

RELIGIOUS PHILOSOPHICAL JOURNAL

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, OCTOBER 30, 1869.

VOL. VII.—NO. 6.

Literary Department.

For the Religious Philosophical Journal,
CASTLE BUILDING.

BY HENRY 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 wall-girth golden too tall,
Trees, whose leaves are ever green,
Lovely flowers with hues immortal,
In the radiant light are seen.
Milk-white steeds so pally prancing,
Answer to the lady's call;
Forms of light and beauty glancing,
Fit like sunbeams through the hall.
Child we not our little maiden
Blue of eye and gold of hair,
Rays of light with kisses laden,
Building castles in the air.
Ask we would not for our maiden,
Ask that life from care be free,
Nether would we trust the promise
"As her day her strength shall be."

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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 by, 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 skill of hand and ingenuity.

But to those who have examined the matter more closely, and without that prejudice engrained in the nature of the typical Englishman, it has a much deeper significance; it is the term employed to designate the faith which now counts its adherents 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, as yet, nominally belonging 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 traverse the horrid book of childhood, but only 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 Church.

The doctrine which distinguishes them from ordinary Christians, however, 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 Saints 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." But 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 sin of mankind, to take away the wrath of an angry God, and to save them from everlasting punishment. Crediting the history of these things, and admiring the precepts uttered by this Divine Teacher, is not the faith which we 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 setting upon certain prepared organisms, transmit to their brethren in the flesh indubitable proof 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 the departed, 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 168, Washington-street, Boston, who holds what are called "free circles," at stated times, and which we 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 course of their previous life, to the beyond, and 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 high intelligence, which, in any case, would be likely to emanate from the mouths of every class of mind, from the rude, 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 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 above instances were given, we are opening to the eyes of our readers the new powers, and the young man whose eyes were 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 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 for credulity to try this test, it may easily be done on the following terms. Here is the advertisement of a celebrity in this 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 a 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 power, which he 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 homoeopathic medicine, in England, for years past, and from a letter we have before us, from a Mr. H. D. Jencken, dated Norwood, January, 1869, which appears in the *London Hyman Nature*, of February, it is evident that even Daniel Home, of notoriety in the law courts some time back, was "only scotched 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 fourth rapping 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 as often witnessed; rising from his seat, he held out 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 C., 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 estate 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 demer 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 reformed, 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 party 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 described as a puff of air, or a puff of steam, and a shudder-kick passing over the party, we 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 intensely felt by the audience, in 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 Mr. Home, clasped his arm, and, 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, and the spirits, as they may appear, in 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, especially strange, but at present, space forbids further enlargement. Another time, perhaps, we may return to the subject.

Spiritualist's 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 11 A. M.

of the medium whom they seek to teach, the following:

"Be it Resolved, That justice to the spirits of the medium, and to the cause of Spiritualism in general, requires that the 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 views of God and immortality. That the evident progress of the human mind in all things in this life, both practical and intellectual, virtually does and 'disproves' 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 commend 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 seers 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 a natural religion without assistance from the spirit world.

Resolved, That we perceive in the teaching of spirits a system of philosophy, that, when accented 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 hence all resolutions of this convention 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 every means in our power, the granting of patronage on 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 ethic, embracing universal truth; that it includes 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 the punishment for crime which does not aim at the security of society, reparation for the injury done, and reformation of the criminal, wrong in principle and pernicious in practice; hence the death penalty, being destructive of each of these ends, should be abolished, and in its place, the reformation of the criminal, instead of prisons, should be established for those unable to govern themselves.

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

Resolved, That the property owned by all ecclesiastical and other establishments 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 resolutions were, after much discussion, also adopted, viz:

Resolved, That the refusal of the ministers of the various churches to meet us 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 order, Mrs. 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 Danforth 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. Resolutions were adopted. 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 their publication in the BANNER OF LIGHT, RELIGIOUS PHILOSOPHICAL JOURNAL, and THE UNIVERSAL ADJOURNES 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 genacity we have through confidence, furnished us with the following:

"I was passing along Beach street last night at about 11:30. When near Hill street I saw a strange specter mounted on the back of a dark bay horse. The animal was moving at a very slow pace, 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 Geneva. 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 her. The animal was thus to be seen, prepared to avert any danger that might threaten. The horse moved down Beach street to Spring, turning the corner of Spring street and 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 looked 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 in a stable situated in the immediate vicinity of the lady's home. It had been placed in the stable that evening and securely fastened with a stout halter. How the specter gained access to the stable and liberated and mounted the animal is a mystery that perhaps never will be explained.—*Geneva (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 JAMES HERRICK—I am here at work. McMillan Day came here and held a séance, and another at Grand Haven, and last night, I held a séance in this place, and had a medium unfolded, who, entranced, wrote the ages of those present and answered many questions, and ordered another circle to night, and wrote who might attend, one being the Methodist Minister, I am lecturing on Temperance, Phrenology and Ethics, and expect to preach Sunday on this 'If a man will save his life, he must lose it.' This is a waking up on the subject. I purchased phenomena of the ring, chain, etc., and asked 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 believe in home. It is one of the best parts of the great fruit belt of Michigan, and the unpurchased 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 acre, from \$100 to \$300 per lot. Dense forest, 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, and very excellent; water good, fish plenty all the year; steamboats 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 Islington, 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 cooler 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 specific 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.

Religio-Philosophical Journal

OFFICE 189, SOUTH CLARK ST., 3d FLOOR.

S. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

Late Dr.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

CHICAGO, OCTOBER 30, 1869.

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All letters and communications should be addressed to S. S. Jones, 189 South Clark street, Chicago, Illinois.

The Pen is mightier than the Sword.

MOTION.

Is Grandeur Activity in Nature—Thought Travelling Between Two Minds 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 waveslets 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 therein 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 obscure, 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 obscure 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 dollar for the Everett House!" "Here's a carriage for the Massachusetts House!" O, 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. This motion of the earth, then, in one respect is peculiar. It stops for no funerals, heeds no financial crash, trembles at no rebellion, but appreciates the grand nature of its mission, it moves onward, bearing its burdens, and finally landing them safely in the Spirit World.

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 or destroy they will always do so, when in effort with—the seed 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, pass the vast ocean of life and edify or life infuse. The seed that 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 Julian R we, of which we formerly spoke in an article on Separation, has an intelligence within itself that produces motion; for when nourished in a soil not adapted to its wants, it will unlose fibrils aerial, and green 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 why,—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 travels? 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 subject 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 starts within the fountain 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 supernatural 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 truly 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 supernatural 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 manna 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 artist 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 gleam, 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 into one place, and let the dry land appear; let the earth bring forth grass; let there be light in the firmaments of the heavens to divide the day from the night; let the waters bring forth abundantly the moving creatures 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 as sense 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 Spiritualism, 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.

AN 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 lamite Monument Association," is to be formed, and the monument is to be erected upon the supposed site of the Garden of Eden, in Mesopotamia.—Ex

Good! The idea is original, and will meet the approval of all the Orthodox in the land. Five continents from each one will be amply sufficient to erect a monument of much larger dimensions than that one was—so 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, verjuice 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 vixing the Author of his existence, and causing him to feel very sorry that he had made him, and in his anger, he drove him forth out of the beautiful garden.

"Pace to his ashes," but death to the Canada thistles and verjuice 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 mistake. 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 to be 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 elegant reasons why a monument should be erected to Adam, for the God 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 duplicitous 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.

NEELIE J. T. BRIGHAM.

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, at 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 apostle's 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 at the piano on the north end of the same, crying at the top of his voice, "Sic semper tyranni."

He stopped directly in front of us, and addressed a man sitting at our right, describing that terrible ritual scene which occurred at Ford's Theater, at Washington, on the night of Lincoln's assassination, and gave a most 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 test; I was treasurer of the theater, at the time, and the spirit controlling can be better than J. Wilkes Booth."

We arrived in good season for the evening lecture, to find the hall well filled, and some extra seats had to be provided, while many looked 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, "It is 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 their 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 goes to some reason to hope that she would not short her visit 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 human kind knew more while waking or in the state of sleep; in which we found ourselves not alone; for in the Sunday Magazine we find that other's mental machinery has 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 lifelessness; 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, fall 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—this is a fact, 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 clairvoyance, 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 understood.—Thus the

spirit 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 know of truth, beads 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 Harding, the brilliant thoughts of Dr. Chiles, the terse and logical sayings of Brother Tréd, the wonderful testimonials 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. ADDIE L. HALLOU.

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 fields 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 progressivists.

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

PLANCHETTE.

In the name of a neat little pamphlet, published by S. R. Wells, of New York. It treats the subject of Spiritual Communication 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. H. 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, tax certificate, or the expense of registering—TITRAN CERTS, 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."

Communications from the Spur Life.

He shall give his angels charge concerning thee.

For the Religio-Philosophical Journal.

FRANK'S JOURNAL—No. 38.

BY FRANCIS 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 nineteenth century. He is here now and will come."

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 fear the loss of my people at heart, and did I could for their happiness.

Falling in my endeavors to preserve peace, I determined to prosecute the war with vigor, and brought about my enemies to home and 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.

Established at the first victory gained, great were the plaudits of my people.

Feeling confidence now in my abilities, I dashed once more into battle after another victory in all; marching straight on 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 money from them, 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 peace within my empire.

War always upsets the very foundation of government. It knows no security against corruption; makes no provision against fraud, and leads to a myth. I felt the full force of this, but contended with all my ability against such baneful influences. I left the government of this country to the people, 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, and peace to promote the good of my country, and well did I succeed. Day by day was I blessed with their love and approbation, and it was not long before I saw happiness weaving its flowers of peace.

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 police to stable 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 fled.

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, until I caught one who was 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 to be guilty, 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. He said he was a messenger, and said he, "A conspiracy is formed to kill you at the next battle; I have learned all about it, and I came to reveal the plans." He then continued, and laid before me a full account of the conspiracy. I listened in silence, and for awhile 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 forgery of his brain, hoping for some reward. I ordered him to be released, but he became more and more confused, and at length burst into tears, confessing his duplicity. I ordered him into confinement, but at length 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 those in humble life know not. I succeeded in my desire to secure success, but in vain. Her virtue was proof against every attempt. I could but respect this, and had determined to conquer my passion, when I discovered that jealousy had seized upon the subject of my love. This excited my compassion, and having determined that I should not suffer, I caused her to leave court, and return to her father, 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 best generals, and I look back on this as one of my greatest victories over myself.

I wish to relate a circumstantial case that occurred in Belgium. I had been at the mansion of one of my generals; he had entered my service although not belonging to the great world, but he was a man of simple 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 he was held in captivity because another had gained his love. Here was a difficulty that I was not accustomed to. Turning to the general, I asked if this was true. He acknowledged it to be so. I then said that I could not see the officer 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 passed on, and I saw the lady and her wife and I promised she should have no more cause for complaint. Her ladyship made me a look the general by the hand and said, "You are a noble fellow—may heaven reward you, but only a few words to acknowledge it."

A great change came over me after I had obtained away over my enemies. I thought no more of the past, and that so occupy their minds as to have 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 upon nature to get 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 look upon the 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. We could doubt a moment no change. 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 had myself attained to a lofty station, when I had known on earth, looking on with deep interest as consciousness returned. There stood my mother weeping in smiles. My father was not there; he was yet in the world, but he had been away from me, and he beheld there stood who I had loved! Her face gleamed with brightness, her countenance decked in smiles. I stretched forth my arms and she rushed to me. "What a joy to me, my child, to see you here, and how lovingly I was retained! My heart was here at her side; her soul sympathized with me and I with her; we were one and have no more change. My father was as 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 of what was said. It is so 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 astonished by this, but I am not surprised. You are 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 Spiritualists Association, at Cook's Hall, Plymouth, Sept. 24, 25, and 26, 1899.

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 8 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 Newmarket; Joseph Brown, of Campton; F. Chase, of Manchester, and others. F. 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 Mrs. Mary D. Andrews, Secretary, was sick, and Dr. Webster, 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 re-organization: Dr. Webster, F. Chase, Mrs. Brown, Joseph Brown and Mrs. Stevens.

Dr. Webster reported on the work of this committee to be: To retain the old constitution entire, simply adding two more articles as follows:

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

Sec. 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 the multitude of spirits. Business was resumed.

It was voted, and the Chair appointed a committee to recommend officers, but that committee on retiring, were unanimously verse 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 Gleason 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, Grafton.

Noted 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. Moulton, Dr. Webster, Daniel G. 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:

Walter S. Chase, Thomas Constantine, Dr. Webster, Resolved, that the following be handed in by A. T. Foss, Mrs. Brown, Dr. Webster, 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. Dr. Webster, on the influence of the new gospel of Spiritualism, and capital punishment, showing that it did much harm 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 of Father Dean in the past. 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 9 o'clock in the morning.

F. Chase related experiences as 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 exception. 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 parents, and to believe that their God has sent them, and that they can only be at peace with Him through a creed and bloody atonement.

The first resolution of Dr. Webster was discussed by Mrs. Brown, Father Dean and Jos. 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 not adopted.

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 with some fluency.

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 harmonic principles, and a state of universal harmony among men is the most important and desirable one 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 in 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, whose faith he had.

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?"

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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. AYBULL, Secretaries.

IOWA. State Association of Spiritualists—Second Annual Meeting.

MORNING SESSION. The Second Annual Convention of the Iowa State Spiritual Association convened at "Good Templar's" 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 M. 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, \$163.00. Expenses, 75.00. Cash in Treasury, \$87.00.

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

During this time, Dr. 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, 88.10.

Just at this time, a semi-annual convention was called to convene on the 22nd of May, 1899, 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 for 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, \$16.00. Expenses, 174.00.

FOURTH QUARTER. Amount of Receipts, \$6.25. Expenses, 10.50. Total amount of Receipts for the whole year, \$304.85. Total amount of Expenses, 260.10. Cash in Treasury, \$44.65. H. C. O'Bleness, Secy.

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; and 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 declarations 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, gradually changing them for truer ideas, as a brighter light unfolds them. And as progress is the law governing all things divine, 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 inflict upon the another a duty 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, and as to the present challenge of our critics, 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, and as to the present challenge of our critics, 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 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Class	Arrive	Depart
First Class	8:00 a.m.	8:30 p.m.
Second Class	8:15 a.m.	8:45 p.m.
Third Class	8:30 a.m.	9:00 p.m.
Day Passenger	9:00 a.m.	9:30 p.m.
Night Passenger	9:15 p.m.	9:45 p.m.
Chicago and Northern Railroad	9:30 a.m.	10:00 p.m.
Rockford, Elgin, Fox River and State Lake	9:45 p.m.	10:15 p.m.
Chicago and Northern Railroad	10:00 a.m.	10:30 p.m.
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Frontier Department

E. V. WILSON

Notice to Correspondents and Others

All letters, papers and matter for us or 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 58 dates, incidents, traits of character, and spirit identities, all of which were approved, save seven.

PUMPER COVE

By a young man sitting 30 feet from us, we saw a spirit, why, 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.

NUMBER TWO

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

NUMBER THREE

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. C. 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 ourselves 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.

NO. 1.

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

NO. 2.

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

NO. 3.

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 knew 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 he was living in Grand Rapids, Mich., now.

NO. 4.

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 collision between us in giving tests, and reading characters.

We lectured at night on an overhanging 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.

NO. 1.

A lady came into the room while we were speaking; directly behind became 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 Pearl, 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.

NO. 2.

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."

NO. 3.

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.

NO. 4.

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.

On the following day the administrator related his vision to the members of his family, and said, "This place of business was never before the occurrence, but gave it the 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 I got into the lumber room and went up in the attic. 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 knock at the door. He opened it, and another woman 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, "bringing the long sought document into the hands of her astonished friend."

"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 a plain, unvarnished tale, without essential omissions, and without any fanciful embellishment. The only thing that is in the fact, that the administrator knew nothing of the existence of the bureau until the widow recalled to mind that there was 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.

SEARCHED HIGH AND LOW FOR IT, and it can't be found. Why did you hide it away if you had it? It is a question of instruction. "Look you!" cried the specter, 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 specter, "there is a package of old letters. Open the bundle; the will is in the middle of it."

With that the specter 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.

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NOTICE OF MEETINGS.

The ANNOVA, Ohio—Children's Progressive Lyceum meets at Wesleyan Hall every Sunday at 11:30 a. m. J. E. Moore, Conductor; J. A. Frantz, Secretary; Mrs. M. Coleman, Asst. Guardian.

ANNOVA, Ohio—Lyceum meets each Sabbath at 10 o'clock in the evening, at Wesleyan Hall, Grand Rapids, Mich. J. E. Moore, Conductor; J. A. Frantz, Secretary; Mrs. M. Coleman, Asst. Guardian.

ANNOVA, Ohio—Regular Sunday meetings at 10:30 a. m. in City Hall, Main street, under the auspices of the First Progressive Lyceum. Conductor, Mrs. M. Coleman. Secretary, Mrs. M. Coleman. Treasurer, Mrs. M. Coleman.

ANNOVA, Ohio—The Society of Spiritualists hold meetings every Sunday at Wesleyan Hall, Wesleyan street, Grand Rapids, Mich. Conductor, Mrs. M. Coleman. Secretary, Mrs. M. Coleman. Treasurer, Mrs. M. Coleman.

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HAVANA, Ill.—Lyceum meets every Sunday evening at two o'clock at Hall's Hall.

LOUISVILLE, Ky.—The Friends of Progress organized a Lyceum at the residence of Mrs. J. F. Bernard, President; Mrs. Carrie B. Hamilton, Vice President; Mrs. J. F. Bernard, Secretary; Mrs. J. F. Bernard, Treasurer; Mrs. J. F. Bernard, Conductor; Mrs. J. F. Bernard, Secretary.

LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at 10 o'clock a. m. in Temperance Hall, Market street, between 4th and 5th.

LOWELL, Mass.—The Children's Progressive Lyceum held meetings every Sunday afternoon and evening, at 3:30 and 7:30 o'clock, respectively, at 104 a. m. E. Carter, Conductor; Mrs. J. F. Wright, Secretary; J. S. Whiting, Corresponding Secretary.

LOWELL, Mass.—The Spiritualists of Lynn held meetings every Sunday afternoon and evening, at Odd Hall.

LOWELL, Mass.—The Association of Spiritualists held meetings every Sunday, at 10 o'clock a. m. in Concord Hall, 23 a. m. Dr. S. E. Collins, President; F. A. Tuttle, Sec'y.

MASSACHUSETTS, Wm.—The First Society of Spiritualists meets at 10 o'clock a. m. in Temperance Hall, 104 a. m. E. Carter, Conductor; Mrs. J. F. Wright, Secretary; J. S. Whiting, Corresponding Secretary.

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