

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, those 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 unagent," but we could never discover that His operations were very extensive. We never hear of His being out at large where the tolling, straggling 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 Yackaman 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 certain demonstrations that man lives beyond the grave. Yackaman valley is indeed an out-of-the-way place, for it cannot so much as boast of a public high-way, 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 could readily converse with the man whom she 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 of mice and men gang all aglee."

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 many worn-out theology of the past; and manfully claims for himself, and all, the deepest, highest and widest research in the arena of experimental and speculative science and philosophy; and the freest expression of our matured 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 lectured, and which she kindly professed. The next Sunday morning the following advertisement appeared in the morning paper: "As no Infidel or Spiritual meetings are allowed in Excelsior hall, next to Dr. Scudder's church, the Infidel and Spiritual Lyceum will meet in Tittle'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, Job, 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 will enclose some of the remarks made

by one of the projectors of the institution, Mr. Mackie, Mr. Battersly, 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 beat that? But I must draw to a close, and in sulphurous affection I am the devoted friend of the friends of

SATAN, JR.

The Rostrum.

SPIRITISM.

Outline of the Lecture on Spiritualism—Delivered in the First Baptist Church, Memphis, Sabbath Evening, March 29th, 1869, 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 that the "curse of the curse" 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 His "second advent" approaches. In proof of this, turn and read Paul's 2d Epistle to Timothy, the 3rd, and a portion of the 4th chapters. [He here read the same]. The choir then sang—

"Faintly 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 doctrine 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 world."

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, believe a most fervent, and let your prayer be offered after singing by the choir, the psalm pronounced as his text, 2d 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, whereby 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 infidel, and the atheist, and that they will believe 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, and has since multiplied, 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," and its false teachings of the Bible, and its future awards, and its opening 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 authenticated as many of the Saviour 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 eminent citizens, and that it has wrought out 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 evil—of light or darkness, 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 crafty, 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, in certain cases, 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 and secretly believe. 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 elevated 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 deep and personal? The "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 dissatisfied. Few could record their mental processes as John Foster did his, but 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, questioning. It comes to establish a spiritual telegraph, along whose invisible wires communications may freely go and come. It supplements, or rather displaces the revelations of the Bible, and fills the void 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 is met.

2. It meets the cravings 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 the heart feel that the curtains, whose heavy folds fall between us and the Spirit World, and long to rend 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 its woof, no voice penetrating it, to speak for the dead—this going out of the soul in unutterable questions 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, "I will direct you 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. "It is true, that the parent should wish to see his child, and should long 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 faith in the truth, 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.

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 parent back from the delusion. He is drawn into it by his sympathies, his intense cravings. He wishes it to be true, and his wish has power to blight 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 Father's promise, "Faith." This grand aim of revelation is to educate us in the way 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.

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 by the feet, and held in the air for a few minutes 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—not under the direction of a professional operator, but at the bidding of uneducated and unlettered persons. 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, the playing of music, 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 Living Mediums. These include, the writing of names, and so striking that they know not whether to believe, or to disbelieve, the 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. 31-32). Gen. Hamilton, a personal friend of mine. 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, in February last, I called on them by appointment, and once receiving 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."

"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 position, and could not raise it a particle from the floor. I then stood up, and in the 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 altogether 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, and raised we should break the table. I then said, 'I will the spirits permit me to raise the table?' I took hold alone, and raised it without difficulty.

ty. After this, the following conversation ensued: "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. Table, 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. He directed the heat to be placed on the table 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 heat to be placed on the table, and 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 they were slow and so on. 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, we were all seated as before, with our hands and arms resting on the table. The guitar was played as gently, and with care, 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. We have heard the guitar touched by the most delicate and delicate 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 then, by Calhoun's appointment, with the Misses Fox and their mother. We were seated at the table 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 letter paper together with a wood pencil on it. I soon heard the sound of the pencil on the paper. It was then directed, '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 drawer. 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. It 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 case pencil on the drawer, and said, 'I will write a sentence to be in your own handwriting, so that your friends will recognize it.' He replied, 'You will know the writing.' He then said, 'I 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 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 together, ranged in an examination, 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 Spain, Gen. Robert B. Campbell, late consul at Havana, together with several intimate friends of Calhoun, and also to one of his sons, all of whom are as well acquainted with his handwriting as I am; and they all pronounced it to be a perfect fac simile of the handwriting of John C. Calhoun.

"I have stated the 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."

"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 applied for the purposes of deception, raised up, any control whatever, earthly kind, raised up, 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 hand writing; and this when I was expecting such handwriting, and I have not have possibly initiated 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—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, which 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 with what they affirm. Ministers need not be troubled by these yearly increasing and annihilate faith in a theological sense. "Alas! Levitation is not so famed!" They play into the hands of its teachers and multiply its converts by such an uncaused

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. Uneducated boys 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

VENTRILISM.

But ventriloquism is only a peculiar management of the voice, etc. This is by all abandoned. Electricity and galvanism, the "electric 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 match, nor a candle through a \$100 pierglass 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 in a room, and speak 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 assembly rooms and drawers remained locked, to pull out all the clothes and strewn them about over the floors, or dress them up in fantastic shapes, etc.

Neither calvarism nor electricity, separately or combined, is an adequate cause to so 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 world, 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 Spiritism. It is a distinct religion, and inculcates a religious belief touching the present and future. Spiritists 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 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.

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 they work and 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 communicate 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 cause 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 to 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 love the spirits whether they be of God—angels, 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 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 spirit, when questioned as to God: "The one 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 Hebrew.

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 sin; that ever came in the flesh for such a purpose. This evil 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. 13. "Ruth: 'Such as absurdly as that [the facts stated in chap. i.] ought to be cast into the lowest d-pths 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 inspiration," pp. 16, 17.

Erza: "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.

James: "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, UPRAHSHIN," p. 1.

In passing through the gospels, epistles and apocalypses, 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. 6.

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. 23, 24.

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 Hindooism and Mahomedism, based on Universalism.

Here are samples of the revelations published by this 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 earth. Now think of what we have said. Do we 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 gives us 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 eat 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; (Hindooism is in error in this unit); that the present social arrangements are wrong, and opposed to his best interests in life, and in the one to come." (Would Socialism and Free-love be better?)

Is it not a fact that Spiritism gave birth in the North to Free-loveism, and is fostering it there—that its influence is regarded with terror by those who conserve the marriage and the rights 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, the marriage vows broken, and we will see licentiousness and lust, and free-loveism, 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 has this session this spring in Boston. 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 our internal emotions, or to the God that speaks in the individual soul. 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 not feel the solemnity of the occasion; yet I 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, first—these spirits are not those of good angels, or good men, 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 man 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 that they are the bright angels 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 planet 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 Demones—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 us 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.

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 bounding influence of the gases was felt by the most vigorous, although they clung with tenacity to life amid the groans of the dying.

No mortal can conceive of the dreadful agony of the last living man in that awful chamber, 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 sympathizing feelings, aid in this great work.

Philadelphia Department.

H. T. CHASE, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 631 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.

Dan 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 has engaged Mrs. Hardage for October and November, at Concert hall, and have made arrangements for a very excellent course of lectures this winter. Lyceum No. 2 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:

SCRANTON, Sept. 5.—The scene of this catastrophe, unparalleled in the history of American mining, occurred at the Avondale mine, on the Pennsylvania road, twenty-two miles from Scranton, about six miles from Wilkesbarre, and about one-and-a-half below the hamlet of Plymouth. The shaft is sunk in the side of a steep mountain, the top being 40 feet below the mountain; it has a tunnel opening into it which is dug through the mountain. The main gangways of the mines are nearly east and west, the shaft, the first being about 1200 feet in length, and the latter about 90. Both east and west the inclines are upwards, and the gangways about ten feet in the clear. The sides of the shaft were lined with wooden fixtures. The great wooden buildings in which was the breaking machinery, was immediately upon the mouth, and all of this inflammable material was dry and ready to catch fire. A spark of any of this wood anywhere, even outside the mine, a dry conflagration was inevitable, and its communication to the interior of the shaft, and mine almost certain. 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 fresh air to the surface, and the whole sad destruction of human life which has occurred was sure to happen.

I am informed that very few of the mines have been deemed safe to admit the passage of the 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-cup, and 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 possible. The four air holes do 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 completed, 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, 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 the only man who was found, and the others were round 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 the life—most of them on a plane so material that they could hardly be changed."

We were cognizant 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 con-

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 those than the spiritual. It is 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 mischievous 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 ignorantly 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 nature—very many of them being entirely ignorant of the existence of this, living from year to year in the continued exercise of their physical nature, and a portion of their intellectual. It is only, however, as we began to do to 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 realize 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 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. F. 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 a month 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 the 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 Spiritist.

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.

SPEAKERS REGISTER.

[To be published, this should be reliable. If therefore hereafter Lectures to promptly notify us of changes wherever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict to the simple address having particulars to be learned by special correspondence with the individuals.]

J. Sheldon Allen, will lecture in Terre Haute, Ind., six months from May 1st. Address box 247.

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Mrs. M. K. Auden, trance speaker, Taunton, Mass., P. O. Box 48.

Mrs. Orrin Abbott, developing medium, 127 South Clark Street, Boston.

Harriet Akely, M. D., 194 South Clark Street, Chicago. Lectures on Laws of Life, Temperance, and Reform and Progressive subjects.

Charles A. Andrews, Fishing, Mich.

G. A. Albee, Springfield, Mass.

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A. P. Bowman, Joyfield, Michigan.

Rev. J. O. Barrett, Glen Beulah, Wisconsin.

Dr. J. K. Bailey, box 394 Laporte Ind.

Dr. Bernard Lansing, Mich., Lectures upon Spiritualism and scientific subjects.

Mrs. Sarah A. Andrews, Address 87 Spring street, East Cambridge, Mass.

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George Dutton, M. D., Rutland, Vt.

Andrew Jackson Davis can be addressed at Orange, N. J.

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E. C. Dunn, lecturer, can be addressed Rockford, Ill.

Miss Eliza Howe Fuller, inspirational speaker, San Francisco, Cal.

Miss Almida B. Fowler, Address, Roxtonville Wis.

A. T. Fox, Manchester, N. H.

A. J. Fishback, Sturgis, Michigan.

Charles D. Farley, clairvoyant speaker, Dearfield, Mich.

N. S. Greenleaf, Lowell, Mass.

Isaac P. Greenleaf, Address for the present 82 Washington Street, Boston, or at a later date, 100 N. 2nd St., Richmond, Ind.

Laura De Force Gordon, will lecture in the State of Nevada till further notice. Permanent address, Treasure City, white Pine District, Ladder Co., Nevada.

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Miss Nellie Howe, Address No. 20 Walnut street, Worcester, Massachusetts.

Miss Nellie Howe, Lecturer, Lake County, Ind.

Mrs. F. O. Byrd, 122 E. Madison street, Baltimore Md.

Dr. A. Hunt will receive calls to lecture Sundays. Cold Water, Michigan.

Dr. S. D. Holden, North Chardon, Va.

W. A. D. Hunt, Address West Side P. O., Cleveland, O.

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Abraham James, Philadelphia, Venango Co., Pa., box 24

H. A. Jones, Sycamore, Ill.

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Dr. Wm. K. Joseph, Lecturer, Healer, Clairvoyant. Address him in care of this Office, Room 8—192, South Clark Street.

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Mrs. E. Marquand, Trance and Inspirational speaker, 128 South Third street, Wilmington, Long Island, N. Y.

Emma M. Martin, Birmingham, Mich.

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Mrs. J. Munn, Canton, Ill.

Prof. R. M. McCord, Centralia, Ill.

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C. Newwood, Ottawa, Ill.

J. Wm. Van Natta, Brooklyn, New York.

Mrs. Puffer, trance speaker, South Hanover, Mass.

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Mrs. Harriet E. Pugh, Morristown, Tenn.

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Mrs. Pimch, Clairvoyant, 60 Russell St., Charlestown, Mass.

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Miss Anna M. Potts, M. D., lecturer, Adams, Mich.

J. L. Puller, La Crosse, Wis., care of E. A. Wilson.

Dr. W. K. Ripley, box 95, Foxboro, Mass.

A. C. Robinson, Salem, Mass.

Dr. P. B. Randolph, care box 332, Boston, Mass.

J. T. Ross, normal speaker, box 408, Galveston, Illinois.

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Wm. Ross, M. D., Address box 208, Springfield, O.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

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Mrs. Leander Smith, Medium of Whittener, communitarian Mesopoka, Ill.

Annis E. Simmons, Address Woodstock, Vt.

H. B. Storer, 62 Pleasant street, Boston, Mass.

Miss L. A. F. Swan, Union Lake, Rice Co., Minn.

E. Sprague, M. D., Soaracounty, N. Y.

Mr. Fannie Davis Smith, Mill Co., Minn.

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Mrs. Nellie Smith, inspirational speaker, Sturgis, Mich.

James Steele, State Missionary, Green Garden, Ill.

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Mrs. Mary Louise Smith, trance speaker, Toledo, O.

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Mrs. H. T. Stearns, Missionary for the Pennsylvania State Association of Spiritualists. Address care of Dr. H. T. Child 634 Race Street, Philadelphia, Pa.

Dr. Nathan Smith, Kendallville, Ind.

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Religio-Philosophical Journal

OFFICE 129 SOUTH CLARK ST., 3d FLOOR.

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. CHICAGO, OCTOBER 2, 1869.

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

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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 starlit 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 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 fate, 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.

If 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.

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.

Agreed on that point. The whole world, the wise and the illiterate, all assent! Three points gained! With that a nod, sir, shall we proceed? Standing upon these 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 as 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."

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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 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 desecrated 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 every 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 attributes 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.

"The Spiritualistic phenomena have always interested me, although I have never been in the least credulous or credulous. I have had many 'sittings' 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 lending 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 I sat between them 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 to the right 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--putting 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. Yet, after that similar experience, I have seen it. 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 most 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 dead hand and see how we see our 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 lining of the hair. There is no part of the human frame that is free 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 of the nervous system, and 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 here 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 felt a sudden commotion, and a strong light in the room, and thought I must have been blown 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 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 my 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 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 countenance of the heavenly visitors 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 but 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 sanctification 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 tenets 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, up in 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 infant 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 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 it 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 sittings.

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 underhanded method of aiding 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 had appeared and wrote on the plastering of the wall of his palace--"Mene, Mene, Tekel, Upharaisin;"--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 "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 there will they all be buried from our sight.

This Rev. Graves! of Memphis, (what better name could he have inherited, or locality had 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 Belzebub 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 that the Angel World is accomplishing outside of their ranks. There never has been a time when the hall 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 grace 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 say! 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, at a date 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. Having 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."
"The thing is absurd on the face of it."
"That's the ticket," Dr. Bushnell. What do you say to it?"

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, 183 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 Bazaar 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 five 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. Hoehling, 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 Homes: The Tiger; The Chinese Question: Since we have "Celestial" Laborers? etc., with portraits and other illustrations. Only 30 cents, or \$3 a year.
Address S. R. WELLS, Publisher, 389 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, TWO CENTS, or the expense of registering—FIFTY 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 Owego, 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 Hardinge 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 Annual Convention of this Association will be held at Minneapolis, the 15th, 16th and 17th of October next, 1869.
Mr. J. P. Boyd, of this place, is Chairman of the 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 Nicollet house.
Partial arrangements have been made with our railroad for free return tickets, and will be completed as soon as expectations are heard from the various cities.
By order of the Executive Committee,
N. H. SWAIN, Pres. of M. S. A. R.
Union Lake, Erie Co., Minn., Sept. 20th, 1869.
Universo, 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 2 and 3rd, 1869, for the purpose of organizing a Southern Wisconsin Spiritualist Association.
Good speakers will be present. Friends will be made for entertaining all who may come. They stand, let us have a grand rally to this feast of reason and feast 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. This and there to take into consideration the wants of speakers in regard to organization, pay, and other matters belonging to our calling.
We 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 Jews, 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 of producers of great good. Let us have no axes to grind, no theological state 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.
R. V. Wilson, J. M. Treverthine,
M. J. Johnson, H. M. Brown, M. D.
Milton T. Peters, Paulina Roberts,
Addie L. Ballou, Mrs. J. S. Falter.
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.
F. L. CHASE, President & 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, 20th and 21st of September. Good speakers will be in attendance.
R. Z. MASON, Pres't.
L. D. NICKSON, Vice Pres't
ROBT A. FLOREN, Sec'y.

SPECIAL NOTICES.
Spence's Powders.
The ingenuity of man has never devised a remedy for the Female 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 in 24 or 36 hours, radically and permanently, in twenty-four hours. See advertisement in another column. Hailed, post paid, on receipt of \$1.00 for one box, or \$5.00 for five boxes.
Address, Prof. Payton Spence, M. D., Box 5817, New York City.
His wife, at his office. Address S. R. JONES, 162 S. Clark St., Chicago, Ill.
vol. vi, no. 23-17.

Honey 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.
Kerosene Joints—Having by me a bottle of Dr. Wm. Clark's, Vegetable Syrup, prepared by Mrs. Jennie W. Davenport, and knowing 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 fifty \$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,
ASBY M. LAYTON PHARM.
Georgetown, D. C., January 17th, 1868.

ADVERTISEMENTS.
A WONDERFUL TESTIMONY!
A revelation of the extraordinary visitation of departed spirits to distinguished men and women all nations, as manifested through the living bodies of the "Shakers." The spirit of Washington, Franklin, Jean Wesley Girard, Dr. Young, Rev. George Cookson, 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 civilization concerning those events, as well as their immediate condition in 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 had of the Publishers and General Agents generally.
Prices, 25 cents per copy, or at the rate of \$1.00 per hundred copies.
S. R. JONES, 162 South Clark St., Chicago
vol. 6 no 26-6

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This book is designed as an aid to parents and others in teaching children truths for the purpose of preventing the formation of evil habits which destroy health, happiness and life.
Parents should read and give it to their children or impart to them a knowledge of its contents. Price only 25 cents.
The authors have popularized the Planchette, by a sweet, inspirational song, that voices the true thoughts of a ministering spirit.
Parents who desire two cents additional for postage. The following is the beautiful ode:
Write, write, write Planchette!
Set the truth—echoes humbly!
Write, write, write Planchette!
Answer, angels coming, coming, angels coming.
For sale at the office.
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This is one of the most valuable books ever published. It is full of facts and reasoning, and every family it would do more to prevent sickness, preserve health and prolong life, than any other one thing.
Parents should read it and give it to their children. Young married people should read it; young men and women should read it; and everybody should practice the purity of life which this book teaches. Price, paper, 60 cents; bound \$1.
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PETER WEST, the Medium, has again returned to this city, and has taken rooms at 189 S. Clark St., Rooms 13 and 15, where he will continue to give all his friends and from the acquaintance of new ones.
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Examining carefully the system, we know the effect upon the organs and functions of the body. Spiritually should seek relief from the proper channels. It is not in harmony with your health to attempt to cure by the school of medicine, any more than to seek spiritual food for your inner life in the old religion. Cling to those of your faith in all things, dwell in love, and blessing with another, for an union there is strength. Then let us all work together in the spirit of love and wisdom.
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