

RELIGIO PHILOSOPHICAL JOURNAL

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

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Literary Department.

For the Religio-Philosophical Journal.
CASTLE BUILDING.

BY HARVEY OLDFIELD.

Near me sits a little maiden,
Eyes of blue and golden hair—
Rose-bud mouth, with nectar laden,
Building castles in the air.

Lofty walls with golden top
Trees, whose leaves are ever green,
Lovely flowers with hues immortal,
In the radiant light are seen.

Mill-white steeds so gaily prancing,
Answer to the lady's call;
Forms of light and beauty glancing,
Fit like sunbeams through the hall.

Oh! do not our little maiden
Blue of eye and gold of hair,
Rose-bud mouth with kisses laden,
Building castles in the air.

Yet we would not for our maiden,
Ask that life from care be free,
Rather would we trust the promise
"As her day her strength shall be."

THE MERCHANTS COMPANY.

Wonderful tests given through Home, the Medium.

From the Liverpool (England) Independent.

This word, in the minds of many, is understood to apply merely to a series of juggling tricks, whereby a set of men, either in, or from, that extraordinary country across the Atlantic, seek to impose on the senses of the credulous, attributing, in an excess of national impudence, to the interference and assistance of spirits or demons, the effects produced by their own slight of hand and ingenuity.

But to those who have examined the matter more closely, and without that prejudice so engrained in the nature of the typical Englishman, it has a much deeper significance; it is the term employed to distinguish the faith which now courts its believers by millions in the New World, and has its adherents, more or less numerous, in almost every capital and city in Europe, with a literature yearly increasing, and becoming more and more influential in moulding opinion and modifying creed among the cultivated classes, who, as yet, nominally belong to other schools of theology. To the seekers after information, or to the philosopher, interested in whatever affects his fellow creatures, a short time would not be wasted in trying to understand the real merits of this nineteenth century revelation, as it claims to be. It is not proposed to trace the movement from its commencement, some twenty one years ago, when what are termed physical manifestations were first made, but to show the form in which the new faith is now held by the multitudes of thoughtful, earnest, intelligent minds, who have long outgrown the need of them, as the literary man has outgrown the horn-book of childhood, but who hail the spiritual philosophy as the interpretation and development of the truths taught by Jesus and His Apostles, which have been preserved, doubtless, but at the same time petrified, in the creeds of the Christian Churches.

The doctrine which distinguishes them from ordinary Christians, for they profess to be Christians of the purest type, cherishing all the moral teachings of the great founder of their faith, is, that the communications between Heaven and earth are still open, that the "one family" still have intercourse, as they confessedly had in the days of Christ, the greatest known spiritualist, and medium between the Above and Below; that the angels of God, or, to use the language of our own day, "spirits out of the form" do take part in human affairs, in this, as in former ages. As angels once troubled the waters in the pool of Bethesda, and opened the prison doors for the Apostles, so angels still at times exercise power over visible objects in nature, themselves unseen; or to those gifted with clairvoyance and clairaudience, as to Abraham, Jacob, Moses, Samuel, Manoah, Daniel, and a host of other Old Testament Seers and Prophets,—to Peter, James, John, Cornelius, and many other media spoken of in the New Testament. They also hold that the miracles and signs by which Christ and His early followers attested the doctrine of conscious immortal life, of which they were the heralds, still continue to be wrought as witnesses to the same fact, according to the Saviour's promise, "These signs shall follow them that believe." Believe what? say they; not, surely, in historical Christianity, that in a country named Judea, more than eighteen hundred years ago, God spoke by the voice of His only begotten Son, who wrought miracles and signs among the people to endorse his divine mission, conversing with angels, healing the sick, giving sight to the blind, hearing to the deaf, feet to the lame, and even raising the dead to life; who, after instructing His disciples for above three years, died upon the cross, a vicarious sacrifice for the sins of mankind, to turn away the wrath of an angry God, and so save them from everlasting punishment. Crediting the history of these things, and admitting the precepts uttered by this Divine Teacher, is not the faith which is to insure these gifts, or why is the Church without them to-day? But to them that believe in the broad underlying principles of the Fatherhood of God, the brotherhood of the human race—His children,—the immortality of their being, and the indissoluble connexion between the visible and the invisible, the material and the spiritual worlds; to such as these, they assert the same

signs and wonders are vouchsafed as were common in the early Church, and, if we may credit the testimony of their public prints, witnesses may be counted by thousands, who have seen, constantly repeated, miracles equal in kind and degree to any wrought in Palestine, (save raising the dead, which power the most sanguine among them have not laid claim to), as well as others never before manifested. They acknowledge but one infinite, undivided, unconditioned spirit, the Creator and Preserver of the Universe, and maintain that every other conceivable existence is allied with, and inseparable from matter; though it may be forms of matter sublimated, etherialized, far beyond the cognizance of our normal senses; yet, that those who have passed through the change called death, when they separated for ever from the earthly part of their bodies, and retained only the invisible, impalpable, though essentially material part, viz. their spiritual bodies, which possess the same qualities as the resurrection body of Jesus, can, and do, by adapting themselves to certain conditions, and acting upon certain prepared organisms, transmit to their brethren in the flesh indubitable proofs of their existence, of their remembrance of the earth-life, and of their continued knowledge of, and interest in, their former companions. This is accomplished by what are called trance mediums, who profess to keep their own individual mentality in abeyance, and to be possessed (so to speak) by the spirits of men, women, or children, out of the form, who speak through their organisms. For instance, the columns of an American weekly newspaper always contain a number of communications given through a Mrs. Conant, of 158, Washington-street, Boston, who holds what are called "free circles," at stated times, and which are advertised as follows:—

MESSAGE DEPARTMENT.—Each message of this department we claim was spoken by the spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant, while in an abnormal condition called the trance. These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

These messages are so varied in character, style, and ability, that if they are not what they profess to be, they certainly emanate from an exceedingly clever woman, who knows what would be likely to come from the mouths of every class of mind, from the rube, uneducated black, the ignorant child, the neglected and degraded city loafer, up to the expressions of wisdom and piety to be expected from the most exalted characters. Paragraphs continually appear also, in the same publication, professing to come from hearers or readers of these messages, confessing that they must have come from the very spirits alleged, as they contain things which they and their departed friends alone knew. This is called "a test," and hundreds of such are constantly occurring; and, as the Apostles' audience were convinced by the secrets of their heart being made manifest, so these witnesses report (not exactly that God is in the medium of a truth), but that, of a truth, they who are dead yet speak! Then there are "seeing mediums," who have visions of objects invisible to the sight in its natural state, as Elisha and the young man whose eyes he opened to see the mountain full of horses and chariots of fire,—healing mediums, writing mediums, and a host of others.

The writing mediums profess to answer sealed letters, which they do not open or read, addressed by any person whatever to any departed friend, which may be brought or forwarded to them—and as the replies, written by their hands, yet not dictated by their consciousness, are said to contain matter which none but the departed and his inquiring friends could know or understand, even if the letter had been read by the medium; this is a proof which is said to have convinced thousands. If any of our readers have enough preliminary faith (or credulity) to try this test, it may easily be done on the following terms. Here is the advertisement of a celebrity in that line:

"JAMES V. MANSFIELD, Test Medium, Answers Sealed Letters, at 102 West 15th-street, New York. Terms—Five Dollars and Four Three-Cent Stamps."

As the ocean postage has recently been reduced, it is suggested to the curious to "try the spirits," and ascertain whether those who have set out for "the summer land," from this country are as willing to communicate with their friends as those raised in the Great Republic. To avoid the imputation of deception, Mr. J. V. M. is reported to allow visitors to bring their own letters to his office, place them on the table before him, and watch the reply written out, seeing that the letter is not even touched by anybody. If this be the case, is he not fairly entitled to his five dollars? Among healing mediums, "Dr. J. R. Newton, of 23, Harrison Avenue, Boston," is celebrated for his magnetic touch, which has instantly healed large numbers of blind, lame, deaf, and paralyzed patients, so that his consulting room has become quite a museum of spectacles, crutches, bandages, &c., for which they had no further use on quitting him. We fear both allopathic and homeopathic practitioners will quail before this new power, and if it should invade our tight little island, will cry out, "Great is Diana of the Ephesians," with all their might and main. But why say if it should invade our shores! The phenomena have been manifested at sundry times, and in divers manners, in England, for years past, and, from a letter now before us, from Mr. H. D. Jencken, dated New-wood, January, 1869, which appears in the *London Evening Standard*, of February, it is evident that even Daniel Home, of notoriety in the law courts some time back, was "only scratched not killed" by that expos-

ure. Here are some extracts from the said letter:—

"The friends again met, but this time at Ashley House. * * * After a short pause loud raps were heard, the table vibrated, tilted, and was raised into the air; then a spirit-form was seen by the Hon.—reclining on a sofa; voices were heard, words half articulated, but sufficiently distinct to be understood. By this time Mr Home had passed into the trance state, so often witnessed; rising from his seat, he laid hold of an arm chair, which he held at arm's length, and was then lifted about four feet off the ground; traveling thus, suspended in space, he made a circuit round those in the room, being lowered and raised as he passed each of us. The levitation lasted for four to five minutes. On resuming his seat, Mr Home addressed Captain—, communicating news to him of which the departed alone could have been cognizant. The spirit-form that had been reclining on the sofa now stepped up to Mr H. and mesmerized him; a band was then luminously visible over his head, about eighteen inches, in a vertical line above it. His state then assumed a different character, and a voice said, "He will go out of this window, and come in at that." The only one who heard the voice was the Hon.—, and a cold shudder of fear seized him, as the window was about eighty feet from the ground! Mr Home, now opening the window, was pushed out horizontally into space, and appeared at the window of an adjoining room, eighteen to twenty four inches open, through which he was shunted feet foremost. This was done twice. The circle being re-formed, Mr Home addressed them on the wonderful power exhibited in spiritual manifestations. He then spoke of the principles of Trinity in Unity. At the close of his lecture a cold current of air passed over those present like the rushing of winds. This repeated itself several times. The cold blast of air, or electric fluid, or call it what you may, was accompanied by a loud whistle, like a gust of wind on the mountain top, or through the leaves of the forest in late autumn; the sound was deep, sonorous, and powerful in the extreme, and a shudder kept passing over the party, who all heard and felt it. This lasted about ten minutes, at broken intervals. As each gust passed, a dove was seen to move slowly over their heads! All were much surprised, and the interest became intensified by the unknown tongues in which Mr Home now conversed. Passing from one language to another in rapid succession, he spoke for about ten minutes. Two or three of the languages were understood, the others seemed to be Oriental. A spirit-form now became distinctly visible, it stood next to the Hon.—, clad, as on former occasion, in a long robe, with a girdle, the feet scarcely touching the ground, the outline of the face only clear, and the voice whispered rather than spoke. Other voices were now heard, and large globes of phosphorescent light passed slowly through the room. Mr H now showed signs of exhaustion. * * * Marvellous as they may appear, the facts I have recorded are strictly given in the order of time as they occurred; and all present are quite prepared, if called on, to verify the truth of what I have now stated."

There are many other statements issued, equally strange, but at present, space forbids further enlargement. Another time, perhaps, we may return to the subject.

Spiritualists' State Convention.

The third annual convention of the Spiritualists of Kansas met at Topeka, Oct. 1st, pursuant to call. President, F. L. Crane in the chair.

On motion, Mrs. E. E. Barnum was chosen Secretary pro tem. After an invocation by M. E. Taylor, the President, delivered an address of welcome. The Secretary was instructed to furnish the same for publication.

On motion, the chair appointed a committee of three on Credentials. Treasurer's Report was submitted and adopted. The chair appointed a committee on Business, and also one on Finance. A committee of three was chosen on By Laws.

Report of the committee on Credentials was accepted and adopted. A committee of four was appointed on Resolutions. After short address the convention adjourned until evening.

EVENING SESSION.—Meeting called to order by the President. After music by the choir, and an invocation by Mrs. Thomas, the convention listened to short addresses from different speakers. Music by the choir. Adjourned to meet to-morrow at 10 A. M.

MORNING SESSION.—Convention called to order by the President. The minutes of the last annual meeting read and approved. Report of the committee on By Laws was accepted. The adoption of the same was deferred until the next meeting.

A committee of three on nomination of Officers for the ensuing year was chosen. Adjourned until 1 1/2 P. M.

AFTERNOON SESSION.—Convention assembled according to adjournment. Report of the committee on By Laws presented at the last session was adopted after much discussion.

Report of the committee on nominations was accepted. The following officers were chosen for the ensuing year—viz:—

President—F. L. Crane, of Topeka; Vice Presidents—O. H. Wellington, of Ottawa county—Mrs. F. B. Danforth, of Lawrence—and H. Taylor, of Johnson county; Treasurer—Samuel Hall, of Topeka; Secretary—Miss Jennie Crowe of Topeka.

The committee on Resolutions offered the following, which was separately considered and adopted.

WHEREAS, It is apparent that there are spirits who assume to be teachers, whose religious, moral and intellectual status is inferior to that

of the medium whom they seek to teach, therefore,

Resolved, That justice to the spirits of the medium, and to the cause of Spiritualism in general, requires that those spirits should be kindly, but firmly admonished to take the position of scholars, rather than that of teachers. That it is the sacred duty of all the friends of spiritualism, to guard their children against the stultifying and demoralizing tendency of theology, and to inspire them with more rational and practical ideas of God and immortality. That the evident progress of the human mind in all things in this life, both practical and intellectual, virtually detest and disapprove the doctrine that, "as the tree falls so it lies." That the bondage of creeds, and a requirement of the performance of certain religious rites and ceremonies, is mental and spiritual slavery, and the greatest impediment to human progress. That as order is one of the highest laws of the universe, and organization indispensable to development, we do most earnestly recommend to spiritualists everywhere, to organize into associations—not of creed-bound or radical character, but for mutual protection, growth, representation and financial order.

Resolved, That the ministrations of angels and spirits has been a favorite idea all ages of the world, but that it was never fully actualized until the advent of modern Spiritualism.

Resolved, That the people of this world are incapable of elaborating a true philosophy, or of a national religion without assistance from the spirit world.

Resolved, That we perceive in the teaching of spiritistic system of philosophy, that when accepted by the world, will go far to establish "peace on earth, good will to all men."

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

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

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

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

Resolved, That the use demands the individualization of woman, politically, religiously and socially; and therefore demands her thorough and practical enfranchisement.

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

The following additional resolution was, after much discussion, also adopted, viz:

Resolved, That the refusal of the ministers of the various churches to meet in open, honest discussion is proof of the weakness of their cause.

On motion the Convention adjourned until 7 1/2 o'clock, P. M.

Adjourned until 7 1/2 P. M.

EVENING SESSION.—Convention reassembled. After music by the choir, and an invocation by Mr. Danforth, Mrs. Danforth spoke in a trance condition, followed by Mr. M. E. Taylor. Report of the state missionary, M. E. Taylor, was submitted and adopted. Adjourned to meet to-morrow at 10 A. M.

MORNING SESSION.—President in the chair. A motion to ordain as ministers of the Gospel of Spiritualism, Mrs. Hannah Thomas and Mrs. E. B. Danforth, was, after much discussion, laid upon the table.

Report of the committee on Finance was accepted.

Mr. and Mrs. Danforth then addressed the meeting.

Adjourned to meet at Germania Hall, at 2 P. M.

AFTERNOON SESSION.—The following resolution was adopted:

Resolved, That we, the members of the Kansas State Society of Spiritualists, recognize Mrs. Hannah Thomas of Topeka, and Mrs. Elizabeth B. Danforth of Lawrence, as Ministers of the Gospel of Spiritualism, and as such, entitled to perform all acts that ministers of other religious organizations in Kansas are by law allowed to perform.

Resolved, That the President and Secretary of this society be directed to furnish each of the above named parties a certified copy of the above resolution.

Mr. Thomas and Mrs. Danforth then addressed the meeting. Adjourned until evening.

EVENING SESSION.—A large audience was in attendance. M. E. Taylor delivered an address followed by Mrs. Thomas.

MONDAY Oct. 4th.—A conference meeting was held in the Senate Chamber at 10 A. M.

The following resolution was adopted: That the Secretary be instructed to furnish the proceedings of this convention and request the publication in the BANNER OF LIGHT, RELIGIO-PHILOSOPHICAL JOURNAL, and THE UNIVERSE. Adjourned sine die.

JENNIE CROWE, Sec'y.

Strange Freak of a Somnambulist.

We give below the facts in one of the most remarkable cases of somnambulism that we have ever been called upon to chronicle. A gentleman, in whose veracity we have through confidence, furnishes us with the following:

"I was passing along Beach street last night at about 11:30. When near Hill street I saw a strange spectre mounted on the back of a dark bay horse, which gave me an opportunity of scanning the remarkable apparition. It was a woman in white. As the horse, moving along at a snail-like pace, came opposite to me, I took in at a glance the entire situation. I recognized the face of the rider. It was Miss—, well known in Galena. Her eyes were wide open. They seemed to be gazing at nothing. Her hair hung over her shoulders and down her back. The horse moved along without being guided by his rider. My first impulse was to make a noise, but fearing that a sudden awaking would throw her into a fit of hysterics, I concluded to follow this ghostly rider, and thus be at hand prepared to avert any danger that might threaten. The horse moved down Beach street to Spring, turning the corner of Spring street she swung around into Main street. At the corner of Washington street, a boy, catching sight of the remarkable phenomenon, became so badly frightened that he began howling piteously. I hastened to the side of the young lady, who, as I had anticipated, was awakened by this fearful screaming. She lost her balance, and would, no doubt, have fallen to the ground if I had not caught her in my arms. I secured the horse and conducted the young lady, amid blushes and explanations, to her home."

The horse belonged to a stable situated in the immediate vicinity of the lady's home. He had been placed in the stable that evening and securely fastened with a stout halter. How the seer gained access to the stable and liberally and mounted the animal, is a mystery that perhaps never will be explained.—*Galena (Ill.) Gazette, April 7.*

Doings of Dr. Samuel Underhill, M. D.

The following letter comes from Dr. Underhill, who is now laboring in Michigan.

DEAR JOURNAL—I am bent at work. McMillan Fay came here and held a seance, and another at Grand Haven, and last night, I held a seance in this place, and had a new medium unfolded, who, entranced, wrote the ages of those present, and answered many questions, and ordered another circle to be formed, and wrote what might attend, one being the Methodist Minister, I am lecturing on Temperance, Parental Duty and Ethics, and expect to preach Sunday on this subject. "If a man die, shall he live again?" There is a waking up on the subject. Fay's wonderful phenomena of the ring, chair, &c., astonished the people. He was treated with much respect by his audience at Grand Haven. I was not with him at Springlake. Some woman's rights believers here. This is a good region for poor folks to get a home. It is in the best part of the great fruit belt of Michigan; and lands unimproved can be bought within a few miles of Springlake and the railroads, for from ten to fifteen dollars per acre,—although next to the lake cleared land sells from 50 to 300 dollars per acre. Lots in Fruit are from \$100 to \$300 per lot. Dense forests of pine, hemlock and many kinds of hardwood can be purchased for 10 dollars per acre, on credit, with a small payment down. Lumber to build with is very cheap. What a man pays in rent in Chicago will build a house the first year. Labor is plenty and wages as good as in Chicago. There are millions of blackberries yet. Potatoes very excellent; water good, fish plenty all the year, and steam boats go everywhere, and railroads to all the other places.

New Haven, Michigan, Oct 10.

The Influence of Weather on Sickness.

Dr. Ballard, in his report on the health of Irlington, for 1867, thus aphoristically states the influence of the weather on sickness:

1. That an increase of atmospheric temperature is normally associated with an increase of general sickness. 2. That a decrease of atmospheric temperature is normally associated with a diminution of general sickness. 3. That for the most part the increase or decrease of sickness is proportional in amount to the extent to which the atmospheric temperature rises or falls. 4. That it is an error to suppose (as is popularly held) that sudden changes in temperature are (as a rule) damaging to public health. A sudden change from cold to hot weather is indeed very damaging; but a sudden change from hot to cold is one of the most favorable circumstances that can occur when sickness is regarded broadly as respects a large population. 5. That, remarkably enough, these influences are most marked in the directions I have mentioned in the colder season of the year, and more certain in the winter than in the summer. 6. That rises and falls of temperature are more certain and effectual in their special operation upon public health when at the same time the daily range of temperature is lessened, than they are when the daily range is at the same time increased; rises of temperature increasing sickness more certainly and markedly.

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DEDICATION.

A Lecture by Mrs. Emma Hardinge, Before the First Association of Spiritualists of Philadelphia, at the Dedication of Memorial Hall—corner of 11th and Wood Streets, on Sunday Morning, Oct. 13th, 1869.

[Photographically reported by Henry T. Child, M. D.]

INVOCATION.

Oh Thou who art our God and Friend, fervently do we thank Thee for life, for knowledge, for the assurances of immortality, for the hope of progress and the glory of spiritual life, spiritual existence and spiritual communion. Long have we sought Thee the Creator, Great Spirit, we have listened to the voices that have come down to us in faint echoes through the corridors of Time. We have sought Thee in strange places, amongst many nations, in various forms. Oh! so long, so long have we listened to the dim and shadowy vibrations that have come from the ancient past, that we have almost forgotten that Thou art our Father. We have feared, we have trembled at Thy reverent name, have wondered and sometimes denied Thee, and many have forgotten Thee. But we thank Thee that Thou hast opened the gates of life, and shown us Thy very self, a Spirit. We worship Thee, God the Spirit; we know Thee, God the Spirit; we approach Thee with our Spirit, and claim Thee as our Father. We know not where Thou art, if not here,—here filling this temple with Thy sacred presence; we know not how beautiful Thou art, if not here in these written Scriptures (the flowers) that Thou hast sweet over with many colors and imbued with so much fragrance. We know not how wonderful Thou art, except as we gaze upon Thy shining Scriptures in the star gemmed skies, or Thy flowers gemmed earth. We know not how beneficent Thou art, except we listen to the pattering rain that brings us life and beauty and health and strength.

All these things Thou hast so lately taught us are sacred, more sacred far than altars made by men. We thank Thee, Oh, our God, that Thou hast taught us to worship in the church of a divine humanity,—the universe that Thou hast made.

Here we humbly, reverently consecrate ourselves, and all that we are and have unto Thee. We ask no other blessings than Thou hast given us before our faltering lips could pray. We offer no conditions, but that Thou wilt give us strength to do Thy will, and light to see and comprehend it, and ever and ever to say and feel, "Thy will be done on earth as it is in heaven."

DEDICATION AND LECTURE.

To the Great Spirit, the Lord of life, light and truth, we consecrate the services that we may hold within this place. To Him, the fountain of inspiration, we ask, so long as He shall lead us hither, that we may come with clean hands and clean hearts and holy purposes, consecrated not only to charitable feelings here, but to the spirits of the mighty dead—the strong, the good, the brave, the true, that have marked out for us a way in tears and blood to follow in their track. We consecrate the services that may be held in this place to the spirits of the living dead, to those who so lately taught us they are not dead; to the bright, the dear, the true whom we have held within our arms, who passed from mortal sight, but still are with us, we consecrate the services that we may hold within this place. To the spirits of the guilty, to those who have passed in darkness to the threshold of the other life and who come to us for counsel and for warning, we ask of Him, their Father and ours, that we may consecrate the services of this place—to the spirits of the living, who hold their sweet communion with the dead—the so-called dead, who know there is no death—who come from out the highways and by-ways and city streets and all the busy world, who come to speak with forms invisible, and once again renew the ties not broken, only interrupted by a shadow of time, we consecrate this place.

We ask that strength and hope may flow from out this place and penetrate the hearts of all who come to worship here in spirit and in truth.

Some twenty-one years ago, the announcement that a handful of persons should be gathered from all the Sabbath meetings that take place throughout the length and breadth of Christendom to hold communion with the spirits as we do, would have startled the world, and they would have pronounced the verdict of insanity upon such worshippers and questioned the possibility that such a meeting could be held; yet such meetings duplicated by thousands are now held throughout the length and breadth of the great New World, communing with the spirits of the so-called dead. It seems to me that the power, be it whatever it may,—that now moves these lips, and that has given you whatsoever ye have gained in the twenty-one years during which we have been called Spiritualists, culminates in this hour in the triumph of the recognition which we have compelled ourselves from the world, when we gathered together beneath our own roof, and around our own hearth as true Spiritualists.

Therefore, I propose this day to initiate a series of brief, necessarily fragmentary reviews of what we have gained, where we stand, what we are, and what demands are made upon us by the banner beneath which we have enlisted as Spiritualists. This morning, we shall commence our review by considering the highest element that belongs to the Spiritual movement; how Spiritualism stands related to what we call religion. Doubtless the thoughts that we shall utter in this and succeeding addresses are very familiar to you. We have nothing new to present to you in the form which the world acknowledges as startling novelties, but we have much to reiterate of those demands which are made upon us, and which the best amongst us, as yet, have failed to answer fully.

The world asks much from us, and, perhaps, we have rendered back, as yet but little, in extension of ourselves to ourselves—not for the world to whom we owe no allegiance. I would remind you that we stand as a widow, from whose heart and arms has passed her only son, and long, long years of watching have rolled over her desolate head, and he came in an hour that she dreamed not of, and stood before her. How does she greet him? How does she welcome back her loved and lost? With astonishment, with that profound, heart-felt joy which finds no utterance in speech and makes no sign. We stand as the miser who for long years has seen himself bereft of his treasure, when in an hour that he knew not it is returned to him, and as he beholds the shining heap again, he is so overcome that he utters no words, or makes no sign.

We have recovered our lost child, our dead has come back to our arms, our great bereavements have been healed up, and we stand face to face with those whom we believed lost and gone—gone into the vast unknown depths profound from which no voice could return to answer our longing cries of anguish. Back, back they come, the shining hosts, and meet us in the city streets, stand beside us in our homes, and in our daily walks in life. They have brought back our gold, the gold of life and light and truth that we have dreamed of and prayed for, but which we never touched till now; and we are speechless. Twenty-one years is not suffi-

cient to adjust ourselves to these things. The world demands too much when it asks us to adjust ourselves to the great treasure we have found, and I say this in extension of our many short comings. I shall endeavor to lay before you some of the wealth of spirit life, God giving me strength and power. We scarcely know how rich we are; how all this our wealth ministers to ourselves; and our fellow men—still we can take an account of some of this wealth, and first of this high element—religion. I do not speak now of the religion that they shall tell us of in your tall church with towering steeples, with solemn tone and swelling peal of organ—I do not speak of this as religion—I do not speak of creedal faith. I bow before them with all reverence, however, for I know they are understood by our Father; they have been handed down from age to age to lead men to worship in the bright and beautiful temple of spiritual life and truth.

Credal faiths, no matter what denominations they are of, all teach us that there are duties that we owe ourselves and others. In glowing life-pictures, these are written in the teachings of every church and denomination. But I ask for something more than these. Let me go out from these tall steeple dwellings, they call God's houses—to-morrow, into the market places. Let me go into the midst of trade and commerce. Let me speak to thee, of God. Let me converse with the thief and the swindler, and they will laugh my words to scorn. Let me remind men that they live for an immortal future. Let me ask the trader how he shall make up his account in that great day when all his dealings, great and small, are brought to judgment, and they shall all bid me back unto my priest, and tell me to wait until the seventh day comes. Let me go to courts of justice as they are called, and when the death doom is pronounced upon some poor fellow being, let me ask who gave that life! that man should dare to take it? Would they not come with chains and call me insane? Let me ask when men are striving each one for what they call their rights, that they shall remember justice. Let me ask that conscience shall stand between man and man. Let me ask that they shall legislate, not for to-day nor to-morrow, but for that eternal to-morrow which we call immortality, and all these shall bid me go right back to the priest and the church. Let me go into the schools and hear them tell of the mighty wonders of the universe. They tell me of the wonderful mysteries that every where abound in it—they describe the mystery of the growth of these sweet blossoms.

Long lives have been spent to ascertain how these flowers grew up to that loveliness, and then again to trace these fading elements falling into some dim eternity of decay, and they by science have recalled and gathered up each particle, and shown that not one was lost. Long lives have been spent to tell me the distances between those shining worlds that dot the sky each night, to discover the wonders of earth and air, and when I ask who made them, and whence they came, when I would know what is the origin of these things, they tell me to go to the minister. When I would question of the mightiest thing of all, the spirit that controls the mind, that understands the soul, that guides the intelligence, that alone can comprehend these things, they talk to me of the chemistry of the atoms. I ask them of God and immortality, and they laugh me to scorn, and send me back again to the Sabbath day and the churches.

Friends, we ask for a religion that will go with us in the market place and the forum, go with us day by day, and teach us not only how to live for time, but for immortality, for one another. We ask for that religion that if to-day each church on earth were leveled to the ground and their ashes scattered to the winds, and the memory of all the credal faiths, and the evidences of all denominational beliefs were forgotten, would still live, that religion that would spring up in the soul and survive all of these. Is there such a religion? I think there is. I do believe that spirit life and teachings have discovered this, and they will institute it here, with or without the other religion. Let us go back and search into the foundations whereon the Spiritual belief is built. Whatever vestiges remain of human life and human existence on this planet, all date back, like the sun, yesterday, to-day and to-morrow, to the East, the same far-away East in which by universal law all things, all beings, all forms of motion,—originated. Back, then, to the East, we look for the first evidences of religion. There we find from the most ancient days, mankind ever worshiping beings. There never was a period, even before they learned to engrave their thoughts in rude characters upon those great monuments of stone on earth, or to build up their monuments—there never was a time when man did not believe in a Supreme Being, an invisible and mighty power, from whence comes something stronger and mightier than himself; far away, a way in those dim regions of that unknown distant country—which was more potent than his fellow-man, nearer to him than the wife of his bosom, the child of his love and even in his enemies, he has sought to commune with this invisible being in his joys and in his sorrows, and in the hour of death, he has committed himself to this invisible being. From the earliest moment of his childhood, he has struggled to comprehend his being. Few, indeed, have been the exceptions, owing to conditions, educational or conventional, in which this spiritual existence has been denied. We can find no place, from the earliest dawn of human civilization to the present hour, in which the earth is not overspread with the records of this belief.

It has taken many forms, many strange and mystical shapes of expression, according to man's gradual progression from barbarism to civilization. Still this Spiritual existence nudes through them all. The great heart that was first felt when God launched humanity upon the ocean of life, is throbbing still. It ever pulsates to the eternal and omniscient name of God. This is the first evidence of religion. The next is like unto it, it is the assurance that our pilgrim feet are pressing on another shore; that we cannot die; that there is something which will rise out of the cold ashes of the grave.

I tell you, friends, that when the first separation from the body took place, and man buried his dead, covering him up from his sight, it was not beneath that green mound of earth, that he sought to find that eternal spirit; it was not down in that body of corruption, but upward to the shining ones, somewhere in the vast unknown fields of space—he looked up to find his dead, and felt the consciousness that they were waiting and beckoning him forever to come to them.

No matter how early we date back in our research of the actions of humanity, we find there was a law of right and wrong which was ever legislated between man and man, conscience and responsibility, and a reckoning with one's self, if not with his fellow man. There was a feeling of assurance that, though the eye of mortality might not behold the deed which we called wrong, there was an inward monitor that was never silent until we made atonement. That law of right and wrong, that conscience that gave the feeling of responsibility, shows that the triumphs of right over wrong, are unerring, as part of man's nature, and are the primal altar of religion herself.

The first church here is the holiest, it is in the heart and the conscience of man, the great high priest himself, and the temple erected within his own soul. I claim that religion is

as much an intuitional part of human nature, and as much a primal element of the human heart, as any other portion of man's consciousness.

Let us briefly trace the progress of this religious idea, and see how perpetually this great priest has maintained his character in the midst of all the corruption, folly and superstition with which it has been surrounded. The first belief of humanity was the most obvious recognition of the Invisible and Supreme, as manifested through the powers of nature, in the largest and grandest object in creation. The beneficent sunshine, the beautiful stars, the far-away sky, the over-arching firmament, the winds and waves, all the strange and mysterious phenomena of nature, life and growth in the vegetable world, and the various forms of the animal creation, all and each expressing a fragment of the thought of God, which is more fully combined and expressed in ourselves.

All these were worshipped in the infancy of the race, and each one felt a need in some special department of his being, and sought that which was peculiarly dear to him. They established standards of right, in proportion to their knowledge of the influences around them, and in proportion to man's growth in civilization, his ideas multiplied, as science with her starry eyes, began to penetrate the mysteries of creation, and reveal to man the uses of many things hitherto undreamed of. As civilization took the place of barbarism, so did the expression of the religious idea change. We find it most beautifully expressed in the history of that which we call the Christian religion—perhaps there may be other forms of belief equally beautiful, equally true. We know they are equally God-like, since they all come from God. But let us take that as an expression of the highest form of civilization.

We observe before the Mosaic period the darkness into which we inevitably sank, and by the wise teachings of Moses, who strove to bring him back to better conditions, who strove to communicate wise laws, founded upon physiology, founded upon the connection between mind and matter.

This religious belief was a practical system, which included daily life and practice; rules in regard to diet; justice between man and man, between master and servant. The highest ideas of right that could be expressed by Moses inculcated a religious belief in all things. Each ceremonial is a hieroglyphic, embodying some grand use to man—the recognition of God in man. There was a practical religion for him.

We shall find that whenever man was left to himself, he was ever striving after something beyond, ever realizing higher ideas, and looking out from the physical into the spiritual; passing from the idea of the one God, into polytheism, and eventually placing his religion in the hands of the priest. Thus, through long ages do we trace man as a religious being. There came, however, a rebuke from the infinite spirit, and an advance upon all that preceded from the former teachings, in the beautiful religion of Jesus. Once more did we find man brought back from the worship of idols and external forms; from the worship of stocks and stones, back to the cornfields, the hill-tops, to the social fields, the daily walks of life, to the market place, to trade and commerce; to all the practical issues which culminate at last in eternity. Jesus labored to bring his followers to all these.

Had that religion stood alone in its purity there would have been no need of ministering spirits coming to day with a new religion to earth; it embodied the fundamental ideas of Spiritual religion. We should have walked hand in hand with our Father, and our elder brother, Jesus, and loving spirits of whom he spake; and we should have realized that these were descending to teach us the true religion. But another form of religion grew up almost immediately—the religion of Paul. The practical religion inculcated by Jesus gave way to the teachings of Paul—a learned man, a mystic, a teacher of Gnostics. Paul, full to repletion with the old superstitious beliefs of the East, perceiving that humanity was not ready for the simple practical precepts of the religion of Jesus, and incorporated upon this simple religion his own mystical views, and a strange combination of these now form what we call to-day the doctrines of Christianity.

Age after age, we have worshipped the forms given by Paul, but cherished in our hearts the sweet religion of Jesus. Thus, century after century, the name of Jesus and the teachings of Paul have come down together, until at last a want of vitality has been felt in it. In the Roman Catholic church to-day, you see the forms and ceremonies of the old religion, but the church has been kept alive by its Spiritualism—the beautiful forms, the images of the saints and martyrs, music and painting were the attractive means by which to draw together the worshippers whose zeal was fast dying out.

So, upon this basis, a sensual religion was founded—a ritualism which age after age has existed. Many have recognized that God the Infinite Spirit, spake through the lips of Moses, Jesus, and others. We care not whether it was amid the thunders of Sinai, or the still small voice that sounded in the ear of Elijah; we care not whether it was in the beautiful consecration that was given to Jesus in Jordan—we know that divine truth was given through all these great teachings. They taught that man was responsible for every act of life, in all its forms, all its duties, in the food we eat, in the thoughts we cherish, in the words we speak. I believe that all these various forms of religion have been useful; they have kept alive the memory of it, if not the reality thereof. Many have gone out into materialism, and sought for something to sustain themselves. If they have grappled with science and studied the forms of nature, and after they had exhausted all their powers at these, and found they could render them no more until they whispered to them of their Creator.

Having arrived here, and then been landed on the other side, I find the open gate of Spiritualism, through which the pilgrims of materialism have entered, and perceived that there is a life beyond. Here we have learned that neither nature nor the atoms, nor mere chance had disposed of the wonderful elements in the shining worlds, in the vast realms of the universe, but something that in ancient times men worshipped as God, as spirit, must exist. Let us sum up what we have gained in this direction. We stand upon the threshold of this world. The first that received us, was the well remembered face of a dear spirit brother, whose clay-cold form we had laid away.

We know now that there is no death, for we see the dear face, the same outstretched arms—we see the warm hand extended; we see the glancing eye teeming with life, the brow crowned with the glowing light of intelligence—the strength and energy that made him a man, is there. The spirit is the real man. I had reasoned in this manner, at times—perhaps it may be when thou hast cast off the material fetters, thou shalt live forever. If thou art immortal now, thou hast been immortal forever.

The element of spirit, then, is forever, and as our loved ones beckon us on, not in one line alone, but hosts of them from the dim long ago, all that ever have been in the antiquated and unknown past ages, are all there, and the argument is lost. It is spirit alone, then, that lives forever; it is spirit that is infinite; it is spirit that has all things, and is all things. Have we sounded the depths, profound, of life's grand

mysteries. Matter is but spirit in motion; spirit is back of all, above all. It is spirit that we worship as God our Father, our creator. We can lean there. Now we can bring our sorrows, and be sure that in the midst of the great darkness, our blind eyes can see that He doeth all things well. As we pass down the corridors of eternity, where the loved ones have gone, they do show us all these things. We see that the martyr has come forth from the fire so strong, and all whose bleeding feet have left their foot prints along the ages are there, and every tear drop, that has been shed, has been crystallized into immortal pearls, shining in glory. We will then no longer shrink back even from martyrdom, for these things shall make you strong. Let us then keep our conscience pure, our self-respect strong, and ever keep in the path of duty, and no power can keep us back or bind us down to the rudimental spheres. We shall work our way in the light that is before us, ever keeping in the right, never faltering, knowing the glorious companions that are around us.

Understanding these things, we can go out and measure the result of every act and deed. We can see the mansions we are building, and know the texture of the garments we are wearing. This is our religion—something of it at least. It is enough for us to know that we are spirits, that God is a spirit. It is enough for us to know that these temples of materiality do shape the spirits; that the body is acting upon our spirits; that the spirit can only express itself through just such clay as it is surrounded with. Our religion teaches us to analyze all these things—the air we breathe, the food we eat, the clothes we wear, the habits we pursue—all these resolve themselves into the fragmentary elements of our religion. They call us profane and undignified. They know not that these grains of life make up the mighty whole. This is our relation in part.

Let us give God thanks, and hand in hand with the angels, go on our pilgrimage through all worlds, calling all things sacred, realizing that everything that He has made is a hieroglyphic, which we must study and spell out. Here we can say that we know God. Here we may read in these scriptures, without the fetter of any creed, but going throughout the universe of our Father, searching the scriptures everywhere and comprehending Him even in the grains of dust and in the shining skies. Thank God that we have grown to this, though it has been through a bitter struggle, amid the scorn and contempt of many, who knew not what they did, nor whom they were jesting and sneering at. But we have gone on our way notwithstanding this cupping, and we have held on to our precious names, and the dear loved spirits have never forsaken us.

Let us remember that even the thought is father of the deed, and that as we cling to our purpose, we shall grow stronger to do that which is given us, and let us consecrate ourselves not to the God of sect or creed, but to the God of the universe—the spirit that fills all space.

We consecrate our services in this place that we may discuss, not only of immortality, but all that relates to the present and eternal welfare of humanity. We know that our spirit friends are with us here, sitting by our sides, whispering in our ears. Surely, with such holy presences as are to be found in this place, it must be a church and we stand upon this rostrum, that we may question: "What shall we do," not "to be saved?" for we are in our father's hands, but what shall we do to enable us to meet and recognize the shining hosts, the great and glorious band who have gone before us.

We come upon this free rostrum then, that we may question all these, and to this end, this place is sacred. Here, then, is the church of the spirit.

BenEDICTION. To thee, O Great Spirit, the mighty and the strength of whose hands hath been vouchsafed to us, to be our strength; to those, whom we have known and loved, to whom in the past we have looked for strength—to all and every spirit in and out of the form throughout the universe, once more, we dedicate this place as Harmonial Hall, and all the services which shall go out from hence; our lives, and all we are. We ask no blessings, on our acts, our deeds, and our thoughts, unless we can deserve them. We only pray that thou wilt give us inspiration to seek out thy holy will and to do it. With this humble prayer, and thankfulness of heart for all thou hast given us, we leave this place.

Original Essays.

For the Religio-Philosophical Journal Progression and Retrogression.

By F. B. DOW. NUMBER ONE.

When quite a boy, I remember of reading a series of articles by O. S. Fowler, published in "The Phenological Journal," headed "Progression, a Law of Nature." They were truly able articles, and run through several numbers of the JOURNAL, proving to my mind conclusively that Nature is Progression. This was long years prior to the advent of the Spiritualistic Philosophy, which has accepted progression as its platform, the grand distinguishing feature that at once makes the philosophy so palatable to the great masses of mankind and at the same time puts it far ahead and above all other religious systems, teaching as it does, the eternal duration of the law of progress, and that retrogression is only in the seeming. As I said before, I accepted this idea, and for long years believed fully that progression was the law of nature; but now I think differently; and with all due respect for the opinions of my brother and sister Spiritualists—giants in intellect as most of them are—I present these few thoughts for their careful (not hasty) consideration, knowing that in so doing I am striking at the pet theory of the majority of advanced thinkers of this age.

I begin, then, by admitting that to the narrow mind of man, the practical observing analytical mind, all things appear to be progression. The seed develops the tree which advances steadily and surely to a degree of perfection, and their ultimate, or products delicious fruit. The fruit is, then, the ultimatum of the tree. Man has been called the grand ultimate of nature, the fruit of the tree of the ages. It will be seen that the fruits of nature are only the vehicle that conveys the seeds or the miniature of the tree that bore it. First, the seed; second, the tree; third, the fruit; fourth, the seed again. Thus the grand effort of nature is really to repeat itself. The fruit which is so useful to man, is only the vehicle or means that it makes use of in the repetition. So with man—first, soul (seed); second body (tree); third fruit (spirit); fourth soul again. But repetition is only the beginning, the fundamental law of nature, for we find that nature is expansion as well, and that out of one order springs another; for out of mineral came vegetation, and out of this animal, and out of the latter, man. Mineral, it will be seen, corresponds to seed or soul, and yet, this is only the concentrated tree itself, containing the really vital principle in which there is no growth—no decay.

Matter is the vehicle of soul; its first law is attraction, its second expansion, its third is ultimatum; but taken as a whole, these constitute the law of repetition. This is indeed the trine God about which there has been so much argument. In reality, the three are one. It can truly be said of matter, that it grows, ripens and decays. It can be said of one condition of matter that the quality is different from that, and truthfully said, too, when we compare one thing with another and make ourselves the standard, because we comprehend nothing but the relationship of a few things; but if we leave out our standard, i. e., self, can we say that the roots of the rosebush are not of as fine quality as the blossom? It is the pleasure we derive through the medium of sense, that causes us to say this is good or that is bad. So, that which yields the greatest pleasure to me, is at the time my greatest good, yet to-morrow, it becomes my greatest evil—and why? I know that I am the same man! and hence it can not be said that my identity, my interior self has changed; but somehow I know that which gave me pleasure yesterday, to-day gives me pain, and hence I have changed. The truth is, the body, spirit and soul, are one; we can not separate the thing moved from the motion, and cause thereof. Matter is the thing, and is subject to the laws of nature, and attracts, expands, revolves, and when it has done this it has simply repeated itself. Externally, it has changed, internally it is the same. The inner, the vital cause, is a principle and not a thing, but expresses itself in motion through the thing moved. All motion is circular, but the thing moved is balanced by opposites; if it were not so, there would be no regularity in the motion—no order. In reality there is no such thing as up or down, and yet both exist to us, and for us, both being relative to the earth and things thereon. It is only by reason of the power, all unseen and unknown, that produces expansion of matter that motion is continued. Motion is the cause of the manifestation called life. Things in motion are balanced by that which is not in motion—viz: God. Matter is balanced by its opposite,—intelligence. Things of sense are balanced by things of no sense. The cold of space feeds and holds in restraint the heat produced by motion. It is an old adage, and as untrue as it is old, "that like produces its like." Error always is on the surface and always wears the garb of truth. Like yet never produced anything but unlike. Infinite can not produce another Infinite, so man was made finite of necessity, the opposite of God.

Vacuum is the opposite of matter and we know that vacuum are the cause of the motion of matter. The only way we can know anything of the unknown is, by reasoning from the known.

A calm produces a storm. Love produces disgust, &c. ultimately in disgust in the end, although at first it increases itself. Hate produces hate at first, but in the end, good comes of it. Evil produces good, which in turn produces evil. Weakness produces strength, and strength weakness. Extremes balance each other and follow upon the heels of each other in endless succession as day follows night or season follows season; the same as action is followed by repose, or growth by decay, or life by death. It can not be said that there is a beginning or an end, no more than of an unbroken wheel, which, in its revolutions brings joy and sorrow and indifference, like the hills and valleys and deserts of our existence. All human existence is like the world from which it comes, but when it has reached its ultimate, will be its opposite.

All life's manifestations are full of valleys and plains and vast mountain ranges, towering in peaks to the skies, so man lives in one age a given number of years, rising here and falling there in gentle undulations; or lying like the arid desert, lonely and desolate in his weakness and barbarism for ages, and then like the world in some great volcanic upheaving, rises like the mountains from the plain and towers away in majestic strength and grandeur, until he reaches the regions where all is locked in the embrace of power beyond the realms of life and sensation, there to stand for ages as the silent yet eloquent monument of the apparent progressiveness of mankind, and then he is again hurled into oblivion, again to be buried by some great convulsion of nature beneath the waters of old ocean, there to suffer for ages and again to rise to the surface, crowned with a new life—such is the known life of the material universe, and the laws of matter govern mind as well. Expansion is life and consciousness, yet the life and consciousness does not change in quality, only in quantity as the matter which it animates changes, expands in quality.

All living things animate and inanimate, are so many openings of Deity, and the light which pours through each is the same, only more here and less there—varying according to the quality of the matter (opening) through which it comes. Bodily and spiritually, man is progressive—soully, eternally the same; so also is he retrogressive—one can not exist without the other, no more than up can exist without down. As all things manifesting life are subject to the laws of motion, so must they be polarized by opposites to secure balance and order.

J. B. Ferguson, in a lecture in St. Louis in 1869, said, "In the absolute, there is no God, but in the relative there are many," and much more of the same nonsense, which was swallowed by his Spiritualistic hearers with great relish. I now say and defy successful refutation, that in the absolute, *all is God*, and in the relative, there is no God. In our ignorance, we make gods of men. In the relative there is progression and retrogression. Absolutely, there is more than was ever dreamed of by mortal man. Progression and retrogression are limited—confined to the little space lighted by man's knowledge which is the realm of the relative, while the unlimited realm of the absolute, ever-shadowing all in impenetrable darkness and mystery, vomits out upon us now and then some new world or universe, which changes the relationship of all existing before. And so with events. Now and then some diabolical deed startles and electrifies a neighborhood, a nation or the world of men which changes all like the bursting of a world. Where do these things start from? From trifles, to which they return. Man may be likened to a beam, balancing at its middle, a fly lights upon one end and down it goes, while the other comes up; and which does not stop when it has reached the bottom, but being carried on by its own momentum, revolves like the universe. The soul is one end of the beam, the body the other, but there is no limit to the length of the beam—the ends may be near together (in fact may be one) or they may be far apart. When material things, or the body is in the ascendant, the soul goes down and *viz: retrogression*; the going up progression, the going down retrogression. Really is not one half of the circle of as much value as the other? Is God any more on the side of progression than retrogression? Is God more in one place or in one condition than in another? If so, then where is his Infinity? Progression without retrogression, is an absurdity. Progress from what? But, says some grave thinker, "You ignore evolution entirely which is now believed in and taught by the best minds of the age." In all sincerity, I would ask: Evolve what, and out of what? There is evolution and which is accomplished in three degrees or stages, viz: Retrogression, progression, and indifferent, the last being equal to both the others.

As I said before, all motion is circular, but the pathway of each thing is different from all

others; some revolving in 24 hours, others requiring as many years or ages. Matter must first be attracted and cohesion before expansion can commence. So attraction is first, next comes expansion, and thirdly ultimate, or in other words, combination. After growth (expansion) is completed, then commences ripening or ultimatum, which is nothing but combination. The apple is one combination, the cherry another; the tree that bears the fruit being used by nature as the means by which to gather in and concentrate matter from earth and atmosphere, and combine it for use. Matter is the condensation of the aroma of the unknown. Man's body being an ultimate, is a concentrated combination of many elements. The brute has less, vegetation less still, &c., when considered in separate orders. Mineral is the seed, the nucleus of attraction within which is the unknown vacuum, from which is evolved the magnetic spirit or fires of the universe, which, pouring out on all sides returns on the opposite; thus throwing off and bringing matter in return. The smoke, steam and vapors of earth return and clothe the hills with verdure, and enrich the soil; having in their journey into the bosom of the unknown, brought from the nect aroma of the floral kingdom—behold! a new order springs into being. As the earth expands, further into space, so the spirit, as it drinks in from the bosom of God something new for her children; and although the return is not perceived by the eye, we are taught by the rain-drops that it does return.

So man, as he expands becomes more conscious of the wonderful mystery surrounding him, and upon the wings of the soul, fishes far away into the realms beyond, the narrow confines of sense, and plunges from thence new worlds; and as it returns, clothes them their naked forms in matter for the use of man; as I am trying very feebly now to do. Alas for human powers of expression! Poor clothing, ye make for this divine infant to which I am trying to give birth! But thus arrayed, it must needs take its journey, for 'tis the best I have.

Grand and sublime, as well as angelically beautiful and pleasing is the thought, that we shall ever go on throughout the boundless realms of space, through a never ending eternity, ever growing better, more beautiful, more powerful! Ever discovering new fields of pleasure and investigation, and yet, always be the same!

Stop, reader, and think! Eternity is a long time. The eternity of the past is as long as the eternity of the future. If we are a primate, a spark of God, why have we always existed; but if we are an ultimate, a combination, new for the power that combined us, can we scatter us again, for all ultimatum must have a beginning and the end follows of necessity. Now, I care not which proposition you accept, for both are alike fatal to the idea of eternal progression. That which has a beginning *etna* not be eternal; and this can be said of all organized beings, man included.

Again, if man has always existed, he certainly must have been progressive if the law is eternal; and if so, is it not a little strange that after having progressed throughout the limitless ages of a never ending eternity of the past, that he should be no higher on the ladder—no more conscious, no more beautiful than he now is? Behold him! the veriest infant; subject to the most loathsome diseases with which he battles but feebly, seldom reaching maturity, living a life whose principal element is pain. And still he has been eternally progressing! Bah! what nonsense. Consider this, while I write more.

flow from the fact of modern mediums daily practicing a system of hygiene, purely temperate in all things, to refrain from all their filthy practices of tobacco chewing and smoking. We know the better spirits do not like tobacco in any shape, nor the use of strong drinks or stimulant of any kind. The fact is, if mediums ever become a power in the land, to be felt and useful, they must do this, and live such a life, that for cleanliness and purity will commend itself to others; then persecutions will cease, and they will be respected and honored. For there are those in the world, and not a few, who, though they do not practice the system themselves, yet they are just smart enough to detect the personal status, idiosyncrasies and personal impurities of the medium, in his manifestations.

It is no moral mystery, but a physical fact, that there is nothing secret that shall not be revealed, neither hid that shall not be made known. The secret sins of men are oft revealed in their face, and from the abundance of the heart the mouth speaketh.

History reveals to us the fact of the existence of a race of giants, men of immense stature and Herculean powers, long anterior to the birth of Samson, age, even as late as the time of the Egyptian Pharaohs—the great works, the pyramids, pyramids and tombs, indicate unmistakably not only their skills, but the great strength also of their builders.

Then who shall say that the powerful spirit which at times took sudden possession of the pure and passive organism of the medium Samson, or even the angel that announced his birth, was not one of these ancient giants of physical strength? We, at least, do not difficulty in accepting such as the spiritual and phenomenal fact.

Our First Ancestor's Tomb.

The tomb of Adam! How touching it was here in a land of strangers, far away from home and friends, and all who care for me, thus to discover the grave of a blood relation. True a distant one, but still a relation. The unerring instinct of nature thrilled at its recognition. The fountain of my filial affection was stirred to its profoundest depths, and I gazed with tumultuous emotions, lifted against a pillar and burst into tears. I deem it no shame to have wept over the grave of a poor dead relative. Let him who would sneer at my emotion, close this volume here, for he will find little to his taste in my journeyings through Holy Land. Noble old man—he did not live to see me—he did not live to see his child. And I—I did not live to see him. Weighed down by sorrow and disappointment, he died before I was born—six thousand brief summers before I was born. But let us try to bear it with fortitude. Let us trust that he is better off where he is. Let us take comfort in the thought that his loss is our eternal gain.—Mark Twain.

At the recent Horticultural Fair in Norwich, Conn., a beautiful floral design was exhibited, with a motto on the card "Jesus Wept." An ingenious compositor printed it "Julia Webb."

SPEAKER'S REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

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

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SAMSON.

His Mediumistic Qualities and Peculiar Characteristics.

BY W. D. B.

We presume there are thousands of well meaning persons who really accept and take down, at a single gulp "Samson," all his prophecies, and every phenomenal incident, attributed to the mediumship of the Jew Samson, as given in the interesting scriptural narrative of his life—even to the mischievous fire-tail fox; nor would they willingly leave out the fact of the immense slaughter which he effected with the simple weapon, the "new and handy law bone."

What though lying and cord phenomena of the Davenport and others to-day, be very similar in process and result to that of the two new cords with which the Philistines bound the arms and hands of Samson, or the seven green withes suggested by his fair, if not faithful wife, and the bands and rings fast as strangely as if readily from the arms and neck of our modern mediums. Mr. Read and others, as the bands were loosed from the arms of a Samson.

These physical manifestations were affected by the "spirit of the Lord" while these, if done, indeed, at all, are produced in their estimation, by the spirit of the medium, or rather, by the medium, of which the "spirit" is also sure to be found.

In truth, if all as recorded in the narrative, was really performed by Samson, we are almost ready to say, indeed, we have no physical mediums whose manifestations are worth crossing a forty-foot street to see. That there are physical mediums in this land, I do not deny, and it is a beautiful fact, that the conditions, outward and inward, will permit to be: yet, the manifestations emanating from them, how weak, frivolous and puny, compared with those attributed to some of the older mediums.

Now brothers, sisters, all this is in the spirit of kindness only, for we ever hear by outside the gentle murmur, "all that is for all," and for all that we love and sympathize with all genuine mediums everywhere; nor have the foregoing strictures been promoted by any veneration of the past as such. But what are the facts? Difficult to speak of those we have not witnessed, of course, yet without feeling at all perturbed than they, we have sometimes thought that if mediums commencing early enough, would, by abstemiousness and proper diet, cultivate a personal condition, they might prove just a little more impervious to outside conditions and, per consequence, have less to complain of, that their manifestations afford so little public satisfaction—less conviction.

Some one has said, "the simplest truths are the best." We say the more simple and pure the diet of the medium, the better will be the personal result, the stronger and more convincing the phenomena. Inordinate indulgence of the propensities and passions, destroy, or at least weaken the better powers, as the continual dropping of water will wear away a stone. "Every man with short legs will have a good head" will have a care of his diet. "Drunkness increaseth the rage of a man and diminisheth strength."

The angel that announced the remarkable conception and birth of Samson, also impressed on the mind of the mother, the necessity of abstemious care in her diet, insisting that she should drink no wine nor eat any strong drink, or anything except the most cleanly and wholesome food. The child also after his birth, must observe the same careful and holy manner of living. And thus he grew strong in spirit, as in stature, developing the peculiar phase of his mediumship rapidly and surely, as the record says, "the Lord blessed him and the spirit began to move him at times in the camp of Dan."

It was by this influence, the possession of a pure organism, so efficiency in his robust manhood, produced by unhealthy food or drink, which gave to him the strength to rend the lion that sprang on him by the way side, as he would a kid, and to carry away the carcass of Gaza, as also to pull down the towers of the Philistines about their ears, causing greater havoc at his decease than during his previous life. Maybe, however, it would not be well at this day of the general prevalence, in a Christian nation of a capital barbarism—for mutilation and surely, as the record says, "the Lord blessed him and the spirit began to move him at times in the camp of Dan."

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EDITOR, PUBLISHER AND PROPRIETOR.

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CHICAGO, OCTOBER 30 1869.

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The Pen is mightier than the Sword.

MOTION.

Great Activity in Nature—Thought Travelling Between Two Worlds in the Spirit World—The Grandest Motion of All.

NUMBER TWO.

Thoughts come from the Spirit World in little pulse-waves—their formation, of course, depending on certain well defined laws. These pulse-waves are regulated by certain laws of motion, somewhat analogous to those that govern the formation of little wavelets on the glossy bosom of some quiet lake. But it was not our intention in this article to enter within the chambers of the mind and endeavor to solve the mysteries thereby contained, for, before doing so, certain preliminary steps would be required in order to make the subject clear to the mind of the general reader. The fact is, the nature of the mind is but little understood. Metaphysicians have rendered its nature seemingly more abstruse, by their wild speculations and theories, and the human family to-day are in comparative ignorance of those laws that form, sustain, and finally dissipate the thoughts of the mind. But dismissing that theme for the present, we take up that very abstruse subject, motion, and proceed further to give an analysis of its peculiar properties.

In our previous article, we demonstrated conclusively that all things are in motion. To the external senses, many evidences of motion are given; but there is motion, beautiful, grand, majestic, that can not be discerned by the external senses. The whole universe of God is thrilled, as it were, with motion. While the earth is revolving on its axis daily, and at the same time travelling around the sun with almost inconceivable rapidity, this aerial car of God is transporting His children from the cradle to the grave, landing them finally in the Elysian fields of the Spirit World, where no porters cry, "Four dollars a day at the Sherman House!" "Two dollars a day at the Garden City House!" "Take-a-bus for the Everett House!" "Here's a carriage for the Massasoit House!" Oh, no, such cries greet you there, as this aerial car of God lands you without stopping, in a country exelling in beauty and grandeur anything of which the loftiest imagination ever conceived.

But there is motion within this motion. From the North to the South pole, there is a continuous current of gross magnetism, the effects of which are truly sublime, and an excess of which produces those wondrous lights, the Aurora Borealis. This current starts from the North pole, generated there by the peculiar earth formation and the absence of light a portion of the year. This magnetism generated there, is absorbed by the earth in the same manner that a sponge would take up water near it, and on the same attractive principle. Occasionally, the earth will not absorb all the magnetism generated there, any more than the sponge will attract and retain all the water near it, and the result is, it expands, and ascending upwards, produces what we call the Northern Lights. But while this magnetic element is being constantly taken up by the earth, it is in turn exhausted by the action of other forces, producing results too numerous for us to mention.

Leaving this subtle magnetic element which is constantly in motion, we retrace our steps to those things in nature that come under our immediate observation. We would here remark that there are elements in motion of which the senses take no cognizance, and which work silently, yet potently, producing wonderful results. The shrub in a box, though it becomes a tree, which at maturity weighs more than the earth around its roots—indeed, the earth, if weighed, will be found in quantity exactly the same as when first put in the box. This is somewhat strange, yet nevertheless true. The egg in process of incubation increases in weight from those unseen elements in nature that are constantly in motion. The chicken invariably weighs more than the egg that produced it. Thus it can be readily recognized that there are elements in motion constantly, that are unseen to us, nourishing every plant, every tree, in fact, all things.

Take the seed for example. It has within it elements of life, and those elements are in motion either to sustain or to destroy. While they so act that they sustain—which they will always do when not in contact with the soil, it retains its original healthy appearance; but when they so act as to destroy, it soon falls to pieces, and its identity is lost forever. While the elements sustain the seed, they are in motion; and so they are when it germinates or loses its identity, and then those elements, which are, in fact, life concentrated, joins the vast ocean of life diffuse or life infinite. The seed first enlarges and

weighs more when ready to send forth its outgrowth, than before. There is not only motion in the elements around the seed, but they actually produce motion in return. The plant moves upward at the rate, perhaps, of one inch per week; its growth upward is steady, until it finally produces the bud—then the flower. Those tints shining forth so beautifully, traveled there, perhaps, from some distant clime, for be it remembered that there are currents of magnetic elements in the earth, the same as currents of water in the ocean, and those magnetic currents have a modifying effect on all vegetation.

We see, then, constant motion in the vegetable world,—indeed, one flower, the Judean Rose, of which we formerly spoke in an article on Sensation, has an intelligence within itself that produces motion; for when nourished in a soil not adapted to its wants, it will unobscurely fibril after fibril, and queen like, take passage on some favorable gale, until it finds a locality that can furnish nourishment adapted to its wants. Then it stops, and like a bold pioneer, its little fibrils again take root in the earth. There is motion everywhere, induced by outside pressure, or produced otherwise by inside pressure—the emotions within.

Cyrus Field once said that with a battery no larger than a lady's thimble and a drop of water, he could transmit a thought across the Atlantic ocean on the Cable. We have no doubt in regard to the truthfulness of the statement. Thought, it is true, don't travel here—only the type or representative thereof. But wait,—by and by the grand results of man's life will be realized! Motion, in one sense, carries the representative of thoughts here—but there, in the Spirit World! the thought itself takes passage on the wings of motion, and travels from mind to mind!

The idea is beautiful—is it not? Telegraphing in the Spirit World is conducted on a grander scale than here. Witness those two wise sages, how towering their intellect, how quick their conceptions of all things! Though thousands of miles apart, they hold conversation with each other, by a law that governs the transmission of the thought itself, in a mental or ethereal current, which we will unfold to you in due time. A thought travel! yes, and we know it, for even a thought is a tangible something, possessing a well defined form.

There is no subject grander than motion. The thinking mind wants food for reflection. This world possesses too few minds that dare venture on disputed domain and cull grand truths therefrom.

Motion, life and mind are themes inexhaustible in nature, and it is only our aim to present certain leading facts in connection therewith, which will follow in forthcoming articles.

Of all motion, however, the grandest and most potential is that which stirs within the fountains of the human soul a desire to do good, to sow broadcast over the land the seeds of benevolence, smiling encouragingly on the low and unfortunate, ever remembering that God's humblest child is filling that niche in the ascending scale of existence just adapted to his wants, and that in his estimation, he stands forth as nobly as the proudest monarch of to-day.

To be continued.

SPIRITUALISM OF THE BIBLE.

There is a vein of Spiritualism within the Bible that sparkles beautifully as it courses its way from the polluted pools of Genesis to the mythical sayings and visions in Revelations, and is, in fact, the only redeeming quality that it contains. Without the grandeur that Spiritualism imparts, it would be of no more use to humanity than "Sinbad the Sailor," or "Robinson Crusoe." Within, however, this vein of supernal intelligence, we find the purest and noblest thoughts of the angel world, and they glisten beautifully indeed. The intrinsic merit of the Bible is its Spiritualism; and that shines forth within its pages like a rare diamond in a dirty pool, or like an oasis in a barren desert. The Spiritualism within that book, has kept it alive through dark ages, and it has never been responsible for the damning deeds that has characterized the Christian world. Without the weight that it imparts to its pages, they would have long since passed away like chaff before the wind.

The Bible, then, is not without its merits—its real worth. The various Orthodox churches today, are infidels to those high and holy sentiments which glisten like so many pearls on its pages and are the noble and pure emanations of angel minds, coming on beautiful undulating waves of inspiration from the Spirit World.

In many respects, then, the Bible is worthy of admiration. Its pages have redeeming qualities which can only be found in the vein of supernal intelligence that it contains. There is something noble connected with that aged personage, for his ideas are profound, his mind clear, and his conceptions quick, although his body is a mass of putrid sores—the Bible, like that man, has a redeeming quality in its Spiritualism, which, like the myna from heaven, has fed many a hungry soul.

The first evidence of Spiritualism in the Bible is set forth beautifully in the account of creation. God held communion with matter in the same manner that the mechanic or artisan holds communion with the material which he desires to construct into a palatial residence or weave into some fabric, for he said, "Let there be light," and there was light!—the darkness receded, the gloom of eternal night passed away with a mighty rush, the sombre scenes of darkness were no more, for the glorious sunshine came dancing over the realms of space in joyous glees, presenting a spectacle pleasing to behold! Thus God himself held communion with the elements—for it is not our mission in this series of articles to dispute its statements, but to make everything truthfully bend to the support of Spiritualism. And God said further, in his Spirit communication, "Let there be a firmament in the midst of the waters, and divide the waters from the waters; let the waters under the

heaven be gathered together unto one place, and let the dry land appear; let the earth bring forth grass; let there be light in the firmament of the heavens to divide the day from the night; let the waters bring forth abundantly the moving creature that have life," and a response thereto actually occurred, according to the biblical accounts. Thus we find that God, an invisible Spirit, holding communion with those elements under his control, and bringing into existence worlds and systems of worlds.

Spiritualism is older than the Bible, for the first chapter of Genesis is a communication, narrating the very expressions which God himself made when first bringing into existence this earth, and the worlds and system of worlds that glisten so beautifully overhead. He said, "Let us make man," showing conclusively that he had ass'nsance in this work, for in no other case is it stated that he used the same language when commencing any important task. While he said, "Let us make man," in another passage of Scripture, he says, "I have given you every herb bearing seed," showing that he could do the latter, but was incompetent to accomplish the former. Who he was addressing, or holding spiritual communion with, when he said, "Let us make man," is more than we can determine.

The first chapter of Genesis demonstrates the truthfulness of Spiritual communion, in a beautiful manner, for God himself is the communicating Spirit—first holding communion with matter (in the same manner that the mechanic or artisan would, who wished to construct a house or some intricate piece of machinery), and constructing this earth, and worlds and systems of worlds, and then collecting together the dust of the earth, he created man, and breathed into his nostrils the breath of life, and he became a "living soul." In this instance, at least, there was really a spirit communication, for God communicated the breath of life to the man he had created, and the inspiring influence thereof, made him a "living soul," imparting all those attributes which now distinguish mankind generally. But after seeing Adam as he came forth from his hands, and being well pleased with him, he thus soliloquized: "It is not good for man to be alone; I will make a help meet for him." Therefore, he caused a deep sleep to fall upon Adam, and taking a rib from his person, he formed woman therefrom. No doubt Adam was highly pleased with the kindness of his Creator in making a help meet for him; and now, nothing seemed wanting to perfect his happiness.

We shall continue the discussion of this subject through successive numbers of the JOURNAL.

A MONUMENT TO ADAM.

We do not know how much truth there is in the story, but it is reported that the Rev. Charles Rogers, of England, is about to get up a subscription for the erection of a monument to—Adam, the father of mankind! A company, to be entitled the "Grand International A Granite Monument Association," is to be formed, and the monument is to be erected upon the supposed site of the Garden of Eden, in Mesopotamia.—Ez.

Good! The idea is original, and will meet the approval of all the Orthodox in the land. Five cents apiece from each one will be amply sufficient to erect a monument of much larger dimensions than that one was—we have forgotten its name—it seems as if it was at Babel, where the French, English, Irish, High and Low Dutch languages, were taught without a master and without books. We are in favor of the monument. Contributions to aid in this noble purpose can be sent to Charles Rogers, of England. Any amount from one to five cents will be acceptable. In regard to the superscription on the monument, we would recommend the following:

"Adam, the first man, and the first sinner; the author of Canada thistles, vexatious weeds and poisonous herbs. Driven out of the Garden of Eden on account of his appetite getting the better of his judgment, and partaking of certain delicacies mixed with a "knowledge of good and evil," thereby vexing the Author of his existence, and causing him to feel very, very sorry that He had made him, and in His anger, He drove him forth out of the beautiful garden.

"Peace be to his ashes," but death to the Canada thistles and vexatious weeds that he introduced."

Adam has been much abused; many hard things have been said of him, and it is well to erect to his memory a monument that shall endure throughout all time. While we admire this old man, (who, by the way, never had an existence) we deprecate his want of sagacity in not being able to secrete his foolish misstep. On account of his want of acuteness, we would recommend that a golden apple be placed on a pedestal on the top of his monument. But here the difficulty would arise at once—was the apple he eat a pippin, golden harvest, hard head, or some other kind? for unless the kind he eat be known, the representation thereof would simply constitute a farce, amounting to nothing. Just think of it for a moment—Adam was a free lover! However, that was excusable, for it would have seemed exceedingly ridiculous for him to have married his own rib; besides, there was no minister nearer than the land of Nod, where Cain met his wife and knew her, the marriage ceremony having been "performed on him" unaware.

There are many cogent reasons why a monument should be erected to Adam, for the Good Book states, "That as in Adam all died, so in Christ shall all be made alive."

Having all died through Adam, and suffered from his duplicity and meanness, we are almost inclined to change our mind in regard to the monument; but not desiring to be deemed vacillating in our course, we still favor its erection; however, we would not advise any one to send subscriptions to the Rev. Charles Rogers, without first registering their letters or securing a postal order.

As we entered Crosby's Music Hall last Sunday, we were not a little surprised to see this distinguished lady upon the rostrum. We had not heard of her arrival, or that the Spiritualists of Chicago were to enjoy so rare a treat as was evidently in store for them. She chose the following Scripture text as the basis of her remarks: "Behold I send a Comforter unto you, even the Spirit of Truth."

She drew a striking contrast between the "cold comfort" of theological teachings, and the warm, genial atmosphere of the spiritual light and truths of the present.

To those who are acquainted with Mrs. B., it is needless to say that the lecture was peculiarly characteristic of her, as well as of deep interest and profit to all who had the pleasure of listening to her. The audience was unusually large and attentive.

We knew Mrs. Brigham many years ago, in Vermont (her native State), and have listened to her when a child, as it were, and later when she challenged the clergy of Bennington to meet her in debate; but they, fearing the consequences of an acceptance, dragged from his retreat, the notorious Prof. J. Stanley Grimes, to abuse her as well as the Spiritualists generally, and we remember (as if but yesterday) her reply in a speech of an hour and a half, in which she uncovered their masked batteries, and demolished their "Quaker guns" most effectually.

We observe a marked improvement in Nellie since that time; and as she progressed in her discourse, we seemed to realize something of the apostles feelings, when, after walking and talking with Jesus upon a certain occasion, they exclaimed, "How did our hearts burn within us!"

It was announced that Dr. Blain would describe spirits in the audience, at the close of the lecture. The doctor sat at the extreme south end of the stage, and at the close of the lecture, became deeply entranced, rose from his seat, and turning his back to the audience and burying his face in his handkerchief, he seemed to be undergoing some strangely exciting emotions, when he suddenly turned around, and with a fierce look and rapid step, he strode across the stage, bringing up to the piano on the north end of the same, crying at the top of his voice, "Sic semper tyrannus." He stopped directly in front of us, and addressed a man sitting at our right, describing that terribly ragical scene which occurred at Ford's Theater, at Washington, on the night of Lincoln's assassination, and gave a no less tragical exhibition of the terrible state of mental agony he was in while addressing our martyr President as his best friend, and whose heart was ever overflowing with sympathy for him, and beckoning him onward and upward to a more happy state.

The gentleman at our right, turning to us, said, "That is a good text; I was treasurer of the theater, at the time, and the spirit controlling can be none other than J. Wilkes Booth."

We arrived in good season for the evening lecture, to find the hall well filled, and soon extra seats had to be provided, while many flocked to the galleries; and we could pay no greater compliment to the distinguished speaker, than to say that the audience was the largest we ever saw assembled in that spacious hall. The subject chosen for the evening lecture, was "The Reality of the Spirit," and it is needless to say, it was handled in a masterly manner. She spoke fully an hour and a half, closing with a poem of rare excellence, improvised for the occasion, commencing with, "Is it up hill all the way?" We regret that we could not have had a photographic report of these lectures and poems, for publication.

Mrs. B. and her genial companion are on a tour to the West and South, visiting his relatives. They propose to spend the next six weeks at Minneapolis, Minn., after which they go to Lexington, Miss., where they remain until the middle of March, and she gave us some reason to hope that she would cut short her visit so as to spend two Sabbaths with us on her return to Troy, New York, where she is engaged for the month of April.

THE STATE OF SLEEP.

We have often queried in our own mind, and propounded the question to others, as to whether the human kind know more while waking or in the state of sleep; in which we find ourself not alone; for in the Sunday Magazine we find that other's mental machinery have been set to work by the same insoluble question.

"Though we are well acquainted with the phenomenon of sleep, it is a singularly strange one. Suppose we had never seen a sleeping creature, we should scarcely have believed that such a thing as sleep was possible. We should have deemed it absurd to think of life being reduced to a condition of apparent Helplessness; of consciousness itself being rendered unconscious, and yet have the power to return to perception after the short space of six or seven hours, not knowing, except by the clock, that it had actually been both unperceiving and unconscious for such a length of time. That man, full as he is of spirit, life, and energy, should lie down motionless like a stone, and become for a time blind, deaf and dumb—that he should be shut out wholly from the impressions of the outer world for half a dozen hours, as if away on an errand to some other quarter of the universe, and yet be capable of being called back in a second of time by a touch of the arm or a shout into the ear—is a mystery. Yet it is none the less a fact. It has perplexed the minds of the greatest thinkers; and Pyrrho, the ancient skeptic, after having exhausted his brain in trying to understand it, at length declared he did not know which was the real human life—the sleeping or the waking. 'Do we,' he asked, 'dream during the night what we have experienced during the day? Or do we during the day dream about what we have experienced during the night?'"

We, of course, would not presume to do more than give our convictions, deduced from our own observations and experience; which go far to convince us that the mind or spirit of man is ever active, and knows, desires and seeks just as much while the body is in the restful state of sleep as it does in its waking moments. Sleep is a negative condition in which the spirit can act partially, as it were, without the hindrance of the physical form, which is ever endeavoring to settle questions by the external senses, which are passive in sleep, consequently offer less resistance to the acquisition of interior insight. Analogous to sleep is the magnetic condition of the trance, a condition in which it is well known, to all who have made the subject a study, that an individual will far transcend their own external or normal condition. There are thousands of mediums to-day, besides numerous well authenticated instances in the history of the past, who, by inducing a condition of semi-trance, sometimes called inspiration or clairvoyant, become wonderfully lucid. All these conditions we regard as an approach toward the spiritual state; the condition in which what is wonderful and mysterious to the sense and understanding, as learned through the physical body, becomes clear and understandable. Thus the

more we are dead, or the more we induce the spiritual state by a subjection or depletion of the physical form, the more clearly we shall see and know what we now know of truth, besides be enabled to explore the realms of the now unknown and mysterious. The efficacy, therefore, of the ancient seers fasting and praying in order to obtain an interview with God, which induces a negative condition necessary to an interior or spiritual insight, is seen at once.

REPORTS—THE JOURNAL.

In this number of our paper will be found a large number of reports from various parts of the country, detailing the condition of our cause.

The succeeding numbers of the JOURNAL will be unusually interesting, and it would be well for Spiritualists throughout the country to take an interest in extending its circulation.

The address of Emma Hardinge, the brilliant thoughts of Dr. Childs, the terse and logical sayings of Brother Todd, the wonderful tests, witicisms and exalted ideas of E. V. Wilson, communications from the inner life, essays on subjects of an abstruse nature, and the doings of Spiritualists in all parts of the country, will be the distinguishing features of our paper. Subscribe for it; induce your friends to subscribe for it; persuade everybody to subscribe for it, that you may be instrumental in spreading a knowledge of our glorious philosophy.

MRS. ADIE L. BALLOU.

Who occupied the rostrum at Music Hall so successfully last summer, and who has been lecturing with great success in Wisconsin during the past few weeks, desires to extend the field of her labors to the Eastern States. Our eastern friends who wish to hear a western lady, with western characteristics, on the leading topics of the day, will do well to secure her services during the winter months. She is one of the early pioneers of the West, and cannot fail to interest our eastern friends—whether on the subject of Spiritualism, the Woman Suffrage Question, or the various political topics of the day. She can be addressed in the care of the RELIGIO PHILOSOPHICAL JOURNAL.

DR. FAHNESTOCK'S NEW WORK.

Thousands of our readers have become deeply interested in the theory put forth by Dr. Fahnestock, of Lancaster, Pennsylvania, in regard to somnambulism and clairvoyance. No subject now agitating the public mind in regard to mental philosophy, equals it.

The doctor is a bold thinker, an able writer, and if his theory is founded in truth, the world is on the verge of a new era in regard to curative remedies, surgery, clairvoyance and spirit communion, little anticipated by the most sanguine progressions.

As soon as the work comes from the press it will be advertised for sale in the JOURNAL.

PLANCHETTE.

Is the name of a neat little pamphlet, published by S. B. Wells, of New York. It treats the subject of Spiritual Communion through the instrumentality of the little toy known as "Planchette," in an able and philosophical manner. It should be in the hands of every Spiritualist. For sale at this office. Price 25 cents; postage 2 cents.

TO CONTRIBUTORS.

Be patient; your articles will appear in due time. The large number of reports coming in from various parts of the country, have crowded out many interesting articles; they are good, and time cannot destroy their virtue.

MRS. S. M. THOMPSON.

Of Cleveland, O., will lecture in Ft. Dodge, Iowa, to-morrow. She has an excellent reputation as a speaker and test medium, and we predict for our friends in Iowa, wherever she may lecture, a rare treat.

NEW QUARTERS.

Our friends will hereafter find us at our new and spacious quarters, 187 and 189 (marble building), South Clark street, room 19, where we shall be most happy to meet all old and new friends who may be pleased to give us a call.

MAIL ROBBERY.

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

HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office. Good mediums always in attendance.

A NEW PROPOSITION.

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

Personal and Local.

Andrew T. Foss has been lecturing in Montpelier, Vt.

A. S. Hayward, the magnetic healer, is in Boston.

Mrs. M. J. Wilcoxson lectured in Joliet again, on Sunday last.

Miss Nettie Pease is lecturing in New York city.

Miss Susie M. Johnson is lecturing in Washington.

A. C. Woodruff, of Eagle Harbor, New York, is coming West and will answer calls to lecture.

A clergyman, being requested to address a weary meeting at a late hour, won the hearts of the audience by saying, "Speech is silver; silence is golden. I don't happen to have any small change for you this evening, and so will let you off with gold."

Philadelphia Department.

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

Subscription will be received, and papers may be obtained at wholesale or retail, at 834 Race street, Philadelphia.

LIFE—No. 8.

On the Influence of Food and Drink upon our Spiritual Growth.

We have spoken of sleep as a means of spiritual growth or salvation—it remains to treat of food and our associations as influences in the same direction.

From the earliest records, mankind have had some idea that food had something to do with their mental and spiritual conditions. The old Brahmin priests and ascetics, far back beyond the historical period, lived in groves, fasted long, and were exceedingly abstemious in regard to their food. Coming down to the more practical records of the historical period, we find that prophets and seers—where any account is given at all—invariably lived abstemiously, "ate no pleasant bread," fasting frequently and often, ascending high places where the air was pure. The account of Daniel, demanding "pulse" as a preparation for his spiritual labors, is in accordance with these general ideas. All the scribes, pythonesses, seers, prophets, or mediums—and there are all such in all ages—have had a common experience in this, and while it would be interesting to trace out the history of these, we prefer to give the practical gist of the matter, and present our own impressions and experiences upon this important subject, which we know lies very closely at the foundation, not only of spiritual development, but of progress in reforms of every kind and character. We will not stop to inquire whether it be well for a man to drink wine in order that he may not drink brandy or whiskey; whether he should take coffee so that he may not be compelled to use tobacco; whether teas and spices and all kinds of stimulants can be tolerated by the human system; we know they all can, and men and women have lived to great ages in the daily violation of the divine physical laws of their being. If you were going to some distant place, and there were two roads, one over high mountains and down through swamps, and another more direct over a level plain, would there be any question as to which the wise man would take? True, some daring adventurer might wish to see how high the mountains were, and how difficult it was to pass over the swamps, and he might suppose that the knowledge thus acquired would be sufficient compensation for the suffering endured, but we are not inclined to travel that way.

Therefore, we would ask the reader to go with us to the spiritual side, and look down into the condition of humanity to-day, and see as far as we can, what plan should be followed to produce the highest and best physical, mental and spiritual growth.

Let us, for a time, lay aside the thought that we live on earth, and, leaving all our prejudices behind us, seek to know what, in the broad domain of nature, will conduce to the highest unfoldment upon this plane of life.

In the first place, then, as physical beings, we need fresh, pure air, and for this purpose, we should either remove all things which interfere in any way with this, or where we cannot do this, we should remove ourselves from all such localities as are devoid of this. The idea of acclimating ourselves to impurities of this character, is a false one—it is a waste of the strength which might be used for much wiser and better purposes. We say, then, to those whose occupation places them in impure air, leave these and seek some other employment where you will not be forced to a continued violation of the laws of your being. If you find yourselves living in unhealthy, miasmatic conditions, which you can not remedy, remove at once to more healthy surroundings—it will pay much better than to linger in a half-living condition, even though your ancestors may have lived there, and may have given you weak physical forms from this very cause.

The innate demand for pure air is emphatically expressed by every child in its earnest desire to get out of doors.

Woman,—the mothers of the race, are suffering much and entailing many diseases upon the race, by those habits of life in civilized society, which compels them to remain within the houses where the air is always more or less contaminated. The difficulty of ventilating our houses so as to admit pure air freely and avoid drafts or currents, which are very injurious, might easily be overcome if proper care was taken in their construction. Few persons are sufficiently careful in the ventilation of their sleeping apartments, and from this cause, suffer from terrible dreams and nightmares. Next to air in importance, is water. It needs no argument to prove to any one that pure water should be taken into every living organism in order for its fullest development.

It is one of the most beautiful facts in connection with the structure of our globe, that there is so general a supply of water almost universally distributed over its surface, or if beneath this, within the reach of man when he takes the proper means to obtain it.

Water is the only drink which is to be found in nature. If anything else is used as a substitute, it is the water in it which supplies the thirst, by furnishing the proper elements to the blood.

Milk, the article on which all the mammals, including man, find the nutriment essential to the earlier periods of life, contains about ninety per cent of pure water, in which are held, in solution, certain nutritious elements that are needed to supply all the tissues of the body, and it is probable that this is the only article which does this.

Many diseases are, doubtless, induced by the use of impure water; but a much larger number, by the use of various substitutes in the form of stimulating drinks, no one of which should be used except for medicinal purposes, and then only in the most judicious manner. The food calculated to develop the highest degree of health, and enable the spiritual nature to be unfolded, must vary with the age, temperament, climate and other conditions of individuals, and must be made the study of each one—we can only make suggestions. We do not think that mankind generally, have risen to a plane high enough to abandon entirely the use of animal food.

In cold weather and in low conditions of the system, it may often be necessary to use this to sustain life. Young persons and many older ones, do not need any more animalized food than milk and its various productions, especially cream.

Many persons can not use milk, because they drink it in large quantities. It should be taken in moderate amounts, with the food, and then no large masses of curd, which is rather difficult to digest, will be formed in the stomach.

During the winter months, most persons will find no inconvenience from the use of healthy animal food. We think the Christian world would do much better to adopt the law of Moses in regard to swine, than in many particulars which they are tenacious to observe. The time has arrived when there are many persons who have advanced far enough to derive all the power which they need in this direction, from their association with healthy and refined animals.

We shall speak more fully of this in the next article. The vegetable kingdom furnishes a great amount and variety of food, and those who are careful in the selection, will find all that is needed therein, to sustain the system.

Our own experience concurs with others in the fact that fruits and grain furnish the food most favorable for spiritual conditions. We have found the sensitiveness to spirit influence very much governed by the kind of diet, and have always found abstemiousness and abstinence from the use of meats to aid in this. It is, however, a matter for each one to decide by careful observation.

What is one man's meat may be another man's poison. Regularity in all our habits should be observed, and the apostolic injunction should be obeyed—"Whether ye eat or whether ye drink or whatsoever ye do, let all be done to the glory of God," which we understand to mean, the best development of our nature, physically, mentally and spiritually.

As reasonable beings, we must come to learn these great lessons, and also to economize our powers on every plane. If we would be truly spiritual, we must not expend all our energies on either of the other planes, but should so direct them that each will have its proper share.

Our Work and How Shall We Do It?

Every one needs to ask this question. We answer, by giving our lives and our souls to it.

One individual stirs the multitude, reaches the hearts of the people and moves the world because he is earnest, and his soul is in his words and in his work. A good woman with determination, goes forth among the poor—she enters their homes of suffering and relieves them; she does more—her soul is alive to the wants of these suffering ones and with a true sympathy which can alone flow from such a source, she leaves an influence which the material aid alone, useful and important as it is, can not possibly bring. A great reformer starts the world with an eloquence that moves nations and empires—is it not the words, it is the earnest soul that is behind these that stir the great waves of life, and impels the world of humanity to mighty deeds! Even the simplest acts of our lives may be made grand and really important by putting the true soul into them. The difference between the labor of one individual and another, and their influence upon their fellow men, is to be found more in the earnestness and faithfulness of the soul than in the work itself, though the work will manifest this. An artisan leaves such an impress upon his or her work, that the public so learn to discriminate, and the reputation of certain factors is thus established, even the least sensitive feel something of this. The clothes we wear, the houses we live in, the furniture in them, the watches we carry—all things have their influence according to the amount of earnest soul-work which their fabricators have put into them. We may not have realized this, but we always want to know who made these, and how much of their character is stamped on them.

The earnest soul gives forth its influence in every act, every thought, and the most indifferent observer realizes more or less clearly this power. There are those who pass through life without accomplishing much that is worthy of record, simply because their soul natures have not been cultivated and are not applied faithfully to the work they do. We should know that unless a work calls forth our higher nature, and enlists our souls in it, it is not very important to do it. How many there are who feel that there is no aim in life, and who have never felt the strong and stirring emotions that prompt to earnest soul labor. They see others around them doing those things which leave an impress upon the world, but they can not realize the profound idea that it is by putting our soul into a thing that it becomes valuable to ourselves and to the world around us.

Our work, then, is to do whatever our capacity will enable us to do well, and we can only do this by having our soul natures so alive to the scenes around us, and so imbued with the importance of fulfilling life's mission, that they will enter upon these labors, and give them the stamp of that earnestness—that life which is essential to success everywhere. Mankind fail in their work, because it is not right, because it is impossible to enlist their souls in it. We should be always sure that a work is right and that it is our duty to do it, and then having put our hands to the plow, we should never turn back, but put all the soul that we have to the work, and like the wagoner, who called upon Hercules, we shall find that other souls in the form and out of it, will be ready to aid us in the movement.

It is not the greatest minds, nor the strongest physical bodies that accomplish the most important ends, but it is and ever has been the most earnest souls. Let us, therefore, take courage, whatever may be our condition in life, and determine that we will do what we can—not because others have done, or are doing it, but because we feel—yes, feel, for it is the soul that feels, that the work must and shall be done. The magnetism of a true soul awakened to a consciousness of its labor, will be felt in the labor; every word uttered, every act performed, will have its power and influence upon the world. We are accustomed to receive many letters, some of which go into our waste basket at once, with the feeling that there is no soul in them. There are others that we desire to carry about our person—they bring to us something of the lives of the writers and give us a realization of their conditions. So of everything around us. We go into some houses that have been built by the hands, and not the souls of the workmen, and we do not feel comfortable in such places.

We like the magnetism of good furniture—it may be very plain, but we want that which is reliable.

There is a home feeling in some of the plainest houses, and many that when measured by a carpenter's rule, might be considered small, are really larger than the grand palaces of earth.

So of all kinds of machinery—there will be some-

thing of the soul of the maker about these, if they are properly constructed.

Whatever may be our position, let us see to it that we give our souls an opportunity of doing something, and we shall find our happiness in this—our work can never be done as it should be unless we do this.

THE METHODIST BOOK CONCERN.

The excitement in reference to the detachment in the "Methodist Book Concern" has somewhat subsided, and a calm has succeeded the terrific storm which occurred at the time the first disclosures were made. The announcement when first made created quite a sensation in Orthodox circles, for it was generally supposed that Methodist ministers are honest, and that they never do, in whatever situation placed, have a desire to accumulate much of that filthy lucre known under the head of "the root of all evil." However, the scene has changed the curtain has risen, and in the background, we, in our mind's eye, behold an old decrepit minister of the gospel trying to wash away his sins with the "blood of the lamb," knowing that all sins are cleansed thereby, except that known under the head of "sin against the Holy Ghost." His countenance is still serene and happy, yet he seems uneasy still,—the only thing troubling him being the "exposure," knowing well that Christ died for just such sinners as himself, and that when he passes over the "shining river," his conscience will be as pure and white as the undriven snow on the mountain top.

THE DAVENPORTS.

Will be here on the 15th of November. The Advertiser, of New York, says: "The unique and wonderful entertainment offered by the Davenport Brothers to the New York public at Steinway Hall, will continue for three nights longer. The crowds who have attended their seances bespeak the interest felt in the marvelous phenomena of this exhibition, while the mystery which shrouds it must continue to remain, from all appearances, a matter of speculation. Those who believe in spiritual manifestations will here find a strong argument to support their faith, while those who are skeptics will endeavor in vain to discover the secret of their astonishing feats."

PUBLIC MEETINGS.

Convention of Mediums and Speakers, at Le Roy, New York.

A Quarterly Convention of Speakers and Mediums will be held at Starr Hall, Le Roy, N. Y., Saturday and Sunday, Nov. 21st, 22nd, commencing at 10 o'clock each day, and holding afternoon and evening sessions. A cordial invitation is extended to all true workers and sympathizers with this great religious revolution, to attend and participate in the joy and blessings derivable from such harmonious and progressive conventions.

Our last convention, held at Johnson's Creek, N. Y., was a season never to be forgotten by those who were so fortunate as to attend,—a most perfect and constant joy and benediction from the heavenly fountains of inspiration—let this one be its peer in the progressing series. Brother Chamberlain, of Le Roy, writes us "We can not entertain the Mediums and Speakers' Convention to good acceptance, and with therefore, make preparations to entertain all that will come." Let us accept their generous proposal, and test its limit by greeting them with a numerous and fraternal assemblage.

J. W. Seaver } Committee. Francis Rice } P. I. Glum }

Oct. 14, 1869.

Obituary.

Passed on to the Summer Land, at 11 o'clock midnight, Oct. 11th, from his earthly home, to a bright and joyous home beyond the shining river. Our brother has lived long in the land, full three-score years and ten—a good man and true—our Brother Eliza Abbott, of St. Johns, Michigan, late of Palestine, Ohio. He left us full of joy, and his last words were words of peace and confidence in the future. "He is not dead but lives." His wife and children mourn for the dead but for the absent.

Words of cheer were spoken by E. V. Wilson, from the text, "If a man die shall he live again."
The funeral took place on the 14th inst., at 11 o'clock A. M., and at 12:15 P. M., we consigned the body to the earth from whence it came, and the immortal spirit went with the angels to their homes in the Spirit World.

SPECIAL NOTICES.

Dr. Wm. E. Jocelyn,

The Healer and Clairvoyant, can be consulted at the Morton House, 114, South Franklin, near Washington, (formerly in St. Cloud House). Dr. Jocelyn has been practicing sixteen years past with success. Address Chicago, Illinois, Vol. 7, No. 3.—47.

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The first chapter treats of—Division of substances—The senses—their Nature and Limits—Man a Duality—Spirit Intelligible—The World Opened as a Stage—The Multiplicity of the Second Chapter treats of—Man Strange to Himself—Beyond Senses—E. A. may See in the Dark—Master, how Determined—Magnetism and Electricity—their Choice of Character—Force—What it is—The Magnetic Bar.

The third chapter treats of Transverse Currents of Magnetism and Electricity Surrounding the World—their Pressure—Pressure of Atmosphere—Water—The rise of—The fourth chapter treats of the Duality of Man—The Spirit Body only lives—Why It Lives after the Material Body Dies—The Abnormal State—How We Know of Spiritual Things—The Medium—Discovery of Communication—Raps, Movements and Taps—The Fox Girls—M. D. Spiritual Atmosphere around the Body—Magnetism—Snake Charm Birds—Spiritual Clairvoyance—Spirits magnetize Member—Religious Convulsions Through Magnetism. No little work has ever been published which abounds with more intensely in exciting and instructive matter. Price 25 cts. Postage 3 cts. Address S. S. Jones, 192 South Clark St., Chicago, Ill.

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Don't fail to read the advertisement in another column. Any man who wants a good paying agency will do well to send and get a set for a sample, and go to soliciting for them. They are so light, as to be easily carried under the arm, and once seen by housekeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

Dr. Clarke's Remedies.

B. S. JONES—I see you are advertising the medicine of Dr. Clarke's spirit, who controlling prescribes for the sick through the organization of Jeanne Waterman Danforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Syrups, Nervines and Powders with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clarke is a noble and brilliant spirit. Most truly yours, J. M. PERLES.

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

THE PATENT MAGIC COMB.

Beauty on the Mountain, Beauty in the vale, Beauty in the forest trees, That bend before the gale, Beauty in the Ocean, With crest of dancing foam, AND BEAUTY is the special work OF PATTON'S MAGIC COMB

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Dr. Wm. Clark's Vegetable Syrup.

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

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ADVERTISEMENTS.

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THE CAREER

OF THE GOD IDEA IN HISTORY,

BY HUDSON TUTTLE.

CONTENTS.

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Communications from the Inner Life.

He shall give His angels charge concerning thee. For the Religio-Philosophical Journal. FRANK'S JOURNAL—NO. 33. BY FRANCES H. SMITH.

My attendant spirit said, "Among the many who have been here trying to give an account of themselves, is one who distinguished himself as a warrior in the seventeenth century. He is here now and will commence."

GUSTAVE ADOLPHE. "I must rely upon your kindness, my friend, for I know nothing of this coming back, and now merely wish to see if I can work this little machine."

I am Gustave Adolphe, long ago king of Sweden, famed as a warrior. Few had fewer sorrows, many more regrets, than myself. I had the good of my people at heart, and did what I could for their happiness.

Falling in my endeavors to preserve peace, I determined to prosecute the war with vigor, and brought all my energies to bear. I could not wait for a warrior who was ever waiting for the enemy to fall into his lap, and therefore took command of the army myself. All Europe was astonished at my daring, and the first victory gained, great were the plaudits of my people.

Feeling confidence now in my abilities, I dashed on—one battle after another; victory in all; marching straight forward until master of all.

I lived to see my people happy, but was obliged to require much in order to secure that object. I was obliged to exact from them money they could ill spare to support the government, but often allowed myself to wait rather than oppress them. The war being over, I could give more attention to their prosperity, and brought all expenses within the narrowest compass.

War always uproots the very foundation of government. It knows no security against corruption; makes no provision against war; feels no compassion for the suffering and reduces religion to a myth. I felt the full force of this, but contended with all my ability against such baneful influences. I left the encampments of home and rushed to the battle-field, regardless of everything but my people's welfare. Blessed with a good constitution, I escaped disease and finally triumphed over all. I made war to secure peace; I made peace to promote the good of my country, and well did I succeed. Day by day I was blessed with their love and approbation, and it was not long before I saw happiness weaving its flowers everywhere.

Walking, one day, half a mile from the palace, I learned that a house had been robbed the night before, and determined what to do that the culprit might be detected. I directed the high constable to visit the place in disguise, hear all that was said and report to me. He learned that a soldier had been seen in the neighborhood the day previous, but had left.

I ordered a review, learned from the officers who had been absent, and summoned them before me. I walked down the ranks, fixing my eye upon each—at length I came to one who seemed greatly terrified. All the rest gave account of themselves on the night in question, but this poor wretch trembled and said not a word. I pronounced him the guilty one, and he confessed. Our laws were severe, and he was immediately shot.

I could give many events of my life not known to history. I was once lying in my tent, meditating on the events of daily occurrence, when a stranger entered and inquired for me. I sat up and demanded his business. "It is to save your life, that I come," said he, "a conspiracy is formed to kill you at the next battle; I have learned all about it, and I came to reveal their plans." I to the constable, and laid before me a full account of the scheme. I listened in silence, and for a while not a word escaped my lips. I then commanded him to be kept in close confinement, and to be allowed speech with no one.

A day passed. I then called for him and began to probe for the truth. I soon discovered that the whole affair was a contrivance of his brain, being for some reward. As I proceeded in the investigation he became more and more confused, and at length burst into tears, confessing his duplicity. I ordered him into confinement, but after awhile let him go.

Certainly I was gifted with great abilities which were employed for the advancement of my people. I entered into friendly relations with the governments around, and was respected by all. I had formed an attachment for a lady of my court, who could not be brought to comply with my desire. Kings have advantages which I was in humble life to know not. No means were tried to secure success, but in vain. Her virtue was proof against every allurement. I could but respect this, and had determined to conquer my passion, when I discovered that jealousy had seized upon the queen, and her rage became boundless against the object of my love. This excited my compassion, and having detected her, I should have suffered, but I caused her to leave court, and return to her friends, but the queen was relentless, and we had no peace for some time. I caused the lady to find a husband in one of my ablest generals, and I look back on this as one of my greatest victories—a victory over myself.

Which to relate a circumstance that occurred in Belgium. I had been invited to the mansion of one of my generals; he had entered my service although not belonging to Sweden. We were entertained in sumptuous style and all went off merrily, when a lady entered and begged my protection. She claimed to be the wife of my host, and said that she was held in confinement because another had gained his life here. He was in rain. I was not not accustomed to. Turning to the general, I asked if this was true. He acknowledged it to be so. I then said that no one should hold office under my command who would wrong a woman. A murmur of assent went through the whole company, and I saw that my point was gained. The general talked for awhile, but I discovered his wife and promised she should have no more cause for complaint. How happy this made me! I took the general by the hand and said, "You are a noble fellow—many have erred, but only a few have the courage to acknowledge it."

A great change came over me after I had obtained away of other things. I thought I had gained the petty triads that occupy the minds of others, but gave my entire attention to the good of Sweden, striving to place her right before the world.

What selfish motives sway kings and courtiers! I desired peace but could not command it, and was obliged again to take the field. Victory still rested on my banner, but my life sped away at Lutzen, in 1632, rejoicing in a triumph over those who had so long striven to crush King Gustave.

My views of religion were quite different from those entertained by the world at large, and particularly as taught by the church. I looked around upon nature and got my lessons from her. I could see no authority for what I saw in the Bible. Trace it back from age to age and it ended in the testimony of man. But when I looked upon any work of nature, which is but another name for God, how different, how consistent, how full of wisdom, what contrivance, how beautiful! The adaptation of one part to every other part! Who could doubt a first great cause? I believed in God, but I felt no reverence for the church. The church knew this and was silent.

Heaven opened upon my bewildered gaze. I found myself attended by many whom I had known on earth, looking on with deep interest as consciousness returned. There stood my mother wreathed in smiles. My father was not there; he looked on in the garden, putting away his sins. I looked, and behold there stood the whom I had loved! Her face gleamed with brightness, her countenance decked in smiles. I stretched forth my arms and she rushed into them. What a fourth embrace I gave and how lovingly it was returned! My heart was hers and hers was mine; her soul sympathized with me and I with her; we were one and knew no change. My marriage was a government affair, no love was even thought of; but I was ever faithful to my wife even in thought, except the one case I have mentioned; she followed me a few years after, when I received her kindly and then let her with her friends.

I am a bright spirit, roaming about looking for those who require instruction, and often find some poor wretch who needs my aid. This constitutes my highest happiness.

I could scarcely believe it possible when told that spirits could converse with mortals, it was so

contrary to all my experience in earth-life or in Summer Land. Not long since, a friend came and spoke of you and this little machine. Curiosity brought me here, when I desired to try, and I have now realized the truth or what was said. It is indeed wonderful! I can impart thoughts to you as easily as I can gather thoughts from a book. I esteem it a privilege thus to have given you my history. You are attended by a vast number of spirits anxious to commune; many are dark spirits seeking instruction—all deeply interested. Among them are warriors, judges, kings and rulers, bishops and cardinals; some good, some bad. You have created a great excitement, and you but mortal! Farwell.

Report of the Third Annual Convention of the New Hampshire Spiritualist Association, at Cook's Hall, Plymouth, Sept. 24, 25, and 26, 1869.

Reported officially for the Journal. Agreeably to published call by the Secretary, the Spiritualists and Spirits of New Hampshire met for the third time, to take into consideration the most momentous questions of the age. Convention called to order by the President, A. T. Foss, of Manchester, at 3 o'clock, P. M., who then made a few remarks on re-organization. Further remarks were made on the same subject by Dr. French Webster, of Concord; Mrs. A. P. Brown, of Vermont; Mrs. Addie M. Stevens, of Wentworth; Joseph Brown of Campton; Father Dean of Warner, and others. Frank Chase was called upon to give the history of the origin of our State Association. He believed in organization, and that slow growth was the best and surest.

As Miss Mary D. Andrews, Secretary, was sick, and therefore not present, Dr. Webster was chosen Secretary pro tem.

After remarks, Dr. Webster moved that a committee be appointed by the Chair to draft a new constitution, which was carried. Committee on reconstruction: Dr. Webster, F. Chase, Mrs. Brown, Joseph Brown and Mrs. Stevens. Dr. Webster reported conclusions of this committee to be: To retain the old constitution entire, simply adding two more articles as follows:

Section VIII. The Executive Committee may call Quarterly Conventions of this Association at any time and place they may think proper.

Section IX. Any member may pay whatever sum of money they feel able to pay, to pay the expenses of this Association.

The report of this committee was accepted and adopted. New members were then obtained by signing the constitution.

In response to the President, who inquired if we should now go on with the business inasmuch as there were but few present, stirring remarks were elicited, under inspiration, from F. Chase, Mrs. Brown, Dr. Webster and others; and the feeling became strong that what we lacked in numbers in the form, was made up by vast multitudes of spirits. Business was resumed.

It was voted, and the Chair appointed a committee to recommend officers, but that committee on retiring, were unanimously averse to selecting, and reported through Dr. Webster their recommendation of nomination, as the better way. Officers were accordingly chosen, as follows:

A. T. Foss, President; Frank Chase and Mrs. Abijah Averill, Secretaries; Hanson S. Chase, Mrs. Addie M. Stevens, George Geason and Brother Nichols, of Manchester, Vice Presidents; Abijah Averill, Treasurer. Finance committee: Walter Stevens, Wentworth; Walter R. Webster, Bridgewater; Mrs. Hill, Great Falls; Abel Crosby, Grayton.

Voted that the Secretaries furnish copies of the constitution to officers for obtaining names of members to our association.

Committee of arrangements chosen: Joseph Brown, Chase P. Merrill, Dr. Webster, Daniel K. Smith.

Brother Brown said he once opened a barn for Spiritual meetings and met with success. Dr. Webster said he wanted to consecrate these walls.

Mrs. Brown caught a vein of inspiration in the necessity of organization in everything. Adjourned to 7 in the evening.

Evening Session. On motion of Mrs. Brown, voted to instruct committee of arrangements to print constitution.

On motion of Dr. Webster, committee on resolutions chosen as follows:

Hanson S. Chase, Thomas Constantine, Dr. Webster. Resolutions were afterwards handed in by A. T. Foss, Mrs. Brown, Dr. Webster and F. Chase, and were read by Secretary and referred to committee.

President opened conference. Dr. Webster, first speaker, on Spiritualism; Mrs. Stevens, endorsing one of the resolutions to abolish capital punishment; Mrs. Brown, the purifying influence of the new gospel of Spiritualism, and on capital punishment, showing that it did much hurt and no good. Father Dean spoke of the Bradford convention and other experiences, and that he should not probably attend another convention on this side of life. Brother Foss spoke; Father Dean in the chair. Brother Foss knew that all his friends were alive and with him at the time; Spiritualism was a practical reality.

On motion of Dr. Webster it was voted that when we adjourn, it be to 9 o'clock in the morning.

F. Chase related experiences as a Spiritualist in theological prayer-meetings. Committee of arrangements then reported for the next day. Addresses, by Dr. Webster in the morning, and Mrs. Stevens in the afternoon. Adjourned.

Second Day, Sept. 25th. Convention called to order by the President. Dr. Webster reported for the committee on resolutions, by recommending all of them without alteration. Report accepted and resolutions taken up.

First resolution by A. T. Foss, read: Whereas Our common schools are intended for the education of all the children of our state, without regard to sect or party, therefore,

Resolved: That this convention is earnestly opposed to the reading of the Bible and the practice of offering up sectarian prayer as a part of the exercises of said schools.

Opposed by Dr. Webster. Favored by Mrs. Brown, Father Dean and Mrs. Stevens. Passed.

Second resolution by A. T. Foss read and passed.

Resolved: That this convention views with concern the fact that a large majority of the children of this state are under the influence of the Sunday schools of the so-called evangelical sects, where they are taught to despise their own nature, and to believe that their God hates them, and that they can only be at peace with him through a creed and bloody atonement.

Third resolution read and passed. Resolutions by Dr. Webster read and passed: Resolved: That the attempt now being made to engraft a sectarian religion upon the Constitution of the United States, is a blow at one of our dearest rights and should be opposed by all lawful and right means, by all the friends of religious freedom.

Resolved: That the fear of God is the beginning of folly; and the love of God, the beginning of wisdom.

Resolved: That this convention hereby endorse the effort to sustain the Children's progressive Lyceum, and will give hearty support to further its interests.

The first resolution of Dr. Webster was discussed by Mrs. Brown, Father Dean and J. Brown. Mrs. Brown's resolution read and passed:

Resolved: That as tobacco is injurious to the mental and physical condition of so many, that all mediums not only desist from its use but try to exert their influence against it.

H. S. Chase's resolutions read and passed: Resolved: That humanity and justice demand equal taxation of all property throughout the nation in bearing the burdens of the government.

Resolved: That we, the Spiritualists of New Hampshire assembled in convention at Plymouth, heartily endorse the effort made by our sisters through the nation, and world, to secure to them the right of suffrage.

When we got to the resolutions of F. Chase, it was amusing to witness the dilemma, because there were so many of them. A. T. Foss said they were good, but no paper under heaven would publish our report if they all passed; for want of space. He thought it best to view them in the light of an address, and thank brother Chase for it, and not attempt to wade through them again. Not so, thought others; and after discussion it was decided to have them read again. Some of them passed; as follows:

Resolved: That no one can be considered responsible for measures or sentiments which they have voted against.

Resolved: That we sympathize with every reasonable reform movement of the world.

Resolved: That woman ought to receive equal pay as man, for the same kind and amount of work.

Resolved: That, whereas man in his nature is more an embodiment of wisdom, and woman is more an embodiment of love; and the latter principle we consider just as indispensable an element of a good and righteous government as the former.

Resolved: That no person ought to be allowed to vote who cannot read English.

Resolved: That we do not believe in capital punishment.

Resolved: That we believe the appropriate classification of tobacco and rum to be among drugs and medicines, and the chemical and mechanical agents.

Resolved: That we approve of laws and societies for the suppression of cruelty to animals.

Resolved: That whereas music is not only one of the principles of our nature, but of universal nature as music, and that everything is constructed on musical or harmonical principles, and a state of universal harmony among men is the thing of particular importance now sought; and whereas, every person is a medium more or less, under spirit influence, and that influence is greatly increased by the harmonizing power of music, therefore it is of the greatest importance that we do all we can to promote the cultivation of music.

Resolved: That we sympathize with the Universal Peace Movement, and will do all we can to prevent war among the nations.

Dr. Webster, of Concord, then addressed the convention on the subject of Spiritualism the Demonstrated Science of Religion. Adjourned to 1 1/2 o'clock P. M.

The president opened the afternoon convention by announcement of conference one hour.

F. Chase was called to explain one of his resolutions in which was embodied the idea that we ought to pray to God the Father, and to none other. Mrs. Brown thought we might as properly pray to our spirit friends, as to God, when we felt in need. A. T. Foss was willing brother Chase and sister Brown should do all the praying, anyway; he did enough of that when a clergyman. There was a spicy and interesting discussion on the subject of prayer, participated in by Dr. Webster, H. S. Chase and others.

Dr. Webster then spoke on the use of Tobacco, and the subject of temperance generally.

After invocation, Mrs. Addie M. Stephens eloquently addressed the convention on the Progress of our cause.

F. Chase, under influence, addressed the convention briefly on the question, What is Man? On motion of Dr. Webster it was voted to appoint delegates to attend the American Convention of Spiritualists, next summer, and they were appointed as follows: Dr. French Webster, of Concord; Daniel K. Smith, of New Hampshire; Benjamin Hutchison, of Millford; Elsiea Tripp, of Portsmouth; and George S. Morgan, of Bradford. Adjourned to 7 in the evening.

Evening Session. Conference—F. Chase spoke on "Metaphysics;" Mrs. Brown, "Encouragement of Mediums;" Father Dean, Prayer;" Mrs. Stevens, "Cost of Mediumship and Spiritualism."

Dr. Webster then addressed the Convention in a very able manner on the subject, "Ancient and Modern Spiritualism." He said the hall was crowded with our spirit friends. He closed with invocation.

Adjourned to nine in the morning. Sunday, Sept. 26th.—Rainy weather, and consequently small attendance. Convention called to order by the President. He said the smallest meeting he ever had was three men, two women and a dog.

H. S. Chase entertained us with some of his experiences. On one occasion he had a vision of a Mrs. Brown, in the beautiful experiences of this funeral, and of himself delivering the discourse. He was surprised soon after by the arrival of an old acquaintance to get him to speak on a funeral occasion. The Universalist clergyman engaged had not arrived, and they would not have any of the orthodox ministers. He entered a large meeting house full of people, and gave a powerful discourse under influence. He said he had never been ordained.

Dr. J. H. Currier, of Boston, who had arrived on the last train, Saturday, spoke a few minutes. He thought we ought to talk and act, not on what we believe, but what we know. After congregational singing, Mrs. A. P. Brown, of Vermont, became entranced, and made an invocation of great power, followed by an address on the subjects of Spiritualism, Progression and the Convention.

Spiritualism can never die out as long as it has such able advocates as Mrs. Brown. On motion of Walter Stevens, the Convention adjourned to one o'clock.

Sunday Afternoon Session. Mrs. Addie M. Stevens in the chair. H. S. Chase entertained us with more experiences. Mrs. Brown spoke on visiting prisons; Joseph Brown, on experiences; Dr. J. H. Currier, on the proper treatment of prisoners.

After music, A. T. Foss, of Manchester, addressed the Convention in an interesting and spicy manner. Subject, "What shall I do to be saved?" He said there were three kinds of Adventists; first, advent of kings; second, advent of priests; third, advent of the people. He said he was a Third Adventist.

On motion of Mrs. Brown and others, it was voted: 1. To thank the spirits for their attendance at our Convention. 2. To thank the officers and speakers. 3. To thank the friends of Plymouth and vicinity. 4. To thank Dr. Webster for his attendance. 5. To thank Mr. Dodge, agent of Montreal Railroad, for reduced fare.

It was voted to invite the BANNER OF LIGHT and the RELIGIO-PHILOSOPHICAL JOURNAL to publish the report.

Sunday evening the storm raged and the wind blew, but yet we had an interesting session. In the midst, Dr. J. H. Currier, of Boston, under influence, addressed the Convention. Subject, "If a man die shall he live again?" We hope the doctor will attend our Convention next summer.

Convention, felt that we had presented her with a wreath of flowers.

The President, after a few pertinent remarks, adjourned the Convention, subject to meet again on the call of the officers.

Thus closed our Convention, that was remarkable for the perfect harmony and good feeling that prevailed. Truly, both love and wisdom were there manifested.

FRANK CHASE, Mrs. A. EVERILL, Secretaries.

IOWA. State Association of Spiritualists—Second Annual Meeting. MORNING SESSION.

The Second Annual Convention of the Iowa State Spiritualist Association convened at "Good Templars" Hall, on Court avenue, Des Moines, Oct. 8th, at 10 o'clock A. M., with President Davis in the chair.

Provision made for delegates; and a business committee was appointed to determine the different sessions and hours of speaking; Edwin Cate, Lydia L. Davis and Mrs. A. Comstock. Adjournment.

AFTERNOON SESSION. The Convention assembled at the appointed time with President Davis in the chair. In spite of the inclemency of the weather, many were in attendance.

The Secretary was requested to read the report of the last year; said report adopted.

SECRETARY'S REPORT. Below will be found the different quarterly reports of the year.

FIRST QUARTER. Amount of Receipts, \$169.00 Expenses, 75.00 Cash in Treasury, \$94.00

SECOND QUARTER. Amount of Receipts, \$120.50 Expenses, 10.50 Cash in Treasury, \$110.00

During this time, Dr. J. E. Sprague was acting as our State Missionary for three months. Below is the amount of his receipts and expenses: Amount of Receipts, \$115.40 Expenses, 38.10

Just at this time, a semi annual convention was called to convene on the 22nd of May, 1869, in Des Moines, the object of which was to learn the wishes of the people in regard to what the Executive Committee should do in the future to further the cause of Spiritualism. A few resolutions were passed, among which was one to the effect that the Executive Committee engage the services of Mrs. Addie L. Ballou, to the extent of the money in the treasury. The following is her report for the month of June: Amount of Receipts, \$51.00 Expenses, 53.35

THIRD QUARTER. Amount of Receipts, \$6.90 Expenses, 174.50

FOURTH QUARTER. Amount of Receipts, \$6.25 Expenses, 280.10

Total amount of Receipts for the whole year, \$304.85 Expenses, 280.10 Cash in Treasury, \$24.75 H. C. O'BLENNES, Sec'y.

Amos Smith, Edwin Cate, Mrs. A. Comstock and E. B. Tilden, were appointed as a Committee to select officers for the coming year.

Remarks were made by W. F. Jamieson in regard to the Missionary labor. Adjournment.

SECOND DAY. MORNING SESSION. Opened by an invocation, after which the following resolution was adopted: Resolved: That speakers be limited to ten minutes time; also that no speaker shall speak more than twice on any one subject without permission of the convention.

Address by President Joel P. Davis. Resolutions were submitted to the convention; also declaration of principles, but, after much discussion, were referred back to the committee. Adjournment.

AFTERNOON SESSION. Opened by an invocation by Mrs. Patterson of Des Moines. The resolutions were again brought before the house and adopted:

RESOLUTIONS. We, the Spiritualists of Iowa, in convention assembled, make the following declarations as our sentiments now, and for ourselves only, gladly changing them for truer ideas, as a brighter light shall unfold them to us. And as progress is the law governing all save divinity, we know that we should have better ideas at any time in the future than now.

Whereas, The bond that binds society in its relationships, one to the other, is reciprocal in the obligations it enjoins, and does not confer upon one party the right to infringe upon the amenities due to another, and whereas Spiritualism has the legal right to present for public acceptance its facts and philosophy, and as we have in the one a theory touching our present and future existence alike plausible and beautiful, so we have in the other a proof of the truth of our theory which has to the present challenged the criticism of our opponents, thus doubly armed with our facts and philosophy, we stand forth to demand as our right that respectful consideration to which the importance of the subject and our personal self-respect, entitle us; and

Whereas, In the past, our claims in this view, and to this consideration, have been so far ignored as to deprive us to a very great extent from a hearing through the public press, which uninfluenced by this no less common than ungenerous prejudice of their readers would and will extend to us even and exact justice, therefore, we the Spiritualists of Iowa in convention assembled,

Resolve to invite a careful, critical, and honest investigation of our facts and teachings, assured that we are right, and asking at the hand of the investigator the exercise of that courtesy that is due from one to the other, while to those who cannot thus stipulate with us, bequeath the charity of our silence.

Resolved: That we will be healthy, happy and useful, in proportion to our obedience to physical and mental law.

That obedience is all we know of Heaven, disobedience all we know of hell.

That Christ's obedience answered only for himself, and for a noble example for our imitation; useful to us only as we live the moral laws he promulgated.

That to teach that merits in Christ will answer for merits in us, is to relieve us of the necessity of living a moral honest life.

That the Orthodox idea, that Christ suffered for our transgressions, thereby relieving us of the penalty, is annihilation of moral responsibility on our part.

That making the innocent Nazarene suffer instead of the guilty, is opposed to our moral code, and to our whole system of jurisprudence.

And, further, the idea of another's atoning for our errors and sins is impossible; as much so in morals as in physical law. The one who lies, steals, gets drunk, or murders, can no more escape the legitimate penalty therefor, through the merits of another than he can escape pain when he violates physical law.

That it is highly important to counteract the immoral tendencies of the teachings of vicarious atonement by causing every one to feel that he can

not escape the penalties when he violates one of God's laws.

That, in regard to outside influences, we hold that Psychology, or what is usually termed "Animal Magnetism," proves that one mind can impress its thoughts and feelings tangibly on another without contact.

That this is a demonstrated law of spiritual relationship, and was first confined to from 4,000 years that our Orthodox brethren claim for it.

That there has been no age without its spiritual manifestations.

That if persons in this age do not see spirits we have no evidence that a "spirit passed before Job's face—that Moses and Elias appeared at the transfiguration."

That if our mediums are not influenced by spirits, we have no evidence that Jesus spoke to Saul. The spirits talked with Cornelius and Peter, with Isai and Daniel.

That if they do not have an agency in moving gross matter now, the testimony is more invalid than anything which we read of, especially that sepulchre and Peter and John's prison doors opened by spirits.

That if visions in this age are all the wild imaginings of diseased brains—and these pretended visions the only evidence of insanity—then was Peter insane when he saw the sheet let down—Ezekiel crazy when he saw a scroll written within and without, etc., etc.

That if these statements are matter of fact, they prove a law—a relationship between the two spheres. That we have more reason to believe that which we see and hear with our own senses than anything which we read of, especially that which occurred centuries back.

That savage nations treat woman as a mental; Christian nations as an inferior.

That spiritually, morally and intellectually, she is man's equal.

That the objection to woman's rights, that she will usurp man's situations and labors, is an insult to her ability to choose her own proper place, and comes with ill-grace from the stern sex that usurp most of the easy positions with extravagant pay, and assign woman to harder work with a remuneration entirely inadequate to afford a respectable or useful support.

That woman's skill is needed in managing the affairs of Government as well as in the family; the church and in social life.

That that sectarianism and clanishness which is practiced and fostered in the church, is inhuman and sadly to be deplored.

That our motto is: The Fatherhood of God; the brotherhood of man; or, that of an American philanthropist. Our country is the world; our countrymen, mankind.

Resolved: All truth is sacred, whether uttered by Confucius, Pythagoras, Plato, Xenophon, Publius Syrus, a Greek slave, or Jesus Christ, a Judean mendicant and religious reformer.

Resolved: The shedding of blood has no efficacy in the salvation of souls.

Resolved: Religious duties consist in doing justice, loving man and worshipping God in spirit and in truth.

Resolved: The Bible of Spiritualism is the Book of Nature—the infallible and perfect Bible for the use of mankind.

Resolved: Science and Religion are married, in the form of Spiritualism—the only system of Natural Religion with which the world has ever been blessed.

Mrs. Lois Waisbrooker was called to the stand and made some very appropriate remarks on the spiritual condition of mankind.

Then a general convention was held, being participated in by the Rev. W. W. King, of the Universalist church of this city, W. F. Jamieson, J. P. Davis, Mrs. Comstock, Mr. Phelps, J. P. Davis and others. Adjourned.

EVENING SESSION. Opened by soul-stirring music by the choir. Lecture by Mrs. Lois Waisbrooker on prayer—affirming that man was not the only thing that prayed, but that all nature prayed; that the little germ that was enclosed within the apple prayed that it might become a tree and nothing more; and when that tree had grown and bore blossoms and fruit that this prayer was answered.

THIRD DAY. Morning session opened by reading a poem, by Mrs. Patterson, after which, an invocation. General conference.

Ten o'clock session opened by music from the choir. Address by W. F. Jamieson. Adjournment.

AFTERNOON SESSION. Address by Mrs. Lois Waisbrooker. At the close of the lecture, the amending of the constitution was made, only two articles being amended:

Article 1. This association shall be known as the "Iowa State Association of Spiritualists," and shall hold annual meetings at such times and places as the Executive Committee shall determine.

Article 2. It shall be the duty of the Treasurer to receive and pay out all moneys, according to the direction of the Executive Committee; but he shall pay out no funds without a written order from the President, countersigned by the Recording Secretary; he shall also keep a true and just account of all moneys received or paid out, and make annual report of the same to the Association.

Address by W. F. Jamieson. Adjournment.

AFTERNOON SESSION. Convention addressed by Mrs. Lois Waisbrooker, after which the election of officers was called for, resulting in the following:

OFFICERS: President—Joel P. Davis, of Des Moines. Vice Presidents—J. S. Staley, Davenport; Mrs. A. Comstock, Oskaloosa. Secretary—H. C. O'Blennes, Des Moines. Treasurer—W. W. Skinner, Des Moines.</

Frontier Department

BY E. V. WILSON

Notice to Correspondents and Others

All letters, papers and matter for the Frontier Department, must be addressed to E. V. Wilson, Lombard, DuPage county, Illinois.

Our Engagements in Michigan--No. 2

On Monday evening we gave a seance--85 persons present. We read the life and character of many persons, to whom we gave 85 dates, incidents, traits of character, and spirit identities, all of which were approved, save seven.

By a young man sitting 30 feet from us, we saw a spirit, who, in the earth life had been a captain in the army. We went to him, described him very carefully, gave his rank, when and how he died; and the stranger said it was Captain Howard, and was his brother, after which this spirit brother gave us a careful history of the young man's life, which was declared by himself and friend to be very correct.

A stranger, with whom we saw a drowning scene, which we described and located. Fully identified.

By a man who came in, we saw the spirit of a young woman. We described her to him, and he said, "It is my daughter." We read the character of several ladies and gentlemen. Among the latter was M. G. Craken, and Mr. Scholes, and it was conceded by all who knew the parties to be very correct.

Thursday, Oct. 5.--We called on Capt. E. B. Ward, found him improving rapidly from a species of paralysis, which attacked him several days ago. The captain is immersed in business, and yet he had time for a social chat of many minutes. At 10 o'clock A. M., we found ourself in the crowded cars of the D. & M. R. R., bound for Nunica. We were all day making 175 miles. Our route lay through a fine farming country. We saw a world of fruit--in fact, we never saw apple trees more heavily laden than along this route.

The wheat crop is grand, and we heard of fields which yielded 40 bushels of white winter wheat to the acre. The corn crop, however, will not turn out a half crop. Oats and barley are good. Potatoes are plenty, and of a very superior quality.

We reached Nunica at 6:35 P. M. At 7:30 we were in the large school house, lecturing to a large audience, after which we gave several readings of character of persons in the audience, which were fully identified.

Mrs. G.--Gave her history with many incidents of her life.

Mr. G.--Gave him a very minute reading, with many incidents of the past. All of which were acknowledged.

There came into the desk a spirit of a man who said, "I was killed on this road seven years ago by an accident. My wife is now living in Grand Rapids. There are three in the house who know me, and know of my death. My name is Patrick Murphy." We then gave a careful description of the man.

Several persons came forward and stated they knew the man well, and one or two women knew his wife, and testified that she was living in Grand Rapids, Mich., now.

Saw by a woman the spirit of her sister which we described, and fully identified.

Wednesday, Oct. 6.--It was a glorious day; clear and beautiful. We remained quietly within doors, shunning all intercourse with the people, that there might be no collusion between us in giving tests, and reading characters.

We lectured at night to an overflowing house--in fact, many could not get in. The doorway and windows were full of anxious souls seeking after truth. We gave many fine readings and tests of spirit life.

A lady came into the room while we were speaking; directly behind her came a fine-looking spirit man, who claimed to be one of her guardian angels, and gave us many fine traits of character, and named the time she became a medium and speaker, which was seven years ago. This woman proved to be sister Lydia Ann Pearsall, of Macomb county, Mich, whom we then met for the first time. She is a noble woman; true and faithful to our cause, and well liked by the people, and is not a member of any clique, but a free, independent woman; mistress of her own acts, making her own appointments, without the assistance of any junta whatever. This is as it should be. Let us be free.

Mrs. Graves coming in also at the same time, with Mrs. P., we saw by her two spirits, an old woman and a young girl. We described them very carefully, designating them as her grandmother and her daughter. These spirits gave us many fine tests of her past life and character. When called on, Mrs. G. arose and said, "It is true. My grandmother and daughter have been well described."

Mr. Thompson, an old and well known citizen, was called out as a test case, on challenge--accepted--and we minutely detailed his life, incidents, traits of character, and important events, as well as the weak points in his physical nature. This reading was fully identified, and many said it is perfect in all its parts.

By a man, whom we had never seen, we saw a spirit--a soldier, a veteran who died in hospital. We gave a detailed description of him--when he died, how and where. We then said this man from spirit life gives us the following

incidents: It is seven years ago. We see you and this spirit then in the form, standing together, with many others, on the slope of a hill near a large body of water. There is marked excitement, and great commotion with you. This spirit soldier was your friend and chum. The stranger answered: "I know him well. You are correct in everything. He entered the army; was captured, and died in prison hospital. The incident referred to, took place on the shores of Black lake, and is remarkably correct. It was on the occasion of the drowning of Mr. F. The spirit's name on earth was Jack Kirk--my name is Carpenter."

Nunica, or Manunica, is an Indian name, and means crockery, or the place where crockery is made. It is a little town, nine miles from Grand Haven, and about two miles from the river, and contains many liberal men and women, who are honest seekers after truth. On Tuesday night, we were a little disturbed by one Wm. Bird, a Canadian and disorderly Presbyterian, who assumed that because the meeting was in a school house, he had a right to talk while we were speaking, but the people soon gave him to understand that he was out of place, and then he left the house.

We are well pleased thus far with our visit to Michigan, and shall keep our readers posted of our whereabouts, and of our doings, until we receive an honorary appointment as settled speaker in Triaband, and then the "Gentle Wilson"--pardon us--will cease writing for the RELIGIO-PHILOSOPHICAL JOURNAL, and take a department in the Rostrum Corner of the Universe; appoint himself set at large for the Spiritualists of Illinois, and move his office to Kalamazoo. In our next we shall write of the Bartholomew neighborhood and what we see and hear there.

Michigan is a live state, full of Spiritualists, and, in many places, with growing interests. The state organization, with its county circles, and head-centre at Kalamazoo, is an injury to the cause, rather than a benefit--that is, judging from what we see and hear, as well as from our letters. But we trust that there will be a better look on the face of things, now that the would-be president and secretary of the Illinois state convention, together with one-half of our missionary bureau, has taken the state and bid farewell to Illinois. Well, we have lost a secretary and president, and Michigan has gained by our loss. Well, this is all right--we wish them joy.

A REMARKABLE DREAM.

Truth Stranger than Fiction--An Extraordinary Vision and its Exact Fulfillment.

Sensible people, in the fullness of their wisdom and the lack of all superstitious notions, profess to leave dreams and visions in their days to the domain of old women, who are accustomed to revel in the mysterious and incredible, as one of their particular and peculiar spheres. But now and then a man who utterly ignores the portent of dreams will be visited by one of such singular bearing that he finds it quite impossible to thrust it from his mind as a matter of no moment whatever. Yet it seldom happens that in such cases the vision is followed by an exact fulfillment in such a way as to impress the minds of all who listen to the story with a conviction that, as our grandmothers have so often assured us, "there is something in dreams after all." We have to record a case in point, of recent occurrence in this city, for the truth of which we are fully prepared to vouch. We are not at liberty to give the names of the persons who figured in the singular affair, but their omission will not effect the case, save with those who have a morbid desire to know everything which does not concern them. The case runs thus:--

A few weeks ago a gentleman died, leaving a considerable fortune to be shared among his heirs. During the life of the deceased had been the most intimate terms with a friend, whose interest in him and his family was not of such a character as to be severed by the hand of death. It had been the general understanding for several years that this friend had been designated in the will of the deceased as his executor. The subject had frequently been broached between them, and invariably the deceased had asserted that he had made a will disposing of his property in the way in which he desired it to be distributed, and that his friend had been named in the document as his executor.

When, however, a search was made for the will, no traces of it could be found. Every nook and corner of the house into which such a document would be likely to creep, was peered into with the same unsuccessful result. In this state of the case, by the general desire of the relatives of the deceased, his friend took out letters of administration, and proceeded to wind up the affairs of the estate in the way provided for by the law in cases where persons die intestate. The house in which deceased had lived was repaired and put in such order as to render the widow and her children comfortable, and other important measures were taken by the administrator, at his discretion.

Meanwhile, the search for the missing will was continued, under the belief that it would yet be found since the deceased had so frequently declared that he had prepared such a document. The administrator, engrossed with the cares of the estate, naturally devoted much thought to it during his unemployed moments, the subject of the missing will on such occasions, always coming uppermost in his mind. One night not long since, it engaged his sleeping as well as his waking hours. The semblance of his dead friend entered his bed chamber, and accosted him in the familiar tones:--

"You are spending a great deal of money on my house," exclaimed the spectre.

"Yes, but not more than I would on my own house under similar circumstances," was the response; the dreamer actually rising up in bed at sight of his spectral visitor.

"You are spending a great deal more of my money than I ever did for such a purpose," continued the spectre with a touch of rebuke in his chiding voice.

"Not more than the case demands," was the rejoinder. "You are a dead man now, and have nothing to do with the business." "Is my affair, and I shall do as I think proper."

The dreamer as well as his visitor was getting slightly warmed as the dispute progressed. "I am come to tell you that you have not thoroughly searched for my will," rejoined the spectre. "In it you will find just what I want done with my money."

"Your will!" laughed the dreamer. "We have

searched high and low for it, and it can't be found. Why did you hide it away if you wish us to follow its instructions?" "Look you!" cried the spectre, slipping up to the bedside and raising his ghostly form upon the covering, "your search for the will has been very careless. In the fourth story back room of my house you will find an old bureau. Have you looked into it?"

"No!" responded the dreamer, "I have seen no such bureau." "In the top drawer of this old bureau," continued the spectre, "there is a package of old letters. Open the bundle; the will is in the middle of it."

With that the spectre bent forward, as if to touch the dreamer, who sprang in terror from the bed, and was awakened by the shock, to find himself standing in the middle of the room.

On the following day the administrator related his vision to the members of his family, and again at his place of business he ran over the occurrence, but gave it no serious thought for a moment. In the evening he called upon the widow on a matter of business, and after that was transacted related to her his singular dream of the preceding night.

"I had forgotten all about it," said the widow, "but there is an old bureau in the lumber room up in the garret. But my husband would not have placed anything of value there for safekeeping."

This ended the conversation, and the administrator journeyed homeward. He had just thrown himself into his easy chair before the fire, in slippers and dressing-gown, when there came a violent pulling at the door bell. In another moment the widow was ushered into the parlor. She was laboring under considerable excitement, and held a folded paper in her hand.

"Here is the missing will!" she exclaimed, thrusting the long sought document into the hands of her astonished friend.

"Where did you find it?" he inquired.

"Just where my husband told you he had placed it, in your dream last night. I ran upstairs as soon as you left the house, and found the package of old letters in the top drawer of the bureau, and there was the will right in the middle of it!"

Such is the singular vision and its strict fulfillment. We have told "plain, unvarnished tale," without essential omission, and without any fanciful embellishment. The only thing to be added is the fact, that the administrator knew nothing of the existence of this old bureau until the widow recalled to mind that there was such an article of furniture in the house; and that he was for the first time made aware that there was in the house a bundle of old letters that he had not examined, when the missing will was placed in his hands.

NOTICE OF MEETINGS.

- THE ANSWER, Ohio--Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11 1/2 A. M. J. B. Morley, Conductor; Mrs. T. A. Vassup, Guardian; Mrs. M. F. Coleman, Asst. Guardian.
AVONDALE, Mich.--Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, E. N. Webster; Guardian of Groups, Mrs. L. B. Allen.
BIRMINGHAM, Ala.--Regular Sunday meetings at 10 1/2 A. M. and 7 1/2 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 M., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Mrs. E. C. Hamilton, Secretary.
ASTORIA, Clatsop county, Or.--The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kind to accept of the same.
BOSTON, Mass.--MERCANTILE HALL--The First Spiritualist Association meets in this hall, 32 Summer street. M. T. Dole, President; Edmund M. Jones, Vice President; Wm. Duncklee, Secretary.
BOSTON, Mass.--The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10 1/2 A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M.
ROCKFORD, Ill.--The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall, corner of Third and Adams streets. A. H. Worthen, President; Chas. Lauehar, Secretary. Children's Progressive Lyceum meets at 10 o'clock P. M. B. A. Richards, Conductor; Miss Lizette Porter, Guardian.
BOSTON, Mass.--The Friends of Progress hold regular meetings every Sunday at 7 o'clock, at Capital Hall, South West corner 5th and Adams streets. A. H. Worthen, President; Chas. Lauehar, Secretary. Children's Progressive Lyceum meets at 10 o'clock P. M. B. A. Richards, Conductor; Miss Lizette Porter, Guardian.
ROCKFORD, Ill.--The First Society of Spiritualists meet in Scitler's Hall, Sunday and Thursday evenings at 7 o'clock. A. H. Worthen, President; Chas. Lauehar, Secretary. Children's Progressive Lyceum meets at 10 o'clock P. M. B. A. Richards, Conductor; Miss Lizette Porter, Guardian.
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