

\$3,00 PER YEAR IN ADVANCE.]

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

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S. S. JONES, PUBLISHER AND PROPRIETOR.

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VOL. VIII.-NO-19

Viterary Department

GREAT. THUTHS

BY ELIZA A, PITTSINGER.

The following beautiful poem from that gifted poetess, Miss Eliza A. Pittsinger, having gone the rounds of the California journals, has also found its way and become crystalized in Andrew Jackson Davis' " Key to the Summerland."

Great souls are filled with love, Great brows are calm; Serene within their might, they soar above The whiriwind and the storm.

In words the godly man is mate— In deeds he lives— Wonld'st know the tree ? examine well the fruit ! The flower? the scent it gives!

Great thoughts are still as stars, Great fruths are high; They grasp the soul where 'neath its prison-bars It languidly doth lie.

They bring it forth on wings Sublime and grand ! Where in the might of deeply-hidden things It joyfully doth expand.

Like sentinels they stand And softly keep Their silent watches, where a ruthless band Of lurking errors creep.

Like pearls of starry light They burn and glow; They pierce the shadowy veil, and o'er the night Their mystic splendors throw,

Great truths ! ah yes. more grand, More bright and high Than hopes that thrill the wires throughout the land !

Than stars that gem the sky !

Great truths ! ah yes, more fair, Sublime and deep, Than burning thoughts that tremble on the air ! Than the mysterics of sleep !

From Nature's soul they spring similar singing in her own house, caused by our spirit friends. Mrs. Shaw states, that a delightful perfume pervaded her bedroom during the preceding night. Our circle seems to consist of a large num-

Our circle seems to consist of a large num-ber, and among those we have at present heard. of, are Edward Dennys (author of ALPHA), Michael Augelo, Confucius, Tien (a Chinese philosopher), Channing, Dr. Buchanan, C. Mackworth, S——, Robert Shaw (who pass. ed away in this house on the 31st of December last), M. A. Swinton (my mother), C. Swinton, and H. Swinton (a sizter and brother of mine) and H. Swinton (a sister and brother of mine), Mesmer, F. Pearce, Percy Bysshe Shelley, and George Gordon Byron.

30:h.-Luminous halo-blue and white first, and afterwards golden-seen on the head of a visitor, who was permitted by our spirit-friends to join cur circle. The halo was seen continu-ously by Mrs. Shaw for about five minutes. A. C. Swinton was touched several times on the right hand by his mother, and the tube was moved about and apparently lifted off the table.

31st.— Frequent movements of the tube, and a sheet of writing paper was moved from behind Miss Elmer to her lap (without noise, and apparently as the shortest mode of our spirit-friends expressing their wishes) for the medium to write upon. There was much light in the room, and a slight noise seemed to be made through the tube. A message was written through the medium, Miss ishaw, who is now magnetized by our spirit-friends, and remains unconscious during the scances. She occasionally holds the tube. The previous evening Mrs. Knight seemed to hear a spirit-friend speak in a low voice, and other members of the circle heard it.

April 1st .-- Tube frequently moved about, and a pencil moved by our spirit friends from Miss Elmer's wais band to her knee. An attempt at direct-writing apparently made, but unsuccessful. Light seen as before.

2nd,—Similar phenomena. 3rd,—Removed to another room by spirit direction, so as to have *music*, to induce harmo-ny, &c. Piano played by W. Atkins (who hap-pened to be staying here). Robert Snaw seen twice by Mrs. Knight and Mrs. Shaw. Spirits beat time to the mus c, and numerous lights were seen. 4th .- Piano played (in the dark) by W. Atkins, and table beating time and dancing about the room; numerous lights seen. Efforts made by our spirit-friends to present a luminous keyboard to the player when he faltered. Two spirit eyes were very distinctly seen twice by Mrs. Shaw and her daughter-said by Dr. Buchanan to be his. Mrs. Shaw also saw a form, and many indistinct ones were seen. All our spirit-friends, as usual, communicated. 5th.—Mrs. Shaw and Mrs.Knight distinctly saw the former's husband walking round the circle, and C. W. Pearce (who has just joined our circle) was touched by him. Light was sien, as usual, pervading the room, and some bright stars. The tube was raised from the table occasionally. Mrs Knight also saw several of our spirit friends, but not clearly enough to recognize them. A new tube has been made for this evening, the old one having been broken by Miss Shaw (whilst entranced), the evening before, in beating time to the music on the table. Mrs. Knight received three pats on the side of the head from our lively spirit Robert Shaw. Three spiritual visions occurred the same night to Mrs. Shaw, and scenes in spiritual life were also seen by Mrs. Knight. 6th.-Miss Elmer and Miss Shaw (by our spirit friends' request), attended a seance at R. Stephens' (conductor of the Co-operative Store. 337 Strand), 26 Waterloo Road, to get some instructions and other developments for our cir-cle, through the mediumship of J. J. Morse, who had engaged to be present. Instructions were given by our spirit friend, Dr Buchanan, that we are to sit an hour each evening, from 9.15 to 10.15, and to occupy the room, if possible, an hour before.-This is an important provision.-Ed 7th.-Much light seen, and Robert Shaw visible to Mrs. Shaw and Mrs. Knight

The following messages were afterward con veyed inpressionally through C. W. Pearce, to the circle generally, by a spirit called "Joseph." "It is with grateful feeling that we have viewed the progress made—this which has been made this night."

To the medium.—"We offer our heart-felt thanks for your kind assistance."

To the circle.—"Join with us in praise to the Eternal Father, whose love and power have enabled us to communicate with you." To the medium, Miss Shaw, from her father.

Your father looks on with unutterable joy. His future dawns with a brightness far surpassing his highest hope. With your assistance he will increase you usefulness, and this usefulness must largely increase your happiness. Eat some fruit for breakfast, and wait longer before you eat heavier food."

We were informed that the entrancing of Miss Shaw enabled her spirit to temporarily leave its body, and associate and travel with her father and others of the spirit world, and, by our request, her spirit moved the table and com-municated with us apparently as easily as any other. We were also told that the motions of the table are caused by the action of the spirits' will-power on the magnetic sphere enveloping the table. Though our spirit friends failed to speak through Miss shaw, they seemed to nearly succeed in doing so, and imitated whistling and laughter through her organism. Neither mother or daughter on returning to their normal state, seemed conscious of anything they had said and done during the time of "possession" and trance.

April 10th (Sunday), Saturday at 8 p. m.-Present with us C. W. Pearce. Much light seen in the room by all of us-save Miss Elmer -and spirits were indistinctly seen, and mem-

bers of our circle touched by them. . Mr. Clask, formerly a London solicitor, controlled Mrs. Shaw, and made a communication to his late wife, the present Mrs. Stephens of 26 Waterloo Road. A. C. S.'s mother next communicated, and expressed her regret that "a spirit from a higher sphere than any present

After the sitting and the hands of our circle had been withdrawn from the table, but while we remained sitting and chatting around it, a beautiful and deeply interesting sight was ob-served by all of us. The center of the table (* small rosewood chess table, with vencered squares for that game on its top) seemed to ex-pand as if it were a hollow vessel with a thin elastic covering subject to inflation. Its sur-face continued to rise and subside for several minutes with occasional slight oscillations and vibrations of the head. Our spirit friends inform us that they hoped soon to be able to raise and suspend the table for the benefit of such materialistic skeptics who were blind to the higher proofs of spirit power and communion.

12.h.—In consequence of the weak state of health of two or three of our circle, our good spirit visitors did not, as usual, request the room to be darkened, and seemed to confine themselves to magnetizing our circle. After the sitting, and our hands had been removed from the table it was again moved and area from the table, it was again moved and apparently made to expand as on the preceding evening, though not so prominently.

13th.-Our spirit friends seemed to mainly occupy themselves in magnetizing two members of our circle that were in weak health, and we were again requested not to darken the room. Mrs. Shaw's and Miss Elmer's hands were re-Mrs. Shaw's and Miss Elmer's hands were re-moved from the table by the spirits so soon al-most as placed there. After the lapse of an hour, and a request had been made by Ed. Dennys that I should accompany Miss Shaw to C. W. Pearce's seance next Friday evening, the medium was as usual, demagnetized by Dr. Buchanan and we remained citting round the Buchanan, and we remained sitting round the table a minute or two, with our hands off, to see if our friends could move it. It again seemed to expand as before stated, though the phenomena lasted but a short time.

14th.-Mrs. Shaw and Mis Elmer in much better health, but not allowed to have their hands on the table, though sitting in the circle. Nothing especially noteworthy was observed. Table moved slightly after the hands of Mrs. Knight, Miss Shaw and A. C. S. were removed from it. Mr. and Mrs Dell, of Haregeld present. Room again kept light.

C. W. P., each one holding a hand during' the remainder of the sitting. Room kept light at first and afterward darkened. The operations seemed chiefly confined to magnetizing. C. W. P. again made many passes over the medium and over our circle. Lights and the forms of onr spirit friends were seen in the darkened room. Directions given by Ed. Dennys for the publi-cation of four more of his sermons. C. W. P. was requested to join our circle on the following evening.

18.h—All hands but one of the medium's kept off the table. Lights and forms seen as usual,—the controlling spirit always seen by Mrs. Knight, standing opposite to her. She sees them come and go.

19th.-Similar proceedings and results.

20.h-Like phenomena.

21st-Through the weak health of two of our circle, but little was seen in the room this evening other than a hazy ligh', with very indistinct forms.

22nd.-Magnetizing seemed the chief work of our spirit friends. Much light seen in the room, but no distinct forms.

23rd .- Much light seen, but no forms clear.

24th.—Room light, but little seen. Impress-ed by two of our spirit friends to write a letter, of welcome to Chunder Sen, the Indian reform-er, and send him a copy of "THE ALPUA." The following is the letter as dictated to us, and ac-cordingly with our size and writes it more cordingly, with our views and wishes, it was sent to Chunder Sen with the book, on the 26th inst :

Heil, child of light, son of the East, land of the rising sun, all Hail !

Thy brethren in progress welcome thee; welcome with gladness thy noble utterances in the cause of spiritual freedom.

Welcome thy fearless spirit in its devotion to truth.

Welcome thy rejection of dogmas and creeds. Welcome thy exposure of Curistian idolatry; thy proclamation of one God.

Welcome thy faith in the divinity of man,

To joy and light. And on imagination's quivering wing They take their onward flight.

In beauty's garb they rise, All fresh as morn; And on their pinions spread for sun-lit skies, Our sonis are gladly borne.

With myriad wrongs they wage An endless war; And shed their lastre o'er each passing age, Like morning's golden star.

Great truths! they come from God,— In heaven have birth ! They spring to life from each prophetic word That thrills the earth !

PSYCHOLOGICAL PHENOMENA,

Experiences in Development.

COMMUNICATED BY A. C. SWINTON.

From Human Nature.

The following Notes of a D'ary kept by Mr. Swinton during the time he has conducted his Spirit circle for Development, are, deeply interesting to all spiritualisis and students of psychology, and very instructive to such as desire the best directions in forming a similar circle. The perseverance, care, and patience of this circle have been very noteworthy, and (as the respective developments seem to indicate) to these qualities mainly is its non failure due. If the same steps were taken by family groups generally, the phenomena of Spiritual ism might soon become universal. The reader should pay particular attention to the conditions observed in the following Notes :--

Developing Circles for Dark Seances, formed of five persons (by Dr. Buchanan of the sniritworld, through the mediumship of J. J. Morse). consisting of Mrs. Shaw, her daughter, Mrs. Knight, Mrs. E'mer, and A. C. Swinton, at the latter's house, 5 Cambridge Road, The Junc-tion, Kilburn, N. W., March Sth, 1870.

The sittings to be of half-an-hour's duration nightly, from 9.30 to 10 P. M., for one week (under spirit-direction). The following week, one hour every other night, from 9.30 to 10.30. For the next fortnight an hour and a halt each night.

March 28th,-Up to this time the thoroughlydarkened room has appeared light in parts to each member of the circle, and numerous spirits have been distinctly seen by Mrs. Knight and Miss Shaw, and clear "ticks" on the table have been heard by us all. Our spirit friend, Dr. Buchanan, who seems at present to be the chief director of our circle, instructed us by impression, the alphabet, and movement of the table, to make a light tube. During this evening the tube was moved about on the table by A. C. Swinton's mother and other spirits present. A. C. Swinton has hitherto held the tube, when desirabe, by the request of the spirit friend, and also magnetized the chief medium (Miss Shaw) each evening as desired by them.

March 29th .- Tube more easily moved about on the table by our good visitors from the summer-land, who say that they hope soon to be able to speak to us vocally. Miss Shaw saw a spirit-hand moving the tube this evening. The table frequently seems almost like a living creature-with such graphic force and tenderness does it by movements express the wishes and affections of our visitors. When in my bed-chamber (at midnight), I heard birds sing-ing, from the time I retired to rest till I fell asleep-raised myself in bed, and placed my head in several positions to test the accuracy of my senses, but the sweet singing continued just the same, though no bird is kept near us. Mrs. Knight, of S Cambridge Road, has heard | loving utterances.

8th.-Similar phenomena.

9th .-- C. W. Pearce again joined us. Room thoroughly darkened as usual. After a few di-rections given through the table, and Miss Shaw had passed into the trance state, Mrs. Shaw was for the first time, and by us quite unexpectedly controlled by her son, who passed away an infant, and has now been some twelve years in spirit life. The communication twas made with much emotion and expressed the gladness of the son in thus being able to communicate. C. W. Pearce's sister Clara next controlled.

A. C. Swinton's mother followed her, Miss Elmer's sister, Mrs. Knight's aunt, A. C. S.'s eldest sister, a friend named "Moggie," and Dr. Buchanan (who almost invariably controls last, and closes the seance), afterward communicated in the same manner.

One or two spirit lights were seen, and two or more of the circle were touched by our dear visitors. In addition to advice on family matters, several of these spirit friends briefly, but very touchingly, expressed their grief at the sad selfishness, hypocrisy, and great wrong of ing everywhere, especially at the want and sufferings of the sons and daughters of toil, in a world where the all-loving Father had so amply provided for the spiritual and physical needs of each one of his children, if they but acted justly to their fellows. They grieved greatly at the sufferings these selfish wrong doers would, as the necessary consequence of their sins, have to endure in the next world, as well as for those betrayed millions, their unchristian and Goddenying practice so deeply injured. Highly pathetic and impressive were these

of the medium, which may not atrictly represent the ideas impressed upon her-the clothing of them being of course hers. There seems little doubt, however, that the communication is generally correct: we had proviously heard that a "glorious spirit," from the "Lord's sphere"

would bless us by his presence) Mrs. Knight's sister-in law, Mrs. Shaw's son, his father, Robert Shaw, and Dr. Buchanan followed in the order named. They each regret-ted that the weak state of the medium prevented their having the power to manifest themselves as they wished, and also that the state of the external atmosphere had defeated their antici-pations of a highly important and delightful evening.

During the evening, our spirit friend, Rebert Shaw, said he would now give us the test of identity he had promised us just before he passed away. He then gave it, namely, "Humanity's advocate all the world over." April 11th.-C. W. P. not present. Similar

phenomena, but apparently less remarkable in consequence of the weak condition of Mrs. Shaw and her daughter. Had a confirmation of a communication made to C. W. P. at Cambridge, by Ed. Dennys, that he should be impressed by the latter to write a letter for each Member of the House of Commons, and the Editors of the leading newspapers on the education question.

Copy of letter communicated, which was sent as desired:

"RELIGIOUS EDUCATION.

"Sin :-- If Parliament be sincere in its desire to afford the young true religious education, it must first define Religion, before it can direct its teachings.

"What is Religion? Theoretically, it is a knowledge of the relationship existing between man and God, and the duties arising therefrom.

'It is said by those interested that the only way to teach Keligion is by making the Bible a class book, with full liberty to expound it. If Parliament sanctions this, the effect will beand you know it-that Sectarian Creedalism will be taught, and every sect will be established.

"But what is the Biole, that it should be selected? 'The inspired word of God,' say they who profess to teach Religion. Then, if it be the expression of Infinite Intelligence, all its statements will be demonstrably true,-self-evident to all. If it need an Interpreter-a fallible man-then the expression of Infinite Intelligence is the expression of the mind of the Interpreter, and the 'Infallible word of God' is nothing more than the opinion of fallible man.

"Further, every well-read man knows the Bible to be simply a selection from the writings of Jewish Reformers, made by various (Ecumenical Councils, the decision of the first, the Council of Nice,-being reversed many times by other Councils, before the final settlement of the Canon. Thus, again, what is, and what is not the 'Word of God,' being decided by man's opinion ?

"Seeing this,-as a true man, expose the imposition : Refuse to allow the Bible to be used as a class-book; refuse authority to dwarf the expanding intelligence of the young mind, by indoctrinating it with lifeless and soul degrading creeds. Strip Religious teachers (so called) of all power. Then, and not till then, will the Divinity within the soul appear, and the first step be taken towards attaining that social Millenium whose law will be,—"As ye would that men should do to you, do ye also unto them;" the fulfillment of which is practical I am, Sir, yours respectfully, idge Road, C. W. PEARCE." Religion. I am, Si "6 Cambridge Road,

Kilburn, May 1st.'

15th.- (Good Friday)-Went, as invited and urged by our spirit friends, to a scance at C. W. Pearce's, 29 Hargwyne Street, Stockwell, accompanied by Miss Shaw,-the evening chosen for the dedicating of his children to their angel guardians. Persons present. ;-Mis. Everitt, the voice medium, and her husband; Miss Shaw, W. H. Harrison, Mrs. Bryant and her husband, of Cambridge; N. H. F. Daw, C. W. Pearce and wife; J. M Peebles, R. S. Pearce Sen., and wife; Mrs. Maggs and A. C. Swinton. During the dedication of the children, the continuous rappings of the spirits attested their approval of the proceedines.

The direct speaking of the spirit friend " John Watt," was delayed unusually long, in consequence of conflicting influences; continuous rappings, strong currents of air, and written explanations and directions by the controlling spirit occurred till the order was given by him put out the lights. Shortly after this the delicious scents of various flowers (doubtless appropriate to the special occasion) were strongly diffused through the room and enjoyed by the whole circle. A. C. S. was informed that the scent became more apparent to us by dissolving the spirit flowers in the atmosphere of the room. The voice of "John Watt" follow-ed about 9-30, and he continued speaking with us till nearly 11; many humorous and instructive remarks were made by him. Ligh's were seen in different parts of the roi m, and one very remarkable sphere of light was seen by A. C. S. beside C W. Pearce.

Loud raps occurred in Mrs. Shaw's room, at 5 Cambridge Road, while her daughter was present, just after her return home at 1-15 a.m., and again next morning (the 16th). Our iriends here, William Dell and wife, Mrs. Shaw, and Miss Elmer were informed during the sitting at Stockwell, by one of our spirit circle, Mesmer, of the number of each sex present at C. W. P.'s seance: his statement being confirmed by us on our return.

16th.-C. W. Pearce with us. He had been "impressed" during the afternoon, first to visit the "Progressive Library," 15 Southampton' Row, to read an article on "The Power of the Human Will," by Oliver Stevens, in the American Spiritualist, and afterwards to visit our circle for a special purpose. We sat till about S 30, and soon afterwards C. W. P. started from his chair with his arms stretched rigidly out to the right and left as if galvanized. We tho't at first that one of our spirit friends had entranced hun with the intention, if possible, of using his organism to speak to us through, but he soon made rapid passes over the table as if there was some influence on it that required to be removed. He next threw the table on the floor, and alter letting it lie there a few seconds he raised it, and commenced making passes over the medium, Miss Shaw, whom he entranced, and afterward made continuous rapid passes around her for several minutes. We were told then by one of our spirit circle, that the object was to separate "John Watt's" circle from a member of it who had followed us home from C. W. P.'s scance the preceding evening, and wished, with the concurrence of our spirit circle, to join it. We were also told that our new friend had caused the rapping heard by Mrs. Shaw and her daughter, and by C. W. P. and myself just before we sat down. He was the first to communicate. C. W. P. was requested by the spirit circle to join us again on the following evening.

17th.-(Sunday).-Sat from 7 p. m. to 9-15. The hands of Miss Shaw and C. W. Pearce were sione allowed to remain on the table,—the form-cr's hands were soon after held by A. C. S. and

and the Christ-like love that reveals it !---to England, all true brethren welcome thee.

A tribute to thy manhood is offered—'tis a book,-"The Alpha," Within is the jewel of great price, wrought by a skilful master, now working in the upper world. Its pages burn with a living fire, and shine with light from the fount of truth, most needful to human.ty.

Inspired by intelligence, it is affect to intelligence; deign to accept it and make it thine

Hear's and hands in this, and the world be yond, unite to strengthen thee in thy efforts to release from the chains which ignorance and pricetly arrogance, and in the name of religion, have forged around the sons and daughters of thy native land.

No true progress can ever be made by humanity till the God-like nature of man be recognized, and mental freedom, his birthright, be his. This will never he conceiled by those who arrogate the position of embassa ors from heaven. They shout, "Great is the mystery of godliness, and we alone explain it !" Freed m will endanger their craft.

But fear not, beloved brother; pargress, thy soul's desire, is cternal. The Infinite Intelligence, from whence we are, is ever working. The divine light, which shines through thee, is in all, and waiting but the time, will pierce by its intensity the gross darkness in which priest-craft has enveloped the mind, and reveal to now degraded man his heavenly birth, and the universal Fatherhood of Gad.

Then the immortal mind, growing strong with knowledge, shall rise above earth born superstitions, and mounting upwards on the expanded wings of its own intelligence, shall itself enter into the holiest of holies, and there walk with God -- Ever yours, for many brethren,

A. C. SWINTON. 5 Cambridge Road, the Jurction, Kilburn, N. W., April 26, 1870

To Keshub Caunder Sen.

IMMORTALITY.

BY DR J. K. BAILEY.

Ob, glorious - 1 eternal truth ! That human ouls live, -on and on Progressing, fer in unfuling youth, As pure as bes of love we dan.

Tho' darkenic clouds obscure the gaze Of mortals life in earth's thick yell, The storms will yet dispell the baze, When each will cry alond : " All hail,

* Thou great, Eternal Cause of life! Hosarnah, lond, 1 sing to thee;

I bless the woe-I greet the strife-Which openh truth so grand to me !"

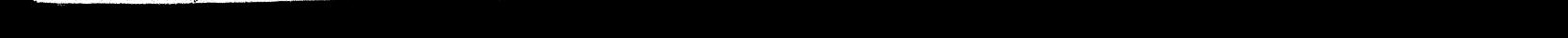
Then let all hearts rejoice and sing - A glorious anthem to our God, The "great First Canse" and bountions King, Who rules both joy and "chastening-rod."

Let tears of sorrow cease to flow, Let every soul act well its part. Let love's bright flame forever glow. That joy may leap from everyheart.

Die Jafeirunde.

The first number of the above named journal is before us. It is printed in the German language, and is devoted to the exposition of the Harmonial Philosophy. It supplies a want that has long been felt in this country. We bid it welcome to the ranks of spiritual journalism, and wish it success in the work it has undertaken among our German brothers.

It is issued semi monthly, at one dollar a year. Address, Die Jajelrunde, Washington, D. C.



MINNESOTA.

2

Report of the Semi Annual Convention of the State Association of Spicitualists of Minnesota.

[Reported or the Journal.]

The Semi Annual Convention of the State Association of Spiritualists of Minnesota, met at Farmington, Dacuts Co., Minnesota, at 1/2 part 10 o'clock a. m., Friday, June 24th, 1870. As the delegates had not all arrived, a preliminary meeting was called by the President, E. H. Bangs, and a Committee of Arrangements ap-(pointed to conduct the business of the Convention, select sprakers, etc. J. W. Jeskins, John Canfield, J. H. Soule, Mrs. L. Edson, and Mrs. Carpenter, were appointed on said committee. The time for one hour was then spent in conference meeting, and from the remarks, it seemed as though each and all came determined to further on the cause and have a good time generally.

AFTERNOON SESSION.

Meeting called to order by the President, Muaie by J. L. Potter, and a song by the choir, after which a conference meeting of half an hour. Motion made by Mr. Pope that speakers in conference meetings only speak fifteen minutes. Carried. Another motion that lecturers only occupy forty minutes was deemed hasty, and withdrawn. As the hour for lecture had arrived, we again listened to music and a song, after which a discourse was delivered by Belle A. Chamberlain. H. H. Smith, of O-seo, followed in a very radical manner, about God and his works. He frequently appealed to Dr. Thomas who was present, for confirmation or denial of his statements.

At the close of the lecture, adjourned till 8 o'clock p. m.

EVENING SESSION.

Called to order at 8 o'clock by the President. Again listened to music and a song, after which Mrs. A. E Pope spoke, for only fifteen min-utes, as others wished Dr. Thomas to have all the time to answer H. H. Smith, which he did, in a masterly manner.

Adjourned with music and singing.

MORNING SESSION.

The Executive Board met at 8 o'clock, and transacted the usual business. J. H. Soule was elected to fill a vacancy in the Board, caused by the removal of M. T. C. Flower from the State. Motion made that we require our agent to give a monthly report through the paper. Carried.

Convention was called to order by the President, at 9 o'clock a. m., and a conference of one hour agreed upon.

Speakers for the morning were Isaac Pope and J. L. Potter; but when the time had ar-rived for speaking, Dr. Berlin, of Farmington, took the place of Mr. Pope, who had been call-ed out to attend a sick patient. The lecture by Dr. Berlin was s'raight-forward and practical, and the good advice given should be heeded by all. He was followed by J. L Potter, State Agent of the Spiritualist Association, who has labored in the cause in this State for over a year.

Closed by music and singing by the choir. AFTERNOON SESSION.

Opened with a Conference Meeting of one hour, followed by a lecture by W. F. Jamie-It was a rich treat to all who heard him, SOD. -logical, humorous and pathetic. We hope to have the pleasure of hearing him again in "coming days

Mrs. Ballou then spoke on the "Prodigality of Spiritualism," and gave some items of her personal experience in the South.

Motion was made that public meetings be sus pended in the evening, and that circles be held in the different localities where mediums were staying. Carried.

short Conference Meeting, we were again addressed by W. F Jamieson, followed by "Noon-day," Indian control of William Wakefield. His remarks to Spiritualists and mediums in particular, were excellent. 🗭

Resolutions were passed, thanking the St. Paul and Milwaukee, and S'. Paul and Sioux City, and St. Paul and Pacific railroads, for their free return tickets; also to the people of Farmington and vicinity for their untiring kindness and hospitality to all,-especially to W. A. Markland, of the Occidental Hotel, who generously opened his house to all who would come ; also to the singers and speakers, who did so much to contribute to the harmony of the occasion A Committee of Arrangements for Fall Con-

vention were elected, and time and place decided upon. Committee :- J. W. Jenkins, Brook lyn, Hennepin C., J. H. Pearl, William Cal-kins, Mrs. F. C. Shepherd, and Mrs. Stites, of St. Anthony.

The Annual Meeting will be held on October 21st, 22d and 231, 1870, 4t St. Anthony or Minneapolis. All friends of the cause remember the time and place.

A circular of the Year Book of Spiritualism, from Hudson Tuttle, was read, and mediums urged to comply with the request. The claims of the various Spiritual papers were recognized, and all urged to subscribe, as more light was needed, and in no way could it be sent as cheap ly and efficiently as through the weekly papers. Good teeling and harmony prevailed, and all join in voting it a time long to be remembered.

HARRIET E. POPE, Secretary.

Morristown, Rice Co., Minn. July 5:h, 1870

For the Rel glo-Philosophical Journal. IFINERANT OBSERVATIONS.

BY DR. J K. BAILEY.

Compelled to tarry by the way because of physical prostration, I corcluded to make most of my westward trip, possible to the circum-stances, which I should from time to time find within my grasp. If not practicable for me to work in the great movement of retorm from a Spiritualistic standpoint, then I would use such means as might fall within my reach to increase my knowledge, fitness and power to do more cfficiently, when health should again make it proper to move on in the work.

Learning that Mrs. Emma Hardinge was to deliver three lectures upon Spiritualism, at Lasalle, Ill., the second week in June, and it being in my route, I arranged so as to hear her.

Who that has ever listened to the elequence logic, inspired truths, and historical facts, which flow in musical rythm from her 1 ps, but will say that my opportunity was fortunate and my means most wisely chosen.

Her first lecture, June 7.h, was upon the sub-ject of "Angel Visi ants,"—a graphic and beau-tiful gatherize up and binding together of the many tiny and more ponderable "rods" of evidence into a symmetrical bundle of strength and power, which shall resist the efforts of all to break or weaken.

Her second and third lectures were still more able, elcquent and interesting. Science, history, philosophy, and all proper and relative elements were accumulated, classified, and presented in the most beautiful "word-painting,"-all within the realm of reason, logic and the "hard facts" of human experiences. I regret to say that her audiences were small, though evidently composed of the intellect and culture of the place. LaSalle is largely composed of a population of foreign nativity, a large percentage of which is of the Irish Catholic element.

So well pleased with her first two lectures were the few who attended, that a number of

as industrious promulgators of our feith and philosophy. Brother Wilson is a truly re-markable medium, and a most vigorous and log ical speaker. He is certainly doirg as much and perhaps more than any other single worker in

our ranks. I was pleased to witness much pro gress on the part of this most carnest brother, since I last saw him, two years ago. His "tests, readings of characteristics and conditions; his statements of incidents in the lives of persons; his descriptions of the "departed," — are all so remarkably explicit, pointed and full, as to date, circumstance and minutice, as to awaken the greatest surprise and interest in nearly all localities he visits; and the great maj rity-I think ninety per cent .- of his statements under this head, are either assented to upon the announcement, or remembrance of the fact recalled with in a few moments or hours afterward. Broth-

er Wilson is doing a good and noble work. My health having improved, I tarried at Da-buke, Iowa, over Sunday, June 19th, and spoke, morning and evening, in Globe Hall, to small, but supercepting and income Warm and kind but appreciative audiences. Warm and kind receptions were extended to me here, as in all places I have visited on this trip. There is no difficulty on this score anywhere, but there is greater need of energy or willingness to make other sacrifices in behalf of the caus , and those who are freezing over the smoldering embers of a lifeless theology.

S.upor seems to have seized our Spiritualistic household in many of its apartments, as the result of reaction from, perhaps, too much enthu-siasm in the earlier floods of phenomenal and often absurd phil sophical waters, set in motion as the result of the genial sun of Spiritualism, pouring its rays upon and melting the accumulated snows of the many long winters of theological trigidity.

Wake up, friends, and improve your every opportunity, for ere many years you will see the necessity of a work which should not have been prstponed.

I called at several other places, "healing" and giving "cests," ('hough "no test medium") simi-lar to those by Brother Wilson; it is seldom, however, that I am ab'e to give as explicit descriptions, not often that I get names and particular dates,-though frequently giving incidents, etc.-nor do I give such in public assemblies,-quiet, harmony, and good feeling being requisite conditions with me; but many an anxious soul has been cheered by the use of this blessed gift, angelically bestowed upon me. D) any doubt that these gifts belong to me; or that my psychometric, clairvoyant and healing claims are mere pretense,-let such seek for the truth.

I can give ample testimony and references to those who have "test.d " The most satisfactory evidence, however, to the investigator, is in "proving all things" by experimental observations, and "holding fast to that which is good " and true.

At the Minnesota State Convention, held at Farmington, on the 24th, 25th and 26th of June, a good time was had, apparently, by all in attendance. The principal lectures were pre-sented by J. L. Potter, State Agent of the Association, W. F. Jami son, Addie L. Ballou, Dr. A. Thomas, Dr. Boliare, of Farmington, H. H. Smith Esq., and myself. Mr. Wakefield also addressed the Convention, while many participated in the discussions and conferences, which were unusually interesting, harmonious and vigorous.

Much might be said of the pleasant and profitable results of the convention, but the proceedings are to be published, and I will not enlarge upon that subject.

The next two Sundays, July 3d and 10th, and the intermediate time, I spend in the Sule Settlement, town of Grant, Washington Co., Min., for the purpose of lecturing, healing, psychometry, developing meetings, regular mediums if possible, and doing as much good as may be.

An Advent preacher, standing near, stepped forward and said :

Young man, the Lord from heaven will exhibit these things to your astonished gaze be-

fore long." "Very well," said I, "it's no matter who, I will take stock in that concern. Save at least half a dczeu for me and my friends, for there is no other man engaged in the show business in this country who can begin to trot out such a collection of animals as that Only look, beasts with seven heads and ten horns; others with half a dozen wings, full of eyes within and without, fore and aft ; bears, sheep, lambs, and huge old rams-one I noticed, with one horn about halfs mile longer than the other. I said to the preacher:

"You are bill poster to the Lordt How do you like the advertising business anyhow ?"

He replied: "Young man, I perceive that you are yet in the bonds of iniquity, and in the gail of bitterness. These things represent the purposes and will of G id concerning the destiny of this world and the inhabitants thereof. Come and hear me preach to night, and I will give you a proper interpretation of this chart."

"But see here now, Mr .----, if all these animals which you have got on your show bill live in heaven, then I don't want to go there, for I am naturally a littleskittish and afraid of wild animals, especially if they look like those on your bills. Now, I always supposed that there were animals in heaven, even beasts and creep ing things, since Peter saw that great net let down from heaven by the four corners, full of them, and as it was taken up into heaven again, animals and all, I suppose they are still there; but I did not think that they looked at all like those on your bill."

However, I went to hear the brother, who for two long hours swayed and staggered to and fro among his animals, and capered up and down, back and forth through the prophecies of Daniel and Revelations of John, having the Old and New Testaments at 'his tongue's erd. demonstrating to me plainly that the more Scripture a man can quote, the less he knows. He made the animals howl, every one declaring that the day of judgment was close at hand, and that old Gabriel was about ready to blow his big horn, which will be a positive proof of Adventism, ('n a horb) bidding the sleeping nations to come forth,

After the lecture, the preacher a ked me how I felt. I told him first rate. I did not scare worth a cent at Adventism any more, especially since they had set the time so often and declared that God had fired the fuse which was to explode the great bomb shell of creation, and burst up things generally. I had now become skeptical, and did not believe that he intended to do so at all, and if the animals and prophecies said anything to the contrary, they lied, and the truth was not in them, for if the world was ever destroyed, it would be by the working of natural laws, and as they were all in harmony, therefore be not alarmed.

John had the delirium tremendus when he wrote the Revelations, and Daniel had the night mare when he dreamed his dreams.

THE LAWS OF MARRIAGE.

BY W. B F.

Reader, I invite your attention to the immu-table and universal law of marriage, as it is unfolded to our perception and reason by the unerring works of nature.

The mass of matrimonial subjects, do not look for the law of marriage any further than the verbal and written contract (pronounced by the minister) extends, and in looking thus far. they only take cognizance of the surface, and are thereby often deceived in the choice they make, which b comes the cause of a series of

Voices from the Leople.

MORRISTOWN, MINN.—Harriet E. Pope writes. —Will you allow me to offer a few thoughts on the subject of our spiritual papers. It seems to the subject of our spintual papers. It seems to me that if a person really loved the cause of Spir-itualism, they would wish to know from week to week of its success. But I find that many, very many who appear to be zealous in the cause, think they cannot afford it. Can they afford food to sup-port the physical bedy? Of course, and we think it just as n cessary to have food for the spiritual. was induced to notice this 'more at our convention than at any time previous. Though I had a notice in the JOURNAL for three weeks, that all persons must ask for excursion tickets on the rail road, nearly half of the delegates neglected it, or did not take the papers, and of course, could not know it. I had taken the most efficient means of informing the people of the state in that respect, as I could not write to all. Some had to p by from six to eight dollars return fare, when had they complied with the notice, that amount would have been saved. Which was the cheapast, a good pa-per, with all its messages of love and beauty from the Spirit World, for less than half that, or to spend it as they did. The rall road men respond-ed nobly to my request for "free" tickets, and I cannot feel to blame myself, although some blame me. Our convention was a success, and Minnesota means to go ahead in the cause.

TROX .- E. Waters writes .- Your liberal and kind treatment of my frien I Cushman, reminds me that I have not yet responded to your liberal offer of May 25th, in which you propose in consideration of the loss of a remi tance, to make some deduction in my account. I appreciate your liberal offer but have not the face to accept it, as my object is not to get the gospel as cheap as I can, but to help on the good cause all that is in my power. Mr. Cushman, while senting a check for his piper, has kindly offered to include in it nine dollars for me, which will pay up for the old account and make me good for one year, ending May 24:h, 1870. Please accept my thanks for your liberal offer. The next time I send money, I will try and be more careful.

LUMBERFON, N J.—Wm C. Bishop wri es.— As we are changeable beiegs, I don't feel that I can say, as some of your subscribers have said : "You may consider me a life time subscriber," but 1 shall have to change much to not desire your pa-per. Judging myself by the past, I should con-clude tha. I will be a life time subscriber. I think it was in the year 1852 that I first subscribed for the Telegraph, continuing on with the Herald of Progress, BANNER OF LIGHT and JOURNAL. To-day I teel less like doing without your paper than ev-er. Again I scemed doomed to disappointment. I had thought I should be in Chicago this summer, when I should have the pleasure of seeing you. Y on do not seem like a stranger to me, having seen you at the Conven ion of Spiritualists in Phil-adelphia, and then having been a reader of your paper, it has caused you to seem to me like au old niend, and more so from your views of spiritual thirgs being so much in harmony with my own. I am giad you are so liberal in your principles and bold to publish them to the world.

RICHLAND, IOWA .-- J. H. Garretson writes ---I would be obliged to you if you will announce in the JOURNAL that I will give any preacher that will call on me, twenty-five dollars, if he will tell me where the Sabbath day begins, admitting what Sabbath keepers teach, that it begins at all parts of the earth as they ear it does here that is of of the earth, as they say it does here; that is, at midnight or at the going down of the sun. Surely some of our educated divines can inform us where that point is, if there is such a point. My resi-dence is Richland, Keokuk County, Iowa. I will give the above reward, or half that amount to any one who will inform me by calling on me or by lette, where the person can be found who can and will answer the question.

B. T. Cushman writes -Your letter of June 28th was received, and was, be assured, perfectly satis-factory. I think any one must be constructed of peculiarly mean material not to be more than pleased with your liberal hand. The lectures of Emma Hardinge, to whom I have often listened with pleasure, are a great treat, and although I have read them, will repay a second perusal. I trust that your paper will have the financial success your generous spirit is worthy of, evidenced by that brotherly kindness which doubtless is the very pith of Spiri-ualism, and difficult to attain to. Are you not in the enjoyment of more than your share of fine mediums. We in Troy would be rejoiced to have for a time some one of those who are with you, and are so superior. Do you think one of them could be induced to visit Troy. I have a great desire to hear spirits talk orally, and if a medium for that phase of manifestation should visit us, I doubt not great good would result I have the pleasure of enclosing to you my check for twelve dollars, nine dollars from my friend Waters, and three to pay a year's subscrip ion for myself, to date back from the time I wrote. I teel as Friend Waters does, that such a laborer is worthy of his hire. MORRIS, ILL.-J. Antis writes.-Brother E V. Wilson has just concluded here a series of four lectures to large and appreciative audiences. They were handled with the skill of an expert and were gleanings from the great book of Nature. Fertile in thought and tich in expedients, he seems the right man in the right place. Holding his audi-ence as by enchantment, while the deep and turbid waters of error and superstition, handed down through the vistas of the past are being filtered, cleared and made to respon 1 to those rich effusions of thought based upon science, knowledge and truth. It is note worthy that among his most attentive auditors were the most developed and matured minds; and that though cherished opinions and sacred ideas were handled without gloves, yet there loomed up before the mind of the enraptured auditor so clear an elucidation of the ilea which was, wont to be conveyed through the influence ad power of science as revealed through the aid or power'ul instruments and experiments, flanked with historical data and past reminiscences, that he seemed chained to his seat in breathless silence, drinking in largely and with gusto from that ce-lestial fountain treasured up in the archives of our brother's exhaustless mind. There were over one hundred public recognized tests given, unmistaka-bly and without reserve. Incidents and events with data in the lives of individuals, were recognized and publicly acknowledged. It was a flow of spirit and feast of soul! A love feast with the Angel World. The seed sown in Morris is taking root in good ground and will yield in abundance, exemplified by the persistent demand for more of the same kind. It shall be gratified when the first shall have been properly digested. With those minds there will be no more hankering after the flesh pots of Egypt, but their aspirations and demands will be for more light.

Mrs. Lepper, of Anoka, gave some very good | the most prominent citizens of the city made a tests; and from the report the next morning the circles gave very good satisfaction.

SUNDAY MORNING.

Convention met at 9 o'clock a. m. Called to order by the President. Conference of one hour.

Committee on R solutions appointed, consist ing of J. H. Soule, William Chatfield, Belle A. Chamberlain.

Motion made that a full number of delegates be sent to the National Convention to be held at Richmond, Indiana, September 27th, 1870. Carried.

Dr. S A. thomas, Dr. J K. Bui'ey, W.F. Jamieson, and J L. Potter were elected. Exceptions were taken by Mrs. H. F. Pope about sending strangers, and those who were not members of our Association, to represent Minnesota in that Convention.

After some talk the three first named gentlemen arose and resigned in favor of some one or more ladies,-when the question of "woman's rights." or women as delegates had not been mentioned by Mrs. Pope, and one thing was equally sure, no woman there would have accepted the office or played second-fiddle for any one. Mrs. Pope only said that the State Association of Minnesota should stand on its own individuality, and it was time enough to import some one to serve when it was found there was no one competent to go from our own ranks. Their resignation was not accepted.

J. L Potter said the rca on he did not resign was. "he was afraid they would send his wife," when the truth is, that he is like a certain Bible personage we read of, who, after having shown Jesus all the kingdoms . of the world promised to give them to him if he would worship him, when lo! the poor devil did not own a foot of land; nor does J. L P. even own a wife to send.

In the evening, however, Bro. Jamieson peremptorily refused to be a delegate, and resigned in favor of Mrs. Rowley, of Farmington, who was elected.

The lecture of the morning was given by Dr. J. K. Bailey, followed by Dr. S. A. Thomas, who dealt huge blows against the giant orthodoxy. Adjourned with music and singing.

AFTERNOON.

Called to order at 1/2 past one o'clock, and opened with a Conference Meeting.

Remarks were made about the effort to put God into the Constitution; also that a committee in England was about to revise or amend the Bible; also on woman's rights. Brother Jamieson had stated in his lecture that it had been said there were no women in heaven, for there had once been silence there for the space of half an hour, a thing which could not have happened had there been any women there. After much laughable talk on the subject, Mrs. Welsh, of St. Paul, rose and made a motion. that if the English clergy did revise and amend the Bible, she wanted them to amend it in such a manner that women may go to heaven, also that they be recognized in the Bible as worthy of being saved, as now the Bible does not mention one woman who has been saved.

Lecture by William Wakefield, controlled by one who left the earth in consequence of intemperance. He gave his experience in spirit-life. and his remarks were characteristic of that class of persons.

He was followed by J. L. Potter, who gave a discourse on the so called discrepancies of the communications received from spirits, showing logically that each one gave his or her testimony from their own location or standpoint.

Adjourned. EVENING.

Called to order at 1/2 past seven, and after a

formal request that Mrs. Hardinge should delive her celebrated address upon "America the Land of the Free; and America under the Anathemas of the (Ecumenical Council," in the Bantist church, which was secured for that purpose. Consenting to this request, Mrs. Hardinge repeated that grand address, on Friday evening, June 10th, before a select and most appreciative audience. No words of mine can adequately describe the beauty, scope and effect of that address. It must be heard to be appreciated or comprehended. Not prone to "bubble," much 1 ss ' boil over,"

with enthusiasm in these matters, especially as to the persons involved, yet I cannot drop this subject without testifying herein my high admiration of the self sacrificing spirit with which Emma Hardinge so earnestly and practically applies her noble energies, her surpassing ability, her every purpose, to the cause of " poor, downtrodden," unpopular, despised, and often desert ed, "Modern Spiritual sm." She who could readily command the patronage of the "elite,"the purses of the peopl', especially the purses of Literary Societies, Young Men's Christian Associations, etc;—instead of entering that remunerative field, a la Anna E Dickinson, et al, to the tune of \$10,000 to \$18,000 per annum,-faithful to the promptings of her higher nature,faithful to the sympathetic responses of a heart aglow with desires to "feed the hungry and clothe the naked," in the realm of spiritual needs, she turns from the "flowery paths of ease," and popular plaudits-of plethoric " bank exchequer" and "downy rest" - to the "hard crusts" of an uppopular reform movement, and the literary, societary and pecuniary ostracism

of a theological-God-and devil beridcen people -the " arbiters " of " polite " society rules and demands. The contemplation of this fact will settle in the minds of each the nobleness of the woman. True, every one is not so "gifted" as to be able to command sufficient patronage to enable him or her to rise above the drudgery of bare and scanty support in "our ranks"; nor could such command the patronage of the fashionable "world of letters" and "literary tastes." But when beholding the inability, the unwillingness often, of individuals, societies, and executive officers, to do justice to those whom they employ, I do not wonder that our speakers abandon the field, for more lucrative pursuits. As a strict matter of justice, it will not do for mana gers of societies and conventions to say, that they have not "specially invited" the speakers; for the indirect invitation,- the assignment of one to the duty of delivering a set of lectures, is an implied contract, obligating reasonable compensation; just as when a farmer shall set a laborer, who may be looking for employment, at work without stipulated terms, the farmer is under "implied" legal obligations to pay ordi-

nary wages for the time employed and kind of work done. Especially when collections are solici.ed for the purpose of so appropriating the money, should fidelity to these implied obligations be vindicated. Friends, either forego conventions and meet-

ings,-forego set addresses in them,-or pay those whom you choose to designate as speakers in them; whether they attend the conventions by direct invitation or otherwise. State in your "calls" that you "pay no one," only such as you choose specially to "engage," — or pay all you use (by request) when they shall be found in your convention. Especially when you take up collections, for that succeed purpose new up collections for that avowed purpose, pay that money over to those whom you employ, and thereby avoid the charge of implied "faise pretences," to both contributor and employee.

At Mendots, Illinois, I met the renowned E. V. Wilson, one of the most efficient as well | that exhibition."

I like this country much, but do not find the weather as cold as I anticipated: Thermometer 90 to 98 degrees, in the shade for the last ten days. Most of crops good. Small grains suffering for want of rain. To-day cooler, and prospect of relief from drowth. Stillwater, Min.

June 29.h, 1870.

For the Religio-Philosophical Joar nal. ANIMALISM.

Letter from John Syphers-His Sharp Hits and Cutting Sarcasm - Ilis Views of John and Daniel

I have to lough at Warren Chase's short sermons on Christian texts of Scripture. His remarks about some of the animals that John saw in heaven, mentioned in the fourth chapter of Revelations, are certainly very amusing. Where is Josh Billings, the man who says so many funny things about animals? I understand that he will soon commence a series of remarks upon the animals of heaven, as he has about "written up" all the animals of earth. He will take his ideas of them as described by John in Revelations, and in other parts of the Bible, so look out for something funny.

I remember when I was a boy how it used to make my eyes "bug out" to read R velations I askid my mother if the throne of God i heaven was a big cage full of animals, for John said those animals were in the middle of his throne, and that they had eyes at both ends, "before and behind," and three pairs of wings !! I asked if God sat there all the time listening to those animals praise him, both day and night, crying, "holy, holy, holy, Lord God Almighty, who was, and is, and is to come !!" I asked her where they learned the English language, and if God made all things? If he did, he must have made the animals too. Why did he make them with so many wings, as they never fly, but sit still all the time? They seemed to me to be unnatural monsters. Why did God give animals so many wings in heaven, where they never use them; but down here, where wings are of some account, he only gives them a single pair, or two wings ! It might be wisdom, but I could not see the point. On earth, wings meant 'fly," but in heaven they meant "sit still."

told her that I thought the animals that John saw in heaven, was a better show than Van Amburgh's, that I had been to see a few days before. John's animals were so unearthly and peculiar.

My mother did not answer my questions, but told me that she feared that I would grow up to be a great skeptic, if I did not quit my foolish philosophising about things. She said I was always trying to use my foolish reason about everything, and that I had better quit it at once and begin to learn to walk by faith.

But my philosophizing, reasoning and independent thinking, has saved me from the dark mazes of heathenish superstition, for which I thank God. But how queer it seemed to me that God should keep those nasty animals there about his throne all the time merely to hear them praise him. I should look more to the praise of pure and holy spirits, and turn those noisy animals out of my throne; but then, the ways of

God are not as man's ways. I was once passing along the streets of a town of Illinois, and looking up, I saw a great symbolic canvas stretched across the street,-full of the pictures of all the strange and unearthly looking animals that ever danced through the imagination of a man wild with delirium tremens. Sail I:

"When is this show of animals coming to town? I want at least half a dozen tickets to i. j tries to themselves and humanity.

What is the correct object or ultimate to be obtained by marriage? Do the mass of married and unmarried r.cogniz: that ultimate? No! They recognize a part of it, and that part is of the least importance to the happiness of themselves or the human race.

All persons of ma'ure years, married and unmarried, take cognizance of the benefits of a married life, as far as regards the reproduction of our race, the gratification of physical love, and the convenience of partnership for life. Come, let us examine the grand and truthful volume of nature, to find the ultimate of marriage that was designed by the Supreme Intelligence of the Universe.

The first marriage originated between two perfect representatives of Love, Will, and Wis-dom,-drawn together by the all-pervading law of positive and negative attractions, and the result of that congenial marriage was the birth ot this mighty Universe that now revolves through an immensity of space, subj c: to the control and direction of just and wise parents. who urge their offspring up the path of progression to ul imate perfection.

Perfection, then, is the object to be ob'ained by the congeniality existing between the natu-ral parents of this Mighty Universe. Let us, then, open our eyes and behold the same law of congeniality and attraction existing between man and woman, who are miniature representatives of the Great Parents of the Universe, and in them is embodied all the elements and principles of their Deific parentage.

Recognize, then, the importance of congenial marriages, for laws obeyed by the Supreme Intelligence ought to be obeyed by man and woman; and by cb ying those laws, they will fulfil their highest mission on this terrestrial globe, which will bring them happiness and wisdom. But man is yet in an unprogressed stage of development, and he does not comprehend the natural law of attraction. He has disobeyed nature's laws and perverted his whole being, which destroys the virtue of attraction between man and woman. And the disturbance of the natural action of positive and negative principles in male and female, is very often the cause of uncongenial marriages, inharmonious off-prings, and a demoralizing effect upon humanity.

Now let man and woman go forth into the fields of nature, and there among the feathered warblers, learn the happiness and contentment arising from the natural law of attraction and obedience to nature's laws.

Let free the reason principle, let it soar away to the hidden causes of all effects,-whether good or evil, and you will soon discover laws, which if obeyed, will bring you pure love and endless happiness.

And if you would do yourself and humanity justice, seek to "know thyself." Study your sipiritual and material natures, and their adaptation to this and the spiritual world. Above all, study the nature of Deity,-not from Biblical revelations, but from the divine volume of nature. This will help progression, which leads to perfection, and perfection will immerse you in that ever-living fountain of Justice and Truth.

Those who have favorite cut flowers to preserve should change the water daily in which they are set, and cut a thin slice off the stalks at every change. Water containing a small quantity of camphor, dissolved in spirits of wine, will often revive flowers that have begun to fade.

CHERRY GROVE, MINM.—Webster Nash writes as follows in reference to "Orton's Tobacco Antidote :" "As I have tried. one box of 'Orton's Preparation for destroying the Appetite for To-bacco,' and it has cured me, therefore I would like to have the agency for it in this part of the country, as there are great many who use to-bacco and say they would like to leave it off."

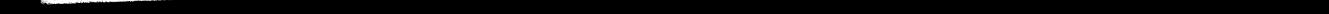
NOTICE FROM COL. BUNDY.

I am receiving a large number of letters each day similar to the above. The success of Orton's Preparation in curing or destroying the appetite for tobacco, has been truly remarkable, and its reputation is fully established. I send out no goods on commission, doing only a cash business. It will be useless for parties to make propositions to me to sell on commission. I sell to agents and dealers who desire to specially interest themselves, at a very liberal discount. For further particulars see acvertisement in another column.

J. C. BUNDY.

MARION, IO WA.-P. L. Hinkley writes. I am a constant reader of the JOURNAL and could not well do without it, and am anxions my neighbors should enjoy the same satisfaction with myself. Old theology is on the wane. Our comparatively new and heaven born philosophy is brightening, and on the increase.

NAPOLEON, MICH.-Orson Griffis writes.-Your dear JOURNAL is doing a good work here and may the Angel. World help you.



RELIGIO-PHILOSOPHICAL JOURNAL.

JULY 30 1870 .

Written for the Religio-Philosophical Journal.

ESTRANCEMENT.

A COMPANION TO

Magdalena.

By the Author of "Media"-"The Mad Actress"-" The White Slave"-" The Spectre Rider"-The Rivals, etc.

CHAPTER XII.

The unpleasant breach, the dismal gulf of di-verse sentiment, and the lasting estrangement of feeling had gradually grown deeper, wider and more confirmed between Lady Emeline and George Somervi le, as the settled incompatibility of their individual temperaments grew stronger and more decisive, until at last, not without the most poignant pain suffered by each, by a bill of divorce, they separated finally and forever. Thus a culmination of trouble turned Somerville's face once more toward Philadelphia, where for a long time, in seclusion, he done business without display or the least ostentation, pursuing sadly the noiseless tenor of his quiet way, scarce remembered, and often unrecognized by many of his former most intimate acquaintances. Social in his nature as he was, this proved to his sensitive soul, the most poignant grief, in-deed. He was also affected sorely and adversely by the domestic breach, in his business relations, and for a long tedious course, his path was thickly strewn with thorns. True, his faith and full credenc; in the spiritual philosophy, proved to him a large exhaustless source of hope and consolation.

Lady Emcline received much sympathy from the church of which she was a prominent member, and George stipulating an ample almony from his personal resources for her provision, together with the execution of a policy of life insurance in her favor, for a handsome amount, placed her in circumstances of comparative comfort and of hopeful relief.

Some months subsequent to Somerville's quiet re-establishment in Philadelphia, and a couple of days after a heavy storm of rain and hail, in early May, as he was busying himself among his goods, though rapt in thought on subjects of a far different nature, his attention was casually directed to the almost noiseless entrance of a man, mediumly large, clad in a suit which once must have been of a very fine glossy black, but now, though brushed up, was somewhat threadbare, seedy and dingy in appearance; his hat, also, once black but now bronzed by wear, and giving ample evidence in sundry breaks and kinks, of having done good service in protecting the head of the wearer from many hard knocks, not to enumerate some crushing falls; yet even here the dilapidated hat gave frail evidence of the owner's disposition to "make the best of appearances." Around his neck, a white cravat, though somewhat soiled, was wrapped in ample folds.

Gliding obsequiously, yet with a degree of as-surance and ready business tact, the freshly-shaven and blear eyed clergyman—the fact is, this was his first " brush up," after gradually recov-ering from a fortnight's debauchee—approached Somerville with a smile which would have proved pleasant and cheering had it been sin-cere and not forced. Without the least disposi-tion to be impolite or uncivil, George, as if impressed with the non-importance of the stranger, paused but slightly as he looked up from his job of dusting and placing his goods. "I have, sir, a very excellent and valuable recipe for making a cheap and durable varuish, that will fill the grain, the pores, of the wood and give it a very beautiful and high finish with one coat .- and also another, for preparing at a cost of almost nothing a most beautiful polish, of instant effect, which on its application to old furniture will restore the varnish to all its orig-inal gloss, imparting a most brilliant and perma-nent lustre. Will sell the two for \$10,-are worth, to any one in your business, sir, fifty dollars,"- smoothly, yet flippantly, spoke the stranger. "Do not wish any thing of the kind, sir; would be taking undue advantage of you, sir, to give so little in return for so much more valsaid Somerville, scarcely glancing up from his occupation.

Two ladies entering, George turned to wait upon them, and Crafton, still thrilling with emo-tion and intense feeling, retired to the farther end of the store.

As he pleasantly approached his lady custom-ers, Somerville little dreamed of being on the verge of another sudden surprise. But endeav-oring, in some degree, to concess any traces of unseemly emotion which might ye. appear, he did not look at his patrons fully, until one of them inquired the price of "one dozen of ser-vicable cane seat chairs. They were to be used a a great deal, so the purchaser deemed it best to come direct to the factory," "Our price for chairs, madame, such as those

-why, Magdalena ! can I believe my eyes ! well, this is a surprise ! " he concluded, as catching a full view of the latter's familiar counte-

"Indeed, it is also for me," said she. "When, Mr. Somerville, did you come to the city?" Without waiting a reply, Magdalena introduced at once her associate medium, Grace, remarking that their circles were becoming so largely attended they were under the necessity of supplying additional accommcdation in the way of chairs, etc.

"Chairs, Magdalena,—for such a purpose my whole stock is at your disposal. But,"—he low-ered his voice. Indeed though his first impulse, on recognizing Magdalena, was to hurry her in-to the arms of her changed and now reconciled husband,-he felt sure of the latter,--still, on second thought, he doubted the propriety of do-ing so, until he ascertained her feelings in regard to such a meeting. And so the most, or quite all, of his conversation with her was conducted inaudible to Crafton, who had, involuntarily, placed himself as far from them as possible.

As Somerville, at last, to introduce the sub ject, inquired as to the interval since she had seen Crafton, a twinge of painful recollection passed suddenly through her frame, and yet. when as soon as he discovered her feelings to be still kindly disposed toward the truant, and not averse to his improved companionship, he told her that he would bring him to her that very evening, Magdalena laughed quite loudly, with incredulity, though not without some expression of hope.

Their purchase effected, the ladies after extending an especial invitation to Somerville, to visit their circle, took their leave, and George returned to the distressed Guilford Crafton in the rear of the store, whom he found in a partially recumbent posture, just recovering from an involuntary entrancement. As he rose to his feet, his back yet turned toward Somerville, the latter paused in pleasurable wonder, as he heard, in an ecstatic and emphatic whisper from Crafton's lips, the single name, "Magdalena." "You have seen her, then, Guilford, have you? I did not think you knew she was here,"

spoke Somerville.

Crafton, with face white as marble, turned quickly, and as his lips quivered with emotion, earnestly replied :

"Seen her, oh George ! Such a vision as I have just passed through ! You did not think ! *knew* she was here. Know then, Magdalena, my wronged and much abused, dear and worthy wife has been here, —equally as near to me as I ever beheld her! Oh, George! too many doubt the existence of a hell, but I have just passed a burning sea of that which seemed to me an eternity of torture. Every act of my heartless and unmanly cruelty toward my Magdalena, from the moment my deception captivated her soul, and she confided into my unworthy keeping, her pure life, to the moment when in a drunken debauche I flung her from me to the stony street, and thence to my shameless attempt to cheat and buy her silence to defraud another. Oh, God ! I cannot tell you, George what I have suffered in this little interval of your absence from me. Would to God I could find and see my poor abused and forsaken wife again, that I might throw myself at her fect and with shame-facedness, and lips in the dust, might crave and beg her forgiveness. Oh, the sorrow, the contumely and grief she has borne and carried for me!" "Well, Guilford, she has indeed been here. She has just purchased of me, a bill of chairs for a large circle to night. One of those ladies who entered thirty minutes since, was Magdalens.

ways was. Somerville in less than two hours after reading the hurried call to the couch of his dying wife, was speeding on his way thither as rapidly as steam and the lightning train could convey him.

It was in the carly dask of the evening when, without stopping for refreshment, he was ushered into the darkened and quiet room containing the large, luxuriant, and heavily-curtained couch on which lay, still breathing, though very quiet, Lady Emelir e. The pastor of the parish welcomed him by a cordial grasp of the hand, and quickly led him to the bedside, leaning forward and announcing his presence to the invalid in a whisper. She unclosed her eyes, and in a weak voice, scarcely andible, said :

"George-my husband-is it you?" As he extended his open hand, she continued: "I am glad, George, you are here, though you have come to see me die. O I have many regrets-

"It were better now, though, dear Emeline, that you recall nothing which would embitter your present moments," Somerville answered softly.

"Forget it all, and rest quietly, calmly, in the projecting arms of the angels." "O husband, this is kind of you, and gladly

would I do now as you say; but O the precious moments - the hours, days, weeks, and even years-I have wasted, worse than wasted, in ridiculing, instead of embracing and progressing in this divine and holy philosophy, years agone, before now that the evil days have closed around me. And, George, my dissension and violent opposition has oit given you pain and much suffering. O what years of unalloyed joy and pleasure do husbands and wives miss in allowing their mental differences so to widen into breaches, that grow into impassable gulfs. Oh, what folly ! folly without any single redeeming trait; for life is brief, at best, and it is simply wisdom to crowd into the fleeting years every degree of peace and happiness or which wellcultured intelligence is capable."

"Yes, my dear wife, you are very right. Is it not, therefore, Letter that you dismiss at once all thoughts of our past mistakes, and make the best of the present. What can I do, Emeline, to soften and ease your last moments?"

"Nothing, George; you have done for me in the past more than, I deserved, and it is for me. now, to acknowledge this, and afford you the sweeter joy to know that I leave these sublunary things gladly, and pass joyfully to the other side, into the shining midst of angel bands. Angels are my escort. I see them now; they are all around - in the air - and in my room. They have come for me, George - I go - farewell, my

husband; meet me there—good bye—" Amid a wreath of happy smiles, that over-spread her face with a b-autiful light, Emeline Somerville passed away, her hand resting in that of her weeping husband.

Lizzie, their only child, knelt at her father's side, and, sinking her face in the bed clothing, wept as if her heart would break. The nurse stoed near, also weeping. The physician look-ed sad. And the minister offered a quiet, soft prayer over the form of the dead.

At the funeral and burial of the deceased, of course, the Rev. Sylves Charlton officiated ; but. occasioned by late evidences, received through Spiritual phenomena, the discourse upon the human resurrection and immortality, was more logical and free than his previous orthodox faith would have made it. Many of his leading and more liberal thoughts were obtained in con-versations with Somerville, at different times.

The obsequies over, and Somerville turned sadly his face once more toward Philadelphia. Lizzie, his only daughter, accompanied him, to pass a couple of years there at a seminary for

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HOW AND WHY I BECAME A SPIRITUALIST. Wash. A. Danskin.

The other, gradually approaching nearer, continued :

"Have been very unfortunate, sir. Reduced very suddenly, I am compelled to resort to this manner, somewhat humbling to my former calling,-that of the gospel ministry,-to gain a little bread for myself and-

Somerville dropped his work, and turning his eyes full upon the man, they stood face to face, and for a moment gazed speechless on each oth-

"Great God ! Guilford Crafton, is this you ?" The other, nervous with surprise and mortification, changed color and remained dumb. Turning impulsively, as if to hurry away, he suddenly reeled into a chair, and burying his face in his hands, groaned :

"Oh, George! this is bitter; I never expected this." And the frame of the libertine and debauchee, almost exhausted, trembled with weakness, and some emotion.

Somerville drew nearer, and said:

"It has been long, Guilford, since we met. Where have you been, and what have you been doing with yourself? I never saw you in such

"George, stop 1 please do not recall the past," groaned Crafton, completely broken up, and tears hot and scalding trickled from his eyes, through his fingers, down over his hands, to the floor.

"Well, no, Guilford, I will not. Come, look up, I accept the involuntary reproof. To the future looks true nobility. Embrace the opportunities of the present, for improvement and reform. Come, Guilford, if there is anything I can do-

The hands of the weeping man fell from his face; and as grasping Somerville's extended hand he looked up through his tears, his face, though drenched by their purifying shower, shone with a gleam of placid light, reminding one of the description of Stephen's face, as at his dissolution he looked steadfastly up into the opened heavens, filled with faith and the divine spirit.

* "Yes, George, bless you! there is much that you can do, and, without impoverishment, you can save me. Aid me with your counsel, impart to me your better influence, and help me to become a better man."

"God bless you, Guilford, and good angels lead you. I shall be all the happier to help to guide you in the better way.

" The pearly gates are open wide, I see their bright array On either side the angels glide, To keep us in the way."

Somerville sang in a low, confiding voice, and the sweet, hopeful, muttered emotion with which the sentiment expressed in the simple little verse entered the soul of the weeper, proved that each, even then and there, experienced the truth of the cheering philosophy of angel ministra-tions; for are they not all ministering spirits, sent forth to minister to them who are the heirs of salvation?

Crafton started wildly for the street,-but Somerville catching him wildly by the hand arrested his course

"Stay, Gu lford! Pardon my presumption, if I have been hasty,-but it is all arranged. We will see Magdalena, your kindly and sweet wife to-night."

"On George, lead on, lead me to her at once. And is it so? Magodina here really, and I knew it not? How seemed she, George, and what did she say? Come, we must go to her now !"

'I am happy and glad, Guilford, to see and feel the sincerity of your unteigned anxiety to re-turn to, and love your wife again. Still, per-haps, 'twere better to be patient until evening. "Tis not long to wait ! She is well, very well,

-scarce believing you were here, yet hapeful." "Heaven bless my angel wife ! Oh, George ! she shall never have cause for grief from me again. I will toll and die for her sake. Oh, she shall wonder at and bless the change that has given me the patience to live the rest of my allotted years only to study and contrive new methods to enhance her happiness."

"This is right and noble, Guilford, and the angel-world will aid and bless you in so manly a resolve."

Evening found Somerville and Crafton, the latter trembling with nervous haste, in the neat little parlor of Magdalena's modest home. For few minutes they are alone. Somerville debating in his own mind a moment, the propriety of remaining to witness the delicate scene, was about to retire, as one of the folding doors opposite to that they had entered opened, and Magdalena, modestly arrayed in an eveningdress of unpretending pattern, hesitated a mo-ment on the threshold. A sudden paleness overspread her face for an instant, and catching her breath, a rising shrick but half escaped her lips, as Crafton, humble and subdued, hurried toward her, and grasping both her hands in his, sank to the floor on his knees. For some seconds not a word was spoken. At length, in a voice husky with emotion, he faltered :

"Magdalena, my wronged wife, receive - forgive me."

Tears, though not painless, yet they were pearl drops far more of joy than sorrow, glis-tened on Magdalena's cheeks, as bending over

her repentant husband, she whispered : "Forgiveness is a lesson I have learned of the angels. Could I not receive, forgive you, Guilford, I should prove myself altogether undeserving of the calm joy which this long wished-for moment gives. Look wp, my husband, we may yet be very happy."

CHAPTER XIII.

Among a number of letters upon business, placed by the carrier in Somerville's hands one day, was one postmarked New York, and heavi-ly bordered with black. Hastily breaking the seal, the thrill of pain, occasioned by the first sight of the mourning envelope, partially sub-sided, as he read that "Lady Somerville, though greatly suffering, still lived. Yet," urged the hasty dispatch, "should he, her husband, desire to see her alive, or to communicate anything to his wife before she died, it were wise to come at once."

Signed,-" Sylves Charlton."

Methodical and prompt, as from habit he al-

oung ladies.

Among her mother's last requests, was one transferring the benefits of her policy of life-insurance to her daughter.

Soberly,-not sad, but hopeful and earnest.-George Somerville went slowly, at the first, and regularly about his business again. Gradually the sober expression of his face, which late events had occasioned it to wear, was lifted, and oft-recurring riplets of smiles imparted around him an aspect of greater cheerfulness. In Lizzie, his kindly child, now fast merging into the happy bloom of womanhood, he found a source of solace and sympathy. She came to him oft-en from school; and her mastery of music ligthens his otherwise weary hours.

To be continued.

WHO AMONG US COULD RETTER IT ?

The following beautiful little notice of the death of a sweet little girl, appeared in one of the daily papers published in the City of Fort Scott, written by one of the city pastors, as a comfort to the grief-stricken parents. Read it !-It is as full of spiritual theology as an egg is of meat. The ministers of religion will learn by and by.-But here is the notice :

LOULIE CARTER.

Loulie Carfer was the only child of our friends Mr. and Mrs. Carter, of this city. Did I say was the only child? I will change the form of that expression, and write it is the only child. The verb was, written thus in the past tense, would imply that Loulie is not their little daughter now, just as much as she was three days ago, when she was playing so sweetly about the room, and affording so much pleasabout the room, and anothing so much pleas-ure to her parents. Yes, brother, sister, your Loulie is just as truly little daughter, now that she has been born into spiritual life, as she was when born into natural life. The only differ-ence is, now she is your little angel daughter Loulie, as a sweet flower in the garden of the Lord. She is under the tuition of far better teachers than earth affords. She has been taken as a flowering plant into more congen al scil than this of earth, there to grow until fully matured in her spiritual body, and has commenced under more favorable circumstances, a process of mental soul development that is to go on forever. By and by you, too, will go through the gates left ajar by the passage of little Loulie, and you will find her just as she left you, except that she may be a young woman grown, just as if she had gone on a visit to Europe and the "Holy Land," to be gone sixteen years. On returning, or on your going to her, she would have grown to be a young lady, and it night be that you would require an " introdu tion,"

In the bright and beautiful Summer land to which Loulie has gone she is not a stranger. Some guardian angel was there to carry her into" My Father's house of many mansions,' where she is tenderly cared for and affectionately watched and trained by some angel friend. By and by, may be, the Good Shepherd will permit the little, pure spirit to come to Mamma and Papa, and with a breath of heavenly zephyrs fan fevered cheek and kiss away the scalding tears, and whisper :

"Weep no more in sorrow, Oh I weep no more in fear ;

I will sing you a song of the beautiful, bright home Of the glad summer home that's so near."

When the Siamcse twins returned to Berlin from St. Petersburg, Chang wanted to come to America, but Eng preferred to remain in Europe. Chang, with a fraternal disposition honorable to our race, would not come unless his brother did, and their return is indefinitely postponed.

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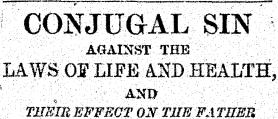
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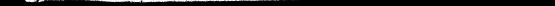
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W Phososcoding money to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

AP All lotters and communications should boaddressed B. S. JONES, 133 SOUTH CLARK STREET; CHICAGO, ILLINOIS.

DESPONDENT.

•• We do not Sec the Fature for Spiritualism which we once hoped."

In the Present Age of July 9th is an article in the Pacific Départment, edited by J. S. Loveland, which seems to have a vein of distrust penetrating every part of it, in reference to Spiritualism, and a fear that it will not become what the writer once hoped. There seems to be connected with all new enterprises or reformctory movements a certain class of persons whose individual make-up is of that character

so liberally endowed by the immortal Jefferson. it was with the explicit understanding that nothing of a sectarian character should be connected therewith, and that even prayer or the reading of a chapter in the Bible should not be allowed within the building as preliminary to any exercise. Schools and colleges are not intended to inculcate ideas in reference to Deity. the Immaculate Conception, or the Philosophy of Spiritual Intercourse. Why, then, do we need a c llege? To-day nearly all the colleges in the land are more or less infected with ideas in regard to Spiritualism. Even in some of our most popular universities, one or more of the professors believe in our philosophy. Penetrating as it does all walks of life, all classes of society, we cannot see the necessity of having schools and colleges founded on a sectarian (Spiritualistic) basis. As well desire our State-Government in the hands of Spiritualists exclusively, as to foster an idea that it is essential to our growth and prosperity as Spiritualists to have schools in which the arts and sciences must be taught by Spiritual professors." To-day Spiritualism has invaded every college, can be found.among the executive officers of nearly every State, and even among the high efficials at Washington. It enters all conditions of life, political, religious, and scientific, and extreises a modifying influence thereon. Several of the orthodox Subbath schools are imitating to some extent, our Children's Progressive Lyceums. Even ministers of the gospel, feeling the gradual encroachment of the softening influence of our views, are ignoring the infallibility of the scriptures, and begin to look favorably on our progressive ideas.

The ideas of Brother Loveland in reference to our speakers, we do not think are correct. He says:

"We do not wish to intimate that Spiritualistic writers and speakers are any more selfish than others, but to suggest that but few, very tew, would be forward in that field but for the pccuniary compensation afforded; and that few stay there when more money can be secured elsewhere."

A more self sacrificing class of laborers can not be found, as a general thing, than those cagaged as speakers in the cause of the Harmonial Philosophy. Many of them who are zealously at work, and whose efficiency none can doub, could do much better in other business, but loving our views, and actuated by pure, noble motives, they go forth, laboring earnestly that our cause may triumph.

Again he says; "Hence, taking all things into consideration, we do not see the fu'ure for Spiritualism which

we once hoped." Read the article in another column, headed : "Who among us could better it ?" from the pen of an orthodox n.inister, and then you will feel that Spiritualism is exercising a benign influence in every direction.

The following letter from T. B. Taylor, of Fort Scott, Kansas, shows that the spirits are not despondent, care-worn or weary, but, on the contrary, are continually searching for avenues through which they can send forth gleams of sunshine and smiles of hope from dear ones in the radiant spheres above. the spirits, ever active as d hopeful, are invaing the "sacred circles" of orthodox society, and producing the tiny rap awaking within the minds of those who cannot be reached otherwise, the glorious fact that Spiritualism is true, and that our friends continually hover around us, ready when death approaches, to greet us in our homes above.

Brother J. O. Barrett, who is now laboring cfliciently in Wisconsin, entertains the idea that the future of Spiritualism is indeed bright. He writes to the *Banner* as follows:

"The story is reported by the enemies of the spiritual gospels that Spiritualism is reacting over all the country; that its heralds are dis couraged; that its forces are scattered in contusion.

How untrue! All through these rural retreats so beautiful, the thinking people are earnest and hopeful, asking for the "bread which cometh down from heaven and giveth life unto the world."

I am now on a transient missionary tour, and am able to judge of the condition we are m. True, we are not organiz d,—no head, no system of work, and 'the reapers are few,'—but despite our social indefiniteness, and the slanders of 'unrighteous Mammon,' Spiritualism is marching on. It is like the sunlight,—still and potent, warming the mental landscape everywhere. Some of the very best minds in the country out here are identified with us.

In Eau Caire, where years agone I used to live, the Methodists opened their church to me, and came in with their choir, attentive listeners to the tru'hs which burst upon us in a golden flow of inspiration.

It is now mid summer, everybody busy, the heat most oppressive, the evenings short, yet the people flock to the standard of heaven with joyiul expectancy. Ere long the lilies of angel purity will blossom from the mud. "I am much pleased with the mental and moral mold of the Spiritual sts in Sparta. They are generoushearted, too.

Every speaker has desponding hours; the battle is severe; the self sacrifice is great; but what gladness of soul when victory comes! Let us take courage, oh, ye faithful, for we shall yet see the harvest of our sowing 'mid tears and trials, and we shall yet reap ' if we faint nct.'".

In our opinion, the prospects for Spiritualism were never brighter than to-day. On all sides we hear the most cheering reports. Emma Hardinge, Denton, Wilson, and a host of other speakers, have more calls than they can possibly attend to.

More interest than ever before is now taken in Spiritual literature. The rapid increase in the circulation of the JUURNAL and the immense sale of our books is evidence that the people are investigating our cause. Meetings for the purpose of diseminating the ideas peculiar to Spiritualism alone, are more frequent this summer than ever before. The manifestations are assuming new phases, and renewed interest is everywhere being felt.

. In various States, instead of having annual conventions, the friends meet semi-annually, compare notes, and take into consideration the best means to be pursued in order to promote our cause and introduce it into parts where it is now but little known.

To day Spiritualism is stronger than ever

the while. They die out gradually, and are soon lost from viewand the world is not the loser.

"Progressive poisons are Spiritualists, but were not made so by it, any more than conservatives were made such by its influence."

This is a distinct declaration of our Brother. "Progressive persons are Spiritualis's, but were not made so by it!" Supposing Spiritualism had no existence, would they have become Spiritualists? Surely, if our brother's reasoning is correct. Nine tenths of all Spiritualists will deny the truthfulness of the above assertion,-which is a sufficient refutation.

Our brother in his article manifests disappointment, and like the man with joundiced eyes, sees everything yellow. He came to the First National Convention at Calcago, with sticles prepared for a national orgazization of spiritualists. He and his articles were not appreciated by the convention. The fault, in his estimation, was in Spiritualism. At the Providence convention, he and Wadsworth got themselves appointed on a committee to report upon the subject of Media, etc., at the next annual convention, which was held at Cleveland. At the latter convention their labors and conclusions were again rejected-not appreciated. This, also in his estimation, was the fault of Spiritualism.

Lastly, the same gentleman got up a bogus convention in a remote little town in Il'inois, and attempted to make himself the president of the Illinois Association of Spiritualists, with divers and sundry amendments to the constitution of said association,-all of which acts and doings were not appreciated by the spiritual. ists of Illinois,-hence he says. "We do not see the fature for Spiritualism, which we once hoped.' Exactly: Spiritualism has not proved to be an ism that was to be the instrument of designing men, to be used by them to persecute those who dared to express an independent opinion, however it might conflict with the selfish designs of would be leaders. Every effort which has been made to that end, has been a failure. This JOURNAL has stood firm in its opposition to the schemes of selfishness, that from time to time, has been put forth to sectarianize a system which comprehends within its ample folds the philcsophy of all life; hence the puny efforts of a certain class of men to crush the JOURNAL out of existence.

The last dying moments of the American Association of Spiritualists at Buffalo, was disturbed by the devotees of a system of Sec tarian Spiritualism, in their denunciations of the RELIGIO-PHILOSOPHICAL JOURNAL. Their defeat and our unprecedented triumph cluses their chief, in the deep lamentation of his soul, to cry out, "We do not see the future for Spiritualism which we once hoped." Indeed, how different with us!

With our eyes undimmed and vision clear, we catch a glimpse of that future which reveals the grandeur and magnificence of Spiritualism. The world made better, purer and holier through its anctifying influence, the spiritual and the material will be wedded and the fruits thereof will cover the whole world, shedding an influence that will be felt in every human heart Bright and glorious day! the twilight of which can be seen in the tiny raps as well as in the thundering tones of our lecturers, we welcome thee! Spiritualism is now in its bud, but under the invigorating influence of faithful stewards, it will soon blossom, and overarching the whole heavens, its rainbow-tinted hues will usher in the morning twilight of the only millenium that this earth will ever behold. With our hearts radiant with hope, we will struggle on, waiting for the good time coming, when the ceremony ot wedding the material and the spiritual together in harmonious action shall have been completed, and then the worl l, in the enjoyment of one continual "honeymoon," will have become, through S, iritualism, what we contemplated.

JULY 30, 1870

AN INDIAN PROPHETESS.

The Cherokes Advocate says a young girl of the Creek nation recently fel into a trance, and has since been prophesying to the tribe. She says that while in this inanimate state, she held communion with invisible spirits, who learned her a song which she sings with great beauty and effect. She has predicted one or two deaths, which have come to pass, and told from her own feelings of a murder, at the very time it was com nitted, at a distance of several miles from her home. She has also purchased her burial clothes, foretold at what time her death would take place, and certain signs which would then be seen. and from which the world could judge of the sincerity of her professions, and the truth of her revelations. People from all sections are flocking to see her. There are many who consider her case a remarkable one. and who, believing in her inspiriation, have become alarmed, and have forsaken the error of their ways.

LONG SOUGHT FOR, FOUND AT LAST.'

In our advertising columns to day may be found that of NATURE'S HAIR RESTORATIVE, an article totally unlike anything else in the market, inasmuch as it is as clear as crystal and free from all poison. It has already an immense sale, and gives perfect satisfaction. Too long. have the poisonous preparations been used by the public, and they have done a great amount of mischief. We, therefore, hail the new ar ticle with joy, and heartily recommend our readers to peruse the advertisement in another column, and then give the Restorative a trial. No lady's or gentleman's toilet can be complete without it, as it restores gray hairs, eradicates dandruff, prevents the hair from falling. out, cures humors of the scalp and headache, and is one of the best hair dressers in the world. This proprietor assures us that upward of fifty thousand bottles have been sold since Jan: 1st. This is proof positive of its good qualities.

BALANCE THE ACCOUNT.

It is not an uncommon thing for parties ordering their papers discontinued, to fail to pay for the last two or three numbers. It is uajust, and belittles the man's soul. Pay to the last cent, and leave a clean record. Wilson or some other good medium will be round and remind such, and their neighbors, of the blemish they have thus voluntarily allowed to mar their souls for the pattry cost of two or three newspapers. At least two numbers of the paper will go to a subscriber before the name can be taken from the mailing galleys after the order to discontinue is written. Calculation should be made accordingly.

Talks to My Patients,-By Mrs. R. B. Gleason, M. D.

Elizabeth Oakes Smith, the well known authoress, says of it:

that prompts them to see failure and disintegration, when the condition of affairs presents them no reason for so doing.

A very few of our speakers, who, possessing no oratorical ability, none of that psychological power which throws a spell, as it were, over an audience, and rivets its attention, do not a tract a large crowd of listeners, and who are too egotistical to comprehend the real cause thereot, and ascribe the failure to Spiritualists, instead of themselves. Their meetings not being well attended, their audiences listless and sleepy, they think at ones that disintegration must have commenced in the ranks of Spiritualists.

Bro. Loveland says :

"We received a letter, some few days since, from one of the most prominent Spiritualists in the East, who, in speaking of the American Association of Spiritualists, remarked: "Our organization has failed." This is true. It has failed to answer the end of its creation; it has failed to become a power in the world: but it is equally true that all other organizations, with but few exceptions, have also failed, and those which have not as yet gone down, will, in time, follow those that have gone before them."

Spiritualists, those who are comprehensive in their views, and far seting, not desiring to imitate the threachare institutions of theology, those fossilized arrangements that make man a machine, have opposed all systems of organization that were to be founded on creeds or doctrines. While they entertained triendly notions in reference to any system of organization that has for its object a financial basis, the collection of funds to promote the cause of reform, they have persistently opposed the building up of organizations that have a platform with principles engraved thereon to direct man in his beliefs and investigations.

The organizations of old these gy, the fossilized institutions of bigotry and superstition, each have a compass and a chart, and the members thereof are compelled to they them, looking only in the direction that the compass points, and following the old beaten paths marked out by the chart.

Again he says :

"But we were saying that our modes of organization were radically defective. That they did not harmonize with nature's method. Of course, they must fail, sooner or later. As na-ture organizes from a central germ of life or force to an outward form of action, so must we. We must base our organization on a vital principle, one which shall dominate our whole life course, or else we shall most surely fail. Thus far, we have not done it. We have deprecated a declaration of principles, or if we have professed them, it has been lip profession only, for we have not manifested the power of them in any living form of effort. Hence, we are to day without school, college, or any institution, of an exponent of our zeal and power. And so far as the world learns anything of Spiritualism, save in a few rare instances, it is indebted to the promptings of our individual selfishness for the opportunities it at times possesses."

The lamentations of our Brother really excite our sympathy. The fact that to day we are without a school or college, shows nothing detrimental to the progress of Spiritualism.

Schools and colleges, founded on a sectarian basis, have always been the bane of our institutions. When the University of Virginia was

EDITOR OF THE JUURNAL : Rev. Mr. is one of the leading clergymen of that highlyrespectable and, in many respects, worthy denomination known as Methodists. He is a gentleman of fine culture and of superior preaching ability, a, thorough reformer, and is called a "live He is preaching, at the present time, man.' in one of our great Western cities, as pastor of its leading Methodist Church. His family still reside at their old home in a distant city, it being thought dangerous to move with an infant son, during the not weather of the summer. He was at home a short time ago on a visit, at which time his lit'le son was very ill for a number of days with cholera infantum, but becoming convalescent, Mr. ---- returned to his field of labor in the city of -

Yes end up he received a letter from his wife, from which we have the liberty to make the following extract.

"My dear husband: I have delayed writing for a new days, that I might see more fully how Baby was going to be. He has been much worse since you left us, but is better now. Whether he is going to live or not, none, can tell. We will do every thing we can for him, and trust in God for the result.

Strange things have been occurring, and are of daily occurrence in cur house since you left us. It is wonderful indeed.

Datie (this was the name of their oldest daughter, a bright, intelligent, religious little girl, of about eleven years) makes, or the invisible intelligences make through her, the centretable move all about the house. An intelligent force representing my mother, caused the table to move out into the sitting room, and thence into the dining-room; then to the kitchen and up against the stove; then to the well, and then to Baby's bath-tub, and said, by "dipe," 'Give Baby plenty of water, inside and out ;' tried to tell us now and what to do, to save the little darliag's life. And yesterday, dear Thunie (her husband's first wile) said we were not doing enough for him, but should send for Dr. K.s. clairvoyant. I don't know him at all, but will have him come if he can be found in the city. She came to me, indicated by the movement of the table, the first thing after I went into the parlor, to tell me about him. Said Mary, a neighbor woman had helped him some, but Dr. K. could do more, etc.

* * * * * * * * We have communications from all our dear loved ones, and they talk of you. It is realy wonderful! You would hardly know what to do if you were here; but really it is a great comfort to us. We intend to see if those dear spirits can speak through the trumpet," etc. Now this sensible wite and motner is an in-

telligent and accomplished lady, brought up a Congregationalist of the strictest sect, and has never known anything of spirit manifestations, except as she has read or heard others talk of them, till within the last three weeks.

What next? If the spirits get after the preachers, and media spring up in their own nouses, what will they do? Will they act the fool and hold prayer-meetings to exorcise the devil, or will they, like this sensible wife and mother, encourage the angel visitants? Oh, for "more light!" not in Masonry, but in

science and religion. * * *

From the above, it will be plainly seen that dience. Such speakers, however, exist but a lit-

before, its friends and adherents more hopeful, and they entertain the idea that the time is not far distant when the manifestations will be of that startling character that will cause the dry bones of old Theology to be scattered to the f ur winds of heaven.

We remember the time well when our Brother, J. S. Loveland, in convention, hurled his anathemas against physical manifestations or dark seances. Every true S. iritualist tully realizes the fact that the physical manifestations are the pioneer workers of our philosophy, and without their assistance the progress of Spiritualism would be comparatively slow.

The mission of the Davenports has been grand indeed. Though enveloped in a cloud of darkness, the manifestations have been none the lers true and satisfactory. Notwithstanding Brother Loveland's intense opposition to this pe. culiar phase of Spiritual manifestations, it has advanced amazingly in the estimation of the masses of Spiritualists; and to day spirit hands are made visible, spirits ta'k in the dark in audible voices, give lectures and answer questions that have puzzled the ablest minds. These dark seances are just as essential to the existence of Spiritualism as are the dark hues of night to the comfort and health of man. It is in darkness that Home can handle fire, thrust his head into burning embers, put a red hot iron on his tongue, and suffer no inconvenience therefrom. These are called by some a low order of manifestations, when, in fact, they in volve principles of chemistry that are truly complex. We have in these physical developments a Spiri:ual Galvanic Battery, the mediam constituting one plate, the spirit circle the other, while the atm sphere answers for the chemical "solution," the circle of splrits with hands joined forming a circuit, and from them currents of this spiritual galvanism are emitted, that, thrown around the person of Home, fully protect him from the effects of the fire.

It may be unfortunate that certain seances have to be carried on in the dark,—unfortunate for those who are always skeptical, aid cannot be convinced of the truthfulness of any thing unless the eye has seen it in broad daylight. Physical manifestations are not of a low order. The most learned chemist living, can hardly understand the process required, and the difficulty in producing them. We must not place one manifestation above another in this grand work of evangelizing the world. The lowest physical

medium has as important a mission on his or her plane as the must brilliant writer or speaker The world needs all this variety.

"Hence, taking all things into consideration, we see" more for Spiritualism than we ever hoped.

It anything has a tendency to injure Spiritualism, it is the inflated vanity and egotism of some of our speakers, who ignore spirit influence and say: "It is I who says all this,—I who makes this speech,—l want credit for having some brains myself;" when, in fact, if thrown on their own resources, and left without spirit aid, they would be incapable of holding an audience. Such speakers, however, exist but a lit-

REMEMBER THE PRINTER.

Those of our subscribers who are owing for the JOURNAL,—some for a long time, should remember that we pay every dollar that it costs every week, and if we should receive every cent that is our due from each subscriber, it woull no m re than pay current expenses. If the friends of our philosophy would but reflect for a moment upon the sacrifixes that are being made by publishers of spiritual papers, to promulgate truth, they woull not grudge a year's subscription in advance, to relieve them from pocumary embarrassment.

We continue to send the JOURNAL three months to new subscribers, for 50 cts. Here is a sacrifice in each case of twenty cents, and yet we willingly suffer the loss in the hope of awakening an interest among those who now know but little upon the subject, and thereby securing permanent subscribers.

We also continue to send the JOURNAL to subscribers after the time for which they have paid expires, for which we have often received the expression of heart felt thanks from such subscribers, while on the other hand we have, on several occasions, received abusive letters from these who have weekly taken the paper for a year, more or less, on credit, because we wanted pay.

It is a fact that there are here and there to be found men and women who love Spiritualism so long as they can receive all the benefits of spiritual papers, lectures and the time of mediums free from expense; but as soon as requested to abide by the golden rule, by rendering a recompense for value received, all their predilections are for the "flesh-pots of Egypt," old Orthodoxy.

In view of this plain statement of facts, will all true friends be so kind as to exert themselves and make remittances for what is already our due, and procure as many new trial and other subscribers as possible?

On our part we will work with renewed vigor, and assure you that the JOURNAL shall continue to improve from week to week, as it has in the past, giving you entire satisfaction. "I would gladly see this work in the hands of every young mother in the land; it would serve to give her confidence in herself and in the divine provisions of Nature. She would be saved from that weak and senseless fear which embitters the life of the young wife and mother, and leads her to adopt courses destructive to her p ace of mind and detrimental to her health

The full, gracious womanhood of the author is apparent throughout, not unmixed with a cheerful humor quite refreshing upon such subjects. She is evidently familiar with the pen, and uses it with ease. She is sufficiently scientific, but not technically so, and her book may be cited as proof that women never undertake anything they are unable to accomplish. I am proud to say that such women honor the the profession; they are fast driving from its ranks those unprincipled charlatans who cater to the weakters and wickedness of woman, and render marriage a barren and dishonored relation."

TO INVESTIGATORS,

Many are writing to us, asking questions in regard to the "Nature of Gcd," having read our articles on "God unveiled, etc.," which have appeared from time to time in the JOURNAL. Our readers are aware that this is an abstruse question, and the interrogatories propounded are well calculated to puzzle the ablest mind. We presume all the questions asked will be answered in a series of articles that will in due time appear in the JOURNAL. Until then, be ratient, and if we fail to answer your questions clearly, send us additional ones.

JUST BEGINNING TO BELVEVE :

An item is going the rounds of the papers, to this effect:

"Prof. Austin Ames in the Advance, expresses his belief that some of the phenomena of Spiritualism are really caused by extra corporeal spiritual agencies. He refers them to Satan."

Well, such an admission from such a source is better than a square materialistic denial, and shows that some of the men of Prot. Ames' stamp, are getting somewhat beyond the toeand-knee-knocking explanation: Here is evidence of progress! They will soon take another step in advance.

D. P. Kayner, M. D., Clairvoyant, Physician and Inspirational Speaker, of Erie, Pa., would like to make arrangements to lecture during the fall and winter in Indiana, Illinois and Missouri. Address as above until October. Dr. Kayner has the reputation of a first class speaker and a reliable clairvoyant. He should be kept constantly employed.

Dr. Underhill, the indetatigable worker in the cause of Spiritualism, has returned to his home in Tonica, Illinois, and is in excellent health and spirits. He is truly a veteran in the cause of reform, and has been instrumental in doing great good. We hope he may live many years yet, to labor in the cause of reform.

RELIGIO-PHILOSOPHICAL JOURNAL

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Philadelphia Department.

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

Subscription will be received, and papers may be obtain ed at wholesale or retail at 654 Bace street, Philadelphia,

THE DISCIPLINE OF SORROW.

When trials rise, and sorrows hardly press, O'erwhelming the sad heart with sore distress Oh, whither shall the stricken sad one fly, To wait the passing of the tempest by ? Fear not the issue of such trying hours, They are but ministers of heavenly powers That seek thy good, by teaching thee to know Whence joy shall spring and happiness shall

flow. As darkness thickens from the earthly plane, The soul expands and mitigates the pain. The darkest hour evolved by conscious sin, Ushers the light of lite and glory in. Learn then, that though we know your hourly

We also know it ultim ites in gain, We also know it uttim ites in gain, And, knowing this, (on listen to our voice) While sympathising with you, we rejoice. W. M. C.

Philadelphia, July, 1870.

Reminiscences.

. Emorg the many changes which have taken place in the last fifty years, few have been more marked than those in which that useful servant and fearful master, fire, is originated.

Our memory does not go back to the time when our ancestors obtained tire by the laborious process of rubbing two sticks together. Our first experiences in this direction were with the tinder box and its accompaniments of fiint and steel, some of which may be retained as relics of the "good old times."

During the summer months, when it was not customary to keep fires all the time, it was an im-portant matter to know now to start a fire. The finder box used for this purpose, was a circular. tin hox, about four incnes in diameter and two in height, with a closely fitting lid like a blacking box, on the upper side of which was attached a tabe of the proper size to hold a candle. Within this mysterious box the good housewife kept the tinder, which was composed of old cotton rags burned till they were black. To complete the arrangement, there was a piece of flat steel, about three inches long, with a nandle on one edge, the other being struck when need, with a piece of flint. From this concussion, sparks of white hot steel would fly a pon the tinder and cause it to ignite. Another essential was the match, the humble forerunner of our present lucifer matches. These were made by splitting pine wood into small sticks and dipping the ends into melted brimstone. By biowing the inder after the spark had ignited it, there was not much difficulty in getting the brim-stone into a blaze, and then lighting the candle. In the country in those days, the old firelock gan was used. Being without a load, a little tow and ganpowder was placed near the touch hole, and by snapping the lock, fire was obtained. So cur fathere and mothers, and oftener our grand fathers and grand mothers renewed their household fires from day to day.

In the winter season in those days, the fires were kept up all the time in the city by covering large coals with asnes; in the country by means of huge back logs, which were drawn into the kitchen by oxen or norses attached to a long chain that was passed through two opposite doors. These logs were then rolled into the capacious chimney corner, in which our worthy predecessors sat during the long winter evenings and ate apples and nuts, drank elder and told stories, and in some rare instances, read a newspaper or a book.

Several attempts were made to improve on the plan of getting fire from the tinder box, and about the year 1830, matches were invented which would ignite by friction upon sand paper. These were soon introduced into general use. They were called lucifer matches; sometimes "Loco Foco," a nick-name which was given to the Democratic party about that time, from the fact that at a public. meeting where the lights were extinguished, some persons use 1 some of these to renew them. Ine odor of these first matches was exceedingly disagreeable. We remember an anecdote in relation to this: An old pilot who had long been accustomed to navigate the Delaware River, was lying askeep in the wheel house while his assistant was steering. A wag who had some of these new matches, lit one and held it under his nose. Half awakened by the disgusting smell, he called out to the man at the wheel, "Hard up, I smell h_____l." Notwithstanding the unpleasant odor, these soon came into generat use. More recent discoveries have enabled our manufacturers to produce matches which are not so objectionable on account of the smell. They are called parlor matches. A little knowledge of the laws which govern such scents; enabled as to avoid them, namely, the tendency of all odors to rise or fail in the atmosphere as they are either lighter or heavier than 11. The smell of a lucifer maten never descends. If you wil hold the match over your head, until the sulphurous substances have been consumed, the smell will never come down to annoy you. Forty years ago the first match was made. Now millions of them are mide annually, and the levenue to this government amounts to hundreds of thousands of dollars, and we presume the veriest conservative of the age would not be willing to go back to the days of the tinder box and dint and steel. Although the revolutions of the last quarter of a century may have turned up some things that are not desirable, yet the preponderance has been greatly on the side of the good and the nseful.

was true, and if it was tried, some law of nature would show the fact. After more in this strain, he prayed that holy spirits from the throne of God would come and remove the false doctrines promulgated in their names. He became alm st frantic in that prayer.

I was called upon to reply, and being entrancspoke about ten minutes. An old man said he never saw any one more completely answered. They made arrangements for me to lecture the next day, and invited him to attend,

but he did not come. We had a good meeting. A Methodist minister met me in the street the next day and introduced himself, saying he was present and did not think I was fairly used by the professor. He did not agree with either of us, but wanted justice done. I wish we

could have had a report of his lecture. I had a good time at Wellsboro, the county seat of Tioga. Atter lecturing an hour, they questioned me for more than that length of

time. The JOURNAL is much liked in this section. and I find an increasing interest in our cause. R saring Branch, Pa.

DR. PERSONS.

This distinguished healer has been called to Kansas on business, but will return to the Adams House, Chicago, early in August, and will attend to all who may call on him for treatment.

137 Next week we will republish the tenth and eleventh chapters of 'ESTRANGEMENT,' for the benefit of those who received only a half sheet of the previous number, in consequence of a portion of our edition being accidently destroyed.

Charles H. R ed's photographs will be sent to any address on the receipt of twentyfive cents.

Car Unless you wish a premiture death you will let all the poisonous hair preparations alone. Nature's Hair R storative is perfectly harmless, as any druggist will tell you. See advertisement.

A reader of the JOURNAL at MILTVILLE, M ch. sends Col. Bindy \$3,00, but neglects to give any name.

Spiritual Meetings, Conventions &c.

GREAT GROVE MEETING.

At Foud du Lac, Wis., on Saturday and Sunday, July 30th and 31.t.

E. A. Wilson, J. M. Peebles, recently from London, Eng. land, and J O. Barrett will address the people. A Grove Meeting will also behe'd at Glen Boulah, She-

boygan Co., Wis., on Saturday and Sanday, August 6th and 7th, near the famous Elkhart Lakes ; accessible by cars, at half fare both days. J. M. Peebles, J. O. Barrett, and other speakers, will be

present. Let everybody come up to these Feasts of Taber_ nacles. Per Order.

GROVE MEETING.

The Lyceum and Society of Milan, Ohio will hold a Grove Meeting on the 3d Saturday and Sunday Churches :-- Two ; Methodist Bpiscopal and United Breth-

Benton, Iil.

ren. Orthodoxy at a very low ebb indaed. Mediums : - Ehree, only partly developed. M.s. J. Bliss, lecturer and impressional, Mrs. Mary Ross, impressional, Mrs Gordon, seeing, and heating.

Reported by James D. Hodges.

Number of Spirituelists :--IS. Number of Spirituelists :--James D. and Mary Hodges, Eimon, Aitred, Hezakish and pibby Hodges; Mary and Sibby, clairvoyant and healing mediums; Levi Jones, Mirs. P. Jones, Marshal Jones, Ruth Jones, Hubera Jones, and Mary Jones, John Siples, Mrs. Siples, Benjamin Siples, clairvoyant. One test medium. Churches:--One Mathodust and two baptist. Attended church on last Sunday to hear a young Metho-dist preacher, D. B. Tu ey, on the subject of Spiritualism. I will say he knew nothing and said nothing. This is as good a description of his senmon as 4 can give: Such is Egypt orthonoxy. This would be a good opening for a lecturing and test medium.

. . Gahanna, Franklin Co., Ohio. Reported by A. A Noe.

Number of Spiritualists:-Thirty nine. Names:-Captain L H. Webster, Eli Chrysler, Thos. Young, Frank Percy, Frank Katterman, Samuel Ben-ham, James McMillen, Dr. F. Beady, Detbert, John Fe-ter, Thos Kutsmiller, Edwin Harris and wife, John Clinch, John Zuber, Solomon Carpenter, Mrs. Elias Chrysler, Mrs. A. A. Noe, Walface Moore and wife, Mr. Moon and wife. Mr, Witson and wife, John Ranney and wife, Eam Drake and wife, Douglas Drake, Frank Deate: Altea Deale Charley Drake and wite. Disht

wife, E.am Draze and wile, Douglas Draze, Frank Drake, Alice Drake, Charley Drake and wile, Dwight Drake, Mr. Woll, Ghoert Green and wile, Hiram Holmes. There are a number of Free Thinkers in this vicinity who will, no doub., soon acknowledge the train of Spiritual Philosophy. During the year, we have had six lectures by A. A. Wheelock; three by O. L. Suuff. Churches: - Presbyterian; Latnerson and Albright. Lu-theran allead, both in numbers and ability of minister, and also the most liberal in their views. The Presbyterian Church is indeed in a precarious situation. In fact the sand is fast sliding from under the theological churches, and were 1 a member of the old rotten theology, I should consider the times squatiy

old rotten theology, I should consider the tanes squally with plenty of breakers ahead, and should be tooking about for a more sub-cantigit craft to salt in ad on the Journal, for It is invaluable to me, and I Send os the Journal, will not do without it.

NEW ADVERTISEMENTS.

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Mrs. Romnson, while under spirit control, on recoiving a lock of hair of a sick patient, will diagnose the nature of the disease most pertectly, and prescribe the proper reniedy. Yet, as the most speedy cure is the essential object in view, rather than to grathy lule curiosity, the better practice is to send along with a lock of hair. a brief statement of the sex, age leading symptoms and duration of the disease of the sick per-on, when she will without delay rethen a most potent pre-cription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of nersell she claims no knowledge of the heath r art, but when her spirit guides are brought " en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and NEGATIVE forces latent in the system and in nature, This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as di rected in the accompanying letter of instructions, howver simple it may seem to be ; remember it is not the nantity of the compound, but the chemical effect that sprod uced, that science takes cognizance of.

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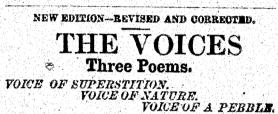
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"As I gazed, and as I listened, there came a pale blue-

"As I gazed, and as I listened, there came a paie blue-footed maiden, Eves filled with lurid light: Her body bent with sicknes, her lone heart heavy laden; Her home had been the roofless street, Her day had been the night: First wept the angel sadly—then smiled the angel gladiy, And caught the maiden madly rushing through the open door: And I heard a chorns swelling, Grand beyond a mortal's telling. Enter, sister, thou art pure, thou art sinless evercome."

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"A great triumph in mechanical science."-Chronicle, Augusta Georgia Single machines all complete, packed in a box to any part of the country by express, on receipt of price-\$5.80 bate delivery guaranteed. Agents wanted Circulars containing extra induce-ments, tree. Address:-Daplex Machine Co., 697, -Bloadway, N.Y.

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PENNSYLVANIA.

5.2

Letter from Hunnuh T. Stearns, State Missionary of the Pennsgleania Society

We are to have a pic nic at Carpen'er, Lycorning co, next week, with speeches and dances; speeches in an old school house, and dances in a new barn. The women hereabouts have had "rig bees," sewed rags for a cirp st, and intend to sell i at the pic-nic, to pay for books and the expense of the meeting. I will give a report of the meeting in due time. I have had a good time on my visit to Tyrone, Watkins, and Havana.

A Professor Bink had attended two lectures. given by Mrs. Robbins, formerly of Harmonton, now living at Watkins. He waited to answer her till after he heard what I had to say. He announced a lecture in "Defence of Christianity, in answer to the the doctrines of Spiritualism". The Spiritualists came out and there was quite a good house.

He opened by saying that he had been invited. to answer the docurines of Spiritualism as exprunded by a lady calling herself a medium or ministress. He said mystery and curiosity al-ways led men, and were good when controlled by moral power. He supposed the people would contiaue to follow up these mysteries. and let their curiosity make them fill that house again. He denied all the facts of spiritnouse again. He denicd an the facts of spirit-power, -said all that its pretended spirits could do was to play "shoo fly" on tuneless fiddles, and crack holes through a window glass; that no man was ever known to promulgate their doctrines. He attended to the monetary departments. The women did all the talking, and they pretended to talk better when asleep than awake. Some of us thought he had better go to sleep, if it would improve his talking, or rather try to find out what was true before he attempted to talk.

He argued against the absurd idea of a spirit being resurrected from a dead body, and declared "that no one ever rose from the dead", -the law of nature was against it. Nature

of August 20th and 21st. The beautiful Grove of the Western Reserve Seminary

has been secured, and will be fitted up for the occasion. Emma Hardinge, J. M. Peebles, and A. A. Wheelock will occupy the platform. Friends from a distance will be provided for.

Lee Van Scotten. · Secretary.

MILAN, OHIO. JOLY 18th, 1870.

C. F. L.

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Mass,

v8n18 26t.

SEVENTH NATIONAL CONVENTION.

The American

Asssociation of Spiritualists, TO THE SPIRITUALISTS OF THE WORLD.

The Seventh Annual Meeting will be held at the Hall of the Spiritualists. Richmond, Indiana, on Tuesday, the 27th day of September, 1870, at 10 o'clock a. m.

Each State Organization is invited to send the same number of Delegates that they Lave Representatives in Congress; and each Territory and Province, having organized Societies, is invited to send Delegates, according to the number of Representatives,-the District of Columbia to send two Delegates, -- to attend, and part.cipate in the busi-Less that will c me before this meeting.

By Direction of the Board of Trustees. HENRY T. CHILD, M. D., Secretary.

634 Race St. Philadelphia.

The Board will meet on Monday, the 26th of September t 2 o'clock p. m., at the Hall above named.

Statistical Department.

In this department we purpose to publish all reports that shall be lorwarded, to us by in lividuals or committee of local societies, in reply to questions hereinto appended, and our readers are requested to aid in furnishing reports not only in regard to their own towns, but in regard to adjacent towns or localities, where our paper may not be cir-culated. This is intended to remain a permanent depart-ment, and will be of inestimable value for future reforence. We wish it to be understood that we expect that each re-port will be subject to supplemental reports from time to time, as in perfections shall be discovered, and enanges made in the status of the supritual philosophy, by the dis-semination of light and knowledge, which is now so rapidly disintegrating oid theological systems.

13- Be careful and gve the correct Post-Office Address of all persons reported.

QUESTIONS.

1. How many avowed Spiritualists are there in the town of _____ county of _____ and state of-2. How many lectures have you had within the last

How many mediums, what phase of mediumship and what

How many meaning, what phase the second seco

REPORTS.

Richland, Iowa.

Reported by I. H. Garretson.

Number of Spiritualists, 12. Names .-...E. Byer and wife, two sons and daughter. John Davis, Jamer Davis, Hannah Davis, Daniel Davis, Janetto Garretson, J. H Garretson, E Hobson. Churches :--...Nethodist, Gambelite, Queker. Lectures .-...No regular loctures or meetings of Spiritual-iets silournucity capacity include to associate.

is's. "Community generally inclined to scepticism. Many say that revivals are produced by memorism.

Bourbon, Ind.

Reported by F. Gordon.

Names of Spiritualists:-John Bliss, Esq. and Mary, his wife. Mr. George and lady, Mr. S. F. Gordon and Mary his wife, Capt. Joseph Davis, Mrs Mary Ross and her mother. We have had, I believe, about five public lectures within the last year, all by Mrs. E N. Taimadge, trance speaker from Westville, Laporte Co., Ind.

\$1.00. The money should accompany the application, to ns ure a reply.

NATURE'S

ian bigots than any work that has hitherto appeared. THE VOICE OF SUPERSTITION takes the creeds at their word and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Barden

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COSMOLOGY George M'Ilvaine Ramsay, M. D.

THIS work is purely scientifi, and the subjects treated upon are handled with care and great ability. The minent author in his introduction says:

Man has various means and avenues by and through which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five

senses. Resulting from a combination of those five special facul-

Resulting from a combination of those five special facul-ties is the production of another called memory, by which he is enabled to accumulate knowledge. Having learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus elicit a third, by much the same process, mentally, as the chemist, by a union of two sinds of substances, produces a new, and third kind. Man has still another faculty which we have all agreed to call reason, by which he for ther adda to his knowledge

Man has still another faculty which we have all agreed to call reason, by which he farther adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively and thereby gains further knowledge; e.g., if, on traveling through a forest the first time he sees a great many trees standung upright and a few lying down, his reason intuively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fail to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked freesh and life-like, much like those yet stand-ing, while others again, were very much decayed. His con-clusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently. but recently. Now, this reasoning by analogy, as a means of obtaining

Now, this reasoning by analogy, as a means of obtaining is owledge, is of paramount value when we come to study the heavenly bodies, including our earth. The life of man, and indeed the race of man is so short, when compared with the age of suns and moons and plan-ter, at that compared with the age of suns and moons and plan-ter, at that compared with the ge of suns and moons and plan-ter, at that compared with the ge were limited to the experience of his race. Hence we find that man is capable of learning what was and what will be, from what exists. But not-withstanding this crowning attribute, all cosmologists mast in the beginning, start without whereon to rest so much as the sole of their foot, and make the best of such foundation. We cleain no more. We cleim no more. The Book is elegantly printed and superbly bound.

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The Zostrum.

THE DAY OF PENTECOST.

A Lecture delivered at Harmonial Hall, Philadelphia, BY EMMA HARDINGE,

Reported for the Journal, by H. T Child, M. D. NUMBER NINETEEN.

INVOCATION.

Oh, Thou who slumbereth not nor sleepeth : Whose ever watchful care is over all Thy creatures by night and by day, we know this sweet sun-lit sabbath day is almost spent. The sons of toil have blessed Thee in the field and in the forest; blessed Thee as the sweet breeze of heaven fanned their warm cheeks; blessed Thee as the bright sunlight has shed upon them the smiles from thy dear heaven; blessed Thee for renewed strength, and now they sink to rest, for Thou, Oh, Dear One, givest to Thy belovedst sleep. Oh, Great Spirit, we know that Thou hast done for us far better than our faltering lips can ask. We know that Thy will is all sufficient. In our reason and our judgment, we ever cry, God's will be done, and yet this night as many a star beam pierces the gloom, and shows us Thy unresting providence forever and forever move around us in darkness as in light, there are voices from every land crying, if not with human speech, yet in voiceless aspirations, "Watchman what of the night.

Oh, Father, we read the troublous signs of the coming times, and though we know that all is well when Thou, the Captain of our salvation, art at the helm, yet we beseech of Thee, let a blessing rest on our counsels. We wait for the light of that eternal day-spring of inspiration, to light up the thick darkness of our spiration, to light up the thick darkness of our spirits. We pray Thee that Thou wilt answer the cry of our striving souls, with "Peace, peace be still." Oh, dissipate with stars of inspira-tion and moonlight house of security. tion, and moonlight beams of promise, the darkness that is over us, and teach us, oh, Great Spirit, that we are pressing onward to the shores where sunbeams never set, where darkness never comes. Oh, teach us this night, and lift the burden of gross darkness from off our spirits, even through these frail mortal lips, that we may go hence, oh, God, one step nearer,-nearer unto Thee.

LECTURE.

Our theme this night is the day of PENTE-COST. It will be our endeavor to illuminate this great and wonderful problem of the past, and apply it to the practical developments which we have experienced in the great Messianic revelation of Spiritualism to day.

We shall strive to discover the purpose of the Infinite in that revelation called the day of Pentecost, as it came to others in olden times, and question whether we are not now under a dispensation where the pentecostal lessons will read a fresh page of wisdom to us. Every scholar knows that the trinitarian idea underlies all forms of theology. In every age and country, theologies have been built upon the universal mathematical idea of a triune God. I say mathematical, because we know that the frame work is ordered upon the same eternal law expressed in the arts and sciences, and mapped out so especially in the exact science of mathematics. It might have been that some such perception of the universal law and order prevailing in nature, caused the ancients to represent their ideas of God by a triune figure of the all-pervading power, which Deity exercised as Creator, Preserver, and Destroyer. In Egypt where unquestionably a revelation from Deity himself assumed a yet more scientific form, the Trinity was represented as the mother and father principle, and the whole creation being represented as the child,-the product of these. In every land we perceive this same idea in some form or other. The Christians adopted another form of the doctrine of the Trinity, mistaking the revealments of the Master, always interpreting these teachings rather by the lettter than by the spirit. Modern theology presents to the world the doctrine of a triune personality, Father, Son, and a mysterious being whom they represent as presiding over both, a union of these, whom they term the Holy Spirit-the personality, or the functions of these, being another form of doctrine. It seems to us, while we attempt to remove the rubbish that has accumulated around the vital principles which underlie the doctrines of Christianity, that there must be some deep and significant meaning in the promised out-pouring of the Spirit upon all flesh, as to who or what is the personage designed to be embodied under the title of the Holy Ghost or Holy Spirit. We ask you to return with us to the primitive day, when the Master walked the earth and spake the purest, sweetest, and holiest forms of religious life, that were ever yet incarnated in words. We ask you to forget all the preconceived notions concerning the personage, and to remember only the truths of the teachings which he presented; to behold the evidence of some divine purpose to show us the inevitable union between spirit and matter; the fact that the Great Infinite Spirit whom we worship as God, is made flesh in man, becomes in portions or fragments of his divine spirit the word made flesh, and dwells among men in his image, -sons of God. We pointed to the fact that amidst the darkness and gross superstition of eastern theology, this exposition of man's true nature shines out in the "Star of Bethlehem." -shines out in the star of promise, and reveals to us at once and forever,-provided we can demonstrate its truths,—the true nature of man -proving him to be the Divine Spirit made flesh, and dooms him to run through the trials, tribulations, and temptations of this mortal career, until at last, he returns purified and disciplined through the pangs of Calvary, to the Ged who gave him birth. This history of man we endeavored to impress upon your minds, but left open still the question of him who was so often and so mysteriously alluded to in the teachings of Jesus, as the Comforter, the Spirit of Truth, who should come after him and bring all men to a knowledge and understanding of all things necessary for them to comprehend; who should teach them many things which they were not able to bear in the day when the Master spake with them; who should be with them always, and who should never leave them comfortless, but forever remain with them a witness of the Infinite Spirit from whence he came. We now proceed to question the nature of this promise as taught and effectually shadowed forth in the teachings of Jesus of Nazareth. We find that these teachings represent obviously two states; the one when Jesus spake as the companion and master of twelve poor fishermen, when he walked among men and spoke with the tongue of man; at other times in that deep and wonderful mysticism, which in past ages we called the Spirit, but which now we recognize to be the inspired state in which his lips no more spoke of himself as a personality, but by a spirit that inspired him,—who or what-ever that might be,—assuming this was indeed a larger portion of the Divine Spirit than is incarnated in the human soul.

ed poured out upon large pentecostal gatherings of men and women, in that which in modern days we call revivals ; assuming that when we come together with one accord, and when our hearts are bowed in prayer and supplication; that when the material falls off from our spirits, and the wings of our souls stretch away into the unknown, and in our ecstacy we reach the very heavens; assuming that in such moments there are physical changes produced,, that form what we now know to be the scientific basis of spiritual communion,-then are our aspirations answered by inspiration; then is the spirit poured out upon all flesh; then we dream dreams, and see visions, and realize that signs and tokens are in our midst, and in the ecstacy perfected by the inspiration, we take the very kingdom of heaven by storm. We have some of us witnessed these things, and though they do not partake of the external and almost materially phenomenal form in which Modern Spiritualism has come to us, they are obviously one and the same spirit, though there are differences of administration.

We return, then, to the special form of spirit communion, reported through what Jesus call ed the "Holy Spirit of Nature.,... We are told from time to time, that mighty spiritual power descended upon him. It was not such as the world recognized, for when the voice of the angel spake, the voice of humanity only echoed it. When they heard the tones of the thunder, they interpreted the voice as the wrath of God : therefore the external signs and manifestations of this spiritual power that fell upon Jesus, were never understood by his immediate followers, much less the multitude, and are only susceptible of explanation by kindred phenomena in our day.

Notwithstanding there are kindred powers by which he attempted to explain the nature of this power, he said to his followers when the day of parting was at hand, and they were around him with their tender clinging affection, -to prepare them for the dark day of his martyrdom-"Yet a little while, and ye shall see me not, because I go to my Father." Then again he assures them that he will come again, that it is expedient that he should leave them, that the Comforter might come. He informs them most assuredly that this Comforter will come and reveal to them all truth. He leaves here to the Spiritualists, and upon the minds of those familiar with the methods by which the All Father inspires and teaches his children, that it is his own glorified spirit that should return to them, and for this purpose, he must pass from their mortal sight, and go as he expressed it, to the Father that he might come to them as a comforter. Those who have known and recognized this divine inpsiration which is conveyed to man through spirits, cannot fail to perceive that this was the meaning of the Master, when he was constantly informing his disciples that he must pass from their sight in that dark day of martyrdom, in order that the Strong and Mighty, the Spirit of Truth, the Comforter, could return. We do not here mistake the fact that he spoke of his own glorified spirit, from the day when he was parted from them, and was seen no more, from the day when the sorrowing followers of the Master were scattered and walked abroad, waiting for the day promised, the fulfill-ment, and that which they termed the coming of the Holy Ghost.

In prayer and supplication they waited long and patiently, until in the fullness of time, the day of Pentecost came. We are then informed that they were together with one accord; that as they prayed and waited, the sound of mighty wind from heaven was heard in their midst, and their bodies shook with the mighty power, and there appeared a shape as of cloven tongues which sat upon the heads of each, and they received the "gift of tongues." From that time we hear no more of the power descending alone upon the followers of the Master. It was now spread abr.ad upon the multitude, and was received by the magnetic touch of their hands. These apostles, as they laid their hands on the strangers and conferred upon Jew and Gentile the gift of tongues, the gift of healing and evoking these mighty powers,-thus a spiritual influx was communicated from one to another, until the power is represented as following the multitudes. Here modern experience brings forcibly before our minds the same influx, the same descent of a mighty and irresistible spirit which we have witnessed in great revival gatherings. Who until the day of Modern Spiritualism has ever been able to explain to us what this mighty influx meant? How it was procured? Through what conditions it visited humanity; and who were the agents that spread abroad these tongues of flame, and imbued humanity with new gifts? Modern Spiritualism comes to us, bringing us the assurance that not only the collected hosts of heaven are about us, commissioned by the Most High to inaugurate a new era, but it proves to us that the spirits come to us separately and singly, bringing, sometimes to the multitude, and sometimes to the individual, this boon of heaven; this outpouring of the spirit; this development of new gitts with great power. All that is represented as transbiring in the lives of the apostles, is experienced in this day. And as we gaze over the ground trodden by the multitude of feet that have rushed forward in the mighty outpouring of Modern Spiritualism, we can scarcely keep track of this gigantic movement. It has come upon us with such force, unlocking the powers of humanity everywhere, and reacting all the varied conditions of life, that we have scarcely , had time to pause and take breath and question what is the meaning of this vast and wonderful outpouring that has fallen upon us. Like the apostles in their bitter trials, bereft of their friend they walked alone to Emmaus, and they recalled the blessed promise. In their great despair, they remembered that he promised to come again and renew the great and, glorious predictions that the seers of olden time. had made, but he had passed from their sight and left them in bitter disappointment. Then it was, as we told you last Sabbath, that their eyes were opened and they found the angels walking by their spies. They realized, the presence of the heavenly host in their midst, the holy spirit,-the spirit that had now become holy and glorified,-he had never left them comfortless, and so the true Spiritualists to-day,-those who have been inaugurated into this grand and wonderful movement that is upon us, by which we have been enabled to behold the Messiah,-to see the mighty outpouring of the great spiritual forces, working signs and wonders about jus,-giving tokens of a presence more than mortal. We have seen this; and it is in the very day when disappointments and sorrows have fallen upon many a heart, when the bright hopes we have cherished have faded away before our eyes, .

RELIGIO-PHILOSOPHICAL JOURNAL.

and ecstatic utterances of prophets and seers. and ecstatic utterances of prophets and seers. We have had a mighty outpouring of spirit voucheafed to us, and with it we have been shown many of the condi ions of Spirit-Life. We have been shown the lines that bound our Spirit World; we have had displayed and laid out before us the very anatomy of the spirit itself. We have beheld it fashioned and built up, grain by grain; we have seen the effects of deeds and thoughts in forming the very image of the spirit we have seen all these. the very image of the soul; we have seen all these, and in the phenomenal phases are the foundations of all religions which have now been laid in de-monstrable science. We believe in God as the course of all life, as the great universal spiritual source of all things

Whether we gaze upon the beauty of these blos-soms; whether we read this providence in all the arrangements for light, for sunshine and dew for its little life; whether we contemplate the gospel of kindness and love, beauty and adaptation of means to ends in this tiny daisy; or whether we ascend the shining roads of heaven and eatch the stars, and measure the depths of space, and trace out all that we can of the universe in star dust, and follow them away, away beyond our system into the midst of the grand, rushing, rolling worlds, where ten thousand systems proclaim Him the great vitalizing supreme majesty that grasps the magnetic lines and holds them all in their places, from the infinitely little to the infinitely large; all, all, speak of the spirit, and we do comprehend what spirit is. We do know, we have tested, we have analyzed, we have clasped hands with it ; we have spoken with it face to face; we have re alized it is life; we know it is imperishable; we know that it exists in form; we know that it is all power, all intelligence, all majesty, and we know it is the grand Mind.

We wait once more on this preacher; we look once more upon the stately domes of those tem-ples where religion takes the form of popularity, and even of fashion. We wait no more and min-gie with the great, the wise, the grand. We go forth into the city streets; we go forth to morrow into the fields of labor; we go forth to the sim-plest duties that God has given us to perform. We know the Great Spirit has written His law there; He has written His command there. He is satisfied with the performance of every duty. Everything

we do becomes now an act of worship. I do know that my father whom I loved, the brother who parted from my side in the strength and wealth of new affection, -- I do know that troops and hosts of the mighty dead are all about me now. I have spoken with them face to face. I have seen their shining forms, and felt the rush of their mighty presence as they passed with a strong wind from heaven that shock my dwelling, and has placed a tongue of fire there, and given us to speak with new tongues and with living power. They have set open the gates and permitted us to see the radiant dwellings all along the shiang paths and down the corridors of heaven. All this they have done, and they have laid this foundation of our religion on a basis that shall never fall, for we know the methods of communion. We know that we can close the material tabernacle, and open the spiritual eye and car, and place ourselves in a receptive condition, and either alone or in the spirit circle, they shall answer us. We know, too, that the clamorous tones of the world have drowned their clear voices and hushed the sweet accents of the Spirit, yet they still are there, pa-tiently and graciously waiting until the hour that the tempest, the whirlwind, the earthquake and the fire shall be hushed, and then as we listen, we shall hear the still small voice of the Spirit. This they have done, and they shall depart no more, and thus there is another portion of the pentecost-al work yet to be fulfilled, not for you as mediums alone, but for all humani y, they have done. They have laid bare the long hidden and mysterious secret of the grave; they have unfolded to us the gaunt spectre forms of the dwellers of the threshold ; they have unlocked the gates of mystery that surround the places of shame and guilt and crime.

Some of us have seen the unseen world by the spirit eye. We have seen the legions that inhabit this threshold, mournful sorrowing ones, hanging around the dark places of earth and seeking ones, hanging more to repeat the crimes with which they en-gulfed their souls in sin; once more to feed a grat-ilication for those dreadful appetites which bound presence of the cloven tongues sliting upon me, and compelling me to pronounce such faitering words as they give me to speak, that the day of pentecost is yet to come. It will be no mere re-vival, no mere spasmodic gathering together of the people in prayer and supplication, beceeching for the coming signs and words. It shall be an incorporation of all nations, a gathering together of all humanity with one accord upon one principle; the great demand for a new religion and a new ministry. In the day of pentecost of old, those who were

assembled were strangers from many distant lands, and hence there must have been a variety of inteland nence there must have been a valley of inter-lectual power, so that there was given to each of them something; so, to day, I hear voices in all lands, crying out for a new religion, a religion in which all mankind can worship a common Father, which all mankind can worship a common rather, --saying, until we see a religion of justice and rea-son, we cannot be satisfied. We ask no more for the voice of the preacher, but we ask for that which gives a philosophical basis for religion to be built upon. We ask for that which meets every want of life here, and which follows it beyond the grave, and makes our status and determines why we work, why we labor and why we suffer? We ask that all these shall be proved to us. We ask that spirits shall stand in our midst, as friend to friend; that we shall no more be dependent upon others for our knowledge of these things. We ask that we shall no more put our faith in man, but that knowledge shall be vouchsafed to us, and we shall be enabled by growth and investigation to arrive at that state in which each one shall lay hold on the magnetic chords, the other ends of which are held by spirits, and thus draw truths to ourselves. We ask that this communion shall be no more uncertain; that all may realize it. For this purpose I do believe the penecostal day will come. I have heard the tones of fervent prayer,not in the form of mortal speech, but they come up from the depths of the human soul,-not from the preacher who gives out passports to heaven on the strength of contributions to the church, for these have failed. They have made their God in the images of their own minds.

I hear this voice in the unrest and strife that abounds in the world. I see it in those wistful eyes that sometimes turn dreamily toward the future. I hear it in the voices of the rich and strong and powerful and mighty, whose wealth cannot purchase the priceless boon of assured demonstration that they shall live forever. I know that deep within every soul, in the midst of all our follies and our mistakes, all our many shortcomings, there is a longing earnest yearning for the truths of this religion. There is a something that calls every one of us. We have all feit it. It is in the universal name of humanity, and therefore, in this great day of judgment upon political, social and religious institutions, a day when all things are being brought under the power of utilitationism, when governments are required to give an account of their doings, waen the people are becoming emancipated, when they are endeavoring to break the chains of ignorance from the necks of humanity. In such a day as this, when the various re-formers are tested by what they are really useful for ; when all the churches come beneath the same scathing judgment ; when the priestly purple and fine linens, which have bitherto imposed upon the people, when all these are being weighed in the balance of utilitarianism and found wanting ; when the firmest principles are to be tested by the exact demonstrations of science; when great preachers are rising up in the geological strata, and sparkling preachers are shining out in the star lessons of heaven; when winds, waves, lightnings and ele-mental powers are everywhere becoming preachers of the woodeful and meioric struct he discussion. of the wonderful and majestic strength of law; when these are being pitted against the miracles and firmest truths of former ages, and when all there are found wanting,—it is in such a day as this that we look for the coming of this new re-ligion, and behold even in the fragmentary phenomena that have been seen in modern Spiritualism, a promise of the great pentecostal day which is coming in answer to this universal demand. We have spoken the word science in connection with the day of pentecost, where they tell of rush-

ing mighty winds coming from heaven; of cloven tongues of fire. The power was not by man; yet we assert that that power came by law. They were there with one accord. They were there with magnetic conditions to form a scientific battery. Their spirits were in a receptive condition. They were in spiritual support with each other and the Spirit World. When all nations are thus brought into this con. dition, though they may be separated by oceans, yet when with one accord all humanity petition for the coming of the kingdom, the kingdom will answer us with tongues of fire and mighty rushing winds of the spirit. It needs that some amongst us shall be John the Baptisst to this movement. Many of us have been thus called,-many of us have been thus permitted to sound the cry in the wilderness of materialism, proclaiming the coming of the Comforter. I do believe in all humility in the promises of our Father who disdains not to care for the broken flower, and who has numbered the very hairs of my head. He has promised me this night to be a pentecostal voice to answer us, and we appeal to the "watchman, what of the night?" The answer comes, surely, surely, the morning is coming. Oh, be faithful, Spiritualists, to your trusts. Heed not, though you may stand alone, and the hands that have grasped your own may have relaxed their grasp and grown cold, and the faces that have looked with you into the bright eyes of the spirits, shall now be turned away, remember that the power that was strong enough to plant itself within our midst twenty years ago, is strong enough to continue its course; strong enough to place the cloven tongues upon your heads; is strong enough to sustain you, though you, like the Master, should be led to Calvary, whilst all men should forsake you and flee. I have no fear then but what the pentecostal day will come, and I ask you each one to go forth and proclaim it to all the world as best you can. It may be only to a little circle or group around you, or it may be in the public gathering on the rostrum, but wherever you can proclaim that truth, fear not, the demenstration is at hand. We are no more tossed on the ocean of theory and speculation. The pow-er is ours. We bring God's laws, as revealed to us in the various forms of science, to bear on these investigations. I care not to answer the cry of the bigot, the ignorant world, whether Spiritualism exists or not. I speak anto you, oh, Spiritualists, that know its worth, to you who perceive in the long chain of the past, one grand harmonious revelation,-no matter now dark it was, it shows to you now by contrast; no matter that the Hindoo worshipped his tour-armed God, or the Egyptian his four-head ed Deity; no matter what strange metamorphoses brought the idea of eternal power, eternal life, and made it sacred to the ancients, —whether it be incarnated in the fragments of bird, or beast, or fish,-there was an emblem of the force or power of God displayed in them all. All had some fragment, and they received it as they were able to bear it. No matter if it seems to us low and unreal, let us take the sublime truths that were enshrined in all these. They were Spiritualism in some shape, emblems of some glorious truth. We trace these down to the days of the beautiful re-vealment of truth through Jesus, under the high-est and hollest conditions of God, incarnated in the flesh, and now we see how once again a greater Messiah has come in our midst,-how our day of pentecest is coming in the great outpouring of the spirit,—and now we may rejoice that no power can crush out this eternal and undying spirit, which is bringing the great day, whilst all nations are moving forward, east and west, north and south, with one accord. We know, therefore, that we have a revealment from the Ail-Father of the new ministry, the new religion, and with these, the great pentecostal day is coming.

THE CHILDREN.

JULY 30, 1870

BY CHARLES DICKENS.

When the lessons and tasks are all ended, And the school for the day is dismissed, And the little ones gather around me To bid me good-night and he kissed; Oh, the little white arms that noircle My neck in tender embrace! Oh, the smiles that are halos of heaven, Shedding supplying of love or my fore t Shedding sunshine of love on my face!

And when they are gone, I sit dreaming Of my childhood too lovely to last; Of love that my heart will remember When it wakes to the paise of the past, Ere the world and its wickedness made n A partner of sorrow and sin, When the glory of God was about me, And the glory of gladness within.

Oh, my heart grows weak as a woman's, And the fountains of feeling will flow, When I think of the paths steep and stony, Where the feet of the dear ones must go; Of the tountains of sin hanging o'er them, Of the tempest of Fate blowing wild; Oh, there is nothing on earth half so holy As the innocent heart of a child.

They are idols of hearts and of households, They are angels of God in disguise; His sunlight still sleeps in their tresses, His glory still gleams in their eyes; And I know how Jesus could liken The Kingdom of God to a child.

I ask not a life for the dear ones All radiant, as others have done, All radiant, as others have done, But that life may have just enough shadow To temper the glare of the sun: I would pray God to guard them from evil, But my prayer would bound back to myself; Ah ! a scraph may pray for a sinner, But a sinner must pray for himself.

The twig is so easily bended I have banished the rule and the rod: I have banished the rule and the rol: I have taught them the goodness of knowledge, They have taught me the goodness of God. My heart is a dangeon of darkness, Where I shut them from breaking a rule, My frown is sufficient correction, My love is the law of the school.

I shall leave the old house in the autumn, To traverse its threshold no more. Ah ! how I shall sigh for the dear ones. That meet me each morn at the door! I shall miss the "good nights" and the kis ses, And the gush of their innocent glee, And the group on the green, and the flowers That are brought every morning to me.

I shall miss them at morn and at eve. Their song in the school and the street, I shall miss the low hum of their voices, And the trainp of their delicate feet. When the lessons and tasks are all ended, And Death says "The school is dismissed t " May the little ones gather around me To bid me "good-night" and be kiesed.

OUR SISTER.

EY S. N. F.

One bright flower has drooped and faded. One dear sister's voice has fled, Une fair brow the grave has shaded; One dear sister now is dead.

But we feel no thought of sadness, For our friend is happy now; She has knelt in heart-felt gladness Where the blessed angels bow.

She has gone to heaven before us, But she turns and waves her hand, Pointing to the glories o'er us, In that happy spirit land.

> AN ADVENT FIZZLE.

The Advents afraid to meet the Spiritualists,

Assuming that it is of the same nature as that which from time to time we have observed inaugurating a religion subject to inspirational

It is in such an hour as this, when we have wept because we have failed to realize the promises which were dealt out so liberally to us when Spiritualism first appeared in our midst. It is in such an hour as this that I remind you that the day of Pentecost is at hand !

We have had Spiritualism in its phenomenal phases,-beautiful and instructive, and full of suggestions, as they are, they have not yet planted the new religion for which we have waited. They have not inaugurated the new ministry for which we are looking; they have only sown the seed of it. They have laid a scientific foundation for religion to rest upon. They are

We have seen the result of crime. We have also

seen some of the glittering stars that surround the brows of earth's marcyrs. We have seen some of those nameless toilers that have passed from out our midst, uurecorded in brass or stone or marble; the humble, the poor, the nameless. We have seen them gathered up in the arms of dear angels and set upon mountains of transfiguration; we have behild their garments of poverty changed to bright saining robes, brighter than ever were fash-ioned on earth. We have seen these with joyful faces.

We welcome Spiritualism, and we believe it is well for us in the providence of God that it has come to us with its day of crucifixion; and although thick darkness has covered our spirits, Spirtuatiem has raised them, and teaches us that there is a higher meaning in all of life. It has recalled the sweet and precious memories that cluster around our loved ones. On, how gladly has the mother welcomed back her darling! How strong have you left when you have realized that the strong arms of these angel ones is still around you; that the loving eyes of the kind good father whose form you had laid away in the grave, that he is bending over you with all his sympathy and strength to galde and protect you.

We wait no longer to know whether the great, the good, the strong, whose forms we have laid away, are to be known. They are at our sides, they walk the earth with us.

We welcome back these angels with the precious light and love tney bring to us. They are here in our very midst, the artists, the poets, the painters, the writers, the mechanics, all of earth's toilers. How we have worked when we knew it was not

in vain, it was not for one human life, but for eternity! Oh, humble ones, in your lonely toiling, how

gladly now you are moving round the earth with those for whom you have toiled, and in so doing have sunk at last into nameless graves.

Oh, what gladness it is to know that all is treasured up, that all the silent tears are now crystalized into beautiful pearls to be worn around your spirit brows, and all your sighs and groans are now turned to joy and gladness !

We have forgotten, perhaps, that there were those who could not partake of the cup of joy vouchsafed to us. There is still a world and a church waiting for this new ministry. Let us not forget the joy that the coming of the spirits has brought to us. Let us remember that we owe much to the institutions of this land of America for the revelations of the last half century,

By what power were those who landed in the midst of the storms and tempests and howling winds and drifting snows on the bleak New England shores- by what power were they inspired to chant their bailelujahs even whilst their starving tading lips were scarcely able to utter the sounds ? By what power were these lonely men, this little handful of deserted exiles, enabled to establish a government in this land of light and liberty and strength, this land of universal freedom ? By what power when men forgot their high commission when they tailed to realize the purposes of the In-finite, who called them here to make of all nations one, when they became in turn tyrants-by what power did the great over-ruling Providence compe them to make war upon each other until they let God's people go? By what power have they thus been made pioneers for all men of all countries and climes?

It was the power of God through His ministering angels that has wrought all these mighty works, and it is the same power that is at work in mon-archical systems of the Old World, carrying them now through the furnace blast of transformation. Oh, surely we can read the signs of the times and see that there is a great work, that it is not by the mere external forces and strength of the nation that all this has been accomplished.

I need not rehearse to you that this nation has outwrought the destiny of liberty for all the race. It is enough for us to perceive that the effete in-stitutions of Enrope are all gradually decaying and perishing. They are remodeling their laws upon the basis that is presented by this nation.

It is not alone in the political or the social planes of life that we perceive these, but in every department of life. We perceive it now in the breaking up of the weaker sects and the attempts of Protestantism to unite.

An important question to us is, what part Spiritualism has to play in this great reform. I be-lieve as I listen to the signs of the times, as I hear the voices of the invisible hosts echoing in my cars that which I shall say; I do believe as I feel the

BENEDICTION.

May the light of His divine presence be around about as, who has fixed the eternal stars in their places. May the bright stars of His eternal prov-idence be around us and guide us in the darkness of earthly life, until we all meet again in the eter-nal morning, whose sun shall know no setting.

NOT A New Jersey paper reports that more divorces have been granted by the Chancellor of that State since the war than in all the time previously since the formation of the State; and it claims that none of them have been granted without good and sufficient cause,

Dr. Livingston, the African explorer, is supposed to be at Nijiji, two month's travel inland from Zanzibar, and no tiding's from him are looked for under seven or eight months.

LETTER FROM J. L. POTTER,

DEAR BROTHER :- The Advents published a challenge in the Saint Paul Disputch, for the Spiritualists to meet them in public debate. This is the form of the challenge:

"EDITOR ST. PAUL DISPATCH :-- So many misrepresentations are made relative to the morals. the religious views, and the intellectual ability of the Second Advents, (or Millerites, as we are sometimes called), it is only fair to ask you to make known our belief and perfect willingness to meet any man or men in public debate and discuss as Christian gentlemen, the doctrines taught by the Bible. This communication may be considered a special challenge to the Spiritualists and Universalists, or in a general sense to whoever dare meet us in open debate. It is an easy thing, Mr. Editor, for willfully blind fanatics and narrow-minded egotists to cry "lunacy," "humbug," and "imbecility," but the thinking intelligent portion of the community will very much doubt both the honesty and ability of such men, unless they can find some one in their ranks with coursge enough to meet us in open debate."

This was published the 3rd day of June, and it was my good fortune to answer the same Sunday, the 5th, and evince a willingness to meet them at 10 o'clock Monday morning in the Odeon, and make arrangements for said discussion. The hour came, and Friend Fassett of Minneapolis, and Hines of Merrimac, were there. We at once proceeded to business. agreeing upon the following resolution :

Resolved, That the Bible, King James' ver-sion, teaches that man survives the dissolution of the body, and lives in a conscious communicative state of being, thus proving his immortality

Everything looked as though we were going to have a good time trying our mettle, but Friend Hines had had a little brush with the influence that controls me, at Merrimac, some few weeks before, and in order to have it all. safe, asked if I was going to debate in my normal state. My answer was: "I give all my lectures in a trance state"; to which Friend Fassett replied : "That ends the debate so far as I am concerned," and Friend Hines gave echo to the same. They were not going to discuss with demons. Poor Adventism feels unable to meet the Devil. Friends, look at that, the very power they claim to fight, and dare not meet him in a hand-to-hand combat. Here is their reply:

THE PROPOSED DISCUSSION.

"EDITOR ST. PAUL DISPATCH :- The parties concerned met this morning at the Odeon to arrange for the proposed discussion between the Adventists and Spititualists, but were unsuccessful in making arrangements, as the speaker of the latter would discuss only when in a trance state : the Adventists claiming that the truth gained nothing in an intelligent community by discussion with powers in that condition.'

-A word to Brother Moses and D. W. Hull. Friend Fassett says you are not from the Advent church, and never preached Adventism. Is this so. I have always supposed you were once Adventists, and used to preach that doctrine. If this is not the case, please correct my misapprehension in the matter, that I may represent you truthfully to the world. The clouds are thickening and the foe must be met. I make no compromise with any kind of theology,-liberal or otherwise. Am sure that right will triumph in the end.

St. Anthony, Minn., July 7th, 1870.

IF Monkeys on the African coast, taught by bitter experience the power of the oyster in gripping their paws when inserted in its open mouth, will cunningly roll in a pebble, so that the oyster cannot close its shell, and then devour it at leisure. 4



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subject. II.-Of the influence of Artificial Somnambu-lism upon discased subjects. CHAP. XXIV.-Artificial Somnambulism considered as a therapeutic agent. CHAP. XXV.-Of the kinds of disease cured while in this state. I.-Chorea, or St. Virus's dance. II.-Epilep. sy. III.-Dryspepsia. IV.-Intermittent fever, V.-Fever. VI.-Case. VII.-Inflammatory rheumatism. VIII.-Chronic rheumatism. IX.-Hysteria. X.-Melancholy from unrequired lave. XI.-Case. XII.-Case. XIII.-Case. XIV.-Contraction of the muscles of the fingers, XV.-Scarlet fever. XVI.-Case. XVI.-Case. CHAP. XXVI.-Surgical operations. CHAP. XXVI.-Obstetrical cases, Conclusion. This valuable work is for sale at this office, at \$1.50 per volume, postage 20 cents. See book list in another column. See The trade supplied on reasonable terms.

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Unfoldings. He also stands at the pinnacle of all organized Life in the native purity of all things. On page twenty-four, the author treats of "the way mediums paint likensses, in the true order of the development of the arts and sciences.

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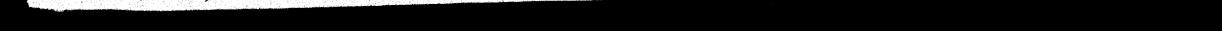
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JULY 30, 1870

FRONTIER DEPT. 3

Charles Dickens and Death.

Compiled by the N. Y. Tribunc.

We give below fifteen extrac's from the works of Charles Dickens on death. Now that Charles Dickens is dead and has become the world's property, the churches are clamorous to claim him as a Ubristian, and the question occurs daily, "Was Charles Dickens & Christian ?"

These extracts are against the received opinions as well as declared principles of the church. Read ?bem.

CHARLES DICKENS-Died at his residence. Gads Hill, Kent, Thursday, June 9th, 1870, aged 53 VERIS.

"Dead, your Majesty. Dead, my lords and gentlemen. Desd, Right Reverends and Wrong Rev-erends, of every order. Dead, men and women born with Heavenly Compassion in your bearts. And dying thus around us every day."-[Bleak House, Chapter 67.

"The golden ripple on the wall came back again, and nothing else stirred in the room. The old, old fashion. The fashion that came in with our first garments, and will last until our race has run its course, and the wide firmament is rolled up like a scroll. The old, old fashion-Death! O, thank God, all who see it, for that older fashion yet, of immortality ! And look upon us, angels of young children, with regards not quite entangled when the Swift River bears us to the Ocean."-[Dombey,

chapter 17. "The spirit of the child, returning, innocent and radiant, touched the old man with its hand, and beckoned him away."-[Chimes, 2od quarter.

"The star had shown him the way to find the "The star had shown him the way to find the God of the poor; and through humility, and sor-row and forgiveness, he had gone to his Redeem-er's rest."-[Hard Times, Book 3, chapter 6. "A cricket sings upon the hearth, a broken child's toy lies upon the ground, and nothing else remains."-[Cricket on the Hearth, Chirp 3. "I felt for my old self as the dead may feel if they ever revisit these scenes. I was glad to be tender-by remembered, to be gently pitled, not to be quite forgotten."-[Bleak House, chapter 45. "From these garish lights I vanish now forever-tore : with a heartfelt, grateful, respectful and

more ; with a heartfelt, grateful, respectful and affectionate farewell-and 1 pray God bless us every one."-(Last Reading, London, March, 6th,

"When I die, put me near something that has loved the light and had the sky above it always." -[Old Curiosity Shop, chapter 71.

"Lord, keep my Memory Green !"-(Haunted Man, chapter 3. ""Now,' he murmured,' I am happy.' 'He fell

into a light slumber, and waking smiled, as before, then spoke of beautiful gardens, which he said stretched out before him, and were filled with Agures of mer, women and many children, all with light upon their faces, then whispered that it was Eden—and so died."—(Nickleby, chapter 58. -"died like a child that had gone to sleep."-

(Copperfield, chapter 9. —"and began the world—not this world, O, not this. The world that sets this night."—(Bleak

House, chapter 65.

chapter 19. -"and lay at rest. The solemn stillness was no marvel now."-(Cld Curiosity Shop, chapter 71. "It being high water, he went out with the tide." --(Copperfield, chapter 30.

The Infinence of Athletic Sports on Health.

Dr. Robert Farquharson, medical officer to the

unwholecomeness. Living habitually in close, stove-heated rooms, bolting their food at railway speed, and partaking freely of alcoholic drinks, not. with their meals in aid of digestion, but at all odd times of the day, can we wonder at, their inferior physical development, or that, their active minds frequently devour their bodies. Their University of Harvard, closely modeled as it is in many re-spects on the sister Cambridge of England, has has not yet reached the pitch of civilization nec-essary to appreciate the benefits of exercise, and Sir Charles M. Dilke thus writes on the subject: "Rowing and other athletics, with the exception of skating and base ball, are both despised and

neglected in America. When the smallest sign of a reaction appears in the New England colleges, there comes at once a cry from Boston that brains are being postponed to brawn. If New Englanders would look about them, they would see that their climate has of itself developed brains at the expense of brawn : and that if national degeneracy is to be long prevented, brawn must in some way be fostered. The high shoulders, head, voice, and pallor of the Boston men are not incompatible with the possession of the most powerful brain, the keenest wit, but it is not probable that energy and talent will be continued in future generations sprung from the worn-out men and women of today. The prospect at present is not bright ; year by year Americans grow thinner, lighter and shorter-lived."

And the consequences of this system were instructively displayed by the great international boat race, in which the Americans were beaten purely on account of want of staying power. Now contrast with this melancholy state of affairs the sound health and perfect condition of a typical sound nearin and perfect condition of a typical specimen of our public schoolboy or university man. We see in his clear eye and fearless look the spirit which animates his well-kult frame; and this excellent piece of humanity has been built up by the proper balance of mind and body, by the due adjustment of intelligent exercise to progressive mental work; and while his muscles are braced up, he has had the invaluable moral training of such combinations. Boating has taught him obedience and loyalty to his leaders; cricket has made his sight as keen as his arms are strong; while foot-ball has given that sense of coolness under emergency, and that rapid decision amid conflicting circumstances which will stand him in such good stead in after life. The Duke of Wel-lington is reported to have said that the battle of Waterloo was won on the Eton playing-fields; and although it might have been more correct to give the credit to our village greens, where the real material of his army was raised, the principle remains the same-that out-door sports have in a great measure made the English people what they

How painfully different is the lot of girls in this respect ? Compelled to study in close rooms, with little active exercise beyond the conventional regimental walk, or some sort of stinted gymnastics, their frequently lowered tone, their craving for-ex-citement, their occasionally morbid views of life and its surroundings, are readily explained. The ball room affords at the present time the only opportunity of active exercise to many; and, in spile of the disadvantages of late hours and hot rooms, I am convinced that the muscular exercise of dancing supplies to many a real want. We hear much at the present day about the improved education of women ; but it must be remembered that the more we assimilate their sex to our own in this respect, the more requisite will it be for them also to graduate in manly sports. Without cricket, or foot ball, or rowing, it would be most unwise to tax the female brain with higher and harder work. Now, as regards the proper dose, so to speak, of exercise, every man, under ordinary circumstances, must be his own physician. Physiologists have calculated for us the amount of work which can, or atleast should, be done by a healthy man; and Dr. Parks states that such ought, if possible, to take a daily amount of exercise which shall be not less than 150 tons lifted one foot, this being equivalent to a walk of about nine miles. But, as he remarks, "as there is much exercise taken in the ordinary business of life, this amount may be in ordinary cases reduced." Of course in diseased conditions we will usually be expected to interfere and lay down precise rules; but average people might as well weigh their ordinary meals as calculate by the inch or ounce how much their mus-cles ought to do. I believe a weakened heart may often be braced up by a moderate amount of ex-

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.THE CELEBRATED CASE OF HUSTON RUSSELL

Terrific Attack of Tic-Douloureux, or NeE« ralgia, lasting nearly two years.

Skilful Physicians fail to cure it. Surgery and Hydropathy give only partial relief.

Patient prostrated, reduced to a skeleton; and his life despaired of.

HE FINALLY TAKES THE

POSITIVE POWDERS.

IS CURED,

AND GAINS FIFTY FIVE POUNDS IN

FLESH.

Brownsville, Nebraska, Dec., 22, 1869.

This is to certify that I, Huston Russell, was taken on the 24th day of September, 1867, with a pain in my eye and head, and it was so severe that I thought I would rather die than live. I calledon Dr. Hoover, and he attended me for some twenty days; at times 1 was easy, when under the influence of medicine, but confined to my bed. I called on another doctor, by the advice of Dr. Hoover. Under a new system of treatment entirely, he gave me no medicine at first, but pricked me with instrumints and put on something to blister; but it had no effect. Then I called on two other doctors, who had me under their treatment for several months without any permanent relief. On the 15th of September, 1868, I called on Dr. Arnold, and he had me under his treatment until April, 1869. I used the shower bath every morning during the treatment of Arnold. Under his treatment I improved some, but the pain never left me until I commenced taking the Powders called Spence's Positive and Negative Powders. Bix boxes of the Positives have cured me of the pain. And I had the Liver Complaint for several years, and the Disbetes, and now I believe I am entirely well. At one time the doctors and friends gave me up to die; but thank Gcd on the 25 of May 1869. I commenced taking Spance's Positive Powders. My weight then was 182 pounds; now it is 187, and I know that is

be addressed.

Coldstream Guards, recently read a valuable paper on the above subject before the Medical Society of London, and a report of it is now appear-ing in the Lancet, from which we make the follow-

ing extracts: "The possession of the sound mind in the sound body is rightly held as essential to the most per-fect form of our physical existence; and to adjust evenly the balance between the two is a task whose importance rivals its difficulty. The undue development of intellectual vigor, on the one hand, is well known to have a weakening, and even de-structive influence on a feeble frame; whilst, on the other, muscular superiority often attends ment-al deficiency. And especially is this study interest-ing in its relations to youth, at which golden period the power, not only of the man, but, may be, of future generations, is being stored up; and at this time it frequently happens that unbridled excess in either direction has an influence for evil which our most subtle calculations can barely estimate. Now there is no question that a certain amount of exercise and boaily exertion is necessary to promote the functions of life-that a proper allowarce of muscular energy thus expended, is of inestimable service in circulating the vital fluids and stimulating the nervous system to rapid and efficient action. The mere book-worm, who pores over his folios day after day, knows not the quickening and vivifying influence on brain and body of copious draughts of oxygen, nor the freshness imparted by the pulsation of newly oxygenated blood. He regards the time spent in out door pursuits as filched from the service of his mind; little know-ing, in his short-sighted wisdom, in what ample ing, in his short-signed whether, in what ampli-measure his work would thus gain in every neefal direction. But should timely warnings at last im-press him with the necessity of doing something to correct the evils of a sedentary life, his untaught efforts may only make matters tenfold worse. Ex-ercise, to be sate and profitable, must be moder-ate, judiciously timed, and carefully adapted to circumstances; in short, it is a medicine which, like all others, is potent either for good or evil. The brain worker, on returning from his constitu-tional, is often surprised to find himself fagged and overdone; but the fact is, that his muscles are relaxed by disnee, and his mind, exhausted by toil-ing in intellectual grooves, has no vital energy to spare. And this explains why the healthful stimulus short of fatigue, turnished by horse exercise, is so much appreciated by this class.

We must remember, in considering the effects of hard exercise on the constitution, that, even under circumstances of the most apparently protound repose, the nervous system has a considerable bur-den to bear. The heart, lungs, and intestines must be furnished with the stimulus requisite for their ceaseless round of duties; the muscles must be maintained in their normal state of tension; whilst the sensorium proper must exert a certain amount of effort to prevent itself sinking into coma. So that the brain and spinal cord can never rest; sicep only brings a very partial cessation of ac-tivity; for were these vigilant sentries to slumber for even an instant on their post, life must cease, And if to the strain which they already have at all times to undergo, we add a large and perhaps a sudden increase, the destructive processes will so far exceed those of repair as to necessitate ex-haustion, decay and disease. The inducnce of the mind over not only our sports, but every form of active exercise, is a matter of common every day experience; and as Mr. Erasmus Wilson well puts

"In mind lies the great secret of beneficial exercise; and without it, exercise is a misnomer, and a fraud on the constitution."

And how can this desirable combination better be secured than in those athletic sports to which the English owe so much of their national pluck, perseverance and endurance ? The Germans have long been noted for the perfection to which they have brought gymnastics; but, with this exception, they are a sedentary people, and I should be disposed to explain their astonishing powers of mental application rather by the great size of their brains than any other canse. The French, again, are still less addicted to games, and in the pallid and anxious faces of their school-boys we read the evil effects of a too exclusive application to book-

But with characteristic go a headness, it has been reserved for the Americans to develop con-ditions far beyond other nations in their hygienic

ce digitalis either paralyzing or reinforcing cardiac energy ac-cording to its dose and mode of administration. I have seen several instances of boys who had been debarred from active exertion on account of pal-pitation, speedily lose all their symptoms on being permitted to rejoin their compation's sports ; and a striking case recently recorded in the practice of Dr. Stokes, showed how a man suffering from intense dyspnea, the result of extensive heart dis-case, only obtained relief by the violent exertion of

running after a car."

E. V. Wilson's Appointments for August. 1870.

At Sterling, Ill., in Farewell's Hall, on Satur-day evening, Sunday morning and afternoon, at half past ten and two o'clock. Scance at eight o'clock, Sunday evening, August 6th and 7th. At Rochelle, Ill ,on Monday, Tuesday and Wednes-day evenings,-August Sch, 9th, 10th, at eight

At McGregor, Iowa,-four lectures, commencing on Friday, Saturday and Sunday, August 12.h.

At Farmington, Minn., on the 15th, 16th and 17th of August, Monday, Tuesday and Wednesday evenings, at eight o'clock. The friends will act according to advice of letters.

At Lake City, Minn., on Friday, Saturday and Sunday,-August 19.h, 20th and 21st,-four lectures.

At Lincoln, Ill, on Chicago and Alton R. R. --four lectures, on Friday, Saturday and Sunday, Au-gust 26th, 27th and 28th. The month of September we shall be in Iowa,

along the line of the N. W. R. R. Address us at Lombard, Du Page Co., Ill.

Spiritualists of Wisconsin, greetings. On Saturday and Sunday, July 30th and 31st, there will be a two day's basket picnic spiritual grove meeting. a two day's basket pichic spiritual grove meeting, near Fondu Lac, Wisconsin, commencing at 10 o'clock, A. M., Saturday, and continuing through Sunday. Rev. J. M. Peebles, late of Europe, Rev. J. O. Barrett, Rev. A. B. Randall, of Appleton, Wis., E. V. Wilson and other speakers, will be present to greet the audience, with thoughts European and American, conservative and radical, poetic and prosaic, logical and argumentative. The discussion at Fon du Lac between M. V. Wilson, affirmative, and the Rev. Geo. C. Had-dock A M. prosting will be and a grant and a grant and a grant and a grant a g

dock, A. M., negative, will stand adjourned over Saturday and Sunday, to Monday evening, August-lst. This opens the door for the picnic. If the weather be stormy, then the meeting will be held in a hall.

Come one, come all. Come to a feast of souls and a flow of reason. For we shall be greeted by the immortals from their homes divine. "SELAH."

Correction.

E. V. Wilson will not lecture in Reedsburgh, Wisconsin, as advertised, but will speak in Ripon, Wisconsin, on Saturday evening, at 8 o'clock, and twice on Sunday; July 23rd and 24th inst. He will also lecture in Barraboo, Wisconsin, as per former notice.

Attalanta, Ill., July 12th, 1870.

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HUBTON Beal of Nemsha County Nebraska. County Clerk of Nebama County Nebraska. Hubton JAMES HACKER. Nebraska. Hubton JAMES HACKER. Nebraska.

I also certify that I have been acquainted with Huston Russel for twelve years, and that he was seriously afflicted for a long time, and I regard his as one of the wonderful cures.

> WILLIAM POLLOCK. Postmaster at Brownville, Nebraska.

On the 29th day of September 1567, Huston Russel came to me with a pain in his left eye, which I treated for the Neuralgia, and treated him several times afterwards for the same, but the complaint returned each time after treatment. He was under treatment by several physiolans afterwards, but got but little relief. I have used Spenos's Positive and Negative Powders in Scarlet Fever and Diarrhoes, and found them to be good for those complaints.

JEROME HOOVER. On the fifteenth of September, 1868, Huston Russel came to me with a furious Tic-Douloureux, Neuralgia. had him under treatment until last April, 1869, at white time he was dismissed improved. ********** WM. ARNOLD .-

State of Nebratka, County of Nemaha. -----

I hereby certify that I am acquainted with Huston Russel, and that I know him to have been sick, and I also certify that I am acquainted with Drs. Wm. Arnold and Jerome Hoover, and know them to be practicing physicians.

Witness my hand, and seal of said Seal of County, this 22nd day of December Nehama County, 1869. Nebraska.

JAMES M. HACKER. County Clerk.

For further information about the Positive and Negative Powders, see advertisement below.

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