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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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LECTURE NO. 3. EV MRS. EMMA HARDINGE.

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[Phonographically reported by Henry T. Child, M. D., Expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE WILD AND WONDERFUL.

One of the greatest of medern philosophers declared that "he is a rash man who pronounces the word *impossible*."

In speaking to you this night of the wild and wonderful in history, I mean that which transcends the ordinary experiences of every day life, that which we cannot fathom, which appears to us to form a portion of those unfinished problems which more and more conclusively dawn upon man's intelligence, and give him an assurance that our philosophy is true, and that outside of the power of mathematics, man is not in a position to declare that aught is impossible.

I shall speak to you of three torms of the wild and wonderful, and that chiefly by illustrating one of those phases of supernaturalism so call-ed. The phases to which I shall call your attention, are those which occur in natural ob jects, and in the succession of human events, and which have been falsely called supernaturalism in the times when all that transcended or dinary human experience must be resolved into a miracle, or else must be received with incredulity, and classed as the vagaries of the travelers tale ; but since the wide arena of our world has been explored, since we have put the girdle of science around the world, and learned to comprehend more and more of the beauty and order which exists everywhere ; more and more of the wonders and marvels that the Creator has displayed, we cease to charge Him with violating or suspending flis own laws. The ancients were far more credulous-they either believed in the impossible, or that there was something outside of nature which they called miracle. We know that there is scarcely a page in God's marvelous law, which is not susceptible of being more deeply explored, and which is found to be more and more full of His majesty-His wonderful works. Take any one of the elements that we think we are capable of explaining by science, and behold how it transcends all our powers. Take for instance the marvels of the mighty deep. The exhibition of the aston-ishing power that is displayed in the great Norwegian Mælstrom, that wonderful heaving tide in the Northern Ocean that speaks to us in such solemn tones, age after age, with its advan-cing and receding tides. We are lost in its vast and terriflic exhibitions of power-in its continual surgings. Take again the marvels that we behold from time to time in the silent and mystic powers from out the depths of the mighty ocean-behold the vast and profound space only changing from time to time as the winds lash it into fury, or as it settles down into the calm even flow. Continually there appears upon its surface, new islands, continents and portions of dry land, fashioned and composed, deposited and elaborated in the depths of this grand and mysterious labratory of creation, which is perpetually exhibiting the evidences of its power before our eves. Are not these evidences of the wild and wonderful ? Voices as they are, they proclaim to us the operations of nature, the unceasing and majestic powers, whose action never, never ceases, whose eye never slumbers, whose fullness we cannot explore nor reckon. Sometimes I have myself beheld rising above the crests of the ocean wave, mysterious forms like ruins of ancient temples, Titan castles, vast columns of basaltic rocks, sometimes towering in the most beautiful forms, and piercing the very heavens like grand cathedral steeples, pointing upwards; places of worship, where those mysterious and unknown intelligences that are hidden from human sight in the vast, yet unexplored waters, may meet. I have traced forms, strange and wierd, in that we call the Giant's Causeway. I have there behald in amazement the wildest forms moving to and fro. I believe there is intelligence everywhere there is order, and design and majestic power; and even in these forms there is a power that seems to stamp them as creations of the Infinite.

the depths profound of the ocean. We may look at the backbone of the earth, the mighty vertebre which erects itself in the form of gigantic chain of mountains, some of which pour out from their fathomless [depths the bursing have.

In all lards we may read these noble and magnificent scriptures that his hand has written, untouched by man, so real, so fresh, so grand, so beautiful and yet so sylent, that age after age, for centuries thousands, if not millions of years, the work has been proceeding. Still may we call it the wild and the wonderful, when first our eyes gaze on what He has done, and we measure cur littleness against the infinite mag nitude of Him whom we call the Architect of Creation.

It is so of the succession of events that we call human history; it is not alone in the history of the Cassers, the Alexanders, the Napoleon Bonapartes; nor in the warriors, nor the reformers that we behold these wonderful exhibitions of mental power which we label the wonderful. It is when we pierce the veil from life, and look behind it into the throbbing hearts of the martyrs that we pass day by day, whose sufferings, and sacrifices and bitter struggles, whose strange and wonderful experiences, whose wave of life knotted up in such strange threads, and such mystery, presents evidence of romance far more astonishing than any fiction. Fiction has gone out of fashion since we have learned to explore the depths of the human heart--since biography and history have been made one.

Thus has the experience of manipul been brought out, until we are now one gigantic family, and can trace back what man has done and suffered, until the revelations of wonder that from time to time crop out in the daily paths of life, cease to astonish us. We may not stop to speak of the wonders of the printing press, which, a few centuries ago, we should have called the will and the wonderful, but which are now commonplace things. Neither can we speak of the iron horse, the industrious sleam engine, the grand and gallant suit which nearly annihilates time ; but these have long since ceased to be wonderful to us. The third phase of the wild and wonderful, is the present revealmen's that for handreds of years have taken place, but have not been understood-these revealments in regard to the heavens above and the earth beneath, all of which are giving up their secrets, all of which are revealing portions of their solemn mystery. To the curious and piercing eye of science, such revealments are perpetually drawing upon us, and each wild and wonderful object takes its place in order and under law. There were those who declared that this portion of the world's history was false or impossible ; they have not only branded it thus, but they, in so doing compelled us to ask them to show that there is aught impossible in this universe. While they thus pronounce upon these revealments, whilst they show to us that there is no element of force which does not belong to us. I repeat that they draw the veil before their eyes which alone comprehends the book of nature, the human soul. There they pretend to drop the veil, and like the heathen of old, they say no mortal has ever yet lifted it. I deny this, when we are enabled to place that which they call supernatural within the realm of nature and classify it as a part of the highest and most persistent and holiest work of nature. It is because we are in such a position as this that I call your attention in the first place to the vast fields of the wild and wonderful which man has experienced and reduced to system and order. I now ask you whether we have not the same right to do with spiritual as with material existence ? You all know that there is a shady side of human history, which, in ancient days, was labeled first as magic, in later periods religionstill later again as the communion of saints and martyrs, yet later as witchcraft and sorcery, and still later either as spiritualism or imposture. Yes, imposture and impossible are the words by which one class attempt to solve this unbroken thread of history. Miracle is the solution which is presented by another class. Let us see what it is they invite you to consider, We need not go back to those dim and unrecorded periods of time, handed down to us only through the light of tradition. It is enough that we observe now, by our experience among the savage tribe of this day, their implict belief in a Supreme Being, and communion with the Spirit World. I care not whether you question the lowest type of humanity-the wild Bushman of Africa, or the Digger Indian of this country, or the more subtile North American Indians-whether you ask the dark savage of Australasia, or those mysterious beings that appear like vestiges of the lowest races-wherever we question them in the primitive conditions of humanity, we find the same intuitive recognition of spiritual existence and a great spirit. But, you call these savage people, you speak of them as representative of interior conditions of the race. There is not one now present, but what is a representative of the higher forms of civilization. You are integral portions of a fair and beautiful city in the new world, in this active busy new world, which is a compendium of the energies of the old world. Between you and the primal savage there is a vast gulf, there are many centuries, thousands of centuries.

the marching hosts, keeping time and step to the tramp of the ages.

I shall point to so ne few of the representative portials and places, where this element, which for expediency, I will still call supernatural, has made its most striking manifestations, commencing in the East where we have the first recorded history of man. * Egypt is named as one of those antique lands

which had attained the highest considerable power and rank both in art and in science, as well as in spiritual and material knowledge.

It is needless to say that from Egypt as from a great central point, went forth the highest forms of revelation in religion and science. We take Egypt, then, as a representative land, and we find that her priests were not merely instructed in the offices of religion, but they were taught something of that which has been called the wisdom of the Egyptians. All the highest forms of knowledge which the ancients had acquired, were conserved in the hands of the Egyptian priesthood. They were consulted by the various monarchs, and were in reality the statesmen and rulers of the country. They were learned in the lore which for thousands of years was preached, and which was called magic, and that means the sense in which it is now sneered at as occult knowledge, that comes under the designation of the wild and the wonderful.

Magic, then, signifies a comprehension of all spiritual things, a knowledge of the methods of communing with spiritual beings, the power of controlling and conveying the occult forces of the human spirit from one to another. Did time permit, I could show you that the magic of the Egyptian is simply comprehended by the two forces of psychology and magnetism—psy-chology, including all the arts known as tascin-ation, enchantment and all the various methods by which the mind of man influences another, as is now known to you under the name of electro biology. This was commonly and most scientifically and faithfully practiced by the priests. Psychology, or the action of mind up on mind, explains a very large portion of magnetism, that portion in which is included fascination and enchantment, or the means of e-mtrolling the mind in somnambulism, which is the state in which spiritual existences can control the mind of man. The ancient Egyptians studied the effects of one body on another, they discovered that there were terrestial, mineral and animal magnetisms, and we observe that the temples of Egypt were so fashioned as to enable them to preach and practice them. There were many methods by which metallic tractors, balls, with points, etc., were used to detect the character and localities of diseases. We find they were engaged in experimenting with mineral, metallic and animal magnetism, and by these all that wonderful system called magic was established. Do not judge of this by the power manifested to day! Do not judge of it by the careless and indifferent exhibitions of magic that are sometimes practiced to-day. The Egyptian priests were referred, constantly for lessons, to the universe; they learned all they could of these occult forces in nature; they spent long lives in these studies. How much do we know of it ? It is true, that from time to time, something too obvious to be overlooked attracts our notice, but like the telegraph and other appliance, we turn it to account. Just so long as its mysteries are applied to the human form, we know not how to use it, we shrink back from it, and are very willing to let the spirits do their work. I speak of magic as expressed in the power that was exhibited by spirits among the priests of Egypt. It was something too sacred to be revealed to the common people. I know there are those who would put it aside as one of the fables of religion, but there it stands, a great record handed down over two thousand years, and when we come to question into the experiences of ancient Egypt, we find that they were not instructed that these things were outside of law, and belonged to the wild and wonderful. It was because Moses was instructed in these that he became triumphant in the contest with the other magicians. This was a part of what was called Egyptian magic, the whole was recognized as the perfect power that was to be obtained by studying the occult forces of nature. I do not propose to elaborate the idea of the truth or falsity of this, it is enough for us to know that our own experience proves conclusively that they were true. We know that light gives the colors to the forms of vegetable life: we know that the color is produced by the chemistry of the sunbeam; we know that the stars have each their peculiar light, that the moon has its, and that there must be a medium between them, and light is that medium; and hence there is a harmony, they move on in the same solemn march, they are a part of our flowers, part of our fruits, part of our earth, of ourselves, all we are, and can we dissever ourselves from the eternal system? Do we stand outside of the great system of creation? We do not, If so, may we not learn to read, and by reading and studying he able to comprehend the meaning of these mystical movements, mystical only to us because we do not comprehend the laws by which they are produced? These ancient philosophers studied all these things. One of these old astrologers, Ptolemy, said, "I see a picture, I see before my eyes, i window ; I know that that signifies there is a house. I see a human hand, a finger; I know that there is a form behind it.' I see a leaf of a tree, I know that there is a tree. I see a star. and that star is to me like the window, the hand, the leaf, and just so soon as I can learn to know to what position of the universe that star belongs, I can judge of the rest."

but they read in the mind of man, of the great spirit: they read the destinies of hum inity. In doing this, they read something of the mind of Drity; they comprehend more of his purposes in creation. In this phase of ancient Spiritual-ism, we find arrangements were mide for hold ing communion with spiritual beings. It is said there were various methods. One of the best epitomies in which they are to be found. is the old Jewish scriptures. There are, also, expressions in the histories of other nations at that period, from which we may gather the idea that spirirual beings walked the earth, and sometimes gave utterances through the lips of mortals, sometimes they appear before their eyes, sometimes they spoke as in dreams, some-times they performed wonderful things, such as the swimming of the axe, and many other physical phenomena, which were doubtless much exaggerated.

It was not deemed exaggerated then; it was common to explain all these as the experiences of the people throughout the East. We submit it to the student, whether there was a combination to give these false histories, or whether it is a mild exaggeration. If there was a period of the earth when they had strange and in conceivable delusions, such base falsehoods, then we have no foundation for the Christian religion. If we throw away these, we destroy the whole, for the revelations are all spiritual. Christians can not afford to stamp these experiences as false.

They may say they stand alone, but this is not the fact. They tell us, also, that the age for these has ceased. We do not find it so on the page of history; they did not cease with the early Christian fathers; they did not cease with those whom we call the saints and martyrs The history of the saints and early Christian fathers is full of these revolutions; whereve we turn we shall find on every page of history something of this same character. We may speak of healing, of visious, atterances, freams, and communion with spiritual beings, we ask where they come from . We have this hand . mental fact, that somewhere in all the histories of the past, we find these things recorded. Those very reverend fathers who made our creeds for us (Jesus never made any creed), those who filled our colleges and libraries, and built our churches, and made those huge tomes and volumes that have spread out in over two thousand sects, were all these so untruthful that we must deny their experiences to-day ? Why, then, religion is not worth much, if we can not believe these spiritual phenomna, and we had better sweep it all away together. But we do not believe that all those early Christian fathers were false in relating their dreams, their tests, their visions, their communion with saints gone hefore, all their sufferings in dungeons and amid-all the tortures, and when thrown among wild beasts, they de clared that they saw their friends in visions. beckoning them them on to the glorious Courts of heaven. Can we sweep out all this grand element of religion, the foundation of which is an acceptance of the spiritual world around about us, spiritual communion to gludden our hearts,strengthening us in the hours of sorrow and martyrdom? We can not do withoat it, and if we could, it comes still for the same dear spiritual hosts that are in the East and the West, the North and the South-everywhere writing themselves upon the pages of history in the wild and wonder-I know there is much exaggeration. I will take the history of this age we observe now, while so much attention is being directed towards on cult sciences, and many learned writers are giving us elaborate descriptions of the origin of these things. In the fifth century, a female saint, a woman of extraordinary plety and marvelous spiritual en-dowments, migrated from England, then almost a savage land, to Germany. She went there in the attempt to plant the Cruistian religion. In so doing, she was led by spiritnal beings, whose forms were seen by many of those to whom she spoke. She lived a life of strict morality, and she died in the order of sancity on a Thursday night, and this night was afterwards held secred to her memory in the Christian temple. On one of these nights, the Christian worshipers were broken in upon and many were cruelly slaughtered, and hence, it is said that this night was held as evil. It is asserted in the trials for witcheraft which took place some four hundred years afterward in Germany and in England, although they were not recorded until the sixteenth and seventeenth centuries, yet the tradition al ways existed, that those who assembled on the heights of Brocken, never appeared in bodily form. that their spirits alone were there as shadowy spectres. It was said on these trials, that the spirits left the form to celebrate these rights, and the material or bodily forms were recognized as sleeping tranquilly at hom . Another phase of this was, that which was called the power of the evil eye, by which those who possessed it, could enchant mortals, create storms, in a word, work mischief through malice and evil design. Now, permit me to remind you that here we have one of those phenomenal acts, which is every age stamps the spiritual nature of man. We know hat in somnambalism, the spirit can pass from the human form and make itself known in distant places, we find a foundation in fact, the occult power which belongs to man. There are those who have had indubitable evidence of the fact that the spirit of her who now speaks to you, has, in many instances, been seen and made manifestations of power in distant places. A philosophy grew out of this possibility which we call the philosophy of the double, and had this been studied as faithfully now as in the olden time, we should have learned of new and strange powers in the human form that we dream The power of psychology gives us a fluence for good or for evil. There is a not of. great influence for good or for evil. dark side as well as a bright one. The human will may and does send forth its work for good or evil. Cures have been made by it, and sufferings produced. Here, then, are some of the phases, which prove to us that the claims established in past ages for witchcraft, fascination, sorcery, possess a vast amount of truth. I simply remaind you how the track of history is perpetually interspersed by these revealments. When we speak of witcherait, we do not pretend that it presented the perfected form which attends the spiritual manifestations of to-day. When we speak of the communion of the saints, we do not main precise-ly what the communion of spirits is to-day. We

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know that we are communing with spirite like ourselves; we do not pray to saints and martyrs; we have no martyrs except in private life. We now know that the saints and martyrs of old were men and women.

In following the thread of history we find that what is called supernaturalism abounds. We find it changing its form. The early witeheraft which obtained from the tenth to the six centh century, was gross and repulsive. Then contes the fair and beautiful theory of the Rosier relines. They talk of Undine and sylphs, fairies and guardian spirits. They speak, also, of elementary spirits, spirits that had never been men; they speak of brightness and beauty that they could revere.

of thome and syraa, of elementary spirits, spirits. They speak, also, of elementary spirits, spirits that had never been men; they speak of brightness and beauty that they could revere. They presented to the world many wild and wonderful theories. They understood the powers of magnetism; they could could their spirits by will; they could produce some ambutism by arfiticial means, and even at great distances. They sidd they could render themselves invisible. They sidd they could procure the elements and treasures of the earth; they exhibited the inexhaustible powers of the hum m mind; but they were obliged to conceal these from those around them. As an illustration to-day of Spiritaalists, they made the most thoroact investigation into the occult laws of our being.

After these came the mesmerists. These we find a different class. Mesmer and his followers did, not believe in spirits. They attributed the marvels that men performed, to a universal or creative spirit, of which I shall speak hereafter.

I must close my review by a brief notice of the Spiritualists. They stand before us in an aspect different to any which the page of history has presented. The power has falled apon them un-sought. They have been taken captive by the marching host who have come as a thief in the night and placed a power upon their shoulders hight and placed a power upon their shoulders that they scarcely know how to use. We find how how this shadowy side of nature steps out into the light, how this great problem which reveals itself to us as the spiritual side of man's being, as the soul of the anverse, discloses itself in the strictest and most unbroken relations with the bray of the universe. We have in the first place, the power of sound produced by raps ; we have the power of sound produced by raps ; we have the power of tonen produced opacently by some caemical moins by which splots can we are around their tonus a substance sufficiently dense to make tongible mapressione. We have the priver of sight, for spirits are not only seen by clairvoyant medi-ums, bat sometimes they 'render th madves obwerive to us, and so material that they are seen, as in some of the old . Egyptian and Irindoo rites, and anong-t some tribes of the Norta American In flans we read of them as legen is, yet there they are, and they are making their mark in the strangest and most incomprehensible way. We have power yet unrevealed in the various forms. We have a whole history of what is called supernatarai. I do not speak of that which we call element. ary spiritual manfestations. I find enough in Spiritualism to show that the beings who in past ages were called angels, spirits, saints, martyrs, demots, and even worse names, that all these re-solve themselves into human spirits, good and bad : that all the powers which these numan spirits give to us as evidence of their presence in the form of the little rais, of spirit hands, of new tongars, of revelation of news from distant friends, revealment of absent persons, secret 11 sughts, halden within our own hearts, disclose to us is vast array of intelligence, all of which has hitherto appeared so mysterious that we have called it supernatural, --something outside of Nature, --put it as the wild and the wonderful - of all these, our spirits bring us conclusive evid-nee, but we are not desured that we have not yet fillowed out their suggestions; we have simply accepted such gives as they have brought as, we have ap-plied them as far as they appeared useful to us. There they are; we can not sweep them out of the experiences of the nineteenth century. It is not merely here and there one, but there are thousands apon thousands who know this, hosts apon hosts who know that spirits communicate just as well as he who speaks to you to-night. There are thousands upon thousands who from farbus causes absent themselves from our gatherings. The world is full of them. The experiences of the last twenty are years form an array so marvelous that the instary of all ages pairs before Even in this material age in which the witness must come home, not only to the masses, but it has come into your nonses, into your secret champers, it has come to your very firesid is. Many have put it aside as not worthy, of remembrance, but you must go back again to your experiences. Does this not explain the problem of all past ages ? Does it not promise that sometime in the future when we shall understand our natures better, and when we shall possess ourselves of that knowledge to which the sacients gave so many ion, and weary hours of study, we shall find that there is a pirmual science which has ever kept pace with material science, - with all that is wild and wonderial and grand in nature. Then we shall no more shrink from the magnificent possibilities which open up in neture in spiritual existence, an those old pyramids, those ancient and mighty temples of art, built by the hands of nameless mea whom we know not, whose record has passed forever from the earth ; all those vase and gigantic temples that dre slowly, silently or anthing into dust, even around the miga y rules which they may fashoned, these dathown med are hving still, the power and hight and grandear, and science and knowledge that enabled them to crees those wonderful buildings, are all preserved. The ancient enles of Pompeli and Herenhuneum, erected by mineices hands and only preserved by the harden d coment which was forced upon them, are still preserved, and tell how humanity worked, and the builders of those ancient cities into foreyerand as they ave they grow strong and masterial to control us again. Do we torget that the great made of antiquity are all still hving and caedding their wisdom and knowledge on humanity. I dare not dek you what the eye of the chirvey. ant may discover as he treads through the starry makes of that world beyond as he speeds away to the untrodden realms where all things are lighted up to the eye of the spirit. It is then to the grand possibilities that are opened by Spiritualism that I would call your attention. The wild and the wonderful have reased to exist; the romantic in history is fast passing away; the day of faction has gone. History is repeating the powers of the hu-man mind. The struggles and possibilities of the inuman spirit make up the sum of numan history, This has unfolded to us a science and philosophy ; knit us up into one grand family, instead of the wild and the wonderfal, all things are science. We who are dyicitudists recognize, he same revolation

I have listened to the wild voices of the surging ocean, as it moaned and sighed and swept through the caves of Staffa. I have seen the torch lights flash upon those wonderful stalactites, those mysterious forms that for thousands and thousands of years have been lighting their iamps by the starry light of the night, unseen by man.

We gaze upon their majestic beauty ; we hear the mystery of their deep and solemn soundsall is mystery, and yet an intelligent hand is writing sentences all over creation, terminating only in the wonderful Arctic and Antarctic circles. Mystery is hidden from us in the wonderful earth, like the formative power of heat, burning and blazing in the land of Terra del Fuego, exhibiting itself in the crystalline masses that still crect their barriers against the crushing power of those mighty seas-freighted with yast burdens of ice-then, too, there are the wonders of the sparkling lights in those far off regions, where the solemn, silent stars baille all the theories of man, and set at naught all his experience.

These wonders stand alone with the Creator; the Worker, though Great Master Architect, the Mighty Titan whose arm is still fashioning, elaborating and polishing up our beautiful earth. The wonders, however, do not cease in

The explanations and experiments and practice which civilization has brought to you, raises you far above the savages of the present day, and the modern savage though far above the ancients, yet both have the same form of belief.

You cannot sweep out of all human history, the silver thread of spiritual evidence that has marked every page, and that discloses to you more and more conclusively the footprints of

There is another phase, the spiritual light. Here they read not only on the external surface,

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NOVEMBER 13, 1869.

Original Essays.

For the Religio-Philosophical Journal DISEASE.

The Curing of Disease by Laying on of Hands, etc.

Disease may be defiaed " any departure from health in a function or structure, or any state of the holy in which the natural functions of the organs are interrupted or disturbed, either by defective or preternatural action", resulting from internal or external causes. Disease may affect the whole body, a limb, an organ, or any part of either. Defective organs, idiosyncrasies or disease, often result from impressions received by the mother while enciente, and habits, tastes, and inclinations, etc., are often fixed in the nature of children before they see the light. Diseases are also hereditary or transmitted from parents to their children, but such diseases may often be modified, or entirely avoided, by a proper course, or change of habits in their descendants. Physical causes are the, most frequent exciters of disease, and among the most common are sudden atmospheric changes from heat to cold, miasmatic exhibitions and intemperance in eating as well as in drinking. Cold applie 1 to the body, especially when the pores are open, will suppress prespiration and cause irritation, which if not checked, will terminate in inflam .tion and its consequences. Miasmatic exhalations, when taken into the system, act as a direct poison, and if it were not that the bile rushes forward to neutralize it, death would inevitably follow.

All nervous affections are caused by peculiar conditions of the mind, and it is notorious, that seeing or even hearing that certain diseases are in the neighborhool, will often produce like diseases in others, although no communication whatever has been had between the parties. But disease being present, the question is, how is it to be dissipated ? . The mind of man when properly exercised has great influence over discase, even in its normal condition, but when it is in a somnambulic state, if there be no organic destruction, I se reely know where to limit its power, and it is only necessary for persons' who are in that condition, to make a firm resolution that the disease affecting them shall cease to exist when they awake, and the effect will be in exact proportion to the firmness of the resolution made. Cures are often affected by throwing the diseased part into an insensible condition, and keeping it in that state until the cure is effected.

In consumptives cases, if the langs or chest is kept in an insensible condition, much relief is at once experience 1, and in many cases a speedy cure is affected, especially if employed in the first stages of the disease. The rationale in these cases is, that while the lungs are in an insensible condition, there can be no unfirmation or irritation in them, consequently the secretions become natural, absorption of the tubercles take place, and the ulcers heal. The same treatment in fevers, influmatory rheumatism, pleurisy, and all other diseases where there is frain or excitement of any kind, is always heneticial, and generally affects radical cures, and there is nothing more certain in diseases of a nervous character. Many diseases of a chronic custure, especially chronic rheumstism, soldom fail in being cured by brisk and continued criction with the hands alone.

Genuine paralysis, I think I may safely say is

subjects from different standpoints, and have different modes of cogitatioa" Well, if we are morally free, why this difference? Why can not I by the simple exercise of the will, reason and weigh the evidence upon a given proposition with the exact ability, and to the exact limit that you do, that I may entertain the same buds of conviction which shall blossom in the same beliefs and unbeliefs? If free, can't we believe what we will?

Again. "there are natural laws which man may control or rather guide, by putting forth proper effort." I have supposed all natural laws to be immutable. Please inform me which of God's laws man can either control or guide. "A man may choose what house he will take as a model." Yes; ah! but must there not be houses from which he will select? Must he not have a place upon which to build his house or a contract to draft or erect one? May he not have inherited his lands or been forced to purchase, owing to the ciscumstance of his having become the bead of a family? In fact, is he not wholly moved every moment of his existence by a train of innumerable causes toward certain objective points; these causes or the train of causes, and their objective pointswhich points are ever looming up in our immediate future-being circumstances over which he has no influence, and over which he can exercise no control by the sole power of his will ? Is man possessed of an independent power known as the will? "He may select the kind of seed he will sow." But why select or purchase seed of any kind. Is it not because he has land prepared or intended to be prepared for its reception ? If a man selects wheat instead of any other grain, is it not because of the adaptability of his land for wheat growing, or the profit he expects to receive from so doing, or some other cause or causes? So, "a man may choose to visit New York or San Francis but must there not be a New York and a San Francisco as objective points, to first cause the idea, or a desire to visit either place? Can you not call to mind a large list of causes which

are so many circumstances that have their gov. erning influence over man, not only in the special instances you mention, to illustrate your argument, but in all the minute every day transactions of all?

You say that "so far as man acts from mo-tive, he acts freely." "Every same man does act from motive; he is possessed of the power of volution, i. e., of choosing or forming a pur pose, the power of willing or determining." Do you consider motive and power synonymous? Bat what do you mean further on by asking, "Daes man act from motive or from choice?" Are not your assertions and questions slightly ambiguous?

Again, "Has man the power of choosing or refusing any object or course of life?" You seem to agree that he has. Well, if he acts at any time wholly regardless of thought, admitting it to be possible-must he not be acced upon by something foreign to his own being? It, however, thought mast always precede an act, or should un act follow the thought, whether necessarily or not, can it be truly said that he acts by virtue of a tree will? Cin he entertain a thought, an idea upon which to c gitale, reason or act, unless produced by some outward surrounding circunstances, objects and condi-tions, and presented to the mind (so to speak) through the medium of the senses? Here you will, no doubt, open upon me with your argu-ment of "consciousness," and say "If men appear to us to act freely, and they think they act freely, what evidence have we that they do not act freely ?" This is the old argument, but is as thin as a soap bubble. Can you maintain that personal consciousness is any evidence of truth? I think not. L it me live a moment in the time of Galileo. I have a nersonal corsciousness that the earth is flat like a board; that the sun comes up out of the ocean every morning and goes down into the same at night; that the sky is a crystalline shell placed over the earth, resting its edge upon the yielding surface of the waters. Every one else -except Bruno, Gillileo and a few other crazy heretics, are conscious of the same facts, consequently we are possessed of the truth! I have frequent ly been sitting in a railroad car at a dead stop, witching another train upon a side track under motion, conscious the while that I was moving through space along the track. Does not our consciousness arise from our peculiar situations, and is it not dependent upon the objects and conditions which surround us? As a guide to trath, is it as reliable as our reason? Those who assert that man is a free moral agent, logically contend that his belief is the creature of his will; if they are correct, then he can believe and honestly, too, the most absurd hyperbole by the simple exercise of his will. I can not, neither can 1 conceive how another can, by the action of the will alone, honestly believe that true which our reason teaches us is false. Friend T. B, write in no captions mood, but in a spirit of brotherly love, with an honest desire to be convinced of truth and error, and trust you will reply in candor. Dutch Flat, Cal., Aug 25, 1869.

pointed-the reason will be apparent when you come to use it. Be sure to let the tissue paper hang in such a manner that it will spring clear of the disc. Now such is the delicacy and sensibility of this little bit of tissue, that it is swayed by every breath of air-indeed it is impossible for it to be still except you close all doors and windows, and even then it seems sorry that you have deprived it of its liberty. To test it, remove the table cloth and set it on the bare ti ble immediately before you; put your hand be side it in such a manner that your hand and fingers will encircle halt way round lt, close up to it as you can without touching. In less than a half minute the tissue paper will commence revolving at the rate (with me) of one hundred and twenty revolutions a minute, and with oth-ers more and with some less. I thought at first this motion was due to a current of warm air arising from the hand, but this is not so, for if you change hands it will stop, and then begins and revolves the other way, and if you encircle it with both hands, it will not revolve at all; nor will it by holding it near a stove or over a lamp. It always revolves toward the end of the fingers, hence, if you encircle it with both bands, peinting the fingers in opposite directions, it will not stop, but continue just the same as with one hand. It will not act when the hand is over it or or under it, except the other hand is held in the usual way near it. I have tried countless experiments with it that I have not time to detail. The results are, that it works be ter in a moderately dark room than a light one, and (note this) better in the shadow than in the light; stronger with one hand on the head and the other encircling it, and decidedly more vigorous at sometimes than others-sometimes suddenly stopping and refusing to movefat all; a change of the position of the body causes a corresponding change in its motion. It acts stronger with some than others, and with some will not move at all. The number of revolutions per minute is the measure of capacity as a physical medium ; the force that turns it is the emanation that spirits speak of which they use for the purpose of producing phenomena. Volition has no power to move or stop it except in the way spoken of. So much for its general characterisics; now let us try it under new conditions. Invert a glass tumbler over it, and it is as quiescent and sull as it can be; but if there is a spirit present that can use the force emanating in your nervous system, ask a question mentally, raising the tu obler about half an inch and setting it down again-the pointed end of the paper will point to "yes" or "no," or some letter that is a beginning of a word they want to spell out to you. Such is the result of my investigations; others may not be so fortunate. At all events there is no harm in trying. In my next, I shall give you want the philosophy of the thing is, from a spirit standpoint.

N. B. STARR, No. 23, Farmer st.,

Detroit,

Oct. 16, 1869.

The above named instrument, manufactured rom the finest materials, enclosed in a nice box, will be sent to any part of the United States, by mail on the receipt of fifty cents, at this office, and to the Dominions or foreign countries at the same rate, by the addition of sufficient money to pay the extra foreign postage. The wholesale trade furnished at a reasonable discount.

Address J. C. Bundy, Sec'y., 189 South Clark st. Calcago III.

BY J. L.

For the Religio-Philosophical Iournal. LIFE.

heaven, who have a democracy of liberty (equal rights) under a republican form of government where the wisest of spirits are in consultation, agreeing upon the best laws and principles to be taught the people or spirits, and we should warn the civilians to beware of those Christians and others who would establish other forms of gov-ernment and other teachings than those heavenly

ones for this country. When Christians or others pretend they have truths that are too sound to be questioned or reasoned upon, we would warn the civilians of them as deceived and deceivers of mankind, for man's safety is to learn and know God's truth, and the whole of it, if he is able.

For the Religo-Philosophical. "Journal. NATURAL LAWS.

The Harmonious Action of all Things.

MR. EDITOR ;- The editoral on "the Natural Laws" in the JOURNAL for July 7th, opens such an interesting and comprehensive field for thought, and is in such beautiful harmony with the principles of our philosophy, that I cannot resist adding a few more ideas in proof of the great facts that everything is natural-that everything is in accordance with law-that all is from God. Turn our attention to whatever part of the universe we choose-whether to celestial or to terrestial spheres, whether to animate or to inaminate matter, and we find that haw prevails everywhere. Man forming a part of the universal whole, is no exception to the rule. From the cradle to the grave, he moves and has his being in obedience to to fixed and immutable laws. To suppose any of these laws can be trampled under foot, and Omniponent power set at defiance, making the works of the Almighty a miserable failure, is a fulse and ignorant presumption.

If we examine the forest, we see tall stately pines, and we see small scrubby pines, we see giant oak, and we see the little dwarfed oakssome of the trees are dead, others are dying. Has there been any violation of law here Not all these different stages of growth and decay, of life and death, result from different conditions and from the action of different laws. Turning to man, we see sickness and death; happiness and misery; virtue and vice. Each is the effect of a cause and each is equally natural to its particular condition. It is just as natural for a diseased stomach to secrete what is termed bad gastric juice as it is for a healthy stomach to secrete good gastric jaice; as natural for some men to swear as it is for others to pray ; as natural for some to steal and murder as it is for others to do the most philanthrophic and humane acts. If animals fight and kill cach other, it is considered natural and in accordance with animal nature. If man fight and kill each other, it is considered both unnatural and ungodly. But an examination of animal character and of human chacracter, shows us that these acts are equally in accordance with law and with their respective natures and that the will of God is as manifest in one as in the other. Man contains the nature of all lower torms and organizations. He has the cunning of the fox, the vanity of the peacock, the destructiveness of the lien, and all the mineral, vegetable, and animal characteristics. In some men, the fox character predominates, in others the peacock character, in others the lion character, and so on through the list. Difference in constitutional organization leads to different manifestations of character. In every instance the manifestation of character is in perfect accordance with constitutional law. ne manufestation of character i to the great political economy of nature as another. Evil is only another name for good. Without the first we could not have the second. The first furnishes the material for making the second. Everywhere throughout nature, we behold two forces-one positive, the other negative; one is destructive, the other is constructive. Without destruction we could have no construction ; without death we could have no life. What is called evil is nothing more than a form of destruction. The great forces always operate in obedience to law. These forces are everywhere so distributed as to operate for universal good. Every manifestation of nature bears the impress of wisdom, love and justice. To claim what we term evil is an exception to the ge-eral truth is to claim that the maker and controller of all things has failed to accomplish his designs. To claim there is another power interfering with His works, is to deny the Omnipotence of Deity. JOHM WHITAKER,

I did not drown myself for shame, nor yet for love, for I am yet as pure as the beautiful snow. I thank the Lord that I have no sin of that kind to answer for. I have nothing to live for--no friends-everybody hates me. My friends are enemies in a day. Tols is a cold dreary world to live in. So good by, mother, sister and brothers, for I am going to the land where sin and sorrow come no more.

"PET MCKAY." Quincy, Ill., Oct. 29, 1869.

Voices from the People.

Samuel Underhill, M. D.

The Doctor is now laboring in Michigan. The following extract from a letter written from Nuni. ca, gives an account of his doings. We shall be glad to hear from him at any time :

"You speak of the jolly old man.as though he was idling away his time in Nanica. For the last six weeks, I have been in this region holding circles and lecturing on Spiritualism, temperance, phrenology and mesmerism, and am like to spend some months in Michigan. Have attended three lectures of that astounding E. V. Wilson, and am enjoying fine health, and am about as likely to live as Lever was.

Many mediums are being developed here, and the good cause flourishes. Let such as wish, ad-dress me at 121,22nd street, Chicago, Ill, and it will be sent me; or to Tonica, Lusalle co., Iil. Work on, brother, and let the Jours at he the grave of the Memphis Graves "

Letter from Thomas Haskel.

S. S. JONES :- "Please find enclosed three dollars

for the JOURNAL another year. I am much pleased with the fearless, liberal, Independent course it pursues in letting every one express his views from his own stand-point, and show what he considers to be errors in others. I studied the New Testament m re than fifty years ago to learn what its teachings are, particularly in regard to taking of human life, and to my aston-ishment found it to be a system of love and for-bearance. I found that its salvation consisted in having faith in an all-wise, Creative Power that Jesus called his Father, who has a watchful care over all His creatures, and will not suffer any seeming calamity to come upon them, only what s necessary for their instruction, and that all mankind are our brethren and equal with ourselves. I found that the whole professed Christian world, as far as I was acquainted, entirely ignored these teachings. I mide up my mind that I would try and if 1 could not live and govern my life by them, I would publicly declare that I had no faith in Jesus as a divine teacher. I then becams a Spiritualist, but did not know it. I was convinced that Jesus and his disciples pos-

sessed a power of performing what was called miracles, which I thought was lost. Yet I had such strong internal evidence that I was designed for immortality, that all the un i-Caristian wars, persecutions and oppressions could not shake it. Thus I lived alone until I learned, as well as many others, that inspiration did not cease with Jesus and his cotemporaries.

I have an innumerable company, bith in the body and out, to encourage me to persevere. I believe it to be the mission of Spiritudis a to bring mankind to a state in which they will be governed by reason and conscience, and not by violence. Jesus foretold the destruction of the Jew-ish church and state. Many mediums are telling of the destruction of the anti-christin caureh and sword sustained governments of the present time, and that all true Spiritualists will yet see eye to eye and become a mighty host that no mis can number. Having this faith, I cheerfully en lare all the troubles, trials and perplexities of the present life, well knowing that they will prepare me for a more useful place in the Sim aeriani.

"Motion"-Words of Congratulation and

2

never cared by frie i.m, the laying ou of hands, or anything else, but there are cases which strongly resemble it, in persons who have lost the power of moving their limbs, through discase, simply because they have clased to make the effort to do so,

These cases are supposed by some persons to be genuine paralysis, but they are not so, and can he relieved by strong frictions, indeed, they are always restored if you can make them believe that you have the power to do so, or can induce them to make the effort to move. An arm that has been bandaged for six or eight weeks, can scarcely be used at all when the splints are removed, and if the necessary exer i ons to do so are not made, it would remain in that helpless condition. It is, therefore, imperative that the fort should be made or all the friction, or laying on of hands will have no effect, especially if there is a want of faith, which in all cases is equivalent to making the effort. In the laying on of hands, a belief or faith upon the part of the patient is necessary to the cure, and I am positive that without them or friction, no cure has ever been made. It is generally supposed that the laying on of hands imparts "animal magnetism" to the patient, but as all the phenom na, and powers ascribed to that imaginary fluid, can be produced, independent of any one e se, by the very patient who may be suffering from disease, I would ask, what necessity there may be for any one to impart to patients, that which they already possess, and can demonstrate or use at will ? A knowledge of their powers simply, will enable them to relieve themselves. consequently there can be no "aufmal magnetic" fluid in the case, and as a matter of course, the laying on of hands can be of no manner of of use, unless, as I have stated ('n persons ignorant of their powers), there is faith, or a belief upon their part that relief will follow such an operation. A patient may possess the power of entering the son numbulic state (or, as it has been called the "mesmeric" or "animal magnetic" condition), yet if they do not know how to direct their mind while in it, no benefit will result from having been in it, but when they know that it is necessary for them to make a determined resolution when in it. that the disease, habit, or annoyance shall cease to be, when they awake, it will certainly be gone when they do so, if there be no organic destruc tion of the parts.

I have had hundreds to relieve themselves, of many of the "ills that it sh is heir to," by throwing the diseased part into the insensible condition, and keeping it in that state as long as necessary. These are demonstrable facts, the "animal magnetic" theory, and the laying on of hands, etc., to the contrary notwithstanding.

That spirits can, and often do influence the mind of persons, so as to effect cures, I do not doubt, but when they do so, the subject must he impressible, or, in other words, the mind, or shat portion of the body to be relieved must be in a somnambulic condition, or it will, be impossible for them to control, or influence the person in any way. WM. B. FAHNESTOCK, M. D.

Lancaster, Oct. 9th 1869.

For the Religio Philosphical Journal IS MAN A FREE MORAL AGENT?

Respectfully Didicated to Truman Beeman.

BY COLLE JAY.

I am pleased that you have placed yourself squarely in the dismative of the above propo sition or question. It places me in a position to ask questions and imposes upon you the task of answering them.

In your essay published in the JOURNAL of Aug. 14th, you say thet it is not strange, men should differ upon this question, "for we view I now, cut one end of the tissue paper slightly | this country, they imitated the parest spirits of

For the Religio-Philosophical Journal. A NEW DISCOVERY.

How to Construct a Mediascope and Psychomater.

It is to be presumed that all persons have a certain amount of media-istic capacity, and if they are Spiritualists they will naturally wint to know how much and what kiad it is. How far the instrument I am about to describe, will answer their expectations, they must test for themselves. It is a real curiosity, and will cost nething, and like Planchette, is a source of much amusement. I want every Spiritualist to make one, and experiment with it, and if they make any new and startling discovery, give it freely to the world for the good of humanity. Who knows but this little bit of tissue paper, weighing less than a tenth of a grain, may preach sermons that will revolutionize society and startle the world !

This instrument was invented or constructed under the directions of a philosophical spirit with whom I am in communion, and as far as I know, it is entirely original, and is made in the following manner :- l'ake a piece of card, and cut a perfectly round disc, one and threetourth inches in diameter; divide the edge of this disc into twenty-six equal spaces, and make one letter of the alphabet in each space; also write the words "Yes" and "No' opposite each other on its edge, or near it, so as not to interfere with the letters before made. Now take a cork, a rather large one, and with a sharp kuife cut a piece off the top in the shape of a lozonge, about one-eighth of an inch thick; take a stout No. 4 needle, an inch and a half long, and put it through the centre of the cork in such a manner that when you set it on the table, it will be perfectly steady, with the point of the needle exactly perpendicular to the surface of the table. In this position take the card disc and slip it on to the needle taking care that the needle passes through the center thereof; slip the disc a little more than half way down the needle, so it will remain perfectly horizontal with the table on which it stands. Now take a picce of tissue paper, less than two menes long, and a quarter of an inch wide, double it length-wise, creasing it in the middle-open it and double it again by putting the ends together ; open it till it will form a right angle. Now hang this at the angle at the point of the needle, and your instrument is complete. I forgot to say until

It's duncing in the subbeam, And blushing in the flower, Laughing in the rippling stream, And weeping I . the shower. It's glittering in this dow drop. That sparkles in the light : It's toinkling in the little star

That shines turoughout the night. It's ia the se thing ocean, And in this bring deep,

L'sin the daraest caveras, Where it, its treasures keep.

It's in the surging billows That lash the rocky shore. It's in the howling tempest. , And in the ocem's roar,

It's in the yerdint pasture. And in the grazing hords, It's in the swarming insects, And in the singing blids.

It's in our fa ble childhood, And in our riper years It's is our earthly pleasures And in our falling tears.

It's in the sweetest music That falls upon the car ; It sin the florcest outery That sta tles us with four.

It's in all forms of matter, And in di living things ; It's in the swelling anthem The brightest angel sings .

For the Religio Ph. losophical Journal

Christianity and its Workings-Prayer-Government in Heaven, BY H. S. BROWN. M. D.

NUMBER FOUR.

If these Christian partizins hold positions of honor and profit by the appointment of officers of the government, whom they proclaim will be damned for unbelief, we should warn the officers of the danger of employing such persons. It it is the rule for such persons to be made chaptains in our Army and Navy, we should at once proclaim the danger of having such persons in those positions, whose pretended ministry is peace, but who are really warring against all the peaceful laws of the country ; and if place men are wanted in war institutions, that those only who are unmistakably such, should be appointed.

If our Legislators employ chaplains who pray to an uschangable Gol to direct the members by His special wisdom, we should ask them to change Him until He learns that knowledge and reason are the only guides of men that disting ulsh them from beasts ; and if he says he dies not expect to change God but only himself or the members of the Ligislature, then we say if the members are right, we do not wish them changed; and if he Wes right he would not make such a praver, and o he should be changed off until he becomes

light. If persons who believe the natural man is depraved and the unbeliever condemned, apply for donations for any of their pretended benevolent works, we should warn them against putting their money in such hands, for it will be used to discred. it the just works and worthy deeds of persons of great natural goodness, to whom God has given great powers to do good and heal the people when afflicted with sore discase and great mental distress.

When Christians pretend that there is a better way for people to act this to be virtuous and just, to gain the greatest happiness here and hereafter, we would warn you to beware of them, because they are intent on establishing a kingdom here in initiation of their heaven, where they say their Christ reigns as King of kings and Lord of lords, when the lasts are that virtue and justice are the d rest rouds to the highest joy here and hereafter, and heaven is a democracy, and each spirit wor-ships any God or no God as they please. When civilians established the government of

Kerhonkson, N. Y.

For the Religio Philosophical Journal. Short Sermons on Scripture Texts,

BY WARREN CHASE.

NUMBER ONE.

"And G d said let there be light and there was light"-Genesis.

It is plain from this "Word of God " text, that this was the first creation of light; that to this date the gods lived in "darkness, but being now engaged in the work of creating needed light. What use they made of eyes before this date, or whether they had eyes or not, we are not impressed, and as it is sacriligeous to inquire into, or pry into the mysteries which God has not Himself revealed in His Word, we, of course, must remain in ignorance. What kind of light was first thus created, we are not informed; but as the same was not made at that time, we may infer that it was a candle, and as there was plenty of water, probably a dipped candle, since we are told by preachers that G id always uses laws, means and ways, to accomplish His purposes, such as he requires of us.

Really, if it were not s) wicked, we should like to inquire how they got along without light for so long a time, since it seems now so great a necessity in the universe; but as we are told our eternal salvation depends on receiving and believing this Word of God, we must stop here.

SUICIDE.

Letter from G. Hardcastle,

DEAR JOURNAL :- One of the saddest events of modern days occurred here yesterday after. noon--viz: A young girl of 17 years of age, preposessing in appearance, proceeded to the railroad bridge at this point, and from thence cast herself into the river, going down with the current. Leaving her hat and closk, and planing the following note thereto, she leaped from the bridge, saying to a man who was tast approaching her and who called to her to stop, "I'm gone!"

I send it to the JOURNAL as an illustration of how very sad the unloved human heart can become. Hurdly one but will sympathize with poor, lonely, unloved " pet." "My friend, the flader of this cloak and hat,

I wish that you would be kind en nigh and take this to my mother. You will find her at the Tremont House. Her name is McKay. Tell her that my body lies in the Mississippi river.

Advice.

LETTER FROM MRS. WM, E. KOCH.

DEAR SIR .- I enclose a post office money order of \$3.00 to renew our subscription to the JOURNAL for the year ending Oct. 31st, 1873, I paying the cost of the order myself.

Perhaps it is hardly necessary for me to eav that the JOURNAL is improving, for what every one says, mustbe true. Those two last editorials on "Motion," are to my mind very good. "Frank's Journal," also, is quite interesting. I like to have our name interesting as well as in

like to have our paper interesting as well as instructive, for I often send it to friends who are not Spiritualists, and the more entertaining it is, the more likely they are to be interested. A story once in a while would be a help (always of course illustrating our faith), though I would not have it reach over so long a time as "Wilfred" did. Short er ones, or print more at a time, would be better. I see that "Sister Emma" is herself still. Her dedication and discourse of Oct. 13 h, is beautiful and worthy of being read by all Spiritualists, and everybody else. I hope that she may live to battle with error in all its forms for many years to come.

REMARKS :- We are glad to receive encourage ment from our friends, and it not published, are none the less appreciated. "Motion" is a grand thems, so full of in saning that the angels do not really understand it-mass less the children of earth. Grauder trushs, however, are still to follow. There is a deep maning in everythingeven the little desdrop that nestles quietly in a. sweet flower, sporkles with words of wisdom, and we may at some future time, tell you what they are.

------WHAT SPIRITS EAT, DRINK, ETC. Sermon by Miss Nettle M. Pease at the Everett Rooms.

Miss Nettie M. Pease preached last evening before the Society of Spiritualists in the Everett Roams, corner of Thir y-ourth-street and Broad-way. She selected as her subject the inquiry, What do spirits eat, drink, and wherewithal are they clothed ? This subject, she said, demands the most profound attention of all mankind, being, as it is, of the deepest interest to the human soul to inquire what shall be its condj. tion when it shall have passed to the higher realms. She contended that the spiritual body was real and substantial as that in which the soul dwells on earth; that it subsists on food consisting of the vapors arising from the food and products common on earth ; that there are fruits in the Summer-land adapted to the use of that spiritual body, and that the clothing is furnished in the form of a white robe to each. spirit as it arrives in the upper sphere. In that land there is nothing obtained for the mere asking; on the contrary, labor is as imperative on us there as here, in order to obtain those sup. plies necessary to the spiritual condition. They are not, however, obtained or purchased by gold, silver, or greenbacks, as here, but by a system of labor. The musician and painter, if they fancy a shady bower laden with flowers and moss, exchange the products of their arts therefor, and so on with all the higher, purer, and wiser treasures of the mind stored upon earth; they are the medium of exchange in obtaining all that is necessary to our condition there. Ia explanation of the apparent conflict of reports from the spirit land, as to the location and character of the other world, she said that those who clung to the treasures of earth in this world, still continued to be attracted by them in the future life, and therefore lingered near to the earth after their departure. These, of course, could tell nothing of the su nm r land, while those who had califyatel high and spiritual thoughts, passed far up into that brighterregion. The services were coucluded by the delivery of a piem by Miss Pease, describing the journey of these spirits from the sum ner land to this earth-N. Y. Times, Oct. 11.,

For the Religio-Philosophical Journal. MEDIA; OR THE CHARMED LIFE: A Story of Fact, Phenomena and Mystery.

BY GEORGE SOMERVILLE.

CHAPTER II.

"Facts are strange, stranger than fiction." "Coming events cast their shadows before."

"One night a stranger sought your protec-

tion." "What!" the Jew cried, now quite terrified. "Shall I repeat it?" asked the other con temptuously. Seigle buried his face in his hands, and the stranger went on. "Well you designed that that man should not leave your place alive, though you left it and came here to riot on your ill gotten wealth. Now tell me where those two children are ?"

"I on not understand you," replied Seigle. his blanching face betraying the utter falsity of his words.

"You pale and tremble as you speak the falsehood," echoed the other. "Who are you, what do you wish ?" the per-

plexed Jew managed to inquire.

"Listen," was the emphatic rejoinder. "To-night at twelve I will be here, and when you hear these you will admit me." Need weadd that in response to this, three ominous raps were received, sufficiently audible and distinct for both to hear.

The Jew affrighted started up, and involunta-rily murmured, "Mine Got, 'tis he!" The stranger then enjoining him to remem-

ber, left hun alone to his own gloomy reflections.

"It is he, and I'm in his power," Seigle mut-tered to hunself; he possesses the fearful secret which I fondly dreamed was known to none but myself and wife.

'Oh ! cursed gold ! would that I could escape this horrid torture and suspense."

Time with the self-accusing murderer seemed. a dreary age, but midnight at length arrived, and with the striking of twelve he again heard the significant raps, and reluctantly admitted the stranger, who said :

"Tell me quickly where is the boy and girl whom you received of me."

"The boy, sir, I placed in a respectable family, and the girl isstill with me," Seigle replied.

Let me have them in the morning early."

"I will," the Jew answered subduedly. "It is well. Now give me five hundred dol-

lars and I will keep your secret for the present."

"Sir, are you serious?" "Assuredly. Fail to comply with this, and

you shall-"

"Enough-say no more; it is here. For God's sake haunt me no more," said the Jew, shuddering.

Receiving the money and unheeding his last words, the gentleman continued.

"To-morrow we shall meet again. On that you will read my name."

Eying the Jew contemptuously, he then left the place. On the card Seigle read Dudley Clarendon. Holding it nearer the light he in a train of quick plotting reflection chuckled :

"Ha, ha, ha, I'll thwart you yet."

And so when Dudley Clarendon called next morning to receive his children to his arms, he found the place deserted. Caleb Seigle had departed and of his destination none could tell. The suddening fact fell and rested like a heavy incubus on Clarendon's soul. He left the spot at length, his frame filled with heart-throbs of silence yows of vegeance.

CHAPTER III.

SPIRIT OF THE " OLD BOAT HOUSE."

just clambering up the wharf, as the pursuers espied their ludicrous condition, they begged so piteously to be spared a "hating," they were allowed to quietly depart.

"Well, Clarence, what has been the row ?" enquired Ringgold, "You might have been killed by those fellows."

"I've been surprised, Jack," said Clarence, "They certainly have been watching me closely of late. They were savage, but I kept them off with this until they heard your voices, then they scampered off on the double quick.

"By the stars and stripes, Clary, we will drive a thousand of such skulking cowards.

CHAPTER IV.

THE REVEL,-ROBBERY,-THE MISER'S TERROR

Wine ! Wine ! I will have wine, and I'll drink to the stars Wine | Wine ! I will have wine, and I'll drink to the stars [on high See the moon now hangs like golden grape, ripening in [the sky, And the juice drops down like a bloody dew, on the lips [of the recling earth, While trees and flowers mock paler showers and laugh in [their bacchounling mirth.

"Ha! Ha!" echoed again and again from the hardy lungs of a company of gay sports, seated round a large table, well filled with various and palatable viands of a sumptuous feast. "Ha! Ha!" resounded through the room, as holding their well filled glasses in the brilliant gas light, glittering o'er them from the rich chandelier pending o'er head-they struck them together in the merry festive toast, and anon gave voice to their gladsome feelings in the

noisy bacchanallan soug. Milfore Stetler, though but lately married, is estcemed by his jovial companions at the feast. a good clever fellow, which seems indeed in their estimation to cancel the charge of his cruelty in neglecting his young wife for the wine cup and midnight revel.

"Fill to the brim," said he, "and let us drink to the gold of old Grimps, the miser.

Abel Grimps was none other than Caleb Seigle, but since his last precipitate removal, he has assumed the former name, and now was known by none other. A brief description of him here may not be out of place. He was five feet three. inches in height, while his neck was so short that his head seemed to lay flat on his shoulders. His nose was of the roman shape, and large; eyes small, sparkling and sneak like; hair slightly gray. Having lost his wife, he has grown extremely avaricious and miserly, so that in the neighborhood where he resides, he is known only as old Grimps, the miser. The three balls which hang above his door, convey the impression that his business is that of a Pawnbroker. Yet it is quite well known he would scarce scruple to receive goods with little concern as to how they were obtained;

"Fire! Fire! Fire!" went up in loud and hoisterous volume from hardy throats, as the flashing and curling fiames rolled up in heavy folds against the darkened heavens, and spread themselves in broad sheets of blazing destruc-tion over the alarmed city. Instantly every fire bell sent forth the fearful alarm in rapid tone, and thousands flew like mountain coursers towards the blazing scene. The atmosphere being lowering and heavy, carried the light over the entire city, and many companies were therefore puzzled in finding the real source of the disaster. Though many nearest it were soon on the ground, and of course went into active service. But as the up town company who were proud to own the noble Ringgold as a member, approached the bridge on Richmond Street, which they were compelled to cross, to reach the scene of the fire, they were hailed with a heavy shower of stones, bricks and other missles, hurled upon them by an unseen foe. Disconcerted, surprised and scattered, the attack was followed up so sudden and close, they instantly fled in terror, leaving their apparatus in the hands of their assailants, who seizing it, fled over the bridge with it towards the river. The retreating, met friends headed again by Ringgold, who as he heard the sound of his loved carriage, being drawn rapidly from them, by their foes, "Come on, boys ! wade in now," he shouted at the top of his voice, "I see it all. That fire is only a decoy. Its the work of our foes-wade in now and make them bite the dust."

escape. They came at length, rushing from the windows in the greatest confusion and fright, Some to be wounded by pistol shots, others cuffed and knocked overboard into the muldy

"Murther ! Murther ! its killing me ye are," was bawled out in many a coarse and frantic tone, as they attempted at last to make their final flight from those whom in the dark, and in the honorable discharge of their loved duty, they had cowardly assailed.

About the same time, though in a portion of the city distant from the late scene of fire and fighting, another scene, as a shading to that was progressing.

The Jew, or rather as it is now, old Grimps, the miser, sat at a table on which lay several bags of gold which he had just counted, and was placing them into a strong chest beside him, when the clock struck two.

"So late !" he muttered, casting his small, snakish eyes at the old dusty clock. Humph, to lock it securely, when he was suddenly interrupted by a noise outside. He instantly arose and without staying to lock up his treas-ure, went to the door and listened attentively. For a moment the noise ceased, then commenced again. It appeared as if some one was trying to force the lock. Grimps seized a large pistol and stole down stairs; as he reached the first floor the noise increased.

"So, so," he chuckled in savage glee. "I'll stop yer tun." He approached the door which led into the yard, but after lis ening a short time, he heard no more movement. Springing a lantern, he discovered to his utter horror, the lock of the door wrenched off. He thought it strange that his dog was not on the watch, The next moment he entered the yard, and found his usually faithful mastiff fast asleen, drugged, to prevent giving the alarm. In the greatest horror, the miser re entered his house, and was astonished to find everything as he had left them in their proper place.

"Ah !" he thought half aloud, as he nailed up the door for the night, "I must have alarmed them before they began operations—well thank the fates, I was in time. In the future I must be more vigilant." Securing the door as well as he was able, he entered his chamber again, and as was his habit, tried the lid of his money chest. Lo, it opened. For a single moment his glaring eyes starting from their sockets, rested in the empty chest. Then in a frenzy of rage and

despair, he exclaimed bitterly— "My tod! Gone! My gold, all gone—robbed and ruined—ruined." He fell heavily to the floor, gasping in a choking voice, "Robbed, ruined, a beggar."

"The love of money is the root of all evil, and they that make haste to be rich fall into temptation, and many hurtful and foolish lusts which drown men in destruction and perdition."

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Near the line, which previous to consolidation, divided the districts of Port Richmond and Kensington, and commanding a full view of the dark roolling Delaware dashing in flashing surg-es at its base, there once stood an old "Boat House."

To this place of rugged retirement, the shop of his weekly labor, Clarence Rodgers, in no manner fastidious in the appointments of his studio, oft retired, locked himself in and all intruders out, to mature and prepare his ideas and thoughts for publication.

It was on a bright Sunday morning, that buoyant in spirits, our mechanic author gathered together his writing materials, and with the sma'l scroll of an unfinished manuscript in his hand, turned his steps with hopeful vigor to-. ward his usual place of seclusion-the boat house. As he entered hastily by a back door, he was watched narrowly by half-a-dozen suspicious eyes, belonging to half that number of stout athletic sons of the Emerald Isle, famous indeed for the dexterous use of the sprig o' Shillelah. and also the wholesale consumption of benzine, or very bad whisky.

Having watched him closely for several weeks, their suspicions were now doubly confirmed, that he secludes himself here only for the purpose of maturing some gigantic scheme or plot by which to overthrow the government and reduce the American Republic to a condition of frightful anarchy.

Such were their thoughts, as they skulked behind a board pile, and crouching low, watched

the mechanic author enter his rugged studio. "Now be the powers we have him," chuckled Donolon Rafferty, the foremost of the spying trio, as he arose from his crouching position. "Let's take a close pape at the spalpeen, and

see what the divil himself will do for his own to day," he continued to his burly accomplices, Patrick Maginnis and Dennis McFlin. Rafferty, after considerable searching, found

a goodly sized knothole, at which by turns, they drank in with an indescribable keenness the mysterious movements of the secluded author. as he sat dashing off page after page of a well wrought tale in which all his powers of acute concentration and intensest thought seemed absorbed. Their numbers increasing rapidly; a tide of murmuring curiosity and varied accusation arose low and indistinct at first, like the distant hum of a bee hive, but all absorbed in the subject of his soul, he attributed mentally the sound to the agency of the wind, and anon bent down lower and with greater energy to his work of writing.

"He's begin another plot," muttered Maginnis.

"Aginst the Holy Vargin, save her, and aginst our bitssed Father, the Pope," McFlin replied. "Let us tear the divil out-hip, hip, hurrah,"

yelled Rafferty, throwing his pondrous weight against the frail door, followed by several others eager for the fray.

A loud crash and flap like the dash of a flatbottomed boat against the wave, and the door lay on the floor wrenched from the hinges. Seven athletic Greeks stood on it, glaring like savage gladiators.

Clarence Rogers started to his feet, overturning his table, and scattering the pages of his lathos over the floor. Seizing quickly a large boat hook, he stoutly confronted his assailants, strangely holding them for a moment at bay.

"Hey, hey, come on hoys, we have them now, come on." Hallowed Jack Ringgold, leading on a number of his fine comrades to the rescue of their friend.

Come on, and they did come on, like a rushing tornado. The others heard and knew the ter rible sound ; they turned and fled fleet as their heavy feet would carry them. Two of them, however, stumbling fell headlong into the dock. and floundered in the mud. As Ringgold and his company reached the boat house they were

With a yell of renewed courage and desperation, they turned and ran in pursuit of their assailants, as swift as mountain courses.

"Hey! hey! wade in now, wade in," went up from throats in an Indian like war whoop, striking terror at once to the hearts of their foes. Half a mile was soon passed in such a chase. Surprise was soon transferred and changed to victory. For Ringgold and his gallant company were now on their assailants like so many hvenas let loose.

"Hey ! hey ! up boys, and at 'em," Ringgold shouted, as his party divided and battled each side of the carriage rope.

For an 'instant their burly foes looked up in doubt and terror in turn, and striking several blows with short clubs, they were promptly returned by fists almost as hard. Closer and closer; hotter and hotter grew the struggle, and some of the noble firemen were hadly bruised, but several of their enemies lay prostrate and trampled on.

"Go in, boys, wade in," Ringgold's voice still rang out, far above the strife and struggle of the fight. With a bound he darted towards the tongue of the carriage and with a tremendous blow levelled a large man flat to the ground, stunning him so that he lay there apparently msensible. But the next moment he dre v an ugly looking pistol and fired at Ringgold's head, He missed his mark, and Ringgold, enraged at the attempt of his enemy to take his life, drew back and administered him a kick with his foot which sent him reeling like a drunken man, un til slipping, he stumbled over the bank into the Delaware.

The fire had now gone down, and it became densely dark, but anon several pistols in the hands of the combatants flashed in the dark-They soon were scattered and parted. A ness. loud shout of victory went up from the fire boys as they turned their carriage on the river bank, saved from destruction, and their faces homeward.

Nearing the bridge and passing near the old haunted boat house, they were again attacked by those they had lately driven before them, who after retreating from the carriage, made a shorter circuit and reached the boat house before the firemen of the late victory.

Again the bloody struggle raged fiercer than before, spreading consternation and alarm throughout the neighborhood. Those who were secure in the boat house levelled their weapons through windows and large knot holes, while the firemen made use of various means by which to batter down the building, occasionally discharging a pistol as an enemy would mo-mentarily appear at one of the windows. Crack, crack," sounded dolefully on the heavy midnight air.

"A ladder, boys, get a ladder, and let us meet them hand in hand," Ringgold cried; darting about frantic with rage, his face blackened with smoke. "A ladder, boys, let us put an end to this Greek war."

"Fire the shop," shouted some one. "Fire he boat, house; they would serve us so."

"Aye aye, that's it ! burn them out !" several voices echoed.

In a few minutes, and the heavens were again lighted up with hissing flames, which soon enveloped the boat house in a blaze. Being all of wood, it caught and burnt rapidly, allowing those inside but little time to make good their l

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These Phils onro the most distressing cases of collc. Rub-ing the patient's back and extremities with mustard-water s advised in connection with the Pills as directed, especially a painters' colic.

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has visited us in the spiritual as in the material

world. Those who stand outside of this belief tell us many strange and hard things--sometimes that we speak falsely; sometimes that we are grossly deceived; sometimes that we are all fools and knaves, that the wild and the wonderful in history lives, that we can not explain the mystery of an pernaturalism.

We declare that all things at last resolve them. selves into the domain of natural law. There stands the great shadowy giant of spirit and the Spirit World, and all human experiences mock and laugh at your credulity, a credulity that would expect us to believe that the whole mass of mystery is overhun; with one dense pige of impossi-

They must offer us a better explanation if they will not accept ours. They must render a solu-tion of what this means—we pause for their explanation. We call it Spiritualism, and when we have applied ourselves, to its study with half the industry we bestow on the accumulation of wealth before the few fleeting sand grains of time have run out for us, we shall comprehend more of this great science of Spiritualism. We shall then know more of the external and internal forces that are in us and around us. We shall then find that all the wild and wonderful in nature around us and within us are bound up in the beautiful and intrieate meshes of law-perfect and anchangable law.

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Religio-Philosophical Journal

S. S. JONES, EDITOR, PUBLISHER AND PROPERTOR. Lase the

RELIGIO-PINLOSOPHICAL PUBLISHING ASSOCIATION,

OHIGAGO, NOVEMBER 13. 1869.

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

The Fen is mightier than the Sword."

MOTION.

The Different Kinds of Motion More Fully Explained -The Motion of the Blood, and Beautiful' Action of the Little Globules Wichin it. NUMBER FOUR.

Matter diffused; matter concentrated. Life diffused; lifs concentrated. Mind diffused; mind concentrated. Motion general; motion local. Voluntary motion; involuntary motion. Matter is diffused throughout all space, and there is incorporated with it while in that condition, everything that it possesses when the constituent parts of the same are concentrated in man.

....

The human mind is ever reaching forth to cull truths from the Book of Nature. It never rests; it never becomes weary. Within it is the seal of divinity glistening beautifully, incicating its origin, and to whom it belongs. We are a part of the great I AM, possessing every characteristic of our good Parent, and in proportion to our acquisition of knowl dge, we gradually approach Him. Man's course is onward. His sphere of action is in proportion to the advancement he has made in understanding the principles of those things around Lim, and the interior mechanism of his organic structure. This is a glorious truth, coming in beautiful, undulating waves from the Angel World, and touching, the sensitive chords of the human mind, it gives it un insight of Deity. A pebble thrown into water produces beautiful undulating circles that continually enlarge as they push outward. An idea within the human mind, ever restless, moves outward, constantly gaining accession to its ranks until the circles of influence it creates in connection with others accumulated with it, is almost boundless in extent. What would encourage man, if as he advanced step by s'ep on disputed domain, constantly unearthing new truths, his sphere of action remained constantly the same? Nothing! He progresses, for progression, is one of the prerequisites of motion. If all things are in motion. and no savan would attempt to prove to the contrary, a result highly beneficial must be the realized. Motion without a result would simply be impossible. If the result is beneficial to the human family, it must be on the ascending scale of existence. As usual, we now adopt an acknowledged truth as a platform on which to stand and extend our observation, and we propose to so arrange the focus of our intellectual telescone. as to comprehend all objects within a given radi. and reasoning therefrom, hold infinity within our grasp : Matter diffused; matter concentrated. As is well known, there is not a spot in all of God's vast universe that is destitute of matter. Supposing there is a void any where, what conclusion can we come to in reference to it. If nothing there, who can detect it, and who dare say they have found nothing, simply nothing, covering a certain area in the infinite realms of space? Who can measure nothing and tell its extent? The idea is simply ridiculons, to suppose there is a place in all of God's vast universe where matter don't exist. Admitting, then, that matter fills all space, in some places diffused, in other places concentrated, we prepare ourselves to arrive at certain conclusions which must be recognized as true. In space, we find matter diffused ; in man, we find the elements thereof concentrated, And what does that concentration bring with it? Life, of course. If matter, when perfectly concentrated in man, brings with it life, have we not a right to conclude that life as well as matter, exists throughout all space? What other conclusion could we come to? Life, then, is as infinite as matter and is interblended with it in harmonious action, and when concentrated therewith in man, it becomes his I'fe-the life of man. But matter diffused, when concentrat. | the subject. Still grander and more portential ed in man, brings with it something more than facts are to follow. The whole world is in receipt of fifty cents.

life-it brings mind; hence we have a right to conclude that the qualities of mind exist throughout all space, and like life, is interblended with it, and is, in fact, a part of it. We do not wish to convey the idea that two infinities can occupy the same space at the same timethat would be impossible. The three, matter. life and mind, are indissolubly interblended, and are constantly in motion, and it is only the concentrated portions of the same that are on the ascending scale of existence.

We find on careful examination that all the qualities that men possess, exist in space in an infinite degree, and that in him they are con centrated, personified, as it were, and the consequence is, he is a microscosm of the universe. That life and mind, or the qualities thereof, exist in all space, we have no doubt, and when the reader will peruse these thoughts carefully, he will come to the same conclusion.

Motion general; motion local.

This is plain and needs no exemplification. Throughout all space, among those twinkling gems that shine so beautifully at night, in those dark portentous clouds and flashing lightning, in that terrible thunderbolt that causes the earth to tremble, as it were, with fear, in the glittering rainbow that overarches the sky-in fact, every where, we find motion. Not a nook or corner in all of God's vast universe, in which we can not observe motion. This we call motion general. But within that motion, we find local motion as manifested in man. This position, of course, will be readily understood. We will now advance a step forward.

Motion voluntary; motion involuntary. In the movement of the hand or the limbs of the body, we find a plain example of voluntary

motion, the effect being produced by the action of the mind alone. The circulation of the blood, however, is what we term involuntary motion, and the cause thereof is not so easy to explain; but we will attempt to do it, and in a manner entirely different from that given by the med-

ical fraternity. We will assume, however, as the starting point of the blood, a different locality from that us ually adopted, viz: the lungs where the globules of blood are arterialized or inflated like a bladder, with magnetism derived from the action of the lungs, and atmosphere thereon. Now bear this in mind that those little globales of blood, when sent forth from the lungs, look as fresh as a cherry, sparking with the life-element that impregnates them. When they enter them, they seem collapsed--when they leave, they are full, round and prepared for a great work. Now, remember that we assume the lungs as a starting point, instead of the left ventricle of the heart. The langs are a battery, the atmos phere sustaining it in the same manner that the zinc, copper and solution does a common magnetic hittery. These little globules, becoming positively charged, are propelled from the lungs into the pulmonary veins (for two positives rep 1 thence into the left auricle and passing into left ventricle, it then flows forth into

constant vibration, as it were, with the mighty truths that are coursing in its currents, for, be it known, that truths are not abstract in nature, as some foolish metaphysicians would attempt to prove; but are, however stated and in what ever connection used, just as much a reality, as the fact that a "house is a house."

Bear in mind, then, reader, that you will find your sphere of action when you make your advent in the Spirit World, corresponding exactly with your knowledge here; but remember that that knowledge must have been used to benefit humanity, or it will be like a tree, whose trunk is massive, strong and towering, but whose limbs resemble the clenched fists of the miser, whose heart has never been opened to the cries of suffering humanity.

In your progress, then, through life, ever re. member that "knowledge is power," and that you will carry the same with you to the Summerland, but if that knowledge while on earth has been directed in the cause of selfish ambition, you will have some difficulty in so directing the force thereof that it will move in a channel dictated by love and charity, and thus place you in harmonious relations with the wise sages of the Spirit World

We catch glimpses of the Spirit World as we sit and write, and from our inmost soul we pity those whose life here has been spent in licentious acts, and who have done no good to earth's mortals. But bear this beautiful fact in mind, that there are, in heart, greater philanthropists in the lowly cottage, where the pockets are empty, than A. T. Suart, or Peabody the banker. who has given his millions. The true philanthropist is one who would if he could, or if he can, does, alleviate the suffering of humanity, recognizing the sublime fact, that all are brothers! [TO SE CONTINUED]

INFINITE MERCY.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unt) men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

"An I whosover speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

The above paragraphs may be found in that "Book of Books," called the Bible, some portions of which sparkle with rare gems of truth, while other portions are not fit to be read in the lowest brothel-in fact, there is not another book extant that contains so many errors, so many monstrous absurditles, such foolish trash generally, as the Christian Bible. At the same time, we are willing to admit that there is a current of divine light penetrating its lids, that certainly emanated from the Angel World, and which sparkles with rare beauty.

We only admire the beauties of the book. The Sermon on the Mount is a rare productionshort, potential, grand, showing in a remarkable degree the real character of Jesus and the influence that surrounded him. The ten com mandments-some of them at least-indicate a

"SPIRITUALISM OF THE BIBLE "-INDUCEMENTS FOR NEW SUBSCRIB-ERS.

On the 1st. of January we shall commence a series of articles on the "Spiritualism of the Bible" and all the phenomena in connection therewith, which will run through more than twenty-six numbers of the JOURNAL, and will embrace some of the most wonderful revelations of ancient days as demonstrating the truths of the Spiritualism of the present; showing the nature of Christ's development and many facts and incidents not yet made known in connection with that important personage and medium; embracing the different kinds of clairvoyance and philosophy of the same; the different kinds of mediumship and how developed; how to render the brain sensitive in order that spirits moy impress their thoughts thereon ; the modus operandi of Elisha's translation; how Christ was enabled to walk upon the water and still the tempest; how the angel presented himself to Hagar and the method of materializing himself so that his body was as targible as our own: They will give the true character of Abraham and his wife Sarah and their relation to that wonderful medium Hagar, and explain many mysterious and wonderful manifestations of the past and present, and their great significance and importance as connected with the present status and future destiny of mankind.

We propose to make this series of articles alone worth many times the price of a yearly subscription to every thoughtful reader of our paper, and would ask, that as you value the truth and the spread of our glorious soul elevat. ing philosophy, that you will each interest yourselves in spreading the knowledge of the same by extending the circulation of the JOURNAL. We still offer our paper to new subscribers for three months, on trial, for 50 cents, and there is not a single one of our present subscribers who with but little exertion could not obtain from five to twenty-five subscribers, and we shall be glad to publish the names (if desired) of all who will thus interest themselves, together with the number of names obtained.

Please remember, friends, that there is no more potent means of awakening an interest in Spiritualism than by circulating the papers; and as you are all agents of the Spirit World, you will be personally blessed, and angels will rejoice and our hearts be made glad by your efforts.

AN INQUIRY.

In a late editorial of the JOURNAL, you ex-plained satisfictorily that we are forced into the world, but did not dwell on how we were, forced through, and out of the world. Now, for the benefit of some of your readers (not for myself, for I am knowing to the fac's), please go into the details-how it is that we are forced through and out of the world.

I wait patiently for future numbers of the JOURNAL.

H. K. D. Kerhonkson, Ulster Co., N. Y

Well, dear brother, this is a pertinent inquiry, and one that the investigating mind, no doubt,

NOVEMBER 13, 1869.

ADDIE L. BALLOU

Lectured again at Crosby's Music Hall, in this city, on Sunday, the 31st, to a large and ap precistive audience. Her eloquent remarks received that close attention which their merit deserved. She lectured in the evening on the "Immortality of the Soul," handling the subject in an able manner, and to conclude the services, she delineated the character of one gentleman and two ladiesy-describing the spirits surrounding them, all of which were recognized. Her delineations and tests added much to the interest of the occasion.

During November, she lectures in Cincinnati, Her address, during that time, will be Post Office box 2681, care of A. W. Pugh, Cincinnati, Ohio.

ELIJAH WOODWORTH, MRS. EMMA MARTIN, and CHARLES FARLIN,

We are pleased to state that the above named earnest advocates of our cause, have been doing a good work in Michigan during the past summer, and have thereby won for themselves laurels which death cannot face nor time wear away. They have held meetings in various parts of the State, which were well attended, and much interest was manifested.

------GALVESTON AND HOUSTON, TEXAS.

Bro. Grandison Rubery, writing from Galveston, says they want good test mediums at both of those places, and will pay liberally. Good trance and inspirational mediums are also wanted.

Peter West's rooms are daily througed with visitors seeking for light from the world of spirits, and but few go away disappointed.

Ziterary Notices.

The EXPLORER is the name of a new monthly magazine just started at Indianapolis, Ind., by that indefatigable laborer in the cause of reform, Truman Beeman. It is devoted to the eradication of evil and the elevation of humanity, and is well worthy of the patronage of the laboring classes. Terms \$1,25 per year.

THE DELUGE IN THE LIGHT OF MODERN SCIENCE; a Discourse by Wm. Denton. You who desire to know something of the ark, the deluge, etc., should read this little pamphlet. Price 10 cts, postage 2 cts. For sale at this office.

LADIE'S OWN MAGAZINE ; by Mrs. Cora Bland, of Indianapolis, Ind. Price, \$1,50 per year. As a Western magazine, it stands high, and would be read with interest by our friends in the East.

THE WESTERN MONTHLY for November is unusually interesting, and will be read with interest. Read, Browne & Co., publishers, Chicago, Ill. Terms, \$3 per year; single number, 30 cts.

The ATLANTIC MONTHLY for November, as

the aorta, and is distributed by the ramifications thereof to all parts of the system. These little globules commence to collapse the moment they leave the left ventricle, depositing at each successive step the rich magnetism obtained from the lungs. Now, supposing these little globules, on account of sluggish circulation, exhaust their magnetism before they reach the extremities-why, the results will be cold feet and han ls. Increase the circulation by exercise and proper hygenic measures, and these little globules will reach the extremities before the magnetism is exhausted, hence, the hands and feet will be warm.

Should the lungs be diseased, as in consumption, these little globules of blood would not be fully charged with magnetism by them, and the result would be a gradual wasting away of the system, until its entire vitality is exhausted-While dying, the extremities become cold first, from the simple fact that these little globales of blood containing the life element, does not reach them, or if they do, they are so exhausted that they can impart no strength.

There is, indeed, grandeur in the circulation of the blood. There is a world of meaning in these little globules as they sail forth freighted with choice nutriment for the system, lifting the little valves in their path way, saluting, as they move onward, the nerve-centers that they sup port and after performing their mission, returning to the lungs again for a fresh supply! Had we space to show you the true nature of the blood, you would be surprised at the revelations, and wonder why it is that it has never been correctly understood

In voluntary motion, we always see the action of mind. In involuntary motion, we find, however, the action of the mind, also-the involuntary forces thereof-for, bear this in mind, that the mind has involuntary functions as well as the body, and the influence exerted over the same, is caused in an entire different manner, and will always be perfect in action, unless by the unwise inteference of the voluntary powers. The involuntary powers of the mind are automatic in action, hence the automatic action of the stomach, liver and blood. It would be im possible in this series of articles, to explain the cause of the wonderful phenomena manifested in the automatic action of the involuntary forces or powers of the human organism. Having explained the cause of the circulation of the blood, or given a slight inkling in reference thereto, we might touch upon the nature of those forces that control the action of the liver, heart and stomach, but space forbids. But remember this, that the voluntary and the involuntary motions have their origin in the human mind, which, in one sense, is the germ of the whole physical system, just as the acorn is the germ that produces the oak.

The reader will see on a close examination or this subject, and by reading our four articles. that there is a grandeur connected with God's vast univ.rse, little thought of at the present time. But then, we have not yet exhausted divine origin, and are mandates the children of earth might well respect.

In this book, however, we have nothing in regard to nature, and but little in regard to God. The murmuring stream, the singing birds, the majestic tree, the geological structure of the earth, and the mechanism of the starry heavens, teach us more of God than the contents of the Bible.

In the two passages of Scripture above quoted, we find the character of God to a certain degree exhibited, but in such a light that we can see nothing in connection therewith that excites our admiration, besides it stands out in bold relief against the decision of common sense or our better judgement.

In the first place, we are staught to regard God as infinite in mercy, and there is not an orthodox minister in all Caristendom but who would hold up both hands in attestation of their belief of the same. Admitting their belief to be true that He is infinitely merciful, we propose to show that such is not the case, or the second passage of Scripture above quoted is false.

The Father, Son and Holy Ghost are regarded as three distinct persons in one, indissolubly connected or so interblended that the very existence of one depends up in the others; yet it is stated that when you sin against one-third of the Trinity, the Son, it shall be forgiven you. but when you sin against another third, the Holy Ghost, it shall not be forgiven you-thus making one third of this remarkable 'personage who sits on a throne in the Celestial Courts, a sort of target at which we may, with impunity, shoot our sins of omission and commision-but goodness! look out! don't sin against that onethird that is called the Holy Gnost, for if you do, it never can be forgiven you, neither in this world nor the world to come.

Now, can God's mercy be infinite, and he refuse to lorgive a sin against the Holy Ghost?

The idea of supposing that God's mercy is infinite, and establishing that as a fact in the Orthodox Creed bloks, when the Bible shows that his mercy is limited, and that it does not finclude sins committed against the Holy Gnost, leaves the reader in a quandary in reference to the true nature of the Ruler of the Universe.

Which "horn" of the dilemns, reader, will you choose? One you must reject. Adopt both, and we really believe you are no philosopher, and think to but little purpose. If God's mercy is inflaite, it can not be limited. If limited to the forgiveness of certain sins, it can not be infinite, therefore, if your believe the Bible, you must acknowledge that God is not infinite in mercy.

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

feels a great interest in. That we are forced in, through, and out of the world, no rational mind will for a moment deny. In that process however, we do not stand in the same relation to natural laws that the dancer does to the violin, or the automaton to the forces that operate it; yet it is none the less true that man cannot control those forces which moves him along from the cradle to the grave. At some future time, we will, perhaps, take that subject into consideration, unveiling those mysterious laws, to the action of which man must submit, and the result of which will finally crown him with complete happiness.

With these three acknowledged facts for a platform on which to stand to extend our observations, the truths that glisten in the scientific firmament shine forth beautifully, beckoning our attention, that we may learn their true nature and worth. Man cannot reason without a basis on which to stand, and it should be a true one, too, -one that the common mind will acknowledge as correct. Perhaps our brother will favor us with an article on the above interesting subject.

SPEAKER'S REGISTER AND NOTIFICES OF MEETINGS.

On and after the first of January, if not sooner, we shall adopt an entire new plan in regard to the "Speaker's Register and notices of Meetings."

We have heretofore gathered from the best sources we could, the names of speakers, time and places of meetings, and published the same regularly every week.

We hereby give notice that we shall soon take both of these lists as they now stand, out of the paper and put in their places the names of those speakers only, who expressly desire it, and the places and time of holding meetings in various parts of the country, when requested by the officers thereof to do so. Our paper is now done begging for information upon a subject in which individuals and socities are most deeply interested, but seldom or never irouble themelves to write us, nor say a kind word for the JOURNAL.

All speakers who manifest sufficient interest in our paper to write and request that their names be inserted in the register, and at the same time express a willingness to aid us in the circulation of the JOURNAL, shall have their request complied with so long as they keep us posted as to their locality. We shall also with like pleasure, publish a list of meetings, giving the time and places of meeting, whenever the parties interested, feel sufficient interest in the matter to keep us correctly informed upon the subject.

We are determined that our register shall be correct so far as it goes. It is far better for the public to, have no register than to have one that is incorrect. We give this timely warning that all interested may give us due notice, so that no names may be omitted from the new list.

Truth, though stranger than fiction, goes begging for votaries.

usual, is replete with interesting matter from the pens of our ablest writers. It always contains food for the thinking mind.

THE CHESTER FAMILY; OF THE CURSE OF THE DRUNKARD'S APPETITE, by Julia A. Friend. Wm. White & Co., Boston, publish-

The one great object of this book, "Is to show the effects of the thirst for intoxicating drinks on family relations, especially as it bears on the wives and children of its victims."

Her account of the death of little L'zzie is really beautiful, and if it does not agitate your inner nature and moisten your eyes with tears, you are really hard hearted. This book should be in the hands of every family. For sale at this office. Price \$1; postage 14 cts.

COMMON SENSE THOUGHTS ON THE BIBLE' FOR COMMON SENSE PEOPLE. By Wm. Denton

This being the third edition of this little work, is a sufficient guarantee that it has met the expectations of the people. Mr. Denton has shown in an able manner, that "A book to be Ged's, should agree with Nature." His views in regard to this position are of that nature well calculated to command the attention of the thinking mind, and open the eyes of those who have hitherto thought to little purpose. This pamphlet contains fifty-two closely printed pages, and is well worth its price, 15 cts; postage 2 cts.

For sale at this office.

PETERSON'S MAGAZINE for December is on our table in advance. It is a splendid number with two steel engravings, a mamoth fashion plate, a colored pattern in Berlin work, and nearly fifty wood cuts. We do not wonder at the immense circulation of "Peterson," said to be the largest in the world-for it really gives more for the money than any other. Every lady ought to subscribe for it. Its mammoth col ored fashion plates are always the latest and prettiest. Its stories are the best published anywhere. In 1870, in addition to its usual quantitv of short stories, five original copy-right novelets will be given, among them "The Prisoner of the Bastile," by Ann S. Stephens, "The Secret at Bartram's Holme," by Jane C. Austin, "How it Ended," by Frank Lee Benedict., &c., &c. About 1,000 pages of reading matter will be given in 1870, 12 mammoth colored fashions, and 14 superb steel engravings. The Magazine will be greatly improved. The terms, however, will remain Two Dollars a year to subscribers. To Clubs it is cheaper still, viz: four copies for \$6,00, with a large engraving, (24 inches by 16). "Our Father who art in Heaven," as a premium to the person getting up a club; or eight copies for \$12,00, with both an extra copy of the Magazine and the engraving, as premiums. We can speak from personal knowledge of the beauty of this engraving. Now is the time to get up clubs for 1870.

Specimens of the Magazine sent gratis, Address.

CAARLES J. PETERSON, 906 Chestnut St., Philadelphia.

Zhiladelphia Department.

BY II. T. CHILD, M. D.

Entscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

LIEE.

Rest and Sleep.

The forces in Nature may be divided into two classes-those which are incessant in their action and continuous in their motions, and those which are subject to cessation, rappe or rest.

The declaration of the ancients that God Created the world, meaning the universe, in six days, is no less at variance with known science and positive knowledge, than the other declaration, " that God rested on the seventh day." God never ceases action or requires rest. It is only fluite living beings that require rest and these old philosophers measured God by the narrow conceptions of their own finite capacities.

There can be no life where there is a total suspension of action-it is only certain partions of living organisms that require rest, in order for the renewal of their powers and continuance of their actions. The involuntary functions of the human system cannot rest. A cessation of but a few moments in the action of the heart or in respiration, would be fatal, and these never tire in their ceaseless round of action from the dawn of existence until the organism is laid asi le as a worn out garment.

The voluntary functions, certain muscular motions and mental efforts, are so constituted that they require rest and sleep.

We have seen in the former articles that the atoms of the human organism are dying constantly; that we must continually die in order that we may live. When, however, these atoms have only been partially exhausted and are not dead, but capable of some further action, under the process of sleep, they recupurate and are renewed so that they may continue to take their part in the drama of life without interfering with heath. Under the repose of sleep, the life forces experience an equilibrium which restores these weakened elements, and fit them for further use. This is proved first by the fact that sleep produces this renewed energy, and, secondly, by the fact that where the system is deprived of sleep for a long time, fevers and other diseases are engendered by the tissues becoming loaded with sick and imperfectly assimilated matters. We need test daily and hourly, and the proposition to have one day in seven set apart as a day of rest, is not only absurd, but mankind prove that they think so by making 't anything but "a day of rest." Whenever any of the powers become wearled, It is the voice of God calling for rest, and this is the time to take that rest, and we should not wait for any day or hour which may be set apart for it. It was a favorite maxim of my excellent friend, the late Professor C. D. Meigs,

blessed with a power to bring calmness and repose to the sick, and who are thus carrying blessings wherever they go. To some, much more than to others, is this Christ-like mission given.

It is a pleasant and cheering thought that in the journey of life we are thus gitted with powers to scatter rich blessings along our pathway, flowers of love and peace that our fellow men may pick up, and as they inhale their fragrance return blessings to us. This subject of rest is one of vast importance to all, both as regards health and length of life here, usefulness and happin ess.

There are those whose whole journey of life is a weariness, who think the earth a wilderness, and find but little enjoyment in it.

This subject should be carefully studied by all. We have only thrown out a few hints here that we hope will set our readers to thinking. Our brother Alleyne G. Chase speaks of two kinds of rest in spirit-life, very similar to those we have here.

A COMMUNICATION.

Association-Organization.

NUMBER ONE.

Association is universal; an isolated atom of matter can only exist as an abstract ides. Whether matter is the result of the crossing of the lines of force as we believe, or not, no myrtal or spiritual eye, alone or aided by the best means of seeing, has yet been able to reach the point where a single atom standing out alone in its glory, or rather its solitariness, exists.

The necessity for association and organization is absolute on the material plane-the result of this is an increase of power, as may be seen by mathematical calculation. Thus one and one make two, and this two has a power which the two ones had not, for two an two make four directly, while four separate ones cannot make four without first becoming twos.

Size is always an element of power whether it be in the masses, on the surface of the earth, or the planet itself. We admit that size is only one of the elements of greatness, and that all large men, for instance, are not greatmen; yet size gives commanding inflaence, and when combined with the other elements of greatness, makes it tower up in majesty and power.

God, or the concentrated good, is the great organizing power of the universe. The disorganizing power which is opposed to this, has been called evil under various names, in all ages and countries ; this is a mistaken idea, for their is no disorganizing force in the universe. It is but a change in the organizing force, having for its object the elevation of the matter senarated. Death is always a gate to harmony or heaven. Through its influence, atoms that have been chained in an association, are set free, and thus prepared to enter into higher and better associations. So throughout countless myriads of changes, has matter in endless forms, been marching up to higher and more progressed conditions.

We have said that there are no organizations

ment of individuality, and while the stwain are one in all that is essential for their usefulness and happiness, and have as their common property certain secrets which belong exclusively to them, there are individual labors for each, which, in the fullness of their confidence in each other, they are always willing to encourage each other to carry out. More than that, there are individual secrets sacred to cach one, and essential to the full unfoldment of the spiritual nature. There are few in the earth sphere who are ready to accept these teachings-fewer still who are able to live them out; but they will yet be outworked on earth.

Emma Hardinge's New Book.

We have received the Table of Contents of this great work, "Modern A nerican Spirtualism; a Twenty Years Record of the Communtion Between Earth and the World of Spirits." One volume, large octavo, 60.1 pig-s, etc. By EMMA HARDINGE.

We shall want with deep interest for this great work, knowing the ability of the author. and the vast resources that have been placed at her disposal by spirits and mortals. There can be no doubt that this will be a most valuable addition to the spiritual literature, a book which must find a place among the Spiritualists and liberal minded everywhere.

Mrs. Hurdinge has mide a three months' engagement in Pailadelphia, and will give between forty and fitty lectures, all of which we intend to report for our paper. We believe the spirits who arrange these matters have planned this, in order that we might be able to lay this most valuable resume of our beautiful philosophy before the world.

Mrs. H. is constantly employed in reading the proof of her new book, and comes over here from New York each week.

We replice to be in a position to present such lectures, and we need not say to the friends of our noble and true-hearted sister, all over the country, that this is an oop rtunity for them to secure these lectures. Mrs. H. will return to England in the early spring. It is probable that these reports will run through the entire year, and any one of them is worth a year's subscription.

ALICE CHADBURN

Writes under date of August 10th, enclosing \$3.00 for the JOURNAL. She neither gave State, County, nor Post Office. The letter has remained on lie awaiting some complaint, and we are becoming quite imputient.

THE DAVENPORTS

Will be in the city on the 15th of this month. and will hold a series of scances, demonstrating in a conclusive manner the power of spirits to return. and make themselves known to the children of earth. Skeptics as well as believers should attend these exhibitions.

IF A thoroughly constructed Mediascope, with tastily printed disc, and printed instructions accompanying has been prepared by Mr. John W. Mitchell, of this office, and will be forwarded in a neat box-post paid-on receipt of a half dollar. Address J. W. Mitchell, Room 9, No. 189 South Clark St., Chirago, This is a Planchette improved by apirit agency. ana and a second se

> Dr. Wm. Clark's Vegetable Syrap. EDITOR JOURNAL :- Having by me a bottle of Dr. Wm. Clarke's, Vegetable Syrup, prepared by Mrs. Jeanie 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 symp, with directions to have his side bathed withhot sait 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 ingood Spirits, she would try this,"

His name is McCarthy and he lives in this place, No. 118 Prospect St. Youra Fraternally.

ABBY M. LAPPLEN FERRES: Georgetown, D. C., January 7th, 1868.

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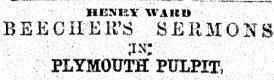
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of this city, that a sick body like a broken lumb, needed rest.

The fact of this great need of rest, both in sickness and health, is generally felt. But a much more difficult question is how are we to obtain rest?

In the conditions of ordinary health, unless something of an external character interferes. there is very little difficulty in obtaining rest. Most persons are like the man who said he "was not afraid of work, he could lay down along side of it, and go to sleep." But it is in sickness, where sleep is more particularly required, that it is most difficult for us to obtain it.

Rest is Natures means of curing disease, but not always in the form of sleep, for this is accompanied by more or less congestion or fullness of blood in the brain. Hence we find long continued hard sleep produces a sense of weariness, and sometimes pain in the head, This is especially the case after losing the accustomed sleep. The first sleep that we get almost always produces headache, and a sense of weariness. There are many articles in the materia medica which produce sleep by causing congestion of the brain, and they may occasionally be useful in the hands of skillfal physicians. Yet they should never be used except unless under these circumstances. The habitual use of narcotics is a terrible curse to humanity.

The most perfect rest for the sick is that which is produced by the healthy and pure magnetism of persons who are adapted to the individual needs. This is a subject upon which we have made many experiments and observations. We believe there are varieties of magnetism, and we know of no other m ans but experimenting, by which we can ascertain when human magnetism will be properly adapted to individual cases, and where it is not so adapted, it is worse than useless to altempt to apply it. Where it is well adapted, it is the most soothing, equilibrating and healing process that can be applied to the system.

The magnetizer should be a person in good health, strictly temperate and regular in all their habits of life, and above all imbuel with the purest and most benevolent motives. The work should be done for the love of it and the good of humanity, and never from any sordid or ambitious motives.

- Thousands to day are realizing this important fact that there are individuals who bring rest. quietness and repose to them. Their presence (or in some cases) with very sensitive persons. (the thought of them) will do this, and in many cases a letter from such a friend will have a great amount of rest and heating in its leaves. We have often experienced this. There are persons who write very little, but who send the most soothing and quieting influence. A friend who is now travelling in the far West, always sends much more of this quieting influence in to many others whose correspondence is valu- i it must be understood that in this beautiful one-

among mankind that are not to be found in some form of correspondences. Here all the different forms of religious organizations that now exist or ever have existed upon your earth or any other earth, have their representatives and correspondences in this sphere.

If it he any consolation to the little narrow, bigoted sectarian who believes that all the rightcousness that can please the All Father is to be found in the contracted limits of his little petty sect, to know that he will find similar conditions here, he may have it.

The strength of religious organizations is very greatly augmented by the co-operative efforts of the spirit in the interior, holding similar views and sentiments.

Secret organization running back to ante-historical periods, have been strengthened and kept alive by these influences-so of all other soci eties and organizations. We shall speak of some of our organizations which are imperfectly outwrought upon your plane.

First, then, the conjugal, of which the conjugal on the plane of earth as a correspondence. much inferior to, and excedingly imperfect. The blending of the physical, intellectual and spiritual forces of two human beings of opposite sexes and properly adapted temperaments. is the source of the purest and most enduring happiness. These unions which are not hastily formed here, are the result of mutual attractions. deeper and more real than those which too often bring about the temporary unions of earth-life. The sensual plane, which, disguise it as we will. occupies so prominent a place in the unions of earth children, must here fall into its appropriate sphere, and be purified of all lustful feel-

It is only upon this sensual plane that suspicion breeds want of confilence, and the green eyed monster jealousy feeds and fattens upon all that would make life desirable and happy, and it will be impossible to have an appreciation of this true spiritual union, unless you can rise entirely above all these feelings. The true reform of the terrible abuses which now exist in the conjugal relations on earth, can only be reached and realized by a better understanding of this matter, as it is presented in the higher spheres of spirit-life.

mgg.

Men and women should learn never to meas ure their attractions and base their unions, as is generally done, upon the impulses of the sensual nature. Neither this, nor the intellectual alone are a safe criterion for these unions, while they are not to be ignored, the highest, holiest and purest revelations come through the spiritual. Each of these natures should hold their counsels separately, like the three departments of your national government; but no one of them should ever make a law or decide any important question without the advice and consent of the others. In this most perfect and beautiful union, there is a unity of action and labor which makes all life's occupations and duties pleasant and attractive. Two such souls always divide her letters than the words express. I can refer ; their labors and multiply their enjoyments. but able on this account. There are those who are | ness of feeling, there is not a total relinquish

MAIL BOBBERY.

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.

Opening of Lyceum Hall at Richmend' Indiana.

Lyceum Hall will be for nally opened and dedicated to humanity on the 26th of December, 1863. The yearly meeting of the local society will commence Christmas morning, and on the next day (Sunday) William Denton will deliver the opening discourse. The Lyceum will give a fine exhibition one evening of the yearly meeting. Friends from all parts of the country are condialty invited to att nd, as a pleasant and interesting time is anticipated. For further particulars, address,

ELI Y. BROWN, Secretay.

Obituary.

Ost. 28, 1869.

Passed to the Summer-land, on Aug. 20th, 1869, our Mother. Mrs. Sally D. Hamilton, aged sixty eight years, fourteen days.

Mrs. H. had been a cripple and in poor health many years, gradually declining until congestion closed the physical career.

She was not a confirmed Spiritualist, yet quite conversant with and friendly to it, and ou the afternoon of her exit, was described, with friends around hor, as resting in an easy chair, wreathed white flowers that read, " Paradise not lost but found-all that I desire- am sa tisfied," which subsequently, by her request, was made the text of the funeral address, delivered by Edd A. Warren, She often communicates to as, says she now understands the resur_ rection, and comprehends our ideas of it. How comforting to those lef: to know she is not dead. only gone before!

Born into the spirit form, Sept. 18th, Mrs. Anna O. Bailey,

aged 23 years, 11 months, 18 d cys. Mrs. Bailey had long been the Masician to] our Lycenm. and played her last Sunday two weeks before her demise. She was a true Spiritualist, noble, kind and generous, sympathizing with the poor and distressed everywhere, living in the knowledge of the existence and communion of these gone; before; she longed to escape the trials of life and be wit's them.

She leaves two little bays-one only a week old-a bus band, mother, brothers and friends, to mourn her early departure.

Funeral at Spiritualist's Church. Brother A. Warren, speaker.

SPECIAL NOTICES.

Dr. Wm. R. Joscelyn.

The Healer and Clairvoyant, can be consulted at the Morton House, 114, South Franklin, near Washing on, (formerly he St. Cloud House.) Dr. Joscelyn has been practicing sixteen years past with success. Address Chicago, Illinois. Vol. 7, No. 3,--tf.

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ure- 'ressare of Atmosphere-Matter-Theories of --The furth chapter treats of the Duality of Man-The Spirit Body only Lives-Why It Lives after the Material Body Dies -Th + Abnormal State-How We Know of Spiritail Things -The Madern Discovery of Communications, Baps, Mores and Pips-The Fox Girls-Media-Spiritual Atmosphere around the Boly-Magnetization-Snakes Charm Birds-Spiritual cir les-Spirits magnetize Mesmer-Religious Conversions Through Magnetism. No little work has over been published which abounds

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

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Communications from the Inner Life.

He shall give His angels charge concerning thee.

· For The Roligio-Philosophical Journal, FRANK'S JOURNAL-NO. 38.

Benedlet Arnold.

BY FRANCES H. SMITH, OF BALTIMORE-MEDIUM.

A long time has elapsed since I left earth. I believe you are familiar with my career. I am Benedict Arnold.

My early life was much like that of other boys. I went to school, made some progress in my studies and was considered a bright scholar ; out as I advanced toward manhood, traits of character were developed which more or less affected my whole future life. Love of money was one ruling passion, love of women auother. These were the rocks on which I was wrecked.

My first entrance into life was in a muchant's counting room in Philadelphia. There I hecome familiar with all the routines of business, and fitted myself to fill any station public or privale.

About this time I became acquainted with a man going to New York, looking for employment. He was a man of great intelligence, and I soon^{*} became much attached to him. At his solicitaticn I concluded to join him. Neither of us having nuch money at command, we set out on foot. The journey took us three days, when we reached there foot sore and fatigued.

What to do was now the next consideration. New York was then a place of some note, but what you would now call a village. We looked about for some time in vain, for there seemed to be but little business doing. At length he found employment as a clerk in a dry goods store, while I had still to roam about.

One day I fell in with a man looking for some one to assist him in conducting a hat store. I did not like this, but was obliged to do something as my money was nearly gone.

It was now that troubles broke out between England and the Colonies and everybody took an active part. As to patriotism I felt but little of it; my teelings were rather with the king, but I kept quiet, waiting to see what would turn up, The controversy grew warm and everybody took sides-my employer was a rebel, and as my bread depended then upon him, I be came a rebel too. But thus far it was only talk, soon we had to act. Troops were called for, my name was given in and I joined the ranks; but when it came to an election for officers I was made captain. This decided me at once, and I determined to devote myself to the cause of liberty.

I was then a man of good personal appearance, a fluent speaker, and had made my way into good society. This gave me an opportunity of becoming acquainted with many ladies, and was generally esteemed a favorite among them. For some time I made no choice, but at length 1 became acquainted with one of surprising beauty and engaging manners. I became deeply in love with her, and left nothing untried to gain her affections. I triumphed at last, and she became mine without the tie of marriage. For awhile I gave her my whole heart, and was happy only when with her; but after a few months, indifference set in, and in less than a year, she was deserted.

Another had attracted my attention, all my leisure time, was devoted to her. She, too, fell in the snare; she, too, became mine and she, too, was deserted. A third 'followed the same course, and then a fourth, until I became notorious, and everyone shunned my society.

I had long since left the hat business-I continued in that but a short time. I was now with a commission merchant, received a good calary, and was much esteemed by my employ-Ĩ.

The war at length broke out, and I was not sorry to leave New York for active service in the field. I joined the army at Philadelphia, and it was there I became acquainted with your grandfather. His pen was never idle, and what a laugh we had over his" Battle of the Kegs."

At length I was in the field, and with Washington at the battle of Trenton. I was now on

table. The death of Andre contributed much, ; ert, is as had a mauns one can be ; not the least no doubt, to all this, for he was greatly beloved and I was regarded as the instigator of his calamity.

This life was now too irksome to me, and I lost no time in making my way to Europe. There I sought a home, but no home could be found. Go where I would, my name accompanied me, and one so unusual was not easily forgotten. The money was paid to me on my reaching

London, which gave ample means for my sup-port. The general's commission I cared nothing for.

I was thirty-four years old when I landed in London, but every door except a tavern was shut against me, and not even then had I any peace. Public curiosity could not be satisfiedtaunts and sneers were my daily companions.

At length I could endure this no longer, and resolved to go where I was not known and could not be recognized. I took up my residence in France, in a small village that was seldom visited by strangers, and there under an assumed name I lived for many years, and not once was I recognized. Gradually I worked my way into good society, for all perceived that I was a man of education and refined manners, but here again that other curse of my existence brought me into trouble.

There was a lady in humble life but of good family, to whom I paid my addresses. She was brought up in a Protestant family, in which she imbibed the strictest religious principles. I soon discovered what difficulties lay in my way, but I determined to overcome every obstacle, and that, too, without any marriage ceremony.

I knew that the first element of success was to secure her love in no small degree, and to this I gave my constant attention.

She became passionately fond of me, but the moment I hinted my purpose, a pallor spread over her countenance. I could make no impression, her principles were too firmly implanted. What to do now I knew not, and yet was de-termined not to give her up. Finally I had to yield, and the marriage ceremony was performed.

A more loving wife was never known, nor was there ever a better woman in every sense of the word. She gave me three children, and passed away in giving birth to a tourth-mother and child laid in one coffin.

I was inconsolable at her loss, for in her alone did I see all that was noble in woman. I dragged out, after this, a few years of listless life, and came to the end of a wretched one.

It may be proper here to give what opinions I had formed on the subject of religion. In early life I thought not at all, and not, indeed, until I became a resident in France, did I give the subject any serious consideration. It was my wife's blameless life, with her gentle admonitions, that caused me to think. She was unceasing in her efforts for my conversion. But, alas for her! the more I investigated, the more infidel I became. I heard you, just now, read Lord Byron's communication. His views and mine were much alike. He rejected revelation, so did I; he took his lessons from nature, I did the same ; he believed in a future life, there we differed, 1 did not. We sleep, and sleep for ever.

And did I sleep forever? Alas, no! I awoke. What horror took possession of me when I found myself in a vast plain that seemed to have no boundary, for look where I would, no end could be seen. No living, moving thing, not a sound: death seemed to prevail everywhere but in my own soul, and there was desolation.

At length a sighing came, such as one hears in the forest, but so gentle I felt not sure I heard anything: But soon it increased to a murmur, and then to a roar; then came rushing on an infuriated mass of people who trampled me down and left me dead.

I awoke again and again, experiencing each time a new horror, each producing agony that you can not conceive of. Then came remorse, the horror of horrors, which brought up each wicked act of my life, every poor innocent, that I ruined, and that deep, damning act of infamy to my country. Even still I suffer, associating, with none but those corrupt as myself. Great God! is there to be no end to this? Am I an exception to all the human family? I learn from others that progression is the law, and I have conversed with those who have been with you and learned what you teach. Many have been benefited by it, but it does not reach me. Why is this? No one needs it more-why do I alone stand a mark of God's wrath? I am but a mere worm in his hands-why wreak his vengeance upon me? "Did you believe in Deity, a great first cause ?

sense of moral rectitude belongs to him. You have labored for his reform, but without the least effect; nor need you indulge the hope of ever doing him good. It must be left to time; how long, it is hard to say. We have all tried to change his purpose, but in vain. Deception is the food he lives on. Does he still suffer ?"

"Suffer! I have seen him writhing in the most intense agony, and then get up and try to practice a deception upon you. But he will not trouble you much more.

THE APOSTLE PAUL'S MEDIUM. Extraordinary Experiences in the Life of Alexander Smith of Philadelphia,

In bringing this Book before the Public, I feel it to be my duty to give some explanation of certain things, which, forming a concatenation of cause and effect, gave origin to it. The matters I allude to are in relation to my own humble self, which, however disagreeable to me, am constrained to do in some respects.

I am a man of humble circumstances, and have always been so;-one who has always labored for his daily bread. My education has not been received from academy or college; nor have I had the assistance of a tutor excepting in my childhood, when I was taught to read the New Testament with a Sunday-school proficiency, so that as far as I have any learning, I am indebted for it to my own perseverance ;--though lately, I find that the impulses of my nature have been modified and guarded by some spiritual triends, of whose influence over me I knew nothing at the time.

I was of a nervous, sanguine temperament, urdent, hopeful and of blissful imagination. I left my native home when a youth with a firm resolution to see and enjoy the world; thanks to the care of my kind mother, my morals were good: I had little to gain in that respect, but a great deal to lose. I wandered from place to place, seeking pleasures and information during many years. I partook of all things that the world presented, even to some of its vices, and in the course of my wanderings and adventures, I received a blight to my affections; I then became unhappy for a time, when, as a counteractor to sorrow, I contracted an evil habit. This state of things continued for a time as I continued to wander from place to place, feeling myself an unhappy creature whose affections and blissful hopes were nipped in the bud;-whose noble aspirations were checked,-whose desire of doing what seemed to me right, was blasted; and whose self-respect was almost gone.

About the time that I was in my most distressed condition, I was aroused from my dispair, torpor and lack of energy, by feeling within me some extraordinary experiences, so astonishing and astounding to me, that it absorbed the whole powers of my mind by day and night; my sorrows were forgotten-my evil habit was neglected ; then, like Sampson of old, I began to shake myself to see where my strength lay, and I said to myself, what is it? What is going to happen? I reasoned with myself, calling up my scanty amount of philosophy, but could not account for the phenomena. went to several doctors, and revealed to them what I had experienced, from whom I received no satisfactory information; but they hinted that my experiences were nothing more than imaginings or hallucinations, and afterwards, I heard it whispered about that I was crazy. After this I left the neighborhood, resolving to keep the subject hereafter locked up within myself, and endeavor, by studying the philosophy of nature, to find if possible, the true nature of the phenomena within me. With this resolution I conformed; passing the days in hard work, and at leisure times in study; in the mean time, the benomena occurring to me frequently-how often I sannot say, I overcame my evil habit. My life was much more agreeable. I was industrious, and temperate; yet my old sorrow would now and then oppress me. After a time the phenomena I have alluded to, entirely left me; but others not less wonderful and more agreeable, succeeded them, and continued with me for a great length of time. The latter were a great source of satisfaction to me for a great length of time; and though a source of great gratification to me; yet I ever was anxious to discover the cause; however all my researches were in vain. I wished to impart to my neighbors these mysterious occurrences, but I was atraid to do so from fear of the results; so kept them to myself until the year '43, when I married; then the phenomena ceased altogether, and did not occur until the year '58 when I was again visited by them in the usual manner. Subsequently the subject of Spiritualism attracted my notice, when I proceeded to investigate its merits. After a few months investigation of the subject, an idea occurred to me that I would inquire of Alexander J. Davis, the Clairvoyant, concerning the mysterious occurrences pertaining to me. Accordingly I wrote him a letter, giving him a description of my éxperiences, which was as follows :--PPILADELPHIA, APRIL 10TH, 1860. MR. DAVIS, Dear Sir; Knowing you to be a man of learning, especially in spiritual and philosophical subjects, I take the liberty to address you on a matter of great infportance, to me at least, and I hope when you shall have read the letter, that you will give me your serious opinion upon it. For several years I have been the subject of a series of most extraordinary and mysterious internal experiences or developments: I cannot say sensation, for I am well aware that what I have undergone did not come through the medium of my five senses. I am not an illiterate man; yet with all my philosophy I am unable to account for them. I have read many medical works, but have not found a case recorded similar to mine. I have conversed with many medical men; but could gain no other opinion from them, than that it was "hallucination." I have also conversed with non-professional persons; the result was, they considered me crazy! Since then, I have kept the subject locked up within myself, as I am not desirous of being considered either toolish or crazy. I will now relate the particulars to you, that you may judge : About twenty years ago, when I was thirty years of age, I began to notice certain extraordinary occurrences within my person. Sometimes I saw, or inwardly perceived, the main branches of my nervous system burst forth sud denly into beautiful lights of blue and yellow; -sometimes down my sides-sometimes along my arms,-very often on one side of my face or across my brows. These appearances were as quick as a flash of lightning; during which I perceived the interior of the tubes through which the light passed. Frequently when in my bed and about falling to sleep, a noise, sudden and powerful, would be heard in my head like the report of a pistol, or the twanging of a large wire; then a flash of light would pass over the exterior part of the brain, when I could distinctly see the two hemispheres thereof. At times, an explo-sion would take place at the back part of my head; then I could peceive the medula oblongata and the ramifications of the cerebellum faintly illuminated. But the most beautiful and extraordinary of all the instances I experienced but once, it was as follows :- One day I was lying on my back dozing, when my slumbers were interrupted by, as I thought, a large fly, which seemed to descend and buzz just between my eyes. Several times I was thus

destroy the intruler if I could catch it. I searched about, but could find nothing of the kind. Then thinking that something else might be the cause, I returned to my previous position, resol ving to keep on the watch. As thus I lay for some minutes, without moving a muscle, my eyelids slightly opening, I perceived two yellow luminous specks; one at the inner, and one at the outer angle of the eye, just beneath the edge of the eyelid. These specks were moving toward each other; the one at the outer angle moving the faster. At length they came into contact when an explosion like the firing of a pistol took place, passing through my brain, causing every particle of the substance to tremble; then a beautiful yellow and blue light passed; through my eyeball, along the optical tube, up to the brain, where I lost it. During its passage, I saw distinctly the crystalline lens, the retina and the interior of the optical tube.

These extraordinary occurrences, with the exception of the last, happened frequently to me for several years. At length they ceased. For three or four years I felt like an ordinary man ; but soon after this, a new development took place within me, of a more pleasing nature, though not less extraordinary. I have never studied music, therefore I know not the names of the different parts, and shall find it difficult to explain to you what I wish; for my internal experience this time, consisted of vocal and instru. mental music.

At this period of my life, I lived in the coun try, being the greater part of my time entirely alone. It seemed to me, though I was sensible it could not be so, that there was an instrument of music situated in the interior part of my brain. It performed entire pieces of music, without pause or fault, and when it had finished an air, there was a pause of a few seconds, then it would re-commence with the same or another. It mattered not how I was engaged, nothing I could do would stop it; until it had finished its piece of music, it would continue without pausing. I resorted to various means to to stop it; I worked hard, trying to think of nothing but my work. I visited my neighbors to pass the time in social chat-I took long walks and runs, -but all in vain, for the music continued its sweet notes, performing whole peices over and over in the most harmonious style ; the tones resembling those of a small metallic organ or music box. This continued about a year, when it was succeeded by the music of voices; the latter unlike the former, seemed to take place externally to me, and to be some distance above in the air. I could distinguish three voices performing various pieces, sacred and otherwise in succession, with great precision and harmony. Some of the airs were familiar to me and some were not, but all the tones were of the richest kind. I will observe in this place, that some of the pieces performed, both vocal and instrumental, I had learned many years before, but had forgotten them ; while others, which I but partially remembered, my mysterious powers per-formed without fault. At length the instrument music died away, leaving me to be entertained by the vocal alone; the latter remaining with me for about three years, commencing as soon as I awoke in the morning, and continuing with but little intermission through 'the day, and to the last moment of my wakefulness at night.

Perhaps you may think there was some disturbance or disease either in my hody or mind, but I assure you there was not; I had perfect health of body, was entirely sober and rational, and in a happy mood of mind generally, though a poor man.

Frequenly have I thought, when walking along the country road, listening to my musical powers, how pleasing it would be it I could believe in the existence of Good Spirits! I could then have reason to think that I had found for with some of them, who might be hovering above and around me, endeavoring to cheer me with their songs. At that time I did not believe in the Spirit World, though since, I have felt inclined to admit the rationality of the doctrine. These mysterious visitings have left me for some time past. They were generally agreeable to me, and would have been more so could I have spoken of them to my neigh-bors, without fear of being considered erazy.

I have now to relate to you a new phase of their 's with astounded me, and for the first time produced an uneasy perplexity. I have been in the habit, since 1 have been married, of reading an hour or two after my family had retired for the night ; so, it was generally near midnight when I sought my One night last week, between ten and eleven o'clock, while reading as usual, my attention was withdrawn from my book by the shrill, lively notes of an instrument, which sounded to me like the shepherd's pipe of ancient days. It seemed to play a series of lively variations and quavers. Like the fluttering butterfly, it was here, there and every-where; above and around me, when, after about two minutes, they ceased, then all was still. I hurried into the yard of the house, looked around, but could discover nobody about at that time of night. Returning to my room, the next few moments were passed in awful suspense. This did not last long, however, for my attention was seized by hearing two persons discoursing, who seem from their voices, to be of the male sex. I could not distinguish what they said, as their voices seemed to be too far above me: but I caught. the names of several persons who, I knew according to history, had lived many centuries ago. Their discourse lasted a few minutes, then it ceased There was a dead silence for a few seconds, during which I was rooted to the floor motionless,-all the powers of my mind and soul being absorbed in wondering suspense. Again I heard a few notes from the mysterious pipe, and then a voice, pow-erful and distinct, called me by name. As you may imagine, I was struck mute and motionless with astonishment. With suspended breath I anxiously listened in expectation of hearing more, but nothing followed that night, for I was too much afraid to respond to the call. Since then, I have abandoned my nocturnal readings." Such is the substance of the letter I wrote to A. J. Davis, desiring him to give me his opinion and advice upon the strange matter. He published the same in his Journal, the "Herald of Progress," for May 12 h, 1860, and on May 19th, he published an article in answer to it. The important points --- is not new in the annals of mystery; the introverted action of the mind is possible, but rarely experienced. Swedenborg's condition was oftentimes not unlike that of Mr. 8-----, showing the naturalness of such visitations whenever the mind's internal arrangements are propitions. In such experiences, it is absurd to reject the hypothesis of Spiritual instigation. But it would be equally absurd to suppose that the Spirits were personally present. auperintending each metamorphosis of internal action, as many persons are disposed to conclude from the mysterious novelty of the experience. In examining the mind's internal mechanism, we get at not only the actions of organs, but also discern the nature of the action. Each part of the mind diffuses a particular influence all over the constitution; and the influences that have emenated from all the parts, constitute 'sensation,' or the lightning of the nervous system, and lnas much as human beings are organized upon the same principal, so it happens that an influence imparted to another, awakens in that other effects analogous to those felt by the one who imparted it. Thus a combative person, on his imparting his organal influence, will cause another to feen identical sensations. The same is true of every other organ. These facts are familiar to modern psycologists. They stand in the gateway between heaven and earth, preventing at once too much credulity and too much doubt; for such facts demonstrate the double nature of man, and at the same time, that he is not the cause of all spiritual phenomena. The automatic hemispheres of mind is quite as marvellous, as the counter-hemisphere of voluntary powers, and when truly studied, man becomes as much a wonder before death, as when he returns in the estate of spirit, It would seem judging from our correspondNOVEMBER 13, 1869.

ent's testimony, that his own spirit carried on the process originally instigated by the invisible intelligence. They had diffused an influence upon his nervous system, which entering into chemical combination with the sensitive elemeats, they(the spirits) neither control nor extract from their subject. It is evident that many spirits have little knowledge of their own abilities to control the influence they cast upor mediums. The consequence was, that what should have been voluntary and under control of the wishes or will, became instead, automatic and beyond management. The vibrations and concussive sounds, and the instantaneous representations of the nervous system, &c., by means of beautiful lights, were inevitable effects, whenever his own and the foreign influences met, like two tiny thunder clouds of opposite polarity. His vision was not with the eyes, but by means of the pervading optical influence : that is to say: the sensitive medium of physical sight was impressed with the internal facts and recurring phenomena. This explanation is intended to cover all cases of this kind ; but one thing is remarkable, yet agreeing with our explanations;-we refer to the repetitions or recurring character of his experiences, no other facts more clearly illustrates the occult operations of his own mental machinery. The Spirit Guardian, for example, would start a tune in his memory-perhaps impart an influence to the original centre where music is perceived by the mind, then the impressed and propulsed faculties would go forward with the operation. We have seen this phenomenon many times in persons who were impressed to address an audience, or to write a poem, &c., the Soirit Guardian of the medium would set the machinery in motion, and then retire ; whereupon the medium's mind would take up the operation. and continue, as though it were an unthinking automaton. But there is evidence better-the hearing of one's name pronounced by tongues in the air. In this case, the spiritual ear is reached,-the flor, roof and leagues of atmosphere varish from the spaces between the speaker and the listener; they seem to stand in each other's presence ;-- the whole ocean of human existence is stilled for the moment, and the person addressed by a voice from heaven, is either paralyzed with fright, or exuberant with gratification. Such a moment is sublime, because it seems to dissipate all doubt, and to reveal the external future. Heaven grant th at. all men may know the truth, and be tree.

To be continued.

For the Religio-Philosophical Journal.

"Eternal Vigilance is the Price of Liberty. ??

BROTHER JONES :- In number 32 of the JOUENAL ... I notice an article headed, "The crisis approaching," by D. P. Raynor, M. D. It is not my intention or desire to contradict anything set forth ir his article, for I perfectly coincide with his views in regard to an approaching crisis which threatens to burst with uncold fary, unless more potent. and definite steps are taken on the part of Spiritnalists, to stay its influence, and check forever the cowardly and tyrannical spirit displayed by the opponents of Spiritualism and free thought.

It has been estimated by Judge Edmonds that the Spiritualists number eleven millions in the United States! and that we have arrived at our majority, having continued in existence over twenty one years from the time of the Rochester knockings (as it is termed by some), up to the present time. Now, if we have arrived at our ma-jority, what is to hinder us from doing business for ourselves? Can the Spiritualists boast of a Interal education, untrammeled by sectarian big-otry and religious intolerance? If such an institution has an existence, and is supported by the eleven millions of Spiritualists, I have not kept myself posted as to its whereabouts. Why is this fact staring us squarely in the f ce, and forcibly reminding us of our short-comings in this one particular? We are famous for holding conventions and passing resolutions, and doing a vast amount of business in the way of discussion, but anything definite is rarely ever done that has the slightest degree of intimidation to our opponents, consequently they apply the thumb serve of oppres-sion upon every opportunity, and laws are enact-ed by wise (?) far-seeing legislative bodies, prohibiting quacks, or more properly healing mediums and clairvoyant physicians, from practicing in the healing art, without having first graduated from. some "chartered medical college, or other institu-tion authorized to grant diplomas." I presume that most of the readers of the Jour-NAL have read the extract from the law pa-sed at the last session of the Pennsylvania Legislature, and copied into the JOURNAL from Brother Ray nor's article, a few weeks ago, and hence it would be a waste of ti me on my part, to quote farther from such "wise nonsense" as that put forth by the Pennsylvania Legislature. There are a great many laws passed by legislative assemblies that are never enforced with that vigor which the emergency would seem to demand, and I am inclined to believe the law above alluded to, will become obsolete before it is ever executed

the high road to fame, and could have reached an exalted position but for that unhappy curse to my existence, love of money. This hankering after money begins with my earliest recollections. I would do almost anything for a few coppers, and my greatest delight was to count them over and over again. What else could be expected of me then but to yield to such a temptation as way presented to me by the British Government.

An officer high in command had been instructed to try what money could do among the colonists who had influence either in the army or in civil life. Hancock was thus approached, and you know his reply.

One day I received a letter requesting a private interview. It came from I knew not whom, but as the place appointed was my own room, I dul not hesitate to give an assent. At the appointed hour a stranger entered, and began by requiring a solemn pledge of secresy to what he was about to reveal. The pledge was given. He then announced himself an officer in the British army, though in citizen's dress, authorized to make me a liberal offer if I would renounce the rebel cause. I inquired what was the nature of that offer. He replied, "A general's commission in the British army and ten thousand pounds." I was overwhelmed with astonishment, and for some moments could make no reply, during which he also continued silent. Such a sum far surpassed my highest expectations. I have already intimated that I had no settled principles, and that the course I took was influenced by pecuniary and other selfish considerations; there were, therefore, no scruples to overcome.

Having found voice, I inquired what security I should have for the fulfillment of his offer. He then showed me a letter from the minister, addressd to the commanding general, instructing him to make such offers at his discretion, in which my name was particularly mentioned. I looked upon it in amazement, having no idea that I was regarded of so much importance. I then inquired when I should receive the reward. "Instantly," was the reply. This was too much for my virtue, and I yielded a full assent.

I next inquired what was demanded of me "That," said he, " is a matter for future consid-eration. I only wish to report your acceptance of the offer now made. You will hereafter re-ceive instructions.". And so we parted.

More than a month elapsed before I heard anything more of it; when another letter informed me that I should have another visit at the same hour. My former visitor appeared and told me that the general had mapped out a plan which he wished me to execute. This was the surrender of West Point. Here was now something for me to do, but having accepted the task, I was determined to go through with

The first thing required was to ascertain the strength of the place, and what force was stationed there. This, my situation rendered an easy task. Next, it was planned to introduce the royal troops and take it by surprise. For this purpose Major Andre was sent, but his capture defeated the whole scheme and placed me in imminent peril. Fortunately, I received timely notice and made my escape.

The storm of indignation was terrific. Little did I anticipate the odium that would be cast upon me. Even the officers on board the ship to which I fled, treated me with contempt, and it required authority to secure me a place at the

"Certainly: I believed that no man of any sense doubts it.

'Is not his first great attribute love? Do not all know in him a loving father ?" "Yes; I acknowledge that, too."

" Is he not forever the same, yesterday, to day and forever-knows no change?"

"That, too, I admit, but caunot see to what you are drifting.'

"You believe, also, that he is infinite in all his attributes, love, wisdom and power?" "I admit all you have said."

"Now, if he is infinite in love, and changes not, where is there room for hate? He makes no mistakes, but doeth all things well. Where, then, can you find a God of wrath and vengeance?

I then continued at some length, arguing that the teachings of the church still had some influence with him; that finding the future life, as taught, to be true, which he did not before believe, he naturally concluded that all the rest about a God of wrath and a place of endless woe was also true.

"You have described my thoughts exactly, and I now begin to see what you are driving

Having conversed with him for some time, he said :

"Dear triend, I have listened to you with the deepest astonishment, and I feel so bewildered I hardly know what to say, but I feel very grateful to you, whether I can drink it in or not. Until you came, we had no thought of anything but useless woe, not but that we were taught the same by bright spirits, but what impression can they make? You are like one of us. We can read your heart and know that you are sincere, and this adds great weight to what you say. Farewell.

Having expressed my astonishment that Benedict Arnold had progressed so little after the lapse of so long a time since he left earth, my grandfather said :

"You do not know how difficult it is for one to change his corrupt nature. Benedict Arnold will probably remain as he is for very many years. He listened to all you had to say, and endeavored to profit by it, and intellectually, perhaps, he believed every word, and yet, it made but little impression. His corruption is so great, his depravity beyond conception, and as to the length of time, let me tell you, there are spirits here whom I have seen as dark spirits, who have been in that condition for centuries, and may continue so for centuries to come.

You have been persecuted by an undeveloped spirit, who has practiced all kinds of deception, deprived you of communion with your spirit friends, and caused you infinite sorrow. For a time, you could not believe that such falsity could belong to a spirit world, but you were made to know it at last, and a terrible lesson it] has been. This spirit, whom you know as Rob. I disturbed, when at last I arose, determined to I

Shade of Esculapius ! to what dire extremities thy poor benighted disciples of blue pills and orthodox theology are sometimes straitened.

"Something is rotten in the state of Denmark," or you would not seek the arm of the law to protect the business in which you are engaged. Intelligent people are not anxious to have calomei forced down their necks willingly, when they have reason to believe that other means are coual. ly as potent to heal disease, as ustrong dose of Latin phraseology, in the shape of prescriptions, which very frequently kill the sick, and cause the ignorant to stare in wonder at the "profound" intelligence of their family physician.

In conclusion, let me say to the Spiritualists of America, that the only way in which we can cope with our opponents successfully, and beat them at their little game of meanness, is to go to work and talk less about what ought to be done to secure our rights, and enjoy privileges with those who are "self-conceited and puffed up with vainglory," and to all appearances assuming to know all there is to be known, both of temporal and spiritual things, of any consequence to infidels, atheists and Spiritualists.

We need a few institutions, known in this section of the United States, as colleges. If we are to do business for ourselves, we must have the timber fresh from the forests of young and vigorous men who aspire to higher branches of learning than can be acquired at our common schools. We had much better superintend the education of our young men in our way, than to let the job out to sectarian concerns of learning, who labor with all their might to warp the pliant intellects of those in their charge, into their peculiar habits of thought and belief, and when their education is thought and benef, and when their education is finished. (?) turn them upon the world armed and equipped with a powerful diploma, accompanied with a vast amount of egotism and evangelical piety, the better to blind the eyes of the unsus-pecting, and humbug the "very elect." Is there any reason why the Spiritualists can not build a for colleges of their own 2. I think not

build a few colleges of their own? I think not. Let two hundred thousand Spiritualists subscribe one dollar apiece toward such an object, and there is no doubt but that it would be accomplished, and we should begin to be looked upon as "respectable."

There are two other things we ought to do,-viz : withdraw our support from those papers which in-yariably make it a point to slur and misrepresent Spiritualism and Spiritualists whenever and wher. ever an opportunity presents itself.

Spiritualists should withdraw their patronage from all bigoted sectarian churches, and devote a little more time and money to the support of our own societies, and by that means the cause they profess to have somnch at heart would be materially benefited.

I hope all may see it in the same light that your humble correspondent does. But as I am periect. ly willing that all should do as they please, if ney do right, and by that means stave off the "reatened "crisis," so ably spoken of by Brother

Raynor. Begging your pardon for this somewhat lengthy communication, which I fear will be uninteresting to many of the readers of the glorious JOURNAL, I remain ever yours in the cause of trath.

J. M. WINSLOW. Bane, M ass., 'Aug. 30th, 1869.

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had read about your **POSITIVE** AND ARGANINE **POW DEHNS**; and thinking they might reach my case, I sont to the EANNER office and got a box. I had had, before taking them, eleven sores in tha, fitteen months, and anoth-or was nearly ready to break. Sefore taking them three days, the sore began to disappear, and after using one box, was entirely well. I have taken over two boxes, and can new reating as your could "The worlding the can.

now walk as well as I over could. The swelling is bit gone. I have nothing to show but the scars. Lours truly, May. SALLE YOUNG.

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Neuralgia, Liver Complaint,

Chronic Diarrhaa. ALLERI PROST, of Bucksport, Mc., under date of Nov.27(h, 1968, writes as follows: "When I first toth the people here about the POSITIVE AND NEGATIVE POW-

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I take the following extract from a letter written by

A. S. Brainard, of North Matchester, Cong. Oct. 1811, 1863: * Mrs. Bart and daughter liave been taking the P4 Wa

BERS the one for Caturrh, and the other Neural-gia. They are about as pood as new. My wife hastaken them for Liver Complaint and Chronic Biar-

Theen. She is now well, or a Ames gave them to schild five months old, for fits. It is new well,

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Oholera Mortan,

Ferer and Aque, Spasses of Stonach,

Delivinno Tremens

Wincow, Minn., Sept. 25th, 1869. This is to certify that I have cured has following cured an & many others too numerous to mention, with MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

A young lady of St. Vitue? Dance, of near six years' standing, and given up by all other dollors. Chreaky five boxes of PONTRIVES.

boxes of **PONITIVES.** A hidy of feneral Prostration of the nervens system. She had tried everything. One how of **NEGATIVES** cured her. She is in now better health than she has been for five years, and is delighted at the happy change. A hidy of Chronic Digitetia. Two boxes of **POSI-TIVEN** our of her, after the Doctors had made her worse

A woman of Cholern Morbus. See was so one manner life was despaired of. She was cured in a low hours. A woman who had the Fyler and Agus all the spring and summer. Unred with one how of **POSETIVE AND**

NEGATIVE POWDERS, altertrying assist overy

other remedy. A man of Delirium Tremens, He is now a Good Ten-plar.

A woman cured of Spasms of the Stomich, from which she had suffered for five or six years. The Spasms were so bad that when she took one, her friends would despair of scoing

Deafness.

I have the following extract form & letter from P. W.

Green, of Columbia, S. C., dated day 224, 1869; "I got half a dozen boxes of Mrs. Spence's Positive and Negative Powders of you about for and a half

with Iodine and such harsh things A little hoy cured of Scarlet Fever.

her come to ugain.

rectio

led since.

CCEB.

tions.

192 South Clark street.

Vol 6 No 13

for one box, and they cured her right away."

Catarrh, Dispepsia,

Oliver Peppard, of Kausas City, Mo., under date of Feb.26. 1866; writes as follows: "Two months ago I got six boxes of your Positive and Negative Powders for Dearness of three or tont months standing, and I am happy to state that I am much r- heved; in fact, usualy is well as OVER

Milk leg.

Rheumatism, Fas,

BR. SPENCE-bear Sirt 1 received a letter from you ab most a year ago, asking me to give an account of the cures made by the Positive and Negative Powders

made by the **POSITIVE AND NEGATIVE POWLOF** under my directions. One was the case of Mik-leg of sateon years' standing, one of Rheamatsin. one of rolling sion-ness of Piles of sixteen years' standing, and a number of cases of Dyspepsia. The Power's have also helped my Dest-ness, and care i the Mumbress in my legs. You can use my name. Powert Hattoor.

Ferer and Ague,

Dysentery,

Coughs and Colds.

Stowe, Vt., Dec. 2d, 1868 PROF. SPENCE-Enclosed please find \$2.00, for which sont two boxes **Positive Powders**. We have used them in our family until we know they are all they are recom-mended to be, having proved a perfect success in Fever and Agne, Coughs and Coids, Dysentery, and other discuss. Di-fect to

Kidney Complaint

J. P. Mist, of Ridgwood, Lond Island, under date of Jan

J. P. Mist, of Ridgwood, Lond Island, under date of Jan 30, 1869, reports substantially as follows: Spent several years in the army. Returned with a shattered consistation, and among other complants Disease of the Krincys. Noth-ing in the shape of medicines allowed him. Bought in ters-of **Positive Powders**, took them according to direc-tions, and was cured. Also a lady triend of Mr. Mist's has ittle boy, now three months old, which for several days af-ter its birth gave aumistabable wigns of Diseased Kidneys, probably inherited. The **Positive Powders** were ad-ministered. They gave it routs, and it has nover hear tree.

ministered. They gave it realt, and it has never been troub.

The Magic control of the Positive and Negative

Powders over discass of all knds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauceating, no vomiting, no narcotizing. Men, Women and Children und them a silent but a sure sac-

Acces.
 The Positives cure Neuralgia, Headache, Rhenma-tism, Pains of all kinds; Diartheea. Dysentery, Vomiting, Dyspepsia, Flatulence, Worms; all Femäle Weaknesseand derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measlee, Scarlatins, Bry-sipelas; all Inflammatione, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body. Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula Nervounces, Sleeplessness, &c.
 The Negatives cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Desinces, Joss of

The Negatives one rataysis, or ratey, whether of the muscles or of the senses, as in Blindness, Desfines, loss of tasts, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscalar Prost-ation or Relaxation. Both the **Positive and Negative are needed in**

Chills and Fever. Physicians are delighted with them. Agents and Drag-gists find ready sale for them. Printed terms to Agents,

gists nin read one to the state france terms to agenue. Druggists and Physicians, sent free. Fuller Lists of Diseases and Directions accompany cach

Box and also sent free to any address Sond a brief descrip-tion of your disease, if you prefer Special Written Dires-

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 Postpaid
 1 ** 44 Neg. **
 1.00

 at these
 1 ** 22 Pos. & 22 Neg. 1.00

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 6 Boxes; - - - 5.00

 Prices;
 1* - 9.00

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mail, should be in the form of Money Orders, or Drafts, or else infRegistered Letter.

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Box 5817, New York City.

If your Druggist usen't the Powedors, send your mon-ey at once to PROF. SPRNCE, as above directed. For mis also at the Office of the RELIGIO-FRILOSOFEIOAL JOURYAS,

OFFICE, 37% St, MARE PLACE, NEW YORE.

JOHN A. SANFORD.

Dyspepsia, Derfaces.] Yorkville, Ill., Inc., 21st, 1858.

Frontier Department

BE..... E. V. WILSON.

Notice to Correspondents and Others.

All letters, papers and matter for us or the Fronther Department, must be addressed to E. V. Will son, Lombard, Dupage county, Illinois. We speak in Michigan every night during Octobor.

-----Our Engagements in Michigan. NUMBER THREE.

Then came another, a woman, full of joy and truth. She was beautiful beyond language to describe-her soul full of joy. Came to the man, William, by whom the father stood, enveloping him in a mantle of light, and we heard her say : "Husband mine, I greet thee from the Summer Land, from my beautiful home beyond the rolling river, and bless thee for thy kindness and love; bless you in your new joy, with your young companion. May your house be a house of love, full of peace. Wait a little, and mother will come from you to us," and then this spirit woman cast her light upon a sister of hers, Mrs. Charley Hunter, after which we gave a minute description of both the man and woman, asking.

"Sir, do you identify these spirits ?"

The strong man in a subdued voice replied,

"It is father and my first wife," and there came from the audience that long, intensified, cau tiously expressed breath of relief, that spoke louder than words, "Thank God. it is true."

There was no noisy demonstration. It was too sacred. We felt and knew that the angels were present with us, and heaven was close at hand.

NUMBER TWO.

There came two soldiers, those that came last night. This time they came in full uniform-the sergeants of their company, and full of joy. They stood by the side of their earth father, saying.

"Father, we are not dead, but living and full of joy. Arza and William are with you, loving you as of old. Blessings we will shower around you, and your old age we will fill with joy. Bless you, father and mother."

And the father and mother wept.

We then described the two sorgeants carefully, and the people said, "We knew them."

NUMBER THREE.

There came a beautiful girl, the spirit of Mary Pearsall. We identified her mother, gave her age when she left the form, and the time she has been there.

This communication was one of those thrilling, sensation facts that moves human nature into the acceptance of principles.

Mary, the spirit, bade us say to her mother, as near as we can recollect :

"Mother mine, the merry laugh of the little child, the patter of little feet, are no longer heard along the royal walks of my heavenly home. The memories of the seven bright summers I stayed with you in your earth home, are bright and fresh in my youthful mind. Now the thoughts of a woman fill my soul, for the child of the past, the loved of former days, now budding into womanhood, greets you with love from her home divine. Carry to the dear ones in the old home, sweet memories and love from me, for my soul goes forth next. We will discuss this resolution with any minister of the Gospel of good standing, and in charge of a congregation here in Batavia, under Parliamentary usages .-- viz

Resolved : That the Bible, King James' version sustains modern Spiritualism, in all its teachings and phases."

At this, the man very pompously came forward to the platform, held his hand out to us, saying fornewhat cententionsly :

"Do vou know me?" "No; and yet you look a littlie like Elder

Grant," "Wilcox, do you remember me ?" "Ot Beaver Dam, Wis ?"

"Yes." "We remember you. We hold a discussion with you there, on which occasion you demanded a judgment and got one, did you not ?"

"The judgment was called for on the other side."

"Not a bit of it. The mayor of Beaver Dam presided-you called for the judgment and got it." After this, the following conversation took

place: WILCOX .- On Monday and Tuesday evenings, I intend to deal some deadly and vigorous blows against these wicked and infidel thoughts on the Bible, and against the religion of Jesus, uttered by this man during the past two evenings if it be possible for me to secure the use of this hall.

WILSON .- After the llon is gone you will play dog and bark. You first ascertain that we are to leave, and then threaten what you will do. We gave the challenge early Thursday evening, offered the use of the hall, came to the hall this afternoon, waited for the enemy and you came not We again repeat the challenge. Dare you debate ?

WILCOX .- We take exceptions to King James Bible, for every reader knows full well that it is full of errors and contradictions, and does not represent the true meaning of the original Greek and Hebrew.

REV. MR. HUBBARD, BAPTIST .- That's so, and we can sustain it, Wilcox. Besides the Christian Union published the fact to the world not long ago that there were twenty thousand errors, contradictions and mistakes in King James' version of the Bible, hence I object to discussing a question of this importance, vested on uncertain authority.

WILSON .- You do? Then the Bible is not the Bible. This book or history that you, the clergy.

have been stuffing us with for the last eighteen hundred years, and more particularly since King James' version became the standard word of God, contains twenty thousand contradictions, grammatical errors and falsehoods, and you are afraid of your own authority, and wish to fall back on an unknown tongue, which the people do not understand. That will not do, sir. Come to time and again affirm the resolution. You dare not take it.

Wil.cox.-l deby, and will debite, but do not wish to contine myself to the Bible, King James' version. for every reader knows that it is not cu rreet.

Her. Mr. HUBBARD .- That is so, and we can sustain it.

WILSON .-- Will you take up the challenge , and debate?

HUBBARD .-- I will take care of you, sir, and come in at the right time when the discussion is on hand. WILSON,-You will undertake a flank movement? Try It; we can carry both of you in the palm of our hand, and not feel your weight. HUBBARD .- (Rising in great excitement and coming forward on to the platform). We accept the Bible, the word of God and the blessed word of Jesus and pin our faith to its divine teachings, and while we confess that we have listened to many grand and sterling truths, we have heard a great deal of infidelity, and at the proper time we will meet this question fairly. (Then laying his holy and consecrated hand on our shoulder he delivered an exordium to God and his Jesus in praise of the Bible, with its twenty . thousand false statements and errors. There we stood like Jesus between Judas and Peter, the one ready to be tray and the other ready to deny,-wilcox on our right denving the validity of the Bible, and railing at our discourse ; Hubbard on our left, acknowledging Wilcox's statement to be true, and at the same time, asking to be remembered when we come in-

The American Eigle is in peril. The noble bird is about to be annihilated. The Lion of Castle and Aragon is becoming enraged. The danger is upon us. La Vouz de Cuba, published in Havana, gives timely warning, in these words : "The Lion at present is sleeping. He now feels the picking of the Eagle's beak. At an unexpected moment he will awake, and the "tearing to pieces" will be areadful. God, our compatriot, will aid our holy cause.'

Rev. Charles Wallace Howard has been engaged by Superintendent Hulburt, of Georgia, to make a thorough survey of the Southern slope of Lookont Mountain in search of iron, coal and Petroleum oil.

William Tracey is the name of an estimable keeper who has just been dismissed from a Yorkshire insane asylum because when it was his duty to give a patient a warm bath he deputed the task to two lunatics who boiled the man to death.

The Jesuites are accused of throwing the ink on the statues in front of the new Paris opera house.

A Scotch clergyman, in the recent drouth, one Sunday offered prayer for rain; and, sure enough, it came just as the service closed. One old lady who had no umbrella with her, commenced to gather the skirts of her gown over her head before quitting the church vestibule, at the same time remarking to a neighbor, "Eh, wumman, isn't it to bad of the doctor? He might hae gotten us hame first.'

The days of superstition are not yet over, Mrs. Mille Hays, a white woman of Nashville, has sued out a warrant against a negro woman named Eliza Childress, to prevent her conjuring her.

Blackwood says the salutation " How do you do ?" really means " Ho w do you thrive ? "-the second "do" being really the obsolete Saxon word " dow," meaning to thrive.

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

Students at Harvard, College who do not pass Sunday at home must hereafter attend public worship at least once on Sunday, at the College Chapel or some church in the vicinity. Attendance upon the daily devotional exercises in the chapel is also compulsory.

The Sorosis disclaims any political ambition and repudiates the doctrines of Mrs. Stanton and Anna Dickrnson.

NOTICE OF MEETINGS.

The ANDOVER, Ohio.-Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian. ATHENS, MICH.-Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, B. N. Webster; Guardian of Groups, Mrs. I. B. Allen.

L. B. Allen.

L. B. Allen. ADRIAN, MICH.—Regular Sunday meetings at 1014 a. m. and 714 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; Ezra T. Sherwin, 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 kindiv received.

BOSTON .- MERCANTILE HALL .- The First Spiritualist Asso Clatton meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckiee, Pressurer. The Childrens' Progressive Lyceum meets at 10 A.M. D. N. Ford, Conductor; Miss Mary A. Sanbern, Guard-ian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Plessant street.

MUCHO HALL.-Lecture every Sunday afternoon at 214 o'clock, and will continue until next May under the man-agement of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers. SPRINGFIELD HALL.-The South End Lyceum Association SPRINGFILD HALL.—The Fourth End Lycenn Association have entertainments every Thursday evening during the winter at the Hall No. 50, Springfield street. Children's Pro-gressive Lycenn meets every Sunday at 10½ A. M. A.J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M.J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street. UNION HALL.-The South Boston Spiritual Association hold meetings every Sunday at 10,3 and 714 o'clock. Mr. Keene, President; K. H. Gould, Secretary; Mary L. French, Treasurer. Baltimore, MD.-The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday even-ings, at Saratogo Hall, south-east corner Calvert and Saratoga treets. Mrs. F. O. Hyzer speaks till further notice. Ch dren's Progressive Lyceum meets every Sunday at 10 A. M. Broadway Institute .- The Society of " Progressive Spiritualists, of Baltimore." Services every Sunday morning and evening at the usual hours. BANGOR, Mr.-Spiritualists hold meetings in Pioneer Chape every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian. BELOIT, W18.-The Spiritualists of Beloit hold regular Sunday meetings at their church at 101/2 A. M., and 7 Wm. S Yost, President; U. S. Hamilton, Scoretary. Lyceum meets at 12 M. Mr. Wm. Wadsworth, Conductor; Miss O. Barnes, Guardian of Groups. Battle Creek, Mich .- The Spiritualists of the First Free. Church, hold meetings every Sunday at 11 A. M. at Wake-lee's Hall. Lycenm session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups. Belvidere, III.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month forenoon and even-ing 169,2 and 752 o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamiseon, Conductor; S. C. Haywood, Assistant Conductor ; Mrs. Hiram Bidwell, Guar-EPEPALO, N. Y .- Meetings are need in Kretalin Hall, Wes. Bagle treet, every Sunday at 10½ a. m. and 7½ p. m. Children's Lycrum meete at 2½ p. m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian. BRIDGEPORT, CONN.-Children's Progressive Lycenin meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian. BROOKLYN, N. Y The Spiritualists hold mest . Cumberland street Lecture Room, near DeKalb avenue every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R A. Bradford, Guardian of Groups. Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7¼ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. CLEVELAND, OHIO .- The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Super Conductor, Mis. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary. Chicago, Illinois.-The Chicago Spiritualists meet every Sunday in Crosby's Music Hall at 10: 45 A.M. and 7: 45 P.M Speaker engaged, Dr. Blain. Lycenm meets immediately fter morning services,

Hourson, Mr. -- Meetings are held in Liberty Hall, (owned by the Spiritualist Society.) Sunday afternoons and svenings.

HAMMONTON, N. J.-Meetings held every Sunday at 1034, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Scretary. Lyceum meets at 1 p. m. J. U. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

HAVANA, Ill .--- Lyceum meets every Sunday evening at two o'clock, at Halygroff's Hall. H. H. Philbreck, Conductor; Miss R. Bogers, Guardian.

Lorus, Inn.--The "Friends of Progress" organized per-mauently, Sept. 9, 1866. They us the Hall of the "Salem Library Association" but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice Presi-dent; F. A. Coleman, Secretary; D. A. Gardwer, Treasurer; Johnathan Swain, Collector.

LOUISVILLE, Ky.-Spiritualists hold meetings every Sunday at 11 a. m. and 75 p. m., in Temperance Hall, Market atreet, between 4th and 5th.

LOWELL, MASS.-The Children's Progressive Lyceum held meetings every Sunday afternoon and evening, at 214 and 7 o'clock. Lyceum session at 1014 A. N. E. B. Carter, Conduc-tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-ing Secretary.

LINE, MASS .- The Spiritualists of Lyan hold meetings every

Sunday afternoon and evening, at Cadet Hall. Laportz IND, Association of Spuitualists hold meetings every Sunday, at 10½ A. M., and 3 P. M., at " Concert Hall." Dr. S. B. Colling, Fres't; F. A. Tuttle, Sect'y.

day at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Liza Jane Scnier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Confer-ence. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-tary.

MILWAUKEE, WIS .- The First Society of Spiritualists meets at foowman's Hall. Social Conference at 2 P. M. Address and Conference at 754 P. M., every Sundwy. H. S. Brown M. D., President.

MONMOUTH, ILL.-Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

MORBISSANIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MILAN, O .- Children's Progressive Lyccum meets every Sunday, at 10% o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

Mariboro, Mass .- The Mariboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prot. Wm. Denton, onco a week for a year. Mrs. Lizzle A. Taylor, See MANCHESTER, N. H. .- The Spiritualists hold meetings every Sunday, at 10 A. z. and 2 P. M. in the Police Court Room. Sexts free. R. A. Scaver, President; S. Pushee, Secretary.

NEW YORK CITY .-- The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 101/2 a. m., and 71/2 p. m. Conference at 12 m. Children's Progressive Lycoum at 21/2 p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farns-worth, Guardian.

worth, Guardian. The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodsworth Hall, 806 Broad-way. Conference every Sunday at same place at 2 p. m. Seats free.

Hall, corner of 8th avenne and West 29th street. Lectures at 1014 o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARE, N. J.--Spiritualists and Friends of Progress hold meetings in Music Hail, No. 4 Bank street, at 2½ and 7½ p. m. The alternoon is devoted wholly to the Children's Pro-gressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Par-sons, Guardian of Groups.

OSWGO, N. Y.—The Spiritualists hold meetings every Sun-day at 2½ and 7½ p. m., in Lyccum Hall, West Second, near Bridge street. The Children's Progressive Lyccum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Georgins. Quardian.

ONOBO, W18 .- Children's Progressive Lyceum meets every Sabbath at 10 o'clock s. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guar dian of Groups.

Philadelphia, Pa .- The First Association of Spiritualists at Harmonial Hall, corner 11 and Wood sts. Lectures Sanday at 1014 z. M., and 714 P. M. Lycenm No. 1 at 214 P. M.

First Spiritus! Church of Philadelphia, Thompson st. be-low Front. Meetings Sunday at 3 and 71/2 p. M. Lyceum No. 2 at 10 p. M. Spiritus! Union, Washington Hall, 5th and Spring Garden

ste, Sundays. Lyceum No. 3 at 9 A. M. Lectures at 101/2 a. m and 71/2 p. m.

PROVIDENCE, R. I. The Spiritualists now hold their

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PROSPECTUS

OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPFE will be devoted to the ARTS and SOLENCES, and to the SPIRITUAL PHI-LOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the thing generation. In fact, we intend to make our Journal cosmopolitan in charac-ter—a friend of our common humanity, and an advocate of the rights, duties and interests of the people. This journal is published by S. S. JUNES: late the

RELIGIO-PHILOSOPHICAL

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The JOURNAL is a large quarto, printed on good paper with new type. The articles, mustly original, are from the pens of the most popular among the liberal writers in both hemispheres. All systems, creeds and .nstituitions that Cannot stand the ordeal of a scientific r.search, positive philosophy and en-lightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, than a fallacy of modern date. Believing that the Divine is unfolding the Human Mind to-day, *through Spiritual inter-*course and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason. A watchful eye will be kept upon affairs governmental While we stand aloof from all partisanism, we shall not heat-tate to make our journal potent an power for the advoccasy of the right, whether such principles are found in platforms o a party apparently in the minosity or majority. A large space will be devoted to Spiritual Philosophy and communications from the inhabitants of the Sumer Land. All systems, creeds and .nstitutions that Cannot stand the

Communications are solicited from any and all who feel

that they have a truth to unfold on any subject; our right, always being reserved to judge schat will or will not interess or instruct the public.

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sertion.

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to them in the fullness of its heaven cultured nature, this evening, and the angel, once the loving little child, now; the fully developed woman from the spheres of angel life, thy child and daughter, yet remembers the loved ones of the old earth home-mother, father, sister mine, blessings gather around you, making your earth life true and beautiful, and by and by, reunited in the Summer land, our joy will be the joy of angels; and now. farewell-not forever, but for a little while farewell, i-a-r-e-w-e-l-l," came floating back from her angel home, like the last cadence of the colian lyre, moved by the impulse of the retreating air. and Mary had gone home; and after which from the people came the long breath of satisfaction, the unspoken wish that it may be true, and then the call upon Mrs. Pearsall :

"Madam, is this true? Have you lost a daughter? Was her name Mary? and do the dates agree with your knowledge of the girl ?"

Then the mother stood forth, full of womanly joy and love, and in a clear ringing voice said,

"Men and women, it is true-my child, my Mary and the holy memories of her baby days, the seven bright summers she was with us in our earth home. I came many infles for this test, and thank God I have it." And the people were fall of the spirit of Heaven.

Batavia, Kane Co., III.

Dear readers, have you over been in the pleasant little village of Batavia, situated on both sides of Fox river, seven miles above Aurora? It is a nice country town to live in, and surrounded by as tine a farming country as America all ords. In fact the Fox river valley, from Ottawa to Algonquin will in the fature, be like the Hadson river of N. Y., in everything save steam navigation. Already polatiol residences dot its shores, and beautiful gandens line its banks, with many cities and villages, already teeming with life. Inside of a sharp day's travel by Dexter, we have Octawa, Oswego. Aurora, Batavia, Geneva, St. Charles, Clinton, Elgin, Dundee and Aigonquin,-dve cities and five villages.

Batavia has long been noted for its conserativeness and blue theology. Here the love of heaven has dominated through the fear of hell. We leetured here on Thursday and Friday evenings. July 20th and 21st, to full houses, giving many fine readings of character, incidents of lite and tests from spirit-life, among which we may mention the test reading of Mr. Merril, a prominent citizen, who was put forward as a test subject. We saw and described many spirits. The people were very reticent in identifying, and yet we found that most of the spirits we saw were recognized by some that were present. We gave our usual challenge to debate our great question, but without a response. In closing up our lecture on Friday meht we called the attention of the audience to the fact. that our challenge had not been accepted ; that we had courted controversy; gave them the right to question us, that the notice of , the lectures had long been before the public, and that the defend. outs had failed to put in an appearance, therefore we claimed judgment by default. On this declarrtion being made, a man from the rear of the house, called out in an authoritative tone of voice:

"Where will you be to-morrow and Sunday ?" We answered, "In Aurora."

"When can you debate the question you have challenged for debate?"

We answered, "Any three or four week day evening after the second Sunday in September

to our kingdom. WILSON .- Why this exordium? Why all this talk ? Gentlemen, this book is or is not the Bible. Accept the challenge and fight it out on this line or hold your peace-which will you do? Answer. Wils ox .-- I deny, and if this hall can be obtained

for Monday and Tuesday evenings, I will deal this terrible infidelity such vigorous blows and telling ones, uptil it trembles.

Wn.son.--Coward like do your tighting when the enemy is far away. If you are a man, you will accept the resolution, and meet us in September here in this city. We can attend to you both on the days referred to.

WILCOX .- We will take the matter under conineration.

Wilson .- Please do so and let us know at once. You will find us by letter addressed to E. V. Wil. con, Lombard, Dupage Co., Ill., and thus our meeting closed. There was much excitement and a great deal of interest, and a general desire for the discussion to come oil-we shall see.

Say, Caristians honestly, is there twenty thousand errors, mistakes, contradictions and falsehoods in your Bible?

Should have appeared some time ago, but was crowded out by other matter. ED. JOURNAL.]

Gleanings from the Detroit Press,

They are beautiful in sentiment and utter a yolune of the uphts to refl c ive minds : (1)

The following tender remarks were written on the back of a ticket taken at the door on occasion of a recent lecture by Miss Dickinson : "In love with Miss Anna E. Dickinson, and a strong believer in Woman's Rights : and has drilled my wife for 30 years. At last she is bound to vote.

The will of Benjamin Chamberlain, of Randolph, N. Y., has been upset by a court because he gave his family \$40,000 and bequeathed \$200,000 to religious purposes, which the court decided he could not rightly do.

Methodist papers in England are gravely discussing the question whether local preachers do right in making use of the velocipede in reaching their houses of worship on the Sabbath. The judgment seems to be that it is better to walk than to tide, where it is practicable, but that the bicycle should be used in preference to the horse.

On the accension of Henry VII (1509) not a cabbage carrot, turnip or other edible root grew in England. The average duration of human life was not one-half as long as at the precent Uav.

CLYDE. O.-Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

CARTHAGE, MO .- The Spiritualists of Carthage, Jasper Co. Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk.

CAMBRIDGEFORT, MASS .- The Spiritualists hold meeting ery Sundsy in Williams Hall, at 3 and 7 P. M. Speakes engaged.

DOVER AND FOXCEOFT, Mr .- The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 101/2 a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1/2 p. m.

DE OFORN ILL-The First Society of Spiritualisat, hold their regular meetings in Schraders hall, at lo o'clock A. M. the first Sunday in each month. Childrens Progressive Lyceum at the same place at 3 o'clock each Sunday evening, J. G. Mangeld, Conductor; Mrs. Sarah Pier Guardian o. Groups. Social Leves for the benefit of the Lyceum, every Wednesday evening.

Des Moines, Iowa .- The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10% o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1% P. M. E. N. Kinyon, Corresponding Secretary.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. FOXBORO', MASS .- Meetings in Town Hall. Progressive Lycenm meets every Sunday at 11 4. M.

Geneva, New York, -- The First Society of Spiritualisis of Geneva N. Y., hold meetings every Wednesday evening 714 o'clock at the residence of R. B. Beach, Sunday 3 o'clock y. w...st the residence of Dr. Newell.

Georgetown,Colorado. The Spiritualists meet there three evenings each week at the residence of II. Toft. Mrs. Toft, clairvoyant speaking medium.

HARTFORD, CONN.-Spiritual meetings are held every Sanday evening, for conference or lecture, at 7% o'clock. Chil-dren's Progressive Lyceum meets at 3 P. K. J. S. Dow, Con-

meetines at the Musical Institute hall. Market souar.

PLYNOUTH, MASS.--Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Chil-dren's Progressive Lyceum meets at 11 o'clock A.M. Speakers engaged:--Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

PUTNAM, CONN .- Meetings are held at Central Hall every Sunday afternoon at 11% o'clock. Progressive Lyceum at 10% in the forenoon.

QUINCY. MASS .- Meetings at 2% and 7 o'clock F. M. Proressive Lyceum meets at 13/ P. M.

RICHMOND. IND.-The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10/2 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 Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn. conductor; Mrs. M. Rockwood, guardian.

RICHLAND CENTER, WIS .- Lyceum meets every Sunday at alf past one at Chandler's Hall. H. A. Kastland, Conductor. Mrs. Delis Pease, Guardian.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Chidren's Prog-rssive Lyceum every Sunday at 20'clock P. M. B. A. Rich-ards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORE, ILL .- The Children's Porgressive Lyceum of Breamore, Ill, meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 8 o'clock p. m., one hour session. Essays and speeches lim-ited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

SPRINGFIELD, MASS .--- The Fraternal Society of Spiritualisal bold meetings every Sunday at Fallon's Hall. Progressive Lycoum meets at 2 p. M. Conductor, H. S. Williams; Guarlian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

SAGRAMENTO, CAL.-Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a.m. and 7 p. m. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

TERRE HAUTE IND .- The First Spiritual Society hol meetings in Pence's Hall, corner 2nd and Ohio streets. Lectures at 11 A. M., and 8 P. M. Speakers engaged, J. Madison Allen, for six months, from May 1st. Childrens Progressive Lycoum meets at the same place at 2)/ P. M. E. G. Granville, Conductor.

Toledo, O.-Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 71/2 P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardiau.

TROT, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a.m. and 7½ p.m. Children's Lyceum at 2½ p.m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

THOMPSON. O .- The Spiritualists of this place hold regular meetings at Thompson Center. The officers are K Hulbert, E. Stockwell, M. Hall jr. Trustees; and A. Tillotson Seq. retary and Treasurer.

TOPEKA, KANSAS.-The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kanasa Avenus, Mrs. H. T. Thomas, Inspirational Speaker. F. L. CRANE, Pros't.

VINELAND, N. J .- Friends of Progress meetings are held in VINILAND, M. S. TRIEMOS OF Progress increasings are need as Pium street Hall, every Sunday, at 1014 a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coon-ley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, B. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lycoum at 12% p. m. Hones Allen, Children's Progressive Lyceum at 12% p. m. Hoses Allen, Conductor; Mrs. Porta Gage, Guardian : Mrs. Julia Brigham nd Mrs. Tanner, Assistant Guardians,

WILLIAMSBURG .--- Spiritual meetings for Inspirational and WILLIAMSBURG.--Spiritual meetings for improvident and Trance Speaking and Spirit Test manifestations, every Sun-day at 3 p. m., and Thursday evening at 71% o'clock, in Grana-da Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 71% o'clock, in Continental Hall, corner Fourth and South Niuth streets, Williamsburg. Also, Sonday at 3, and Tuesday at 71/2 o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

Guardian.

WASHINGTON, D. C.—The First Society of Progressive Spir-itualists meets every Sanday, in their (New) Harmonial Hall, opposite Metropolitan Hotel, Pennsylvania avenue, be-tween 6th and 7th streets. Speakers engaged: October, Mrs. Spettigue: Nov., Susie M. J. hnson; Dec., N. Frank White; Jan., E. V. Wilson; Feb., Emma Hardinge (expected); Mar., not filled; Apri:, Moses Hull; May, Alcimia W. Slade. Lec-tures at 11 A. M. and 75 g. M. Children's Progressive Lyceum, Geo. B. Davis, conductor, at 125 F. M. every Sunday. John Mayhew, President.

YATES CITT, ILL.-The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2% p. m.

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