

The Song of the Street.

With lips all livid and cold,
And purple and swollen feet.
A woman in rags sat crouched on the flags
Singing the Song of the Street:

REPORT OF ROCKFORD CONVENTION.

Phonographically Reported by W. F. Jamieson.
(Continued from last week.)

SATURDAY AFTERNOON.

G. W. Rice gave an interesting discourse on "Matter and Mind and their Connection." He said there are two forms of matter. Physical matter is but the expression of spirit.

God has invested Himself in every atom, or in other words, God is the permeating Principle in the universe. We realize that this association is absolutely necessary. The form of matter is the expression of spirit. It is through the faculties of the physical that we can hold converse with the internal.

The real, thinking, rational man or woman is not that which you see—not that which you grasp by the hand—it is the external house in which we are preparing ourselves for the eternal home.

Man is composed of all parts beneath him. While he is an epitome of the universe; while he is a combination of all principles in the universe, he has the internal germ of aspiration drawing him up.

We say that man is composed of all the lower kingdoms—i. e., he has within him all the elements of the lower kingdoms. It is therefore necessary that war and antagonisms should exist. This seems to be the real, actuating principle we have to-day. Man, though living in the external world, though incarcerated in a prison house of clay, though surrounded by all the particles of matter that have been considered mysterious and incomprehensible in the past, will realize, if he reason from cause to effect, that he must pass through all those things.

Matter has two laws: aggregation and segregation. We discover that the law governing spirit is the attractive force drawing it nearer and nearer to the great Sensorium.

We are as much in the spirit world to-day as we will ever be—spiritual laws govern us as much to-day as they ever will. The internal principle will wear the external garment for the purpose of individualization, and until it will no longer need it.

Man is "trine"—body, soul and spirit. That spirit is analogous to God, and in fact is of God. We are all tributaries to the great fountain of spirit.

Nature teaches us that there are two primary substances—one is matter, the other is spirit. While we believe this, we do not believe in the immortality of anything. Immortality implies nothing. Spirit is positive of which all materiality is the effect. This spirituality has partaken of all the principles of nature. The spiritual being is attached to God, and is of God. We, as finite beings, are in a condition to study God; and while we are familiarizing ourselves with the forms of nature, we are acquainting ourselves with God.

God's great teacher is pain. By virtue of laws we suffer pain until we have outgrown the violation of the law. We discover that God punishes none willingly. If we live in accordance with the law we are Christian in the true sense. If we violate it we are not Christian. [How will our Christian friends like this?—REPORTER.]

There is nothing heinous in death. It is necessary that we comply with the higher laws of our being. We, by so complying, surround ourselves with the harmonic influence of those laws. We behold the necessity for obedience to law. It will tend to elevate and regenerate our nature. Man has many idiosyncrasies. We are outgrowing them by obedience to law, and in accordance to our own intuitions. Man must ever comply with the laws of his being, or he will be inharmonious, impure. When I say impure I mean as regards his external life. The spirit itself is ever pure—it is the germ of purity. The thousand incrustations that have surrounded us must be detached, and thrown into the past.

We must acquaint ourselves with the laws governing spirit and matter, and the highest admonitions of those laws. Then we will be prepared to live in accordance with them.

It is a well known fact that Emanuel Swedenborg taught the doctrine of correspondences. This law characterizes the future spheres of life. Those who are harmonious, and congenial, will be repelled from those who are inharmonious. These spheres, or correspondences, govern our future conditions. Man, when separated from the body, will gravitate to that condition correspondent to his own, and will be attracted to those upon his plane of development. The main characteristics of the

mind will pass with it to the next world. The artist will be elevated in the artistic fields of nature. The poet will still be a poet. The mechanic will find that he can construct within his own mental sphere those principles that redound to the benefit of man practically. In fact, there is no plan but what has been matured in the spirit world—but what has had its origin in spirit systems.

Dr. E. C. Dunn made a few remarks concerning the "Rockford Progressive Lyceum."

Milton T. Peters—Spiritualists understand their points. We could not drive our opponents into a debate. We would get Warren Chase and have them demolished. [The speaker related the progress of Spiritualism in his place. How ready the opponents were to ask questions—supposing Spiritualism could be readily extinguished—but they were themselves extinguished by such speakers as Mrs. C. M. Stowe and Emma J. Bullene.]

Supposing the old Bible is true, it does not teach you about the future of the immortal soul. The New Testament, it is true, teaches the doctrine of a future state; but it does not tell what it is.

G. E. Giles—When but a few years of age I attended meeting with my mother. I heard about a hell, and said I, "Mother, who is going to damn me?" She said, "God, if you are not good."

"Would you damn me, mother?" "No," "Well, mother, won't you be my God?" She was shocked, and said "Oh, hush, child."

I find I have progressed since then. And by hearing the speeches here I find others have progressed.

I could not believe in a general hell—a hell for particular occasions I would not object to, perhaps, but I do object to a general hell. It does not suit my constitution.

I walked through the Methodist church, then I got the idea that Universalism was right—that God was good as well as powerful. Then I became an atheist—did not believe in God, or even in myself! Well, I got among the Swedenborgians. They told me I would go to my own place. I liked that. We like to go to our own places. Got through the Swedenborgian church, and got hold of Andrew Jackson Davis' Work. I thought that was just the best that was.

Mr. Wheeler, by request, read an article from a Methodist paper. Subject—Life: Written by a clergyman which indicates an increase of liberal sentiment among the clergy. After the reading Mr. Wheeler said: I feel thankful that there is such a doctrine as the immortality of the human soul. If I felt that all of this life was here, I would, like Paul, be of all men most miserable. Here the soul is limited in its exertions. Here it is limited, there it will have the "play-ground" of eternity.

The developments here will add to the progression there; which will last as long as eternity shall exist.

Mrs. Huntington—I often hear people talk of "growing up" through Orthodox churches. I never grew up through any church. I preferred to grow up wild, like the weeds; but thank goodness I grew up tall enough to see over the fence! [Mrs. Huntington is a very tall woman.—REPORTER.] We of Marengo want help. We want our lecturers to come and help us.

Mrs. Huntington then read a poem, entitled "Dew Drops from the Summer Land."

Mrs. Lee, Mr. and Mrs. Dr. Avery, of Chicago, sang a song, the audience joining in the chorus.

Mr. G. I. Yeager sang "The Star Spangled Banner," the audience joining in the chorus. Meeting adjourned until Sunday morning.

SUNDAY—FORENOON SESSION.

J. T. Dow—He loved the broad, liberal platform of the Spiritualist. Spiritualists were apt to be radical. This was all right; but more, we are inclined to be ultra. When we say too much against the churches, deriding and denouncing their bigotry, we are spending our breath in vain. If they are wrong, and we are right, we ought rather to pity them, than to thrust them down. To illustrate the case: How would it seem for a well dressed boy to commence kicking and biting an ill dressed boy?

If we are clothed with better garments—higher, holier and purer, than those in the churches, we ought rather to pity them instead of pushing them down. It is a law of progress that we cannot push one down, without pulling ourselves down. So we cannot raise one up, without raising ourselves up.

I have long laid it down as a maxim that we cannot have any great blessing, and yet withhold it from others. We cannot enjoy liberty while witnessing four millions of beings in slavery. We must reach others and help them out of darkness. Hence, it is necessary that we be educated.

I believe it is the peculiar work of Spiritualists to go forth and educate and enlighten all mankind, independent of race, color, sex or sect. Spiritualists have taken the broadest ground of any people in the world. They are ready to extend "equal rights" to all, regardless of color, race, sex or sect.

It is a law of nature that we cannot be happy without being good. It is said, to be good is to be happy.

[Miss E. Wheelock attempted to recite an original poem, but her memory failed her, probably owing to the effort, being one of her earliest. At a subsequent session she tried again, and succeeded, which elicited the heartiest applause of the audience. The poem was beautiful, and the manner of delivery excellent. Such complete self-possession as Miss Wheelock exhibited, even in failure, is rarely witnessed.—REPORTER.]

Warwick Martin being present, was called upon to preside over the meeting, having been elected President, (Mr. Brown, Vice President, having discharged the duties of President.) Mr. Martin said: I rejoice in the privilege of hearing. I enjoy the privilege of partaking of your magnetic influence. I learned for the first time this morning that I had been appointed to the great honor of presiding over this Convention. I would not violate the rules of propriety so much as to preside the balance of the time. We should love one another, not loving in word merely, but in deed, and in truth.

It is impossible to build a National Organization, or Lyceums, or State Conventions, unless they have "love to God and love to man" in them.

The great difficulty is not in every one riding his own hobby; but every one wants every one else to ride the hobby which he rides.

G. W. Brown—When I took charge of the chair I supposed that it would only be for a few hours, expecting Brother Martin would be here to preside. Inasmuch as the duty falls upon me I will endeavor to discharge it, hoping that the same harmony and kindness that has prevailed throughout the session, will continue to the close of the meeting.

Music by the Misses Morgan, of Whitewater, Wisconsin. [The music by these ladies is original. They are

about to publish it. Their singing, with guitar accompaniment, was a rich treat to the Convention.—REPORTER.]

N. Frank White was introduced by the President as one of the regular speakers of the session. He read a poem by Miss Lizzie Doten, of Boston, entitled "Compensation."

After which he gave a most excellent discourse on Experience and its Results. We omit the discourse from the report that it may appear more fully at some future time, not far distant.

After singing by the Misses Morgan, P. L. Wadsworth, who had not been in attendance during the previous sessions of the Convention, was introduced and delivered a lecture on Spiritualism as Naturalism.

The lecture will be published hereafter. After which Warren Chase called the attention of the audience to the RELIGIO-PHILOSOPHICAL JOURNAL, LITTLE BOUQUET and BANNER OF LIGHT. Adjourned till 2 P. M.

AFTERNOON SESSION.

Music by the Misses Morgan.

The President then introduced to the audience Harvey A. Jones, of Sycamore, who said: Mr. President, Ladies and Gentlemen: I do not design to take up much time in this Convention. There are older men and women, and better speakers than myself to follow me.

The subject upon which I shall endeavor to speak to you is the Conservative and Radical Forces of Society.

By the conservative forces I mean anything and everything that retards progress. By the radical forces, I mean all that will help society along; that raises humanity in the scale of existence.

One of the great forces I shall speak of is the church. Don't understand me to say that it was originally conservative; but that it is now, there can be no doubt.

A few years ago I was in the Catholic church at St. Charles, and heard Bishop Fagan. He said, "If the keys were delivered to Peter, then Peter was the great high priest of the church." We have a line of the priesthood from that time to the present, and if any could branch off from the mother church, where did they get their authority? Who gave them power to break off from the mother church? The Protestants do not pretend to have it. Luther himself did not pretend it. Then, by what authority are they (the Protestants) a church to-day? Not by the authority of the first church. You do not pretend to it yourself."

I do not believe in the power of any Protestant to meet and overthrow that Catholic position. Protestant, can you meet it? I meet it with reason. Taking it on the Spiritualist standpoint we claim that every individual has the same authority to form a church that St. Peter, Martin Luther, Knox, or Calvin had. No church can bind you by a creed. It has no power to bind you, neither the Baptist, Methodist, or any other church.

The church was once radical, my friends. She became conservative when growth stopped. There is no higher authority than reason. Every man and woman must judge for himself and herself in matters of belief.

I am a friend to the church whenever the church is a friend to humanity, but when I see this shackling going on, then I say humanity must be free!

We Spiritualists must have an organization. Is our organization cramping? [Warwick Martin: Not yet.] Does it bind you down to the dust and rot you of your rights? [Mr. Martin: It don't yet; but will, if you don't look out.]

But there are other rights. We find that "representation" is not fully in force. The women who have helped civilize the world are denied the privilege of representation. We will strike harder and more telling blows in behalf of this reform.

I want to speak of the conservative forces that exist in your mind and mine. Do you have to fight the devil in your own hearts? It is the greatest conflict that has ever been fought—to overcome your own passions.

How do you manifest this force towards husbands, towards wives and children? There is a subtle magnetism possessed by every one. That you well know as Spiritualists. It may become through your magnetism, so that your wife will be afraid of your shadow.

Music by Dr. Avery, Mrs. Avery and Mrs. Lee, of Chicago, and Mr. Winstow, of Aurora.

The President next introduced Mrs. H. F. M. Brown, who spoke as follows:

Mr. President, Friends—I propose occupying a little time this afternoon in speaking upon "Thought." Did it ever occur to you that the birds and beasts were thinkers? That they were coming up through the ages to the human shrine, with their wealth of thought gathering it up and carrying it on through eternity!

I do not say that the birds and the beasts can think as well as man thinks. Each thinks according to its development—no matter how high, no matter how low.

The blade of grass is a thinker according to its capacity, as the angel which sings is no more. The strong tree, thrusting its roots down deep in the earth, thinks according to its capacity. Flowers unfolding their beauty think as they are capacitated to think.

Nature suggests to us all our thoughts. I think it was Watts that had the thought of the steam power, suggested by the boiling tea kettle.

Newton saw an apple fall to the ground. The thought of gravitation to him was suggested.

Moses was a thinker. He thought how he should best bless the world. He came down to the Hebrews—he wrote upon tables of stone his thoughts. We are to-day better because of the thoughts that he gave to the world.

Confucius was a great thinker. The gentle Jesus repeated every great and good thought spoken before him. To-day we are blest by the thought of Jesus.

Morse conceived the thought of the telegraph. It was a long time before the world could appreciate his thoughts; but to-day we are made better by them.

There have been persons in all ages who have had central thoughts, and gathered about them those who were in sympathy with them—just as you are gathered here to-day. If our spheres do not blend, our thoughts do not blend. We often see people gathering in cliques and clans. Those who are most nearly related in soul are those whose thoughts mingle. Sometimes the spheres of persons blend so perfectly that they may know what each other is thinking about.

Go into a railroad car; you see persons here and there. You say "there is a person I would like to be near." Again you see a person that is coarse and devilish, and you cannot bear his presence. There is a chasm between you that cannot be bridged over.

You see a wife and husband in the family circle that are truly married. Their children are happy.

There is a blending of thought there bringing those loved ones in harmony with each other. Go into that family; all is happiness—no hate, no ill will. They may differ on many points—one may be a church member, and the other may be an infidel; but no matter, they have the same central idea. Their home is lovely. You can go in there and everything speaks peace and harmony. But there are instances where the homes are not so harmonious—the husband goes this way and the wife that; there is no unity of interest; there is a want of sympathy. Go into their home, they treat you kindly, but you feel no strong element of love there.

I know a very fine poet, a gentleman of great culture, who said that his wife was the very best woman in the world. He would read to her some of his finest productions, and her response would be "it does not buy our bread." She did not comprehend him. She did not say, "write for your bread." He goes away and says, "there is no use writing, my wife does not comprehend me; my wife and I are not in the same sphere."

When these things are properly understood, men and women will be in politics together; in business together—then there will be a central idea, a blending of thought.

I remember a child and mother who lived together all alone. The father died while the child was in his cradle. Their thoughts were blended as he grew to man's estate. He went into the army. They agreed that at such an hour in the evening the thoughts of each would be centered on the other. The mother received at last this thought, "I am now in Libby Prison;" then again came the message, "I am dying, oh, my blessed, beautiful mother." At last death released him, and he went to that mother, who, with outstretched arms received him, and their prayers went up to the God of battles.

A mother prayed earnestly for her absent son, who had become reckless. She prayed that he would return to the paths of peace, and of virtue. At last he fell down like a prodigal. He said "Mother, I heard your prayer across the sea." To-day he is a minister of the gospel.

I relate these things to show how much may be done by thinking noble and beautiful thoughts.

We leave our thoughts not only around us, but upon the pavements, the stones, and everything about us. A French chemist discovered that the sunlight daguerreotypes, or photographs, surrounding objects upon the human body.

Our food is a part of our thoughts. Our thought depends very much upon our food, and so we give to the world what we get.

Andrew Jackson Davis has said that beefsteak and brandy would swear. You all know that whiskey will swear and fight, and rob the mother and wife of bread.

Around us are thousands of spirits that feel our sphere or magnetism. They whisper to us in the still hours of night. I know some of you say that you are controlled by evil spirits. What of it? You will lift them up to a higher sphere; but there are some who are so gross that they sympathize with this class of spirits. There are as many spheres of thought in the spirit world as there are in this world. To-day you and I are in eternity. Our spheres mingle in the spirit land. Is it not incumbent upon us to see to it that our thoughts are holy—that our lives are grand. Let us bring up the world to the divinest sphere, and pray that our thoughts may so mingle with the thoughts of angels that our lives will harmonize with theirs. Let us labor for crushed and down-trodden humanity.

Song by the Misses Morgan.

The pioneer lecturer, Hon. Warren Chase, was next introduced, who said: I have fulfilled the mission for which I came to Rockford. I do not desire to speak in your mass Convention, and would be glad to yield my time to any one.

The purpose for which we came here is a success. I have been twenty-one years advocating Spiritualism, and with very few exceptions those who were engaged in the field in the commencement have left me. One of those who began with me is on my right, (Dr. Samuel Underhill.) I have inquired often, where are those early pioneers who started with us? Where is Dexter—Sunderland? Where is Brittan? Where is Joel Tiffany? Where is Fanny Green and her eleven companion editors? Where is Corning? Where is Harris? Where is John M. Spear? They were with us in the early part of the conflict.

Where are the reform papers that arose and scattered their fragrance? Where is the *Universalist*? the *Spiritual Age*? the *Little Truth Seeker*? and the sheet my beloved brother of Rockford, Dr. Haskell, so generously published, with its sweet messages of truth? Where are those papers? Even the *Herald of Progress* and the *Spiritual Telegraph*; and the *Shelkinah*; and the *Agitator*? Where are they?

Oh, say, you they have "gone up!" Yes, they have gone up; they have not gone down. Some writers say that the flowers, when they die, cast their fragrance on the breeze.

We are sure of one thing, that the world is better for every flower that blooms, and the world is better for every word that has yet been spoken.

While I am talking, I still feel the pulsations that came from those little messenger papers, from time to time, that have now spread out in broader sheets that defend our cause. As I call to mind those things, I am weary, and I wish my hour might come to follow my Bro. Tallmadge to his home; for I have performed my mission. Yes, I am weary. I feel that I have stood out in the field like a scarred oak, having done my work. And now let the younger ones do the work. [The speaker here alluded to his early efforts in behalf of reform, and paid the *Boston Investigator* a handsome compliment.]

Mr. Chase went on to give a most searching criticism of the theological teachings, showed how Orthodox is a religion of the passions instead of the intellect. We have reached an age and condition in this country where man requires a religion for the head, and from the head into the heart. The question with us is not whether Spiritualism is to triumph to-day, to-morrow or next year. The question with us is when will man grow up to Spiritualism? When does growth up to it will receive it. It is through this means of growth that it has attained its condition to-day in our country.

If you are a slave to fashion; if you are a slave to pride; if you are a slave to public opinion; if you have discovered a truth and dare not speak it, go join the church. Christianity is a pandering; it seeks the popular feelings; it is a religion of the Sabbath.

Wisdom consists in the use of knowledge. If you have gained knowledge, and can use it, and will use it, you will grow better and wiser every day. If you have gained this point you are a Spiritualist, and can worship as a Spiritualist. I know in our public services we do not go on and tell God a long list of things which he knew before. If you live in a sphere of life where you are sub-

servient to institutions and cannot rise above them, then go join the church. It is a religion of convenience, which will allow you to cheat every time. She does not require you to tell the truth when you are selling goods. She will allow you to follow the fashions, whatever they are. Her people think this "Orthodoxy" is moral. It is not moral at all. It rises to the standard of society in the political life and social life and no higher. As for glorifying God, He does not need our glory. We have no glory to spare.

It is true we do not praise Him much either. He does not need flattery. We think He is sufficient in Himself without adding anything to Him. It is said also, we do not dedicate any part of our substance to Him, but we do to man. We have found more need to devote ourselves to man. Carry your prayers in your basket, in your arms, and distribute them to those who need them. Remember this, God works in a working style and helps those who help themselves. That is our religion—a practical working religion among one another.

Dr. Underhill recited a patent poem which was loudly applauded.

EVENING SESSION.

Mr. Winslow—They tell us variety is the spice of life, and I am sure of one thing that they must have felt so who requested me to come on the stand and speak to you.

Many of you might like to know why a man who has preached Christ and him crucified should become a Spiritualist. [Mr. Winslow was formerly a Methodist clergyman—still they come.—REPORTER.] From the earliest hours that I can remember I have been controlled by spirit influence, but I did not know it. I have many a time preached under spirit influence and thought it was from God Almighty himself. I am not a Spiritualist to-day because I sought to be one. I am compelled to be by the force of reason.

Most of you are aware that I have been a soldier. It was on the field of battle at Shiloh that my mind was changed in this matter. Through that wild day my life was preserved by spirit intervention.

Music by the Misses Morgan.

Mr. Yeager: I feel a considerable degree of confidence in coming before so much talent. My situation is something like that of the little boy, who, with his brother, was sent out to pick up chips. In a few minutes he came into the house, crying. His mother wanted to know why he did not bring in some chips? Said he couldn't see any because his brother's feet covered up the whole pile. It is just so with me—my brother's feet have covered up the whole pile.

I have had, at this Convention, old ideas confirmed and new ones strengthened. I went through the Baptist church on the same route of reason.

The church puts up a fence and declares we shall not go beyond it. It is astonishing how little there is to base an opinion upon outside of Spiritualism. They try to instill the idea that they have a love—a Christian love which passeth all understanding. I came out upon the platform of the Spiritual Philosophy, and I can say that since that time I have enjoyed more freedom—yes, ten thousand times more freedom—than I ever did in the Christian church. The church that I belonged to did not believe in falling from grace, although they are most fearfully addicted to it.

I feel the presence of spirits about me. I have had proof of spirit communion by ocular demonstration.

Mr. Spencer, of Evansville, Wis., said: I have no personal experience to give you. I have sometimes feared that Spiritualists, because they have positive evidence of the soul's immortality, are inclined to ignore the evidences of nature. We have been told to-day that Spiritualism is Naturalism. If so, Spiritualists are bound to accept anything which is natural and comes within the scope of ideas. Spiritualists, then, have a Natural Religion, a religion of love, a religion of hope, a religion of truth or faith. It must be a religion of reason to be a reasonable religion.

[The speaker here examined the claims of Materialists and compared them with the latest revelations of science, proving conclusively that materialistic philosophy, so-called, is unsound.]

Science has not only demonstrated the indestructibility of matter, but of every force, so far as known. Hence the soul as a force is indestructible. It is, by some, claimed that spirit is something entirely different from matter or force, and is entirely dependent upon them. Is spirit destructible and matter and force indestructible?

Is it possible that this world is all in which unlimited powers are to be exercised? Man believes he is immortal because he feels it. Ask me why I believe in immortality? I answer, because I desire it. The universality of this desire is a strong evidence of its truth. Perhaps I cannot tell why this desire any more than I can tell you why the needle turns to the magnet, or the child to its mother's breast. There are causes for all the manifestations in nature.

Music by the Misses Morgan.

N. Frank White then gave the closing address of the Convention, which, although it was late in the evening, was listened to attentively. We omit its publication in this place, because of the already extended report rendered. At ten o'clock P. M., the Convention, which was one of deep interest and complete harmony throughout, adjourned sine die.

Letter from W. P. Anderson.

To MY CORRESPONDENTS: In regard to the spirit pictures to which you refer, I would say, briefly, that we do not positively promise a likeness of any of your spirit friends, as success depends not only upon the spirit friends who sit for a picture, but upon uninterfered and favorable conditions. If they are harmonious we generally succeed. The pictures are of head and shoulders, life size, painted in imitation of lithograph. Our terms are fifteen dollars, accompanying the order, which order should also give name, age, time of departure from earth life, and lock of hair. We then give the order a sitting, and send result to applicant. If it is not correct, we have another sitting and send result without further charge. We will give you one the same opportunity of getting pictures, who will send twenty new yearly subscribers to the RELIGIO-PHILOSOPHICAL JOURNAL at single rates, (which is \$3.00 per year).

The orders for pictures can be enclosed with addresses and money of subscribers to George H. Jones, Secretary, drawer 6325, Chicago, Ill., who will forward the orders for pictures to me, and they will be attended to at once. Those who desire pictures for fifteen dollars can address me through P. O. box 3321, New York City. All those having claims against me for pictures will be kind enough to forward them to my address, and they shall be attended to immediately.

Fraternally thine, W. P. ANDERSON, New York City, July 11, 1866.

PROGRESS.

By STE J. BOWING. Bid the ebbing tide to flow— Every wave shall answer—No! Bid the downward cataract Piling its raging waters back— Bid the eagle wing ascend, — Bid the reformer upward tend; Call the past to come again, Speak—but thou shalt speak in vain!

acts performed or approved. And for these reasons no complaint or charge against members of this Society shall ever be entertained, nor shall any member of this Society ever be suspended or expelled from membership.

MODE OF DOING BUSINESS.

A majority vote of the members present at all regularly called meetings of this Society, when it does not contravene these articles, shall govern.

FINANCES.

All money required for the furtherance of the great objects contemplated, and to be used by this Society for any and all purposes deemed expedient, shall be raised from free donations, voluntary subscriptions, and rents and profits or sales of property owned by the Society—but never by taxation of its members.

LEGISLATIVE POWERS.

This Society may from time to time adopt such By-Laws at meeting called for that purpose as shall be deemed expedient, provided that they do not in any manner contravene or conflict with the true intent and meaning of these articles, or the laws of our country.

ON AMENDMENTS OF THE ARTICLES OF ASSOCIATION.

These Articles of Association may be amended by a vote of two-thirds of the members of the Society present at a meeting called for that purpose, provided such amendments shall have been submitted in writing, at a regularly called meeting of the Society, at least ten days before being acted upon.

FIRST BOARD OF OFFICERS.

And, lastly, it is agreed that the following named persons shall constitute the Board of Officers, provided for in the foregoing articles of association, until the first Sunday in January, A. D. 18— and until their successors are duly elected and enter upon the duties of their several offices, viz:

"An Act to Incorporate the Religio-Philosophical Publishing Association."

SECTION 1. Be it enacted by the People of the State of Illinois, represented in the General Assembly, that Stevens S. Jones, Henry C. Childs, Elyvester H. Todd, Warren Chase, W. F. Shuxey, Frank H. Waterman, Charles H. Waterman, Warwick Martin, Moses W. Leavitt, Lewis Elsworth, Seth Marvin, Moses Hall, Edward O. Smith, Alexander V. Hill, William White, G. M. Pinnb, M. Daniel, M. F. Davis, J. J. Bennett, Henry T. Childs, Benjamin Todd, J. B. Bryant, J. R. Newton, W. F. Jamieson, F. M. Brown, S. J. Finney, Frank H. May, George Shufeldt, A. Burnham, William Reed, James F. Brown, Ira Thompson, David Truman, David H. Thompson, D. Paine, A. H. Robinson, A. Wilhelm and Milo Porter, and their associates and successors and assigns are hereby created a body politic and corporate, under the name and style of the "Religio-Philosophical Publishing Association."

ARTICLES OF ASSOCIATION.

DECLARATION. WE THE UNDERSIGNED being desirous of promulgating the great and sublime principles of the Harmonical Philosophy, and of elevating and unfolding the minds of humanity to a due appreciation of the attributes of deity as manifested through Mother Nature, the better to enable us to appreciate a common Paternity and Brotherhood, do unite ourselves into a Society, under the name and style of the RELIGIO-PHILOSOPHICAL SOCIETY.

OFFICERS, AND THEIR DUTIES.

And for the better execution of the will of said Society, it is provided that it shall, each and every year, on the first Sunday in January, or as soon thereafter as convenient, elect from their members the following officers, to-wit: President, Clerk, Treasurer, Collector, Janitor, and Five Trustees, which Trustees shall be styled the Trustees of "The Religio-Philosophical Society."

VACANCIES—HOW FILLED.

In case a vacancy in any office in these articles provided for, shall occur, either by death, resignation, removal, or inability to act, it shall be the duty of the Executive Board to appoint some member of the Society to fill such vacancy until the next ensuing annual meeting; and any office may, if necessary, be filled by a special meeting in case of the temporary absence of the regular incumbent.

THE EXECUTIVE BOARD AND THEIR DUTIES.

The President, Vice President and Clerk shall form an Executive Board, and a majority of them may transact business in the name of and on behalf of the Society, but subject to the approval of the Society, when an amount exceeding Fifty Dollars is involved.

CERTIFICATE.

To all whom it may concern: Know ye that the Religio-Philosophical Society, reposing especial confidence in our appreciation of the services of _____ as a public Lecturer, do hereby grant this Certificate of Fellowship and recognize _____ as a "regular Minister of the Gospel," and as such authorize _____ to solemnize marriages in accordance with law.

AMONG THE EMPEROR'S IMPROVEMENTS IN PARIS IS THE LEVELING OF THE HILL OF THE TROCADERS.

The ground is mined, and four mines are sprung at once by an electrical battery. About two acres are raised at each explosion, and cars are ready on a temporary railway to carry off the earth thus loosened.

THE FORCE OF THE EXPLOSION OF GUNPOWDER IS GREATLY INCREASED WHEN THE POWDER IS PREVIOUSLY HEATED NEARLY TO ITS POINT OF DECOMPOSITION.

This may partially account for the bursting of guns after long lying.

Those who raise envy will easily incur censure,

Spiritualist Festival.

SEVENTH ANNIVERSARY AT MIDDLE GRANVILLE, N. Y.

The seventh anniversary of the dedication of the Free Hall was held by the Spiritualists of Granville and vicinity, at their hall, on the 15th, 16th and 17th of June, 1866.

On the 15th, at 1 1/2 o'clock A. M., the meeting was called to order by Stephen Wing, President of the Association.

The following officers of the meeting were then chosen: Stephen Wing, President; John Landon, Vice-President; and M. C. Bent, Secretary.

On motion of C. H. Bull it was voted that a committee on resolutions, consisting of three, be appointed by the President.

A short time was then devoted to conference speaking, when some interesting remarks were made by E. Sprague, of Schenectady, N. Y. He said that we needed not only instruction, but a baptism from the spirit world that would purify and send forth the noblest thoughts of our souls.

The great question is, how shall we receive this baptism? We talk about being reformers; but the greatest reformer needs reforming himself. He who is constantly harping upon the faults of others, certainly needs reforming. Let us, then seek for that which will purify and exalt our own natures.

AFTERNOON SESSION.

After singing by the choir from the "Psalms of Life,"

G. F. Baker made some remarks upon the necessity of being true to ourselves, and boldly speaking out our highest thoughts, although they may for the time being bring upon ourselves the condemnation of a world enveloped in bigotry and superstition.

At the close of his remarks Mrs. Ellwanger and Mrs. Starbuck, of Troy, N. Y. sang, "I know thou art gone to the home of thy rest," in a most admirable manner.

J. S. Loveland then spoke on the following resolution, which was afterwards presented to the Convention for discussion, and adopted:

Resolved, That as Spiritualism is an advanced phase of human progress, it is high time that a full and thorough declaration of its principles and relations to the systems of the world was made.

Bro. Loveland said: We have advanced from the condition of childhood to one of greater maturity, and therefore have felt the necessity of rejecting the creeds and institutions of a past age.

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The above resolution was discussed affirmatively by the Secretary and G. F. Baker.

Resolved, That the organic needs and aspirations of the human soul constitute the highest authority to man.

Resolved, That truth and righteousness cannot be transmitted from one to another, or impenetrated to any one, but come in response to the loving aspirations of the soul.

Dean Clark gave a discourse upon "Spirit Worship," commencing with the idea that man is naturally a religious being; and under all the circumstances of his existence, and in all the different nationalities he has manifested the religious element of his nature in some form of worship.

Singing by Mrs. Ellwanger and Mrs. Starbuck.

Mrs. Fannie Davis Smith gave a discourse upon "The Religion of the Soul." Man seeks eternal things because he is eternal. To believe in God is only to become conscious of this eternal principle of life. Religion is not something that is learned, but something that grows up in the soul. We can make no demand upon nature that she cannot supply. We do not have to go to Bibles to get religion, but find it in our own souls; for we are naturally religious, and necessarily so. Man may build his systems as firm as he can, and cement them as strong as he may, but the angel of change will sweep them all away. The religion of the soul takes man out into the fields of Nature, to behold the beauties there. The discourse was full of gems of thought.

SUNDAY MORNING.

Met in conference at 9 o'clock, and proceeded to the discussion of Bro. Loveland's resolution on organization, which was participated in by Bros. Loveland, Nichols, Sprague, Sister Slocum, and others.

About 10 1/2 o'clock the hall was filled to overflowing.

After singing J. S. Loveland made an address upon this subject: "The power of Spiritualism for proselytism." There are some Spiritualists, he said, who declare they have no desire to proselytize. But it is the universal tendency of everything in Nature to harmonize everything else in Nature with itself. We are ever striving to "conquer a peace." In everything we seek to harmonize men with ourselves, and we take the best means we have to accomplish this. As children of humanity we are so connected that each one is affected by the moral impurities around him, and enlightened selfishness, even, would prompt him to strive to remedy it. Have we, as Spiritualists, means at hand to accomplish this? We claim we have. We claim that we are conjoined to the heavens. Not alone do we stand in the great field of labor; but with the great and pure souls of the past, who stand shoulder to shoulder with the true worker. A leading Spiritualist speaker not long ago said, "Let us strive to get above the manifestations." But we will never cure our A B C's because we are able to soar away into realms where they cannot go. Instead of saying that these manifestations supersede reason, they are amenable to it. The heavenly messengers declare, "We come to you not with a yag in our hand, or a bandage to put over your eyes, but we come to remove the clouds, that you may see more clearly."

The reporter regrets the inability not to give more of this most excellent discourse. The speaker seemed to hold the large audience spellbound by his earnest and eloquent manner; and his truthful words sank deep into many a soul.

SUNDAY AFTERNOON.

Bro. Sprague continued his discourse of Saturday. His remarks were deeply interesting and instructive.

Fannie Davis Smith gave the closing discourse. Subject: "The Antiquity of Man." The hall was crowded to its utmost capacity, and many failed to get seats. All seemed deeply interested in the address.

Thus closed our three days' meeting, which has been declared by our friends in this place to have been the most pleasant and interesting of all their yearly gatherings. Great praise is due the Free Hall choir for the part they took in the meeting, and also to our lady friends from Troy for lending the aid of their voices to the choir, and also for the beautiful pieces they sang, which contributed much to the harmony of the meeting. The friends of Spiritualism opened their doors, and gladly welcomed the friends from abroad with that kind hospitality that causes the stranger to feel at home. The sparkling eye, the beaming smile, the kind word, and the warm and hearty grasp of the hand, all told us of the deep joys that were felt. We separated, feeling that we had enjoyed a pleasant, profitable and glorious time.

M. C. BENT, Secretary.

VOICES FROM THE PEOPLE.

Letter from Indiana.

EDS. JOURNAL: I wish, through your truly free paper, to present a few thoughts relative to holding a State Convention in Indiana, preparatory to State Spiritualist organization. In order that National organization should be fully successful, the Spiritualists of each State should organize to that end, which would give strength and confidence, both to local and national effort. Concentrated effort alone, in any great cause where there is much to be accomplished, leads to success, either in a good or bad cause. Inasmuch as all organizations have been based upon selfish and bigoted creeds, enslaving man's nature, Spiritualists are fearful of organization. They fall to discriminate between the use and abuse of power. It is a notorious truth, written in blood-stained characters, through all the long ages of the past, that all organizations, professing to hold the welfare of man paramount to all things else, have enslaved both body and mind. Man has ever struggled under the most galling chains of arbitrary and selfish political government, as well as a blighted and bigoted priesthood, both having really the same end to accomplish: the possession of power over the masses, instead of the good of all who make up the body of organizations. The politician and priest, who run the machine through intellectual and creed established regulations, manage to pocket, not only large salaries, but a very large amount of honor, influence and general importance, every way, whilst the commoner must feel very obliged and ready to serve his superiors, both in politics and religion. Now cannot Spiritualists learn, through the law of comparison, to distinguish between a universal religion of individual freedom and one of universal slavery of both body and soul? It requires power and means to do good, as well as wrong. Equality, fraternity and justice allow no drones to eat up and waste the honey produced in the great industrial hive of workers; all living upon the products of their own industry, save those who may be unable to produce; recognizing no one entitled to honor above another, only as he or she may have surpassed others, in his manifestations of love and

goodness. Such vital, practical religion, utterly forbids abuses common to creeds. Such a religion elevates and ennobles those who practice it, believing in no vindictive God; but knowing that cause and effect are inseparable; that the wrong doer must suffer such penalties as he merits, as also that, on the other hand, those who minister to the weak, helpless and suffering, reap rich rewards of merited happiness. Such a religion will operate as a universal creed pulverizer, primarily inaugurating the Harmonical Philosophy.

Let there be a movement by the Spiritualists in a State Convention, preparatory to, or for, State organization in Indiana. Let those who have influence and knowledge in the matter announce the most suitable place and time to hold a State Convention, and move in the cause at once.

DR. I. H. HILL, Knightstown, Indiana, June 28, 1866.

Letter from Washington A. Danksin.

DEAR JOURNAL: It has been my privilege to enjoy, within my own domestic circle, clear and distinct communication with those who have thrown off external forms and passed to the interior life. Some twelve years ago, after a careful and patient investigation of certain phenomena that were occurring in the family of one of our most worthy citizens—similar demonstrations of the presence and power of the invisible ones were given through the mediumship of a much loved member of my own household.

This medium, who was most carefully unfolded by a circle of our immediate spirit friends, was remarkable for the practical character of her mind. Unselfish to a very unusual degree—devoted to the duties pertaining to her sphere in social life—participating moderately in the enjoyments and luxuries that her circumstances would justify—she had still an open heart and hand to all who needed sympathy or relief.

Without effort, or perhaps without being conscious of the fact herself, she was a natural character, toward whom others, who came within her sphere, naturally turned; and her influence was ever recognized as good by all who enjoyed her friendship or acquaintance.

I have given this much of personal history to show that nothing of fanaticism nor hallucination prompted the manifestations that followed her mediumistic development.

At first the sounds came upon the table when we would be sitting for manifestations; then followed the spelling of words and sentences upon a dial which was attached to the table; and the index of which was governed by the movement or "tipping" of the table. After this, the unseen intelligences would control the arm, and write their thoughts through the hand of the medium. Then followed the control of the organs of speech, accompanied by the power of healing disease—the unfolding of the inner senses of sight and hearing—making the spirit world, at times, as distinct and clear, as tangible and familiar, as our external surroundings. This has been followed by another very agreeable phase of development. During the presence of "Blind Tom," the inspired negro pianist, in our city, he visited my house, and during the evening gave us many wonderful evidences of power over his favorite instrument. After he had left us, the spirit of Mozart addressed me through our medium, and stated that he was the controlling spirit that had produced such brilliant results through such an unpromising organism. He further said that if I was familiar with his own early history, and would observe the boy I would find many of his youthful eccentricities reproduced through this medium. He also stated that his influence would soon be withdrawn, and that of Beethoven substituted, as it was proposed to develop within the boy the poetic faculty, giving him power to improvise thought in language as well as music. This development would necessarily be very slow, because of the unfavorable character of the material with which they had to work.

Some weeks after this visit of the blind pianist to our home, the lady medium was, most unexpectedly to myself, no intimation having been given me of such intention, led to the piano, and for three-quarters of an hour the keys were touched by an intelligence that evidently understood all the possibilities of the instrument.

The music was not of the ordinary character, but wild and weird-like—rolling up into terrific volume, like the agonized wailings of ten thousand unhappy spirits, and then dying away into soft cadences like the gentlest breathings of the evening zephyr over the æolian harp strings. When the entrancement passed away, and the medium returned to her normal condition, she found her fingers so swollen that she could not close the hand without pain; the finger nails were split and broken, and it was a day or two before her hands were restored to their former condition.

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children, was brought to the medium after having been under treatment by some of the most skillful physicians of our own and other States.

Spirits numbering thousands have controlled the organs of speech, and either sent messages to their friends, or have pictured to me the conditions by which they were surrounded in the interior life.

Every class and character of mental development, from the infantile prattler to the gigantic Swedenborg, have used this medium for the expression of thought.

Through the instrumentality of this medium many persons have been led to comprehend the utility, as well as perceive the beauty of Spiritualism.

Spiritualism, by supplying the link that was wanted in the infinite chain of cause and effect, has added another world to this—has unfolded to my interior sense the rational theory of progressive development, and has given me a God to worship, whom I can approach without fear, and adore without trembling.

Yours with fraternal regard,
WASH. A. DANSKIN.

Baltimore, July 8, 1866.

Religio-Philosophical Journal
CHICAGO, JULY 28, 1866.

OFFICE, 51, 56 & 58 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, Sec'y.
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.

Our Corporation—Its Prosperity and Its Mission.

Again we feel impressed to call upon the friends of liberal principles, who love the truth, and can realize the fact of the immortality of the soul and the communion of spirits with loved ones of earth.

You who have learned the great lesson that righteousness consists in doing good, in enlightening the mind, in unfolding it to an appreciation of the loveliness and beauty that exist everywhere, and has only to be appreciated and appropriated to use, to make the world wiser, better and happier.

You are asked to make no sacrifices, even in the slightest degree. This great work for the enlightenment of the world has been so wisely planned that to contribute to its support is but to invest in a remunerative enterprise, the stock of which may readily be converted into cash, to meet any emergency that may arise, either from accident or otherwise.

If those who may now take hold and help build up this institution; if those who shall feel the admittances of inspiration from the spirit world, and obey the call made upon them to help on this great work, should hereafter, when the corporation is well established, and known to be a good dividend paying enterprise, as it surely will be, wish to convert the stock into money, it can be done with the same facility that railroad or bank stock could be converted into cash; and such stockholders would have the consolation of knowing that they helped to establish the institution and put it upon a sound basis.

It is for Spiritualists to take hold of this enterprise, and put it before the public with a vigor that shall be a guarantee of its containing within itself the elements of success, and ability to accomplish the great work for which it was designed and projected.

This institution originated with those who long since passed from earth life to the spirit land. It leaped into existence at a moment when demanded, and will live on and vigorously do battle in the cause of truth, until the errors of the past shall find no resting place in the mind of man.

Those who aid in building it up will rejoice in all time to come, that they put forth their best energies and invested their means in so noble a work.

The extraordinary powers with which this corporation is vested, are all necessary, and were wisely foreseen and provided for in the charter. The power to do anything that is known to the

mechanic arts, or will promote the arts and sciences, covers every material thing that the mind can conceive of.

As capital is aggregated, every species of material will be manufactured, and every new invention will be brought into use by this corporation, which will tend to the upbuilding of our legitimate work.

To accomplish so extensive an object as will devolve upon our institution from time to time, it will be necessary to increase the capital stock until many millions of dollars shall be invested in different cities, and many thousands of thinking, active human souls will find employment for brain and muscle for carrying out the great work.

When the necessity of giving the extraordinary power of receiving by gift, bequest, grant or otherwise, real estate to an unlimited amount, with power to use and dispose of it at pleasure? This power was given to the corporation for the purpose of endowing it to an extent commensurate with the design and object to be attained by the projectors—to educate and liberalize the world.

Thousands, just as they are about to leave the material plane of life, for the first time appreciate the fact that they have but just begun to live, and that the great object of life is for the good they can do; and further, that the doing good most completely and adequately consists in doing good to the greatest number.

We would like to say much about the nature of the work to be done by this institution; but we have already extended this article to a much greater length than we intended.

In conclusion, we will say that the time is not far distant when our corporation will publish daily newspapers. Our field of labor will comprehend more than one large city.

Then it will wield an influence which will be felt in every department of life. Public sentiment will be educated in a few years to a realizing sense that our present system of educating children and youth is far short of natural.

That the school books now in use and modes of instruction, all belong to an age past; that to the new schools in thought belong the right to instruct the rising generations.

Our institution, with bureaux in many cities, will be adequate to the task of publishing, and will naturally be the foremost in providing that which the public sentiment will demand.

We clip the following from the BANNER OF LIGHT:
"The RELIGIO-PHILOSOPHICAL JOURNAL, which nobly and fearlessly advocates our philosophy, the truth of which the whole civilized world will acknowledge in good time, publishes an excellent article in its issue of June 23, calling upon the Spiritualists of America to fully sustain their organs."

The editor of the BANNER, after quoting from our article above referred to, continues:
"There is soul in the above extract. Yes, Bro. Jones, we do indeed wish success may attend your enterprise. And it will, if such feelings continue to guide you as are expressed above."

"As the thought has gone out to spirit life from the mortal, to know what our spirit friends think of the 'Western organ,' we wish pleasure repeat their views in this connection, as they are to the point, showing conclusively that the inhabitants of the spirit world feel and manifest a deep interest in both papers. In answer to the question regarding the JOURNAL, the spirit remarked, 'What do we think of it? Why, to be sure, we think it is another voice of God, sounding out to the people of the nineteenth century; proclaiming good tidings to all the people everywhere, under whatsoever conditions they may exist, whether in churches or outside of them. This voice proposes to reach all. As your BANNER enters every house and reaches the darkened chamber of every soul with its light, so this organ goes hand in hand with you, sending out its glad tidings on every breeze, and giving to every soul at each season. It has been baptized with the blessings of the angels; therefore we can do no less than think well of it.'"

"With such evidence before us, surely we should not hesitate to act in harmony, to the end that all humanity may be benefited by the dissemination of the mighty truths the glorious Philosophy of Spiritualism teaches."

"To the Spiritualists, then, we appeal, in all earnestness, to sustain both their organs, if they would have their glorious scientific religion rapidly established everywhere."

We most cordially tender Bro. Luther Colby, the able and gentlemanly editor of the BANNER OF LIGHT, our sincere thanks for the foregoing words of kindness and fraternal regard.

Words of kindness sink deep into our souls. They make an impression not easily effaced.

Those who take a superficial view of the great work in which we are engaged, suppose there must necessarily be a spirit of antagonism existing between our institution and our contemporary.

The world of causes is just out of view, simply invisible to the material senses. That power is potent and will accomplish the work needed. The BANNER OF LIGHT sprang into existence at the right time, and has faithfully heralded glad tidings from the invisible world to the poor heart-stricken mourners, yielding that consolation that old theology failed to do.

The work of our spirit friends is never done by halves. Thousands of souls on the material plane of life are feeling the baptismal spirit inspiring them to enlist in the great and good work of sustaining this western enterprise. Indeed it is a great success—and how could it be otherwise? It was inaugurated in spirit life, and is conducted under their advice and fostering care.

We also ask them to consider the fact that less than eighteen months have elapsed since the Legislature of the State of Illinois passed the law creating this Institution, and yet we have been in operation long enough to secure a patronage ranking first class, and in quality of work not equalled in the West, nor surpassed in the world wide.

The daily increasing demands for first class work requires us to greatly enlarge our facilities for doing work. To meet these demands we must increase our capital stock. Herewith we print a form of subscriptions and confidently hope that many hundreds of our friends will avail themselves of the privilege of taking stock in the corporation immediately.

Parties who have fifty or more dollars to invest for profit, cannot do better than to invest in these stocks. They can pay up for shares in full, or any other per cent, not less than ten per cent, or five dollars, on a share. It will be a fine investment for money, and the annual dividends will be equal to any reasonable rate of interest, and probably much better.

In addition to our newspaper, book, general job printing, bookbinding and bookselling, we have just made arrangements with the most celebrated American artist, T. DONEY, to become the publishers of all of his celebrated works of art. This new branch of business will furnish employment for many hundreds of agents and canvassers. Doney's engravings sell readily everywhere.

We earnestly call upon all who read this article to carefully peruse another article in this paper upon the subject of the great work we are engaged in. We ask you to become stockholders in this corporation. We ask you to invest your means in a great and good enterprise. We ask you to do it now.

Form for Subscriptions to Capital Stock.
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.
For value received, the undersigned, a resident of.....County of.....and State of.....hereby agrees to take.....shares, of Fifty Dollars each, in the capital stock of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, and to pay for the same as follows, viz: ten per cent, on each share, on subscribing, (which is paid), and ten per cent, more every succeeding four months, after date, until the whole amount is paid, and interest at the rate of ten per cent, per annum on sums that shall not be paid within ten days after the same becomes due.

Dated this.....day of.....A. D. 186.....
Put on a ten cent revenue stamp.

Dr. P. B. Randolph.

A note from Bro. Randolph, dated July 15th, announces his arrival at New York, on his way North and West, soliciting means to establish a school for freedmen in Louisiana. No one can know the actual condition of these loyal people without feeling an intense interest in their behalf, and we hope Bro. Randolph will make himself heard and felt throughout the Northern States, and that responses to his call for aid will be frequent and bounteous.

He goes from New York to Washington, thence to Providence to the National Convention, after which he comes West. His address will be Providence, R. I., until after the Convention.

The Lyceum Manual.

The above entitled work, written by Andrew Jackson Davis, for the use of CHILDREN'S PROGRESSIVE LYCEUMS, is indispensable to the Lyceum exercises. It should be the aim of conductors and other officers of every Lyceum to have a large supply of these books on hand for the use of members and visitors.

Bela Marsh, No. 14 Bromfield street, Boston, has recently published a new and well bound edition of this work, (the fifth). This edition contains all the improvements made in the several revisions by the author. It is a beautiful and valuable work for children, whether they do or do not attend the Children's Progressive Lyceum, and would be an acceptable birth-day present or anniversary of friendship.

A Note to all Interested in the National Convention.

The Providence Society of Spiritualists have appointed a committee to arrange for the entertainment of the members of the National Convention which meets in their city in August.

The committee earnestly request all persons whose intention it is to attend the Convention, to inform them by letter at as early a day as possible. Will all please state whether they come as delegates, lecturers, or as both; also, those having friends here and places already arranged, will grant a favor by informing us in the same manner? Will all Societies sending delegates inform the committee of the names and number selected as soon as possible after the appointments are made? and will they make those appointments at an early day?

This will inform us just how many are coming, and we can better arrange for the accommodation of all.

It is our intention to entertain as many as possible free—giving tea, where the preference, and to provide places in boarding houses and hotels convenient to the hall, where all others can be accommodated at reasonable rates.

Please attend to this, and address P. C. Hall, care of L. Searle, Providence, R. I.

Little Bouquet.

We trust that all who have seen the LITTLE BOUQUET are impressed with its quality and its usefulness if put into the hands of children. We proposed to issue such a paper as was needed for the times. We think we have succeeded fairly, and the spontaneous testimony daily received confirms us in the thought. But to meet the demand, it should improve from month to month, and that is our desire. To this end we request all who love children and can contribute short essays, stories and items of interest, to do so. We are very thankful to those who have thus far so kindly aided us, and hope to merit their continued favors. We hear some objections to the price of the LITTLE BOUQUET. We can only say, it cannot now be published for less than \$1.00 a year and live; if that seems too much, let all take hold and increase the subscription list by several thousand, and we can then make it a more frequent visitor.

We will do our part, and only ask our friends to aid us in so laudable an undertaking as this is every-where admitted to be.

Excursion and Basket Picnic.

The members and friends of the Children's Progressive Lyceum of Chicago are to have a grand picnic excursion to Downer's Grove, on Thursday, July 26th. The train leaves Union Depot, foot of Lake street, at 8:20 A. M., and return to the city about 5 P. M. Tickets 50 cents; children half price. Good music for dancing, and refreshments on the ground.

Downer's Grove is on the Burlington and Quincy Railroad, twenty miles from Chicago. It is fitted up with every convenience for the enjoyment of those who join the excursion party. The officers of the Lyceum are doing all in their power to render this a pleasant occasion for all, and we hope the friends will rally, and make this one of the happiest times of the season. No people know how to enjoy themselves better than the Spiritualists, and they should turn out en masse, and show the people who and what they are.

Remember, the train leaves at 8:20 A. M., and all must be on hand.

Remember the Laborers.

We take especial pleasure in calling the attention of our friends to the advertisements of E. S. Holbrook and Wilkinson & Peters, two firms of lawyers doing business in this city. We not only call attention to these firms, but we are more especially gratified by being able to speak of Mr. Holbrook and Mr. Peters as devoted Spiritualists, who have labored for several years faithfully in the promulgation of our philosophy, as eminent in their profession, and men worthy of the confidence of all who have legal business in Chicago.

Prof. A. H. Worthen, State Geologist.

We are happy to correct a mistake that occurred in printing the proceedings of the State Convention at Rockford, in spelling the name and giving the Post Office address of Prof. Worthen, one of the trustees of the Illinois State Association of Spiritualists. Warsaw is the home of the Professor; but his Post Office address is at the capital of the State—Springfield, Ill.

Mrs. Cora L. V. Daniels.

This eloquent lecturer and earnest worker is to lecture at Crosby's Music Hall on Friday evening, July 20th, at 8 o'clock P. M.

The subject of the lecture will be selected by the audience; also a theme upon which a poem will be improvised at the close of the lecture. This will be her only lecture in the city previous to her departure for the South, and we hope the hall will be well filled.

FOREIGN NEWS.

By steamship Preiere, from Brest, 7th inst., we learn that the armistice required by the Emperor Napoleon, had not been agreed to by Prussia and Italy. The Italians have crossed the Po. Marshal Benedek has called for thirty thousand more troops. There is a report that the Archduke Albert is to supersede Benedek. The fortifications about Vienna have been increased, and the guns now mounted number five hundred. A fight occurred at Meringue on the 4th, but no particulars are given. The Austrian troops have evacuated Lombardy. Further interesting details are given of the great battle between the Austrians and Prussians before Konigsgratz. The Prussians are reported as being alive with enthusiastic rejoicings, while the Austrians are said to be filled with dismay. Garibaldi was at Lenato with fifty thousand men. The Tyrolean priests represent to the peasants that his soldiers are bandits, and the Liberator himself an infidel. Italian journals say that if the Austrian army moves northward from Venice, the Prussians will follow it closely, and eventually join the grand army of Prussia. The journals mentioned wish to fight on until the entire dismemberment of the Austrian government is accomplished.

Lord Derby had an interview with the Queen, and submitted the following names for a new minister, which were approved: Derby, Premier and leader in the Commons; Stanley, Foreign Secretary; Walsby, Home Secretary; Gen. Peel, War Secretary; Pakington, Admiralty; Northcote, Board of Trade; Duke of Buckingham, President of the Council.

A great reform meeting has taken place in London, at which there were from 30,000 to 50,000 people present.

PERSONAL AND LOCAL.

J. T. Dow will speak in Rockford, Ill., July 22d and 29th.

Will R. Swetland please let us know where his paper is to be sent? The proper address has been lost.

The Friends at Middle Granville, N. Y., will please excuse our delay in publishing the report of their anniversary, so kindly forwarded to us. The crowded state of our columns prevented its earlier appearance. It will be found in this number.

The Spiritualists hold meetings every Sunday, at 10:30 A. M., at Johnson's Creek, N. Y. Monroe Chaplin, H. O. Gregory, Mrs. H. O. Loper, Mr. D. F. Hoag, constitute the Lecture Committee. They have also organized a Children's Progressive Lyceum.

The yearly meeting of the Friends of Progress of Indiana will be held at Richmond the 19th, 20th and 21st of October. J. M. Peebles is engaged to be present. Others of our best speakers are to be engaged, and it is intended to make this one of the largest and best meetings of the kind ever held in Indiana.

The Children's Lyceum of Richmond, Ind., is prospering finely. The officers and members hold a picnic once in two weeks this warm weather. Mr. J. W. Free, who so generously donated the equipments to this Lyceum, and is deeply interested in the Lyceum movement, called on us lately, on his way to LaCrosse, Wis., where he has gone to sell his valuable machine, which combines in one the fanning mill, grain and seed separator and meat machine. It is one of the finest machines for the purpose intended in use.

An American watch factory at Elgin, Ill., with \$250,000 capital, will be ready to make sixty watches per day by September. Most of the stockholders were formerly workmen at Waltham.

Bierstadt sold his "Storm in the Rocky Mountains" for \$25,000.

Hartford, Conn., is about to enjoy a free library. The late Daniel Watkinson bequeathed \$30,000 as a fund, the interest of which was to be applied to the purchase of books for this library. About 12,000 volumes having been procured, the library will soon be open to the public.

Cyrus W. Field has made thirty-three voyages across the ocean on the Atlantic telegraph business, which is in his "line."

Professor Peters, of the Hamilton College Observatory, has discovered the eighty-seventh asteroid.

Joel Lindsey, the clergyman who whipped his little boy to death, at Medina, N. Y., for refusing to say his prayers, has been released on \$10,000 bail.

Mrs. Lincoln has presented Fred. Douglass with a cane of her husband's, carrying out a wish which the latter expressed shortly before his assassination.

PEN AND SCISSORS.

There are in all, including steamboat piers and railway stations, fifty-two inlets to the city of London, through which in the course of each twenty-four hours, no fewer than 706,621 persons enter, number equal to one-fourth of the entire metropolitan population, or, added to the sleeping population, to more than the entire population of Dublin, Edinburgh and Glasgow.

To believe that a man shall be punished who has done his best endeavor to find out the truth, is to make God a much worse father than Satan; for would I be a member of the Christian church if this belief was a necessary part of the Christian religion, but should cry out with Averroes, "Let my soul be with the philosopher."—Lord Falkland.

The way for a man to truly succeed, is to do what he thinks best worth his doing, in the way he thinks it ought to be done. Let him never separate from his path, either for profit or praise, and he will have all the success that is possible to him, and all that is worth having.

Mr. Spurgeon, in a speech at the recent anniversary of the Baptist Union in London, made the rather astounding statement that, "You would get about one good preacher out of every eight students, and that nothing could change the proportion."

The clergymen of New York city, of all evangelical denominations, are organizing an Evangelical Alliance, similar to those in Europe.

Sambo was backing away at a tough oak, when lightning struck a tree near him, and splintered it. "Um," said he, "I jes like to see him try to do it. I reckon dey find dere match!"

"Ugh! Him great man! He brave! Tak many scalps!" said an Indian, seeing a window full of wigs.

Thought obscured is far better than much polished and ostentatious brass, and a little plain sincerity is more valuable than the most complete and elaborate counterfeits.

The man who can make his own fire, black his own boots, carry his own wood, hoe his own garden, pay his own debts, and live without wine and tobacco, needs ask no favor of him who rides in a coach and four.

The saying of a White Mountain stage driver to a New Yorker driving with him: "I s'pose if I went to New York I should walk around as you fellows do up here."

The post mortem examination of a little girl, aged seven years, who died in Schieffelin, Conn., revealed the fact that her death was caused by particles which had been blown from her finger nails. They were swallowed, and sticking into the sides of her stomach caused necrosis, and death ensued.

A sentimental old bachelor says a woman's heart is the "sweetest" thing in the world; in fact, a good honey comb—full of cells.

"What is the reason that your wife and you always disagree?" asked one man of another. "Because we are both of one mind—she wants to be master and so do I."

To produce the proper effect upon the life and conduct of any human being, and to become universal, it must be so true that all who run may read, and, so reading, may fully comprehend—Robert Owen.

The Baptist churches in New York, now without pastors, embrace a membership of 15,000, and would make seven associations.

The Freeman's Journal claims in New York city thirty-two Romish churches, seventy clergymen, and 600,000 members.

Make up your mind to do a thing, and then do it. If a spider break his web twenty times, twenty times will he mend it.

H. Melville Fay.

The above named individual sends us letters, show bills, etc., with exaggerative engravings of his performances as a medium, and asks if we will publish the same, and insert his name in the "Speaker's Register." Our answer is—no, we won't. We believe it is the duty of Spiritualists to rid the public of such public nuisances. Mr. Fay has forfeited all claims upon the people, whether Spiritualists or otherwise, by the course he has pursued, and nothing but an entire lack of manliness would permit him to ask again for public favors.

To our Agents.

The attention of our agents in all parts of the country is called to the articles in this number of the JOURNAL upon the subject of our corporation and the unparalleled success which has attended our enterprise hitherto.

All who desire to make special efforts for obtaining subscriptions to our capital stock will do well to write to the Secretary for blank subscription papers. They will also do well to preserve copies of this number of the paper, as the statements made in it in regard to the work we are now doing and our intentions in reference to the future, will aid them very much in explaining the reasons why every liberal minded man and woman should become stockholders.

The Crosby Opera House Art Association.

Rapid Sale of Certificates—Encouraging Prospects—Formation of an Express and Telegraph Club. The sale of certificates in the great Opera House Art Drawing is as rapid as the most enthusiastic could wish, greatly exceeding the expectations of the most sanguine. The prospects are of the most encouraging character, and are creditable to the liberality and good taste of the American people.

To the Agents of Express Companies.

Regarding it as the duty of every citizen of Chicago to do what he so easily can to compensate Mr. Crosby, and believing that every American who has any public spirit and fine taste, will cheerfully co-operate in the enterprise by which the originator and proprietor of the great masterpiece of architectural skill, the Crosby Opera House, is to be raised to the lot of the "Express and Telegraph" of every community, North, South, East and West, with which the express companies communicate.

JAMES C. FARGO, American Express Company. H. D. COLVIN, For United States Express Company.

A. L. Stinson, Purchasing Agent of the express companies in Chicago, will fill the orders of express agents.

CIRCULAR FROM THE EXPRESS OFFICES.

The undersigned, employees of the Express and Telegraph Companies in Chicago, would respectfully invite our brethren throughout the entire country to unite with us in the club which we have initiated for the purchase of 2,000 certificates (more or less) in the Crosby Art Association, under the title of "The Express and Telegraph Club."

The terms of "Association" to the favor and advantage of every community, North, South, East and West, with which the express companies communicate. Every \$5.00 invested by any person in this Club shall entitle him to one of the first-class steel engravings offered by the Crosby Opera House Art Association. It shall also entitle him to a proportionate interest in the total amount of premiums which may fall to the lot of "The Express and Telegraph Club," in the distribution, commencing the 1st day of October next, by the Crosby Opera House Art Association.

The object is to have the Express and Telegraph Club hold so large a number of certificates in the Crosby Art Association as shall materially increase the probability of drawing the Crosby Opera House, in which case the Club becomes a joint stock company, in which every certificate purchased by the Club would be represented, or its members might vote to dispose of it again either by lot amongst themselves or at public auction, together with any other prizes which shall have accrued to the Club. No one will be admitted to the Club whose subscription shall not have come to the hand of the Treasurer, O. W. Barrett, Agent of the American Express office in Chicago, prior to the 20th day of September next.

Be careful to have your remittance duly way-billed at the express office; but send it free of charges, as the club cannot incur any expense either for freight or commissions. Inclosed, also, send 10 cents for tubing your engraving.

Until you shall have received the Club certificate, the express way bill from your locality will show that you have made the payment requisite to membership.

We have every reason to believe that the grand distribution of prizes by the Crosby Opera House Art Association will be conducted with entire good faith and fairness; and we mean to be personally satisfied by being present to look after the interests of our Club.

Immediately after the drawing, the members of the Express and Telegraph Club will be informed of the result, and notified of a meeting to take action in the matter. The absent members may vote by proxy.

Every express and telegraph office will be supplied with programmes and blank forms of application. Inquiries for information may be addressed to the Corresponding Secretaries, viz.: H. J. Colvin, United States Express office, Chicago; John R. Floyd, American Express office, Chicago; and R. C. Rankin, Agent Western Union Telegraph Company, Chicago.

All remittances of money for membership must be sent by express, duly way-billed, addressed to Mr. O. W. Barrett, American Express office, Treasurer of the Express and Telegraph Club, or to either of the Corresponding Secretaries as per form furnished herewith. H. D. Colvin, Agent United States Express Company, President; O. W. Barrett, Agent American Express Company, Treasurer.

Our Cotemporaries.

THE FRIEND is a fine appearing and well conducted Independent Journal, published monthly by the "Friend Association," 131 William street, New York, at \$1.00 per annum.

If we understand the purpose of this publication, it is to stimulate free thought, fraternal communion between man and man, devotion to principles, and in a vigorous manner to help on the best interests of the human race, without regard to sect, sex, color or nationality. As such we wish it God speed. There is work for such journals.

THE IMPENDING EPOCH, a monthly journal, "devoted to the interests of humanity in an enlarged and liberal sense." Published monthly at 336 Broad street, Augusta, Georgia. No. 1, Vol. I. of this paper is received. The editor says: "No sordid selfishness guides its noble utterances. Its ends are the good of universal humanity." If it sticks to this it can do a vast deal of good in the Southern States, and we hope will have a good circulation all over the country. For the present it is published monthly, at \$3.00 per annum; but if supported, promises a more frequent issue, without advance in price.

THE WORLD'S CRISIS, edited by Elder Miles Grant, comes to us regularly. We wonder that the Elder don't have the arguments against Spiritualism stereotyped and issued every week, they are so convincing—see 1st Tim. 4: 1-2: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, etc." This proves conclusively, 1st, that those are the "latter times;" 2d, that Spiritualism is of the devil. Of course it does! Who would dare deny it, when quoted from the Bible, a book by which anything can be proved true or false, according to the convictions of those who "search the Scriptures."

No doubt Brother Grant is very earnest in his work. We are sorry, though, that he's wasting so much time, paper and ink.

Book Notices.

THE PENETRALIA, being harmonical answers to important questions, by Andrew Jackson Davis. Bela Marsh, 14 Broadfield street, Boston, has recently published the fifth edition of the above entitled valuable work.

Of all the works ever written by Andrew Jackson Davis, The Penetralia is read with the greatest interest by the largest number. The arrangement being principally questions and answers, is very attractive. There will be found clear and concise answers to a great number of questions which are constantly arising in the minds of almost every one. It probes the great mysteries of Godliness to the bottom, and most thoroughly ventilates old theological dogmas.

The enterprising publishing house of Mr. Marsh is doing much for the cause of liberalism and truth.

Responsibility.

The editors of THE RELIGIO-PHILOSOPHICAL JOURNAL do not hold themselves responsible for the sentiments expressed by correspondents. Believing in freedom of thought and the right of expression for ourselves, we would not deny the same right to others.

We only ask correspondents to base their thoughts upon principles that will be of benefit to the reader; to write clearly, pointedly, well.

The National Convention.

We would call the attention of those proposing to attend the National Convention to be held at Providence next month, to the addition this week made to the call, that is the insertion of the time of assembling, 11 A. M.

Comprehensive.

The following Resolutions we clip from the report of the proceedings of the Sturgis, Mich., anniversary, published in the BANNER OF LIGHT. They were presented by S. J. Finney, Chairman of Business Committee:

Whereas, It being the direct aim and purpose of the great Spiritual movement to secure for man that perfection and truthfulness of character, which is the self-identical intention of nature, and which is prescribed by the eternal decrees of reason, and not suggested by vague and transient desires, and which can be obtained only by the highest and most harmonious development of all his powers to a complete and consistent whole; and

Whereas, All institutions; social and political, religious or educational, and all reforms of institutions or customs, do either aid or hinder man in attaining that chief end of life; therefore,

Resolved, That all institutions, all customs, and all reforms are proper and legitimate subjects for consideration and discussion, adoption or rejection, by all Spiritual organizations everywhere; in other words, that nothing which concerns the general well-being of "humanity" is foreign to the purpose and function of Spiritual Associations.

Resolved, That since women are the natural equals of men in all the rights, privileges and immunities of life, social, civil and political, they should be admitted on terms of perfect equality with men into all the institutions of society; and since if they possessed elective franchise, they would unlock all other institutions, we especially urge that the elective franchise be extended to the women of this country.

Resolved, That we, as lovers of justice and liberty, earnestly request Congress, the Executive, and the people to unite in extending impartial justice and suffrage to the colored American race.

We are glad to see such resolutions discussed and adopted at our large gatherings. We do not doubt that they express the sentiments of a large majority of the Spiritualists of this country.

Deaths.

Death, life's faithful servant, comes to loose the worn sandal and give the weary rest.

Suddenly, unexpectedly, in the prime of life and beauty of womanhood, our beloved sister, Mrs. SUSAN K. TUTTLE, of South Hardwick, Vt., has been called away by the angels, and left her heart-stricken husband and a host of loving friends to mourn her departure; but we know she has gone to prepare for our reception there, as she often did here in one of the most beautiful and lovely homes of our world.

She was the sunshine of soul and love in her own home, and made all feel happier and better who came there. Many of our lecturers can bear witness to the genial atmosphere of that Hardwick cottage, and the kind and loving hearts of Susan and Susan. Of all the homes I have ever found, of which I know many, there was the happiest and best, and there the death angel has dipped his wing, and she has gone, but not to a bourne from which she cannot return. All who knew her loved her, and those most who knew her best. First a husband, then a mother, with brothers and friends, among which the writer must be numbered, for I have spent many happy hours in that quiet retreat, and there I have written two books, and in the "Fugitive Wife" a description of that happy home, to which I could add much more now. How it makes us long to go when our dearest friends depart.

to the sunny shore of the Summer Land. On the 27th of June she left her body, with her husband and friends far from her home, in Syracuse, N. Y., where they were visiting friends for a few weeks, when she was stricken down, and soon died of inflammation of the bowels, which defied all skill and remedies. The angels wanted her, and she was too good for us and our world, and we will go to her if we can get good and pure enough for her sphere. For one I ask no better or other heaven than has been allotted to her.

WARREN CHASE.

Cleveland, July 8, 1866.

JAMES NORMAN died in Sparta, Wis., May 6, 1866.

A good man has gone to his rest. Earth has too few such good men, and mortals mourn his loss, while angels rejoice to welcome him to their numbers.

For nearly sixty-one years he has trodden the path of earth's pilgrimage, and he has scattered blessings by the way. For many years he has been a firm and happy believer in the Spiritual Philosophy; his life has done honor to his faith, and his death has testified to its efficacy in the hour of trial. He was upright and honest, kind, loving, and faithful, and the expression of his countenance always placid, even under affliction, bore testimony to that trustful, happy faith which enabled him to bear cheerfully the cares, burdens and sorrows of his lot, to fulfill faithfully the duties of his earth life, and to regard death without fear, as the messenger which should bear him to a higher mode of existence, to a broader field of happiness, and to a blessed reunion with the dear friends who had passed on before. When the messenger came he met him with a smile. Though he would gladly have stayed awhile longer for the sake of the dear ones who needed him so much, and felt it so hard to give him up, yet he was willing to go. He told them that he believed he could truly say he had nothing to regret or regret and he felt as though he was going among his friends and to better opportunities for advancement.

He talked cheerfully to his wife and children, giving them sweet words of consolation, even when his physical sufferings were so severe as almost to choke his utterance. To the friends who went in to see him, he would often say, "I am not afraid to die," "my feet will soon be going up the hill," "I am going over the river soon." Toward the last only broken sentences could be understood, like these: "The song that is sweet to my soul," "the beautiful birds, let them come in."

When the struggle with the suffering physical nature was past, the face still wore a pleasant smile, the sweet impress of the loving spirit that had illumined it.

Friends and neighbors testified to their love for him, by the tears they shed over his dear cold form, and little children brought flowers to strew in "dear grandpa's" coffin and on his grave. So sweet a spirit could but inspire love in the hearts of all around him.

He was always free to express his opinions, and give a reason for his hope, letting his light shine through his words as well as his works, so that all knew his belief, yet all, even the most orthodox, unhesitatingly say, "he was a good man, and has gone to his reward."

Earth is better for his having lived, and heaven richer for having received him. F. R. H. REID. Beaver Dam, Wis., July 8, 1866.

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 one day and the remainder on another day. We are prompt in filling orders for the paper and for books. If either should fail 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 PUBLISHING ASSOCIATION, drawer 6325, 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 Harding, besides much 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. 7. 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 Donely. 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 HOMOPATHIC PHYSICIAN.—Miss Lowry will remain in Chicago a short time, at No. 300 1/2 State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseases of organs, and a statement of the causes 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 autographs 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 5, P. M. [24-11]

MEDICAL NOTICE.—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination \$2. The money should accompany orders. [15-11]

Send for one of Harris' Gas Burners, for burning Kerosene oil; fits 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, [25-11]

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

One of the greatest causes of ill health is costiveness, or indigestion. It has for its offspring, dyspepsia, with all its attendant miseries, such as sick headache, sour stomach, no appetite, no energy, in fact, complete prostration. Cox's Dyspepsia Cure is a sovereign remedy; why do not you who are suffering, make the experiment of the trial of a single bottle; it costs but a trifle to taste it, and will surely bring you relief.

PROGRESSIVE GATHERINGS.

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, it was

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 membership shall not be annulled by 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 such officers are hereby declared an Executive Committee for that purpose;

Resolved, That appointments and dismissions of delegates from local organizations by adjournment constitute the membership in the National Organization of Spiritualists; and all such dele-

gates shall be thereby constituted 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 National Organization heretofore, in any wise, at any time, or in any manner, in the least degree, assumed 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 prohibited.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to-wit: "At a meeting of the Provisional Convention of Spiritualists, 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 month of August next."

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 free 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, at 11 o'clock A. M., 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.

J. O. PROBERT, President. MARY E. DAVIS, V. P. for New York. J. G. FISHER, " " New Jersey. I. REHN, " " Penn. THOMAS GARRETT, " " Delaware. J. A. BYLAND, " " D. C. A. G. W. CARTER, " " Ohio. BENJ. TODD, " " Michigan. S. S. JONES, " " Illinois. C. H. BROWN, M. D., " Wisconsin. M. B. KANDALL, M. D., " Vermont. M. B. DYOTT, of Pennsylvania, Treasurer. HENRY CHILD, M. D., Secretary, 624 Race St., Philadelphia.

Call for a Spiritualists' State Convention in Michigan.

Whereas, The Spiritualists and Friends of Progress of the State of Michigan, believing in religion without superstition, in science without materialism, and in the limitless possibilities of human progress, and feeling the pressing need of associate action, in order to pulverize creeds and sects, and to spiritualize the people, as well as to aid and push on to complete triumph the great and genuine reforms of the age, do hereby

Resolve, That we will meet in State Convention in Battle Creek, Mich., on the last Friday, Saturday, and Sunday (25th, 26th and 27th) of July, 1866, to continue in session at 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 most earnestly invite the friends of 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. Peebles, Battle Creek; J. G. Wink, Strongsville, N. W. Coldwater; E. S. Sisson, Ypsilanti; D. M. Fox, Lyons; S. Alexander, St. Johns; D. Kidd, White Pigeon; H. N. F. Lewis, Detroit; W. H. Winslow, Kalamazoo; A. Anderson, Flatshing; E. Ridon, Three Rivers; and about thirty others.

It is well known that Battle Creek is an old forte of reform, spiritual 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 their watchfires burning. They send out the cry, "Come to this 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, recommendations 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 Mountain, eight miles south of Fainesville, Ohio, on the 11th and 12th of August next. Mr. C. W. M. 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 commingling with the voice of thanksgiving and of praise shall be as incense to every waiting soul. Friends, let nothing but absolute necessity keep you from this meeting.

S. P. MERRIFIELD, Corresponding Secretary.

Picnic at Portage Bridge, N. Y.

Arrangements are being perfected by the Committee to observe 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—Mrs. F. O. Hyser, Mrs. Jonathan Watson (formerly Miss Libbie Low), and Lyman C. Howe. Others are expected. A cornet band is to be in attendance. A cordial invitation is extended to all to meet with us in this free 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. SEAYER, Chairman of Committee of Arrangements.

Grove Meeting.

The Spiritualists will hold a Grove Meeting the 18th and 19th of August, at Miner's Corners, in Watson, Allegan Co., Mich. A. B. Whiting, Mrs. L. A. Pearsall, and E. Whipple, are engaged as speakers. All are invited to attend. E. WHIPPLE.

Corry, Pa.—Yearly Meeting.

The friends of progress of Corry, Pa., hold their yearly meeting the 17th, 18th and 19th of August. S. J. Finney, Giles B. Stebbins, Mrs. H. F. M. Brown, J. M. Peebles, and Abraham James, of Chicago, are to be present.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for THE RELIGIO-PHILOSOPHICAL JOURNAL. Rev. Orrin Abbott, Address Laporte, Ind. J. Madison Allyn, trance and inspirational speaker, will lecture in Woodstock, July 4, 8, 15 and 22. Address, Woodstock, Vt., care of Thomas Middleton.

C. Fannie Allyn, Address Woodstock, Vt. W. P. Anderson, Spirit Artist, Address P. O. Box 2621 New York City.

Mrs. N. R. Andrews, Address Dilton, Sank Co., Wis. Rev. Adin Ballou, Hopedale, Mass. Mrs. Adelle L. Ballou, inspirational speaker, Manakato, Minn. S. M. Beck, inspirational and normal speaker. Address Rochester, Olmsted county, Minn.

Level Boesboe, trance speaker, North Ridgewood, Ohio. C. C. Blake, Address Dahlonaga, Wapello Co., Iowa. Mrs. E. A. Bliss, Springfield, Mass. Mrs. H. F. M. Brown, Address drawer 5815, Chicago, Ill. Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

B. J. Butts, Address Hopedale, Mass. Mrs. Sarah A. Byrnes, Address 87 Spring street, East Cambridge, Mass. Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn. Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy.

Annie Lord Chamberlin, Musical Medium, Address Banner of Light office, Boston, Mass. Warren Chase will lecture in Cleveland, Ohio, during July; in Geneva, Ohio, August 6th; in Windsor, Ct., August 12th and 13th; in Chicago, Ill., in October; in Des Moines, Iowa, during November; in Rock Island, Ill., during December.

Henry T. Child, M. D., 624 Race street, Philadelphia, Pa. Seth C. Child, inspirational speaker, Address Frankfort, Ross Co., Ohio. Prof. J. Edwin Churchill will answer calls to speak on Sundays at a distance. Week-day evenings, convenient to Sundays, Mich. Address Pontiac, Mich.

Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office. Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill. Dr. L. R. Cooley, Address Ypsilanti, N. J. Dean Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110.

Dr. James Cooper, Heliotherapist, O. Mrs. Augusta A. Currier, Address box 515, Lowell, Mass.

Mrs. Laura Cuppy's address is San Francisco, Cal. Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J. Eliza Doten, Address Pavilion, 57 Tremont st., Boston. J. T. Dove lectures in Hebron, Ill., September 24, Jamesville, Wis., September 16. Dr. E. C. Dunn will be in Darien, Wis., through the month of July. Address him at Rockford, Ill. Rev. H. P. Fairfield, trance speaker. Address Berlin, Wis. Dr. James Francis will answer calls to lecture. Address, Manakato, Minn. Dr. Wm. Fitzgibbon; Address, for the present, Philadelphia, Pa. J. S. Finney's post office address is Ann Arbor, Mich.

A. T. Foss, Address Manchester, N. H. Mrs. Dr. W. A. Fulton will answer calls to lecture, under spirit control. Address Keokuk, Iowa. Isaac P. Greenleaf, Address Lowell, Mass. N. E. Greenleaf, Address Lowell, Mass. Dr. Jos. J. Hallinger, Trance Speaker, Address 25 Court street, New Haven, Conn. J. B. Harrison, Kendallville, Noble Co., Ind. D. H. Hamilton, Address Hamonton, N. J. G. D. Hazard, M. D., will answer calls to lecture in Wisconsin. Address, Waterloo, Wis.

Charles A. Hayden speaks in Providence, R. I., during September in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1867. Will make engagements to speak week evenings in the vicinity of Sunday engagements. Address as above. W. H. Hoisington, lecturer. Address, Farmington, Wis.

Mrs. S. A. Horton will speak in Eden Mills, Vt., and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt. M. Henry Houghton, Address West Park, Me. Lyman C. Howe, trance speaker, Clear Creek, N. Y. W. D. Hume will answer calls to lecture, on Spiritualism and all progressive subjects. Address, Cleveland, West Side P. O., Ohio.

Mrs. Susie A. Hutchinson, Address East Braintree, Vt. Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. W. F. Jamieson, P. O. Drawer 6325, Chicago, Ill. Wm. Kilpatrick lectures on Spiritualism, Physiology and Religion. Will receive subscriptions for stock in the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, also for the JOURNAL and LITTLE BOUQUET. Address, Oliver, Mich. George F. Kittridge, Address Grand Rapids, Mich.

Dr. B. K. Lawrence will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass. J. S. Loveland will answer calls to lecture, and will pay special attention to the establishment of Children's Lyceums. Address Hamburg, Conn. Charles S. Marsh, semi-trance speaker, Woneocet, Wis. Mrs. Emma M. Macint, inspirational speaker, Birmingham, Michigan.

Geo. Miller will speak in Rochester, N. Y., through July; in New York, N. Y., (grove meeting) 1st Sunday in August; Canastota, N. Y., (grove meeting), 2d Sunday in August. Address as above for week evening meetings. Anna M. Middlebrook, Box 778, Bridgeport, Conn. Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch. Mrs. Mary A. Mitchell will answer calls to lecture. Address box 221, Chicago, Ill. Miss A. P. Mudgett, Address Atlanta, Ga.

L. Judd Pardee, Address care of box 1251, Buffalo, N. Y. Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. J. M. Peebles, box 1402, Cincinnati, Ohio. George A. Peirce, Auburn, Me. A. A. Pond, inspirational speaker, Address, North West, O. J. L. Potter, trance speaker, Address Cedar Falls, Iowa. Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Michigan.

Dr. W. K. Ripley, Address box 95, Foxboro, Mass. G. W. Rice, trance speaking medium, will answer calls to lecture. Address, Broadhead, Green county, Wis. Miss Belle Scougal, inspirational speaker, Rockford, Ill. Austin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

Mrs. Fannie Davis Smith, Milford, Mass. Mrs. Mary Louise Smith, trance speaker, Toledo, O. W. B. Seaver, Byron, N. Y., inspirational speaker, will answer calls to lecture and attend to Spiritualism in Western N. Y. Mrs. H. S. Stearns will answer calls to lecture in the West. Address, Detroit, Mich. H. B. Storor, Brooklyn, N. Y.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal. Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank street, Cleveland, O. Benjamin Todd, Address San Jose, California. Hudson Tuttle, Berlin Heights, Ohio. J. Wm. Van Name, Brooklyn, N. Y. Selah Van Sickle, Maple Rapids, Mich., will answer calls to lecture in that vicinity.

E. L. Wadsworth, Drawer 6325, Chicago, Ill. Mrs. S. E. Warner lectures in Beloit, Wis., the 15th, 22d and 29th of July. Iola Washbrooker, Address, Lowell, Mass., care of Cutter & Walker, during July. E. S. Wheeler, inspirational speaker, will answer calls to lecture. Address Banner of Light office.

N. Frank White, Address Seymour, Conn., July and August. Will lecture in Detroit, Mich., in October; Chicago in November; and Des Moines, Iowa, in January and February, 1867. Will answer calls to lecture week evenings in vicinity of Sunday at points. A. B. Whiting, Albion, Mich. Mrs. Alinda Wilhelm, M. D., inspirational speaker, is engaged in Illinois until the Fall. Will be at the Belvidere in November,

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 87, 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 16.

INVOCATION.

Let us pray. Let every soul send forth a desire of sincere prayer. While we pray, let us not aspire to something outside and beyond ourselves, but turn to the powers within. Desire that they may be brought to the external, that we as immortal souls may realize the power and strength within.

Treasured within the immortal casket lies all the pleasure—all the knowledge—all the bliss, that we can ever ask or hope for.

Oh, Thou Spirit within, bring us to a realizing sense of Thy power—clothe us with the habiliments of love and kindness—of purity and truth. Make us to understand the importance of a perfect knowledge of ourselves—that our work may be that of perfecting, beautifying and ennobling the vessel that contains the Ineffable Jewel.

Show us, oh, Spirit of Life, the necessity and importance of the accomplishment of the great and noble work of establishing and carrying into daily practice the law of love and kindness, instead of the law of force and cruelty.

May we, oh, Spirit of Infinite Wisdom, see Thee as Thou art—ever pure—ever the same—the life principle of all existences—manifested through material forms to material senses; and in this only differing one from the other. Realizing this fact, and being conscious of the power and strength within, we shall ever manifest and act in accordance with the light of this grand and mighty principle.

Realizing these truths, and knowing ourselves, we shall be enabled to grant to every soul the right to its own free manifestation, in whatever form it may, of necessity, demand. This is our prayer.

JULY 14.

QUESTIONS AND ANSWERS.

QUESTION BY PROF. DAVID HUGHES.

Q. Are there musical harps in the spirit world? A. Here is a question by one whose soul is in music; and as he knows that he must soon leave this body [putting the medium's hand upon Prof. Hughes' head,] and come into the spirit world, the first question is, "Have you harps in the spirit world?" No wonder that he makes the inquiry, for he says he has a very nice one—a golden harp—now, and he hopes for a nicer one when he gets to the spirit land.

[Prof. Hughes said: They told me while I was in Cincinnati that in the spirit world they had harps already tuned.]

Spirit—We think you would rather tune them yourself than have them tuned for you.

You cannot conceive of anything, or realize anything, upon the material plane but what has its counterpart—its spirit—on the spiritual plane. The power to realize the beautiful from the material plane is less than it is from the spiritual. In the spirit world we do not depend so much upon the beauty in itself, as the power of the soul to comprehend and receive the beautiful. The Golden Harp, with all its power, is nothing to the individual who has not the power to bring heavenly music out of it. But one who is able to bring out sweet, harmonious sounds, with his whole soul devoted to it, can discover everything beautiful in it.

The greatest powers of the soul are developed when it comes to this shore. [To Prof. Hughes.] Your whole soul is filled with divine, grand harmony, and you are ready to go right on with us. That is what we have to say to your question.

[Prof. David Hughes is a skillful harpist and violinist, father of the celebrated David E. Hughes, the inventor of the printing telegraph, and is a genial, happy old man, rejoicing in his knowledge of Spiritualism.—REPORTER.]

Q. Which was made first, the negro or the white man?

A. We are happy that you asked the question, for this reason: that there are many that have had the same thought, but who dared not give it an expression. They did not believe it possible for all the different races to spring from two individuals, or from one—for Eve came from Adam, was one of his ribs. It is rather a laughable idea that Infinite Wisdom—well, we should say, being put to his wits how to create man, did so from the dust of the earth—created one individual in his own image, and breathed forth into his nostrils the breath of life, and he became a living soul! How grand thy teachings, oh, Old Theology!

In that direction the idea of the Creator was exhausted, and he conceived of another. He takes from the living organism a bone, made from the dust of the earth, and makes a beautifully formed woman! Nothing is said about breathing into her nostrils! [Laughter.] Taking that for the basis of creation it accounts for the inferiority of her nature!

After certain changes, man and woman conceived of a more legitimate way of peopling the earth, and that is the form you are all familiar with!

This idea of the different races springing from two individuals is like the boy who was going to take a grist to mill. In the same granary were different kinds of grain, and he thought it would be easier to fill the bag with corn, and then make his father believe it was all wheat by putting a little wheat on the top. But the crevices were not all filled. He failed to get wheat flour. We are inclined to think that the story of the creation of man, and the different races, is a good deal like the boy's flour; and it takes the reasoning power of man to fill it up, to do which he must go according to nature and her developments.

The white man, the red man, the yellow, and brown, and black, all fill their place, and all correspond with the different formations and degrees of development.

We say from the enlightened condition of the white race, that it had its existence first. The white race possesses more intellect, more power, than any other race. We believe that the actuating life principle of one is as white as that of the other.

Q. Which is superior, the Indian race or the negro?

A. The Indian race is far superior to the African. Questioner—The question first was, did the white and negro races originate at the same time.

Answer—They did not originate at the same time.

QUESTION BY JUDGE WM. A. BOARDMAN.

Q. I have a question, but not being much acquainted with the sphere of the spirit, I cannot adapt myself at present. The question I wish to ask is this: Do you have a sense of the external realm in the spirit world analogous to our sense of the external in this world?

A. Well, I can answer that very easily by saying emphatically that we do.

JULY 7.

CHARLES HENDRICKSON TO HIS SISTER ARMINDA.

Charles Hendrickson is happy. Desires to communicate with his friends. Knows but little about it, because he has been here but a short time—but a few weeks. Go to somebody that I can approach, and I will tell you how it happened—how the quarrel or difficulty commenced.

I would not have my murderer executed upon the gallows, because I was as much to blame as he was. It would not bring me back; it would not prevent any other person from becoming enraged, and committing a like act, and if I despised him I would rather he would stay on earth than to come here, but I do not. Say this to my sister Arminda.

RHODA M. WHEELER.

I did not believe when I was upon earth that I would ever attempt anything of this kind. If you would know why, all that you have to do is to look at the conduct, the manner in which the people you call Spiritualists—those in your ranks—conduct themselves. Yet in spite of all the impure water, there is some that is clear; and as much as I have said against this coming back, I stand to-day as one who is glad to accept the fact, whether I accept all the theories or not. The fact that I can manifest myself to you is a satisfaction. You know that you asked me to search diligently, and if it was possible, after my spirit had left its earthly tenement to return and manifest itself to you, to do it. I have tried, but I have found that it is harder to approach a medium—to get possession of the organism—than one would suppose.

You seem to feel the necessity of the gratification of sense of seeing as well as hearing. You want to see me. I hope I will before a great while be able to manifest myself to you, so that you can see me, but I cannot now.

Here I will say that Rhoda M. Wheeler is anxious to converse with you at home, where she can feel free to say just what she thinks, and answer all inquiries that you may feel to make—that you may be disposed or feel to ask. I do not feel satisfied to stay long here, so with announcing my name to you, I told you what I remember that you said to me. Persevere and find out, if possible, the truth of this matter, and also the attempts that I have made. I will be patient now, hoping soon to have an opportunity of conversing with you at home. Good bye.

LUTHER.

I want to say to you, good folks, [opening the medium's eyes,] the heat don't affect us—that is if we keep on our own side. It is a good deal like the man when he kept on his side of the fence—he did not have any trouble. So with us when we come here. We will put up with the heat, the excessive heat, for a few minutes, because we want to let our folks know that we can come so close to them that we can feel the heat. We want to let them know that it is not a delusion—individual existence here is just as good as existence where you are—where they are.

I want to say that so far as going on and making statements of facts to convince you of this truth, I don't feel myself called upon to do so. It is a fact, and a fixed fact—just as much as any fixed law in the universe—that persons can manifest themselves to their friends after they have left the material plane of life, or after they are disrobed from the physical form.

It may be possible that there is an organism somewhere through whom you will receive communications to convince you of immortality, and of the fact that we can manifest ourselves. We have an interest, yea, a strong interest in you, and would be glad to talk with you; yet if you feel that you would rather keep yourself away and have nothing to do with anything of the kind—that you can thereby be happier—do so, and I, for one, can forego all pleasure of talking with you, and let you have your own way; and perhaps when you get here there will be those whom you have left on the same plane where you are, that you will be anxious to manifest yourself to, and it may be that the same persons will treat you as you have me, and so I don't care to come here to cry, beg, nor pray of you to go anywhere to arrange anything—to put yourself or themselves out of the way in the least for me, yet, as I said before, I would be glad to talk with you; and there are others that would. Newman has a strong desire and wishes—I believe it is a wish firmly, securely imbedded in his soul—that you would turn your attention to this fact. I would let it turn itself. I would let you be as happy as you can be.

There is one little matter that I will speak of—our little girl—my little girl that came here between three and four years before I died, (and she was a very little soul, between five and six weeks old only,)—when I came here, I expected really to find her that little bit of a child yet—a little, innocent girl; but I found her as we find children on earth of that age. I cannot tell you how it was done, but she was presented to me at first just as she was when I last saw her—not as we saw her when the life left the body, but before. I knew her at once. I have had her with me ever since. I have her with me now. She was transplanted so beautiful, so sweet. Now I may have her always with me. So says your son, husband, brother and father—they say this.

I could go on and talk for hours, yet I do not think it is best. Have I given my name? I said that I could go on and talk for hours, yet it is not proper, not best, that I should, so I will thank these friends—for I feel grateful, and also those on this side where I am, for their kindness, and hope that you will consider this well, if no more. Luther.

CHESTER BENNETT.

I expect that you will perceive that I am a new hand at the wheel—something that I never did before, don't know as I ever shall again. This is really so—well—so confounded strange! Strange, that is all there is of that. Well, it kind of seems

as though I am myself, and all these things [taking hold of the medium's dress,] around here prove that I am not myself—that is if my senses are good for anything, and I know they are. I want to get a letter written, and I don't want that letter to go before the public—to go before the eyes of all creation, to go before you all. Well, I can't help but call you insane. You are so inclined to magnify—making an acorn into an oak in one day! I don't speak from what I have seen here just now, but I saw a good deal of this kind of work before I died—I hope I shall not offend any of you, and don't want to hurt your feelings; but I don't want my letter transfigured and transferred into type, or anything of that kind. I want it written out and sent in a letter form.

There was a lady here who told me that anything I came here to say would have to be published in a newspaper. Now—[to the reporter]—I say, sir, that it ain't fair. Now, feeling as I do—as though I wanted to talk to my folks, and this letting everybody and nobody in particular know it, I don't want it. [Pausing.] I see you take things cool—you take things easy—but I tell you if you were right here where I am, you would not take things so easy. [Pausing.] I have been trying to call you out—to have you say that you would send my letter by mail, but you don't take. Well, by thunder! If you won't send my letter by mail, just tell Stella I would tell her a number of things, which she wants my advice about—a good many things—and you just tell her that what I do say has got to go such an eternal round that it is better to say things right direct to her at home.

I do not want anybody to think you countenance these folks. Oh, no. You know what I mean, these—well, they are nothing more or less than "don't care" sort of folks, who think that everything is just as it ought to be, and that everything produces its legitimate results; and it don't matter what the result is. I don't want you to carry out their ideas—the idea that you believe in that kind of business; nor to have anything to do with these kind of folks. But I do want you to get one of those kind of folks—that is man or woman—well, you know—those who are so made that we can talk through, you know, and sit by them all alone. Now understand me—all alone, free of anybody around you, but not all alone from me, you know; then I will tell you—don't be afraid, don't have any fears, for there shall not anything hurt you. [Reporter asked—"Can spirits help people who are yet on this side?"] Well, I expect I can, and I will watch them, my friends, but I am not much in the habit of watching anybody to guard them from danger. I know you folks think that danger is a necessary thing, and the result is necessary also, that is if you are the kind of folks that I take you to be. [A lady present said—"We are Spiritualists."] I want to know! I supposed that a woman like you would not be led away by those things. I supposed a woman like you wouldn't be fooled. If that is the only religion, God pity the folks that believe in it. Not one of you believe in Christ's religion. [We believe in him—that he was a good man, a great reformer.] But he was not a man, thank you. What is a good man? Was he not the Saviour? You are like all the rest of them. You look upon him as a man, nothing more, but when you come to see the sins heeding up, you will wish he had more power in saving. I might get down here and pray to have my letters sent by mail and they would take it just as quietly as they do this.

You may go to mother's. (I was going to say you might go to uncle Johnny's.) Talk with her about it. See what she thinks; and she will tell you whether it is like her son. You will know and you will want somebody else to see; but if my giving this to you would make you run off into this kind of religion, I would not send it; but you won't do it. It is because you wanted to ask me about these things that I come and send this to you. Just put my name to this—Chester Bennett. I thank you for writing down what I have said.

ARMINDA.

Hardy, I esteem this privilege. I thank the holy Spirit for it. I did not believe that spirits could manifest after the dissolution of the external form; but I find among the blessings God has given to us is that of communion with those we have left on earth. They cannot see how one that is freed from the body can treat the subject so lightly, however much they might have disliked the phenomena, or however much they might have expressed a faith and belief in it before death.

It is a grand truth, and I would that many others who are near and dear would stand and proclaim the great truth in its purity and beauty.

We can be together, and commune with each other, soul to soul, after we have left the outside covering. Death, indeed, is robbed of all his terrors. I see the elements of mediumship within you, and it is to let you know this that I tell you not to fear, for although you may be handled strangely, do not fear, for we will be with you—will see that no harm befalls you. I would rather you would sit with one person—not have different ones around you—that is, until we are able to have perfect control of you, then you can invite in any number you choose, but not until then.

When you read this, and think how heavenly it would be to converse with us, then the thought will come to you that you will take pencil and paper, and go to your room, and there sit alone for some new development to unfold itself. And you will say, if it is possible for Arminda to come, let her come, as you will hope and pray that she will come.

With that spirit you will go, and Arminda will be with you. I know your position; I know where you stand in relation to the church. I know the difficulties you have. Do not, I implore you, fear what will say, you know who I mean.

GEORGE MORTON.

I have been promised this opportunity. I want simply to say I do not find things as I expected to, yet I find some things a good deal better, and one thing I find very much better. I can have an opportunity to talk to you; that I did not expect. Now, if you will be just kind enough to say that George Morton will avail himself of the first opportunity offered to him by his father and mother, one sister and two brothers, to tell them of his condition and that of his relations and friends—their friends.

If I had this person [the medium] where you are, or you were here where she is, I would talk to you. I think if it could be permitted by those on this side I would not leave this medium for at least six hours. Six hours is a very short time to talk to friends. You are not here, and this woman is not where you are; but I will leave her and go to you, and if it is a possible thing I will make you dream of me.

I know of the horror you would feel if certain persons should by any means get hold of my name in the spiritual papers. [To the reporter.] I am very much obliged to you. [Entirely welcome.]

JULY 10.

JENNIE TO HER SISTER.

Martha, you have not forgotten my promise, neither have I—that was, if it were possible for me to manifest myself to you in any way after death, to do so. You have waited five months; I, too, have waited. I did not suppose, when I promised you to return, that I should come in this way; and thought I should be able to come to you at our house, if at all. I have been there, but could not manifest myself sufficiently for you to realize my presence.

Here, through the kindness of others—that kindness I shall ever remember—I am willing to fulfil my promise. How very different is everything here to what I had expected. There are, I believe, as many, as great, and as different opinions here as there are upon earth; yet what they are I shall not try to tell you now, for this is the first time I have attempted to control. I cannot stay as long as I would like to. I will try to stay longer when I come again.

Lorena King desires to be remembered to you and others. Says she hopes to be able soon to converse with you herself. I wish that I could use this body with the same ease that others have, but I can't; but remember, when your eyes fall upon this, your promise. I have remembered mine.

I am still, and hope ever, to be, your loving sister, Jennie.

LEVI.

Good folks, I wish you would not have quite such hot weather, not because it affects us or me as a spirit; but because it affects material things, and when we try to talk with you we make use of material things to reach material senses.

But as warm as the weather is, and with all the inconveniences around us, I am going to try to let my friends know that there is no such fine rest as I and many others had anticipated.

To my father and mother, and some other friends and relations, I want to say this—that as strange and mysterious as this may seem, it is not more so to you than to me.

When my friends here told me that if I desired to manifest myself to you through another organism, to the plane I had just left, that I could do so; I looked upon them as being insane. I thought it was not possible that they could know what they said. We had heard it talked of, it is true, but we had no faith in it.

I want to call your attention to a little conversation that took place when you were visiting at brother George's. I cannot remember just how the conversation was brought up, but, mother, I remember well what she said, and that was this, that "if all the insane persons were confined in lunatic asylums they would be more than full, and that there would be as many again as there now is in them." Brother George said: "Who do you include, mother?" and you said, "all this spiritual clique." I never shall forget that.

I then said I knew of one of our business men that was so honest and so frank—to all appearance was an honest man—and yet a few days before he was telling me of a communication from a little daughter of his. As serious and earnest as he was, I could not help but laugh, and he said, "My dear friend, the time may not be very far distant that you will be glad to avail yourself of the same manner of communicating with your friends." Do you remember this is what I said: "If he was crazy, it was not upon any other subject; but that I did myself think he was a little mite crazed upon that."

I expect that he will laugh as heartily when he sees this as I did when he told me what he did. I remember where this conversation was held, and I thought when I was told here that I could talk and manifest myself to you—I thought insanity had reached this side! And yet the thought came to me, how can it be possible that there is insanity after death; for I believed that to be confined to earth alone.

You can show this to Father Williams, and when you do you talk the matter over. Whether I shall be right there or not, I do not know. I believe he will want to know more, and if he don't come out openly, and let all his congregation know that he is anxious to find out about this, he will be anxious nevertheless.

I will come and give him a message for you, and he will approach you in a kind of roundabout way, to let you know that he has got it; and he will tell you something in this wise: "I declare another one of those mysterious things has come about!"

I want you to think of this, and if it is right for the minister to investigate this subject, it is also right for you. I know that you care just as much to hear from me—if you thought it could be so, and it is so—as a minister does to hear from his friends. I cannot talk—cannot do quite as well as if I had my own body. [You do very well.] Thank you, that is encouraging. I will do the best I can. So will all the rest of us. So will you. When you get around the table, or stand, and don't get any manifestations, don't think it is altogether useless. We will do all we can.

There are so many things I want to say, and so many, too, who are waiting. I did say, too, before I came here that each one of us give seven or eight lines, and, by that means, give more of us a chance; but I see I am like the rest—got to talking and don't know where to stop.

I don't care about you going off to see anybody else—just as soon you would stay at home. Get your home ready, and then, when you think it will do, invite in the brothers and sisters—you know what I mean by brothers and sisters—I shall have God's blessing, and I think they will have it also. I believe more than ever in the perfectness of God.

I am staying too long. Some of you would like to have me give your place of residence. Others would not. Mother would not have me do that. The conversation that I have alluded to will wedge itself right down into her reason, and she would not want me to go any further. Levi. I am obliged to you.

MARTIN L. C.

[Medium coughing.] I want to say that Arthur is happy. He has got through longing for a place of rest. [Coughing and sighing.] But, yet, he is anxious to tell his friends the happy condition—the health of body—the experiences; how beautiful, grand was the change death has made with me after suffering and dying for five long months. You remember that I was not able to move myself from my chair to my bed, and from my bed to my chair. I often thought how tired you must be.

Now, that I am through with that, I want to tell you how happy I am, and how happy many others are that I read here that I little expected to find. My heart is full of hope, believing that after this attempt I shall be enabled to converse with you more freely and often. I have tried three times before but was unsuccessful. This time you know not how glad I am. When I see you read this I shall be happier still.

There are one or two instances that I would call

your mind to, and you also would be glad to have me—that is, how long I have been here, and my age. I have been here it will be two years the eleventh of September. I was thirty-three the May previous.

My suffering is all gone. Pain of body is confined to the earthly plane alone; and as fast as you come here, one after another, you will be able to enjoy with me all that I enjoy; perhaps more, for the enjoyment exists in the powers of the individual. Martin L. C.

HENRY.

I am at a stand whether to let this old man come. He will swear like a pirate. [Is it the same spirit that wanted to speak at the last evening's circle—the man you said was murdered?] Yes, it is the same. [I guess you had better let him have a chance. We go in for the free platform and freedom of speech.] So do we; and we will let him speak.

NO NAME.

Your friend (and perhaps I shall call him mine before I get through,) said I would swear every other word; and I will say, right here, that should I swear, you must be prepared to take such as you give. I will ask you if you ever knew a child to swear that never heard a word of profanity in its life?

Let there be a word of kindness, if it is nothing more, and how different; but it is enough to make anybody—man, woman, or child—use strong language when they are pushed around by everybody. If a man says to you d—n, or G—d d—n, you generally think he means something—you will admit that he is excited—yet that he means something, and is in earnest.

Now, if taking a man when he is quiet in his bed, dragging him forth from that bed at ten o'clock at night, fifteen yards from the house, and there that brutal manner force the life principle from the body—I say, if it is not enough to make anybody swear, tell me what is it.

I do feel that I have been wronged—murdered you may call it.

I shall disappoint the man, for I shall endeavor to keep out (however much I may feel disposed to bring them in,) all words that he would call profane. How was it—who was it—that excited these individuals, three in number, because it was supposed by some that I had been guilty of a base, foul act; then and there these individuals, not feeling on the most friendly terms with me, took this way to move them on to commit the foul and damnable act. I want to say, right here, that if in heaven I had not the power of revenge, I would prefer the deepest hell that ever mortal conceived of. That may seem strange to you, nevertheless it is true. I would not have a place so lame that an individual could receive such a wrong, and have no power, or force within to avenge that wrong.

My object in coming here is to let one or two persons know that it is possible for me to come; and that they may go to one or more persons of this kind, a—[Medium.] Yes, such as I have possession of now, and I will give the facts. [Spirit assumed a listening attitude, and said:] I am told here not to seek revenge. What! not have these wretches brought to justice; but I tell you back! back! with anybody, I do not care who he is, or where he is, that would say that. I do not want them near me; for if individuals will allow themselves to do such wrong then they should have their just punishment.

Names, people, I shall not give; for I have my reasons for withholding them. There are persons that will look into this, after seeing what I have said, and it is to them I would have this go.

I am told by a lady—a woman with a whole soul—a spirit—that I need not give names; that my message would reach, in safety, those persons that I would have receive it. [Again listening, and talking with a spirit.] I will go with her—perhaps will follow her advice, but she must not tell me to banish every feeling of revenge, and cease to remember my murderers. I said I would go with her, and wait until this reaches its destiny, then I will be on hand to give the proper information, and all that is necessary to have justice done.

I see that you do not agree with me, yet I will thank you for your kindness to me, [you are entirely welcome,] and hope when it shall be your turn to leave your bodies that you may leave them in at least a decent manner.

LIZZIE TO HER MOTHER.

Justice, friends, is impartial. I cannot say that I blame anybody; for I believe that he—the spirit who had just before communicated—said was right, and proper, under its conditions, and every one should have that condition of justice. Sweet justice shall obtain to every individual, sooner or later. Making use of, or influencing, this medium is, I believe, brought about for this reason: I, before I passed from earth, made it in my way to laugh at, and scorn any one that believed in this matter of spirit communication. Here, now, I am glad to accept of its use; glad to have the privilege of letting my mother know that I can come; and, although she is bound by the ideas of the Protestant faith, she will receive what her daughter Lizzie says.

Father is with me, dear mother, and gives me strength. I hesitated at first to follow the spirit, or person, preceding me. I thought I would not like to have my name, and the few remarks I may make, follow one who possessed that spirit; but that feeling is gone now, and the one thought uppermost with me is that you shall see this.

How strange it is that I can see the very course it will take, the very place—that is a fact—the very house it will stop at, and the hurried manner in which the lady presents this to you. I can see that she will read this through carefully, leaving out my name. I see your features. If it was a letter received by mail who would you think it was from? I can see this. I have not much power to tell you how it is. Tears of affection will fill your eyes, and course down your cheeks as you think of me. I would not have you feel sad. I would have you feel happy. I know, dear mother, that it will add to your happiness to know that little Josephine and I can give you, talk to you, words of cheer. Such words, dear mother, as the faith you now believe in, fails to give you.

JULY 16—2 P. M.

CHARLES PHELPS.

I desire to announce my own departure before friends of earth should give the notice themselves. At two o'clock this morning passed away from earth—passed from partial joys to the immediate presence of holy, beautiful life—passed not from friends but gone to friends. A partial separation—from the external only. The spirit that actuated the form is all that is capable of manifesting friendship and truth. That spirit—that life—exists now in a form like unto the one that it has just left when in perfect health.

Friend Gardner is the one that desired me to make this announcement.

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Our Children.

A child is born; now take the germ and make it a bud of moral beauty. Let the dew of knowledge, and the light of virtue, wake it...

Progressive Groups.

Tiny little children At life's "FOUNTAIN" fair; Let us sing together, A sweet, inspiring air.

"SWEET" of love is flowing, Bright and clear as light, Winding, soft and sunny, Round the grassy hill.

Now the noble "RIVEN," With a song sublime, Echoes farther life-ward, Truth's eternal chime.

And the "LAKE," serenely, Boats up her mirror fair, Until the bounding Heaven In light is pictured there.

But hark! the "SEA," and "OCEAN," And the bounding, shelly "SHORE," Vexed with deep heart-music, Their murmuring measures pour.

"Excelsior," our watchword, Unceasing "Progress" claims, And o'er the dark, high places Her queen-helm torch-light flames.

"Excelsior," our watchword, Unceasing "Progress" claims, And o'er the dark, high places Her queen-helm torch-light flames.

Enigmas, Charades, Etc.

WORD PUZZLE.

- My 1 is in great, but not in small. " 2 " hard, but not in band. " 3 " good, but not in bad. " 4 " small, but not in great. " 5 " aged, but not in worn. " 6 " sea, but not in ocean. " 7 " joy, but not in gladness. " 8 " sea, but not in land. " 9 " fence, but not in yall. " 10 " fan, but not in glee. " 11 " wheat, but not in corn. " 12 " grand, but not in nice. " 13 " sorrow, but not in glee. " 14 " boy, but not in girl. " 15 " nine, but not in four.

CHARADE.

My first is what lies at the door; my second is a kind of corn; my third is what nobody can do without; my whole is one of the United States.

ANAGRAM.

Behold me and I am a circle, Behold and prefix and I am a noise, Behold and prefix and under me fairies are found. Again behold and prefix and I am a noise.

TRANSPPOSITION.

Tillet prods for rawte, Tillet rains for sadn, Kame eth ghlym onace, Dan teh tanslap adin.

RIDDLE.

She comes as a spirit, all silently comes, In the midnight dark and cold, And her path you may trace, in the morning prime, By her trailing garments' fold.

ANSWERS TO UNIMPORTANT QUESTIONS.

What is the most beautiful ring in the world? The home ring. What ring is most to be prized by human beings? The ring of the true mettle (metal).

What is that which no one wishes to have and no one wishes to lose? A bald head. How many peas are there in a plot? One p. Why is letter A the best remedy for a deaf woman? Because it makes her hear.

ANSWER TO ENIGMA, ETC., IN NO. 16.

Answer to Miscellaneous Enigma.—Give me liberty or give me death. Answer to Word Puzzle.—Looking glass. Answer to Charade.—Man-drake. Answer to Riddle.—Boat.

Miscellaneous Enigma was answered by S. H. Block, of St. Louis, and Kate Hutton of Ottawa, Illinois. Word Puzzle was answered by Kate Hutton and S. H. Block. Charads and Riddle were answered by S. H. Block.

Help Father.

"My hands are so stiff I can hardly hold a pen," said former Wilber, as he sat down to "figure out" some accounts that were getting behindhand.

Uncle Nick.

Uncle Nick was a good man, but he found a great deal of fault, and especially with the current religion of the day. "I want," says Uncle Nick, "and we all want, a religion that not only bears on the sinfulness of sin, but on the rascality of lying and stealing."

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