that it is presided over by an angelic intelligence; and it is evident to all that a human mind does not control it. There is but one more character of intelligence—that of evil spirits. Therefore Planchette is moved by the agents of hell. * * * But why should the devil connect himself with Planchette? * * * We suppose that the experienced scoundrel is ready to do anything human wickedness may ask him when souls are the price of the condescension. But his reasons for particular manifestations are of small importance here. Facts are facts, and the point is, that Planchette is not a toy, that it is moved by an intelligence, and that the intelligence that moves it is necessarily evil. We would therefore advise all who have a Planchette to build for it a special fire of pitch and brimstone. * * * No one has a right to consult the enemy of God. They who do so, are in danger of becoming worshippers of the devil, and of dwelling with him forever."

This theory has at least the merit of being clear, definite, and easy to be understood, if it is not in all respects convincing. But here we have an exemplification of the old paradox of an irresistible force coming in contact with an immovable body. The Catholic priest tells us that Planchette is not a toy; that it moves by an intelligence and volition that is not human; that its motive and directing power is of the devil. The Rev. Dr. Patton, in his article in the *Advocate* (heretofore referred to), tells us that "It is a philanthropic toy, which may be used to bring to light hidden connections of mind and body, and to refute the assumptions of spiritism;" and the Rev. A. D. Field, in his article in the *Ladies Repository*, backs up Dr. Patton by saying, that it is "a mere toy," "is no humbug," "is of some use,"—and concerning the devil theory of the general power which moves it and other physical bodies, he says: "There is 'too often the spirit of gentleness to make the theory acceptable.' The 'immovable body' here, is the authority of the Catholic priest; the 'irresistible force' is the authority of our clerical brethren representing Protestantism; and after this fair impingement of the latter upon the former, we shall, perhaps, have to adopt a compromise solution of the problem, by saying that the 'immovable body' has been moved a little, and that the 'irresistible force' has been resisted some."

But this devil theory, if what the Bible teaches us concerning that personage is true, is encumbered with other difficulties; and the first of these is, that the devil, however wicked, is not a fool. If he should set a trap for human souls, he would not be so stupid as to tell them there is a trap there. When approaching human beings, he assumes, as the good book tells us, the garb of an angel of light; but it is not likely that he would ever say he is the devil, as Planchette sometimes does—at least until he felt quite sure of his prey. And again, when, in a case slightly parallel with cases sometimes involved in the question in hand, the captious Pharisees accused the Savior of men of casting out devils by Beelzebub the prince of devils, he reminded them that a house or a kingdom divided against itself can not stand. Now Planchette, I admit, is not always a saint—in fact, she sometimes talks and acts very naughtily as well as foolishly; yet at other times, when a better spirit takes possession of her, she is gentle, loving, well disposed, and does certainly give most excellent advice—advice which could not be headed without detriment to the devil's kingdom, and which, if universally followed, would work its overthrow entirely. It is inevitable that Satan would thus tear down with one hand what he builds up with another. But just at this point I wish to say, I think there is need of great caution in consulting Planchette on matters of a weighty or serious nature, lest one should extort from her mere confirmations of his own errors, either in doctrine or practice; and that nothing should in any case be accepted from it that is repugnant to the established principles of the Christian religion. But we are after the science of the thing now, and for the present, that is our only question—a question, however, which the devil theory, as will appear from the foregoing, does not seem fully to answer.

Continued next week.

MINNESOTA.

Report of Mrs. F. A. Logan.

BROTHER JONES.—As I have heretofore occasionally reported missionary labors for the BANNER OF LIGHT, I herewith send a little of my experience for the JOURNAL of labors not performed. First in order is a letter received from a post master, which I will enclose with what followed. I had written him that I was going down the railroad to St. Paul, and should stop and lecture on temperance, if the friends of the cause desired, and would make all necessary arrangements. Arrived Saturday evening; minister met me at the boat; took me to his pleasant home; had tea ready for me, his amiable wife doing the honors of the table. On returning to the parlor, the following catechism was brought into requisition. "You wrote that you had recommended that you would show us on your arrival."

Army of about fifty children, who might long live to hail the coming of Mrs. L. among them. "Have you no recommendation from the clergy?" "I have not."

"O, I am sorry. Are you a member of a church?" "I am not. I was a member of the Baptist church sixteen years, but am not now."

"Do you lecture on other subjects?" "I do, on the various reforms of the day."

"Are you a Spiritualist?" "I am."

"Well, wholly ignores that doctrine, and by allowing you to lecture in our church would look like endorsing you, and therefore your religion."

"I was not aware, sir, that a person to lecture on temperance, was expected to go into the particulars of their religious belief, or that their peculiar belief had to be brought into a temperance lecture."

"Well, what is your manner of treating the subject? I wish to know whether it would be appropriate for the Sabbath day?"

"My manner is this. To give what I consider some of the causes of intemperance. To give statistics of the amount of ale and liquors manufactured annually; also the number of groggshops to the number of inhabitants in our church would look like endorsing you, and therefore your religion."

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Frontier Department.

BY..... E. V. WILSON.

WHO IS MISTAKEN? SOMEBODY IS WRONG.

We publish below a quotation from a letter written by Sister Brown from Colorado, in which we find a square contradiction of the report of the A. A. S., in regard to the payment of \$150 to her for two months' missionary work on her way to California.

Will the officers of the A. A. S., make this matter plain to the comprehension of the \$3 members of the old year. It is no business of the one dollar Spiritualists of the Buffalo Convention.

Sister Brown on the 27th of July, 1866, from Boulder City, Colorado, wrote to Milton T. Peters Esq., as follows:

"I have spoken sixteen times in the Territory. I have not received the \$75 per month from the people, nor shall I accept it from the American Association."

What do you think of this, dear reader? "The gentle Wilson," pardon us, don't like to have his old and tried friend and sister placed in a wrong light before the world. Will the paid dollar trustees inform us? We wait. We shall hear; we shall see!

Notice of Meetings.

E. V. Wilson's appointments for October are as follows, in the State of Michigan:

The 2nd, 3rd, 4th, 9th, 10th, 16th, 17th, 18th, 23rd, 24th, 25th, 30th and 31st, in Detroit.

The 6th, 6th, 7th and 8th, in Nunica, on the Detroit and Milwaukee R. R.

On the 12th, 13th, 14th and 15th at Lyons, Ionia county.

On the 19th, 20th, 21st and 22nd at Belmont, Grand Trunk R. R.

On the 23rd, 27th, 28th and 29th at Saugatuck, west of Kalamazoo river.

During November, we shall be in the city of Council Bluffs, Iowa. Friends within one hundred miles of Council Bluffs, wanting lectures on week evenings, will apply at once. Address E. V. Wilson at Detroit, Michigan, during October, 1866. Home address, Lombard, Ill.

Mr. Wilson is agent for the JOURNAL, and will collect arrearages and receive subscriptions therefor.

Still They Come! The Proof.

On Monday night, August 9th, 1866, we gave a ceana in Lockport, Ill. We approached Joseph Deppah, who was an entire stranger to us, and taking his hand in ours, we held it for a moment, then let it drop. Walking from him, we gave him a minute and detailed reading of his character, and among other things told him we gave him an account of a shipwreck he passed through on Lake Michigan. We then described his parents, all of which was identified.

You may ask how we get this information, we answer, your sister, who died very early in life, and if living to-day, would be forty-two years old, informs us of your history. Putting the usual question, "What do you know of this?" he answered:

"Your account is true in every respect but one. I never lost a sister, I have but one, and she is living to-day."

We replied, "Can you reach your mother?"

"Yes."

"Well, when you see her, ask her if she did not have a daughter, a still-born child, who would be forty-two years old if living to-day. This will be a better test to you than if you had known of the fact yourself."

Mr. De Pugh replied, "I know of no such thing. I will enquire, however, for my mother resides close by me."

On Sunday, Sept. 5th, Messrs. Linn and Custice of Lockport, called on us at Joliet, asking us if we remembered the case.

"We answered, 'Yes, but it was a failure.'"

Said Mr. Linn, "Shortly after you left Lockport, Mr. De Pugh called on me. Asking if I remembered the statement, I answered, 'yes.'"

"Well," said he, "On reaching my house, I told my wife what had been told me about my sister. Mrs. D— said she did not believe it was so, but would soon know. She then went to mother, and told her what had been told me at the Hall. With much surprise, mother answered:

"It is true. My first child was still-born, and a girl, and if living, would be forty-two years old now." Said mother, "I never mentioned this thing to any one of my family, and it was only known to myself and one or two others who were present on the occasion of the birth of my child."

A square test, kind reader, about which there is no dodging, no reflex action of the mind; no mind reading, but a square affirmation from spirit life. The unknown sister, unnamed and unmoved by brother and sister, who silently passed from the womb to a nameless grave, who had never known post-natal life, steps forth from the Summer-Land in sisterly love, and reads her brother's life with the accuracy of personal acquaintance; also testifying that immortality begins in ante-natal life—yes, at the moment of conception. Oh, ye fashionable mothers who have sent tens of thousands of these loved innocents into eternity, remember that their angels are in the Spirit Land, testifying to the inhumanity of their earthly mothers. Woman, oh woman! when will you be true to yourselves and your brother man, holding complete control of your souls and bodies, never allowing the man of your choice to approach you for sexual purposes either inside or outside of the marriage contract, save for the purposes of reproduction, and then only when in your inmost nature, you desire maternity.

And, my brother man, our skirts are not clean, for we, too, have committed at this unholy crime of fetidite. It is murder of the child, outside of the mother and deflowering to the race. Besides:

"Their angels are immortal witnesses against us in the Spirit Land."

He that hath eyes to read, let him read.

Communication Through Planchette—By a New Medium.

REMARK: Can the entire mind of an individual act independent of the physical organization?

I answer no, in its temporal state. When the disarrangement of the body, with its human or gaitic and the combative principles become diseased and separated from the intellectual or spiritual nature of man, then is he wholly capable of independent action; then can he progress in spirit-

ual knowledge with no imperfections, no impediments. But while the natural body retains its forms and attributes, this entire harmony and independence is not attained. Death is the agent which draws the dividing line and sets the captive free—free the spiritual, infinite, god-like principle from all encumbrances of a dispiratory nature, enabling the higher order of man's being to more fully develop, being freed from the unhealthy contaminating influence of physical disease. Thus he is changed, washed, made clean, clothed in spiritual raiment of spotless white.

Man has not yet entered into the full possession of his natural faculties; he does not yet comprehend his own strength and superior power; does not yet realize the vast amount of mental territory unexplored.

Many are the living springs undiscovered; many the gems molding for want of using; many the natural productions to apply to the healing of the maladies of the human family, that the mind of science has not yet discovered. Still the natural inclination is to dive too deep into imaginary mysteries of some far-off theory, while the healing balm lays within the reach of all, and by mere neglect it "Wastes its sweets upon the desert air."

I will not attempt to describe the dependence existing one upon the other, between the mind and body while in its natural state. The mind is the motive power, but like the magnificent steamer that is propelled by steam, it is not complete to perform its mission with only the aid of the engine. There are various agents required, and together, if conducted by the hand of an experienced operator, they are enabled to act in harmony, but the slightest disarrangement takes place in any of the machinery, at that moment there is an entire revolution, and immediate destruction would follow, was there not the mind of science, aided by cool calculating reason, to equalize and restore entire harmony, ere progress can be made.

What is the exact amount of power attached to each of these agents in their different capacities is beyond my calculation, so entirely are they dependent one upon the other while fulfilling the object for which they were invented. When the most delicate parts of this structure are worn out from exposure to storm and time, much of the machinery may be reset and used to render another structure complete. Thus when the storms and revolutions between the mind and body or the physical and intellectual organization of man render this floating palace unfit to contain the iron clad mind, the master hand raises the hammer of death, and strikes the blow which shatters the perishable body, and transfers the immortal principle, to another receptacle already prepared, and awaiting but the life or infinite principle to render it complete and capable of active service.

In the second condition, we have no perishable material. Time with all its attending elements leaves not the slightest impress, so perfect and complete and in such entire harmony are all the component parts, that there is no longer need or dependence upon material agency, to keep the progressive principle in active operation.

In the first or natural condition, the physical nature has its wants, its demands, and must be supplied. The mind sympathizes with this condition; so also the mind calls for its nourishment and the physical sympathizes with the mental and when attending circumstances prohibit due attention to either of the demands, there becomes a morbid condition of the whole system, which weakens and diminishes the growth of mental progress, rendering it slow and unfruitful.

While this union exists between the mental and physical, I claim that there is no independent or perfectly healthy action. Though this structure of man may to the natural eye, appear perfect without the perceptible mark of disease, yet do we often find the fairest forms receptacles of incurable disease.

We are hopefully awaiting that second birth when we shall be free from these imperfections,—that state where disease and death are never known, where the demands of the mind shall be granted, where the thirst for truth that has never yet been satisfied, shall be fully quenched. As these demands are not gratified in our earthly pilgrimage, let us make diligent inquiry of ourselves and see that we gain all the light that earnest desire and mental labor can attain; let us not sleep away this present condition lest we may not be enabled to bear the flood of light that will open up to our view when the Angel of Death shall usher us into the presence of our Creator and His angels. Let us strive to fit ourselves by His divine light illuminating our minds to enter into a perfect state of progression, freed from all physical encumbrances, may we join our labors with the angel hosts in heaven, that are awaiting us, and while we stand beneath the banner that bears the words of life and progression evermore, we will hand the message down to bear you upward and onward to the mark of the high calling.

CARRIE.

LA PORTE, INDIANA.

Interesting Circles, Tests, Dr. Collins.

DEAR JOURNAL: Yours of last month is satisfactory and I will comply with your request and send you some word of our movements here. Outside of our regular Sunday meetings, we are holding circles every week for the purpose of investigation and development.

Wednesday evening, Sept. 7th, at a meeting held at Bro. Eastman's, quite a number of the friends being present, also some who are seeking light on the subject of spirit-communion. Dr. Collins, entranced, gave some excellent advice to all, warning them against anger, commanding them to seek for peace rather than discord, to be doers rather than underers, and not to be as changeable as the winds of Cape Hatteras, first blowing a pleasant, calm breeze, then changing and blowing a blast that would chill all the germs of nature had they the capacity for blowing the blasts of discord into the ranks of Spiritualists; which we know has too often been the case in every city, town and hamlet, wherever the subject has received any attention.

There have been those who were, or are disposed to magnify mole-hills into mountains, and to see evil in all others but themselves. After this, came many spirit, personating and manifesting in a most affecting manner, and so that each one was recognized by friends present. One lady's son who had passed away while in the army came, and the scene was of such a character that not a dry eye was in the room, to see the love manifested by the two for each other, telling plainly, as it did that we change not nor lose our love for our loved ones here, when we have crossed the river of death, or passed from death unto life.

We would say of the doctor, through whose mediumship the tests were given, that he is one of the oldest mediums in Northern Indiana, and that he has had been used by the departed, in almost every way, to give the

truth of spirit-communion, and that it is not all of life to live here; that this is but the rudimental school where we learn how to walk; that the future is an eternity of progress.

MRS. FRANCES A. TUTTLE. La Porte, Ind., Sept. 11th, 1866.

A gentleman traveling in a railway carriage was amused by a constant fire of words between two ladies. One of them at last kindly inquired if their conversation did not make his head ache; when he answered with a good deal of ingenuousness, "No me'am; I've been married 20 years."

NOTICE OF MEETINGS.

The Annapolis, Ohio—Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11 1/2 A. M. Morley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. C. Coleman, Asst. Guardian.

ADRIAN, Mich.—Lyceum meets each Sabbath at 10 o'clock. P. M. Conductor, R. S. Webster; Guardian of Groups, Mrs. L. B. Allen.

ADRIAN, Mich.—Regular Sunday meetings at 10 1/2 A. M. and 7 1/2 P. M. in City Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 P. M. under the auspices of the Adria Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Eberwein, Secretary.

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

BOSTON—MERCANTILE HALL—The First Spiritualist Association meets in this hall, 32, Summer street. M. T. Dole, President; Samuel H. Jones, Vice President; Wm. Duncheon, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Saurborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

TEMPERANCE HALL—The First Society of Spiritualists hold their meetings in Temperance Hall, No. 6 Maverick square East Boston, every Sunday, at 3 and 7 P. M. Benjamin East, Conductor; 49, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Annie B. Feltow, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah Lyman, during March; Mrs. Juliette Yeaw during April; J. J. Feltow, during May.

WESLEY HALL—The First Progressive Lyceum Society hold meetings every Sunday at Wesley Hall, 101, Webster street, corner Orleans East Boston, at 3 and 7 1/2 o'clock. P. M. President, —; Vice President, N. A. Simmons; Treasurer, D. O. Gardner; Recording Secretary, F. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10 1/2 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.

WESLEY HALL—Lectures every Sunday afternoon at 2 1/2 o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal and inspirational speakers.

WINDHAM HALL—The South End Lyceum Association hold every Thursday evening during the winter at the Hall No. 81, Court street. Children's Progressive Lyceum meets every Sunday at 10 1/2 A. M. A. J. Chase, Conductor; J. W. McGuire, Assistant Conductor; Mrs. C. B. Gardner, Recording Secretary. P. Freeman, Recording Secretary, H. M. Wiley. Lyceum meets at 10 1/2 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.

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HAVANA, Ill.—Lyceum meets every Sunday evening at two o'clock, at Halcyon's Hall. H. M. P. Brock, Conductor; Miss E. Rogers, Guardian. H. M. P. Brock, Conductor; Miss E. Rogers, Guardian. H. M. P. Brock, Conductor; Miss E. Rogers, Guardian. H. M. P. Brock, Conductor; Miss E. Rogers, Guardian.

LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at 11 A. M. and 7 1/2 P. M. in Temperance Hall, Market street, between 4th and 5th.

LOWELL, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2 1/2 and 7 o'clock. Lyceum session at 10 1/2 A. M. E. B. Carter, Conductor; Mrs. J. F. Wright, Guardian; J. S. Whiting, Corresponding Secretary.

LYNN, Mass.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cedar Hall.

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PROSPECTUS OF THE RELIGIO-PHILOSOPHICAL JOURNAL.

THIS WEEKLY NEWSPAPER will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the living generation. In fact, we intend to make our Journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights and interests of the people.

RELIGIO-PHILOSOPHICAL ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS. It will be published every Saturday at No. 192 South Clark Street, Chicago, Ill.

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All systems, creeds and institutions that cannot stand the ordeal of a scientific research, positive philosophy and enlightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, than a fallacy of modern date. Believing that the Divine is unfolding the human mind to-day, through spiritual intercourse and general intelligence, to an appreciation of greater and more sublime truths than it was capable of reaching of comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason.

A watchful eye will be kept upon all affairs governmental while we stand aloof from all partisanship, we shall not hesitate to make our journal potent in power for the advocacy of the right, whether such cause be found in platforms of a party apparently in the minority or majority. A large space will be devoted to Spiritual Philosophy and communications from the inhabitants of the Summer Land.

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

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DIRECTIONS. Let one or more persons all about the table on which the instrument is placed, each placing a hand lightly on the top board, simply touching the same, taking care to have the arm not come in contact with the table; remain quiet for a few moments, then let some one of the party ask a question, and if the persons composing the party are of required magnetic force, or any one of them is, the question will be answered. A positive and negative person operate the Planchette best.

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