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Literary Department

GREAT TRUTHS BY ELIZA A. PITTSINGER. The following beautiful poem from that gifted poetess, Miss Eliza A. Pittsinger, having gone the rounds of the Calloterra Journals, has also found its way and become crystallized in Andrew Jackson Davis' 'Key to the Summerland.'

Great souls are filled with love, Great brows are calm; Beneath their might, they soar above The whitest and the purest.

PSYCHOLOGICAL PHENOMENA. Experiences in Development.

From Human Nature. The following Notes of a Day kept by Mr. Swinton during the time he has conducted his Spirit Circle for Development, are deeply interesting to all spiritualists 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) these qualities mainly its own failure due. If the same steps were taken by family groups generally, the phenomena of Spiritualism might soon become universal. The reader should pay particular attention to the conditions observed in the following Notes.

Similar slings 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 number, and among those we have at present heard of are Edward Denney (an aboriginal), Michael Angelo, Concetta Ties (a Chinese philosopher), Channing, Dr. Buchanan, C. M. McKim, Robert Shaw (who passed away in this house on the 31st of December last), M. A. Swinton (my mother), C. Swinton, and H. Swinton (a sister and brother of mine), Messrs. P. Pearce, Percy Blythe Shelley, and George Gordon Byron.

The following messages were afterward conveyed impressively 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—which has been made tonight." To the medium—"We offer our heart-felt thanks for your kind assistance."

After the sitting and the hands of our circle had been withdrawn from the table, but while we remained sitting and chatting around it, a beautiful and deeply interesting sight was observed by all of us. The center of the table (a small rosewood chest table, with veneered squares for that game on its top) seemed to expand as if it were a hollow vessel with a thin elastic covering subject to inflation. Its surface 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.

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 our spirit friends were seen in the darkened room. Directions given by Ed. Denney for the publication of four more of his sermons. C. W. P. was requested to join our circle on the following evening.

MINNESOTA.

Report of the Semi-Annual Convention of the State Association of Spiritualists of Minnesota.

(Reported at the Journal.)

The Semi-Annual Convention of the State Association of Spiritualists of Minnesota, met at Farmington, Dakota Co., Minnesota, at 10 o'clock on 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 appointed to conduct the business of the Convention, select speakers, etc. J. W. Jenkins, 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, Mr. J. L. Potter, after 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. At the hour for lecture Mr. J. L. Potter again listened to a song, after which a discourse was delivered by Belle A. Chamberlain. H. H. Smith, of Osseo, followed in a very radical manner, about God and his world. 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 minutes, as others wished Dr. Thomas to have all the time to answer H. H. Smith, which he did, in a satisfactory manner.

MORNING SESSION.

The Executive Board met at 9 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 again opened.

Speakers for the morning were Isaac Pope and J. L. Potter; but when the time had arrived for speaking, Dr. Berlin, of Farmington, took the place of Mr. Pope, who had been called out to attend a sick patient. The lecture by Dr. Berlin was of a practical and practical nature, 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.

AFTERNOON SESSION.

Opened with a Conference Meeting of one hour, followed by a lecture by W. F. Jamieson, on "The Spiritualist's Home." It was all 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 speakers be suspended in the evening, and that circles be held in the different localities where mediums were staying. Carried.

Mrs. Lippel, of Anoka, gave some very good tests; and from the report the next morning the circles gave very good satisfaction.

BUNDAY MORNING.

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

Committee on Resolutions appointed, consisting of J. H. Soule, William Canfield, 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. Bailey, 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 at that Convention, and 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 then spoke, and did not resign, as "he was afraid they would send him away when the truth is, that he is 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 worship him; nor does J. L. P. even own a wife's tent."

In the evening, however, Bro. Jamieson temporarily 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 bluntly with the giant orthodoxy.

AFTERNOON.

Called to order at 1 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 was evidence in the Bible that 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 would be glad to amend it in such a manner that women may go to heaven, who 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 taking peace. 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 at 8 o'clock a. m. 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 minutes, as others wished Dr. Thomas to have all the time to answer H. H. Smith, which he did, in a satisfactory manner.

short Conference Meeting, were again addressed by W. F. Jamieson, followed by "Concordia," 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 St. Paul and Sioux City, and the Pacific railroads, for their two 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 Convention were elected, and time and place decided upon. Committee—J. W. Jenkins, Brooklyn, Hennepin Co., J. H. Pearl, William Canfield, Mrs. F. C. Sheppard, and Mrs. Bates, of St. Anthony.

The Annual Meeting will be held on October 21st, 22d and 23d, at St. Anthony or Minneapolis. All friends of the cause remember the time and place.

A circular of the Year Book of Spiritualism, for 1870, has been 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 cheaply and efficiently as through the weekly papers. Good feeling and harmony prevailed, and all join in vowing it a time long to be remembered.

HARRIET E. POPE, Secretary. Morristown, Rice Co., Minn. July 25, 1870

For the Religio-Philosophical Journal. ESSENTIAL OBSERVATIONS.

BY DR. J. K. BAILEY.

Compelled to tarry by the way because of physical prostration, I concluded to make most of my wayward trip, possible to the circumstances, which I should from time to time find within my grasp. If not for the fact that I was in the great movement of reform 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 efficiently, when health should again make it proper to move on in the world.

Intending 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 eloquence, logic, inspired truths and historical facts, which I have in mind, will not find it strange, that I should find that my opportunity was fortunate and my means most wisely chosen.

Her first lecture, June 7th, was upon the subject of "Angel Visitants," a graphic and beautiful gathering up and blending together of the many and more ponderable "ruds" 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, eloquent and interesting. Science, history, philosophy, and all proper and relative elements were accumulated, classified, and presented in the most beautiful, "methodical" and "logical" manner, the realm of reason, logic and the "hard facts" of human experience. 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" race.

So well pleased with her first two lectures were the few who attended, that a number of the most prominent citizens of the city made a formal request that Mrs. Hardinge should deliver her celebrated address upon "America the Land of the Free and America under the Anabaptism of the 'Economic' Contract," in the Baptist 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 her address. It must be heard to be appreciated or comprehended.

Not prone to "bubble," much "as 'bill over," with enthusiasm to these matters, especially as to the personal involved, yet I cannot drop this subject, without justifying, in my high admiration of the said address, the opinion which Mrs. Emma Hardinge so earnestly and practically applies her noble energies, her surpassing ability, her every purpose, to the cause of "poor, down-trodden," unpopular, despised, and often despised, "Modern Spiritualism." See who could readily comprehend the "message" of the "pures of the people," especially the "Baptist of Literary Societies, Young Men's Christian Associations, etc.," instead of entering that remunerative, said, at Mrs. A. E. Dickinson, et al, to the tune of \$10,000 to \$15,000 per annum,—faithful to the promptings of her higher nature,—to the sympathetic responses of a heart aglow with desire to "feed the hungry and clothe the naked," in the realm of spiritual needs, she turns from the "dowery paths of ease," and popular plaudits,—of "plethoric" bank exchequer and "owery rest"—to the "hard cruces" of an unpopular reform movement, and the "dowry paths of ease," and popular plaudits,—of "plethoric" bank exchequer and "owery rest"—to the "hard cruces" of a theological-God and devil beribboned person—the "arbiters" of "polite" society rules and demands.

The contemplation of this fact will settle in the minds of such the nobleness of the woman. True, every one is not so "graced" as to be able to see the "message" of the "pures of the people," or to rise above the drudgery of bare and scanty support in "our ranks"; nor could such command the patronage of the fashionable of the day, or individually excite, 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 managers of societies and conventions to say, that they have not "specially invited" the speakers; for the implied invitation, the assignment of the duty of delivering a course 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 ordinary wages for the time employed, and kind of work done. Especially when the contract is implied for the purpose of so appropriating the money, should fidelity to these implied obligations be vindicated.

Friends, either forego conventions and meetings,—forego all address in them,—or pay those who shall attend, in advance, or secure direct invitation or otherwise. State in your "calls" that you "pay no one,"—only say 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 avowed purpose, pay those who attend, in advance, or secure direct invitation or otherwise. State in your "calls" that you "pay no one,"—only say 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 avowed purpose, pay those who attend, in advance, or secure direct invitation or otherwise. State in your "calls" that you "pay no one,"—only say as you choose specially to "engage,"—or pay all you use (by request) when they shall be found, in your convention. 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RESPONDENT. "We do not see the future for Spiritualism which we once hoped."

In the Present Age of July 9th is an article in the Pacific Department, edited by J. S. Loveland, which seems to have a vein of distrust penetrating every part of it.

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 attract a large crowd of listeners, and who are too egotistical to comprehend the real cause thereof, and ascribe the failure to Spiritualists, instead of themselves.

"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 seeing, not desiring to imitate the threasure 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 friendly 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 and the fossilized institutions of bigotry and superstition, each have a compass and a chart, and the members thereof are compelled to obey them, looking only in the direction that the compass points, and following the old beaten path marked out by the chart.

"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 nature 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, or else we shall 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 true and proper. 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

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 college? 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 officials at Washington. It enters all conditions of life, political, religious, and scientific, and exerts a modifying influence thereon. Several of the orthodox Sabbath-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 few, would be forward in that field but for the pecuniary 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 engaged as speakers in the cause of the Harmonical Polity. Many of them who are zealously at work, and whose efficiency none can doubt, 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 future 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 minister, and then you will feel that Spiritualists exerting a benign influence in every direction.

The following letter from T. B. Taylor, of Fort Scott, Kansas, shows that the spirits are not dependent, 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.

GUESTS IN THE HOUSE OF A CLERGYMAN—WHAT NEXT?

EDITOR OF THE JOURNAL: Rev. Mr. is one of the leading clergymen of that highly respectable 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 man." He is preaching at the present time 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 hot weather of the summer. He was at home a short time ago on a visit, at which time his little son was very ill for a number of days, who *delecto infans*, but becoming convalescent, Mr. returned to his field of labor in the city.

Yesterday 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 few days, that I might not trouble you. Baby was going to die. 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 our 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) marks, or the invisible intelligences make through her, the centrepiece table, at the bottom of the table, a 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 "Give me plenty of water, inside and out; I wish to tell you now and want to do, to save the little darlings life. And yesterday, dear Thunie (her husband's first wife) said we were not doing enough for him, but should send for Dr. K., a 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. Sad 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 really 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 wife and mother is an intelligent and accomplished lady, brought up a Congregationalist of the strictest sect, and has never known anything of spirit manifestations, except as she had read or heard others talk of them, for "years" the last three weeks.

What next? If the spirits get after the preachers, and media spring up in their own houses, 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 best and best of things? Oh, for "strong light!" not in Masonry, but in science and religion.

From the above, it will be plainly seen that

the spirits, ever active and hopeful, are invading the "sacred circles" of orthodox society, and producing the they 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 efficiently 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 gospel that Spiritualism is to reach over all the country; that its heralds are discouraged; that its forces are scattered in confusion and are identified with us."

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 in. True, we are not organized,—no, no, no system of work, and the workers are few,—but despite our social indolence, 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 Claire, where years ago I used to live, the Methodists opened their church to me, and came in with their choir, attentive listeners to the truths 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 joyful expectancy. Ere long the lilies of angel purity will blossom from the soil. I am much pleased with the mental and moral mold of the Spiritualists in Sparta. They are generous-hearted, too.

Every speaker has a deepening hour; the little 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! "We wait not."

In our opinion, the prospects for Spiritualism were never brighter than to-day. On all sides we hear the most cheering reports. Emma Harding, 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 JOURNAL, and the immense sale of our books is evidence that the people are investigating our cause. Meetings for the purpose of disseminating 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, add 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 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 four winds of heaven.

We remember the time well when our Brother, J. S. Loveland, in convention, buried his anathemas against physical manifestations or dark seances. Every true Spiritualist fully 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 Davenportists has been grand indeed. Though enveloped in a cloud of darkness, the manifestations have none the less been true and satisfactory. Notwithstanding Brother Loveland's intense opposition to this peculiar 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 talk 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 hours 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 involve principles of chemistry that are truly complex. We have in the physical developments a Spiritual Galvanic Battery, the medium constituting one plate, the spirit circle the other, while the sun sphere answers for the chemical "solution," the circle of spirits with hands joined forming a circuit, and from them currents of the 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, and 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 conquering the world. The lowest physical medium has as important a mission on his or her plane as the most 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.

If 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,—I want credit for having some brains myself;" when, in fact, it throws on their own resources, and left without spirit aid, they would be incapable of holding an audience. Such speakers, however, exist but a lit-

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

"Progressive persons 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 Spiritualists, 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 jaundiced eyes, sees everything yellow. He came to the First National Convention at Chicago; with articles prepared for a national organization 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 Illinois, 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 spiritualists of Illinois,—hence he says, "We do not see the future for Spiritualism, which we once hoped." Exactly! Spiritualism, which was proved to be an instrument 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 secularize a system which comprehends within its ample folds the philosophy 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 devotion of a system of Sectarian Spiritualism, in their denunciations of the RELIGIO-PHILOSOPHICAL JOURNAL. Their defeat and our unprecedented triumph curses 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 sanctifying influence, the spiritual and the material will be wedded and the fruits thereof will cover the whole world, abounding 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 lectures, we welcome them! 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-lined hues will usher in the morning twilight of the only millennium 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 of wedding the material and the spiritual together in harmonious action shall have been completed, and then the world, in the enjoyment of one continual "honeymoon," will have become, through Spiritualism, what we contemplated.

REMEMBER THE PRINTER.

Those of our subscribers who are owing for the JOURNAL,—same 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 would no more than pay current expenses. If the friends of our philosophy would but reflect for a moment upon the sacrifices that are being made by publishers of spiritual papers, to promulgate truth, they would not grudge a year's subscription in advance, to relieve them from pecuniary embarrassment.

We continue to send the JOURNAL three months to new subscribers, for 50 cents. 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 those 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 "ash-pole 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 trials 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.

AN INDIAN PROPHECY.

The Cherokee Advocate says a young girl of the Creek nation recently fell into a trance, and has since been prophesying to the tribe. She says that while in this insensate 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 committed, at a distance of several miles from her home. She has also purchased her burial clothes, as related at what time her death would take place, and certain signs which would then be seen in 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 inspiration, have become alarmed, and have forewarned the error of their ways.

LONG SUFFER FOR FOUND AT LAST.

In our advertising columns to-day may be found that of NATURE'S HAIR RESTORATIVE, an article to rally 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 article 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 unjust, and belittles the man's soul. Pay to the last cent, and leave a clear record. Wilson or some other good medium will be round and remind such, and their neighbors, of the blench they have thus voluntarily allowed to mar their souls for the paltry cost of two or three newspapers. At least two numbers of the paper will go to a subscriber whose 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. M. M. Gleason, M. D.

Elizabeth Oakes Smith, the well known author, says of it: "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 peace of mind and detrimental to her health."

The full, gracious womanhood of the author is apparent throughout, not unmixd 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 profession; they are fast driving from its ranks those unprincipled charlatans who cater to the weakness 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 God," 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 abstract 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 patient, and if we fail to answer your questions clearly, send us additional ones.

JUST BEGINNING TO BELIEVE.

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 Prof. Ames' stamp, are getting somewhat beyond the too-and-knee knocking explanation. Here is evidence of progress! They will soon take another step in advance.

D. P. Kayser, 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. Kayser has the reputation of a first class speaker and a reliable clairvoyant. He should be kept constantly employed.

Dr. Underhill, the investigator whether in the cause of Spiritualism, has returned to his home in Tonawanda, 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.







