

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE  
VOTED TO  
ROMANCE AND GENERAL REVEALMENT

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S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, OCTOBER 2, 1869. VOL. VII.—NO. 2.

## Literary Department.

For the Religio-Philosophical Journal.  
FABLE.  
Dictated by the spirit of ADAM ISAACS MENKIN, and written through the mediumship of MISS JULIANA SKOUPPE

What is it? The foam of a treacherous wave,  
That swiftly is hurled to its untimely grave;  
An incarnation of want and of guile,  
That godeth the heart with its fiendish smile.  
At times it is sought—and at times it is sold—  
For virtue, or honor, or money, or gold;  
And its glory indeed may be found everywhere,  
As a head-stone denotes that a hero sleeps there.  
Deeds black and unholly have borrowed her name,  
Aye, baseness and crime, and a life full of shame;  
While unholly thoughts by her loaves were lit,  
That as ghosts, through the aisle of her grand dome  
now sit.  
Tis a passionate will and a certain unrest,  
Like the flowers that are born in a volcano's breast;  
Whose ravishing glows, and their feelings consume,  
Not the flame that should brighten the spirit's flame.  
Tis the dangerous rush of the lava's swift hurt,  
Whose eruptions, in anger, their glories unfurl;  
Tis a banqueting love of so hellish a bliss,  
We eagerly grasp it that none we may miss.  
And we put all at stake in this desperate play,  
And we plod in our madness this perilous way,  
Till conscience reproaches us, (righteous and just),  
And backward we gaze with shame and disgust.  
Ah! the foretaste was sweet—is reflection the same?  
No; bitter its sting and far greater the stain,  
And well I remember the hours of remorse  
When a vision would rise in the shape of a corpse.  
And onward it swept o'er life's glittering scene,  
With its fair, dazzling light and its shadows between,  
When it struck in its volley full many a year  
Of pain and of pleasure, of hope and of fear.  
Or in soul I would walk in that bright land of love,  
When the dim gleams I caught of those regions above,  
And frantic, in anguish half-muttered a prayer  
For a balm to my heart with its passing sever.  
Thou knowest, oh God! that my soul, as I weep,  
Is as pure as the waters that roll o'er the deep;  
Thou knowest, and here at Thy bar I now lay  
The crime of my soul, and her innocent sway.  
I have come to the Father, with my wrong and my ill,  
On thy peace-giving bosom my passions to still;  
And here let me dream as in days gone before—  
Let me linger, oh Father! and a child be once more.  
Oh! I know that for gold and a worthless renown,  
I have crushed with my feet a most glorious crown—  
Such crowns as are worn by the angels of light,  
That sparkle in Judah's proud temple so bright.  
Let me rest from the tumults that blighted the past,  
O'er whose joys a bleak halo is cast;  
Let repentance, oh Father, and tears that now flow,  
Wash the purple stain white as the white driven snow.  
Oh, listen dear Father! ere hope doth forsake,  
And envelope in darkness my soul doth awake,  
If indeed Thou art love, as 'tis said, do impart  
One spark of Thy bliss to my still bleeding heart.  
Hark! what's borne on the breeze along?  
'Tis a lovely refrain from a balmy-breathed song,  
And I dream all my tears are unbreathing I list—  
It has fanned my pale cheek and my brow it has kissed.  
And a spirit's breath sweeps o'er a love-litged plain,  
And I feel as in childhood his presence again,  
Whose brow never darkened, whose love never slept,  
And who vigilant watch o'er His lost child has kept.  
And again those low-avelling and gentle accents  
Sound afar, as a message of heavenly words,  
Come all ye that are laden with sorrow and care,  
To the home of your Father, His blessing to share.  
Oh, this light-flooded plane! but my lips are too weak  
To describe this fair morn with a blush on her cheek,  
And to praise Him the King of all kings, who gave rest  
To my long erring soul—in the land of the blest.  
Galveston, Texas, Aug. 30, 1869.

## THE PLANCHETTE MYSTERY. THEORY OF A FLOATING, AMBIENT MENTALITY.

It is supposed by those who hold this theory, or rather hypothesis, that the assumed floating, ambient mentality is an aggregate emanation from the minds of those present in the circle; that this mentality is clothed, by some mysterious process, with a force analogous to what it possesses in the living organism, by which force it is enabled, under certain conditions, to move physical bodies, and write or otherwise express its thoughts; and that in its expression of the combined intelligence of the circle, it generally follows the strongest mind, or the mind that is best qualified or conditioned to give current to the thought. Although the writer of the interesting article, entitled, "Planchette in a New Character," in *Putnam's Monthly* for December, 1868, disclaims, at the commencement of his incubation, all theories on the subject, yet, after collating his facts, he shows a decided leaning to the foregoing theory as the nearest approach to a satisfactory explanation. "Floating, combined intelligence brought to bear upon an inanimate object," "active intellectual principle afloat in the circumambient air," are the expressions he uses as probably affording some light on the subject. This is a thought on which, as concerns its main features, many others have rested, not only in this country but in Europe, especially in England, as I

am told by a friend who recently visited several sections of Great Britain, where forms of these mysterious phenomena prevail.  
The first difficulty that stands in the way of this hypothesis is, that it supposes a thing which, if true, is quite as mysterious and inexplicable as the mystery which it purports to explain. How is it that an "intellectual principle" can detach itself from an intellectual being, of whose personality it formed the chief ingredient, and become an outside, objective, "floating" and "circumambient" entity, with a capacity of thinking, willing, acting, and expressing thought in which the original possessor of the emanated principle often has no conscious participation? And after you have told us this, then tell us how the intellectual principle, not only of one, but of several persons can emanate from them, become floating and ambient, and then, losing separate identity, conjoin and form one active communicating agent with the powers aforesaid? And after you have removed from these mere assumptions, the aspect of physical and moral impossibility, you will have another task to perform, and that is, to show us how this emanated, "floating," "circumambient" intelligence can sometimes assume an individual and seemingly personal character of its own, totally distinct from and, in some features, even antagonistic to, all the characters in the circle in which the "emanation" is supposed to have its origin?  
It is not denied now that the answers and communications of Planchette (and of the influence acting through other channels) often do exhibit a controlling influence of the mind of the medium or of other persons in the circle. But no theory should ever be considered as explaining a mystery, unless it covers the whole ground of that mystery. Even, therefore, should we consider the theory of the "floating intelligence" of the circle reproducing itself in expression, as explaining that part of the phenomenon which identifies itself with the minds of the circle (which it does not), what shall be said of those cases in which the phenomena exhibit characteristics which are *not* generic, and can not possibly have been derived from the minds of the circle?  
That phenomena of the latter class are sometimes exhibited is not only proved by many other facts that might be cited, but is clearly exemplified by this same writer in *Putnam's Magazine*. The intelligence whose performances and communications he relates seems to stand out with a character and individuality as strongly marked, and as distinct from any and all in the circle as any of them was distinct from another. This individuality was first shown by giving its own pet names to the different "spirits" composing the circle—"Eliot," "Clarke," "Hon. Clarke," "The Angel," and "Sassiness." The young lady designated by the last sobriquet after it had been several times repeated, petitioned to be indicated thereafter "only by the initial S," which the impertinent scribbler accorded only so far as omitting all the letters except the five S's, so that she was afterward recognized as "S. S. S. S. S."  
The writer further says:  
"It is always respectful to 'Hon. Clarke,' and when pressed to state what it thought of him, answered that he was 'a good skipper,' a reputation fairly earned by his capacity for managing a fleet of small boats. But we were not contented with so vague an answer, and our urgent demand for an analysis of his character produced the reply: 'A native crab-apple, but spicy and sweet when ripe.' \* \* \* When asked to go on, it wrote: 'Ask me Hon. Clarke's character again, and I will tell to the realms of imperishable word, or, as Tabitha is named, say I'll pull your nose.' And on being taunted with its incapacity to fulfill the threat, it wrote: 'Metaphorically speaking, of course.' Not satisfied with this rebuff, on another occasion the subject was again pursued, and the answer elicited as follows: 'Yes, but you can't fool me. I said my one, and when I says my I means my.' A mind of its own, then? More than once it has lapsed into the same misuse of the verb, as: 'I not only believes it, but I know, it; and again: 'You asks and I answers, because I am here.' \* \* \*  
"Again, on being remonstrated with for illiteracy, it defended itself by saying: 'I always was a bad speller' (sic); an orthographic blunder that no one in the room was capable of making. But on the whole, our Planchette is a scientific and cultivated intelligence, of more than average order, though it may be, at times, slightly inaccurate in orthography, and occasionally quote incorrectly; I must even confess that there are moments when its neat elegance of diction lapses into slang terms and abrupt contractions. But, after all, though we flatter ourselves that as a family we contain rather more than ordinary intelligence, still it is more than a match for us."  
Who can fail to perceive, from these quotations and admissions, the marked and distinctive individuality of the intelligence that was here manifested, as being of itself totally fatal to the idea of derivation from the circle?  
But not only was this intelligence distinctive, but in several instances even antagonistic to that existing in the circle, as in the case reported as follows:  
"Some one desiring to pose this ready writer, asked for its theory of the Gulf Stream; which it announced without hesitation to be 'Tumult in the water produced by conglomeration of icebergs.' Objection was made that the warmth of the waters of the natural phenomenon rather contradicted this original view of the subject; to which Planchette briefly responded: 'Friction produces heat.' 'But how does friction produce heat in this case?' pursued the questioner. 'Light a match,' was the inconsequent answer—Planchette evidently believing that the pupil was ignorant of first principles. 'But the Gulf Stream flows North; how, then, can the icebergs accumulate at its source?' was the next interrogation; which elicited the contemptuous reply: 'There is as much ice and snow at the South pole as at the North, ignorant Clarke.' 'But it flows from the Gulf of Mexico?' pursued the undismayed. 'You've got me there, unless it flows underground,' was the cool and unexpected retort; and it wound up by declaring, sensibly, that, after all, 'it is a meeting of the North and South Atlantic currents, which collide,

and the eddie (sic) runs Northward.' [At another time, on being twice interrogated in regard to a subject, it replied tartly: 'I hate to be asked if I am sure of a fact.']  
Now, what could have been this intelligence which thus insisted upon preserving and asserting its individuality so distinctly as to forbid all reasonable hypothesis of a compounded derivation from the minds of the circle, even were such a thing possible? A fairy, perhaps, snugly cuddled up under the board so as to elude observation. Friend "Clarke," try again! For surely this time you are a little befogged, or else the present writer is more so.  
"TO DAEMONION" (THE DEMON.)  
There was published, several years ago, by Gould & Lincoln, Boston, a little work, entitled: "TO DAEMONION, OR THE SPIRITUAL MEDIUM. Its nature illustrated by the history of its uniform mysterious manifestations when unduly excited. By TRAVERSE OLDFIELD."  
This author deals largely in quotations from ancient writers in illustration of his subject, and as an attempt to explain the mysteries of clairvoyance, trance, second-sight, spirit knockings, intelligent movements of physical bodies without hands, etc., his work has claims to our attention which do not usually pertain to the class of works to which it belongs. "To Daemonion" (the demon), or the spirit medium, he supposes to be the *spiritus mundi*, or the spirit of the universe, which formed so large an element in the cosmological theories of many ancient philosophers; and this, "when unduly excited" (whatever that may mean), he supposes to be the medium, not only of many psychic and apparently preternatural phenomena described in the writings of all previous ages, but also of the similar phenomena of modern times, of which it is now admitted that Planchetteism is only one of the more recently developed phases. For some reason, which seemed satisfactory to him, but which we fear he has not made clear or convincing to the mass of his readers, this writer assumes it as more than probable that this *spiritus mundi*—a living essence which surrounds and pervades the world, and even the whole universe—is identical with the "nervous principle" which connects the soul with the body,—in all this unconsciously reaffirming nearly the exact theory first propounded by Mesmer, in explanation of the phenomena of "animal magnetism," so called. Quotations are given from Herodotus, Xenophon, Cicero, Pliny, Galen, and many others, referring to phenomena well known in the times in which these several writers lived, and which he supposes can only be explained on the general hypothesis here set forth; and in the same category of marvels, to be explained in the same way, he places the performances of snake charmers, clairvoyants, thought-readers, etc., of modern Egypt and India.  
This *spiritus mundi*, or "nervous principle," to which he supposes the ancients referred when they spoke of the "demon," is, according to his theory, the medium, or menstruum, by which, under certain conditions of "excitement," the thoughts and potencies of one mind, with its affections, emotions, volitions, etc., flow into another, giving rise to reflex expressions, which, to persons ignorant of the principle, have seemed possible only as the utterance of outside and supernatant intelligences. And as this same *spiritus mundi*, or down, pervades and connects the mind equally with all physical bodies, in certain other states of "excitement" it moves these physical bodies, or makes sounds upon them, expressing intelligence—that intelligence always being a reflex of the mind of the person who, consciously or unconsciously, served as the exciting agent.  
Whatever elements of truth this theory, in a different mode of application might be found to possess, in the form in which it is here presented it is encumbered by two or three difficulties which altogether seem fatal. In the first place, it wears upon its face the appearance of a thing "fixed up" to meet an emergency, and which would never have been thought of, except by a mind pressed almost to a state of desperation by the want of a theory to account for a class of facts. Look at it:  
"The spirit of the world identical with the nervous principle"—the same "when unduly excited," the medium by which a mind may unconsciously move other mind, and organisms, or even dead matter, in the expression of its own thoughts! Where is the shadow of proof? Is it anything more than the sheerest assumption? These again, even if this mere assumption were admitted for truth, it would not account for that large class of facts referred to in the course of our remarks on the "Electrical theory" unless this *spiritus mundi*, demon, nervous principle, or spiritual medium, is made at once not only the medium, but the intelligent and designing source of the communication; for, as we have said before, it would be perfectly useless to deny that thoughts are sometimes communicated through the Planchette and similar channels, which positively never had any existence in the minds of any of the persons visibly present. And then, too, in relation to the nature of the demon, or demons; the theory of the ancients, from whose representative minds this writer has quoted, was notoriously quite different from that which he has given. The ancients recognized good demons and evil demons. The demon of Socrates was regarded by him as an invisible, individual intelligence. A legion of demons were in one instance cast out by Christ from the body of a man whom they had infested; we can hardly suppose that these were simply a legion of "nervous principles" or "souls of the world." What those demons were really understood to be in those days, may be learned from a passage in the address of Plin to his army, when encamped before Jerusalem, in which, in order to remove from their minds the fear of death in battle, he says:  
"For what man of virtue is there who does not

know that those souls which are severed from their fleshy bodies in battles by the sword, are received by the ether, that purest of elements, and joined to that company which are placed among the stars; that they become good demons and propitious heroes, and show themselves as such to their posterity afterward?"—Josephus, Wars of the Jews, B. VI., chap. 1, sec. 5.  
Hesiod and many others might be quoted to the same purpose; but let this suffice as to the character and origin of these demons; and it may suffice also for the theory of "to Daemonion," as to the particular mystery here to be explained.  
IT IS SOME PRINCIPLE OF NATURE AS YET UNKNOWN.  
If there is any wisdom in this theory, it is so profound that we "don't see it." It looks very much to us as though this amounted only to the saying that "all we know about the mystery is, that it is unknown": all the explanation that we can give of it is, that it is inexplicable; and that the only theory of it is, that it has no theory. This it leaves the matter just where it was before, and we should not have deemed this saying worthy of the slightest notice, had we not heard and read so much grave discussion on the subject, criticizing almost every other theory, and then concluding with the complacent announcement of the writer or speaker's theory as superior to all others, that "it is some principle or force of nature as yet unknown."  
Continued next week.  
A VIRGINIA GHOST.  
Remarkable Affairs—Unaccountable Disturbances—The Case in Court—Testimony of a Catholic Priest—He Believes the Causes Supernatural.  
From the Richmond Enquirer and Examiner, Sept. 17.  
A most remarkable case was tried on Wednesday in the Hastings court. The prisoner, Mrs. Fanny Baggett, who is a very respectable lady, apparently about 50 years of age, was, during the whole trial (which lasted until 6 p. m.), cool, dignified, and self-possessed. Col. Jenkins, the commonwealth's attorney, prosecuted, and A. Moise, Jr., Esq., defended. The prosecutor was Mr. Chiles, master machinist at the Chesapeake and Ohio railroad, and a highly respectable gentleman. It will be recalled that last May, great excitement prevailed on Ninth street, French Garden hill, arising from very extraordinary occurrences that were transpiring at Mr. Chiles' residence.  
The street bell was rung constantly by unseen hands; stones were thrown at, and windows broken in Mr. Chiles' house, when no human being was in sight. The furniture in the house was disarranged and turned topsy-turvy. Neither time nor money was spared to find the key to the mystery, but all in vain. Finally Col. Egbert, chief police, together with detectives Parker and Tyler, visited the premises, and after a thorough investigation, arrested Mrs. Baggett as the guilty party. Mrs. B. solemnly asseverated her innocence, but said she knew who did it, that "it was done by the dead," and this remarkable statement she repeated to the mayor and still adheres to. Col. Egbert, Captain Parker, and detective Tyler swore that they were satisfied from their investigations that Mrs. Baggett threw the stones, and an old colored woman swore that she saw Mrs. Baggett throw stones one morning about 5 o'clock; that she accused Mrs. B. of it, and that Mrs. B. denied having done it.  
For the defense, Mr. Baggett, Miss Baggett and Mr. Davis swore that they saw the bell rung and stones thrown at Mr. Chiles' house, when Mrs. B. was in her own house, or standing by them, and when no human being was in sight.  
Mr. Chiles testified that he saw Mrs. B. early one morning in her garden pick up something and put it in her apron, but this was explained by Mr. Baggett, who stated that it was Corpus Christi morning (27th May), and that his mother was gathering flowers to decorate the Catholic church. On cross-examination by Mr. Moise, Mr. Chiles admitted that the furniture in the house was disarranged when it was impossible for Mrs. B. to have had access thereto. Upon being questioned by Col. Jenkins as to whether his suspicions fell upon any one, Mr. Baggett said that he believed that everything was done—bell ringing, stone throwing, etc.—by supernatural means. Col. Jenkins asked Mr. B. whether it was not against the tenets of the Catholic religion to believe in ghosts; to which Mr. B. replied that it was, but he could not help his belief, and he was conscientiously of the opinion that there had never been any difficulty or unpleasantness between the families. Mrs. Baggett's house is next door to Mr. Chiles', but separated by some five or six yards. Quite a sharp skirmish took place between Col. Jenkins and Mr. Moise, on the attempt made by Col. Jenkins to let the detectives give their conclusions to the jury as to the guilt of Mrs. Baggett. Mr. Moise denying that their conclusions were evidence, and that the rules that governed evidence, could not be reversed in favor of detectives. The denouncement of this strange trial, was an acquittal, without the jury leaving the box.  
At the conclusion of the trial, Mrs. Baggett exhibited her right hand to the jury, which was so discolored by a wound, that it was evident that she could not throw a rock ten yards, and the rock alleged to have been thrown by her, must have been thrown 50 or 60 yards; so that the matter still remains a profound mystery, and the trial has rather increased than diminished the popular excitement on the subject.  
Mr. Baggett is a graduate of a Catholic college, and is said to be a very pious young man. Miss Baggett is also a very intelligent and highly educated young lady.  
The case is, altogether, one of the most remarkable that has ever been before the courts of this city.

From the Richmond Enquirer and Examiner, Sept. 23.  
In our Saturday's issue we published a report of the trial of Mrs. Fanny Baggett before the Hastings court of this city, on the charge of having been guilty of misdemeanor in disturbing the family of Mr. W. R. Chiles, by ringing his door-bell, and throwing rocks at his house, and breaking the windows thereof. We were put in possession, Saturday, of some additional particulars, which add to the mystery with which the affair is surrounded. It appears that the ringing of the door-bell commenced on the 27th of April, and lasted about ten days. It was rung frequently and violently during each of these days except when Mr. Chiles dismounted the wire. He did this on the second or third day of the ringing, and then there were frequent raps on the front door. The ringing was kept up until the bell-wire was repaired. No member of the family or neighbor ever saw any one at the door, either when the bell was rung or the raps were heard.  
When the ringing and rapping ceased, the furniture in the house was disarranged and turned topsy-turvy. The disturbance of the furniture was kept up for about ten days, when the throwing of stones commenced. They fell all around and about the house, and several windows were broken. The stone-throwing reached its climax about the 30th of May, at which time the annoyance was so great that Mr. Chiles called in the aid of detectives to endeavor, if possible, to find out the author of the disturbance, and to put a stop to it. The result of their investigation was the arrest of Mrs. Baggett, who was sent on by the mayor and acquitted by the Hastings court. We are informed that Mr. Chiles has suffered no annoyance since about the 1st of June. The affair is a very mysterious one, and some persons are firmly of the opinion that the disturbances were caused by supernatural agency.  
Phenomena of the Solar System.  
With the discovery of the solar spectrum, the improved apparatus for observing and recording magnetic and electric disturbances, and the determination of the character of auroral lights, many phenomena, once inexplicable by any but the wildest and most baseless theories, have come to be distinctly understood, and, in view of their having occurred at regular intervals, their recurrence can be foretold with almost positive accuracy. The sun was once supposed to be fixed in its position; but science has demonstrated that it has a wonderfully rapid motion, in an orbit through which it carries all the planets and their satellites, composing this our solar system. The sun has been described as a body of great density, glowing with intense heat, but science has discovered that its density is but little greater than water; and the solar spectrum, the most invaluable of all recent discoveries, has shown that it is surrounded with an atmosphere of burning hydrogen, while powerful telescopes, assisted by photography, show us that this combustion is so violent as to send forth lambent flames thousands of miles in length. These facts being known, may be regarded as progressive steps toward the explanation of the nature of the spots upon the sun, and their effect upon the earth; and here it is rapidly dawned, since it has been observed that the appearance of great spots on the sun is always coincident with magnetic storms, auroral displays, and general electric disturbances upon the earth. On the 1st of September, 1859, astronomers at Oxford and at London simultaneously observed intensely bright spots upon the sun, traveling at the rate of at least seven thousand miles a minute. At the same time the register at Kew indicated a great magnetic storm; and it was afterwards ascertained that all over the world there were great magnetic and electric disturbances. In Norway, telegraphic machinery was set on fire, and the pen of Bain's telegraph was followed by a flame. During the night splendid auroral displays were visible in both hemispheres. Repeated observations have now fully established the connection between these solar phenomena and the magnetic disturbances upon the earth.  
Now the appearance of large and numerous spots upon the sun has been observed to recur regularly every eleven years, and the prevalence of great magnetic storms upon the earth has also been observed to follow the same law of periodicity, while, strange to say, great social and political revolutions have, since the observation of these phenomena, taken place simultaneously. In 1848, which all will remember was a year of fearful political excitement in Europe, these solar spots were unusually numerous; again in 1859 they were coincident with the Italian revolution, and now a writer in the *London Spectator*, predicting their recurrence in 1870, asks if we may not anticipate political excitement, revolutions and wars, in that year. The question is one worthy of consideration; and, while it is merely an hypothesis founded upon phenomena as insufficiently observed and understood, it appears to possess the elements of probability, and should the events of next year be of a similar nature to those of 1848 and 1859, the truth of the theory may be considered as supported by strong evidence.—*Appleton's Journal*.  
A sailor exhorting at a prayer-meeting in a London chapel, said that on dark, stormy nights, while on the sea, he had often been comforted by that beautiful passage of scripture, "A faint heart never won a fair lady."  
The world stands ready to supply us with an abundance of food, fuel, shelter, and clothing in exchange for the results of our own labor, and it is alleged that we shall be ruined by such an abundance, if imported.

Pacific Department.

BY.....BENJAMIN TODD

SPIRIT MISSIONARIES.

Wonderful Tests in an Obscure Place.

One grand reason why Spiritualism has spread with such unparalleled rapidity, and during the short space of twenty-one years, has circumnavigated nearly the entire globe, finding its way to the by-places of the earth, arises from the fact that it has not depended entirely upon the agency of human beings in the form. On the contrary, these out of the form, have been the most active agents, and most thoroughly done the missionary work.

In the spread of the Christian religion, they have had to depend upon those in the form entirely, prepared, sent abroad and sustained, at great expense. We know that they claim that the Holy Ghost is out on the work of evangelizing the world, "operating unseen," but we could never discover that His operations were very extensive. We never hear of His being out at large where the tolling, struggling millions of human beings are performing the trying tasks of human life. On the other hand, He is very exclusive in his associations, wishing prayer-meetings, Sunday schools, camp-meetings, tract associations, and such like.

We never heard that his godly highness visited Yachama valley, away in the wilds of Washington territory. But the spirits did, and, although they found but one family there, they thought them worthy of instruction in spiritual things, and of center demonstrations that man lives beyond the grave. Yachama valley is indeed an out-of-the-way place, for it cannot so much as boast of a public highway, but the family residing there, have to depend upon a trail over the mountains, and pack-animals, as their means of conveyance.

F. M. Thorp is the gentleman who resides there with his family. Something like a year or two ago, his little son met with an accident whereby his arm was broken. Having no surgeon near, the father bound up the arm as best he could, placing a leather bandage on the outside, confined with strings to keep the broken limb to its place. Scarcely had the members of the family left the patient's room for their regular meal, before the bandage was suddenly removed, and violently thrown across the room. The father on returning and finding the bandage removed, accused the boy of having removed it, and chided him somewhat harshly for having done so. But the boy denied having done it, and said that a man, formerly a resident in the family, and was accidentally killed, was guilty of performing the deed.

The bandage was replaced and a watch was set, but as soon as their faces were turned for a moment, off would fly the bandage again, and once or twice it was secreted, and a new one would have to be supplied.

Soon after this mysterious affair occurred, a little daughter of Mrs. Thorp became entranced and through her he could readily converse with the man whom he supposed to be dead. From that time forward, test after test was given until the whole family became spiritualists.

Just tell us who, ye Divine keepers (called clergy) of that grand menagerie of self-contradictions, called Father, Son and Holy Ghost, three persons, and yet only one, ever converted a family to the Christian religion with human agency.

Satan Among the Spiritualists.

Men and devils may propose, but circumstances dispose, for which reason

"The best laid schemes o' mice an' men Gang aft a-gley."

In my last report, I proposed to report to you what I thought of Mr. Finney, the Spiritual lecturer, but for reasons not interesting to your readers, I have failed to do so. But this, I may state, Mr. Finney stands square on the Independent Satanic platform, without a demurring "if" or "but." He wages an unconditional warfare against the musty worm-eaten theology of the past; and manfully claims for himself, and all, the deepest, highest, and widest research in the arena of experiment and speculative science and philosophy; and the freest expression of our maturest thoughts. He speaks rapidly, and his language manifests an intimate acquaintance with physical and metaphysical literature; indeed, too much so for the average culture and comprehension of his audience. Miss Eliza Howe Fuller followed Mr. Finney in the lecture field, and assumed the responsibility of representing Spiritualism in a hall of her own hiring. This is a risky experiment, for, though she draws large audiences, she fails to draw large collections; not because, as in Mr. Finney's case, she rises above the comprehension of her audience, but because they are not willing to pay for spiritual food on any terms. Miss Fuller is embarked, soul and body in the Spiritual cause, and perseveringly labors for its advancement.

Here is also a meeting instituted for free discussion, called the "Infidel and Spiritual Lyceum." The conductors and projectors of this institution are only two individuals, who believing a need existed for this sort of a thing, hired a hall on their own responsibility. They are both on the Satanic platform, and profess dissatisfaction with the evidences furnished of the soul's immortality, and that spirits communicate through mediums.

On the third Sunday, on going to their hall they found the following placard posted on the locked door: "No Spiritual or Infidel meetings are allowed in this hall." Through some carelessness in the leasing of the hall, they were not in a position to enforce their right, and adjourned to the Mechanics' Institute hall, where Miss Fuller lectures, and which she kindly proffered. The next Sunday morning the following advertisement appeared in the morning papers: "As no Infidel or Spiritual meetings are allowed in Excelsior hall, next to Dr. Seudder's church, the Infidel and Spiritual Lyceum will meet in Tittel's hall, 417 Bush street, opposite the California theatre, at 2 o'clock P. M. Advocates of free thought and free speech, believers in Moses, Jesus, Josh, Jo. Smith, or any other man, are respectfully invited to participate."

Spiritualism and the immortality of the soul seemed to be the absorbing subjects of debate. The Infidel element seems to carry the most weight, and Spiritualists are not using their most effective weapons in the controversy. And I, poor devil as I am, ashamed of the ungentlemanly and discourteous behavior of one or two who profess to be liberal. The purpose is a laudable one, but should not be the medium to gratify personal spleen. To show you the spirit of the controversy and what the skeptical part have to say for themselves, I send enclosed some of the remarks made

by one of the projectors of the institution, Mr. Mackie, Mr. Batterly, the other gentleman is chairman and seems earnest in the pursuit of truth. Miss Fuller performed the rite of marriage after her lecture on Thursday evening, Aug. 1st. The gentleman had been divorced only three days before. Can Chicago best that? But I must draw to a close, and in sulphurous affection I am the devoted friend of the friends of SATAN, JR.

The Postroom.

SPIRITISM.

Outline of the Lecture on Spiritualism, - Delivered in the First Baptist Church, Memphis, Sabbath Evening, March 29th, 1868, by Rev. J. R. Graves.

As we approach the close of this dispensation, the opinion generally prevails that religion will spread over the whole earth, "as the waters cover the great deep"—that the leopard and the kid shall lie down together, that peace and good will shall reign throughout the whole world, and man's inhumanity, and cruelty, and wickedness cease forever. This opinion exactly contradicts the teachings of the Saviour and his apostles, in reference to the latter days. According to their teachings, scoffing infidelity will abound, and mocking and denying God's truth shall prevail more and more, as the glorious period of the Saviour's second advent approaches. In proof of this, I read Paul's 2nd Epistle to Timothy, the 3rd, and a portion of the 4th chapters. [He here read the same]. The choir then sang—

"Softly fade the twilight hours," etc.

After which the speaker said: This is the most solemn hour of my life.—There are men in this house whose immortal destinies may be determined by the manner in which the subject shall be treated. They may be led to reject God's Holy Word, and receive instead the doctrines of demons—"of devils," or they may be induced to discard the latter, and cling fondly, and affectionately, with the arms of faith, to the former. May God grant to bless these services to his own glory and the good of this people.

Brethren, I believe in the efficacy of prayer; so do you. Let all who believe in the power of prayer unite in the petition, that God will this night bless his truth, for we have met to night to battle with error in its strongest form. Let us pray. [Here a most fervent and devout prayer was offered.] After singing by the choir, the preacher announced as his text, 2nd Thess. ii. 11, 12:

"And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world. Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God."

"And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world."—1 John iv. 1-3.

He then spoke substantially, as follows: The doctrine of my text is, that God will send strong delusions upon the worldly, the sinner, the ungodly, and leave them to believe a lie, because they reject and will not believe his truth. Of these delusions, Spiritualism—commonly called Spiritualism—is one of the chief. It was shown on last Sabbath evening that Spiritualism was introduced into this country a few years ago by the Misses Fox. It has spread rapidly, and has its votaries in almost every city and hamlet in this broad land of ours. It has at length assumed the phase of a new religion, and styles itself "Free Christianity," but should be called "Free Religion," as it denies the teachings of the Bible, and its future awards, and thus opens up a broad-gauge road to ruin, along which thousands of deluded victims are hurried with astonishing awful rapidity. It is admitted, that this new religion comes attested by miracles, as well as authenticated as many of the Saviour's and his apostles. There is this remarkable difference: the miracles of Christ were characterized by the purest benevolence, while those of Spiritualists are useless—worse than useless! It is no matter of astonishment that this new religion has been received into the favor of the learned and the wise, and by some of our most influential citizens for the wonders wrought are of such a character as to baffle the most dexterous jugglers, and the men of science, most skilled in the use of electrical and magnetical appliances and contrivances; they are such as no human agency can perform, and such as demand supernatural powers, the agency of spirits, good or bad—angels of light, or demons of darkness. He who denies these facts, is either himself deceived, or else utterly ignorant of Satan's devices. When ministers of the gospel affirm that there is nothing in all these manifestations, they but play into the hands of these errorists—these false teachers. One of the leaders of this new religion has told me as much, and has acknowledged that I have met it with candor and truth.

1. What is Spiritualism—improperly called "Spiritualism?"

It is that system which teaches that the living may and do, under certain circumstances, have communication with the spirits of the departed.

It is spreading with great rapidity. It claims already four million of believers in this country—and, as a religion, not a half score years of age.

Its converts are not of the ignorant, the vicious, and the unlearned alone, but scholars and philosophers, statesmen and men of all the learned professions, swell its ranks. Some who were once ministers of religion are now preaching it, and thousands of the members of our churches openly or secretly believe it. It is gaining adherents to-day among the better class of our citizens—our merchants, lawyers, and physicians.

How may we account for its rapid spread? It gratifies the curiosity—universal in the human breast—to know more than the Bible reveals of the world beyond. The Word of God was not given to satisfy our curiosity. It is accounted one of its mysteries that it reveals so little beyond the fact of a future and endless state of being. To many thoughtful and even devout minds this has been a sore trial. It has required all their grace of submission to acquiesce in this characteristic of revelation. They have carried a hundred questions to the Bible, and sought in vain for an answer to one of them. How did John Foster chafe, agonize, almost rebel under this limitation of our knowledge on a subject in which our interest is so intense and personal! That "dark frontier" how did he walk out to its very verge and stand there gazing in the darkness in which nothing could be seen, and uttering questions to which there was no response, till wearied with the fruitless effort, he turned away troubled and disappointed. Few could record their mental processes as John Foster did his, but many thousands have gone through the same. Now Spiritualism comes to meet this craving, to kindle lights in this darkness, and to send back an-

swers to these deep questionings. It comes to establish a spiritual telegraph, along whose invisible wires communications may freely go and come. It supplements, or rather displaces the meagre revelations of Scripture by a fuller, and what is regarded a more authentic revelation. Men who were with us yesterday, or last month, and have passed on, are sending back their reports. The craving of the heart.

2. It meets the craving of the bereaved. It has been well said, "Till death has taken from us some loved one, we may rest with dim and shadowy views of a future state. A natural curiosity may prompt to inquiry. The thoughts may travel forward to the hour of our own departure, and we may wish we knew about whither we are going. But when death enters our own family circle and takes from us its most endeared member, and we stand by her until the door opens to receive her, and then closes again, shutting out all vision and all communication, then does the soul begin in earnest to inquire what there is beyond. Then does it walk close up to that dark, thick curtain, whose heavy folds fall between us and the Spirit World, and long to read it, to look behind it. The cry is, "I must see, I must know. This curtain must be lifted." But there it hangs, dark, and heavy, and motionless—no ray of light from beyond piercing it—no voice penetrating it. O this search for the dead—this going out of the soul in unutterable questionings and longings after the departed—thousands of the bereaved every day know what that is. Now to such, Spiritualism comes and offers to meet that agonizing want. It says to the bereaved parent, "You can be put in direct communication with your child. You may send messages to him, and receive messages from him. You may know just where he is, what are his employments, his society, his wishes in regard to you, and those he has left behind; in fine, you may know all about him!" This is what the parent, above all things, wishes. He is incredulous at first, but the bare possibility of such intercourse is too precious to be neglected. He resolves to make the experiment. And now, with a heart broken with sorrow, longing for the very knowledge which is promised, having agonized for it in vain, he enters on the experiment. Is he in a state to scrutinize evidence? Nay, is he not in the very state to be duped? And in nine cases out of ten he is duped. He comes out from the experiment a confirmed believer.

Such, in thousands of cases, is the origin of the belief in Spiritualism. Culture and good judgment, and strength of intellect are seldom sufficient, under such circumstances, to hold the person back from the delusion. He is drawn into it by his sympathies, his intense cravings. He wishes it to be true, and the wish has power to blind or pervert the judgment. He is incapable of sound reasoning.

If you ask us why God has not met this craving in his Word—why so many questions are left unanswered that so intimately concern us and our future, we can only refer you to our subject this morning, "Faith." This grand aim of revelation is to educate us to a life of faith. Here it is God's purpose that his children should not see, but trust—that they should walk by faith and not by sight. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be."

Spiritism comes to us as a new religion, attested by miracles, and as such deserves our candid examination. Each one of its spirit manifestations is a distinct miracle, being supernatural—i. e., contrary to the established constitution of things, or a deviation from the known laws of nature.

II. The Miracles or Manifestations of Spiritism.

These may be arranged under four heads— 1. Those connected with the material objects. Under this head may be enumerated, the moving of furniture, the suspending of material objects in the air. Persons have been lifted up and carried bodily from one room to another, raised upon a heavy table to the ceiling and marked it. A thousand well attested manifestations of this character are occurring, not in cities only, but in the rural districts—nor under the direction of a professional operator, but at the bidding of the unsophisticated and uninitiated. It is "taken up" in the cabins in the West and successfully performed.

2. Those Manifestations that Exhibit Mind in Connection with, and Controlling Material Objects. Under this head may be enumerated—the tipping or rapping of tables in answer to questions, instruments of music played skillfully, no one touching them, and other manifestations of this character, so diversified and so numerous, that time would fail us to enumerate them.

3. Manifestations by Writing, Speaking and Healing through the Living Mediums. These instances again, are so numerous and so striking that we know not which one to select as an illustration of the class. We select the manifestations made in the presence of Gen. Hamilton, Gen. Waddy Thompson, of South Carolina, and Hon. N. P. Tallmadge, and related by the latter (see Spiritualism Scientifically Demonstrated, pp. 307-312) in a private letter to a personal friend. We must say, when we consider the circumstances, no miracle was ever better attested than these manifestations. We copy extracts from it:

"After the arrival of the Misses Fox in Washington City, in February last, I called on them by appointment, and at once received a communication from Calhoun. I then wrote down and propounded mentally the following question:

"Can you do anything (meaning physical manifestations) to confirm me in the truth of these revelations, and to remove from my mind the least shadow of unbelief? To which I received the following answer:

"I will give you a communication on Monday at half-past seven o'clock. Do not fail to be here. I will give you an explanation. "JOHN C. CALHOUN."

"During the above communication of Calhoun, the table moved occasionally, perhaps a foot, first one way and then the other. After the communication closed, we all moved back from the table, from two to four feet, so that no one touched the table. Suddenly the table moved from the position it occupied some three or four feet, rested a few moments, and then moved back to its original position. Then again it moved as far the other way, and returned to the place it started from. One side of the table was raised and stood for a few moments at an angle of about thirty-five degrees, and then again rested on the floor as usual.

"The table was a large, heavy, round table, at which ten or a dozen persons might be seated at dinner. During all these movements no person touched the table, nor was any one near it. After seeing it raised in the manner above mentioned, I had the curiosity to test its weight by raising it myself. I accordingly took my seat by it, placed my hands under the leaf, and exerted as much force as I was capable of in that sitting posture, and could not raise it a particle from the floor. I then stood up in the best possible position to exert the greatest force, took hold of the leaf, and still could not raise it with all the strength I could apply. I then requested the three ladies to take hold around the table, and try together to lift it. We lifted upon it until the leaf and top began to crack, and did not raise it a particle. We then desisted, fearing we should break the table. I then said, 'Will the spirits permit me to raise the table?' I took hold alone, and raised it without difficul-

ty. After this, the following conversation ensued:

"Q. Can you raise the table entirely from the floor? A. Yes.

"Q. Will you raise me with it? A. Yes.

"Get me the square table."

"The square table was of cherry, with four legs—a large sized tea-table. It was brought out and substituted for the round one, the leaves being raised. I took my seat on the center; the three ladies sat at the sides and end, their hands and arms resting upon it. This, of course added to the weight to be raised—namely, my own weight and the weight of the table. Two legs of the table were then raised about six inches from the floor, and then the other two were raised to a level of the first, so that the whole table was suspended in the air about six inches above the floor. While thus seated on it, I could feel a gentle vibratory motion, as if floating in the atmosphere. After being thus suspended in the air for a few moments, the table was gently let down again to the floor!"

"At a subsequent meeting, Calhoun directed me to bring three bells and a guitar. I brought them accordingly. The bells were of different sizes—the largest like a small sized dinner bell. He directed a drawer to be put under the square table. I put a bureau-drawer, bottom side up. He directed the bells to be placed on the drawer. The three ladies and myself were seated at the table, with our hands and arms resting on it. The bells commenced ringing in a sort of chime. Numerous raps were made, as if beating time to a march. The bells continued to ring and to chime in with the beating of time. The time of the march was slow and solemn. It was beautiful and perfect. The most fastidious ear could not detect any discrepancy in it.

"I was then directed to put the guitar on the drawer, and seated as before, with our hands and arms resting on the table. The guitar was touched softly and gently, and gave forth sweet and delicious sounds like the accompaniment to a beautiful and exquisite piece of music. It then played a sort of symphony in much louder and bolder tones. And as it played, these harmonious sounds becoming soft and low and sweet, began to recede and grew fainter and fainter till they died away on the ear in the distance. Then they returned and grew louder and nearer, till they were heard again in full and gushing volume, as when they commenced. I am utterly incapable of giving any adequate idea of the beauty and harmony of this music. I have heard the guitar touched by the most delicate and scientific hands, and heard from it, under such guidance, the most splendid performances. But never did I hear anything that fastened upon the soul like these prophetic strains drawn out by an invisible hand from the spirit world.

"I was present, by Calhoun's appointment, with the Misses Fox and their mother. We were seated at the tables as heretofore, our hands and arms resting upon it. I was directed to put paper and pencil on the drawer. I placed several sheets of unruled paper together with a wood pencil on it. I soon heard the sound of the pencil on the paper. It was then rapped out: 'Get the pencil and sharpen it.' I looked under the table, but did not see the pencil. At length I found it lying diagonally from me, three or four feet from the table. The lead was broken off within the wood. I sharpened it, and again put it on the draw. Again I heard the sound of the pencil on the paper. On being directed to look at the paper, I discovered pencil marks on each side of the outer sheets, but no writing. Then was received the following communication:

"The power is not enough to write a sentence. This will show you that I can write. If you meet on Friday precisely at seven, I will write a short sentence. JOHN C. CALHOUN."

"We met, pursuant to appointment, took our seats at the table, our hands and arms resting on it as usual. I placed the paper with my silver-cased pencil on the drawer, and said:

"My friend, I wish the sentence to be in your own handwriting, so that your friends will recognize it. He replied, 'You will know the writing.' He then said, 'Have your mind on the spirit of John C. Calhoun.'

"I soon heard a rapid movement of the pencil on the paper, and a rustling of the paper, together with a movement of the drawer. I was then directed to look under the drawer. I looked and found my pencil outside of the drawer near my feet, but found no paper on the drawer where I placed it. On raising up the drawer, I discovered the paper all under it. The sheets were a little deranged and on examining, I found on the outside sheets these words, 'I'm with you still!'

"I afterward showed the sentence to Gen. James Hamilton, former Governor of South Carolina, Gen. Waddy Thompson, former Minister to Mexico, Gen. Robert B. Campbell, late Consul at Havana, together with other intimate friends of Calhoun, and also to one of his sons, all of whom are as well acquainted with his handwriting as their own, and they all pronounced it to be a perfect *fac simile* of the handwriting of John C. Calhoun.

"Gen. Hamilton stated a fact, in connection with this writing, of great significance. He says that Calhoun was in the habit of writing 'I'm, for I am,' and that he has numerous letters from him, where the abbreviation is thus used."

"We add the testimony of Rev. D. F. Goddard, of Boston:

"This is to certify that, during a long investigation of the modern phenomena which are now attracting attention in our own country and in the old, I have repeatedly seen my own table, in my own room, to which I know there is no nice machinery attired for the purposes of deception, without any contact whatever, of earthly kind, raised, tipped, moved about the room, as if a strong man was there at work. Also a piano-forte played upon the same way, without mortal contact, producing most beautiful music—an ocean piece, in which a storm was represented, succeeded by a calm. These phenomena occurred in the presence of several other individuals of both sexes, all of whom saw, and all of whom are ready to testify. I have also received from a medium, who never saw me before, and knew nothing of my family, the fact of my father's death, his name and perfect *fac simile* of his handwriting; and this when I was not expecting such handwriting, and could not have possibly imitated it without a copy, in the labor of three months.

D. F. GODDARD.

These are only instances from thousands daily occurring. One fact has impressed every reflecting mind—i. e., these manifestations are yearly more distinct, unmistakable and convincing. We predict that ere long the spirits communicating will deliver their messages audibly, and not depend on human mediums—they will hold converse with the living as "friend talketh with friend."

By what agencies are these wonders accomplished? Effects must have causes, and adequate causes. Are they done by TRICKERY?

Unbelievers, generally, say they are all feats of legerdemain, sleight-of-hand tricks, jugglery, etc. Those who say this, have not examined the system, they know not who they affirm. Ministers need not think they can exterminate the system and annihilate faith in it by a theological sneer.

"Alas! Leviathan is not so tamed!" They but play into the hands of its teachers and multiply its converts by such an uncandid

course. No doubt the manifestations of spirits have, in numerous instances, been attempted to be counterfeited, but a counterfeit only testifies to the existence of the genuine.

No trickster can make an uneducated boy compose in elegant Greek or Latin verse, which neither operator nor medium can read—but Greek and Latin scholars can; or write pages in a style of penmanship that neither can equal, or compose in a diction far surpassing that of any one in the room. It will not do to say it is all trickery. It has been attributed to VENTRILQUISM.

But ventriloquism is only a peculiar management of the voice, etc.

This is by all abandoned. Electricity and galvanism, the "odic force," and the power of the human will, have all been brought.

But, while galvanism and electricity, in skillful hands and with machines and batteries to produce the currents, can effect wonders—they are not intelligent—they cannot cause a candle to be lighted from a mantle and dashed through a 4100 pier glass at the opposite end of the room—and no one in the room—nor a door to be locked repeatedly on the inside, while no one was in the room, nor pull one's clothes off by shreds, nor pull one off their knees praying, nor when papers were placed in private drawers in writing desks and locked up, to cause them to be torn to pieces, or fire to be kindled in them, actually to burn them up; or cause persons to be pushed about and thrown upon the floor and injured, when nobody but the sufferer was in the room or near the house; or while the doors of the room, and drawers too, remained locked, to pull out all the clothes and strew them about over the floors, or dress them up in fantastic shapes, etc.

Neither galvanism nor electricity, separately or combined, is an adequate cause to affect a person, rude, uneducated, as to enable him to rise up in a public assembly and speak intelligibly, scientifically and philosophically, for an hour on subjects that he is ignorant of, and after sitting down, know nothing of what has been said, etc.

All these things, and thousands of others even more marvelous, have been done and are doing all over the land, and daily in this city—effects that can not be accounted for by human means. They are and, must be done by spirits or powers from the other world. I am a believer in Spiritualism, i. e., in the established fact that miracles are being daily wrought by spirit agency—through mediums of their own selection.

III. The Doctrine of Spiritualism. It is a distinct religion, and inculcates a religious belief touching the present and future. Spiritualists profess to believe that after death the spirits of all men enter into the invisible world, (which is all around us) with the same moral character they possessed here. If wicked and vile, they enter the second sphere. For the information of the uninitiated we will explain:

They teach that there are seven spheres—six above this—and that within each sphere there are six circles, one above the other. The character and affinities formed here, determine the spirit's sphere after death, by a kind of moral gravitation. The wicked and vile, heavy with moral impurities and lusts, are confined to the second sphere, which commences sixty miles above the earth, dark, dismal and inhospitable. Here they remain undeveloped until they have atoned for the sins committed in the flesh. This is the purgatory of spirits—here the vile spirit undergoes a purgation of mental suffering, and not of fire. So soon as repentance has been brought about, the progress upward begins.

"Those who are good persons on earth, at their death enter into a higher sphere. Here they enjoy the society of the good. The spirits in the higher spheres can hold intercourse with the good, even in the sphere above them.

All of these spirits, both the good and the bad, are anxious to re-enter the bodies of persons still in the flesh. The good spirits aim to do good, and their desire is to instruct mortals in the right way, and to correct the many erroneous views which persons in the flesh fall into by their implicit belief in the statements of the Bible. The Bible, these spirits say, is wrong in many of its statements. It is their object to correct these errors if possible. Hence their great desire to enter the bodies of living human beings so as to communicate those things to the world. It is not every one that they can control or fit for their service so as to communicate by them. But they can prepare them for these communications by a process of training that may continue for a longer or shorter period of time. These persons are called mediums."

But we are commanded to try the spirits whether they be of God—angelic, sent from God or by the Holy Spirit, to instruct the race. The Bible gives us two infallible tests, which all who receive the Bible will admit:

1. If these spirits, through their medium, deny the divinity and atonement only through the sufferings of Christ, they are not of God.

2. If they speak not according to the Bible, the law and the testimony of God, they are spirits of Antichrist. Let us examine their creed

TOUCHING GOD. Their God is not the God of the Bible—not possessed of the attributes the Bible gives him. Said a spirit when questioned as to God: "The sun which you behold is the God of heaven and earth."

"What do you mean by that?" "Spirits know no other, and God has never been seen in any other form."

Some teach that "God is a spirit, and the world is his body." This is bald Atheism.

TOUCHING THE DEVIL AND HELL. They regard the former as a myth, and the latter as a pious scare-crow.

CONCERNING CHRIST. They deny the Christ of the Bible, or that he ever made an atonement for sins; that he ever came in the flesh for such a purpose. This of itself is sufficient to convict them of being the spirits of Antichrist.

TOUCHING THE BIBLE. We quote from a book entitled "Spiritual Manifestations in the City of Philadelphia, by a Member of the First Circle," as quoted by Dr. Ramsey.

A spirit purporting to be the Apostle Paul, gives his views of the whole Bible, which we quote for the benefit of those who revere Christianity, but believe that the communicating spirits are holy, happy or friendly ones. The question was asked of the Apostle Paul: "What do you think of the Bible now, since your entrance into the spirit world?" The answer was given in the following language:

Genesis: "About as true as any fictitious work now in print," p. 10.

Exodus: "As good a book as could have been expected at that day," p. 10.

Leviticus: "Not directly from God, as man supposes," p. 12.

Numbers: "Such an absurdity as that, [the facts stated in chap. 1st.] ought to be cast into the lowest depths of the infernal regions," p. 13.

Joshua: "Almost the whole book is false," p. 13.

Judges: "About the same as the others, and it needs no argument to show that it is void of inspiration," p. 14.

Ruth: "Without inspiration, the same as the others," p. 15.

Samuel: "A part of it is correct," p. 15.

Kings: "Multitudes of mistakes—not correct—no inspiration," pp. 16, 17.

Job: "By a person bearing its name, without inspiration," p. 17.

Job: "Written through mediums, would have been correct had it not been that men destroyed its purity," pp. 13, 19.

Psalms: "Written in the same way, and some of them correct," p. 19.

The rest of the books of the Old Testament are said to be "somewhat correct in the main," p. 20.

"Let me say unto you, O man! at this day, in regard to the Old Testament, 'MENE, MENE, TEKEL, UPHARSIN,'" p. 21.

In passing through the gospels, epistles and apocrypha, this vile spirit exclaims, "Not correct," "mistake," "fiction," "contrary to the will of God," and to cap the whole, "Such, O man, are the principles, the books you call the Bible, are conveying to the inhabitants of earth. O horrible!" p. 22.

"The Old Testament, which Christ declared wrong and wicked, you are still calling the work of God. \* \* \* Although your angelic fathers, by the wisdom of God, are allowed to come unto you, and do away with the wicked precepts of your Bible," pp. 32, 34.

All can see from this that the one who embraces this new religion must bid farewell forever to the Bible—must discard it, as Spiritists all do, as false and unworthy of their God. Prof. Hare says its language is a disgrace to any being but a Puritan's devil.

The doctrine of Spiritism respecting the future is a mixture of Hinduism and Mahomedanism, based on Universalism.

Here are samples of the revelations published by the First Circle.

To a Baptist preacher from his sister in the spirit world: "My Dear Brother: You have been a believer in a dark and gloomy creed. There is no misery in any department of the spirit-home, but progression is onward and upward! Our joy is unutterable. Man alone possesses the power of progression. He has progressed from the creation of the world, and is now much above his original condition on the earth. Now think of what we have said. We do not want you to harmonize it with the dark and gloomy popular religion. This can not be done. Communications from us can never agree with their principal teachings. [True.] We believe in no God of anger. There is no such being. All is guided by infinite wisdom, love and goodness."

These extracts purport to give the spirit and marrow of this communication.

A son purports to write to his mother, and says: "My Dear Mother: Pin not your faith on creeds and doctrines of faith. God is love. He loves all his intelligent creation, and this is sufficient to lead all who yield to his holy influence into the presence of the great Creator."

Another: "My Dear Grandchild: The more we are talked to, the better we can respond. It gives us more power to have you familiar with us." [No doubt it does.]

From a son to his mother: "My Dear Mother: You have mourned for me; do so no more. Your loss has been my great gain. My happiness is much greater than you can conceive of. Spirits are all happy, and when you believe in spiritual manifestations, you will feel far happier than you now do. Then you will not fear the threats of hell and damnation that are preached to you. Such doctrine is wrong, and bad in its tendencies on the human mind, and has been the cause of much unbelief in the immortality of the soul, and infidelity to truth and righteousness."

From a father to a son: "My Dear Son: You have much to learn. Your nature is progressive. We come to teach you this, and to aid you to develop your spiritual powers. We come to teach you that God is Love; that the spirit of man is an emanation from him, (Hinduism) and that man is a unit! that his present social arrangements are wrong, and opposed to his best interests in life, and in the one to come." (Would Socialism and Freeloivism be better?)

It is not a fact that Spiritism gave birth in the North to Freeloivism, and is fostering it there—that its influence is regarded with terror by the conservators of the purity and the virtue of society? Will it not do the same thing here? Its adherents may now rank among the better classes—may be upright, moral and virtuous—but let Spiritism ever become as general and popular as in some of the Northern cities, and we will see the sanctity of the family circle invaded; we will see the marriage vow violated; we will see licentiousness and lust, and freeloivism, characterizing this boasted "free religion."

It means free thought as to religion, and free love as to the intercourse of the sexes.

Here is proof from the highest source. The Massachusetts State Spiritualist Association held its session this spring in Boston, Mass. The following is one of the resolutions passed:

"WHEREAS, Man's natural demands are God's only commands, therefore,

Resolved: That as Spiritualists, we reject all external authority as a rule of life in our relations with our fellow-beings, and acknowledge allegiance to our internal emotions, or to the God that speaks in the individual soul, as our only infallible rule of faith and practice."

There is no mistaking this language. It is a warrant for the most unbridled lust, and the gratification at will, of the animal passions, without regard to the laws of God or man! These are the doctrines of these spirits. Now comes the question with emphasis:

IV. Who Are These Spirits?

Are they from heaven or from hell? That they have done noted miracles, cannot safely be denied. This is a solemn inquiry, and I do deeply feel the solemnity of the occasion; there may be members of this congregation induced to take sides with or against the Bible. I plant myself upon this Sacred Book, and upon it alone. I implicitly rely upon its teachings. I stand here not to gratify curiosity; God forbid it! I am here in behalf of God's sacred truth, and may God help me!

I answer, then,—these spirits are not those of good angels, or good men, who once lived upon the earth. The Bible says: "Try the spirits. . . . And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God," etc. These cannot be, then, the spirits of good angels or good men, because they deny the God of the bible; they deny that Christ is Divine; they deny that he came in the flesh to make atonement for sin; they deny that men are saved alone through his sacrifice and mediation; they deny the heaven and hell of the Bible, and all its great doctrines; they declare the Bible itself to be a disgrace and a reproach to the being of a God. Would the spirit of good angels or good men express such sentiments—declare such opinions? It is impossible to believe they would, as long as we receive the Bible for truth. John says: "Every spirit that confesseth not that Jesus Christ has come into the world,—[i. e., as a sacrifice and a propitiation for sin,—] is not of God. This is that spirit of Antichrist, whereof ye have heard, that it should come, and even now, is already in the world." Hence, I believe these spirits to be fallen angels. I believe as the bible teaches, in unfallen angels, messengers of God to perform errands of mercy to the heirs of salvation. I believe the affairs of this dispensation have been largely committed into the hands of these angels.

Again, the Bible teaches that there are multitudes of fallen angels—including Lucifer, once the bright and morning star, who, puffed up with pride of heart, aspired to honors equal to those

of God, transgressed the limits to which He had assigned him, rebelled and induced hosts of lesser angels to join his insurrection, and to follow the standard of revolt. We are taught they were cast out of heaven, into outer darkness, and that many of them, if not all, have taken up their abode in the atmosphere that surrounds the globe on which we mortals reside—their purpose being to watch our lives, to influence our conduct, and to defeat the great object of Christ's mission, etc. Hence Satan is termed "the Prince of the powers of the air;" and we read of "spiritual wickedness in high places—in the heavenly regions," etc. Satan is the *Diabolos*—the devil; the others are *Daimones*—demons; though frequently, in our version, translated devils. These demons, in their teachings, contradict the doctrines of this Bible, and, in the language of Prof. Hare, pronounce it disgraceful alike to God and man.

We learn from the Bible, that they communicate with holy angels and with God himself. Though denied heavenly habitation, and the fellowship of good angels, and of God, yet they are not debarred all communication with holy beings. Satan appears sometimes before God in heaven. In heaven, we are taught, occur convocations of the pure and holy, for the purpose of praising and adoring the Creator and Redeemer. In these assemblies, as we learn from the Book of Job, Satan made his appearance on two occasions, and conversed with God himself.

Continued next week.

Philadelphia Department.

BY..... H. T. CHILD, M. D.

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

Spiritualism in Philadelphia.

The Spiritual Union was disappointed that Bro. E. V. Wilson did not appear on the Boards this month. We believe they had written several times to him, and not having received any positive reply, supposed he would be on hand.

Andrew Jackson Davis occupied their rostrum on Sunday the 12th of September.

Dean Clark lectured in Concert hall the same day; he is at present engaged by the Pennsylvania State Society as missionary.

The First Association of Spiritualists of Philadelphia have engaged Mrs. Hardings for October and November, at Concert hall, and have made arrangements for a very excellent course of lectures this winter. Lyceum No. 3 has been in session during the summer, at the Thompson street Church. No. 1 will be opened on the 1st of October. No. 3, at Spiritual Union, is now in successful operation.

AN AWFUL CALAMITY.

The Calcutta Black Hole Repeated, if not Intentionally, Through Neglect.

The pulse of our nation has been made to throb more rapidly, by a heart-rending catastrophe which has recently occurred, by which nearly two hundred beings were landed on the shores of spirit-life. The following description of the Avondale mine we take from the daily press:

SERANTON, Sept. 5.—The scene of this catastrophe, unparalleled in the history of American mining, is on the Lackawanna and Bloomsburg railroad, twenty-two miles from Seranton, about six from Wilkesbarre, and about one-and-a-half below the hamlet of Plymouth. The shaft is sunk in the side of a steep mountain, is 237 feet deep and follows the mountain's side, has a tunnel opening into it which is dug through the mountain.

The main gang-ways of the mines are nearly east and west from the shaft, the first being about 1,200 feet in length, and the latter about 500. Both east and west the inclines are upwards, and the gang-ways about ten feet in the clear. The sides of the shaft are timbered with wooden planks. The great wooden buildings in which was the breaking machinery, was immediately upon the mouth, and all of this inflammable material was dry as tinder. If a spark of fire touched any of this wood anywhere, even outside the mine, a great conflagration was inevitable, and its communication to the interior of the shaft was a matter of course. To these facts must be added that the mine had no air-hole distinct from the shaft. The miners, working far down in the bowels of the earth, had but that one aperture by which to secure egress to the surface; that cut off, the wholesale destruction of human life which has occurred was sure to have been a matter of time.

I am informed that very few of the mines have been designed to prove, like Avondale, a horrible sepulchre from a trivial cause, but are generally provided with air-holes separate from the shaft, so that miners, cut off by any disaster from the one, can have recourse to the other as a means of escape.

At 5:15 A. M. a party went down and remained thirty-five minutes. They discovered a dinner can and cups. At 6:30 A. M. another party remained down thirty minutes, and discovered a whole company of miners, dead, on the east side of the planes. Preparations are making to send down six gangs of four men each, and the bodies will be brought out as rapidly as crawling back. The foul air does not interfere to any great extent.

7:30 A. M.—One of the gang has just returned and reported that they went up to the plane, just beyond which a barrier was met, consisting of a car packed around with coal and clothing. This was cleared away, and proceeding up a little farther, another barrier was met, nearly complete, and constructed as the first. One man was found on the outside, where he had been at work laying up the wall. It was completed, except a small aperture just sufficient to admit the passage of a human body, and it is inferred that he had just finished his task and was preparing to join his companions on the opposite side by crawling back. This was removed, when the whole force of miners were found congregated and piled one upon another, dead.

For Two days after this sad occurrence, we were under the most depressing spirit-influence, and at times could see some of the guardian spirits of these poor victims. They were attempting to give us an account of the revolting scenes in these most terrible hours of darkness.

It was a painful experience to come into sympathy with those who had realized this from the spiritual side, and still more so, when we came into near sympathy, as we did with the poor victims themselves.

The sensitive medium is often made to suffer in order to realize their conditions and render aid to those who are rudely torn from this life. We saw a large number of smutty and begrimed forms; they were all mute and left sad impressions on our mind. At length, one who accompanied them said to us, "I would like to give you an account of this terrible scene by which so many of our comrades (the miners) have been prematurely introduced into this life—most of them on a plane so material that they cannot realize the change."

We were conscious of the approach of this awful calamity, and sought to warn our friends, but for the reasons just given could not succeed.

When the men first discovered that the fire had occurred at the entrance of the mine, they were not much alarmed, supposing that a few hours would enable their friends to remove the obstructions.

The common instinct of humanity prompted them to have confidence in their friends without.

But as the hours rolled away, they began to re-

alize the horrible idea that they were buried alive. Finding the choke-damp increasing upon them, they sought to close the passages, and were soon compelled to extinguish all their lights as a matter of protection. The air began to be very oppressive, and many of the men became delirious, and their shrieks added much to the horror of the scene.

One by one the victims yielded to their terrible doom, as the angels of death, so much dreaded, came as their only delivery. The numbing influence of the gases was felt by the most vigorous, although they clung with tenacity to life amid the graves of the dying.

No mortal can conceive of the dreadful agony of the last living man in that awful charnel house, even the terrible groanings were more tolerable than the silence of the stygian darkness of that hour. But there was one whose consciousness remained until all his companions in suffering had passed away. The agonizing feelings of these sorrowful scenes, as well as the sudden entrance of all these victims into spirit-life, has made a work for mortals as well as spirits to help them out of this low spiritual condition, of which the external scenes were but types. We have not been able to arouse many of them to any consciousness, and it will require a vast amount of human and spiritual magnetism and sympathy, to awaken these souls to a consciousness of the life upon which they have just entered. It will require long and persistent efforts on our part, with all the aid we can obtain from sympathizing human beings, to bring them into consciousness.

We feel now the great sympathy that is awakened all over the land, and it is wise that it is so, for through that influence, not only is mankind blessed and raised to higher conditions and great good is done to the dwellers in the spheres, who are thus drawn nearer to the souls of humanity, and mankind are made more or less conscious of the existence and conditions of their loved ones in spirit-life. With your permission we shall come to you from time to time, and every one who shall read this may, by sending forth kind and sympathetic feelings, aid in this great work.

LIFE NO. VII.

Sleep as a Means of Spiritual as well as Physical Salvation.

It is well known that sleep is one of the essential conditions for the continuation of physical life in all departments of being. Cessation, for a time of a portion of the activity of life, is found in plants and animals, everywhere.

We have referred to this in one of our articles on life, and shall present some thoughts on the influence of sleep as a means of intellectual and spiritual salvation.

The intellectual powers expressing themselves through the physical organism, and the senses are properly considered nearer to these than the spiritual. It is a well established fact that intellectual efforts cannot be sustained without sleep comes with its renewing influences, not only upon the organs through which it expresses itself, but also upon the intellectual operations themselves, which are strengthened and invigorated by it. In the light of spiritualism we see men and women as spiritual beings now, as they walk the earth and perform their daily labors. To the clairvoyant, the spiritual body which the apostle spoke of, is as much a reality as the material or natural body. He sees also that during sleep, this spiritual can, and frequently does, go forth from the external or material body, and performs various missions which, at the same time, it retains sufficient connection with it, to keep up the life of the body. It is under such circumstances as these, that the spiritual body experiences that growth that we have been accustomed to call salvation. About one-third of the life of man is spent in sleep—let us suppose that one-half of that time is spent in such conditions of sleep as will permit the spirit to go forth from the body, and it is only under favorable conditions that it can thus withdraw from the shell of its material encasement, and go forth on its life-journey, fulfilling its mission. If this be true, one-sixth of our lives is devoted to the purpose of Spiritual growth.

It is well that such a beautiful provision is made for the growth of the soul, though mankind may have been ignorant of this. When we look over the mass of mankind, we shall find that a very small portion of them devote any time at all to the culture and growth of their soul natures—very many of them being entirely ignorant of the existence of this, living from year to year in the continued exercise of their physical natures, and a portion of their intellectual. It is only, however, as we come to realize that we have a soul nature that we can begin to do justice to that nature. In our childhood, we should have little difficulty in realizing this fact of the soul's existence, for the intuitions are so alive that they can comprehend it, if they are properly turned in that direction. But with the great mass of mankind, it is extremely difficult to give them a realizing sense of the great fact; that they have immortal souls in these crude encasements. We have long known that a large class of dreams belong properly among spiritual phenomena, but it remained for this present revelation, which is as new to us as to any of our readers, to show how this fact may be accounted for. When in natural and peaceful sleep, the spirit goes forth on its mission. It finds but little obstruction; it leaves the body, and in due time, under the action of life, as the waking state approaches, it returns, and there may be no consciousness of it, and no dream. But when, in this escape from its prison-house, it is compelled to unbar and unbolt the doors which physical violations have fastened up so that its natural passage is not permitted, or, in its return to the body, if the physical conditions are not favorable, there will be difficulty and disturbance which may make impressions in the form of dreams, which will be more or less distinctly remembered. Then again, in the wise economy of nature, it is so arranged that many of the lessons received by the spirit in the hours of sleep, may be so impressed upon by the influence of spirits, that a perception of these, more or less distinct, will be carried over into the waking state. Thus very frequently, the consciousness of persons and of places will be so vividly impressed, that we retain them and recognize them, even years after the impression was made. Lessons of this kind are much more frequently received than we are aware of, and their influence often changes our whole course of life.

If we lived true lives and were as careful to devote time and proper labor for the culture and unfolding of the soul nature, we should realize many things that are now unknown to us. The true development of the soul requires that we set apart certain portions of the day for this purpose exclusively, and observe these with care. We do not mean to present any fixed and arbitrary rule, but to throw out suggestions which may aid the intuitions of the soul in promoting these most desirable results.

Our plan is to devote twenty minutes to sitting in silence, alone, soon after rising in the morning. Our good sister, H. E. M. Brown, says, sitting facing the North, and we accept the suggestion as good. We are always favored with pleasant and instructive impressions on these occasions. Then at noon if it can be attained, another twenty minutes is spent in a similar manner, and toward the evening hour, a third, making in all one hour out of the twenty-four given for soul culture. Of course, we know that during the other twenty-three hours, we should be just and true to our highest intuitions, and give these opportunities for practice. It is also of great importance that we arrange our sleeping apartments, and everything connected therewith, so there may be as little interference with the proper soul labor during these hours. By living in this guarded and careful manner, we shall come to realize more and more of this spiritual growth, and will often be enabled to bring to the outward consciousness, visions and dreams that will be of real and practical value to us. The knowledge of the inner life thus obtained, will meet a want which can not be supplied in any other way. Let us, therefore, friends, as we prize our usefulness in life and our highest happiness which must result from the growth of the soul, seek to understand these things, and so to live that we may grow nearer and nearer to the fountain of purity and love, and then the angel world will become so closely blended with this, that we shall never know death—it will be a translation. We feel that there are thousands over this land whose souls will respond to these thoughts, and as we journey on through life, we shall extend to each other the hand of fellowship.

As we are thus enabled to encourage and aid each other in physical culture and training, so as to bring our systems into the very best possible conditions, and by proper mental efforts, bring our minds into a condition to receive and perceive truth, and lastly by that beautiful soul culture, too little understood and so much needed, we shall come to realize heaven on earth, the angel hosts in our midst, and walking hand-in-hand with these and our fellow-men, go on our way rejoicing.

Ballard, the \$63,000 defaulter of New York, was at Portland, as a delegate to the Young Men's Christian Association, when detected, and the day before, had addressed five Sunday-schools. A very fair illustration of the religious system he professed.—The American Spiritualist.

The Kansas Legislature appropriated \$1,400 for tobacco for the penitentiary prisoners, and \$3 for preaching the gospel. Their papers regard this as a sign of progress.

SPEAKER'S REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

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 number that we are compelled to restrict it to the simple address having particulars to be learned by special correspondence with the individuals.

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Late the

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

CHICAGO, OCTOBER 2, 1869.

For Terms of Subscription see Premium List and Prospectus on eighth page.

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The Pen is mightier than the Sword.

FATE-IMMUTABLE LAW.

Man, like a little child reposing on its mother's bosom, its large bright eyes gazing with intense gratification and delight on her loving expressive countenance, seemingly endeavoring to read those inward thoughts that relate to the future life,—so he also reclines on the bosom of Mother Nature, and with eyes directed toward the star-like dome above, endeavors to catch a glimpse of that being we call God; hoping that thereby he may be able to determine something in relation to his future life, and learn whether he lives hereafter or not. An ancient sage once said:

"Study well your own interior nature and the mechanism thereof, if you would become acquainted with your future destiny, for as sure as the striking of a clock indicates the hour of the day, just so certain does your interior nature and its mechanism, determine your future destiny."

Look at yonder planet just launched into space, with its beautiful wings more delicate in their combination of tints than the coronet of a queen; with its satellites, glistening like pearls, and its atmosphere laden with the incense of choice flowers,—how regular in its motion! transcendentally grand! The planet could not have been assigned any other place in the firmament possessing the same size, with the same number of rings and satellites to accompany it on its revolutions. We see design in its construction, design in its position, design in its specific gravity, design in the tints of its rings, design in the number and position of its satellites, design in its diurnal and annual revolutions, design in the inclination of its poles towards the plane of orbit—in fact, we see design manifested in everything connected with it—there is fate, unyielding, unerring fate written in plain letters upon its surface!

In primitive times, the heavens were a sealed book. Those stars glistened in the blue vault above, looking like pearls dropped here and there in the Garden of the Skies, to render beautiful the dark hours of night; the planets wandered around among them, seemingly messengers to preside over the destiny of stationary worlds; the comets frisked their tails with joyous glee—to the ignorant the harbingers of war, bloodshed or famine—their nature was but little understood. The planets changed position, the comets fled away from the ken of mortal vision, a star now and then disappeared from its designated place, yet the world remained in comparative ignorance of all this for thousands of years. The discoveries of Euclid, Archimedes, La Place and Newton, however, opened this sealed book of God, and read therefrom to the world, the nature of the wonderful mechanism of the starry regions. They studied its interior construction in order to determine its destiny.

Look at that comet now in its apheion, its tail extending thousands of miles in the regions of space! Its true nature has been correctly interpreted. Its tail is not, as is generally supposed, caused by the transmission of the rays of light through its nucleus, but is caused by the motions which it possesses, one around the sun the other on its axis with almost inconceivable velocity, throwing off therefrom the parts less dense, particles of matter which arrange themselves in this elongation of the comet in relation to their density, those most dense being near the nuclei, and thus continuing the elongation until the force of the motion is exhausted. This rapid motion of the comet "on its axis" ceases, in proportion as it becomes cooled, and by so doing its elongation becomes less and less, until in fact, it is entirely reabsorbed by the nucleus itself, which gradually assumes a spheroidal shape.

When the eminent mathematician of the past opened the sealed book of nature, comets and eclipses were robbed of their terror, and were no longer considered the harbingers of pestilence and war, for it was determined by them that fate, unyielding, inexorable fate, governed in those starry regions, and that they only had to become acquainted with the "laws of fate" in order to tell its future destiny—its future actions. Well, this is inconceivably grand! Fate, unyielding fate. We re-quote the following:

"Believe that God thy father is thy friend, And hath designed thee for a noble end; Made earth thy home, selected each its climate, The age in which to live, and length of time; Ordained the path for every human soul, Before it had a thought of self control; Blended each soul with Hope's inspiring ray, And gives a foretaste of its mortal day. While all are molded by the hand of fate, Before the mind attains its conscious state; 'Tis not as the twig is bent the tree's inclined, 'Tis no less truthful of the human mind. Both man select his native land? his birth? Can any those reject throughout the earth? Yet climate and birth direct an mold the mind, And mark the path to which man is inclined."

Fate, unyielding fate! In those starry regions you reign supreme. Why not leave those twinkling stars that deck the sky to chance, to work out their own destiny with "fear and trem-

ling," the same as man? Why such order and beauty there in the grand temple of the universe, while within is vice, unclean, repulsive, licentiousness, with its poisonous fangs and a stench that is almost intolerable. Why all this? Fate connected with all parts of the universe; its doors, its windows, its movements; in fact, all things connected with it are governed by immutable law, while within that temple are myriads of living creatures—that are forced into it, that are forced through it, and finally forced out of it—still, notwithstanding all that, are creatures of circumstances,—of chance.

"Forced in, Forced through, Forced out."

Agreed on that point. The whole world, the wise and the illiterate, nod assent! Three points gained! With that as a platform, shall we proceed? Standing upon those three blanks of our existence, we look upward at the blue vault above, and hold converse with the wise sages of the Spirit World. Hark! we catch the key-note to a grand truth. The bell of the vast cathedral of the universe is ringing, and its sounds reveal truths connected with the government of things mundane and supermundane. Was that wise sage correct in saying:

"Study well your own interior nature and the mechanism thereof, if you wish to become acquainted with your future destiny, for so sure as the striking of a clock determines the hour of day, just so certain does your interior nature and mechanism determine your future destiny."

Fate, inexorable law; connected with the construction of the temple; but fickle chance governs its inmates. Fate, inexorable law, on the outside, but chance, fickle chance, within! Forced into the world, forced through the world, forced out of the world,—is law, immutable law,—is fate. So far, we are all agreed; so far, we all stand on the same platform. Calculate a moment. Take your pencil and slate, mathematician, and determine when fate or inexorable law ceases its action in the life of that little child before you, and chance or the capricious whims of the mind commence to rule. Remember in the meantime that there is fate-law connected with its life, so far as forcing it in, through, and out of, the world, and in your calculations you must embrace all the forces, or your sum would be erroneous.

We remember well a young English mathematician who could not explain the movements of the planetary systems without allowing in his calculations a planet of a certain size and position in the heavens, which astronomers had not yet discovered. Strange to say, his predictions in regard to the existence of this planet proved correct.

How necessary, then, in making calculations in regard to the nature of man, that all the forces connected with his organization are brought into the calculation—for if one is left out, he certain that the problem will remain unsolved.

Then when considering the nature of man, bear in mind that he is

"Forced in, Forced through, Forced out of

the world, and base all your reasoning on those self-evident propositions, if you wish to come to correct conclusions in reference to those inexorable laws that govern man, ever arising in mind that there is design in all things, and whatever your position here, you will eventually be equal to the wisest sage who rules in the peerless realms above. God creates, and with that creation there is a design—for, to say that He creates anything without a design connected therewith, would destroy His claim to omniscience. If you are a creature of chance,—then your existence has no design connected therewith. If you are not a creature of chance, there must be a design connected with your existence. To say that this design is created, and can be thwarted, is an imputation against the wisdom of the designer.

Look upward, then, to the peerless realms above! ever remembering that your existence has an object, a design, and that eventually you will stand where your interior vision will be opened, fully recognizing the beauty, harmony and grandeur of God's laws; and while marching along on the beautiful road of progression, smile approvingly on all humanity, never failing to assist the poor and unfortunate whenever they require it, bearing in mind that the whole human family is a unit, and that perfect happiness can never be attained until parts of the same are brought in harmonious relations to each other.

FOOLISH REVERENCE OF ROYALTY.

It is, perhaps, pretty generally known to our readers, that a sprig of royalty (?) lately descended to visit the shores of the western world, and landed, a short time since, at New Brunswick. This young gentleman, (now just nineteen years old,) is known by the title of Prince Arthur. In personal appearance, we have no reason to doubt that he resembles other specimens of the genus homo, but because of his title, he has been the object of much extravagant and foolish homage, in his travels through the said New Brunswick, one instance of which we think will be sufficiently nauseating to the reader. The account says his valet was literally besieged by hordes of young ladies who desired to view "the dear clothes" which had had the honor of covering the young man's corporeity. One fair damsel was wrought up to such a pitch of adoration, on seeing the Prince's integuments, that she asked the servant's permission to kiss them; and, permission being accorded, she deoeculated enthusiastically—a pair of pantaloons! Of course, she was, for that day at least, the heroine of the neighborhood, and was bitterly envied and detested by all the girls who heard of her achievement.

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.

VIEWS OF POWERS, THE SCULPTOR ON SPIRITUALISM.

It strikes even a zealous Spiritualist with wonder, and animates his hope, even almost to a fervid zeal, to observe the fact of such a universal and wide spread belief in the facts and phenomena of Spiritualism. It has often been noted that the leading minds of the age were confirmed believers in the phenomena; and many instances have been given, as shining lights, to confirm the universality of such a belief among distinguished minds of the present and preceding ages. And it affords a profound pleasure, to now be able to chronicle the name of the distinguished Sculptor, Powers, in the roll; rejoicing, that while a few sectarian, bigoted, and narrow minded individuals scoff and deride Spiritualism, one attributing it to a mythical devil, and another to magnetism or electricity, of which they know nothing and can not give the slightest satisfactory explanation; the minds who "move the world," are each and all, firm believers and advocates of this undoubted existence and physical manifestations of disembodied spirits.

The extract which we furnish below, is from *Appleton's Journal*, entitled "Seven Sitings with Powers, the Sculptor," contributed by a no less distinguished personage than Dr. Bellows; and we can cordially recommend it for its deep philosophical thought and insight.

"These Spiritualistic phenomena have always interested me, although I have never been in the least carried away by them. I recollect we had many 'seances' at my house and others when Home was here. I certainly saw, under circumstances where fraud or collusion, or prearrangement of machinery was impossible, in my own house and among friends incapable of leading themselves to imposture, many very curious things. That hand floating in the air, of which all the world has heard, I have seen. There was nothing but moonlight in the room. It is true, and there is every presumption against such phenomena under such circumstances.—But what you see, you see, and must believe, however difficult to account for. I recollect that Mr. Home sat at my right hand, and beside him there were six others round one half of a circular table, the empty half toward the window and the moonlight.

"All our fourteen hands were on the table, when a hand, delicate and shadowy, yet defined, appeared, dancing slowly just the other side of the table, and gradually creeping up higher, until, above what would have been the elbow, it terminated in a mist. This hand slowly came nearer to Mrs.—, at the right side of the table, and seemed to pat her face. 'Could it take a fan?' cried her husband. 'Three raps responded 'Yes'; and the lady put a fan near it, which it seemed trying to take. 'Give it the handle,' said the husband. The wife obeyed, and it commenced slowly fanning her with much grace. 'Could it fan the rest of the company?' some one exclaimed, when three raps signified assent, and the hand, passing round, fanned each of the company and then slowly was lost to view.

"I felt, on another occasion, a little hand—it was pronounced that of a lost child—patting my cheek and arm. I took hold of it. It was warm, and evidently a child's hand. I did not loosen my hold, but it seemed to melt out of my clutch. Many other similar experiences I have had. It is interesting to know that the effect is not to create supernatural terrors and morbid feelings. My children who knew all about it, and were present, never showed any signs of trepidation, such as ghost stories excite in sensitive and young brains.

I have always thought that there was something yet inexplicable about the nervous organization, which might eventually show us to be living much nearer to spiritual forms than most believe, and that a not impossible opening of our inner senses might, even here, enable us to perceive these forms. When we see a man in his flesh and blood, we see his outward robes. If his nervous system alone were delicately separated out from his body, it would have the precise form of his body, for the nerves fill not only each tissue of the body but extend even to the enamel of the teeth and the fibres of the hair. There is no part of the human frame that is not full of these invisible ramifications. Show us a man's nervous system, and, filmy as it might be in parts, his form would be perfectly retained, even to his eyes. Now this is one great step towards his spiritual body. A little further refinement might bring us to what is beneath the nervous system, the spiritual body, and it might still have the precise form of the man. I believe it possible for this form to appear, and, under certain states, to be seen. I do not often mention a waking vision I enjoyed more than twenty years ago, but I will tell it to you. It happened five and twenty years ago.

I had retired at the usual hour, and as I blew out the candle and got into bed, I looked upon my infant child, sleeping calmly on the other side of its mother, who also was sound asleep. As I lay broad awake, thinking on many things, I became suddenly conscious of a strong light in the room, and thought I must have forgotten to blow out the candle. I looked at the stand, but the candle was out. Still the light increased, and I began to fear something was on fire in the room, and I looked over towards my wife's side to see if it were so. There was no sign of fire, but as I cast my eye upward, and as it were, to the back of the bed, I saw a green hillside, on which two bright figures, a young man and a young woman, their arms across each other's shoulders, were standing and looking down, with countenances full of love and grace, upon our sleeping infant.

A glorious brightness seemed to clothe them and to shine upon the room. Thinking it possible that I was dreaming, and merely fancying myself awake (for the vision vanished in about the time I have been telling you the story and I left me wondering) I felt my pulse to see if I had any fever. My pulse was as calm as a clock. I never was broader awake in my life, and I said to myself, "Thank God, what I have been longing for years to enjoy has at length been granted me, a direct look into the spiritual world!" I was so moved by the reflections excited by this experience, that I could not restrain myself from awaking my wife and telling her what had happened. She instantly folded her child to her bosom, weeping, and said "And is our darling then, so soon to be taken from us?" I pacified her by telling her that there was no evil omen in the vision I had seen; that the countenances of the heavenly visitants expressed only peace and joy, and that there was nothing to dread of harm to our child. And so we found it. I have longed much since to have any similar experience, but I never had it.

Mr. Powers being asked whether he really believed in the pretensions of modern spiritualists, said: "I am not a believer in the revelations of spirits, as made known through mediums or otherwise, for most corrupt and unworthy communications are often made; and, with many mediums there is a great deal of trickery, while there are some so-called mediums who are nothing else than charlatans. But I do believe in the fact of spiritual manifestations, animal magnetism, and the moving of solid bodies, by means as yet unexplained by purely scientific

men. I believe we are now at the threshold of a new era of discoveries, very unlike the past."

THE BIBLE IN OUR COMMON SCHOOLS.

Learning is unquestionably a very necessary and useful commodity, but we are one of those infidel souls who prize truth, no matter whether found on Heathen or Christian ground. And so with education. We, in common with most mankind, love to admire an educated person, and for one, we confess it never disturbs the equilibrium of our satisfaction as to an individual's source of learning. We would insist upon every possible means being brought forward to instruct the youth of the present generation, utterly regardless of any sectarian scruples or prejudices. And if the Bible is the best text-book for that purpose, we earnestly insist that it may be adopted; for we certainly have no prejudices against it. But, upon the contrary, we can not but regard it as the least adapted for a school-book, of any work extant in the English language. And so all would see it could they look dispassionately upon the subject. And they who do insist upon its adoption and use as a school-book, can offer but one single reason for its acceptance, to wit: that its theological ideas may be crammed into the infantile mind, unexplained or analyzed by the power of reason and intuition. And nothing is easier than to point out who these biblical zealots are. They belong to a certain class of the priesthood, a people who were placed under the ban of Jesus, with lawyers and doctors, and those who are weak enough to follow and support them. Well do these priests know that, "woe is me!" as a class or calling, if the Bible be taken from them.

We had hardly expected that the advocates of adopting the Bible as a school-book, would have made any very serious efforts to carry their point, but we are reminded that there is no zeal like unto that for one's religion. Besides, the advocates for its adoption in the schools unquestionably feel their power and influence over the masses ebbing or sliding from them, and realize the urgent necessity of a determined and persistent effort. At all events, we are treated to a vigorous set-to in the Cincinnati papers, by the contending parties to the proposed plan.

It seems that there are about twenty-four thousand children attending the Roman Catholic schools, which are owned by the Catholic church. A proposition has been on foot to consolidate these schools, and at a meeting of the Board of Education, held on the 6th of September, while a proposition to appoint a Committee of Conference to inquire how and on what terms a consolidation of the schools could be made, a member moved an amendment that, hereafter, the use of the Bible in the public schools of Cincinnati should cease. To this proposition, before offering it, he had obtained the written approval of twenty-six of the thirty-eight members of the Board of Education.

The proposition, though not directly connected with the consolidation scheme, created unusual excitement. The *Gazette* and the *Times* newspapers, both of which oppose consolidation, fiercely assailed the majority who had approved the exclusion of the Bible, and called upon the Christian community to take steps to prevent its success. The result was, that on the succeeding Sunday, there were twenty-four sermons preached, from as many evangelical pulpits, demanding that the Bible should be retained in the schools. The Board of Education seems to be composed of some half-dozen "Roman Catholics," some fifteen "Evangelical Protestants," two or more "Jews," and the rest "Liberals."

On the following Monday, the Board of Education was attended by a dense audience, and the whole subject came up; and numerous petitions and remonstrances were presented, on the Bible question, and among others a set of resolutions, adopted in one of the Presbyterian churches:

"WHEREAS, The Bible is the revealed will of God to man, the light of the world and the lamp that lights up the pathway of man through the tomb to heaven; and

"WHEREAS, It is the basis of all just and pure laws; and

"WHEREAS, Some of the members of the Board of Public Schools of Cincinnati, Ohio, have proposed a resolution in their official action for the prohibition of the reading of the Bible as a part of the means of education in the public schools in the said city of Cincinnati; be it, therefore,

RESOLVED, That the mover of that motion, and all the members of the said School Board who may have favored the same, are respectfully requested to resign their seats therein immediately."

The reception of this communication was objected to, on the ground that it was an insult; and after a long debate, the Board, by a vote of 13 to 21, refused to receive it.

At present writing we are not advised as to what disposition is made of the Bible question in Cincinnati, but no matter how disposed of, we may expect that the subject will get a thorough airing generally, and accordingly we have seen fit to offer the foregoing views, which may suffice for the present, and until some other arguments may be advanced in favor of the Bible as a school-book.

PHYSICAL SPIRITUAL MANIFESTATIONS.

These wonderful mediums for physical manifestations, the Davenport Brothers, accompanied by Wm. Fay, are meeting with wonderful success in the eastern cities. The manifestations in their presence lose nothing in their character or quantity; but still continue to delight the believers and puzzle the skeptics in Spiritualism. They are now slowly working their way to California, and will reach Chicago by the 15th of November, where, in Library Hall, they will for two weeks, extend the opportunity for all who wish, to attend one or more of their seances.

THE AMERICAN SPIRITUALIST

Comes to us enlarged one-third in size by the addition of four pages. This is an indication of progress and stability we are glad to chronicle, and hope it will meet with that success it so justly merits.

"THE LAST DITCH."

"God's ways are not as our ways, nor his thoughts as our thoughts."

We give place in this issue of the JOURNAL, to one of the most interesting and novel methods of warfare against Spiritualism, that we remember ever to have seen; and were it not that its author is a high dignitary in the Baptist Church, with the titles of Rev. and Prof. as appendages to his ever memorable name, we should be much in doubt whether he was not taking some under-handed method of *attiling* our cause. He admits all the facts and phenomena of Spiritualism, and brings forward any amount of Scripture evidence to prove it true, *absolutely and unqualifiedly true*;—he battles manfully against the many stereotyped charges brought against it;—of the charge of *trickery*, he says: "Those who say it is trickery, know not whereof they affirm; ministers need not think they can exterminate the system, and annihilate faith in it by a theological sneer."

He seems to feel somewhat if not altogether as Belshazzar did, when, in all his pomp and glory he was enjoying one of his festive occasions, a spirit-hand appeared and wrote on the plastering of the wall of his palace—"Mene, Mene, Tekel, Upharsin,"—and many clergymen are in about the same fix, and like Rev. J. R. Graves, will conclude that they, too, must fall back upon their "last ditch" and there make a stand, with no better argument than the Devil theory, and no better company than he, and then and there to have that ominous sentence interpreted by the Daniels of the present era, "Thou art weighed in the balance and found wanting." The Devil has ever been their best hold, and his majesty will not forsake them now, nor will they forsake him in this their last extremity, but they will stand together, and fall together in the ditch they have been so long digging, and therein will they all be buried from our sight.

This Rev. Graves! of Memphis, (what better name could he have inherited, or locality hall from), is the General Lee of the Orthodox forces; he has published his Bulletin—the mandate has gone forth, and the command to "fall in" must be obeyed; but the Rev. gentleman is unmindful of the fact, that the arguments he uses against Spiritualism, are precisely those brought to bear against Jesus and his Disciples, by the Orthodox ministers of that day, who declared that they wrought miracles through Beelzebub the prince of devils;—then came the command to try the spirits, and see if these things be so. Verily these devils are doing the work of angels, and sensible people will so decide. People are being so much benefited by their ministrations to the sick and afflicted, both in body and spirit, that these supposed devils are becoming powerless to scare people away from them, and hence it is, that the Rev. Mr. Graves cries out, "Devils, Demons, etc."

It is exceedingly gratifying to the thoughtful Spiritualist, to see what the Angel World is accomplishing outside of their ranks. There never has been a time when the half has been done that is being done at the present. There was never an advocate of Spiritualism, that did more for the cause, or made stronger arguments in its favor, than has Rev. J. R. Graves in this one effort, which we are pleased to commend to the notice of our readers, thus:

"God moves in a mysterious way, His wonders to perform."

OVERDONE.

In an exchange we find the following: "In the good time coming, when women have all their rights, announcements like the following will be frequent: 'Died, in the thirty-fifth year of his age, Mr. John Smith, husband of Hon. Jane Smith, at her residence, in Meriden, this morning, at six o'clock. Mr. Smith was a meek and quiet husband, beloved for the graces of a cultivated and trained nature. He excelled in the domestic virtues; as cook he was surpassed by few; as nurse he was equaled by none.'"

We must offer our protest against this, even at the risk of spoiling the beauty and romance of the story. We confess that we neither hope for nor expect such a "good time coming." For in the good time which we hope and labor for, there will neither be titles nor honors—neither husbands nor wives, nor honorables, but all men and women will know and acknowledge their equality before God and humanity. No one will call another master, great, good or wise, for all shall see, as Paul did, that such are but the gifts of God, the Spirit, who giveth a diversity of gifts. Then they who would be your masters will become your servants, your teachers, benefactors and saviors, guiding and directing the less gifted of earth's children by kind words and gentle deeds. Then they who would be great will become the least, and the voice of authority will not be heard in the land where all shall know God, the great Spirit, from the least to the greatest. Glorious day! faintly, as we subside into the world of spirits, from this tumultuous age, we hope to catch a glimpse of thy morning rays, illuminating the eastern horizon, through the clouds and mists of authority and superstition, that, like a pall, obscure the light of a better way to live. That such a time is in store for the inhabitants of earth, we sincerely believe; glimpses of which, Jesus, Isaiah and other seers had, and from time to time recorded their convictions.

EXPLANATORY.

DEAR JOURNAL: Some four weeks ago I sent you a notice of the time of holding the Annual Convention of our State Association of Spiritualists, and I have been looking for its appearance in your columns. Our friends are pressing the subject upon our attention, to which it is replied that we have already sent notice, etc.

Hearing you may have failed to obtain the same, I write again. Please oblige by publishing the following notice and particulars. N. A. SWAIN. [We always publish notices of conventions in the first number of the JOURNAL published after they come to hand. The first notice referred to never came to this office. Parties interested should always inquire into such matters as soon as they see that such notices do not appear in time. Ed.]

WOMAN SUFFRAGE.

Dr. Bushnell has taken up the cudgel against woman suffrage, and the American Churchman thus handsomely and cogently disposes of him: "We have taken the theory of universal suffrage, and it is usually claimed as a 'natural right'! There is no possibility of stopping the drift till it reaches its end. For ourselves, we do not care how soon that end is reached. We would help it all we could. Logically, we have no right, on the theory, to say one word against women's voting. It is only strange they have not come to the polls before this."

"Nothing that Dr. Bushnell says, affords any reason to forbid them. He is laboring in the bewilderment of American ideas of suffrage, and his reasoning is all against his conclusion." "But to talk of individual suffrage, and the denial of that suffrage to women, or even to intelligent children, is absurd." "Dr. Bushnell would have women practice medicine and law, and even preach in churches, and yet would deny such women the suffrage which he is ready to confer on the ignorant man who sweeps out the female lawyer's office, or grooms the female doctor's horse."

WELCOME.

We were pleased to greet our Sister Mrs. S. A. Sweet, of Adrian, Michigan, formerly a resident of Chicago, and who, for some years, has been developing as a trance medium and speaker. She was entranced in our presence nearly an hour, in which time she gave the most ample proof of her ability as a speaker, and we hope to hear of her success in the field of reform. She is a star of the first magnitude, and will take her place in the grand constellation which now graces the list of speakers. She will soon return to her home in Adrian, and will answer calls to lecture on the way. She may be addressed care of Mrs. Norgrove, 189 20th street, Chicago, for two weeks, after which her address will be Adrian, Mich.

WARREN CHASE & CO.

Have opened a store at 827 North Fifth street, St. Louis, Mo., for the sale of Spiritual, Liberal and Infidel literature, and we are glad to recommend Bro. Chase to our Western friends as one well qualified for the work he has engaged in, and feel sure that those who deal with him will find an honest and truthful merchant, as well as one of our most faithful workers in the spiritual field. They will have a full assortment of our publications, and the BANNER can always be had at their store, and subscriptions can be paid there.

We fully endorse the above, which we clip from the BANNER OF LIGHT, and add that Bro. Warren Chase & Co., also act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL, which they keep for sale on their counter, and will receive subscriptions for the same.

THE JOURNAL.

The following appreciative letter is from Bro. S. Chamberlain, of Leroy, N. Y.: "I can hardly let this opportunity pass without expressing my deep sense of the important position your JOURNAL holds in the minds of rational and thinking reformers. Your editorials are deeply philosophical and are spiritually refreshing in contrast with a majority of our spiritualistic journals. We want live men and women in this progressive age, and, thanks to the angels, we are fast outgrowing old orthodox ideas."

PHRENOLOGICAL JOURNAL.

The Phrenological Journal for October is full of entertaining reading. Among its contents are: George W. Childs, the Philadelphia publisher; Philip Phillips, the well-known singer; John A. Roebing, the eminent Civil Engineer; George L. Miller, the Omaha Editor; Phrenology, is it a Science? Answers to objections: The Phrenologist's Prophecy; Salem Witchcraft—An Elaborate Review; Our Convicts—What shall be done with them? Vaccination—Is it useful? A new method of Warming Houses; The Tiger; The Chinese Question; Shall we have "Celestial" Laborers? etc., with portraits and other illustrations. Only 30 cents, or \$3 a year. Address S. R. WELLS, Publisher, 359 BROADWAY, N. Y.

MUSIC HALL LECTURES.

A. J. Fishback spoke at Crosby's Music Hall last Sunday morning and evening, with good acceptance. He speaks at the same place next Sunday, which closes his labors in Chicago for the present. Bro. Fishback manifests much zeal in the cause of Spiritualism; his old worn out theological harness has dropped off, but many seem inclined to think that the halter still remains and with which he is tied to the post, but we have the best assurances from him that he will slip that within a year and roam at will and with the utmost freedom.

MAIL ROBBERY.

We desire our readers to bear in mind that when the sum of three dollars is to be paid to this office, the expense of the Post Office order, TEN CENTS, or the expense of registering—FIFTEEN CENTS, may be deducted from the amount to be remitted.

A NEW PROPOSITION.

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

Personal and Social.

E. S. Wheeler lectures at Ithaca, and McLain, Tompkins county, N. Y., during September. \* C. B. Lynn speaks in Oswego, N. Y., during September—will come West, and would like to make arrangements to speak in Ohio during October. A. E. Carpenter speaks the fourth Sunday in September, in Leominster, Mass., and in Lowell the first Sunday in October. Mrs. Emma Harding is expected to return to America soon. She is expected to lecture for the Spiritualists of Washington, D. C., in February next. Dr. Newton, the noted healer, will heal the sick during this month, at the Bloomer House, in Buffalo, N. Y. A party of visitors from San Francisco, received, not merely a hearty, but an enthusiastic reception at the hands of our citizens, on Tuesday, the 21st ult.

PUBLIC MEETINGS.

Second Annual Convention of the Minnesota State Association of Spiritualists. The Anniversary Convention of this Association will be held at Minneapolis, the 15th, 16th and 17th of October next, 1869. Mr. E. J. Boyd, of this place, is Chairman of Special Committee to arrange and attend to the interests of the Convention. Delegates and friends arriving in Minneapolis, will repair to the Globe hotel, one block above the Micolet house. Partial arrangements have been made with our railroads for free return tickets, and will be completed as soon as superintendents are heard from. By order of the Executive Committee, N. H. SWAIN, Pres. of M. S. A. S. Union Lake, Erie Co., Minn., Sept. 29th, 1869. Universa, and other liberal papers please copy.

Convention at Racine.

A Convention will be held at the Court House in the city of Racine, Wisconsin, on Saturday and Sunday, October 2nd and 3rd, 1869, for the purpose of organizing a Southern Wisconsin Spiritualist Association. Good speakers will be present. Provisions will be made for entertaining all who may come. Then, friends, let us have a grand rally to this feast of reason and flow of soul. By order of Com.

Speakers' Convention.

To the Speakers and Spiritualists of the West: We, the undersigned, invite you to meet us in convention at Racine, Wisconsin, on Thursday, September 30th, and Friday, October 1st, 1869, at 2 1/2 P. M., in the Court House. Those that take into consideration the wants of speakers in regard to engagements, pay, and other matters belonging to our calling. We also wish to consider a Fraternity Association, looking to the care of ourselves in the future, and any other business of importance that may present itself for consideration.

The time has come, Brothers and Sisters, when we need each other's help, sympathy and love. Some of us who have been long in the field, are tired and need rest, but have no home. Literally, we are as Jesus. We have no place to lay our heads when sick and weary from the toils of our calling. Come then, let us take counsel together, and prepare us as home in true hearts, that we may, by and by, lie down in peace, with our true earthly Brothers and Sisters to kindly close our weary eyes, while the Brothers and Sisters of the Summer Land may lead us in peace over the rolling river of change. Come let us take counsel together in sweet brotherly love. Come one, come all, and let us have a meeting productive of great good. Let us have no axes to grind, no theological stake to drive. Let this be a council of Brothers and Sisters, looking forward to a time when we shall need each other's help and sympathy. The friends at Racine have kindly offered to provide for all speakers. E. V. Wilson. J. M. Trowbridge. M. J. Wilcoxson. H. S. Brown, M. D. Milton T. Peters. Paulina Roberts. Addie L. Ballou. Mrs. J. S. Fuller. W. D. Blain, M. D.

Kansas State Convention.

The State Society of Kansas Spiritualists will hold their Third Annual Convention in the city of Topeka, at Constitution Hall, No. 133 Kansas Avenue, on the 1st, 2nd and 3rd days of October, 1869, commencing at 2 o'clock P. M. Friday, and perhaps continuing until train time Monday noon. Delegates and other friends will be properly cared for. E. L. GRANT, President S. S. K. S. SAMUEL HALL, Sec'y.

Northern Wis. Association of Spiritualists.

The Annual Meeting of this Association will be held at Oakfield, Fond du Lac county, Wisconsin, Saturday and Sunday, 25th and 26th of September. Good speakers will be in attendance. R. Z. MASON, Pres't. L. D. NICKSON, Vice Pres't. RUTH A. FLORIDA, Sec'y.

SPECIAL NOTICES.

Spence's Powders. The ingenuity of man has never devised a remedy for the Fever and Ague, or Chills and Fever, equal to the Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders. I have known a single Box to cure two or three cases, radically and permanently, in twenty-four hours. See advertisement in another column. Mailed, post paid, on receipt of \$1.00 for one Box, or \$5.00 for six Boxes. Address, Prof. Payton Spence, M. D., Box 5817, New York City. For sale also at this office. Address S. S. JONES, 192 S. Clark St., Chicago, Ill. vol. vi, no. 23-4.

Money Made Without any Risk. Send for an Agency of the Positive and Negative Powders. Address Prof. Payton Spence, M. D., Box 5817, N. York City. See advertisement of the Powders in another column

Dr. Wm. Clark's Vegetable Syrup. Editor JOURNAL.—Having by me a bottle of Dr. Wm. Clark's, Vegetable Syrup, prepared by Mrs. Jennie W. Danforth, and hearing that the husband of our milk-woman had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half since. Suffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have his side bathed with hot salt and water, by a healthy colored woman, and to take the syrup internally. The result of which was, that in ten days, he was out and at his work [that of a common laborer]. His wife, a devoted Catholic, said, "She had spent quite \$100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this." His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours fraternally, ABY M. LAYPIN FERRER. Georgetown, D. C., January 7th, 1868.

ADVERTISEMENTS.

A WONDERFUL TESTIMONY! A revelation of the extraordinary visitation of departed spirits of distinguished men and women of all nations, as manifested through the living bodies of the "Shakers." The spirits of Washington, Franklin, Penn, Stephen Girard, Tyron Power, Rev. George Cookman, General Harrison, St. Patrick, Napoleon, Shakespeare, John Wesley, Robert Emmet, Byron, George Fox, and hosts of distinguished men and women of the Past, who take possession of, and discourse through, the living bodies of the "Shakers" of New York, giving wonderful information respecting the events of their life-time, and their opinions of present criticism concerning those events, as well as their immediate condition in the World of Spirits. This marvelous record, in book form, is published and for sale by L. G. Thomas, No. 1127 Sanson st., Philadelphia, and may be obtained of booksellers and newsdealers generally. Price, 25 cents per copy, or at the rate of \$10 per hundred copies. Address S. S. JONES, 192 South Clark St., Chicago vol. 6 no 26 0w

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Communications from the Inner Life.

It shall give its angels charge concerning thee.

For the Religio-Philosophical Journal. Frank's Journal.—No. 35.

GIVEN THROUGH THE MEDIUM.—FRANK, MEDIUM.

I am Henry A. Walker. Dear friend, I learn that you are very kind to dark spirits. I beg that you will let me give my history. I am from Baltimore, and was a bar keeper in Lexington street. I was always at my post, and did much to corrupt those who tried to do better. I entered my situation when I was only eighteen years old, and was a general favorite with those who visited the house.

I continued for several years without anything of moment happening, when I became acquainted with a young lady living not far off who was very beautiful. I became completely enraptured, and could not rest a moment out of her presence if it were possible for me to join her. My salary was not large, and, therefore, I had no means of supporting a wife, and the thought of this almost maddened me.

We had been engaged for more than a year without any prospect of a change. Her father was not in easy circumstances. He had to attend daily to his office which was in the Custom House, and his salary barely sufficed for their support.

Having gone to Philadelphia on business for my employer, I looked about to see if anything better might offer, and fell in with a man about going to Cincinnati to open a bar bank. He begged me to join him and keep the bar; offered better wages than I was then receiving; and this, with the love of adventure, induced me to comply. I hurried home and told of my good fortune; but my mother and father and all they could to persuade me against it. Eliza was in great distress and wept whenever I mentioned it. She loved me as truly as ever man was loved; and you cannot believe how deeply I was affected to witness so much concern for me.

I now give account of a circumstance that changed the whole tenor of my life. A certain person had fallen in love with Eliza and began to pay her the most assiduous attention. I paid no regard to this at first, believing her as much mine as if the marriage ceremony had been performed, but after a while I thought I could see that she derived some pleasure from his society; and then to my great grief and astonishment that I was no longer such a favorite as before he came. For awhile, I bore this in silence, but at length hell-raged in my bosom. I could neither eat nor sleep, and my health gave way. At length, I determined to end the matter, and hourly did I meditate upon the best plan of putting him out of the way. But all plans seemed to fail, for I had no access to his person; he living on his farm a short distance from the city. Poison, therefore, was out of the question. I determined on either a pistol or the dagger. I provided myself with both, and day by day watched for an opportunity. It came at length.

He and his loved one had gone on an excursion down the bay. I saw them depart and determined what to do. Taking passage on board another steamer, I arrived but a short time after them; and soon after, saw them quite alone in a little bower. I crept up and fired—a moment after I was mingling with the crowd attracted by the report. The shot was fatal—it pierced his brain.

What a scene now ensued! Eliza fell insensible to the ground. I ran to support her, but as she came to, she repelled me with terror marked in every lineament of her countenance. I tried in vain to soothe her, but she seemed the more terror-stricken. I had to leave—other friends came who bore her home.

Not the slightest suspicion fell on me. In a week I called to see her, but was refused. And what now was my condition? Was peace restored? Far from it. A more miserable wretch never lived. At night, horror was mine from hour to hour, at day, just the same. Look where I would—there was him I had slain. He seemed so actually present that I could not perceive the slightest difference. He did not speak; that was all. He looked at oh! what a look! It froze the blood in my veins. How could any one live, and live like this? Gradually my health declined, and day after day became more and more feeble. At length I could not leave my room, and one morning they found me dead.

I had but little thought about religion. I went to church sometimes for company's sake, but cared nothing for what was said. When I knew that death was near, the thought rather gave relief. I died in 1851.

I can not tell how long I remained insensible, but when I opened my eyes, what a terrible scene awaited me. A dark cavern seemed to be all around; and I could see no living thing. A dog would have been good company, but I could see no dog. I could hear no sound. Any kind of sound would have been music to me. I tried to walk, but all was dark about me, and I feared falling into some pit.

At length I thought I heard something, but was not sure; but presently a rustling came and then I heard a scream, and then a thousand screams, and then I saw a million people coming on, screaming, shrieking, yelling like fiends, and as soon as they saw me, they came and lifted me up and dashed me down and I was dead. Dead! I wish I was dead, but death is not here. I was only struck insensible for awhile. When I came to, horror upon horror, there was he, looking just as he always looked. How I shrunk away, but I could not shrink from him. His presence was a constant terror. What could I do? At length he came and fixed his grip upon me, and shook me as a dog would a rat. I screamed, but it was no use—he did what he pleased.

Wailing and misery now was mine. Not one moment's peace came to me. God knew what a wretched sinner I was and determined to make me feel His wrath.

I could not join the wretched creatures I saw around me, they seemed so dark and horrid. I crept away, but you cannot conceal yourself. There are millions upon millions of them, and go where you will you have them all about you.

Walking one day, I fell in with a man who told me all about you and how he had been benefited by your advice. I came at once but you had your friends with you, and I could not get a chance to speak; but one day I heard you speak to that Methodist preacher, and I never was so astonished in my life. I hope you can give me some comfort too—I am very, very miserable.

(I here gave him religious instruction at some length.)

Dear friend, if I could utter what I feel I would; but no words can express it. My heart is fluttering so that I can hardly breathe. Where do you get such heavenly thoughts? I am willing to do everything you require, and first of all I will implore my victim's forgiveness. You have been a savior to me and never can I cease to bless the moment I came into your presence.

My grandfather then said: "I am delighted with your lecture, it is exactly suited to his case. He is a most grateful creature, and is now leaping and shouting like a crazy man. You will do a great deal of good in this way, and your friends will do all they can to promote it."

"I am a dark spirit. My name is Benjamin Louvenest. I lived in a small town in Louisiana Bayou, LaSalle. I lived a life of crime from my boyhood. I could kill a man and care as little

about it as if I had killed a dog. I repeatedly boasted of my exploits but no one cared, for those I associated with were as desperate as myself. I knew all about every one's business and served myself to whatever I wanted, for every body was afraid of me. When in New Orleans I gave myself up to every kind of dissipation.

One day I was at a gambling house and lost a great deal of money, which made me mad, and I resolved to have it back in some way. I could not attack the proprietor, because there were too many officers about; so I waited until he went home, and as he stepped across the street, I came up behind him, caught him by the throat, and before he could gasp my knife was in him. I caught hold of his pocket book, and as I ran off an officer came up and seized me. We had a desperate struggle, when another officer came, and I was a prisoner. Kindly was I treated by the officers, for they all knew me. I had been there often. I was kept in jail a month before my trial came on, and then the evidence was so clear against me that the jury gave a verdict against me before leaving the box. It was not long before I was sentenced to death. But I had no thought of dying; that never entered my mind for an instant. Before a week elapsed, I was out. One of the keepers was an old comrade. He slipped off my irons and let me out. I was now obliged to go where I was not known, and I made tracks for Texas. There I fell in with a parcel of fellows as near like me as two peas, and a jolly time we had of it. Before long, we engaged in a scheme to rob and murder a company of persons who were going to Austin. I sent a ball through the head of one, and cut the throat of another. Every one of these persons were killed, men, women and children, sixteen in all. The plunder was considerable, and I got a good share.

I now cleared out from Texas, for I knew that was no place for me, so I went to St. Louis, and there I attempted to rob a man a little way from town on the main road to St. Louis. But he was prepared for me, and as I came up, he put a ball right through my brain, and down I dropped a dead man. This was in 1849.

I don't know how long I slept, but when I woke I saw a great big serpent coming right at me. He was the most horrid thing I ever saw. He had scales all over his body and his mouth was awful. His teeth were great spikes, sharp as needles—and the blood seemed to be dripping from it. His eyes fairly flashed fire. He came and licked me all over, and then he coiled himself about me, and Lord how my bones cracked. I didn't know anything after this; but when I woke up I saw a great many people all black as negroes, and they were screaming as loud as they could. When they saw me they rushed on, caught me by the hair, and dragged me till I lost my senses.

I woke up again as sore as a man can be. I laid down to rest, but just as I laid down I found myself covered all over with lice. Good Lord, what a mass there was of them! You might have scraped them up in handfuls. They got into my eyes and mouth and ears, and I could not spit them out fast enough, and I was choked to death.

I woke up again, for I could not die; wish I could. Presently I heard a great noise a little way off, and then came a herd of wild animals, chiefly bears and tigers, and they tore every limb of my body apart, and so I died again, and came to again; but I gained nothing by it, for there stood a great animal like an elephant. He had an enormous snout, and he probed me up as easy as I could a needle. He tossed me about for some time, and then he dashed me on the ground, put his great foot on my back and squeezed every cry bit of sense out of me.

I thought I had suffered enough, but it had hardly begun, for when I came to, there was a snake as big round the body as a cow. His eyes kept snapping at me, and his teeth like needles kept snapping too. He caught me in his mouth, and his body went all around me, and strong as a lion he smashed me into nothing.

I could go on in this way all day telling what horrors I have suffered, but I have given enough to show what hell is.

Dear sir, a spirit told me that you had done him a great deal of good; that you told him God was not angry with us, but that by and by we should get out of this hell and be carried to a better place. Can you tell me anything like this?

Having given him religious instruction in the usual way at some length he said:

"My God, can this be true? Can it be possible that I shall ever leave this place of torment—I, the worst man that ever lived? I could not believe this if any one else had said it, but I can read your mind, and see that you are perfectly sincere. You believe it, and I know therefore it is true. Dear friend, I can find no words to express what I feel, for I am in such a state of excitement, I don't know what I feel, but I feel a great deal of gratitude to you for your instructions, and I love the very ground you tread upon. God by."

THE SPIRIT WORLD.

Your editorial, Brother Jones, on the above subject is correct. It does seem strange that many "on their advent into the Spirit World find thousands of bad spirits ready to maltreat them in every conceivable way," and the question is, whether such is really the case. This requires explanation, or the reader would be apt to arrive at wrong conclusions.

First I would have you understand that these horrors pertain only to those who lived corrupt lives on earth. The pure and good are welcomed by their bright spirit friends, conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from spirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently published, so unlike the idea I had formed of the future state, that I turned to my grandfather and asked him to describe a sinner's state on entering the Spirit World. He said:

"When a dark spirit enters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sights that can harrow up the soul. He sees beasts of the most disgusting kinds, lizards, snakes and creeping things; and all because he corrupted his mind with views that correspond with such animals. All these visions are reality to him. He continues in this sleep for sometime, in length, according to the degree of his corruption.

After he wakes he finds himself in an extended plain filled with dark beings, all as dark as himself. They soon discover him to be a new comer and rush upon him, dragging him by the hair, yelling, shrieking, howling, discord reigning everywhere, till he finds himself almost dead with fright. Before he can be received into the society of even these devils in human shape, he must become as great a devil as any of them. After a few months he is ready to forego all that come from earth as dark as himself, and he becomes that damned soul that seldom finds a moment's peace.

After awhile he comes to his senses, and begins to feel some pangs of remorse, becomes penitent, and begins to cry to God for mercy. Directly an angel comes to him, and causes his garments to become less dark, and hope finds a lodgment in his breast. After he has been sometime earnestly seeking God, more light is given him, and gradually he progresses to happiness.

Every resting place is a sphere, in every sphere many conditions and many different states of development, and in every development different degrees of progression. Every spirit is developing to a higher grade of position, and

every position places him beyond his former state. He is always developing higher, and never ceases to advance."

Sometime after this I read the following from the BANNER circle:

Q. When some persons first awoken in spirit life, they say they find themselves surrounded by snakes and serpents. Is this true?

A. Yes.

Q. What is the cause of these appearances? A. It is generally caused by their inharmonious condition. It may have been induced by fear of hell, fear of a revengeful God. It is generally induced by fear, yet it is as much a reality as any other condition of mind. The inebriate sees so many hideous objects that he becomes wild over them. It is thought by some to be mere fancy, imagination, but we assure you it is a reality, a something as real and tangible to them as are the every day experiences of human life.

Some time after this, a poor wretch after describing a series of horrors enough to curdle the blood, seems to have been instructed as to the truth of the matter, for he added:

"What I have just given, you are to suppose a reality to me, and can imagine yourself witnessing what I have described. It caused me to suffer all the same as though these events actually took place, and such is the experience of every bad man and bad woman that comes here. It is precisely what one suffers in *detrimentum tremens*. The suffering is intense, but you know the imagined horrors have no reality. All that I have described was during a sleep that I was subjected to, and on waking all these terrible scenes were gone."

Since then, spirits have given me their history, belonging to every grade of life. Some pass at once into a better condition, while that of others was awful beyond conception.

PHENOMENAL.

Spiritualism in New England—Wonderful Tests of Spirit Power.

BY M. T. C. FLOWERS.

BROTHER JONES—Having traveled somewhat extensively during the past three months through the New England States, I have thought, perhaps, it might interest some at least of the many readers of your valuable paper, to make a note of some things observed in relation to Spiritualism and Spiritualists while there. Liberal religious sentiment is rapidly spreading all over the eastern States, invading even the sacred precincts of the churches, in many cases, leading up to a higher plane of life, and teaching the best talent in their ministry.

Had I space I would relate the circumstances of the outgrowth of the Rev. E. R. Keys, of Portland, Maine, (who has for the past twenty years been the leading and most talented minister of the M. E. Church of that State) from Methodism to the "Church of the New Jerusalem," or Swedenborg. It was my privilege on several occasions to listen to remarks from this gentleman, and I assure you, the force with which he attacked the many dogmas of the old church, infant baptism, resurrection of the old body, total depravity, original sin, personal devil, located hell, etc., would have done credit to our most radical lecturers.

Evidence is not wanting to prove the religious progress of the age. While stopping in Boston, the latter part of August, I had an opportunity of attending the Spiritualist camp meeting held at Pierpont Grove, Melrose, Mass. The meeting was well attended from the first, and on Sunday I heard the number variously estimated at from five to ten thousand. The interest manifested throughout was all that could be wished, and during the entire time, harmony and good feeling prevailed. Among the old and tried veterans in the cause present, were Warren Chase, A. T. Foss, H. B. Storer, N. Frank White, J. P. Greenleaf, Dr. J. H. Currier, Rev. Mr. Wate, a recent convert from Unitarianism, Mrs. Fanny Allen, Mrs. N. J. Willis, Mrs. Susie A. Willis, Mrs. Wellington, and last but not least, Mrs. Ags Davis, of Boston, the latter the Mrs. President of the meeting. And with regard to this lady, I may be allowed to say she was the right person in the right place. It would be impossible for gloom or despondency to exist where she was the reigning spirit. If there seemed at any time a disposition to faintly or lack of interest, a few words of cheer from this bright and cheerful sister, would dispel all clouds and all would be sunshine. God bless her—may she long live in the form to cheer and bless humanity. The speaking throughout was excellent, but without wishing to seem invidious, I would speak of Mrs. N. J. Willis, of Wilbraham, Mass. It has never been my pleasure to listen to a more soul-stirring, soul-elevating, eloquent, pure and thrilling discourse fall from the lips of mortal than was delivered by this good sister on Sunday afternoon. After listening to such pure and elevated sentiments, I feel stronger in my desires to persevere in good works, and look upon the human race with a greater hope, and upon the universal fatherhood of God and brotherhood of man with a clearer perception.

But what I most wished to relate in connection with the meeting, was the beautiful (and I might say marvelous) physical manifestations through the mediumship of the renowned Davenport brothers, and Mrs. E. A. Blair, of Mass. Mrs. Blair has been subject to spiritual influence for about two years, or has been developing that length of time as a drawing or painting medium. On this occasion, she came upon the speaker's platform in the presence of the large concourse assembled on Sunday afternoon, and after a committee of out-spoken skeptics had been chosen to take charge of the medium and to observe closely the *modus operandi*, proceeded to blindfold the medium in the following manner. First, pads of cotton cloth were prepared by folding several thicknesses together to the size of about 2 1/2 inches, in order that they might fit closely upon the eye. These were then thoroughly saturated with water, and pressed upon the eye, then a handkerchief was folded, and placed over the whole, and tied tightly around the head. The committee then reported that it was impossible for the medium to see anything in the condition in which she then was, in which all would agree who witnessed the process. She then went under spirit control, an Indian spirit controlling her brain and conversing with the committee in the Indian dialect, while an Italian artist controlled her arm and executed the painting. She proceeded to arrange her paints—I think four different colors—and with one pencil brush and with but one hand (she having been born with but one arm) in the short space of 1 1/2 minutes produced a most beautiful flower, executed in four colors without blending or marring in the least. The flower was passed through that vast audience and pronounced beautiful and wonderful. I also examined a painting executed by the same lady in the form of a wreath—I think about fourteen inches in diameter, and composed of a great variety of flowers, and beautiful beyond the power of language to express, executed under spirit control in 55 minutes, blindfolded as above.

With regard to the Davenport's, their manifestations are too well known to need anything said by me in their praise. Suffice it to say, no honest investigator can witness their seances, and pronounce the manifestations trickery or collusion. Their manifestations are all performed in the light, and every facility is afforded the public by the brothers for the closest scrutiny. The good people of your city will soon have an opportunity of witnessing the astounding manifestations in their presence.

Why is it that so large a class of our people stand aloof from, and refuse to investigate the wonderful phenomena? Why do not the learned, the scientific, the savans of the land, come to the rescue, and show to the world that these manifestations are not from the spirits of departed human beings, but are produced through some natural law hitherto not known to the scientific? Or do this class of persons think these things too trifling, too far beneath their dignity? Or, is it not more likely that they are afraid that they will learn something that will undermine or knock from under them, the underpinning of their preconceived religious opinions? A law through which a person can execute the most beautiful paintings in a variety of colors without the aid of human vision beneath the dignity or investigation of the learned!

Out upon such arrogant bigotry. Were it not that this class of scientific and learned persons believed in their inmost souls that they would discover by investigation of the wonderful phenomena, that they had for centuries in the church been hugging and accepting as truths, a great religious humbug and delusion, they would not hesitate for one moment, but would be anxious to probe the subject to the bottom, and give to the world the result of their investigations and discoveries, and at the same time add to their own reputation. Sept. 12th, 1869.

Singular Dream.

On the 6th of May, 1867, a local Elder of the M. E. Church, Philadelphia, died. His pastor, Rev. J. W. J. and the writer visited him during his illness. The scene was a triumph over death, hell and the grave. When able to do so, even at midnight, he would read and expound the Scriptures to his family, who sat up with him. His sufferings were great, but he had great grace. The night before he died, he fixed his bright eyes on each member of the family as they were gathered around his bed. He then said:

"Oh, how I love you all! I will ask my heavenly Father and I know He will not deny my request, that He may allow me to be your guardian angel, and watch over this household."

Thus he died, as though he would carry his beloved family in his last embrace to the city of the great King. About the 6th of last July, near midnight, a daughter (who slept with her mother), was awakened by a piercing scream from the latter. She begged to know what was the matter, but she refused to tell. In the morning she told the family, saying she dreamed that she saw her two sons (who have been traveling in Europe for some months) in a large carriage; that the horses ran away along a dangerous hill, that her deceased husband suddenly appeared and caught the horses by the bridle and stopped them and they fell. She then cried out, "They will be killed," when she awoke.

About three weeks after this, a letter arrived from Europe, commenced at Geneva, and finished at Interlaken, saying, "We are thankful that we are spared to write this letter,—which we never expected. We thought we would never see home. On coming down a steep hill the five horses ran off half a mile and threw the driver ten feet down the hill!" and that he believed some guardian angel unseen by them, protected them.

Ask what ye will and it shall be done unto you. John xv. 7.

The above we clip from the Methodist Home Journal, (Philadelphia), and are constrained to ask, are the Methodists all becoming Spiritualists? If that is not Spiritualism, then what is it? Yes, drop your creeds and dogmas,—then "Ask what ye will and it shall be done unto you." Form circles and sit regularly with honest hearts and earnest longings for evidence of the soul's immortality, and it will certainly be given to you, for the promise is, that "Where two or three are gathered together in my name there will I be in the midst of them."

Spiritualists realize the truth of this promise and know of its fulfillment, and others may, if they will but be guided by the spirit of truth within their own interior natures.

A Spirit Communication.

MR. EDITOR:—A few evenings since, at a private circle, a spirit came and said he wished to find his friends, and had an idea that if his name was announced in your JOURNAL, it would reach them. He should follow every paper, and I promised to write you.

We are having excellent communications, and if the invisibles consent, I will occasionally send you something. If you accept this proposition, please send to my address the copy containing the communication from the spirit.

Watsaka, Ill., Sept. 16th, 1869.

FRANK PLUMMER.

My name is Frank Plummer. I wish to find my friends, who think I have gone to the bad, but have not. [Where was your home?] All over creation.

It is strange I can't find my friends since I crossed over the river, as you call it, but I think the JOURNAL will find them, and I shall follow that, and I wish my friends to sit in a circle, seven of them, and after a few sittings I will be able to make myself known to them, at least I think so.

Voices from the People.

Extract from a Letter by Geo. W. Bence.

There are a few here who feel a desire to investigate Spiritualism, but we have no well developed medium. We have one or two whom I think would make good speaking mediums if they but knew how to develop their power. Can you tell me of some work which would give us information upon this subject? Lakeport, Mich., Sept. 9th, 1869.

[ANSWER:—We recommend "Underhill on Mesmerism" as the best work now in print for practical instruction.

For sale at this office; price by mail postage prepaid \$1.50.]

Letter from Mrs. A. N. Durbin.

Mrs. A. N. Durbin of Sandwich, Ill., writes as follows:

"Enclosed find six dollars in payment for the RELIGIO-PHILOSOPHICAL JOURNAL for last year, and also for this year. I am glad to see the effort you are making to enlarge the circulation of your paper. Truth is sure to conquer, if she can only get a hearing. We have no notion of doing without your paper; there are quite a number of Spiritualists in this place. Yours in the cause human progress."

Sister Durbin will please accept our many thanks for her encouraging letter—encouraging in a double sense, and we can but wish that many will follow her noble example; for of such is the kingdom of heaven—in which kingdom we should soon find ourselves if all our subscribers would "go and do likewise."

Letter from A. Fatrehtid.

MR. S. S. JONES:—I transmit \$5.00 for your JOURNAL, and thank you for sending the paper beyond the time the subscription was paid.

We thank you in turn, brother, for your appreciation of our motives. The bread we floated off down your way, has returned to us in leaven, with which to leaven a larger batch which would be joyfully received by many a famishing soul in your section, could they but know its good quality; and you may become a Savior unto many by letting them know that we cut loaves into quarters which we offer on trial at fifty cents each.

Will you be kind enough to try the experiment among your acquaintances.

Appreciative.

Nancy J. Boyer of Movequa, Ill., sends us a new subscriber, and says: "Although I have a hard struggle to get along, yet I have taken your JOURNAL for six months, which was the only one taken here, and which is eyed with suspicion by all except a few of the more sensible ones,—one of whom I have induced to take it on trial. I knew nothing of Spiritualism until I saw your paper, and money could not compensate me for the satisfaction I have derived from reading it. This is a good field for missionary work, and were we able, would employ a lecturer to come and distribute the bread of life to the many famishing souls in our midst."

Sister Boyer will please accept our thanks for the interest she feels in the spread of our heart-cheering and soul-elevating philosophy. We congratulate her on having found so much joy in the new light so recently shed upon her, and we trust that it may be reflected back upon many, who may be its joyful recipient through her praiseworthy efforts. Our paper has but to be seen to be appreciated.

Help Us Over Jordan.

J. Matlock writes from Jordan, Ontario, Sept. 10th, as follows:

"Please find enclosed \$1.25 to apply on my subscription to the RELIGIO-PHILOSOPHICAL JOURNAL. I will endeavor to remit again as soon as my pecuniary circumstances will admit. I am a little sorry that I have not been able to remit before, for I like the JOURNAL, and think it is doing a great deal of good. It is far more manly and consistent in its course towards the down-trodden mediums than some papers I have read, therefore I like it, and will support it as long as I can."

We thank Brother Matlock for his kind regards and determination to uphold the right,—but we are in trouble, as we do not find his name on our mail-list under the proper head-letter J, and hence can not give him credit thereon for the money sent, unless we print the name again on the list, and in that case, he would be getting two papers of the same number each week.

Is Jordan the name of the Post Office or the name of a village? Please inform us, and be kind-enough to tear off from the paper one of the little yellow tags on which your name and figures appear—which denotes the time for which you subscribed, and enclose; also please give the county.

It is very frequently that subscribers are careless in these matters, which causes us much anxiety. We frequently receive money in letters that bear neither date, or Post Office address; and others with everything clearly stated, but forgetting to sign their names. In such cases we have to wait till the writer gets his "dander" up, when he will write again, which is our first opportunity of pouring oil on the wounded spirit.

Please make note of these matters, kind friends, and you will save yourselves and us much trouble; and also be kind enough to complain to us if you do not get your papers in due time, and regularly, and you will much oblige us as well as yourselves.

Silence Broken.

MR. EDITOR:—It does seem to me, I have preserved silence now about long enough; you have been throwing out insinuations and hints of different caliber for the last year, until patience now ceases to be a virtue; and your remarks in such a pointed manner, are no longer bearable, and if not soon discontinued, I shall make a desperate effort to raise what is justly your due, if I have to derive myself of some of the luxuries of this life,—such as pork and onions, and have the JOURNAL continued, as it is impossible for me to live comfortable without it;—I find it is very unpleasant to be poor, and have been using up all my spare earnings to pay debts contracted before yours. I am not sure as I made any contract with you, I rather think not; it was a matter of kindness on your part, and if there is any wrong about it, you are responsible.

I am entirely alone (religiously speaking) and will be most obliged to you, if you can good-humoredly wait one month longer. I think you very kind, and assure you I have been very much benefited by the JOURNAL, for which I am very anxious and willing to pay you. Must remain a delinquent for one month, I think.

WM. Z. HATCHER.

Plymouth, Penn., Sept. 10th, 1869.

Well, Brother, go on your way rejoicing; you seem so well adapted to take things easy, that I was about to say that I would accept your proposition to give up "pork and onions," especially the pork; but it is doubtless meat (meat) that you should eat,—(pork) and we could not find it in our hearts to deny you, or have you deny yourself any of the necessities of life that were more necessary to your existence than the JOURNAL, for in such a case, your earthly tabernacle might be prematurely closed, and we lose a good subscriber. We esteem our friends very highly, and bear with as good grace as possible the infirmities of those strong in spirit, though weak in the flesh. We think that of all people in the world, the Spiritualists are the most favored, and should feel it to be a duty and privilege to sustain spiritual papers—that such blessings may be continued, not only for their own, but for the benefit of those who are still in mental darkness,—ever remembering our brothers in bonds as bound with them. "A word to the wise is sufficient."

Life is divided into three terms—that which was—that which is—that which will be. Let us learn by the past to profit by the present, and from the present, to live better for the future.



