

RELIGIO PHILOSOPHICAL JOURNAL

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THE ARTS AND SCIENCES, LITERATURE, DEVOTED TO SPIRITUAL PHILOSOPHY

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From the Atlantic, for July.

The Death of Slavery.

BY WILLIAM CULLEN BRYANT.

Oh, then great wrong, that through the slow-paced years Did hold the millions fettered, and did wield The scourge that drove the laborer to the field, And look with stony eye on human tears, Thy cruel reign is o'er!

In terror at the moans of three eyes; Thy bondmen crouch no more For he who marks the bonds of guilty power, Long-suffering, hath heard the captive's cry, And lo! the nation's sin is done, they galled Slaves in his native meadows disenthralled.

A shout of joy from the redeemed is sent; Ten thousand heralds swell the hymn of thanks; Our rivers roll exulting, and our banks Bend up hosannas to the instrument.

Fields, where the bondman's toil No more shall tremble the soil, Be now to back in a verdant day; The meadow in song awakes, and the air Of heaven with more rousing strains play, Welcoming man to liberty like there. A glory crowns the land from sea to sea, For the great land and all its coasts are free.

Within that land wert thou enthroned of late, And they by whom the last a wren were made, And they who fitted its judgment seats, obeyed Thy mandate, rigid as the will of fate.

From now at thy right hand, With gesture of command, Gave forth the word that none might dare gainsay; And grave and reverend ones, who loved thee not, Shrank from thy presence, and in kind do may, Choked down, unnumbered, the rebellious thought; While meanevils, mingled with thy train, Preceded, from the look of thee, thy right to reign.

Great as thou wert, and feared from shore to shore, The wrath of thy rebuke, that in thy penitence, Thou didst at once show, and thy side, Thy once strong arms hung nervous evermore.

And they who quailed but now Before thy lowering brow, Devote thy memory to sacred shrines, And scull at the past, powerless thing thou art, And they who raved in thy imperial name, Subdued, and standing suitably apart, Bow'd at the hasty feet, and thy reign, And snatched at a blow the prisoner's chain.

Well was thy doom deserved; thou didst not spare Life's tenderest ties, but cruelly didst part Husband and wife, and from the mother's heart Didst wrest her children, dead to shriek and prayer; Thy minor law became The haunt of guilty shame;

Thy law dropped blood; the murderer, at thy side, Show'd his red hands, nor leav'd the vengeance due, Thou didst sow earth with crimes, and, far and wide, A harvest of uncounted millions grew, Until the measure of thy sin was full, Was full, and then the avenging blow was cast.

Go, then, accused of God, and take thy place With feudal memories of the elder time, With many a wasting pest, and countless crime, And bloody war that thinned the human race; With the Black Death, whose way Through wailing cities lay, Worship of Moloch, tyrannies that built The Pyramids, and cruel creeds that taught To avenge a fancied guilt by deeper guilt—

Death at the stake to those that led them not, Lo, the foul phantoms, silent in the gloom Of the downy ages, part to yield thee room.

I see the better years that hasten by, Carry thee back into that shadowy past, Where, in the dusty ages, vast and wide, The graves of those whom thou hast murdered lie, The slave-pen through whose door Thy victims pass no more, And there, and there, what the grim block remain At which the slave was sold; while at thy feet Scourges and engines of restraint and pain, Moulder and rust by thy eternal seat. There, laid the symbols that proclaim thy crimes, Beside thee, a warning to the coming times.

For the Religio-Philosophical Journal.

Mediumship During Sleep.

BY HUDSON TUTTLE.

The rarest occurrences are by no means the most extraordinary; on the contrary, many of the more common are the most wonderful. Every night we fall into a state which resembles death, and from which we awake as a resurrected spirit. The body ceases, and the mind enters a state of rest. It is then the reasoning and recuperating processes go forward by increasing energy, and the waste is reduced to the minimum. This is its primary aspect, but it shades into other states in such a manner that it may be regarded as the first stage of clairvoyance. In true sleep body and mind both rest; but we often find that the body only rests, while the mind is active.

Somnambulic subjects or persons who talk or walk in their sleep, simulate the magnetic patient, and somnambulism is precisely like animal magnetism in its phenomena.

Many instances are recorded and have been brought within the observation of many, that some persons will answer questions correctly when soundly asleep. Such can be made to do anything desired by whispering in their ears. They, in other words, naturally fall into a magnetic slumber, differing only from that artificially induced by the superior vividness of the impressions of the latter. As an illustration, take the following fact from Macario: "Reports et Discussions," Paris, 1833, quoted from Footfalls on the Boundaries of another world.

"In his work on sleep, he relates a striking example as having occurred in his presence. It was in the case of a certain patient of a friend of his, Dr. Grouzier—a married lady, subject to hysterical affections. Finding her one day a prey to settled melancholy, he imagined the following to dissipate it. Having cast her into a magnetic sleep, he said to her, mentally, 'Why do you lose hope? You are pious: the Holy Virgin will come to your assistance: be sure of it.' Then he called up in his mind a vision, in which he pictured the ceiling of the chamber removed, groups of cherubim at the corners, and the Virgin, in a blaze of glory, descending in the midst. Suddenly the somnambulist was affected with ecstacy, sunk on her knees, and exclaimed in a transport of joy, 'Ah, my God! so long—so very long—I have prayed to the Holy

Virgin; and now, for the first time, she comes to my aid!"

In the instances I shall quote, the power of clairvoyance will be distinctly indicated as existing in sleep, and that of mediumship.

Sleep thus becomes not a simple but a very complex state, in which we can discover the ecstacy, trance, clairvoyance and mediumship.

I am not entering on a discussion of that occult problem—the origin of dreams. If I did so I should at times advocate almost every theory yet propounded, and probably some new ones not yet published; for no one cause can account for them. They are not susceptible of explanation by one common law. The dreams of the dyspeptic are entirely different from those of the prophetic cast. There are dreams originating from the disturbed body, and from the restless mind, and others where mesmeric and psychometric influences are discernible, and of still higher states of clairvoyance, and again of purely spirit impressions.

It is not presumable that the mind is more wise or has greater capacity while asleep than while awake; yet, in the class of dreams now under discussion, it is enabled to do what it could not do during its waking moments, and what is more, it obtains knowledge wholly independent of the senses, as will be proved by the following mass of facts:

It is related that a lady, blind from birth, was enabled in dreams to see objects distinctly, and describe them accurately; yet on post-mortem examination it was found that even the optic nerves were completely destroyed!

Harriet Martineau relates a story of an old lady, blind from her birth, and yet saw in her sleep; and in her waking state, correctly described the clothing of individuals. This fact has many bearings. If dreams are only renewed cerebral impressions, and we do not dream of anything of which we do not already know the elements, as the Spencerian materialists teach, how account for dreams revealing objects when the eye has never received a ray of light? It can be done successfully only by admitting that the mind during sleep passes into a superior state, and acquires new capabilities, and does not such an admission strike at the basis of the vaunted system? If mind can thus arise above and pass beyond its material or physical existence, can it be presumed that it is simply the result of the elements of its physical existence? If the mind can appreciate color and form without ever having received knowledge of such qualities through the eye, then it is independent of the sense of vision for its knowledge.

This independence of the mind is further shown by the strange phenomena dreams present in their annihilation of time and space, thus trenching on the domain of spirit existence. Every one will have remarked this in his own experience.

Dr. Abercrombie speaks of a friend, who in a dream crossed the Atlantic and spent two weeks in America. On re-embarking he thought he fell overboard, and awoke to find that he had been asleep but ten minutes.

Macnish says that he in his sleep made a voyage to India, spending several days in Calcutta, continued his journey to Egypt, visited the catanets and pyramids, and held confidential interviews with Mahomet Ali, Cleopatra and Saladin, the whole occupying several months, but he slept but an hour.

Addison says: "There is not a more painful action of the mind than invention; yet in dreams it works with such ease and activity that we are not sensible when the faculty is employed. For instance, I believe every one, some time or other, dreams that he is reading papers, books or letters; in which case invention prompts so readily that the mind is imposed on, and mistakes its own suggestions for the composition of another."

Coleridge composed Christabel and Kubla Khan in sleep, and Turtini dreamed the devil came and played what he afterwards wrote out as the "Devil's Sonata." Dr. Franklin solved difficult political problems by dreams. Dr. Gregory obtained important scientific ideas by dreams.

Animals frequently dream, especially the dog, to whom man imparts a strong magnetic influence. The dog is also frequently somnambulic, as the following anecdote will show:

"I was attracted by a very curious sound from the dog, and a strange, fixed look from his eyes which were set as though glazed in death, and neither changed or quivered in the slightest degree, though the blaze of a cheerful wood fire shone brightly upon them. After stretching his limbs several times and whining, he gradually arose to his feet, and assumed the attitude of pointing, in every particular just as I had seen him a hundred times in the field. When my surprise had a little abated I spoke to the dog; but he manifested no consciousness, nor took the slightest notice of my voice, though several times repeated; and it was only when I touched him that the spell was broken; when running several times around the room he quietly resumed his place before the fire."

—Quoted by Brittan, p. 362.

No philosophy but that accepting direct spiritual influence can account for the following facts:

"A farmer in one of the western counties of England was met by a man whom he had formerly employed, and who again asked for work. The farmer, (rather with a view to be relieved from his importunity than with any intention of assisting him,) told him he would think of it, and send word to the place where the man told him he should be

found. Time passed on, and the farmer entirely forgot his promise. One night, however, he suddenly started from his sleep, and awakening his wife, said he felt a strong impulse to set off immediately to the county town, some thirty or forty miles distant; but why, he had not the least idea. He endeavored to shake off the impression, and went to sleep again, but a second time with such a strong conviction that he must start that instant, that he directly rose, saddled his horse and set off. On his road he had to cross a ferry, which he could only do at one hour of the night, when the mail was carried over. He was almost certain that he should be top late, but nevertheless rode on, and when he came to the ferry, greatly to his surprise, found that though the mail had passed over a short time previously, the ferryman was still waiting. On his expressing his astonishment, the boatman replied, 'Oh, when I was on the other side I heard you shouting, and so came back again.' The farmer said he had not shouted; but the other repeated his assertion that he had distinctly heard him call. Having crossed over, the farmer pursued his journey, and arrived at the county town the next morning. But now that he had come there he had got the slightest notion of any business to be transacted, and so amused himself by sauntering about the place, and at length entered the court where the assizes were being held. The prisoner at the bar had just been, to all appearance, proved clearly guilty, by circumstantial evidence, of murder; and he was then asked if he had any witnesses to call in his behalf. He replied that he had no friends there, but looking around the court amongst the spectators, he recognized the farmer, who almost immediately recognized in him the man who applied to him for work; the farmer was instantly summoned to the witness box, and his evidence proved beyond the possibility of a doubt, that at the very hour the prisoner was accused of committing murder in one part of the county, he was applying for work in another. The prisoner was of course acquitted, and the farmer found that, urged on by an uncontrollable impulse which he could neither explain nor account for, he had indeed taken his midnight journey to some purpose, notwithstanding it had appeared so unreasonable and causeless. 'This is the Lord's doing and it is marvellous in our eyes.'"

There are many cases recorded of persons hurrying home from some presentment. "Mr. M. Calderwood was once, when absent from home, seized with such an anxiety about his family, that, without being able in any way to account for it, he felt himself impelled to fly to them and remove them from the house they were inhabiting; one wing of which fell down immediately afterwards. No notion of such a misfortune had ever occurred to him, nor was there any reason whatever to expect it; the accident originating from some defect in the foundation."

A circumstance exactly similar to this is related by Stilling of Professor Bohm, teacher of mathematics at Marburg; who, being one evening in company, was suddenly seized with a conviction that he ought to go home. As, however, he was very comfortably taking tea, and had nothing to do at home, he resisted the admonition; but it returned with such force that at length he was obliged to yield. On reaching his house, he found everything as he had left it; but he now felt himself urged to remove his bed from the corner in which it stood to another; but as it had always stood there, he resisted this impulse also. However, the resistance was vain; as absurd as it seemed, he felt he must do it; so he summoned the maid, and with her aid, drew the bed to the other side of the room; after which he felt quite at ease, and returned to spend the rest of the evening with his friends. At ten o'clock the party broke up, and he retired home, and went to bed and to sleep. In the middle of the night he was awakened by a loud crash, and on looking out he saw that a large beam had fallen, bringing part of the ceiling with it, and was lying exactly on the spot his bed had occupied. —*Univ. Lectures.*

A gentleman residing some miles from Edinburg, had occasion to pass the night in that city. In the middle of the night he dreamed that his house was on fire, and that one of his children was in the midst of the flames. He woke, and so strong was the impression upon his mind, that he instantly got out of his bed, saddled his horse and galloped home. In accordance with his dream, he found his house in flames, and thus arrived, saved his little girl, about ten months old, who had been forgotten, in a room which the devouring element had just reached.

A clergyman of distinguished ability and truthfulness relates the following: "It shows how vividly the mind may be impressed with the perceptions of foreign intelligences, or that it is capable of leaving the body, and perceiving or acquiring spiritual senses, in other cases confirming spiritual existence:

"I was engaged at that time in pursuing theological studies with the Rev. Mr. G., in a village in the vicinity of Boston. During the night I seemed to enter a place which I had never before seen. I walked up the main street, which was shaded with large trees, notling a prominent building as I passed them. It seemed to be Sunday evening; the shops were closed, and all business suspended. The street led me to a large building containing a hall. I saw horses and carriages in great numbers standing near. Entering the hall, I found a large audience gathered. It was a meeting for religious purposes. At last the preacher rose up, and his features impressed themselves upon me, and his

very words, although he seemed an utter stranger. The vision made a deep impression upon my mind; it seemed not a dream, but a reality.

"On the Sunday evening ensuing I walked with a friend to attend a religious meeting in a neighboring village where I had never been. On entering the street it seemed familiar to me, and I remembered it to be the place I had seen in a vision a few days preceding. Anxious to see if my dream would correspond with the reality throughout, I pursued the path which I seemed to have taken before, till it led me to the building, which I at once recognized. Entering the hall was familiar, and when the preacher arose I knew him at once. The street, building and preacher corresponded in every particular with those impressed on my consciousness during the previous vision."

I have heard my mother relate an episode in her life of parallel character. She was always highly impressive, and was called "our family seer." She dreamed that she was traveling over a very mountainous country in a wagon. Being fatigued with riding, she alighted and walked up a hill, from the summit of which she obtained a charming prospect of a beautiful river and its valley.

Three years afterwards she was traveling through Allegheny county, New York, became fatigued, alighted and walked. When she came to the summit of the hill she thought the prospect familiar, and all at once she remembered her dream. She had all been there before in April, if not in body.

If all we know is derived by the senses, of course knowledge of a scene we are to see three years from now must be denied. Ah, materialist, with your sensory scheme, how meet these facts of prescience? Is a mind asleep more active than a mind awake? We do not want to hear about "unknown laws of mind;" but if you can explain these facts, let us have your explanation.

"Mr. Robert Curtis, a citizen of Newport, Ind., who bears the reputation of being a very honest man, related to us the following wonderful statement of facts and circumstances: About twenty-eight years ago he was very sick, and it was thought by his friends and physicians he could not live. Although they each and all endeavored to conceal their opinions from him, yet he well knew what their views were from conversations he overheard. This caused him to feel wretchedly. During this state of feeling he dreamed that a man came to Richmond who cured him by the use of his hands. This made him feel better, and he commenced regaining his health, and in the course of a few months was able to go to work. About four years after he became quite sick again, and from that time the state of his health was very poor, until cured as heretofore stated. About three weeks before Dr. A. J. Higgins came to this city, he dreamed again that a man came to this city, and that he was cured by him in the manner above stated. This time he saw the man distinctly in a dream, and retained in his memory his personal appearance, and knew him to be the same man he had dreamed about twenty-eight years ago. When Dr. Higgins arrived, he was impressed that when he was the man who had come to cure him. He at once repaired to this city, and on seeing Dr. Higgins, recognized him as the man whom he had seen in his vision three weeks before. He applied to him for treatment, and sure enough, was cured in the manner suggested in his dreams."—*Correspondent Religio-Philosophical Journal.*

The following are related by Wm. Fishbough, and are of almost parallel character:

"Mrs. W., a lady of unquestionable veracity, residing in Taunton, Mass., informed me that several years ago, a family intimately related to her, removed to the State of Ohio. Some time subsequent to their removal, the family, (by some untoward occurrence which I do not remember,) was thrown into deep affliction, which rendered the presence and sympathy of Mrs. W. very desirable. About this time Mrs. W. had an impressive, in which were represented to her mind the general condition of the family; the appearance and architectural structure of the house in which they resided; the species of the trees, and the relative positions and appearance of these and all other objects near the house. The whole scene, with all its minutiae, was, as it were, at one glance vividly daguerretyped upon her mind, although she had never had the slightest description of the place. On subsequently relating her dream to her friend who had returned from Ohio, he confirmed it as true in every particular.

Many of our readers will remember the blowing up of the steamboat Medora at Baltimore, several years ago, attended by the loss of many valuable lives. An authentic account, (which I must now relate from memory,) subsequently appeared in the papers, of a sailor belonging to a small vessel which plied up and down the Chesapeake Bay, foreseeing the occurrence, with all its essential particulars, in a dream, a night or two before it took place. He related his vision to his shipmates, who of course deemed it unworthy of attention until after they heard of the fate of the steamer. The vessel to which the man belonged sailed up the bay on the day of the catastrophe; and as she approached the city of Baltimore, a vessel was seen lying at anchor in the harbor, with flag at half-mast. On seeing this, the man who had the dream immediately exclaimed, "That's for the Medora!" Strange to say, they found that the Medora had been blowing up, and lives had been destroyed, precisely, in all essential particulars, as had been foreshadowed in the dream!

The reader will remember the tragedy of the

murder of Mr. Adams by John C. Colt, which took place in New York several years ago. Two days before the murder of Mr. Adams his wife dreamed twice that he was murdered, and that she saw his body cut to pieces and packed away in a box. The dreams made a deep impression upon her mind; and on the disappearance of her husband, and before he was found, she was inconceivable. The facts were precisely in accordance with the dream.

The following is a condensed account of a case recorded in Sunderland's "Pathetism": "On the night of May 11, 1813, Mr. Williams, of Scorrier house, near Redruth in Cornwall, dreamed three times that he saw a man shoot with a pistol the Chancellor of the Exchequer, in the lobby of the House of Commons. The dreams made a deep impression upon his mind, and the next day he related them to many of his friends whom he met, describing minutely the man whom he had seen assassinated. A friend to whom Mr. Williams related his dream, recognized his description of the person assassinated as answering precisely to Mr. Perceval, Chancellor of the Exchequer, and whom Mr. Williams had never seen. Shortly afterward the news came that on the evening of the 11th of May, a man of the name of Bellingham had shot Mr. Perceval in the lobby of the House of Commons, precisely as Mr. Williams had dreamed, and on the same night."

"After the assassination had a little subsided, Mr. Williams described most particularly the appearance and dress of the man whom he saw in his dream fire the pistol, as he had before done of Mr. Perceval. About six weeks after, Mr. Williams having business in town, went, accompanied by a friend, to the House of Commons, where he had never before been. Immediately that he came to the steps at the entrance of the lobby he said, 'This place is as distinctly within my recollection, in my dream, as any room in my house,' and he made the same observation when he entered the lobby. He then pointed out the exact spot where Bellingham stood when he fired, and which Mr. Perceval had reached when he was struck by the ball, and where and how he fell. The dress, both of Mr. Perceval and Bellingham, agreed with the description given by Mr. Williams, even to the most minute particular."

"A mother who was uneasy about the health of a child who was out at nurse, dreamed that it had been buried alive. The horrid thought woke her; and she determined to set off for the place without a moment's delay. On her arrival she learned that after a sudden and short illness, the child had died, and had just then been buried. Half frantic from this intelligence, she insisted upon the grave being opened, and the moment the coffin lid was raised she carried off the child in her arms. He still breathed, and maternal cares restored him to life. The truth of this anecdote has been warranted—we have seen the child so wonderfully rescued—he is now, in 1841, a man in the prime of life, and filling an important post."

The Jesuit Malveda, the author of a Commentary on the Bible, saw one night in his sleep, a man laying his hand upon his chest, who announced to him that he would soon die. He was then in perfect health, but soon after being seized by a pulmonary disorder, was carried off. This is told by the skeptic Bayle, who relates it as a fact too well authenticated even for the apostle of Pyrrhonism to doubt.

Sir Humphrey Davy dreamed one night that he was in Italy, where he had fallen ill. The room in which he seemed to lie struck him in a very peculiar manner, and he particularly noticed all the details of the furniture, etc., remarking in his dream, how unlike anything English they were. In his dream he appeared to be carefully nursed by a young girl, whose fair and delicate features were imprinted upon his memory. After some years Davy traveled in Italy, and being taken ill there, actually found himself in the very room of which he had dreamed, attended upon by the very same young woman whose features had made such a deep impression upon his mind. The reader need not be reminded of the authenticity of a statement resting upon such authority, eminent alike for truth that would not deceive, and intelligence that could not be deceived."

Brittan relates a case of spiritual impressions given in a dream:

"I made the acquaintance of a Mr. S., who has in several instances been the recipient of spiritual impressions, communicated generally during the hours of sleep. In the course of our intercourse he related the following, which is worthy of record: For some time he had visited a young lady, whom he had selected as his companion for life. They had pledged their fidelity to each other, and the day on which it was proposed to legalize their union was at hand.

We were standing on the bank of a stream, whose waters, like the current of human life and love, were divided, broken and interrupted by many obstacles, when he related his vision and fulfillment, in substance, as follows: He slept, and dreamed of walking on the bank of that stream. Suddenly the object of his love appeared walking by his side. She was arrayed in a white flowing dress. A white handkerchief was folded under the chin, and tied on top of the head. Her countenance was pale as marble. She walked by his side for some distance, and finally, extending her hand, she said, 'Reuben, I must leave you—farewell!'—and anon disappeared.

"Several days had elapsed, when a messenger came in great haste to request his immediate presence at the residence of his loved one. He obeyed

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the summons, and found her the victim of incurable disease. Her stricken form was invested with white apparel, and her whole appearance corresponded to his vision. He seated himself by her bedside to watch the irregular and feeble pulsations which marked the last efforts of expiring nature. At length she held out her hand, which he received in his own; and as the spirit went out of its fallen temple, there was a faint utterance from the lips of mortality, and the attentive ear caught the last words—Reuben, I must leave thee; farewell!

A prophetic dream of a kindred character is told as follows:

"About three years ago a seafaring man by the name of Tombs returned to his family, who resided in this place. (His widow resides here still.) One night, not long after his return, he awoke his wife, telling her to look at the coffin standing by the side of the bed; but she replied that she could not see it, nor anything in the room, as it was totally dark. He insisted on getting up and looking into it, as he said he saw a coffin there as truly as he was alive. He arose, and on looking into it, immediately exclaimed, 'It is myself! It is me!' She tried to convince him the next morning that it was a dream; but he said he was certain that it foreshadowed his death. The second day afterwards, as he was walking on the edge of the wharf, his foot slipped, he was precipitated into the river, and before assistance could be rendered, he was dead. His body was taken home, and his coffin at last stood in the identical place to which his attention had been directed in the vision."—*Universalist*, 1848.

(To be Continued.)

For the Religio-Philosophical Journal.

Prayer.

BY MRS. HARVEY A. JONES.

A still voice speaks from out our hearts To the Unseen—Unknown; And spirit tenderly reach and cling To hands that beckon on. The savage in the desert wild Will crouch in nameless awe; So we in spirit bow, and feel There is a—Higher Law.

The tempest's peal has caught his voice, And moves to more than fear; The thundering torrent in its might, Speaks the mighty Presence near, Thus Nature's sons have owned the sway Of a might, within, around, With bended knee and upturned brow The voice of prayer has found.

On Nature's altar can we lay Thy oblations of the soul; To the All Seeing can we pray, Where mountain vapors roll. Or in the shrine upreared by hands The incense of the heart May rise within the arching roof, Where solemn echoes start.

We guard with prayer the secret shrine Upreared within the heart; If more of human love is there, Our Father claims a part. We learn we cannot go from Thee, To Thy love and care unknown; But we must come, our wanderings o'er, Back to the Father's throne.

Photographically Reported by W. F. Jamieson.

REPORT OF THE PROCEEDINGS OF THE FIRST ILLINOIS STATE CONVENTION OF SPIRITUALISTS, HELD AT ROCKFORD, JUNE 29, 30 AND JULY 1, 1866.

(Continued from last week.)

On motion ordered that the preamble, resolutions and articles be severally taken up and acted upon; which was done.

On motion of Thomas Richmond, of Chicago, the preamble, resolutions and articles of organization were adopted as reported by the committee on organization, as a whole.

On motion of Warren Chase an opportunity was then given for persons to enroll their names as members of the Association.

Ordered that an Assistant Secretary be appointed for the purpose of registering the names of those wishing to become members of the State Association.

Mrs. L. H. Kimball was appointed such Assistant Secretary.

MEMBERS OF THE ILLINOIS STATE ASSOCIATION OF SPIRITUALISTS.

S. S. Jones, St. Charles; Warren Chase, South Pass; Mrs. H. F. M. Brown, Chicago; J. T. Morrison, McHenry; George Haskell, Rockford; S. H. Todd, Batavia; Harvey A. Jones, Mrs. Sarah D. P. Jones, Sycamore; A. J. Story, Samuel Smith, Rockford; A. James, Chicago; David Shedd, Rockford; A. H. Fisher, Rockford; S. Stetwell, Shirland; Charles Dwight, Rockford; Mrs. J. L. Dennison, Chicago; Mrs. Harriet Dwight, Rockford; Mrs. Mary Todd, Belvidere; Mrs. J. M. Tefft, Elgin; Sophia E. Huntington, Marengo; Sarah O. S. Matterson, Huntley; Mrs. C. L. Smith, Elgin; Lament Spring, Sycamore; Wm. Thompson, Marengo; Mrs. Laura M. Maynard, Morrison, Whiteside Co.; Lorinda G. Brown, Mrs. Susan Fay, Mary McKenny, Rockford; Mrs. A. H. Robinson, Chicago; Mary Dayton, Huntley Grove; S. Austin, Dundee; G. G. Spring, Sycamore; DeKalb Co.; Anna Willis, McJannet; Lucia Tyler, Julia A. Carlton, Hampshire, Kane Co.; Mrs. L. J. Cole, Chicago; W. Poynter, Rockford; Lizette Parker, Marengo; Wilson Bartlett, Z. Waxham, Rockford; Phebe Ellis, Manchester, Boone Co.; Belle Scougall, Rockford; Mrs. Caroline Waxham, S. W. Trent, Rockford; Ira Colman, Shabbona, DeKalb Co.; Joshua Klug, A. H. Dwight, Rockford; S. Lovett, D. Chapman, Belvidere; K. Parker, Marengo; Elizabeth Powell, Sterling; J. P. Daniels, Manchester—P. O. address Beloit, Wis.; W. Needham, Solomon T. Holley, Almira C. Wherley, Rockford; Mrs. Mary P. Chase, Mrs. C. B. Wherley, South Pass; Wm. E. Moore, M. D., Rochelle, Ogle Co.; Oliver Woodard, Parks Corners; Warwick Martin, Chicago; Mrs. L. M. Dunmore, Mayfield, DeKalb Co.; M. D. Stone, B. S. Fisher, C. Dunn, Rockford; L. Martin, Durand.

REPORT.

The committee on permanent officers for the Illinois State Association of Spiritualists made their report, recommending the following named persons, viz.:

Hon. S. S. Jones, of St. Charles, for President. Hon. Warren Chase, of South Pass, Dr. George Haskell, of Rockford, for Vice-Presidents.

Milton T. Peters, of Salem—P. O. address Chicago, for Secretary.

E. O. Smith, Esq., Decatur, for Treasurer. George Gage, McHenry; E. O. Smith, Decatur; A. McFarland, Geneseo; S. H. Todd, Batavia; Prof. A. Worthing, Warsaw; for Trustees.

Geo. W. Brown, Esq., President pro tem., then introduced Hon. S. S. Jones, President elect, who, upon taking the chair said:

Ladies and gentlemen—brothers and sisters: Feeling deeply impressed with the importance of the duties of the office to which you have elected me, and duly appreciating your partiality, I tender you my unfeigned thanks for the honor conferred upon me.

I feel it an honor to be elected the first presiding officer of the Illinois State Association of Spiritualists, of this our great and beloved State.

I feel that we have this morning entered upon duties which are of vast importance, not only to ourselves but to generations yet unborn. Let us go on in this great work, and our efforts will result in a great good, which will be felt in all time to come. We have placed ourselves on a broad and liberal—yes, on a free platform. I believe that the Spiritualists of Illinois have taken the lead in adopting a State platform, conferring freedom upon every individual—allowing each and every one to express his or her views without fear of reproach, to say nothing of the condemnation that is so common from the world.

We have no creed nor confession of faith to bind the freeman mind. The example we have this day set will go to every part of the country. People will read and scan our doings. They will rejoice that we have adopted Articles of Association which leave individual rights entirely free and independent; that will give all a chance to be heard, without regard to popular opinions. This work of ours will make its impression everywhere, and its influence will be manifest all over the country.

Spiritualists are rapidly realizing the fact, that freedom of thought and the right of expression thereof is inherent in the nature of man, and an inalienable right.

Poor, timid souls often seem to feel that they are the keepers of the morals and consciences of their neighbors, and are so intent on such a supposed duty, that they entirely forget the more responsible one of governing self.

We have set an example this day which will go upon perpetual record, showing that the Spiritualists of the State of Illinois, in State Convention assembled, recognize individual sovereignty as far superior to the popular institutions of the past, which requires obedience to musty creeds and sectarian dogmas.

G. W. Brown, President pro tem. Returned thanks to the Convention for the kindness shown him.

He said it was feared by many that differences would arise that would produce unpleasantness. Happy am I that perfect unanimity has thus far prevailed throughout the proceedings. It has been perfectly harmonious, and the business that it was supposed would consume a whole day, has been done in one hour.

On motion of Hon. Warren Chase the State Convention adjourned until two o'clock P. M.

AFTERNOON SESSION.

The Convention convened pursuant to adjournment, President Jones in the Chair.

On motion the Secretary read a letter from Ira Porter.

H. A. Jones, of Sycamore, offered the following resolution, and moved its adoption:

Resolved, That the time has come in the life of this Republic when a more earnest effort should be made by reformers to extend the elective franchise to the women of this country; and that the confining of the ballot to the white male inhabitants is not republican, inasmuch as it does not recognize equal rights for all classes of its citizens; but is an application of the principles of the aristocracy of feudalism to the institutions and laws of to-day.

Milton T. Peters, of Salem, moved to amend the resolution by inserting after the words "the women," the colored races; which amendment was accepted by the mover.

Dr. Underhill rose and said: Mr. President—We all know that this is an interesting question, not so much in behalf of women as in behalf of men. There is a great revolution at hand. We have robbed women of their rights, and are giving them back what we stole. If you want to educate your wives and daughters let them feel their responsibilities. We are servants to each other, from the highest to the lowest and the lowest to the highest. The President of the United States is the servant of the people, and you, sir, Mr. President, are my servant.

A gentleman rose and said he had entertained the same views expressed by Dr. Underhill for twenty years on this question. Thinks them self-evident to everybody who has given the subject a thought. He thought justice will be done very soon.

Thomas Richmond, Esq., of Chicago, said: I most fully concur in the adoption of that resolution. It is a subject that I have long felt a deep interest in—to see universal justice and right govern the whole human family; and now, since we have known freedom for ourselves, let this society cover the whole ground. [Hear, hear.] Let every soul have equal rights, politically, socially and religiously.

Mrs. H. F. M. Brown said a gentleman in the audience said "you have no political reputation to lose." You have a reputation to gain, and if justice is not done, you will lose what political reputation you have. You Spiritualists should write upon your spiritual banner, "Unconditional Emancipation for Woman."

Parker Pillsbury said: It is certainly very unexpected for me to speak at this moment, and were it upon any other subject I would not detain you for a moment. A gentleman was on the floor speaking upon this question when I came in, and I could not resist the inclination to speak myself to you. I heard of this Convention on my way farther West. Had not before had an opportunity of seeing a Convention of this character for four or five years—during this terrible war through which we have passed. I have heard it said that in your conventions you were disposed to look beyond the affairs of this world. But I see that the affairs of this world are not to be overlooked by you in your efforts to pry into the mysteries of the next.

The anti-slavery movement is the climax that made the wonderful discovery that woman has an existence co-equal with man. It was scarcely known before. But the right to hear came with the ear; the right to breathe came with the lungs; the right to speak came with the tongue. God gave all the human attributes constituting a responsible and immortal being. God himself gives equal rights, whether we will serve him or the other power. Shall Christianity do less.

It has always been held that taxation was a just burden imposed upon the people. The taxation imposed by Great Britain was considered a burden

because representation was denied. The same right, the same justice that carried our fathers through that eight years war, demand that woman should bear the burdens of taxation and enjoy the privilege of representation. Another revolution is inevitable unless this principle be adopted into our Government.

When the President was assassinated the South itself would have accepted the issue; they would have accepted negro suffrage, but the hour was allowed to pass. Just at that moment God seemed to hold Jamaica up for our consideration. The tyrant did not hate his victim as a slave. He never hated him until he met him on the field of battle, and was obliged to bow to his valor.

I am glad that you have begun early in this Convention to look to the fundamental principles of right.

The question then being put by the President, it was unanimously adopted.

On motion of Warren Chase it was resolved that we elect ten delegates to the National Convention of Spiritualists, to be held at Providence, Rhode Island; whereupon the following delegates were elected:

George Haskell, S. S. Jones, Warren Chase, Mrs. H. F. M. Brown, R. H. Winslow, E. C. Dunn, Jas. E. Morrison, S. H. Todd, H. A. Jones, Mrs. H. W. Lee.

Ordered that the delegates in attendance be authorized to fill vacancies that may occur, or to cast the whole vote of this Association.

On motion of Warren Chase the Convention adjourned until 8 o'clock Sunday morning.

SUNDAY.

Convention met pursuant to adjournment, President Jones in the Chair.

The Articles of Association were again read, for the benefit of those who had come into the Convention since their adoption.

On motion a vote of thanks was given S. S. Jones for his action in procuring free return tickets for members of the Convention passing over the Northwestern railway.

Mr. Jones thanked the Convention for the compliment; but moved that a vote of thanks be tendered the Northwestern Railway Company for their liberality, which was unanimously adopted.

On motion of Mr. Brown the Convention adjourned until 7 o'clock in the evening.

EVENING SESSION.

Convention met pursuant to adjournment, President Jones in the Chair.

Hon. Warren Chase offered the following resolution, which was adopted:

Resolved, That it is the desire of the Illinois State Association of Spiritualists, that each local organization of Spiritualists or other reformers within the State of Illinois, should not only send delegates to the next annual Convention of this Association; but that they also send statistical reports, showing the general condition of reformatory movements in their respective localities.

On motion of Capt. Winslow, a vote of thanks was tendered President Jones for the able and impartial manner in which he had presided over the Convention.

On motion a like vote of thanks was tendered to Milton T. Peters, Esq., Secretary, Mrs. L. H. Kimball, Assistant Secretary and W. F. Jamieson, Phonographic Reporter, for the able manner in which they had performed the duties of their respective offices.

On motion a vote of thanks was tendered the citizens of Rockford who had opened their doors to, and with unbounded hospitality entertained the delegates to this Convention.

On motion it was ordered that copies of the proceedings of this Convention be forwarded to the RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT for publication.

Convention adjourned sine die.

Photographically Reported by W. F. Jamieson.

REPORT OF ROCKFORD CONVENTION.

(Continued from last week.)

EVENING SESSION.

Vice-President G. W. Brown in the Chair.

The President announced that the regular lecture would be given by N. Frank White.

N. Frank White said—As an introduction, friends, to the words I shall give this evening, I propose to read a little poem, entitled, "Words of Cheer," given under the inspiration of Robert Burns, through the mediumship of Lizzie Doten, of Boston.

After reading the poem, he said in substance— I propose this evening, friends, to present you a few thoughts upon the religion of Spiritualism. It is common for those who are ignorant of our distinctive position in regard to Spiritualism, to declare that we have no religion; but only a bare, cold philosophy, that offers no satisfaction to the soul.

Now, it is easy enough to be seen where this assumption originates: educated under the religious hopes, conjoined so largely to the mysteries, and extravagant, supernatural manifestations. They cannot understand how, without regard to creeds, there can be built up an enduring temple. The world has supposed that religion must be divorced from science and philosophy. Religion has fenced itself in completely. All about it was hemmed in by the confining palisades of authority, and woe to the man or woman that was bold enough to step across the dead-line of those palisades.

We have a living fact to-day that a thousand assumptions cannot overthrow—a fact stamped upon the tablets of millions of hearts, and felt by millions throughout the length and breadth of our spiritual land. Spiritualism presents to the world a philosophy and religion combined. There is no jar between whatever is true in religion and Spiritualism.

Now, I am well aware that, so far, I am only making bold assertions; but I do not propose, like the theologians, to cram bold assertions down your throats, whether you will or no. We have had enough of this cramming and forcing process in the past. Heaven help me from receiving or giving anything that has not reason and common sense for its foundation.

Convention adjourned till eight o'clock Saturday morning.

SATURDAY MORNING.

Convention met pursuant to adjournment, and opened in Conference.

Vice-President Brown in the Chair.

The President said that he did not know of any business before the meeting, and that he observed that there were many speakers that we would like to hear and that would like to be heard.

Mr. James said—Friends, I am happy to meet you. The subject of Spiritualism engrosses my attention, my life, my existence. I seem to be swallowed up in Spiritualism! The presence of my spirit guides seems to be always with me. They not only work for us in spiritual things, but aid us

in material things—the every-day affairs of life that will develop and unfold us as noble intellectual and spiritual beings. Oh! my friends, I wish that you could feel this fact.

In 1863, the power of the invisible world rested upon me. Through my organism they prophesied of those things that would uplift the human family. It was prophesied that demonstrations would be made of a practical character—such as would prove that Spiritualism is a practical fact. The prophecy, as you have all heard, was projected and carried on by our beloved friends in this noble State of Illinois. Here countless millions of minds, from every portion of the world, will unite together by the force and power of the mighty hosts of the invisible world. There is a foundation here built that will bring thanks to the founders of this great and beautiful State for ages and ages to come.

He spoke of his mediumship in locating the Chicago Artesian Well, and the great work which the spirit world designed to perform by building up institutions of learning and mechanical works for the good of humanity, and concluded with an appeal for the public to become interested in the stock of the Artesian Well Company.

Miss Belle Scougall said—We enjoy listening to the good common sense that, yesterday and to-day, has dropped from the lips of the gentlemen speakers; and now, ladies, I know we are selfish; but while the gentlemen have entertained us, I think we can occupy the platform for a short time. I know there are gentlemen here who would be pleased to listen to lady speakers, for a few moments at least. She being well known to the audience as one of the very best inspirational speakers in the West, was urgently called upon to go on; but she declined to do so.

Elvira Weelock said—Friends, I am no speaker; indeed, I never stood before an audience like this, with the intention of saying anything. In consideration of all the important questions agitating the public mind, it cannot be otherwise than that I should feel deeply on all the momentous questions of the hour.

Although I may recognize the divine purpose shaping human life, still my spirit burns with indignation at the wrongs which are crushing the spirit of humanity; and so long as these wrongs exist we have a great work to do. We are God's appointed laborers in expounding truth and the mode of human redemption. I feel at this moment more than any human being can express.

I wish to say a few words to the Spiritualists. Be earnest. Spiritualists do not put heart and soul into their actions for good and usefulness. Good thoughts are good, but good deeds are better. Oh, friends, why not be true; why not practice the principles you profess? You should not claim the name of reformer while you shrink from the work of reform. Let us live and labor for humanity and truth.

S. S. Jones said in substance—I recognize many, several hundred, good and true reformers—Spiritualists—before me to-day, whom I have often met before—good, faithful workers in the great field of reform.

We have assembled here for an interchange of thought upon all subjects that pertain to the common welfare of our fellows—that shall tend to the elevation of humanity. All are inspired with the great idea of human development and the unfolding of the mental faculties of men to the reception of scientific, philosophic, and religious truths—to ever-living principles.

I doubt not if our spiritual sight, or clairvoyant powers, could be opened so that we could behold the realities of the spiritual plane—the realities of that plane on which our spiritual natures now exist, we should see myriads of loving and loved ones, who have passed from the physical plane of life, gathered around us here, and breathing upon us that divine spirit of inspiration which quickens souls into action and moves men and women to go forth in the performance of great and noble deeds for the emancipation of humanity from the thralldom of superstition, vice and degradation—the legitimate results of ignorance of the laws of life and happiness.

Realizing that the good and true souls—the lovers of humanity who have labored while upon the material plane of life, yet live and love our race—that they are all loving souls, and still have a hand in the affairs that pertain to the welfare of the children of earth, can we longer hesitate—can we forbear to join them in their efforts for the elevation of human character? I trust not. There was never a time since man existed upon earth that he was so loudly called upon and so forcibly impressed to put forth every effort in his power for the enlightenment of his fellow-man.

Our own beloved country presents a field for action far surpassing that of any other on the face of the globe.

The great spirit of reform has been aroused in America. She has been convulsed from centre to circumference. The blood of her sons has been poured out like water to nourish the roots of the tree of Liberty—and while we are reposing from the physical contest the mental warfare goes on. America is destined to lead the van in the inauguration of the new Dispensation, and Spiritualism is the soul-inspiring sentiment that will lead to ultimate success, in the great revolution and triumph of reason over ignorance and superstition. The old world will follow closely in the wake of the strong youth who takes the lead.

The deep murmur from over the waters shows conclusively that a terrible flow of human gore, of many nations intermingled, is but a symbol that the strife begun will ultimately lead to the ushering in of higher and nobler thought—and as extremes always right themselves, so will many wrongs be righted by this terrible conflict in the old world.

We who know that there is an interblending of the two planes of life in this strife, we who know that there is a power just out of view of mortals, that shapes means for the accomplishment of wise ends, and that all effects are but the results of pre-existing causes, which are ever shaped for good, and that our lives here are but the commencement of an eternal, active, conscious existence, and that that existence is so connected and interblended with all others that to fail to do our whole duty towards others is to neglect that which is most conducive to our own happiness, should arouse ourselves to the great work that the exigencies of the times demand.

Mr. Jones then went on and spoke of the deep hold Spiritual Philosophy had already taken in the minds of the people, showing that the Spiritualist literature only was acceptable to the public taste—that the dry and musty, irrational, unphilosophical, and soul-crushing literature of old theology, had had its day, and that the New Dispensation demanded a literature fresh with the inspiration of the New Dispensation—a literature inspired with the inspiration of science, philosophy, reason, and Spiritualism.

He spoke of the Religio-Philosophical Publishing Association as an institution that had sprung

into existence at the behest of the world's best philanthropists, who had passed from the material to the spiritual plane of life, as a great success, and as an institution which, under the fostering care and guidance of those noble spirits, is destined to be potent in revolutionizing and liberalizing the world. He said the most soul-cheering assurances were daily given of the multitudes of men and women who would be inspired to take a deep interest and aid in building up this institution for the enlightenment of the world, and that thus far every assurance given had been fully realized.

He spoke of the necessity of our new literature being carried into our school books, of a revolution that is soon to be realized in the education of the children and youth—all of which is to be brought about to a very great extent by and through the instrumentality of the printing press.

He spoke of the fact that our best statesmen are all more or less imbued with the spirit of our Philosophy. He related incidents that had come within his own experience—that many eminent men—men occupying the highest offices in the government—legislators and judges, were daily in the habit of attending seances and circles with select friends, for the purpose of investigating the Spiritual Philosophy and holding communion with spirit friends. He related an incident of the singing of the spiritual song entitled "The Three Angel Visitants," by a judge and legislator, at a private party at the house of a popular governor—and how the relation of the history of that song and the lamentable death of its author brought fifteen or twenty members of the legislature, all who were present, including one Methodist clergyman, who was also a legislator and a great admirer of John Wesley, the apostle of Methodism, to a confession of their belief in spirit communion.

Mr. Jones went on to speak of the design of the projectors of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION to extend its facilities for publishing until bureaus should be established in all the principal cities of the United States, to the end that our Spiritual Philosophy shall be carried into every house and that every soul shall be reformed and made wise and happy.

Mr. Winslow favored the Convention with some very excellent and appropriate music.

The President introduced as the next speaker,

Miss Sarah A. Nutt, regular lecturer for the morning session, who said in substance: Life is composed of trifles. It is the careless word, the thoughtless deed, that sounds sharp to the ear and sends the darting pain to the sensitive heart. It is the vile insinuation, the sneering tongue, the scolding of the head and disdainful sweep of the eye, while passing by, that has sent many a poor soul to destruction. It is this poisoning and shivering the sensitive nature that sends them away in tears and sadness.

My friends, you profess to be Spiritualists; I profess to be men and women of reason; you profess to have stepped aside from the confines of bigotry and prejudice. The beauties which open before you—a life of angelic purity and divine harmony—you have entertained in theory. We would have you engage in practice and advance the interests of humanity, and bring forth the grand inherent powers. Are you doing this with the poor tottering inebriate as he stands before you in rags? God whispers to him—angels are around him! And the condemned criminal! Are you telling him that there is life beyond—not that there is a throwing off of the consequence of sin upon a God?

Man judges humanity not from its development, but from his own. All look from their own standpoint. We look upon the vile libertine. We see him glorying in the ruin of his victims. We see him crushing innocence. We see the gambler. We see every one looking over the world and thinking others like himself. When we see people that looking about, it is because they judge other according to what they would do themselves under similar circumstances. If they had but a good principle, they would have the right practice as a standpoint to look from. Then, my friends, brothers, sisters, whether you are Spiritualists or not, I ask you in the name of humanity, that instead of turning the blame upon others—that instead of finding some flaw in another's character, as you yourselves if there is not imperfection in your own.

Every individual has a work to do in living in or her own true nature. It is said, and said true, that no human soul can advance one step in the mighty ladder of progression without drawing a world after it, and that a soul cannot violate the law without injuring humanity.

Philosophers tell us that a pebble thrown in the lake will cause to be moved every drop of water in the lake. So with the action of the human soul. To this we should look. It is not that we should be more cautious in practice; it is not that we should stand before the public as reformers, should go on long faces; but rather that our lives should be pure. It is not enough to say, "I am a Spiritualist"; it is not enough to say, "I recognize the grand fact of spirit communion"; it is not enough that the angel comes knocking at the door of your hearts; but that you should be better reformers. It is not enough that you are "Woman's Rights," but stand ever for the rights. The embraces the universe, even as a universe of eternity embraces every human soul. It is for the advancement and elevation of all, my friends, for which we are laboring.

Truth and principle should be loved more than policy. Truth should be the grand criterion of the human soul. It is not enough for you to be stark before the world as public speakers, to give first earnest, truthful thoughts; for you profess to be Spiritualists, and profess to be right and true in principle. Remember, the angels are watching you, and the heaven's stars are keeping their night vigils over your acts. It is when no human eye is watching you that you go wrong, and bring the curse of humanity upon us.

Upon the tablet of the human soul each thought and word is written by the Recording Angel. The Eternal Father has placed within every human soul the criterion by which its action must be measured.

You who are looking at the little prattler at your knee—the little one in your arms, as it grows from day to day, throw around it that kindness that shall prompt obedience and love, remembering this: at home the first lessons of education are gained. Educate humanity.

(To be continued.)

LARGE METEORITE.—A meteoric mass of iron has been sent to the Bristol Museum from Melbourne, weighing three and a half tons. This is by far the largest meteorite in any collection in the world.

A MAMMOTH, still covered with its skin and hair, and in an excellent state of preservation has been discovered in the neighborhood of Tax Bay, Gulf of Obi. The Russian Government has sent M. Schmidt to examine the animal.

Mahomet All was a barber.

For the Religio-Philosophical Journal.

Spiritualism.

ERRORS JOURNAL: Enclosed you will find resolutions adopted at the meeting of the Board of Trustees of the Society of Spiritualists and Friends of Progress July 1st, respecting the conduct of our late President. His action is strangely unaccountable. He occupied the position of City Auditor, and stood fair as a citizen; but in an evil hour blighted his reputation and ruined himself. His first wife, with whom he was still living, is an estimable lady, and has the sympathy of all who know her. We exceedingly deplore the occurrence.

Very respectfully yours, St. Louis, July 3, 1866. H. STAGG.

THE SOCIETY OF SPIRITUALISTS AND COL. BLOOD. At a meeting of the Board of Trustees of the Society of Spiritualists, July 1, the following resolutions were adopted:

Resolved, That the recent developments respecting the conduct of James H. Blood, President of the Society of Spiritualists and Friends of Progress of St. Louis, renders it necessary that his official relations with this body be dissolved; therefore be it

Letter from G. D. Pierson.

DEAR JOURNAL: Time, which is the prophecy and fulfillment of all earthly things, brought about the period for gathering the forces, unauthoritatively, for our first State Spiritual Convention; which, as per call, was held at San Jose, a lively and flourishing town, located in the heart of Santa Clara county, fifty-one miles by railroad from San Francisco. Contrary to our experience in California, at this season of the year, the three days set apart for our Convention were decidedly wet; the rain fell in San Francisco on the 25th of May being more than one solid inch, while the two succeeding days were showery and unpleasant. This rain extended over a large area, doing some mischief to the new cut grass, and advanced growth of wheat and barley; but it is safe to say that far more good than harm was the result; at all events, it kept few, if any, persons from attending the Convention who desired to be present.

It affords me pleasure to announce that the delegation was very much larger than we of San Francisco had any reason to anticipate, and also that each and every one present came with an earnest heart full of the good work we love so well. Being early on the ground, I had an opportunity of becoming more or less acquainted with the delegates from various parts of the State, and of learning something of the condition of our cause in the more remote settlements of the interior. To all my questions there came the happy response, we are moving on finely, gaining strength and numbers daily by the perusal of books, pamphlets, and newspapers, freely circulated among us; and also by and through the circles we hold, and occasional lectures we listen to. Live Spiritualists are not slow in accepting the doctrine that truth is eternal and must prevail. They are also aware that very many noble truths, of vast importance to the human family, have traveled exceedingly slowly; at times almost smothered under the rubbish of false teachings and despotic rulings. But a brighter day has at length dawned upon us; and the sunshine of freedom has spread her fair and beautiful wings over the family of mankind, with a faithful promise of continuance. It is not in vain that such men as A. J. Davis, Judge Edmonds, Professor Hare, Governor Tallmadge, and scores of others of illuminated minds and large intellectual capacities, have written, and scattered their works broadcast over the enlightened portion of the race. And it is but natural that when good seed is sown in good ground, with time given for growth, that pleasing results should follow. Some of the fruits of that which has been planted by noble souls in former years, are showing themselves everywhere at the present day, and promise a yield at an early period of unlooked for magnitude, surpassing belief.

But let us turn to the Convention, and see of what material it is composed; and what may come of the gathering of these unselfish reformers, seekers after truth, and believers in even-handed justice, leaning to the side of mercy. Have they been schooled in the sciences, learned in the law, prepared for the pulpit, or reared in the printing house? Some of them have; but the largest proportion by far are of the uneducated class, yet self-cultivated, and consequently at ease anywhere and under all circumstances. It appears to my mind that the numbers of the last named persons are not only rapidly on the increase in our land, but also that they are better adapted to the work of spreading the Harmonical Philosophy among the masses than any other body of people. If one can judge by phrenological rules and uttered sentences, we had a good share of mentality—fully equal to any it has been my privilege thus far to meet with. The harmony that prevailed, the prompt attention to business, the decision of purpose, the gentlemanly deportment, and lady-like reserve, were happily present, affording beautiful traits, which I very much question if any one there ever saw excelled.

In the work that was done, and the earnest manner of doing it, I witness a broad prophecy of the near, brilliant future. Spiritualism on the Pacific coast declares most positively the glory of its great mission. Its advocates are awake to its loftiest possibilities. The grand work of human redemption is now begun in good earnest, and stands before us to-day a living, substantial, incontrovertible fact. Our Convention was a complete success, and this truth was visibly fixed in the countenance of each member at the close of the last day's session. It is not my province or purpose to state what measures were adopted, or resolutions presented, or questions discussed, in this our first Convention, for the reason that all the proceedings, copied from officially recorded minutes, will be printed in newspapers and pamphlets in sufficient quantities to supply the liberal press throughout the country; and it is to be expected that reprints of some part of those proceedings will be furnished, wherever there is interest enough to warrant it.

In the formation of the official report, we were fortunate enough to have the aid and continuous presence of J. J. Owen, Esq., editor of the San Jose Mercury, an ably conducted paper, belonging to the liberal school. At the opening of the Convention, Mr. Owen promised us a fair, full, and honest report

of all we might see fit to do, and right well has he redeemed his promise, as those who have seen the printed form can testify.

A public garden had been secured in the immediate suburbs of San Jose, in which we were to hold our meetings; and also to have accommodated the San Francisco Children's Lyceum on the last day of our session (Sunday.) But the rain compelled us to occupy a hall; and it may be that our meetings were better attended than they otherwise would have been, through this arrangement. The largest hall in the town had been taken for the Lyceum; and Sunday brought a large representation of pupils and teachers, with their paraphernalia, to the number of nearly a hundred persons, large and small, whose delighted faces manifested their pleasure in the trip, and whose beautiful exercises gave evident satisfaction to the crowded audience which witnessed them.

It had been announced that our speakers during the sittings of the Convention, would be Benjamin Todd, Laura Cuppy, C. M. Stowe, and others; and that Ada Hoyt Foyle would give one or more sermons. For some reason Mrs. Cuppy was absent. Mrs. Foyle was quite ill, and unable to attend. So that we were left with Mrs. C. M. Stowe, a good brace speaking medium, and the Rev. Mr. Todd, a heavy broadside speaker, of several guns. Some five or six lectures were given to crowded and appreciative audiences.

Mrs. Laura Cuppy, who has occupied the rostrum of the Friends of Progress since she came here, announced last Sunday evening, at the close of the lecture, that this was the last time she should speak before the Friends of Progress. She told the audience that she was not ready yet to leave San Francisco; but that she should procure another hall, notice of which would be given through the press. She returned thanks for the kind treatment she had met with, and the liberal support received from her hearers, and the happy communion that had existed for the most part between her and the Association.

Mr. Todd will occupy our platform, I understand, for some few months, at least; or perhaps until some other speaker comes to us from the East. Truly yours, J. D. PIERSON. San Francisco, Cal., June 9, 1866.

Religio-Philosophical Journal CHICAGO, JULY 21, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS. GEO. H. JONES, Secretary. S. S. JONES, President.

For Terms of Subscription see Prospectus on eighth page.

"The Pen is mightier than the Sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each \$3.00 subscription, and TWENTY CENTS of each \$1.50 (half-year's) subscription.

To Our Patrons.

Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Secy. In changing the direction, the old as well as the new address should be given. In renewing subscriptions the date of expiration should be given. On subscribing for the JOURNAL, state the number of the paper at which you wish to commence.

The Third National Convention—What are its Objects?

The call for this Convention states no purpose, declares no aim. This is strange, when we consider that the genius of the great Spiritual Movement is that of universal reform. And it is still more strange in an age like this, of unparalleled activity; an age of revolutions in both Church and State. And when we consider the nature of Spiritual Philosophy itself, which this Convention must be supposed to aim to extend, define, and to make practical, it is inexplicable.

Were there no great religious reforms to be inaugurated and pushed on to completion at the time of the session of the Philadelphia Convention, in 1805? Had not the whole Spiritual Fraternity set itself at work to pulverize creeds, to destroy the narrow prison houses of theological bigotry, to emancipate souls from the reign of an old imported religion that is an obstruction to all reform in the nineteenth century? There is no indication of this fact in the call.

Again, was there no political reform work to do for the Republic? Where are those four millions of human beings on whom the whole American Government and people have trampled for two hundred years? Did their interest, and the related interests of American civilization, require nothing at the hands of a Spiritual Convention, which pretended to receive light from the spiritual world on all the great affairs of this world? Had the immortals and the Spiritualists in Convention assembled no work of this kind to do, to lift our poor suffering fellow-beings up into the light and life of hope and of liberty?

Will it be said that the Spiritual Convention ought not to meddle with political questions? But we reply, if not with political questions, why with any question of earthly interest? What reason can be given for shutting out the question of the civil and political rights of four millions of human beings, which would not shut out all questions of real practical human interest and destiny? Are the interests of the colored race of no kind or sort of value to the dwellers in the "Summer Land"? If not to them, are they not of deep practical interest to us here on earth? And even if we could be mean enough to say that their well-being was no concern of ours, as a Spiritual Fraternity, can we relieve ourselves of the necessity that is upon us to free the Republic from injustice—to settle its great future on the principles of justice to all?

And beside, the real interests of all men and women are embraced in the Spiritual Movement itself. Its direct aim is the emancipation and elevation of humanity. Angels come to help us to a higher mode and style of life. If they do not, there is no work for them on earth, and they had best retire. And if they do come to help the inhabitants of this world on towards the realization of their personal, political, and social ideals, then all the institutions of this mundane sphere are to be subjected to close examination, and, where needed, to reform also. Of what use is it for spirits or Spiritualists to picture the high spiritual possibilities of man, while they ignore the chains and slavery which render the attainment of such aims utterly impossible? None.

The liberties of man rest logically on the brotherhood of the human race. And Brotherhood rests on the spiritual democracy of souls. Liberty, equality and fraternity grow out of the divinity of humanity. Human souls are sacred because they are equal members of God's infinite Spiritual Republic.

He. Is it competent to the Spiritualists of America to ignore these spiritual verities, and while advocating religious liberty for all, shun the question of the enfranchisement of a whole race of millions of fellow-immortals? And how can men, while thus chained, disfranchised, and bound, find room or means for spiritual enlightenment?

There is a plea in the Banner of Liberty for harmony—harmony in the next Convention—and some one suggests we might have it if we only keep politics out of it. If, by "keeping politics out of the coming Convention," is meant ignoring the great practical questions which agitate and convulse the Republic, and whose settlement on the basis of actual justice and equal suffrage alone can secure the permanency and peace of republican institutions, then we want no such "harmony." It would be the harmony of infamous alliance—the harmony of crime.

We want no harmony in the next Convention, which can be brought by any such cowardice as would shut the eyes, dream of the glories of heaven, and let this world go to the devil without a protest. We, too, desire harmony; but we want a harmony which springs spontaneously from the irrealizable union of true souls, accepting the eternal ideas of the sacredness of human beings and their inalienable rights to life, liberty, and spiritual inspiration. Any coerced harmony, any peace obtained by cowardly silence in the face of unparalleled political injustice to negroes and women, we do not want. A conventional peace at such an expense would bankrupt the whole Spiritual Fraternity in the face of the world.

The fact is, the Spiritual Movement, from the very beginning, has been one of universal ideas and aims. From spirits themselves, through mediums all over the land, all the great reform questions of the age have been urged, discussed, and aided, with here and there an exception. And these exceptions have always been regarded by the mass of Spiritualists as anomalous and incongruous. Such incongruity showed itself in the first National Convention, and was promptly crushed.

We shall go to the next Convention believing in ideas, in universal truths, in the moral axioms of the immortal spirit of man, and shall hope to meet our brothers and sisters there harmoniously, because they, too, believe in ideas, in moral law; and in great practical work in this world. No factious harmony can avail. Do the Spiritualists of America believe in the spiritual nature of man and those great rights and ideas which root in and spring from this nature? Then a natural, deep-seated harmony will spontaneously arise to guide the deliberations of the Convention. If there be some who do not, then they need emancipation, and not a cowardly and stupid acquiescence in their want of all ideas.

We are not afraid of solid, stubborn debate either. "The agitation of thought is the beginning of wisdom." We are not in favor of any harmony which would suppress any great practical questions, because they would excite discussion or even discord among us. To suppress such questions would be to suppress the intellectual activity of the Convention, and ultimately to reduce us to a mass of forceless bigots, without ideas, without aims.

If Spiritualists mean anything by these Conventions; if we have principles which need to take some place in the affairs of this life; if there be any great work, either distinctive or constructive, for us to do in this lower world, then the coming Convention seems to us to be the time and occasion for making the fact known. Holding a Convention for the sake of a Convention, merely, is a wicked waste of time and brains, in an hour and an age like the present. The world demands that, as a National Fraternity, we do something; the religious, social, and political needs of the hour demands that we do something adequate in these Conventions. And the angel world is waiting to know if we will do something.

The Spiritual Movement has two great aims to effect, or, rather, one great object with two general divisions, viz., the destruction of all creeds, churches, political and social institutions, which bar up the progress of humanity in every and any way; and, second, to educate the whole spiritual and physical nature of man into roundness of faculty and largeness of power. No soul can become fully impressed with spiritual ideas while bound to the dead corpse of theology. No class or race of men are in a condition to be "spiritualized" while robbed of all social, civil, and political rights. Freedom is the one condition of all true, mental, spiritual, social, and political progress. Hence our first work is theological, political, and social emancipation. Now, why not so declare in our coming Convention? Let the Church and the State at once understand that in our Fraternity they are to find an open, stout, manly resistance to all their schemes to enslave souls or societies. Let us unfurl fearlessly our banner with the motto—equal mental, spiritual, social, and political liberty to all, without distinctions of race, color, or sex. Then we may become a solid and united power. We never will till then.

And the positive and constructive work before us is actually sublime. We see a Christian church gone into almost hopeless Materialism and practical Atheism. It denies communion with angels—the very fact with which it set out from Jesus; it has "preached the gospel" while millions were groaning in hopeless chains, which it left to power to fasten all the tighter, justifying the infamous business with quotations from Jewish and Christian Scriptures. It denies woman any true equality with man, and stops her mouth and her soul before its altars, with, "I suffer not a woman to teach." It asserts that God once inspired men, but since the death of Jesus does so no more, having left the world to a second or third handed report of inspirations long ago received; it fastens, in its weak infancy, the fetters of spiritual despotism on the unfolding soul. The opposite of all this is our constructive work. To reconstruct religious institutions on the demonstrated fact of a spiritual nature in man, perpetual and natural inspiration from God and from immortals, and the boundless religious possibilities of the human race. Can we not harmonize and unite on this work? He who cannot, needs himself the very work named. Ideas alone, not manifestations, can unite us. Ideas are eternal verities—announcers of moral laws. When we rise to their altitude, union will be instant and spontaneous.

Michigan State Convention.

The Spiritualists and Friends of Progress of Michigan are to hold a State Convention at Battle Creek the last Friday, Saturday and Sunday of July. See the call in another column. If Michigan is true to herself in this respect, a thorough work will be done, and we anticipate that it will be so. Let every society, and every community without an organized society be represented. We know the Battle Creekers. They have large hearts, large houses, and will be glad to have the poorest people of the State visit them.

Christianity and Reform.

Our thoughts have been directed of late to the question of reformation by professing Christian reformers. That is, there are a few men who are zealous in the Christian faith, who so far deny the all-saving power of grace as to step out of the beaten track and personally lay hold of some of the common wrongs of society to vanquish them, thereby, perhaps, making up for some of the deficiency of grace as a means of salvation. Just now the movement against alcohol seems to be their favorite field of labor—and why not? The church, although it was very bitter against the temperance pioneers, is to-day opposed to unrestricted rum. The world is just as much opposed to it, so there is no one to stone or boot temperance reformers, as of yore. We are glad to see them work; hope they will devote a great deal of energy unselfishly in that direction. All that they can thus do will add so much to the rapidly of progressive movements heavenward; but we notice they are very cautious, and we think inconsistent, though that is not a wonder. No comprehensive temperance reformer would ever think of disconnecting the influences of tobacco from that of alcohol. True, they are not always copartners in debauchery; but there is a wonderful "unity" in their tendencies. The arguments against one are arguments against the other. If the drunkard cannot "enter the kingdom of heaven," no more can the tobacco user. Yet these Christian temperance reformers are, many of them, perfect tobacco worms. A few weeks since, a correspondent to the Western Temperance Advocate, the organ of the Sons of Temperance, published in this city, reminded the editor of this seeming inconsistency, whereupon he declared that he did not approve of the use of tobacco, but he hadn't time to oppose it. One thing at a time seemed to be his motto, therefore he could say nothing against an admitted wrong, that stood side by side with the one he waged against, neither of which could live if the other was destroyed. The fellow who tried to lift himself by shortening his suspenders, and the temperance reformer who uses tobacco or winks at its use, are equally consistent. But further: this "Temperance Advocate" has time to devote to "our church," and a great deal of space to give to insignificant twaddle about God and Christ, much of which indicates a very shallow reform spirit; for instance, see No. 49, July 6th.

"Beneath all our temperance movements we need a more humiliating sense of the 'sinfulness' of intemperance. We talk much of its injury to individuals, to families, and society; but little of its sinfulness against God. What measurement has ever been taken of the amount of profane swearing, Sabbath breaking and murder attributable alone to this cause? Who has ever counted up the souls, for whom Christ died, lost forever, and the mighty phalanx following closely those already gone?"

"It is not too much to say that intemperance causes more sin against God than any, if not more than all other crimes among men. Why then are not all good people combined as one man for its immediate and utter overthrow? They are but half awake on the subject."

The evil of intemperance then, is not that it debases human nature and causes untold suffering to mankind; but because it causes people to sin against God, and thereby condemns souls for whom Christ died to everlasting perdition! Look at the picture! a reformer closing his eyes to the fact of humanity and staring at God!!

"Why, then," he asks, "are not all good people combined as one man for its immediate overthrow?"

There are two reasons, Mr. Advocate: 1st. The church proper, which professes to love God and ignores the divinity of man, don't love either; and without love there is no inspiration to work. The church is not reformatory.

2d. Those who love their fellow men cannot unite in work with those who rely on prayer and grace for salvation. Experience has taught them that the load is more than they can carry. The temperance reform is for the uplifting of human nature. Intemperance in anything is wrong, because it degrades human nature, and brings immediate suffering; and too, because the sins of the parents are visited upon the children, and thereby they are injured. Time was when to be a temperance reformer was to be "of the world." The workers were with the world proper, and the flames of enthusiasm leaped from earth to heaven. We would that all temperance reformers now were universal reformers, believing in the holiness of all earnest effort for man, and the wrong of all prostitution or misuse.

Again, the spirit and letter of the Methodist discipline forbids the use of tobacco, which is equivalent to an assertion that it is wrong. Nevertheless, the Christian Advocate says the Methodists use from two to three millions of dollars worth of tobacco annually. Here is profession versus practice! And herein we doubt not are some of the reasons why Christian temperance reformers have no time to urge their influence in more than one direction.

Many "ministers of the Gospel" are notorious smokers, chewers, eaters, etc., etc. How they can stand, professedly, before God, and exhort people to "forsake their sins" and sign the temperance pledge, while they themselves are full of the filth of intemperance, and sin every day equally with, if not more than those whom they exhort, is more than we can see the consistency of. Indeed it is this very short-coming that is ruining the church, making atheists of unthinking people, and destroying confidence in human professions. Gentlemen, this age wants more thorough and extensive reform. It doesn't believe in an objective partial God, or vicarious atonement through Christ; it doesn't believe in pretenders, who point one way and walk another; it doesn't believe in milk and water gruel as a weakening diet for evil. It believes in one eternal, divine unity, objective to nothing, subjective to everything—the highest expression of which is consciousness of self in human nature; the purpose of which is manifested in human possibilities and needs, the method of which is exhibited in nature and history; in the presence of which all true work is worship, and worship love for man, the promoter of reform efforts.

In this light half work becomes almost no work, and their talk about "sin against God" and "Christ, our Lord and Saviour" is meaningless stuff. Let Christian temperance reformers abolish the use of tobacco and intoxicating liquor in the church, because it is an injury to mankind, and they will do much more good than by planting their theology on the skirts of a new popular reform movement, much popular not by churchmen, but by those whom they ignored and scouted.

A man had a skin up—Cheap Ladies' Shoes for sale here. He found that not a lady entered his store. No wonder; the ladies don't like to be called cheap—they want to be called dear.

Excursion to the National Convention.

The best arrangement, all things considered, that Mr. Jones has been able to effect for the excursion to Providence, is by steamboat from Chicago to Sarnia, from thence by the Grand Trunk Railroad to Boston by way of Portland, and from Boston to Providence, which will cost for the trip to Boston and return thirty-six dollars.

This will be a delightful trip, giving three days time on the lakes each way during the hot weather, on first class passenger steamers, furnished with the best of fare free. From Sarnia to Boston by rail it takes but thirty-six hours.

Excursion tickets from Boston to Providence and return will probably cost about two dollars more, making in all about thirty-eight dollars from Chicago to the National Convention and return, by this route.

One of the advantages of this route is, parties can go and return at any time before the first of September.

Arrangements could be effected for two dollars less by a special arrangement for fifty persons to go and return in one company; but such restrictions are so impracticable, as to make it hardly worth while to undertake.

Mr. Jones will continue to labor for better terms, and also to effect excursion routes over Western roads entering at Chicago; and if successful, will publish the result.

Excursion tickets can now be procured all the way to Boston by railroad and return, over the Michigan Central and Grand Trunk roads for forty-two dollars; but we are informed that the probability is that that arrangement will be broken up by the railroad combination that has recently been effected.

The regular fare to Boston and return by railroad is fifty-five dollars and fifty cents.

P. B. Since writing the above Mr. Jones has effected an arrangement with the Chicago and St. Louis R. R. Co., by which those who go to the National Convention from St. Louis or any other place, by way of Chicago, over that road or any part of it, will receive certificates of attendance which will enable the holder to buy at the railroad office in Chicago on their return, tickets home at a four-fifths discount on usual prices.

SILL LATER. The Chicago & Rock Island R. R. Co. have come into like arrangements.

The Northwestern Railway Company.

It is often said corporations have no souls. We will not discuss that question now; but we will say that the men who conduct the business of the above named railroad company have souls, and respect for the right.

We would like to mention names; but perhaps we might make an invidious distinction by so doing that would seemingly express a favorable opinion of one, which really would apply equally to all. We may be permitted, however, to speak of the able President of that corporation, Wm. B. Ogden, as the railroad king of America. He is one of Nature's noblemen. We have known him as the leading mind of Chicago and western enterprises—especially railroad enterprises, for thirty years.

To him the great North West is more deeply indebted for the great net work of railroads than any other man, and when the time comes that man will lay aside unwarranted prejudice against our best business men, Wm. B. Ogden will stand far above the great majority of even the best workers in far-seeing who have so nobly contributed their talents and energies for the development of the prairie country of Illinois, Wisconsin, Iowa and Minnesota, by extending the vast system of railroads; first to a great extent projected by him at an early day, as early as the first experiment in commencing the Galena and Chicago Union R. R.—being a leading mind in that movement.

But we set out to tender our thanks to the managers of that road for the courtesy shown to our friends on the occasion of the Convention at Rockford, by giving all free return tickets. It was a favor which several hundred of our friends will not soon forget, and one they did not fail to express their gratitude for by a vote of thanks.

Little Bouquet—The Closing Lyceum Song.

The LITTLE BOUQUET for July will contain a closing Lyceum song by Mrs. Emma Tattie, set to music by Miss Emma Tallmadge, the young daughter of our brother, the late Governor Tallmadge of Wisconsin.

Miss Tallmadge has kindly offered to furnish it with music for the LITTLE BOUQUET from month to month.

She is an inspirational composer of music. The of our friends who have read the spiritual experiences of Governor Tallmadge will recollect the fact of his youngest daughter, Emma, was then but a child, and knew nothing of instrumental music; being controlled by spirits and able to play excellent music upon the piano, which he much to do with demonstrating to his mind the facts of mediumship and spirit communication.

Our young friends may expect to be regaled with most excellent music from month to month, through Miss Tallmadge's kindness and love for them. The love sister Emma Tattie begs for them to also awaken the spirit of song; and she, too, will furnish charming words, which will gladden the hearts of all who may be so fortunate as to become subscribers to the LITTLE BOUQUET, or listen to the voices of the little ones as they chant the sweet melody.

Add the Indebted.

At the meeting of Spiritualists at Sanson Street Hall, Philadelphia, on Sunday, the 8th inst., the following resolution was unanimously adopted: Resolved, That a committee be appointed to receive contributions for the relief of the little live in Portland, and to be held in the name of the Spiritual Association of that city for the purpose.

Dr. H. T. Clark, John Langham, Dr. W. L. Robinson, Mrs. A. Stevens, Alice Tyson, Isaac Rehn, Thomas Keston, Mrs. Hobbs, Mrs. Read, Mrs. Susan Stewart, Mrs. Simpson, M. B. Dyott, Miss C. A. Giddens, Dr. J. L. Peirce, Mrs. Crowell, Mr. John Wilson, and Mrs. Mewch were appointed. Any persons having contributions to make in this way, will please forward them to any of the above named persons.

Excursion Tickets.

We trust our friends who have influence with railroad managers in different parts of the country, will immediately make arrangements for excursion tickets to the National Convention, and report to us for publication. Mr. Jones is doing all that he can for that purpose here, as will be seen by reference to another article upon the subject in this paper. For information in regard to our public circles, consult introduction to first column of sixth page.

Terrible Conflagration at Portland.

Portland, Maine, has been the scene of one of the most destructive fires ever known in this country. Full one third of that beautiful city, including its business streets, is a mass of ruins, and thousands of its inhabitants rendered homeless.

We of the West will send our money and our sympathy, hoping that though a great loss has been sustained by our Eastern friends, there will thereby be some fresh uprising of thought and enterprise, and some lessons learned by givers and receivers that will show more clearly the true relations of human life, and the spontaneous goodness of the human heart.

Send Delegates to the National Convention.

We hope our friends everywhere will get up local organizations, and send two or more delegates to the National Convention.

It is a very simple matter for a few or many persons to get together in each town and organize under such liberal articles as they choose to get up, (or adopt those they find published,) and thus form a nucleus around which a large number of Spiritualists or other reformers will continue to gather for co-operative purposes.

The excursion to Providence will be delightful. The good that can thus be effected will compensate for the effort.

A Misunderstanding.

We regret that some of the friends from Wisconsin who attended the Rockford Convention were disappointed, in not being returned free on that portion of the Northwestern Railway north of the Illinois State line.

We were unable to effect the arrangement for any portion of the road beyond the limits of Illinois.

Enroll Your Names.

We hope every Spiritualist and other reformer in Illinois will send his or her name to Milton T. Peters, Esq., of Chicago, clerk of the Illinois State Association of Spiritualists, immediately to be enrolled.

Please not delay. It is important in making up a statistical report for the National Convention.

Spiritual Meetings.

S. J. Finney lectures at Crosby's Music Hall, on State, near Washington street, on Sunday, July 15th, at 10 45 A. M. and 7 45 P. M.

The Children's Progressive Lyceum meets at 12 30 P. M. at the same place. All are cordially invited.

FOREIGN NEWS.

The Reform Bill has been defeated in England.

The British Ministry have resigned, and there is to be a reconstruction of the Cabinet.

The war news is interesting.

On June 23d, the Italians under Victor Emmanuel crossed the Mincio and attacked the Austrians. A desperate battle followed, in which the Italians were defeated, at Custozza, and recrossed the Mincio, losing some 2,000 prisoners. They, however, are not disheartened. Victor Emmanuel on the west with 150,000 men, Ciadinali on the south with 150,000, Garibaldi on the north with 30,000, are pressing in upon the Austrians, who occupy what is called the Quadrilateral, or Historic Square.

Of Garibaldi a correspondent writes from Brescia. He says: "For eight days I have been in pursuit of Garibaldi, and find it impossible to come up with him. Yesterday, at Bergamo; to-day, at Brescia; to-morrow, on the border of Lake Garda; throwing the enemy off the scent; coming down upon them without truce for the volunteers, without mercy for the Austrians. No one can tell where he is, or where he is going; not even his staff. He has with him a single aide-de-camp, and starts off at the break of day. He takes the volunteers by surprise, appearing amongst them in the early morning; he inspects the lines, pushes them forward, and never looks behind. Thus he entered Naples in 1860, whilst his army was two days' march behind."

The Prussian positions are less accurately defined. Dispatches report a desperate battle in Bohemia on the 27th ultimo. The Austrians were driven back from Sautz to Jurouvis. Three flags and many prisoners were taken. The loss on either side is not known.

A revolt against the Spanish Government and a severe fight at Madrid are reported. The revolutionists were put down.

PERSONAL AND LOCAL.

Who can beat it?—John W. Smith, of Ringwood, Ill., sheared from his yearling bucks, Abe Lincoln and Kearsage, 18 lbs. 3 oz., and 15 lbs. 8 oz. of wool, respectively. From nine yearling ewes, 106 lbs. 7 oz., averaging nearly 12 lbs. These sheep were brought from Vermont last fall, and are as fine blooded stock as are in the Western country.

HISTORY OF THE CHICAGO ARTESIAN WELL, By Geo. A. Sneyd, Jr.—This history of one of the most remarkable demonstrations of spirit power that has been vouchsafed to mortals, is having a wide-spread and rapid sale. The fifth edition has just been issued from our press. The work contains an account of the discovery of the Well by Mr. James, a diary of the practical part of the boring, and an essay on the uses of petroleum. It is an interesting book. Send twenty-five cents and get it. For sale at this office.

Mrs. S. E. Warner, of Berlin, Wis., is to lecture to the Society of Spiritualists in Beloit the remaining Sundays of July, at 10 30 a.m. and 2 p.m.

S. J. Finney lectures in this city the 15th and 22d instant. Can be addressed in the care of this office, P. O. Drawer 6825, or Ann Arbor, Mich., his home.

Miss Sarah Brown, a daughter of old John Brown, has opened a school for colored children at Red Bluff, California.

A letter from St. Petersburg reports that the Czar is in such fear of his life since the discovery of the conspiracy of which Korokozoff was a member, that he has shut himself up in the fortress of Cronstadt. The whole of the present system of government is to be changed, and all the men of the Milityn party are to be removed from the administration. The Czar will, it is said, soon fly to Poland.

Abraham James, the medium, of Artesian Well

notoriety, has gone East, to remain ill after the meeting of the National Convention. He can be addressed at Meadville, Pa., care of Dr. George Newcomer, till the last of this month. From thence he goes to New York City and Boston.

Dr. L. P. Griggs will speak in Farmington, Ill., July 15th; in Yates City, Ill., July 22d. Address, until August 15th, Farmington, Ill.

Senator Lane, of Kansas, who shot himself more than a week ago, died at 12 M. on Wednesday, July 11th. His remains were taken to Lawrence.

W. F. Jamison is stopping in Chicago, and can be addressed in the care of this office, P. O. Drawer 6825.

Belle Seongall is at her home in Rockford, Ill. She is one of the real workers, and we wish she were in the field where many such might be employed.

L. Judd Pardee is in Chicago, to remain some time. He is in very poor health, but we hope may recuperate and be in the field again ere long. He can be addressed in the care of this office.

PEN AND SCISSORS.

He who conquers himself does more than Alexander, who conquered the world.

Some persons live on the kindness of others, and claim to be their benefactors.

"I hope to live to see the day," said Lord Brougham, "when every peasant in England will understand Newton."

"Wouldn't it be better that they had a little beam first?" inquired Cobbett.

We often hear of a man "being in advance of his age;" but who ever heard of a woman being in the same predicament?

Art can but represent the scene of celestial joys—the soul must indicate their spiritual character.

No man will assume the character of another, unless he is ashamed of his own!

"I hate doctors' bills," as the man said when he caught the family physician kissing his wife.

Artemus Ward tells a good story concerning the production of the *Lady of Lyons* at the Salt Lake City theater: "An aged Mormon arose and went out with his twenty-four wives, angrily stating that he wouldn't sit on a see a play where a man made such a cussed fuss about one woman."

Cultivate your hearts as well as your farm. A sterile soil may produce the sour sorrel and other weeds, but the sound wheat comes from good culture. So with the mind and heart: cultivated aright, richest blessings are the fruit.

Elder Knapp, speaking of long prayers, once said: "When Peter was endeavoring to walk upon the water to meet his Master, and was about sinking, had his supplication been as long as the introduction to one of our modern prayers, before he got through he would have been fifty feet under water."

The villainy that accomplishes the most evil is the most accomplished villainy!

What harm is there in a glass of good wine? None. The harm is when the glass of wine is in you.

Mean men never know that they are mean; they think that they are only prudent.

A trial has just been made at Florence of a cuirass of aluminum, which is as light as an ordinary waistcoat, nearly as flexible, and capable of turning a musket ball fired at the distance of 38 paces, and of resisting a bayonet thrust from the heaviest hand. Each cuirass costs only 5 frs. Two regiments are, it is said, to be immediately provided with them.

At Adrian, Michigan, a lady saw an engine house with a steeple, and innocently asked a gentleman attendant, "What church is that?" The gentleman, after reading the sign, "Deluge No. 3," replied, "I guess it must be the Third Baptist!"

The most laconic will on record is that of a man who died in 1792. It ran thus: "I have nothing; I owe a great deal—the rest I give to the poor."

The stomach tires of everything but bread and water.

BUSINESS MATTERS.

OUR BOOK TRADE.—Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. That may cause a few days' delay until our stock is replenished.

We say this, that those ordering books may not be disappointed if they sometimes get a part of the order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. It either should fall to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent, when the order was mailed, and to whom directed.

All such orders should be addressed to Geo. H. Jones, Secretary RELIGIO-PHILOSOPHICAL PUBLISHERS ASSOCIATION, drawer 6825, Chicago, Ill.

EMMA HARDING'S LECTURES ON THEOLOGY AND NATURE.—This book contains six lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides many other very interesting matter.

The following subjects are treated of in a masterly manner, viz.:—

- 1. Astronomical Religion.
2. Religion of Nature.
3. The Creator and His Attributes.
4. Spirit—Its Origin and Destiny.
5. Sin and Death.
6. Hades, the Land of the Dead.

Together with the outline of a plan for a humane enterprise and an autobiographical introduction with an appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving of the author, by Donnelly.

For sale at this office. Price, in paper, 75 cents, bound in cloth, \$1.00. Sent by mail postpaid on receipt of the price.

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN.—Miss Lowry will remain in Chicago a short time, at No. 303 1/2 State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a treatment of the cause of their diseased state, and treat the same.

Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their hair, their photographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted.

Price for examination, \$1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 3, P. M.

MEDICAL NOTICE.—Dr. Henry Sade, Clairvoyant Physician, will examine the sick in person, or by mail, in his office, Meridian Block, Jackson, Mich., every Friday and Saturday. Terms for examination \$2. The money should accompany orders. [15-1]

Send for one of Harris Gas Burners, for burning Kerosene oil, all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Can be carried about the house without danger of being extinguished. Sent by mail for 60 cts. Taylor, Bunt & Co., 100 Monroe St., Chicago. [25]

Mrs. M. C. Jordan, Test and Business Medium, 251 South Jefferson street; take Clinton street cars on Randolph street.

IN PREPARATION.—How often are the dead, both adults and children, attacked at the dead hour of night with cholera morbus, cramps, or vomiting and purging; the case grows worse; perhaps death has already claimed its victim;—a few doses of Cole's Dyspepsia Cure would have relieved the cramps and pains, and soon completely cured the sufferer of his troubles. Mothers, have it ready for your children! Fathers, provide it for your household!

DYNAMIC INSTITUTION.—Milwaukee, Wis., July 9, 1866.—The above institution has been in successful operation for the past two years, during which time we have treated over 20,000 patients, and performed more cures during that time than any other known institution or by any other magnetic operators.

We do not close the Institute for want of patronage. It is done on account of the objection Dr. Persons has to localized practice, believing that he can receive the most good by traveling.

As he is now for a while will respond to all calls at such places as will fully employ his time in relieving the suffering. His address will be made known from time to time through the BANNER OF LIGHT and RELIGIO-PHILOSOPHICAL JOURNAL.

DR. FRANKS & GOULD.

THIRD NATIONAL CONVENTION, To the Spiritualists and Reformers of the World: At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS held in Philadelphia by adjournment from the 17th to the 21st of October, 1866.

Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected;

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office as delegates, shall expire when their successors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that, meeting without annual appointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions;

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and that the officers are hereby declared an Executive Committee for that purpose;

Resolved, That appointments and records as delegates from local organizations, shall constitute the membership in the National Organization of Spiritualists; and all such delegates shall be the only delegates and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be entitled to two delegates to the National Organization, and an additional one for each fractional fifty over the first fifty members.

Resolved, That in adopting these articles, all rights of the State of Michigan, hereby vested in any way, at any time or in any manner, in the best degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever null and void.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: That a meeting of the Provisional Congress of Spiritualists be held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the State of Rhode Island.

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the use of our Hall, a fraternal greeting and kind hospitality.

(Signed) L. K. JOSLIN, Secretary.

And, on conferring with each other, we have decided to call the THIRD NATIONAL CONVENTION to meet on Tuesday, the 21st day of August, 1866, and continue in session until the following Sunday, at the above mentioned Hall, in the City of Providence, State of Rhode Island. And we therefore invite each local organization of Spiritualists or Progressive Reformers, to send two delegates and an additional one for each fractional fifty over the first fifty members; to attend and participate in the business which may come before said Convention.

JNO. HERRICK, President. MARY E. DAVIS, V. P. for New York. J. G. FISH, " " " " New Jersey. I. KEHN, " " " " Penn. T. M. G. GARRETT, " " " " Ohio. J. A. ROWLAND, " " " " D. of C. A. G. W. CARTER, " " " " Ohio. BENJ. TODD, " " " " Michigan. S. S. JONES, " " " " Wisconsin. C. H. BROWN, M.D., " " " " Mass. M. B. RANDALL, M.D., " " " " Vermont. M. B. BYOTT, of Pennsylvania, Treasurer. HENRY C. WOOD, Secy. at Large. 624 Race St., Philadelphia.

Call for a Spiritualists' State Convention in Michigan.

Whereas, We the Spiritualists and Friends of Progress of the State of Michigan, desiring to unite without opposition, in science without materialism, and in the limited possibilities of human progress, and feeling the pressing need of associate action, in order to pulverize creeds and sects, and to spiritualize and elevate soul, as well as to aid and push on to complete triumph the great and genuine reforms of the age, do hereby

Resolved, That we will meet in State Convention in Battle Creek, Mich., on the last Friday, Saturday, and Sunday (27th, 28th and 29th) of July, 1866, to continue in session until the Convention itself may decide, to deliberate calmly on the great question of organic action relative to Spiritualism, and such other practical and speculative questions as may come before us, and we do hereby invite all our friends, from these great objects everywhere throughout the State of Michigan to send their delegates or come en masse themselves.

S. J. Finney, Ann Arbor; J. M. Peckles, Battle Creek; J. G. Watt, Sturgis; N. T. Waterman, Calhoun; E. Samson, Epitoni; D. M. Fox, St. Albans; St. Johns; D. Kidd, White Pigeon; H. S. F. Lewis, Detroit; W. H. Winslow, Kalamazoo; C. A. Andrus, Flushing; E. Ridon, Three Rivers; and some thirty others.

It is well known that Battle Creek is an old fort of reform, a spiritualistic center, from which have gone out public laborers and laymen, as workers in the upbuilding of God's spiritual temple. The lamps of the anointed in this city are trimmed, and the watchmen are bumping. They send out the cry, "Come I come to the convention!" The friends, through us, extend a cordial invitation to one and all, far and near, to favor them with an attendance. As far as possible, accommodations will be provided for speakers, delegates, and all others attending. Able and eloquent speakers in the cause of Spiritualism will be present.—Banner of Light.

Spiritual Meeting.

There will be a meeting of the Friends of Progress at the Little Light building south of Painesville, Ohio, on the 11th and 12th of August next. Dr. Cooper, Mrs. H. F. M. Brown, and others will be in attendance, to dispense words of wisdom and cheer to all who shall go up into the mountain to worship on that occasion.

A general invitation is given. The mountain is a beautiful place—the scenery alone being sufficient to inspire every worshipful heart with holy aspirations. The music of the pine trees, and of the birds combining with the voice of the tinkling and of friends shall be heard in every walking soul. Prizes, lot nothing but absolute necessity keep you from this meeting.

S. P. MERRIFIELD, Corresponding Secretary.

Lansing, Mich.

The Spiritualists of Lansing and vicinity are requested to meet at Capitol Hall, on Wednesday, July 18, at 2 o'clock p.m., for the purpose of effecting a permanent local organization, and to take measures to provide for the building of a large hall in that city to be dedicated to Spiritual Philosophy and religious freedom.

Picnic at Portage Bridge, N. Y.

Arrangements are being perfected by the Committee chosen at the last year's Portage Bridge picnic, for holding another at the same place on Thursday, Aug. 16th.

Trains of cars at greatly reduced fare, will be run, regular or special, from Buffalo, Hornellsville, Rochester, Avon, Batavia, Attica, and all intermediate points—returning same evening.

Speakers engaged are, O. J. West, Mrs. Jonathan Watson (formerly Miss Libbie Low), and Lyman C. Howe. Others are expected.

A cord band is to be in attendance. A coronal invitation is extended to all to meet with us in this tree-basket picnic, in Our Heavenly Father's leafy temple, but the Spiritualists of Western New York are more especially invited to come with their families to enjoy the unsurpassed scenery, and participate in the joy of the occasion. We expect this to exceed, in number and interest, anything of the kind ever held in the Empire State.

J. W. SEAR, Secy.

Chairman of Committee of Arrangements.

NOTICE OF MEETINGS.

MEETINGS OF CHURCHES.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House, Hall—addresses on Children's Progress, 10 1/2 A. M., and 7 1/2 P. M., every Sunday at 12 30 P. M.

SPRINGSVILLE, ILL.—Spiritualists hold meetings regularly in their Hall, and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

QUINCY, ILL.—The Association of Spiritualists and Friends of Progress meet every Sunday, at 2 1/2 P. M., for conference and addresses. Hall, No. 100 Main street, third floor.

MILWAUKEE.—The Spiritualists of Milwaukee meet every Sunday at 10 1/2 A. M., and 7 1/2 o'clock, P. M., at River Hall. Regular speaking by Moses Hall. Progressive Lyceum meets every Sunday at 2 o'clock P. M.

BRUNSWICK, MINN.—Regular meetings of the "Harmonical Society" morning and evening in the "Free Church." Children's Progressive Lyceum meets every Sunday at the same place at 12 30 P. M.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the name of Ohio as a Religious Society of Progressive Spiritualists, and have secured the Academy of Music, north side of Fourth street, between Elm and Plum streets, where they hold regular meetings on Sunday mornings and evenings, at 10 1/2 and 7 1/2 o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10 1/2 A. M. and 7 1/2 P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

ST. LOUIS, MO.—The Society of Spiritualists and Friends of Progress have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Seats free.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2 1/2 o'clock.

BOSTON.—Metabolism.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2 1/2 and 7 1/2 o'clock. Admission free.

CHARLESTOWN, MASS.—The First Society of Spiritualists holds meetings every Sunday in Washington Hall, at 2 1/2 and 7 1/2 o'clock, P. M. The Children's Lyceum meets at 10 A. M.

THE SPIRITUALISTS of Charlestown have commenced a series of free meetings at Mechanics' Hall, corner of Chelsea street and City square, every Sunday afternoon and evening. Children's Lyceum meets every Sunday at 10 1/2 A. M.

CHICAGO.—The Associated Spiritualists of Chicago have engaged Library Hall, to hold regular meetings Sunday afternoon at 2 o'clock, P. M. All communications concerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston.

LYNCH.—Spiritualists hold meetings in Lee Street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon.

HAVERSHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 o'clock A. M.

LYNN, MASS.—Spiritualists hold meetings in Lyden Hall Sunday afternoon and evening, one-third of the time. Children's Progressive Lyceum meets every Sunday afternoon at 11 o'clock.

TAYLOR, MASS.—Spiritualists hold meetings in Temple Hall regularly at 2 1/2 and 7 1/2 P. M.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11 1/2 A. M. every Sunday.

NORTH WENTWORTH, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonical Hall at 10 1/2 A. M. and 1 1/2 P. M. Seats free.

HANSON, MASS.—Spiritual meetings are held in the Universalist church, Hanson, every other Sunday. Mediums and normal speakers wishing to make engagements will please address John Puffer, South Hanover, Mass.

FOXBORO, MASS.—Meetings in Town Hall.

PROGRESSIVE MEETINGS IN NEW YORK.—The Society of Progressive Spiritualists hold meetings every Sunday morning at 10 o'clock, in Ebbitt Hall, No. 55 West 3rd street, near Broadway.

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2 o'clock, P. M.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York.

NEW YORK CITY.—The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Continental Hall.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 10 1/2 P. M.

PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Sanson street Hall at 10 1/2 A. M. and 7 1/2 P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2 1/2 o'clock.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, (formerly a church), Phoenix street, every Sunday afternoon at 2 o'clock, P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7 1/2 P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

WYOMING, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 10 1/2 A. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M.

HAMMONTON, N. J.—Meetings held every Sunday at 10 1/2 A. M. and 7 P. M., at Ellis Hall, Bellevue avenue.

WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDowell's Hall (Ferry & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please address one of the following gentlemen: Thos. Garrett, Esq., President; Lea Pusoy, Esq., Treasurer; or Dr. Wm. Fitzgibbon, Secretary.

BALTIMORE, MD.—The First Spiritualist Congregation of Baltimore holds regular meetings on Sundays at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Way-brook street, Sunday afternoons at 3 and evenings at 7 1/2 o'clock. Progressive Lyceum meets every Sunday forenoon, at 10 1/2 o'clock.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1 1/2 o'clock. Progressive Lyceum at 10 1/2 in the forenoon.

DOVER AND FOXBORO, ME.—The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Universalist church.

SAN FRANCISCO, CAL.—Mrs. Laura Cuyper lectures for the Friends of Progress in their hall, corner of Fourth and Jewett streets, San Francisco, every Sunday, at 11 A. M. and 7 1/2 P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL.

Rev. Otis Abbott. Address Laporte, Ind. J. Madison Allen, trance and inspirational speaker, will lecture in Woodstock, July 4, 8, 15 and 22. Address, Woodstock, Vt., care of Thomas Middleton.

C. Fannie Allen. Address Woodstock, Vt. W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

Mrs. N. R. Address. Address Dilton, Sauk Co., Wis. Rev. Adin Ballou, Hopedale, Mass.

Adelle L. Ballou, inspirational speaker, Mankato, Minn. S. M. Beck, inspirational and normal speaker. Address Rochester, Olmstead county, Minn.

Lovel Beebe, trance speaker, North Ridgeville, Ohio. C. C. Blake, Address Dahlgren, Wapello Co., Iowa.

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee,"

All communications under this head are given through MRS. A. H. ROBINSON.

A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

Public Circles for these communications will be held at the Reception Room of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, (room 57, upper story, Lombard Block, first building west of the Post Office,) on Tuesdays and Thursdays, at precisely half-past ten o'clock A. M., after which hour no one will be admitted.

The Reception Room will be open on those days at ten o'clock A. M., for those who procure tickets to the public circles, and none others.

Admission tickets can be procured at Tallmadge's book store, on the left at the entrance to the building.

Those who desire may present, for answers, such questions, in writing, as shall be of general interest to the public.

JULY 9.

INVOCATION.

Unto Thee, Parent of all past, present and future time—the all pervading, ever-mindful and never-ceasing power—actuating every thought and motion—developing and unfolding in wisdom and truth every immortal soul. We realize in part Thy power, and feel that everything is in accordance with Thy will. We believe that we as children of Infinite parents possess that which is in accordance with the design of Infinite wisdom.

With all seeming imperfections and discordant natures—with all the cares and trials which at times seem to us almost unbearable, and with the contentions and discordant feelings manifested one towards another—war, with its devastations and horrors—all, yes all these, are Thy works, oh, Infinite Parent of Light.

Yet above all these we find and realize the beauties with which Thou hast surrounded us—the flowers, the birds, the glorious sunshine—the happy smiles of true friendship—these are greater and far more of true friendship; and when we are guided by the wisdom of our divinely loving parents, have power to expel all darkness and gloom from the soul.

May we all realize that we are the children of Thee, oh, our loving parent, and may we love one another, and ever have inscribed upon our banners, and live up to the motto, "Do unto others as you would that they should do unto you."

QUESTIONS AND ANSWERS.

QUESTIONS BY S. B. WILLIAMS, WIRT COURT HOUSE, WEST VIRGINIA.

Q. How is it, if so, that Jesus Christ is the Saviour of man, and by and through him alone, that any man can be saved?

A. We answer, our brother, that it is from this fact: that inasmuch as his teachings were the embodiment of truth; and by the truth ye shall be saved. Mind ye, that it is principles—truth—that shall save all, and bring them to that happiness that every soul craves and yearns for. Every truth, no matter how it comes, through what form it manifests itself, is, nevertheless, a truth all the same.

All humanity shall be made happy by the truth. That is how we are saved by Christ. It is the Christ principle—truth.

Thus far, and no farther, we look upon him as the Saviour of men, as being a saving power to every immortal soul, hence it extends to his majesty, our brother, the Devil. We mean that he was made by the great infinite being—our Father God—being created by him as an immortal soul, so he, too, shall be saved, for every immortal soul shall be. And we thank our brethren for the truth thus expressed—that Christ possessed the power to save every immortal soul. "Let no one call God father who calls not man brother."

Q. If it is necessary to have Christ preached that men may be saved, how about the millions upon millions that have died and never heard the name of Jesus Christ; and if any can be saved and not hear Christ preached, why not all?

A. We do not hold that it is necessary to hear Christ preached. There was a system of truth in the universe before his birth upon the earth. He perhaps advanced the truth in a little different form—that is all. We believe that every one will be saved, for inasmuch as God is love—God is everywhere, and everything is a part and portion of Him, so we shall all be saved. It is well for all to think for themselves, and draw their own conclusions.

Q. Is it not strange that intelligent men and women could think for a moment that the offspring of God could be lost—any portion of them?

A. Well, in one sense it is strange. In another sense it is not strange, because individuals are so constituted that they have their likes and dislikes. We cannot expect those who dislike others to think that they are right. It is not strange that some with their dislikes should think that a part of the human family are going to be damned. If they believed that God was the Father of all, the great permeating spirit, then it would seem strange—that He would consign a portion of Himself to everlasting misery.

We conceive that the idea of separating the good from the evil grows out of the feeling of dislike one of another. There are many minds—intelligent, thinking minds—who think their way and their way only, is the right way. They should not be blamed. When they have dwelt long enough, and have sufficient experience, they will consider other points; they will become convinced of truth and philosophy; and accord equal rights to every individual.

Q. It has always looked strange to me, and I would like an answer to this question: Why should the Orthodox churches, believing, as they do, in spirits, be the first to scout Spiritualism—modern Spiritualism?

A. It is rather strange when we look upon it in its proper light. Yet it is not the persons that make up the church that are so down on Spiritualism as their leaders; and as they have been accustomed to receive what the ministers say, instead of thinking for themselves, it is not strange that they take the thoughts given out by their ministers for truth. Then, these ministers and leaders see at once that as soon as their churches, as a body, accept the truth of Spiritualism, their labors—their profession will be done away with. The working one day out of seven only is very agreeable. They do not want to lose their position nor have their theories proved false. That is the way they look upon it.

As soon as the churches, as bodies, reason for themselves, think for themselves, just so fast will they accept the fact that spirits communicate. Now, if I understood your question, I have answered it.

Q. I would like to ask the spirit if the time will be before long, or sometime, when we will get demonstrations that will be more positive—if the system of Spiritualism is going to advance, so that we will get positive demonstrations? For instance, if this lady—alluding to a medium present, who had just before described the spirit friends of the gentleman—could have told me both the given and the surname of my friend?

A. Yes, my brother, we believe that the time is coming when spirits no longer dwelling within the material covering will commune with you just as freely as you who are on the material plane now do with each other.

There is one great truth—you will find it to be so as you investigate this subject, viz.: As you become negative to spiritual influence, by becoming receptive to the truth of its existence, so much more readily will your spirit friends approach you to commune with you, to be recognized by you. As it is now, there is that positive element about you that is repellent to them. As it is they can present themselves so as to be seen by the clairvoyant medium, but cannot impress their name upon the medium's mind.

It matters not whether it is a friend which is recognized by you. If, for instance, the table moves, there is something which causes it. It appeals to your senses to determine what that cause is.

Spiritualism is yet in its infancy. It is but little understood at the best; yet there are minds who have received that evidence which is convincing to them. They no longer believe, but know. It is knowledge to them.

With yourself the time will come before long, that you can have proof, and if you do not see spirits yourself they will manifest themselves to those who can see and hear. Then they will be able to give their names, earth place of residence, and everything that you can ask; but there is this one fact to be observed, you set your mind upon one person with whom you desire to commune, and it throws you into that positive state, so that unconsciously you influence the medium instead of the medium being influenced by the spirit.

You are not sufficiently positive to influence the medium perfectly yet. Mediums are more or less affected by the positive element of those around them. That which would convince one would not another, but there is a grand truth underlying the whole.

I do not seek to make people believe in me as an individualized spirit, but there is one thing I would like to say right here. If, when individuals seek for manifestations from their friends, they would go in as cheerful a mood as possible, they would themselves be in a more receptive condition. When the spirit takes possession of the medium, the positive element of those present is thrown out towards and is centered upon the medium. Those seeking for communications from their friends would do well to think of these things when they visit a medium, and try to be as receptive or negative as possible. Not go with their minds upon one particular spirit, but with a disposition to receive whatever may come.

It will not be a great while before all who will investigate with a spirit of candor will get positive demonstrations. [A gentleman present said: "I do not scout the idea as I once did." Oh, no, you do not scout the idea, but you think it is not possible. [I look upon it in a different manner from what I did ten years ago.]

Q. I would like to inquire the best mode or manner of approaching an old fossilized preacher or minister to get an idea—a progressive idea—into his head.

A. Well, I will tell you a very good way. Go to work and draw out the old ideas before putting new ones in. As you draw out the ideas, speak of the ridiculous and absurd ideas of other people upon similar subjects.

Questioner—It would take a hard wood club to get the old ideas out of some of their heads.

Spirit—Do you think so? There are none who are not approachable. I would like to see any one that I could not get their old ideas out of.

Questioner—I think if they were here to-night you would get them out.

HENRY.

It is the religious portion of the community that cries out infidel! Why do they do it? Because you are infidel to their Devil! Well, if I should say anything, it would be that theirs are all devilish, diabolical ideas! You are not infidel to the God given powers around you. You conceive God to be too good, too just, to believe in the ridiculous, absurd church creeds of this and past ages. You are not infidel in any other way, only to their ideas. You are not infidel to the Great Spirit—the Great Positive Mind. If we only think of it, it does not make an infidel of anybody because he does not believe in our ideas of a God. It is not infidelity to the truth. But the church members are growing out of that—coming out as fast as they can. The chicken in the shell has to crack the shell first, and then come out by degrees. The church people are coming out of their shells very fast. [There will be quite a brood when they all get hatched out.] Yes, it will take more than one hen to cover them—more than one minister to take charge of them. Friends, remember this medium has rights which should be protected. It is late, and you should all be at rest. I will therefore take myself away. Good night.

JULY 4.

CAROLINE TO HER MOTHER.

I never have been happy because of the sorrow that I caused my mother; but, friends, with your permission I will explain, as near as I can, a few of the causes why I did as I did. How much—oh, how much, there is in that word sympathy—true affection, sweet, soothing sympathy. I was not the one to find that soothing balm for my soul. I will not go on, dear mother, and state the first misstep—I could not have told you of it myself. I cannot tell why it was that whenever I approached you with the thought of revealing all to you my heart was too full—I could not speak. I would put it off until another time, and that time never, never came. I did regret many and many a time that I left you, but I feared to stay; not that you would cast me off, but I knew that all those who had been so kind, so devoted to me, would withdraw all further acquaintance. I do not come now to blame you or any one else. [Spirit weeping.] The world is full of sorrow, and I suppose it is but just that I should share my part.

What I wanted to say was to tell you why I left you—not so much either why I left, but the manner in which I left.

I could see the deep sorrow that would come upon you if I staid. I could not tell you I was going and not be able to tell you why; so at night, when you and father were asleep—all was quiet in the house—I stole quietly from my chamber, went carefully to your bed, took what I knew would be the last look! I dared not give you that last kiss that I wished so many times since I had given.

I looked at you, I clasped my hands together, and prayed—yes, dear mother, sinful as my heart was—I prayed that God would spare you the sorrow of knowing the real, true condition of your daughter. [Spirit weeps convulsively.] I believe I said I did not blame any one. My prayer was answered. I would not have you know all I suffered. Part that you have heard is true, and part is not true. I will not tell you here how much how long I suffered; but in my last hours on earth I had good care. I had not love, nor sympathy; not all that could be done was done for me in the way of the care I had.

If you knew—had been informed—that I had passed from earth to another world, you would feel at rest. For this I came here this morning. From day to day, and night to night, you think of me and wonder where I am. And when you pray you ask God to restore me to you—that can only be when you leave earth.

But there is one thing that I would tell you of, now that I can talk to you—that is a little girl, Lizzie Wilson. If you will write to Aunt Hardy she will tell you where to get her; and I want you to take her and give her that love that you gave me. Now, she is all there is left of me for you. She is mine. [Spirit again weeps intensely.] I want you for my sake to take her, and when she will have arrived at the years of understanding then reveal to her, in part, the history of her mother. Until that time I would ask you to say nothing about it. Should she inquire for her mother, tell her that she is dead—nothing more—do not say that I am in heaven, or where, but only that I am dead.

I do not feel now that I should ever try to exercise my powers to control or manifest myself through any other medium. [A gentleman present said: "When you get through I would like to talk with you, and these ladies, too, would like to talk with you. We have a deep sympathy for you."] I thank you for your kindness, yet I would not wish to stay to talk with any one. [We would be very happy to make you feel happier.] Now, dear mother, that I am through the sufferings of life I want you to look upon me as a poor, misguided child. It seems now that if I could only take all sorrow from you that I should be happy here. I want you to think of this one thing—that from the time that you prayed for me I could not help feeling your feelings, and if you would have rest and be happy, think of me as being happy. Trust and hope. I will wait, believing that God will do all things well. Your daughter Caroline has passed from earth and earthly things. Yet her heart is full of love for her parents—for her mother—for those that are near and dear to her, and hopes to greet you when you shall pass from earth with a smiling and a happy face. Until then, we shall say good bye.

HENRY.

[Q. I want to know, Henry, if this spirit felt gloomy immediately after she became en rapport with the medium, and was it the revival of old thoughts and associations that caused the gloom?]

It was the condition that brought back the sadness upon the medium, that was true, but that was psychologically induced alike on the medium as on the spirit. The spirit had the thoughts just before she took control of the medium, but coming upon the material plane, through the agency of the medium, those thoughts were given a different realization. Do you understand that? [Yes, that her very thoughts were felt before she took possession of the organism of the medium.] [Was there a feeling of sorrow aroused before she took possession of the medium—was that the idea?] I cannot say that there was not a feeling of sorrow, of regret. You can see, now, that if the same spirit had control of a medium whose sympathetic nature was not so easily aroused, the medium would not have been affected so much. Yet it would have been hard to find a medium susceptible to spirit control without the sympathy being aroused.

Individuals are affected variously. Sometimes not. In this case—referring to the spirit Caroline, who had controlled the medium a little while before—you know the cause. The strange feeling upon the medium was caused by deep sorrow once experienced by the spirit controlling. The medium could not tell why it was so. She thought she was going to hear some bad news about her parents—that was the only way she could account for her depression of spirits. She thought her parents or some of her relatives were in great sorrow. The spirit could impress her thoughts but could not make her understand from whence the depressed feelings came, we now tell her from whence she received these thoughts, and the cause of the depression she felt, so that she will have a little idea of the condition of the spirit who controlled her before she left the earth. [Where was this spirit before she got full control of the medium?] She was not far away. Sometimes a few feet; sometimes the distance across the room. From one to ten or fifteen feet; but not at any time further off than fifteen feet. [What was the relative situation to that of the medium during the time that she actually controlled her?] Why, my brother, we will tell you the same that we have often before—a form within a form. She was right here—had possession of the form, the organism of the medium. Her feelings were the same as when controlling her own physical organism.

JOSEPH.

Seven years (this day I left the earth. I have been a number of times and influenced mediums; but I manifest myself by sounds produced upon tables and such like things. I never have been able to convince my father that it was possible for me to manifest myself in any other way whatever. And I have heard him say that if Joseph would come and tell the day that he died, and how he happened to die, then he would think that there was something in it.

Now, father, it is not pleasant for any spirit, any person, (I would rather call them persons than spirits,) to refer to the cause of his death, especially if it was in the way—the sudden cause—that produced mine. But I will tell you how it was. I will tell you who was with me, and I will tell you the hour and the day; for it was half-past three. Yes, [spirit pausing] half-past three. Yes, [pausing] as we were returning from the grounds of the picnic. I was with two ladies and a gentleman. I thought I would tell their names, but in case I do see another objection, so I will let that go. The horses were frightened—now here is a point that I want you to remember. What were they frightened at? Some little girls were crossing the streets. They had parasols. When they turned the corner—the wind was blowing—they were crossing the street in this way [mimicking]. They were running east. They were coming from the north. As they turned here [mimicking], one of them by some means or other let her parasol slip from her hands. It blew right ahead, turning right over the new street. The bay horse on the off side

turned to run. The other was not so much frightened. I was not driving—you will remember that—but William was—there is one of the names, I won't give you the surnames, though. He tried to run them up to the side to stop them. They turned and I was thrown out. There were quite a number on horseback coming down. I was hurt badly by being thrown. It was the blow on my right temple that killed me.

There is one other point that I want you to remember. Well, you will say, what is it? After I was taken into the house, after you came in, you said: "My boy, if you had taken my advice you would have been alive and well." Now, father, your boy is alive and well. It was only the body that was dead. And if I was away off in the distance, how did I hear you say what you did? I heard it. Now you say if I will give the date, the time and hour I died, then you will be able, if you go with Sarah, for she will ask you to go, after she reads this. She will say, "Let us go to that medium." I shall willingly talk with you. Now, remember your promise. Do not say some other time, I don't want you to believe until you have the evidence. Go, go with her, you will know then I can tell you. I could tell many things. I shall tell you just what you will say to me, tell what you are thinking of at that time. As first I regretted that I had died—it was so sudden—but it was with joy that I thought I had no family—better take a million who have no families than one with a family. Better take such as none are dependent upon.

Now, until you go with Sarah to meet and commune with me, I will wait patiently, and will make use of all the forces and power that I can at that time.

Thanking these friends here for their kindness, I bid them a long good bye. [Good bye.]

JULY 5.

N. E. CARROLL.

Sir, there are a good many that come here to convince their people of Spiritualism. I do not come for anything of that kind. If they want to believe in what you call Spiritualism, they can do it; and if they don't, then they can do the next thing, and that is, let it alone. I am an individualized being. Now, I want you to know that; and when you know that I am an individualized entity you will know that it is possible for me to talk. The question whether I can talk as to be heard by you is only a question of doubt, I know, sir. I see that you know that I can talk. The question, then, is whether you can understand. [We can.] Now, you do not understand me. It is my folks I am talking to. I expect that you people that have the kindness to receive me and note down what I say, know it.

Now, to convince you that I can know what you say, I will relate several things that transpired, and you will know I heard what you said.

When you went to hear Nelson—I think that is his name—preach, and as you sat there, and he threw out this idea and that one, you would hunch one another, and want to know if it was not bordering upon or tainted with Spiritualism or free loveism. Now I heard that. It is a fact that a good many ideas had their birth on this, the spiritual plane. I was there and knew how you felt—knew what you said.

Now, here is a point that I want you to remember and think of. What is "free love?" What would you call free love? What is it? I say that it is freedom to love all that is loveable, all that God hath made. That is "free love!" Look upon it. Study it well, and then see if you will be so afraid of the word.

Another fact that I want to call your attention to is this: When you were at your Uncle Milton's you were about half a mile—half or three-quarters of a mile—from home. Johnny's hat blew off; you stopped, and he jumped out to get his hat. As he did so, (it was just coming dusk—it was evening,) you said when he jumped out on the left side of the wagon that there was some one standing on the right hand side, and yet there was no living being around. You said your first thought was that somebody wanted to ride; but before you had time to ask, the person was gone.

Who did you think it was—who did you say you believed it was? You said if it was possible for Milly to be there that it was him.

Now, there are two things at two different times. Here is another thing I want you to remember, and that is this: With all your Christian, Christlike feeling and talent with which you are surrounded, you will not admit that the evil one could come so close to you and relate these things as I have related them. And yet you think now that any spirit, any person, that comes back after death must, of necessity, be in hell. That is not consistent with your Christian belief. Really, could you think that God would permit the devil to come so close to you!

Now, there is one more point I will mention, to let you know that I can be near you—that I am a conscious being myself, and that it is not strange that I should talk to you; and that I can remember the past—hoping thereby to induce you to not only hear but to listen with interest and attention so that you may hear.

The other point that I want to refer to is when Cousin Deborah was at our house. She came to stay a week, but the impressions she received that night caused her to change her mind, and she felt that she must go home the next day. What was it that made her go home? It was because when she first went to bed the first sound she heard was as if some one walked into the room and knocked lightly upon the stand, apparently to attract her attention, but she was frightened. She pulled the bed clothes up over her head to protect herself, as she thought, and kept them there and went to sleep. She saw and heard no more, but she said she dreamed her little girl was badly burned within a few hours after she left home; and with that feeling upon her, she told you in the morning to get your team ready, and take her home. On your way home you asked her if she really believed that she would find things as she expected to. She said if she would not find them as she had dreamed she would find that she was needed. You asked her how she knew that, and she said that the angels came and told her that night. You laughed at her and told her she would become one of those fanatical Spiritualists if she did not look out. How did I hear of those things? You will admit that these are facts—that is, to yourself and family, but you would not have anybody else know it. Spiritualists would tell you that your spirit friends are with you. The one you saw by the wagon, and the one that came into your cousin's room were spirits. They had something to communicate to you. But your brothers and sisters in the church would tell you that it was imagination, they, of course, of the brain, or something of that kind, and if you insisted that it was really something, then what would they tell you? They would say that it was the devil.

Now here is a point I want you to remember:

God made everything. God was the first, and everything that has an existence is by His permission, will and power. Now, if God created everything, He must have created the devil! And what power he possesses God must give him. Do you believe that the evil one, or the one you think is so evil, so full of wrong and deceitfulness, has the power given him by God himself, and yet that same loving God would not give that power to His children that were obedient, and did His will? Now there is a point: a God of justice giving greater powers to evil than to good! I tell you I want you to think a little, reason a little, and when you have done that you need not call yourself a Spiritualist—you need not join them in any way whatever but accept these ideas—the truth that comes from our plane. Accept what I tell you now; that I live, that I have a conscious existence, that I have the power to tell you a good many things, a great many things. And what I wish to tell you will be for your happiness.

Now, you may show this to just as many as you like. Talk of it just as much as you like. Say that is the devil and that I am miserable, and when I come again I will tell you of it all. But for your happiness and the happiness of every one you may associate with, I say, lay aside that fear of punishment, and whatever you do, do it with the feeling that you are doing good for God's sake; and when you are doing good for God's sake you are doing good for God's sake. Deal kindly, be pleasant, for your face is an index of your soul. If you would have your soul happy, let it be mirrored on your face, and you will speak kindly.

Now I have stayed a good while. I didn't expect to hold this organism as long as I have; but I am thankful to the friends on this side where I am, for their kindness in enabling me to say what I have to say; and, also, to the friends in earth life, for their kindness and attention in writing down that which I have given for you. Now won't you believe when I say that I am all that I ever was to you?

Now my name—N. E. Carroll—I said something to the family, but you could not have it known outside of the family, but cousin will get the paper that has this, and she will take it to you and you will hold on to it as you would precious gold and silver, and you will show it to your friends to get their opinion, and the most of them will say, when they read it, or hear it read, that is just like her. Good day to you.

KELLY.

So, stranger, if Spiritualism, or whatever you have a mind to call it, is true, you will be poor uneducated—well I was going to say uneducated devil, but as there are ladies here, I will say to the medium be controlling and ladies present, I will say a poor uneducated a chance to talk. If I don't get in my ideas smooth a style, you will let them go? [Yes.] It is rather a delicate matter I tell you, and form your thoughts so as to put them to the people. I would like to know how many you folks here would think yourselves fit to give a piece for publication? A small number of you. So if there is one in a while some of us that are not so polished, then just look upon us as uneducated.

I want to say to my wife and two little ones that it was a sad night for them when I staid too long. Linn's and tried to carry home too much. If I had tried to carry it in my arms, friends, I could have laid it down. But I carried it inside. I had a much spirit and was not able to carry it home, I laid down and went to sleep. I awakened outside of my body. And it was a sad night for my wife and children that I went to sleep. I tried to carry too much.

There are many things I would like to tell you but you see I don't want to fix it up to get into newspaper. [To the reporter.] I think I would just write our letters and wrap them up and send them to our folks, it would be a very fine, very charitable institution; but here you are out what we say and have it for everybody takes your paper. A fellow feels a kind of confidence—don't feel easy. But, Josephine, I am that you can, by a little perseverance, get into a condition, I do not know what you are. [Reporter: Mediumship.] Mediumship, condition of mediumship, condition of mediumship. Well, that will do. You can write—we can write, and you will know all we write. Get your pen, that place, and I will talk to you there, and make things rough you will be the one. Now, Josephine, Ashton, Margaret and Linn, of you, go where I want you to, get your pen fixed all right.

Do you know how to get things fixed? [Reporter:] Could you not tell them how to do it? [Reporter:] They can form a small circle of their monitor friends. Join hand and sit quiet and give for one hour each sitting. Sit two or three times a week. In the course of two or three some member of the circle will very likely develop as a medium. Well, then, the good here tells me that you must, in order to be right—that you are to get some of your relatives, or whoever you like—all around you, or without a table, and join hands, for an hour, time, and in the course of a few weeks you would become mediums. But I will say some time than that. I will say that by the time have sat three times, the third time I will be hand myself. [Audience laughing.] It is a very long matter, but it don't matter if you have been pleased to think you could get some. By the kindness of these folks, I have had you to do, and you will do it, and your husband, I will surely be on hand.

JULY 6.

ELIZABETH TO HER MOTHER.

By the stairs in the second clothes press, at Rena's dress—by the half dress you will find a photograph with my things—but look at the shade lying on the chair. You have seen it at home over and you can find it. I saw you one time, and I know where it is. I wanted to tell you where it is. I don't want you to get any more photographs made from that one; we do not like to see my hair look in it. My curls did not look nice on one side; they are thrown away down the other side away back, and everybody that my ambotype picture is better—the one in the case. That looks more as I look now, and it is better. Now that to look at.

One thing I want to tell you, and that is, if you go over to Aunt Maria's go into the parlor and in the end of one of the books—it lies in the right hand corner, as you go into the parlor—the half on the side—in the end of the book you will find a card, and on that card you will find three names, and it was a plain card.

When it was put in there no one knew there were names on it. Put my letter with that book, and then tell them to go and look.

I am just your girl Elizabeth, just like I always was.

Our Children.

"A child is born; now take the germ and make it a bud of moral beauty. Let the dawn of knowledge, and the light of virtue, wake it in richest fragrance and in purest love. For soon the gathering hand of death will break it from its weak stem of life, and it shall lose all power to grieve; but if that lovely flower hath swelled one pleasure, or subdued one pain, O who shall say that it has lived in vain?"

The Good Boy Says.

No! I will never waste my time, But up the hill of knowledge climb; I'll learn of duty all I can, And strive to be a useful man.

I never will with bad boys go, For then I, sure, must like them grow; But I will mingle with the wise, And thus I shall to honor rise.

In duty's path I'll always go, Despite of seeming friend or foe; My God and Country will I serve, Nor e'er from "Just and Right" will swerve.

Enigmas, Charades, Etc.

MISCELLANEOUS ENIGMA.

I am composed of 20 letters. My 3, 5, 10, 11, 15, 17 is a man of eloquence. "1, 13, 19, 5 is a kind of fruit." "14, 19, 18, 0 is a girl's name." "2, 9, 7, 13 is a flower." "11, 5, 16, 11, 12, 10, 10, 20 is what all should strive to be." "19, 4, 10, 13 is what many unwillingly possess." "12, 6, 19, 20, 11, 12 is what we all love." "1, 10, 5, 8, 13 is what many scholars do not like to do." "11, 5, 9, 16, 11 is a delicate fish." My whole is viewed with pleasure by all lovers of truth. ISAAC W. BASSETT. Little Sioux, Iowa, June 30, 1896. Answer in two weeks.

RIDDLE.

Formed long ago, yet made to-day, I'm most in use when others sleep; What few would like to give away, Yet none would wish to keep. CINCINNATUS. Answer in two weeks.

CHARADE.

A word of one syllable, easy and short, Reads backwards and forwards the same, It expresses the sentiments warm from the heart, And to beauty lays principal claim. CINCINNATUS. Answer in two weeks.

PUZZLE.

Seven letters spell my name; Six the place from whence I came; Five will tell who is my sire; Four where I shall soon expire; Three what I most gratify; Two what all should e'er reply, When I would bind them with my chains: To guess me only now remains. P. S. I just append this note to say—I'm to be met with every day; I often make the people fiam. Please, if you can, tell what I am. Boston, July 1st, 1896. R. FAX. Answer in two weeks.

ANSWERS TO UNIMPORTANT QUESTIONS.

Why is it easy to break into an old man's house? Because his "gait" is broken and his "locks" are few.

Why are gentlemen's love letters liable to go astray? Because they are generally mis-directed.

Why do the recriminations of married people resemble the sounds of waves on the shore? Because they are murmurs of the tide.

What vessel do young men and women prefer to embark in? A court ship.

MUSICAL CATECHISM.—What is a rest? Going out of the choir for refreshments during the sermon.

What is called "singing with an understanding?" Making time on the floor with the feet.

What is a staccato movement? Leaving the choir in a huff, because one is dissatisfied with the leader.

What is a swell? A professor of music who pretends to know everything about science, while he cannot conceal his ignorance.

ANSWER TO ENIGMA, ETC., IN NO. 15. Answer to Miscellaneous Enigma.—Rachel Ida Moran.

Answer to Word Puzzle.—George Washington.

Answer to Charade.—Cat-a-comb.

Answer to Transposition.—God's angel guard thy sleep, And keep thee till the morrow's light Shall waken thee, To greet again the morning bright, And listen to its melody. Good night.

Answer to Riddle.—Jonah in the whale's belly.

Miscellaneous Enigma was answered by Fannie H. Lewis, Hannibal, Mo.

Word Puzzle answered by Ella A. Spillman, Shokokon, Ill., 14 years old; Fred. E. Knowlton, Janesville, Wis., 14 years old; and Fannie H. Lewis, Hannibal, Mo.

Charade answered by Fannie H. Lewis, Hannibal, Mo.; and Ella A. Spillman, Shokokon, Ill.

Transposition answered by Frances Kramer, La Grange, Ind.; Ella A. Spillman, Shokokon, Ill.; and Fannie H. Lewis, Hannibal, Mo.

Several answers to Riddle have been sent, but not any of them were correct.

A lady who had refused to give after hearing a charity sermon, had her pocket picked as she was leaving the church. On making the discovery, she said: "God could not find the way into my pocket, but the devil did."

An intelligent farmer being asked if his horses were well-matched, replied: "Yes, they are matched first-rate; one of them is willing to do all the work, and the other is willing he should."

"Come, don't be timid," said a couple of silly snobs to two mechanics; "sit down and make yourselves our equals." "We should have to blow out our brains to do that," was the reply.

We should manage our fortune like our constitution—enjoy it when good, have patience when bad, and never apply violent remedies but in cases of necessity.

An indiscreet man confided a secret to another, and begged him not to repeat it. "It's all right," was the reply; "I will be as close as you were."

Brave actions are the substance of life, and good sayings the ornament of it.

Dogs are funny creatures. There seems to be a great deal of wagging about them.

The most graceful principle of dress is neatness, the most vulgar is preciseness.

Nothing is further than earth from heaven; nothing is nearer than heaven to earth.

The Persevering Robin.

As I looked out of my chamber window quite early—earlier than perhaps you looked out of yours—I saw under a large rose-bush a beautiful robin, whose wings, all sparkling with dew-drops, looked as fresh as the bright spring grass.

The movements of the robin were so unusual as to attract my attention. I soon discovered a piece of cotton string hanging from the bush to which one end was tightly fastened. Now what do you suppose the robin was doing? Trying to get the string? Yes, he was. He first seized it in his bill and began to fly away; but in a moment the string jerked him back. Again and again he repeated the attempt, with the same result. Then he seized the string again, and having walked backward as far as he could, he tugged, and pulled, and jerked, now this way, now that way, but all in vain. I tell you, boys, I began to feel a great interest in that robin. I at once respected him. I awoke my boys speedily and called them in. I wanted them to see this wonderful robin. And we all looked and looked for a long time to see the beautiful bird fly and tug and pull, and try one way and another to get that bit of string off the rose bush. I began to fear that the plucky little fellow would have to abandon his effort in despair; because, you see, I began to compare him with some of my schoolboys, and thought that they in his place, would have given up long before. Not a bit of it. That robin worked away and worked away, without resting a moment, until after a very long trial, he made one mighty effort, and away he flew triumphantly with the string in his bill. In a minute that string was woven into his nest, which, if found, no boy in this school, I am sure, will disturb.

Boys, how do you like my picture? First rate, I'm glad you like it. Can't we get some good lessons from it? I think it teaches an excellent lesson. What is it, John? Perseverance, Robin! That's just the lesson. Now, boys, that robin shall be schoolmaster here a few minutes. Right here on my table stands master robin. O, you needn't laugh. Just imagine that you see master robin right here making a polite bow and saying, "Good morning, young gentlemen." As you don't understand his language I will act as interpreter. "I am requested to say a few words to you on the subject of perseverance. I don't know much about what you study here, because my early education was neglected; but I do know, my friends, that to do anything well you must persevere. I have hard work to make my nest in the flowery spring. You saw how long a time and how much hard work it cost me, this morning, to get a bit of string. Now just think how many nuts, and shreds, and straws, I have to pick up for my nest. "Then how much labor it takes to put them snugly together, so as to hold safely my pretty blue eggs, and, by and by, my wee little children. It needs perseverance, boys, to do what I have to do, and let me tell you that poor ignorant robins always practice what I am now teaching. You have your hard work to do, I suppose; all I can say to you is; persevere boys, persevere, persevere. Don't steal my eggs, nor stone my nest. Good bye, boys, good bye."

There, Master Robin has flown out of the window. You don't often hear a bird talk, like that, do you? He made a sensible little speech, didn't he? I hope that some of you will profit by it.

The Art of Being Polite.

First and foremost, don't try to be too polite. It will spoil all. If you keep overhauling your guests with ostentatious civilities to make themselves at home, they will very soon begin to wish they were there. Let them find out that you are happy to see them by your actions rather than your words. Always remember, let yourself be polite at first. It is the only way to set them at ease. Trying to draw them out has sometimes the contrary effect of driving them out—of the house! Leading the conversation is a dangerous experiment. Better follow in its wake, and if you want to endure yourself to talkers, learn to listen well. Never make a fuss about anything—never talk about yourself—and always preserve your composure, no matter what solecisms or blunders others may commit. Remember that it is a foolish proceeding to lament that you cannot offer to your guest a better house, or furniture, or viands. It is fair to presume that the visit is to you and not to these surroundings. Give people a pleasant impression of themselves, and they will be pretty sure to go away with a pleasant impression of your qualities. On just such slender wheels as these the whole fabric of society turns; it is your business, then, to keep them in revolving order.—Ez.

WHAT MIGHT HAVE BEEN.—Even in the best, we see no more than the rudiments of good qualities which might have been developed into a great deal more; and in very many human beings proper management might have brought out qualities essentially different from those which these beings now possess. It is not merely that they are rough diamonds which might have been polished into brilliant ones; not merely that they are rough red coals drawing coal-car, which with fair training would have been new Eclipses; it is that their vinegar which might have been wine, poison which might have been food, wildcats which might have been harmless lambs, soured miserable wretches who might have been happy and useful, almost devils who might have been a little lower than the angels. Oh, the unutterable sadness that is in the thought of what might have been.—Boyd.

THE TALENT OF SUCCESS.—Every man must patiently abide his time. He must wait; not in listless idleness, not in constant pastime, not in querulous dejection, but in consistent, steady, and cheerful endeavor, always willing, fulfilling his task, "that when the occasion comes he may be equal to the occasion." The talent of success is nothing more than doing what you can do well, without a share of fame. If it comes at all, it will come because it is deserved, not because it is sought after. It is an indiscreet and troublesome ambition which cares so much about fame, about what the world says of us; to be always looking in the face of others for approval; to be always anxious about the effect of what we do or say; to be always shouting, to hear the echoes of our own voices.—Longfellow.

HONESTY.—There is no man but for his own interest hath an obligation to be honest; there may be sometimes temptation to be otherwise, but all cards cast up, he shall find it the greatest ease, the highest profit, the best pleasure, the most safety, and the noblest fame, to lay hold of the horns of this altar, which in all assays, can in himself protect him.

For ages, with tears and prayers man has yearned to know God and be nearer to him, crushing with his knees of prayer flowers whose teaching would fill the things void and give him rest. He has donned his pilgrim robe and taken up his staff to seek God afar off when his angel, in Nature's robes, stood with heavenly messages, at the doorway, waiting to be recognized.—D.P.

To start a balky horse, fill his mouth with dirt, or gravel, from the road, and he'll go. Now do not laugh at this, but try it. The plain philosophy of the thing is—it gives him something else to think of. We have seen it tried a hundred times, and it never failed.

"Have you dined?" said a lounger to his friend. "I have, upon my honor," replied he. "Then," rejoined the first, "if you have dined upon your honor, I fear you have made but a scanty meal."

Sheridan once remarked: "Instead of always reading, think, on every subject; there are only a few leading ideas, and these we may excogitate for ourselves."

Many men treat others as though they were devils, and then express surprise that they do not act like angels.

It is no misfortune for a nice young lady to lose her good name if a nice young gentleman gives her a better one.

What light which has been long in existence may be safely recommended as the cheapest and best? Day-light.

Fighting is the poorest way to settle a quarrel, because it does nothing to show which is in the right.

The envious lose the enjoyment of life by the discontent they feel at what others enjoy.

With the exception perhaps of anger, fear is the most injurious of the human passions.

The high-minded and the low-minded come in contact without mixing, like oil and water.

Names of Countries.

Europe signifies a country of white complexion so named because the inhabitants there were of a lighter complexion than those of either Asia or Africa.

Asia signifies between, or in the middle, from the fact that geographers placed it between Europe and Africa.

Africa signifies the land of corn, or ears. It was celebrated for its abundance of corn, and all sorts of grain.

Spain, a country of rabbits or cones. This country was once so infested with these animals, that the inhabitants petitioned Augustus for an army to destroy them.

Italy, a country of plums from its yielding great quantities of black plums.

Gaul, modern France, signifies yellow-haired; as yellow hair characterized the first inhabitants.

Hibernia, is utmost, or last habitation; for beyond this, westward, the Phœnicians, we are told, never extended their voyages.

Britain the country of tin, as there were great quantities of lead and tin found on the adjacent island. The Greeks call it Albion, which signifies in Phœnician tongue, either white or high mountains, from the whiteness of its shores, or the high rocks of the western coast.

What support town reminds one of a poisonous reptile lodged in its hiding-place? Aspinwall. (Asp. in-wall.)

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