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Truth wears no mask, bows at no human shrine, seeks after place nor applause; she only asks a hearing.

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
PUBLISHERS AND PROPRIETORS.

CHICAGO, JANUARY 11, 1868. Das mote astronomy revision

VOL. III.—NO. 16.

#### SUNSET MUSINGS.

BY REV. C. F. LE FEVRE.

In my late visit to England, I experienced no greater pleasure than that which arose from my evening walks, in sompany with my sister, through the beautiful lanes and fortile fields adjoining the city of Exeter. They will have a place in my fondest memory, and furnish pleasant thoughts in many hours of silent meditation. We leant upon the rustic stile,

While distant, far away, The Devon hills, for many a mile, In lofty grandeur lay.

And sloping to the river side, Were pastures rich and green While Ex wound on its silver tide, And brightened all the scene.

The lovely view before me spread,

To varied thoughts gave Birth;

And then within myself I said,

How beautiful is earth!

And one who then beside me stood, With heart to nature true, With equal joy the landscape viewed, And as I felt, felt too.

> The air was still-no jarring sound A discord could impart;
> It seemed great nature's self had found
> Communion with her heart.

With glory filled the west, Like to the glorious hymn of praise-The chorus of the blest.

Tis gone; the last faint, lingering light Melts in the western wave, But evening shades and darkest night Quench not the joy it gave.

So when our path the cloud o'ercast, And storms obscure the heavens, We'll, grateful, call to mind the past,

Behind night's veil the sun now lies, But, ere it passed away, It wrote its promise on the skies To come another day.

So faith the blazing torch holds high And doubting fear beguiles, As summer suns illume the sky,

And all creation smiles. -New Covenant, Chicago. (Universalist.)

For The Religio-Philosophical Journal.

# NARRATIVE OF A SPIRIT.

FAILURES, AND THEIR CONSEQUENT TRIALS, STRENGTHEN HUMAN THOUGHT.

GIVEN THROUGH HENRY T. CHILD, M. D., PHILADELPHIA.

CONTINUED FROM LAST WEEK. By proper culture and growth, these states come

to be closely connected. There are persons in whom the perception of the spirit world, and its inhabitants, can only be realized as a condition separate and distinct from their outward state of consciousness. There is a consciousness which belongs to every condition of matter, and of mixed, and it is a measure of the progress which that matter has made. We need not dwell upon the lower forms of inanimate and animate matter, but this is well illustrated in human experience, as I shall endeavor to show when I come to speak of embryotic consciousness, and that consciousness which precedes the power of expression, in the first years of earthlife, every reflecting person must admit that there are states of mind very perfect in themselves, that are entirely independent of each other.

Whenever I look at any condition, I can trace it back to remote causes, just as you can when you look at an oak tree, by a purely mental process, based upon actual knowledge, trace it back an hundred years into an acorn, and still further back to the germinal cell in the seed, perfected by a union of the male and female elements, from different parts of the parent tree. So, now, I am tracing back the life of many things, and am especially interested in all those things which are remotely connected with my own life.

The scenes attendant upon my birth are more real to me now than they were to any of the actors, who were present on that occasion. I can place myself in such relations to my mother, as to read the living record of every emotion that thrilled her being at that time.

The sadness and disappointment that overwhelmed her, then added much to the physical pains which she was obliged to endure.

There were many things conspiring to deepen and widen the gulf which then separated my parents, and which I was not able to bridge over, so that there might at least be a passage of communication between them. This separation of feeling deprived me of the right which every child should have secured to itself, of receiving the mingled streams of paternal and maternal affection. Where there is such a strong repulsion existing between Parents, the child is often compelled to take one of the two streams, so essential to its development, and this is disturbed and made turbid by the other. As it is always more blessed to give than to receive, those who fail to give these influences, lose much that would be valuable to themselves. All the ob-

ligations of life are accompanied by their appropriate compensations, and one so important as this, cannot be an exception. Even if I had received a full and free share of my mother's love, it would have been better for me.

To this I must attribute many of the failures of my life. Inheriting a precocious disposition, which enabled me often to see far in advance of my condition, and I reached forward for things so illy adapted to my needs. I failed-but the aspirations, though temporarily chilled, were really made deeper, and whilst I thus suffered, it was a preparation for the realization of that which is now a grand compensation to me.

But I have already extended this account of my parents far beyond what I had intended, and though this may never reach them on your side of the gulf, I think when they come to meet me here, they will justify and approve of all the statements I have made; and it is in the hope that other parents may gather some lessons of practical value, that I have presented this, which has been rather a painful matter, as I was obliged to take on most of the conditions which I have been describing.

ANTE EMBRYOTIC CONDITIONS.

Do not be startled, kind reader, if I should devote a brief chapter to an account, meagre as it must be, of the unnumbered ages which my soul has lived prior to its connection with external matter in the organism of my mother.

As a spark of the Divine Being, not well expres sed by the term Monad, which covers the idea of a single cell, simple in its character. I am now quite conscious that my interior being, which I call soul in contra-distinction to its outer form the spirit, which in your condition in life are both incased in that which you call the body, composed of tangible material substances.

Man, physically, is designed to be a microcosm of the globe on which he lives, and, vicitually, of the Universe itself. So, I believed the in, and has been, a microcosm of all the universes. Man, by his capacity to receive all the elements into his physical system, becomes cosmopolitan. So, God having all of these Spiritual elements within his being, not as a personality, but as an infinite, allpervading Being, is omnipresent and omnipretent.

This Divine spark which constitutes the human soul, has within it those germinal principles which, in their ultimate unfoldings, will enable it to traverse all space. It is a law that no living thing can go far from those conditions which contain elements similar to those within it. This is the universal law in regard to migration and the fact that man contains the germinal elements of the entire universe is a positive guarantee that, at sometime, he will be able to visit all worlds. It only needs the unfolding of these germs to lead him from star to star all over the immensity of space.

These soul sparks, and this not a good term, as these are never extinguished, exist in unnumbered myriads everywhere.

I am conscious of this, and am beginning to recall some of the impressions of my ante-embryotic conditions. I have no impression of time, because that belongs to the outward conditions, and is simply a measure of a succession of events, which make their impression upon man's consciousness. Hence, there can be no time specified in reference to any of these experiences. I have, however, a tolerably distinct recollection of meeting other souls similar to myselt, and receiving and imparting certain influences in my association with these. The law of attraction and repulsion is as eternal as God himself, and is the first law of which I have any

conscionsness. Under certain conditions I was brought into close relation to certain souls, when they were attracted to the material conditions which was designed for their incarnation. I think this experience must have commenced a long period before my own incarnation. And I now see that it was, after a time it has opened before them in clearness, and they easily understood it. This power comes from an unfolding of the interior perception and is the result of soul growth.

It can never be understood and appreciated by looking from the external plane-man's sensual perceptions never did, and never can, reach the beautiful domain of the soul.

I now perceive, that the soul-as a divine sparkthese interior perceptions have been unfolding

throughout all past eternity. Although I may not be able to give you any very clear impressions of the character of these interior feelings of the soul, while you are ineased in the materiality and under the probation of earth

But here, as in every other department of the Divine economy, there is a beautiful adaptation of each condition to its surroundings; and vice versa, and the more thoroughly we become acquaintedwith any condition the more apparent will this become.

Souls exist in the interior life in various conditions, subject to attractions and repulsions, and the reception and transmission of influences peculiar to all their different states of development. When you reflect on the immense variety of forms and conditions in the outerward world, it would appear very rational to suppose that as much care would be bestowed on the form and conditions of the interior world. Especially when we recognize

the fact that the former is a cutgrowth of the

Essential experience was nessary to prepare me for entrance into the materis world, and the impressions thus received not on prepared the way, but induced a desire, on mypert, to realize this experience. I had sufficient howledge of some of these souls to be conscious of heir absence, and also recognize them on their rturn to Spirit-life, which is a condition more nearly related to to soullife than your earthly state.

These souls seemed to have pluged beneath the waters of materiality, and afte being lost to my consciousness for a time, that they rose again from these dark waters, and on their eturn to Spirit-life I was enabled to recognize then, that is, their interior souls; and discovered the they had acquired something which I could nowlearly perceive or understand in the condition is which I then was; now I could recall its appearace in their physical Spiritual bodies, which all sols bring with them from the material life. The elements on which knowledge is based, must be a the individual before they can take any cognizace of it. There is on interior perception which is not knowledge, but which must, of necessity, h all cases precede it. You will always fail to impar to a person anything of this previous interior perception. Every individual has experienced, at times an entire inability to comprehend a subject to which their attention has been called; and I now percive, that when the intromission of a soul into the material world approaches there is a work to be done by certain spirits both here and with ou. Here, under the fostering care of wise and good spirits, the soul beprepares it for a new and trying experience. There ms to be a foundation for the ancient doctrine that matter is evil and spirt is good; and all the evil which abounds comes from the struggle of the spirit, and its inability to mould matter into the various forms which it is or r seeking to solve, and and matter yields and becomes plastic, will be the growth of harmony and beauty, and the absence of all discord and so-called evil.

The idea that spirits have much to do in your world to promote the best conditions for the intromission of souls, is among the oldest that tradition has handed down to you. All the great men of the ancients were said to be born of the godswhich means that their parents were overshadowed, as was Joseph and Mary the parents of Jesus of Nazareth, and as has been the father and mother of every child born into the world. Not overshadwed so as to interfere with, or annul, any divine law; but so influenced as to place the soul under the most favorable condition to act in conjunction with the very highest law, which enable it to unfold and control matter in the formation of a physical body, which shall be its proper instrument for expressing its highest conditions.

When mankind has thus been properly prepared for the highest and most important office on the physical plane, a male and female human being thus magnetized and overshadowed by holy spirit, will become so harmonious that they will attract an immortal soul, so that it will enter into a physical organism, and lose all its present and past con sciousness, and appear like the physical body to begin a new life, for all its anterior experiences are for the time, lost.

It might seem that incarnation was a great loss to the soul. The fabled conflict of Micheal and his angels, and the Dragon and his angels is but a feeble picture of the great struggle of the soul principle with materiality. But we know very little, generally, of what any experience, or what is its objects, until after we have realized it for sometime. So at the time I am speaking of, I knew nothing of the earth-life, but in certain conditions I am able to recall more or less vividly all these experiences, and trace out the forms of consciousness which were in operation then.

My impressions now are very clear, that the soul of man is a spark of God; has always existed; has had a proper consciousness in all the different states through which it has passed.

And though the line of consciousness has, in many instances, been broken by the changes incident to its progress; yet, all the links of this broken consciousness are to be brought together in the grand future, and realized as one continuous and unbroken chain.

One of these states of distinct consciousness is the earth-life of man. The soul, losing all consciousness of the past, sinks for a time into the ocean of materiality, and takes on an external form, that it may know and realize the conditions of the principles which underlie and are expressed by exter glimpses of higher conditions, as well as dim and

vague conceptions af the past, The soul has an important mission in its connection with the physical body—a mision which has never yet been fulfilled by any soul, owning to the imperfect condition of matter. It requires a much louger period than a life time on earth for the soul to acquire all the knowledge of the laws of matter. Hence, the spirit in returning to earth have a two fold object: to finish their work and to complete their education, and to benefit mankind by showing them great work that is to be done in this conditition of consciousness,

In the former experiences of the soul, the tran-

sitions from one state of consciousnes to another is gradual, and the means of connecting these different conditions is thus rendered much easier. The sudden introduction of a person into a deep trance is often attended with unpleasant and even dangerous symptoms; while the gradual growth of an individual into those interior conditions is always bene-

It may be asked why the spirits have not spoken more frequently of these ante-embryotic conditions? In the first place: there has been but little demand for it; and, in the second place, many spirits do not know any more about it than they did when in the form. A renewal of the consciousness of these conditions is not generally reached until we have passed far through the material conditions. The soul, having learned its lessons in the material world turns calmly recalls first, shadowy outlines; and then, more perfect impressions of some of its former conditions of consciousness, which have been lost for a time.

CHAPTER IV. THE HUMAN EMBRYOTIC CONDITION AND ITS FORMS OF CONSCIOUSNESS.

The preparation of a soul for incarnation may be hastened by surrounding conditions. The proper course, however, is slow and gradual, in which the soul is at times thrown into darkness, and finds itself very singularly attracted towards a condition which in many respects resembles death on the earth plane. I can recall conditions in my soul consciousness in which I had feelings precisely like those which I had in reference to the dissolution of the body, except that, in the former case, there was no fear of annihilation; in all the different conditions of soul consciousness there is a positive sense of immortality, There were insensible conditions, in which there was a fading away of consciousness: at times, and then it would return after numerous repetitions of these, and then for a time all was lost in blank unconsciousness.

lated, drove me far away from the ordinary course of humanity, and gave me a different experience. I had wandered so far from the fold of mankind that I was found in my utter loneliness by spirits who had long since left their haunts, and whose intercourse with the profound philosophy of life awakened in me deeper thoughts and more interior impressions than are usually received by those who have not had longer experience than I have.

I found that I had not suffered in vain, and I shall attempt to give you all I can recall of the different states through which I have passed. Very early in the embryotic condition the formative principle expressed itself in a consciousness of physical expansion, even before the outlines of the form were manifested this feeling had originated.

The formative principle is a universal accompanto it in all living things-a demand for the means and conditions necessary to carry out the great law. which lies at the basis of individualization. This formative consciousness varies in the different grades of the vegetable, the animal and the human conditions, but wherever it exists, and finds the proper elements to supply its demands, and conditions to earry these out, it gives pleasure, though the being may not be able to express it; and where it is placed in improper surroundings, and deprived of those elements, which are essential to its highest development, suffering ensues. Whenever the formative principle fails, the elements yield to the laws of chemical affinity, and the bodies are dissolved. There is another form of consciousness which begins to manifest itself very early in the embryo, the sympathetic, as a result of this principle. This consciousness is closely allied to a similar one on the part of the mother, and through her influence it acts upon the formative principles, to aid it in developing beautiful and harmonious forms, or the reverse. It may be asked, What is the object of these forms of consciousness? We answer it is two fold. First, they are the expression of a tendency to progression and development, and a means by which this is brought about; and, secondly, they are a source of pleasure. In every condition consciousness to perceive and capacity to enjoy are the sources from whence spring all happiness. But, says the objector, of what avail is happiness or enjoyment if the recollection of it is lost. If the present were all of life there would be ground for such a question, but since every moment of life is a cause operating upon something in the future, and the pleasure or suffering of each moment lays the foundation and is a prophecy of future conditious.

The perfection of each state of consciousness throughout the entire life of man is essential to the highest conditions of progression, therefore the nal matter. During this baptism it has occasional completeness of the formative and sympathetic consciou ness will result in a good development of the human being at birth. Let it be distinctly und derstood then that there is no such thing as blind chance, and that it is in the power of parents, and therefore becomes an especial duty, to influence and mold both the formative and sympathetic principles in the unborn child, through their respective consciousness.

There is a third form of consciousness which is dimly shadowed in the embryo as it approaches maturity; it is a consciousness of separate exist. ence, the beginning of individuality, which, starting here, becomes more and more real as man lives true to his own central life. There these forms of occurrence. The fierce yells of those savage beasts

longing to the embryotic condition. I have a clear impression that there is no form of

consciousness that has ever existed anywhere in the

dark and devious past that can be entirely lost; each has a two-fold mission, present and prospective, and somewhere in the beautiful unfoldings of the future it will be recalled, and when thus resurrected will take its place in the life line of the soul, and all these beautiful beads of cousciousness which seem now to be lost are already strung upon the life line of each individual, and though the spaces between them may now prevent us from perceiving them; but the time will come in the unfolding of the grand and glorious future, where all these forms of consciousness shall be arranged in order, in such beautiful proximity, that not only the central life line of the soul shall be felt to be one, but these beautiful beads that from age to age, in the

great cycles of the eternity of the past, have been formed and clustered around this central life line, will form a grand and magnificent chain, and a new and more glorious consciousness, comprehending all these, will crown the soul in its immortal career. Then will we go back, and living over these different forms of consciousness, bring each one into perfection. Think not then, oh children, oh earth, that any form of consciousness is of no value to you, but seek ever to make them as full and perfect as you can, while you live on the planes to which they belong. There are many forms of consciousness that I have not been able to describe, which, when they are discovered, will, like the planets in

TO BE CONTINUED.

your solar system, take their appropriate positions,

and fill their places in the endless chain of immortal

Advices from Northwestern Arkansas notice the discovery of rich gold-bearing quartz in the Red river mountains, sixty-five miles west of Fort

> For the Religio-Philosophical Journal. Impression. BY JOHN FRANCIS.

CONTINUED FROM LAST WEEK.

There is a beautiful method of communication, existing between the natural and spiritual worlds, carried on by means of impression. It is by this method that our kind, angelic guardians, ever watchful, transmit to us their wishes, and present to us faint glimpses of the Great Beyond. Thus we see that while the incidents of earth are contine ually making impressions upon the mind, our unseen friends, too, are at work, many times, shaping our destiny and directing us in the pathway of

The flashing lightning, the dismal moanings of the distant thunder, the waring of the cataract, the music of the rippling stream, the soothing strains of music, the intonations of a speaker's voice, as well as his ideas, and the varied scenery and phenomena of nature, all are in one sense a tangible substance from which twinkle nothing but impressions or hints, which often give utterance to some grand law connected with the government of the universe. The falling of an apple transmitted to the susceptible mind of Newton an impression which gave use to the discovery of the laws of gravitation; a paper kite, in the hands of Franklin, brought heavenward the impression of the utility of the lightuing rod; the telescope, which brings distant worlds near to us, is the result of the impression imparted by a pair of spectacles; and the displacement of water by the body of Archimedes, while he was bathing, gave rise to an impression resulting in the discovery of the principles of specific gravity. Thus, you see, information is being constantly imparted to us by every incident in life. There is a language in all things, prolific, many times, of startling results. Even a westerly wind, blowing a long time, wafted to Columbus a thought, in the shape of a rude birchen canoe, a little incident which finally induced him to undertake his remarkable voyage, resulting in the discovery of this continent. The variation of his compass imparted an impression to his crew, at one time, that induced them to rebel against his authority, and it was not until he had explained the apparent cause of the variation, that they could be induced to proceed farther on the briny deep. It has been well said: All things are engaged in

writing their own history. The air is filled with sounds, the sky of tokens; the ground is all memoranda and signatures, and every object covered with hints that speak to the intelligent."

No truer expression than the above could have been made. Sounds, too, however modulated, carry with them an impression, which, many times, have a wonderful effect upon the mind. A man is chased by wolves. He hears their fierce growls and mutterings in the distance. He runs with frantic speed. He stops to listen, only to hear their fierce, hungry yells bursting forth with renewed power. He grows pale with fear; his eyes flash fire .-The excitement, however, gives him additional strength. Onward he frantically rushes, hoping to escape his [greedy pursuers. They are, however, approaching nearer, so near that he hears nothing but their hungry ravings. Now look at the strange phenomena. His hair stands erect, and is turned completely white. Finally, he reaches a house in safety. This is no imaginary sketch, but an actual

carried with them an impression which acted on the vital forces, and, in consequence thereof, the hair not only stood erect, but was turned completely white, a phenomena which I will hereafter fully explain.

An affectionate mother receives a letter. Her heart ever tender, and her sympathies ever awake, she opens it with fearful forebodings. She anticipates bad news. Tears glistens in her eyes as she reads it with a tremulous tone of voice. She reads a paragraph where it states her son became sick, and finally died, his last words being: "Send my love to my mother!" The letter falls from her hands, she swoons-she dies!

The sad news made such an impression upon her mind, that there was a dissolving of the vital forces, or a total destruction of the life principle therein. The lightning strikes a tree, and instantly destroys the life force therein. The tree becomes a medium for the transmission of electricity from sky to earth, but in consequence thereof its life principle is destroyed.

An impression is made upon the mind; the brain at once, through its influence, becomes alarmingly negative, and the electro-nervous fluid of the system rushes with such fearful violence, lightninglike, to supply the demand, that it is unable to stand the sudden change of condition, and death ensues. An impression made by some peculiar circumstances upon the mind, has force enough, sometimes, to prostrate the strongest man. Franklin gave the brain of a turkey a slight electric shock, and it seemed to enjoy the sensation; but increas ing the current, he transmitted a shock upon the brain of the poor animal that caused instant death, Each impression made upon the mind, possesses or gives forth a peculiar electro-emanation, which, acting on the mind and nervous system under certain circumstances, cause instant death. If the mind dwell upon an impression received from the spirit-world, or from external objects, it often besomes, as it were, insulated, and the electro-emana. tion of the impression becomes more and more brilliant, until the whole soul is aglow with its divine effects.

In order to receive impressions from external objects, the mind must be in a receptive condition .-The falling of the apple just at the right time, when Newton's mind was in a receptive state, carried an impression to it, which spoke to him in plain language, the nature of the grand laws of gravitation. No one will suppose that he did not well know that all apples fell from trees if left alone until fully matured, or that the particular apple alluded to possessed a remarkable impressional power over all other apples.

A boy was playing by the fire with a pipe in which was coal, and the phenomena manifested impressed a susceptable mind with the principles that govern the method for making gas, by means of which all our large cities are lighted. The electro-emanation of impressions strikes the various chords of the mind, and they give response thereto in the daily walks of life.

A man of wealth meets an old, decrepid person bowed down with the weight of years, and the infirmities resulting from severe struggle with life. An impression, resulting from the incident, is made upon the mind, and the electro-emanation of which illuminates Benevolence, and he stops and contributes to the wants of the poor old man. An impression derived from the incident is made upon the mind of the object of charity, the electro-emanation of which illuminates Veneration, and he reveres the donor, and feels unbounded gratitude for the assistance rendered him.

The different organs of the mind are nourished and controlled by the electro-emanations of im pressions. If not, the whole machinery of the mind would become disorganized, and anarchy would prevail among its different faculties; and he who wished to be benevolent would find himself many times, acting viciously, and he who desired to call to his aid a certain faculty, would probably excite a different one into active exertion.

A case is related of a man whose hair was only white over the organ of Veneration. That organ was wouderfully developed. The electro-emanation of the impressions he had received "pressed outward" to that extent as to totally dry up the secretion that imparts color to the hair. The electro-emanation of impressions made by angry associations are entirely different from those made by calm, religious and dignified ones. The elements, then, are in each thought, idea, or impression, which nourish or excite into action the various or gans of the mind. The electro-emanation of an impression is naturally attracted to the organ whose action it is desired to put in motion. There is no discord produced in the operation of the electro-emanation of impressions-all is harmony, no chance system brings into action the various organs

External objects impart impressions to the susceptible mind, for there is written upon them, by the hand of nature, the immutable laws that govern them, and, were the mind fully developed. it could read therefrom as from a book. It is true, there is a mystery connected with the growth of a blade of grass, or the development of the rose-bud into a beautiful blossom, which mankind at present do not understand; but the mind can be so attuned that the laws which govern the growth of plants, can be imparted to it as readlly as were the principles of the law of gravitation to the susceptible mind of Newton.

The theory of an electro-emanation from the different thoughts, ideas, or impressions of the mind. whereby the organ is singled out, the assistance of which is required, is, no doubt, correct, as I shall finally prove. The various faculties of the mind thereby move on through life without discord or confusion.

OLATHE, Johnson Co., Kansas. (TO BE CONTINUED.)

# For the Religio-Philosophical Jeurnal.

Spiritualism. BY T. L. LEWIS.

Spirit intercourse is a fixed or natural fact. It is aniversal, and not under any special miraculous interposition of a supposed to exist Deity. The fundamental principle of Spiritualism recognizes the universal Brotherhood of man, upon which alone can be based all reform movements that are to benefit the race. Spiritualism, as taught by the Angels, through the man Jesus, was known to the Hindoos, and to Confucius, of China, many centuries prior to the Christian era. Spiritualism of to-day is simply a re-development of the same phenomena, with elevated intellects, and wisdom, to explain and practicalize it. It is rapidly becoming popular and fashionable among the rich sectarians, whose aristocratic notions have heretofore led them to hypocritically worship Creeds, Murmery, Piests, and unknown personal Gods, Devils and material Hells. The creed churches are rapidly, yet slyly, using our spiritual thunder: it elevates their souls; it gives them hope; it is a lever in the hands of Angels that is rapidly lifting the people universal, and not under any special miraculous intheir souls; it gives them hope; it is a lever in the hands of Angels that is rapidly lifting the people of the Globe out of Ignorance, Superstition, Crime, Priesteraft and Political Gambling, up into Wisdom, Knowledge, Truth, Justice, Love, Charity and Unity.

# Religio-Philosophical Journal

RELIGIO-PHI

CHICAGO, JANUARY 11, 1868.

OFFICE 84, 86 & 88 DEARBORN ST., 3d FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

S. S. JONES. JOHN W. SMITH, PUBLISHERS AND PROPRIETORS.

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"The Pen is mightier than the Sword."

#### What Spiritualism has Done, and Why we Publish a Journal Devoted to that Subject.

Spirit is that all-pervading, ever-living, active power that is the life and real reality of every being in the universe, be it human, brute or inanimate

Spiritualism recognizes that the minimum of all things is matter-that the mediate or intermediate is mind, and that the maximum is God; that the higher comprehend the lower, and infiltrates itself into every molicular atom and monad in existance

In substance these principles are now being sown broadcast throughout the civilized world .-They teach the relationship of and the use of everything in nature. They teach and demonstrate that in the "Father's house are many mansions." The comprehension of these principles, in a greater or less degree, is the primary cause of the marvelous developments of the age in which we live.

Spiritualism is a system of thought that has been developed in the mind of man within the last quarter of a century. It has been eliminated from the spirit spheres through various phases of mediumship. The mind of man has become so far developed as to be receptive to these truths, and in the light thereof the errors of theological dogmas are fast losing their power to hold in bondage man's highest and noblest faculty-Reason.

Spiritualism is pulverizing the creeds and errors of old theology. It exposes the fallacies of all religious dogmas, irrespective of name or creed-all alike are shown, by Spiritualism, to have their foundation in the imaginings and misconception of the infantile minds of the early inhabitants of the earth. The gradations from the most cruel sacrificial phases of paganism to the most liberal christians have for a central idea, a certain something done, or to be done, especially for the salvation of mankind in heaven or a world after death,

Spiritualism teaches that life, after so called death, is no more strange than springtime after the desolations of a frigid winter; that the body which dies is but the casket that holds the jewel; that the soul is no more destroyed by death of the body than the jewel is when taken from the casket and placed in the diadem to adorn the lovely form of the princess. Spiritualism teaches a system of philosophy that shows the fallacy of what is termed plenary inspiration; and on the contrary, shows that inspiration is common to all ages, and approximates towards truth-absolute-in degree as the mind or vehicle of thought through which it is given is developed to a condition of receptivity. Every inspiration uttered becomes a revelation. Revelations are always more or less shadowed, or colored, by the prevailing opinions of the age; hence, every new sect in Christendom bears a resemblance, in some of its tenets, to the parent stock from which it seceded.

Spritualism teaches that all phases of religionists are a matter of necessity from their antecedants; but should no more be encourged by the true spiritualist than the husbandman should encourage the growth of tares in his wheat; but to tolerate such errors as the highest conceptions, only, of the minds of the devotees. Like the husbandman, we should, at all reasonable times, prepare the soil, or mind. for the growth of the more useful fruits. Such is the mission of Spiritualism. It takes hold earnestly of every reformatory movement. It electrifies nd impels man and woman to action.

Its teachings impel men and women on to acts of philanthropy. All who are thus moved, are not avowed Spiritualists, but it is the principles which we recognize, as at the basis of our faith, that impels the true philanthrophist to noble deeds for

Spiritualism teaches that the spirit-world is as natural and as near to the earth plane we inhabit, as is the atmosphere we breath, or as is the perfume to the flower. That our friends in the spirit-life, though invisible to our natural sight as is the aroma of the flower, yet they are as real and tangible, on the spirit plane, as we are on this; and have capabilties and power to influence our mentality more potent than while upon the earth-

These are a few of the truths manifested and developed, to our understanding, from careful investigation of Spiritualism through various phases of mediumship. We owe a debt of gratitude to our spirit triends for the light we have received and for the blessings we enjoy. We dare not, if we would, we would not if we could, refrain from doing our part to promulgate these great truths to othershence, the reasons for publishing a journal devoted to Spiritualism.

#### The Cause and Origin of Evil, and the Dawn of Peace on Earth.

A writer in the Boston Investigator discourses sensibly upon the foregoing themes in the following strain, provided he made a proper discrimination between the degrees of development from the lower animals up to man. All alike are subject to the laws of Nature:

"Looking into the causes of Evil, geology shows that from the earliest periods, animals have devoured each other. This, in a moral sense, is an evil; in a natural sense, none at all. The lion has no pity for the lamb it tears into shreds, Hence, with Nature might is right. With men, it is wrong for the strong to oppress the weak. Whose standard should be supreme, man's or Nature's, is a question too great for me to comment upon.

"Geology likewise shows that until the Tertiary period-almost to the last moments of the countless ages of our world's duration-there was no vegetation fit to sustain life. This is a momentous fact. Animals could only live by preying upon each other, the stronger upon the weaker; the weakest of all, snails, worms, &c., drew sustenance from the oozy mud or slimy waters of shallow seas.

"These facts serve to show that Natural Evil. terrible and real to us and every sentient being, grew out of the unharmonized state of nervous

organization secting the delicate messengers that electrify the ly to pain from the infliction ecting the delicate messengers of heat, cold, gity, disorganization, disease, etc. Burning, inding, cutting, etc., cause us to suffer. We evils grow out of a sense of conscientiousness a portion of the brain being endowed with a lard of justice. Animals not thus endowed have moral character, and conseevils grow out of a sense of quently suffer notig from any unjust acts they may commit. Idic-like, they appreciate no wrong, and are morally responsible for it .-Hence, they reallcommit none, for the intent alone constitutes t crime.

But geology also ows that with every age came an improvement-carer approximation to the period of universal hoony. With the introduction of grain and grassame a race of animals who could exist withoutolence. This was the dawn of peace upon the earth. With man came the sense of moral justice, and hacts and influences are powerfully exerted in extininating many of the causes of discord and spring. He hunts the lion from his lair, and rotects the lamb, feeds the cattle upon a thousd hills, eradicates thorns and thistles, cultivates t grains and grasses, levels the forests, and makes t wilderness to blossom as the rose. And though I permits and causes mighty and myriads of evilso exist, still every age is educating him in the rigt direction; and it is a geological fact, that asn actor in this grand drama, he exerts a powerf influence in the direction of peace and harmony. With his existence continued and improved as in the past, the lapse of ages slowly but surely w bring about a reformation that is hopeful and cering to contemplate,"

Precisely so, we merstand the law of universal and eternal progress With "every age will continue to come improments-a nearer approximation to the period paniversal harmony." the "good time comg," that enthusiasts have in all ages, and more esecially in the present day, prophecied of has a ways been coming; and if we are correct in our new of the principle of eternal

progress, always wil be coming. Therefore to the tudent of a natural theology, or to one who takesa philosophical and scientific view of the origin, growth and development of matter, every age ad every development is the dawn of a Milleniun; and which is expected to appear and make it advent in no other manner, But even in this apparently slow process, he or she who possesses idealit sufficiently to perceive the grandeur and beauty of Him who has fashioned all his works "in wisden," will find abundance to "hopefully and cherfully contemplate." To contemplate the fact this "grand old universe is not a failure," but the there is an unerring hand and a sleepless eye e'er guiding and progressing mankind onward and ipward to their ideal state of harmony, is surely a flicitous source of gratitude to the mind and heartof him or her whose soul contains a spark of reverence for the great Deific principles that underlieand are inwrought in every cause and effect of which the human senses can conceive. Contemplating such majestic, glorious truths, it is no wonder that an ancient writer was

#### Spiritualist Meetings at Crosby's Music Hall.

inspired to exclaim: "How wonderful are all Thy

works, in wisdom hast Thou made them all."

The Childrens' Progressive Lyceum, which convened at 101/2 o'clock, on Sunday last, was very well attended, and the usual proceedings and exercises passed off quite creditably. Some of the declamations of the juveniles creating considerable merriment in the audience.

Immediately upon the adjournment of the Lyceum, the Chicago Free Conference, which convenes at 1 o'clock each Sunday, was called to order by the acting President, Mr. Spettigue. Whereupon Mr. Chauncey Barnes, with a copy of the New Testament in hand occupied the platform.

He remarked, that it had always been his custom to open his meetings by reading a portion from this ancient book, which he proceeded to do, reading from that portion of it which says, "Try the spirit, etc.," advising spiritualists to pursue this course towards all spirits and their mediums. He then proceeded to give his ideas of Christian Spiritualism or Spiritual Christianity, which was that Christ was the rock upon whom all must build.

An unknown friend of the Shaker n then occupied the rostrum, and differed somewhat from the previous speaker. The Shakers, he said, had once possessed the true spirit of Christ, or of Spiritualism, but had lost it. But as to the precise point he (the speaker) occupied was not very concisely defined.

The audience were then informed that there was an unprecedented gathering of strange mediums in the city, there being no less than eighteen or twentv. One of these, a Mr. Hale, of Vineland, N. J., was then invited upon the platform. He proceeded in a very eloquent and energentic manner to explain this gathering of mediums. It was to ascertain and know what was coming. This had been the question for investigation among Spiritualists ever since the Rochester knockings. He would say it was freedom for all. (Applause.) A free platform, such as they professed to have here in Chicago. But could they maintain a free platform? It was quite easy to talk about a free platform, but could they reduce their professions to practice? The speaker hoped they might, but was doubtful.

Mr. Sppettigue, the President of the Society, was sure they had presented undoubted evidence of their liberality and desire to maintain a free platform in quietly listening to Bro. Barnes, as not one half of the audience believed in his ideas of the

Bible. A critical gentleman, whose name we are in doubt about, then arose, and, without mounting the platform, proceeded to a sharp criticism of the speakers who had occupied the rostrum. His obections were to the ancient authorities introduced by the other speakers; in fact, it seemed to be his idea to object to everything. It might be well enough to learn thea, b, c, of Spiritualism, if there was such a thing, but who so foolish as to go back

to Moses to be enlightened on the art of printing. Then, after those who were desirous of speaking had sufficiently ventilated their craniums, Mr. Barnes came down amongst the audience and offered his seances as a test and a healing medium. Quite a number received satisfactory tests, and several more were treated for disease by laying on of hands -with what results we have not learned.

### Omission of Name and Post Office Address.

We are in receipt of a letter from Beaver Dam, Wis., dated Sept. 1, 1867, enclosing a subscription of two dollars, but no name signed. We cannot record this until we have the name. We request the person to correct this omission, and sincerely hope that correspondents will, in future avoid placing us under such inconveniences. Take your time to write your address very plain.

## Badly Sold.

A writer from South Bend, Ind., to the New Covenant, of this city, of the 4th inst., writes as fol-

"Some few weeks ago, The "Liberal," a weekly published in Chicago, made its appearance in our quiet little City. It was understood by those inclined to liberal sentiments that it was an outgrowthof the liberal movement made in Chicago some few weeks ago, in opposition to the Young Men's Christian Association. Consequently, all felt an interest in its success, and many subscribed for it. I have had the privilege of perusing two numbers, and I am speaking the sentiment of a majority of those who subscribed for it, when I say that we feel badly sold. Some say that they will not have such an atheistic publication in the house, if they have paid for it. And I feel it my duty to warn our Uniersalist friends against being imposed upon in such a manner, as we have been. Instead of its being a liberal Christian publication, as we supposed, it is an infldel sheet.'

To which the editor appends the following note "The Liberal has no connection whatever with Universalists-we donbt if Unitarians would endorse it-and it is in no way an outgrowth of the Chicago Christian Union. It is very much like the Boston Investigator, an avowedly infidel paper."

Both the correspondent and editor of the Covenant would, unquestionably, plead guilty to the charge of being christians, after the due and ancient stamp of St. Paul, who they, doubtless, remember said prove all things, and hold fast to that which is good." If so, we can see no cause for any perturbation of mind; for, evidently, St. Paul would have given the Liberal more than two perusals; otherwise there could not be much said in favor of his liberality. It is a very dubious question, whether such a person would have voted for Jefferson who has said, "that we need fear no errors while truth was left free to combat it."

True, the writer may have been as he says he was-"badly sold." But it does not seem that it was the fault of the paper, for no sooner does he get it than its character appears. Nor does he manifest the greatest amount of confidence in the stability of his faith amongst his brethern, when he warns them to beware, least this liberal sheet should unsettle their pre-conceived notions of theology. If the Universalists' idea of the Bible is founded upon the eternal rock of truth, they need have no fears. It is only error that is weakened by investigation, whilst truth, like a tree, the more it is shaken the deeper root it takes.

Courage, friends of the Liberal, we welcome you as much as we would the New Covenant. And, although we often see cause to differ with you, we shall be glad to own you as a cotemporary in the great work of unmasking error. And shall ever claim for you, as for ourselves-for the New Covenant, as well as for every Journal in the land, a fair field and an open sea.

#### Spiritualism Again in Court. A divorce case has just been concluded at Auro-

ra, in this State, in which an attempt was made to show that Spiritualism was productive of insanity. The parties to the suit were Messenger vs. Messenger; Mrs. Messenger being the plaintiff, who, it appears, from the testimony, is a believer in spirit communion. This fact was taken advantage of by the counsel for the defendant, to prove the insanity of the plaintiff. They cunningly attempting to establish it in evidence before the court and jury that all who believe in the communion of spirits were insane, and were successful in producing upon the witness stand banded physician (?) who testified that he would consider a profession of a belief in Spiritualism as evidence of insanity. Had this learned M. D. lived in the days of St. Paul doubtless he would have testified similarly against Christianity. The popularity of a cause has much to do in shaping the opinions of such M. D.'s and D. D.'s; and although they had, perhaps, small hopes of engrafting their broad insinuations upon the court, they nevertheless were fully aware of the prejudice existing in the minds of the public against Spiritualists, by which means they hoped to sway the action of the jury, and cater to a morbid public sentiment. What effect the examination of witnesses, touching this question, may have had in determining the verdict of the jury, we are not advised, but it is probable that the wilv attorneys calculated successfully the influence that such charges would have upon the minds of a prejudiced jury, and a verdict was rendered in favor of the de-

Such a mercenary use of the prejudices of society is as much to be deplored as the utter disregard existing for truth and simple justice. Whether the party in this case was or was not of sound mind is not for us to take into consideration, but what we shall insist upon, is, that every citizen of this government should have a fair and impartial trial, when sueing or being sued in any of the courts, without any reference whatever to their religious belief or predilections. Had Mrs. Messenger been a Jew, a Catholic, or a Mahommedau, we have not the slightest belief that any allusion would have been made thereto, no matter whether sane or insane; and the point we wish to make is that this invidious discrimination against Spiritualists should not be made, nor do we mean to be silent until even handed justice is impartially meted out to all without regard to sex, creed or color. No other action will satisfy the plainest behests of the Declaration of Independence, the Constitution of the United States, or the requirements of professional Christianity.

## A Shower of Tracts.

Some person or persons, of New York, have lately forwarded the Young Men's Christian Association of this city nine tons of Tracts. A correspondent of the Chicago Tribune, from which we obtain our information, has some facetiously felicitons remarks concerning this unprecedented shower of Tracts. He says:

"I cannot but admire the theological cheek of this man. His brass is of no ordinary description. It is sonorous, stately, magnificent. Nine tons of tracts! Twenty thousand one hundred and sixty pounds of appeal to the ungodly! Three hundred and twenty-two thousand five hundred and sixty ounces of the essence of doctrine! About thirty miles of grace!

The relief which these nine tons of tracts will afford is cheering to think of. How much good will be compassed by their impartial distribution. For instance, if a poor devil comes up who wants some bread and potatoes, that pretty tract which objects to living by eating and drinking and so strongly urges the mortification of the flesh, might be given him. To another who is out of wood and hasn't a cent to buy any with, that beautiful little tract "Turn or Burn," could be used with good effect. In fact, with such a generous lot of small theological literature to cho ose from, the wants of

the poor can now be supplied as they have never been supplied before

It might be heretical in me to suggest that old paper is worth about three cents per pound, and that this bundle of theology, if sent to the paper mill, might realize quite a handsome sum, so I won't suggest it."

\* \* \* \* "If Brother Moody is as smart as I think he is, he will send the whole blessed nine tons of doctrinal discussion, eloquent appeal, fervid warning and lives of good little boys over to the office of the organ and make it the central point of distribution to the great public, for it is morally and physically impossible to feed the poor upon them. They are indigestible. There is no juice in them. Neither is there edible or bibative satisfaction in their consumption. They can't be eaten. They can't be drunken. They wouldn't set well on the stomach of an ostrich."

#### The Rostrum.

Moses Hull addressed the First Society of Spiritualists of this city at Music Hall on Sunday evening the 5th inst. His subject was, "Who are the Infidels of the Nineteenth Century." He is a rapid and energetic speaker, and handled his subject quite argumentatively.

All reformers have been called infidels in all ages of the world, and now, Spiritualists of course labored under the same accusation. He denied it in their behalf, asserting that the opponents of Spiritualism were really the infidels of the Nine. teenth century. Quoting from Jesus the words. these things that I do and greater things shall they do who believe," &c., he applied it to the spirit, methinks of to-day, who lay hands upon the sick, the deaf, the lame and blind, and they are healed, saying truly that they, and they who believe on them were the true believers, and their opponents the infidels, of the 19th century.

He would propose a world's convention of religious beliefs, to be held in Crosby's Music Hall, to determine who were the true believers, and who the infidels, and if he did not produce a half-dozen mediums upon that stand who would do all that Jesus had said the true believer would do, then he would acknowledge that spiritualists were not the true believers.

Mrs. H. F. M. Brown will occupy the rostrum on next Sunday evening, Jan. 12th.

### Phenomenal Spiritualism.

We wish to call the attention of mediums and others interested in Spiritualism to the fact that we are friendly to phenomenal Spiritualism, desiring to give to our readers all the facts we possibly may relating thereto, and urgently request our friends and readers in every quarter and section of the country to furnish us with all the well authenticated facts that may come to their knowledge.

We have an earnest desire to encourage mediums for every variety and phase of spirit manifestation ; and shall make it a point to give them a hearty support. We wish there was more mediums in our land for such a manifestation; and possibly there may be many, who, if properly encouraged, would come forth. If there be such, they can rest assured that they have friends with the RELIGIO-PHI-LOSOPHICAL JOURNAL that will not scare at the patent epithet of humbug.

#### To Old Subscribers and Friends Generally.

We respectfully call the attention of all, to whom we are now sending this paper, to the great induce-ments we offer, for the immediate renewal of subscriptions, found in the last column of the fourth page. By renewing at once, you will help us very much, and you will receive as a premium for so doing, the "Biography of Satan." Our paper is now upon a sound basis, and every subscriber will receive the Religio Philosophical Journal for the full term paid for. We no longer have selfish schismetists among us to divert the objects of our institution and our paper to mercenary and selfish purposes. It will ever remain, as now, an advocate of Spiritualism in all its phases. We urgently ask the friends everywhere, for sympathy and support.

Ladies don't fail to examine our Premlum a very short time, and by so doing receive as a reward for their labor a splendid Florence Sewing Machine by express as soon as we get the \$100.

Remember we send the papers to any address required, and from time to time as the orders come n, keeping an account with the agent getting up the club.

## Destructive Fire.

Just on the eve of going to press, we regret to learn that the splendid edifice of the Young Men's Christian Association is burning, and ere this reaches our readers, will be a mass of smouldering

We have received, to be bound, o box of Magazines from Bloomington, Ills., but no letter of in struction. Shipper please write us.

## LITERARY NOTICES.

THE MYSTIC TIE is the title of a neat eight page pamphlet, devoted to the interests and development of the principles of Free Masonry, the first number of which is upon our table.

It is published by the Fraternal Publishing Company, No. 9 Spruce street, N. Y. THE SCIENTIFIC AMERICAN. Munn & Co., 37 Park Row, New York. \$3 per annum.

This best of all scientific periodicals, which is nearly a quarter of a century old, we regard as one of our most valuable exchanges. We believe with the publishers, that "every newspaper or magazine publisher who wishes to keep up with the times in Scientific, Mechanical and Engineering matters must necessarily have the Scientific American :' " and shall therefore be happy to receive its

welcome visits.

Powers Domestic Magazine. 18 South Third street, Phila-adelphia. Single copies \$2.50.

This periodical is designed by its author to be a progressive and literary record. It says: "We have no intention of competing with deservedly popular magazines. We know there is a field large enough for us all." This is unquestionably true and we welcome Mr. Powel's Magazine to the arena

An old lady announced in court at Atlanta that she "had no counsel"-that "God was her lawver." "My dear madam," replied the Judge, "he does not practice in this court !"

Josh Billings says, that if a man professes to serve the Lord, he likes to see him do it when he measures onlons as well as when he hollers glory

"He shall give His angels charge concerning thee." All communications under this head are given through if M. Kingshury, a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to-the spirit world.

INVOCATION.

Our Father! Divine attribute of love! in Thee are all there is of love, of will and wisdom. There's no place where Thou art not, no place where Thy loving kindness is not felt. We do not go to Thee, nor ask of Thee any especial gift, for as our day is so is our strength, and everywhere, in Thy Divine economy, is enough and to spare to Thy children, and Thou dost give thy gifts freely and uncom plainingly; and it is not with fear and trembling that we approach Thee, or ask of Thee to give us that light and knowledge to benefit us that we may benefft others. And thou dost give unto us our daily bread, and with that bread of eternal life we are enriched and guided to wisdom.

Thou art all kindness and Thy love is inexhaustable in the strenth of Thy immortal nature; therefore we have no fear of the discontinuation of Thy love, for we know that we are a part of Thee, and in Thy court we shall all join in the grand anthem, "Peace on earth, good will to men." We know that we must impart if we would receive, and we now know that "it is more blessed to give than to receive," for in giving to those who are in need we are growing more wise in nature, and in understanding these attributes of God, and all mysteries in nature and in Thee shall pass away forever and forever more.

#### QUESTIONS AND ANSWERS.

Q. Would it be proper to give the names of the controlling spirits of this circle?

A. All things are proper if necessary, and they could be given, but we think best not to do so at the present time. Humanity is so educated, it is a second nature to them to demand a name, else why so many different ideas of God; that God must be embodied in an organization to be understood, and demands that all we say of God is attributable to law, but as we pass away beyond earth life these conditions recede from us; therefore, in giving names of spirits controlling the circle, the name would be unrecognizable to you, and it would not vary the communication, therefore it would be best not to do so now. It is so little understood-spirit communication! It is understood, as a natural consequence, that mind acts upon mind, but spirits in the spirit world are governed by Divine conditions; the difference is, ours is higher than yours. Now, when we speak of spirits in the spirit world, your mind naturally goes to some kind of natality. We see spirits that have passed away centuries ago, that have passed beyond the confines of earth and are now in the spirit spheres, and are felt as a power and not as a presence. We know there are many, many instances where it is supposed that John the Apostle and Paul come face to face and commune with men. I will tell you my experience; their spirits are so far in the spirit world, and attained such brightness, that one single ray from them would almost annihilate a spirit in the body. So we find it with all those spirits of gigantic minds whose impetus is onward and upward in the spirit world, and they are felt as a power and not as a

Q. Are there any arts that were known to the

ancients that are lost to the people of this age? A. We must answer that by saying that nothing is lost. There were arts in the past that were crude and unwieldy that would be of no use to you, and others that would be useful. There were arts or models that to-day would advance you as a scientific nation; yet, you are in advance of what they were then, you have not lost by the disappearance of them. You have so much connection with this progress in the spirit world, that it is handed down to you in the equal progressive scale of improvement, therefore we cannot say that there has been anything lost by their passing away, and you are now receiving gems of thought that are bringing you up in the development of science far in advance of the past. The use that the past arts have been to humanity has been the scientific development of the arts of the present day, and the eternal object is telling on each succeeding age, and will bring the standard higher and higher, therefore nothing is lost, but everything is used in the arcana of nature. The form is individualized, and must take its place in some other part to make up the grand whole in the Divine Arcana of nature.

Q. From your standpoint of truth what principle is the true relation of the sexes? The Individual,

the Monogamic or Polygamic?

A. My friend, that question embraces almost a volume. From our standpoint of truth, the true relations of the sexes is the Divine law of attraction. In understanding the highest demands of their natures, and understanding, too, that nature's demands are God's commands. But we cannot take that up, for we have not time now to do so. Nature is upheaved from every part of herself, and that question must be solved from the individual outgrowth of life: but the time will come when we will take that up and endeavor to give, as best we ean, what we consider to be the true relations between the sexes. War and dissension can never exist where the divine demands of your nature are given according to God's commands. When we speak of the law of attraction, we would speak of that as a spirit free from all disease, from all that is abortive to the highest development of the human family. We do not mean one who is so low down in the animal that he cannot feel the light that is in every human breast, that is actuated by this Divine law of attraction.

Q. Do you not believe, therefore, that it is unhely for two of the opposite sex, who are not thus Divinely attracted, to live together?

A. We must recognize law, and we know there are marriages, and we know that there are impure conditions in the earth life, therefore we dare not pass judgment upon any. If these conditions surround my brother and sister, if they have not advanced and passed out of those conditions, then they are unholy. When we speak of unholiness you must understand the word. We know that war and discord and inharmony are subjects of law, but are undeveloped, and are passing through the earth life experiences into higher conditions, but still the spirit must suffer while they are here. We must pass into the anti-natal and fundamental development of a being before we can pass judgment upon it. We are not permitted to pass our judgment upon this subject, until we are able to point out a better life; but nature is passing through the crucible, and all that our Heavenly Father receives shall stand, and that He does not shall be rooted up and pass away, as the storms that sweep over the earth. We hear no premonitions of Divinity, when all shall understand that it is impossible for antipodes to live together in harmony.

Q. Was the murder of Abraham Lincoln foreknown by spirits in the spirit world?

A. All spirits in the body are accompanied by invisible intelligences, and there was around that murderer, as you call him, an aura, a chart if you wish, a phenomena, and that aura attracts its like. In that was transmitted to the brain the thoughts that surrounded that person, by working upon the brain.

Q. Was the President himself aware of it? That is, did he have an impression that he was to be murdered?

A. We cannot answer it. Possibly some other spirit may be able to answer you. There is a spirit here that tells me the President himself was aware of the assassination, or had a premonition of it. and in that premonition the two forces acted together-the one around the President and the one around the murderer, and the more positive force around the more positive nature, and thus they are drawn together, and the assassination was the result.

In the spirit world there are antagonisms, and if the man is murdered to-day, he will surely seek some channel in the spirit world whereby he can satisfy that appetite. If you lay down to-night and before morning you are born into the spirit world, you are effectually the same man to-morrow as you are to-day, unless you are socially awakening in this body, then it becomes a matter of progress.

Here you have an opportunity of developing your inner life, and seeing yourself as you are; and. oftimes it is momentous and sublime to see a person change almost in the twinkling of an eye!

#### NICHOLAS DOWLING.

The communications for this paper will differ somewhat from the subject matter formerly given, as the medium through which we communicate has a different organization, and can be used for different communications. Nevertheless we intend to make them as instructive as we can, and will endeavor to give our ideas as we feel them, and not give any other spirit's ideas but our own. For we feel that the time has come, wherein the spiritual phenomena should be understood, and should be understood practically, and not theoretically.

I left the earth life some years ago, and have had a great deal of experience in the spirit world. My name was Nicholas Dowling. I was born a Catholic, and lived a Catholic. I left a family-a wife and child. I had lived so perfectly depending for the priest to think for me, that I was not capable of thinking for myself, when I first came here. When I arrived in the spirit world, I was as a statue -all the nerve force of my spirit body was para-

lyzed, and my brain was useless. I was disappointed on my advent in this world, for it was not as I was told it would be, therefore all the currents of my life seemed within myself, and I seemed a perfect statue. I had been born wealthy, my father gave me what I had-everything was reserved, and I made no individual effort to retain it, and went on in the path that was marked by others. I was not active enough to be timid, and now that I am here, and know what a terrible thing it is to be inactive, I want to give earth this knowledge-that it is better to give all thoughts, all ideas, and even if temptations are thrown around you, it is better to walk through them than not to try to resist them. If others thought, it did not seem to arouse me, and I went to and fro, not turning to the right or left, relying on my priest, whom I paid regularly, and the first awakening in the spirit world to me was seeing many acquaintances around, whom I had known, but had no power to ask them why it was until I met the priest and asked him why it was so, and he said to me, "We didn't understand the law, but I lived as we'll as I could. To the best of my ability I served that God which was most powerful-it was the love of gain in the church, the feeling that I was building up altars to the sky, and I ground the people that I should have enlightened."

I don't wish you to think that I have forgotten my family.- All those tender ties and relations that existed between us still continue. As I had not the power to err, I had not the power to do much good. I supported and sustained the family and loved them as much as my nature could, aside from my religion-that seemed paramount to all other ties of my soul. I was peaceful, so much so, that a ripple turned me in any way, so that my life was a stagnant pool. I would say to those in the earth life, use all the power of your physical nature, and all that is bright and beautiful in your world will ever shine in your actions and wrong will cease to be. In the "inner life" is divinity; and you will learn that God is the development of your being to understand your relations with life. To the disappointed spirit that has always worshiped Christ, we would say, that Christ is all that

is good, and not an impersonation as you read it. I am but an individual in the spirit-world as yet. I know that all the beauties are yet before me. I know that I shall go on as I comprehend the Divine mystery of God. I shall go on until I can understand the divinity of Jeus Christ; and when I look over the sea of souls in your world, and know that they are bound in chains of ignorance, I know, too, that there is light Divine that will creep into their hands bye and bye, and the scales will fall from their eyes; but humanity cannot live in this day and age that you live in with ut some central force - some Divine condition whereby they can congregate and pour out their inmost

I find it very hard to trace my backward steps to earth-life. I know, by the laws of intuition, when I left the earth-life; but I am seldom attracted there. I know that my companion is of the same belief as I was, but until some great effort is made, she cannot see as others do; but I know that if I can assist my brother man in the onward march of progression, I know that the must see the Divine light as others do. No power in this world, or the other world, can over-rule Nature's laws. So far as I am able, I shall enlighten myself that I may be able to enlighten others.

Prof. Dunning, the lecturer on geology, was interesting the primary scholars of one of the city schools recently by showing how the bee was made. He had finished by putting the sting in, when a little fellow who had been watching the process most closely, spoke up:

"Mr. Dunning!"

"What, my hoy ?"

"Didn't Dod make the bee?" "Yes, my son."

The little fellow was silen' a minute, when he spoke up again:

"Mr. Dunning !" "Well, what now, my son ?"

"I was thinking how Dod would put the sting in the bee without ditting his fingerstung before he

let it go.' The child ought to be encouraged. VOICES FROM THE PEOPL. For The Religio-Philosophical Joral.

He that has Eyes to See, Let Himee. BY HUDSON TUTTLE. The diffusion of any belief, however unrsal, of itself is no proof of its truth. Some c

said the best evidence of Spiritualism is thrand fact of its millions of believers. Then, any systems of religion that have blessed or cuid the world, as you please, can be proved true, I they count their proselytes by the millions and hundred millions.

The fact of millions of believers, takeni connection with their character, and the mner in which they have become believers, howev is an evidence, and a strong one, in support of gritualism. They are not the dupes of leaders or are they ignorant proselytes of fraud. Here this movement is unique, and wholly unlike lything which the history of the world affords.

See the old religions of Egypt, Persia, Hdostan, supported by kingly power, and the aft and iraud of a priesthood; the religion of the loslem, propagated by the sword! Glance ove history and find one great movement that has gorforward without a leader!

Mohammed sprang from a royal lineand not until he had an army did he push forwal on his wonderful career. Without that, the Kon would have remained a curious book of vions and fables, without any vital force. The emporal power wielded by its writer made it divie to the wild races scattered from the shores of th Adriatic to the celestial mountains, from the Opian far down into the Zaharian wastes.

Christianity had a leader who die for his faith, and his martyrdom fell as an heipom to a chosen band, who carried his doctrine to every part of the then known world. They roselyted the kings and emperors, and through them the permanency of the new system was good. The success of Swedenborgianism depends on Swedenborg, of Mormonism on Smith, and those who have filled his place. So of every system since the dawn of history.

But here comes a new phase. A truthenters the world less than a score of years ago, in a humble, cottage, in an obscure family, in an uninown village; enters it in an almost grotesque form, that of a rap. It has nothing but poverty to ecommend it. It is scorned by the savans of the age, is repeatedly "exposed," ridiculed, scoffd at, spit upon, yet it goes steadily on. No one uts himself forward to assert its claims, those who eek aggrandizement through it for personal eds are cast down; it moves on to its grand resits, without any apparent effort or any mortal assistance. When one phase of the phenomena is "exposed," and the world breathes easy under tle conviction that the theory of spirit origin is completely ex-

ploded, a new and more startling onels presented! The phenomena are as diverse as the different media, and each requires a special heory for its solution on any other than spiritual grounds.

In the cultivated circles of our inellectual centers, among scientific men, in the hills of legislation, it makes its appearance. It is closely investigated by learned men, who have, as lawyers, devoted their life-times to the detection of fraud, and the compilation of evidence; or, as physicians, to the study of the phenomena of life and mind; or, as scientists, to the recondite phenomena of matter and force. It has withstood all heir tests, and made them converts.

Far away in the backwoods of the West, and the prairie homes of the extreme settlements, from the Gulf to the forests of Maine, even among the half civilized trappers of the A. FOTH, it has given similar phenomena, adapted to the mental capacity of the recipients, and taught doctrines differing only as individuality differs.

While the religious sects of this country lavish millions on preachers, missionaries, tracts and schools, and have organized tremendous machinery for propagandism, this new sy tem goes forward silently. Its media are unpaid, its teachers only receive what charity offers, its books seek their own purchasers and readers.

It has supported an amount of quackery, deception and abuse sufficient to crush into ignominy any less vital principle. Designing men have endeavored to elevate themselves or their hobbies, but it has cast them all off and slowly purified it. self from such contamination. Whoever has honestly investigated its claims has become a believer, and the strength of belief is proportional to the thoroughness of investigation. All it asks of the doubter and the scoffer is to open their eyes and

Now, I ask the skeptic what means this wonderful success? Can it be explained on any other basis than that of Spiritual influence? On that ground all the perplexing and diverse manifestations become plain, so that a child may understand; on any other the wisdom of the world is

Underneath all the phenomena lies the unseen but Atlas-power of the spirit world, with whom this confusion is perfect order, and however conflicting and discordant it may appear to us, every manifestation has a purpose and an aim, and from the whole a perfect system is slowly evolved. They are the leaders, and from them it receives its unity of purpose and perfectness of power.

### For The Religio-Philosophical Journal. A Remarkable Test.

BY E. V. WILSON.

In the month of May, 1855, I was at Memphis, Tenn., lecturing and holding seances, and the folowing is one of the many incidents given through my mediumship while there. It was on a week day evening -I think Wednesday - with some eighty persons present, that it took place. I was in a fine trance condition, when the influence led me across the room, some twenty-five feet, to Mr. B., a Southern man and a stranger to me, saying: "How do you do, friend B., I am glad to meet you." "Sir," said B., "I don't know you." "Ha! ha!! ha!!! don't know me. Well, well, that is cool; don't know me. Why, B., you killed me twenty years ago in North Mississippi." At this B. manifested considerable excitement, rising to his feet, (emphasizing) "Sir," at which the influence waved my hand toward B, saying, "Never mind B., you cannot kill me again. Perhaps I was to blame. You remember we were at school and quarreled. There was a lady in the case. I insulted you. You challenged me. I sceepted. We fought. You had the choice of ground; the light was in your favor. You had the lucky shot. I fell, and passed on into the Summer Land, there to redeem myself from the errors of our 'code of honor,' so much in use at the time you and I went to

Query-Did you win or lose? Never mind B. it is past. You are trameled with mortality, I am free. I have paid the penalty of | cause it kicks so."

my errors, and have redeemed myself out of the false system in which I was educated. Strive, my brother, to rise up out of earth's errors into heaven's light, and all may yet be well."

"In heaven's name, what is this? Who are you, and what means this communication?" excitedly demanded B."

"I am J. H. R., of O-, North Mississippi. Let us part friends; you to your work of redemption, I to my work of progression, and yonder in our Spiritual homes we will be friends indeed."

And then B. said: "Gentlemen, when a young man I was at school in O-, North Mississippi, and had a schhoolmate by the name of J. H. R., twenty-one years ago next June. We quarreled over a love affair. This man insulted me. I challenged him. We fought, and he has, or his spirit, or what ever you may call it, has told you the truth."

Are we not surrounded by a multitude of witnesses, and yet theology seeks to destroy all the testimony extant whereby man knows he is immortal, and some of our own philosophers, who yet have an inkling for the flesh pots of Egypt, are willing to crucify afresh our modern Jesus.

#### PERSONAL AND LOCAL.

A writer in the Tribuue of this city of the 1st inst., estimates that there are two thousand saloons in this city; or one to every thirty five adult males; and six thousand public women scattered around in eight hundred different houses; six thousand of a less public character in one thousand two hundred houses. And that there were about twenty-three thousand arrests during the past year, equal to one-tenth of the whole popu

Prof. Wm. Denton, the distinguished Geologist and Lecturer on Spiritualism and kindred reforms, is engaged to lecture at Music Hall, Boston, Mass., on the 12th inst. Subject: Spiritualism and its Phenomena. From a personal acquaintance with Mr. Denton, we can cheerfully say that it is well worth while to hear him upon this important subject. We trust a full report of this discourse may be given to the public.

N. B. Starr, the distinguished spirit artist, has been receiving quite an ovation from his Boston friends, whom it seems have quite a keen apprecia tion of his paintings; which aside from their being "pictured forms of the loved in spirt life," are really beautiful specimens of art.

A. A. Wheelock, State Missionary for Ohio, appointed at the late State Convention at Clyde, pullishes a list of appointments in that State, beginning immediately, in the order herewith given:

Genoa, Fremont, Balleville, Clyde, Bellevue, Castalia, Norwalk, Milan, Berlin Heights, Oberlin, Elgria, Eaton, Grafton, Center, Litchfield, Liverpool, Cleveland, Willoughby, Painesville, Centerville, Talcott, Geneva, Austinburg, Jefferson, Monroe Center, Andover, Cherry Valley, New Lynne, Mesapotamia, Trumbull Co., Farmington, Parkman, Braceville, Newton Falls, Chagrin Falls.

J. O. Barrett, State Missionary Agent for Michigan, will be at Battle Creek on the 18th and 19th

Mrs. Nellie L. Bronson speaks in Cincinnati, Ohio, during January and February.

Mrs. C. Fannie Allyn lectures in Providence, R. I., during January.

Isaac P. Greenleaf speaks before the Society of Spiritualists in Worcester, during January.

The colored people of this city commemorated the anniversary of the issuing of the Emancipation Proclamation by parading the streets, wearing a white scarr over the right shoulder mounted with a rosette, and preceded by a band of music.

## NEWS SUMMARY.

Mr. and Mrs. Jeff. Davis were at New Orleans on the 18th ult.

The Coroner's inquest into the cause of the lata railroad disaster at Angola, after eleven days' investigation, concluded their labors this evening. The jury was composed of some of the most intelligent business men of the city. A thorough and searching investigation was made, forty-two witnesses were examined, and the result of their inquiries is that the accident was caused by a bent ayle of the Cleveland and Toledo ear 21 the car that was burned, causing the wheel on that track to drop into the wing rail, thus throwing the wheels off that track, and subsequently the whole car off the track, and that there were forty persons in all killed thereby. The jury also recommended the adoption and enforcement of a more thorough system of gauging wheels of cars, so as to prevent an imperfect axle or wheel, being made the cause of disasters in the future.

The colored people of Washington, D. C., held a meeting in commemoration of the issuing of the Em incipation Proclamation on the 1st inst. Generals Howard, Logan, and Senator Pomeroy deliv ered the addresses

Late advices from the Indian Territory represent that the Cherokees, Choctaws, Chickasaws, Seminoles and Creeks are rapidly recovering from the desolation caused by the war. Their schools are all being reorganized, and churches established all through the district. It is estimated that in two years they will have fully regained the wealth possessed by them previous to the war. The Cherokees have thirty-three district schools, and three academies where the higher branches are taught. The other tribes show similar advancements in

Judge Clarke, of the Supreme Court, of New York, general term, in the case of the Bank of the Commonwealth versus Jasper Van Vleck, et al., in which the bank appeals from a decision in the lower court, decided yesterday that gold and silver are no longer the lawful money of the country, but merchantable commodities, and promissory notes made payable in gold must be paid in gold or currency of an equivalent value.

## FOREIGN.

LONDON, Dec. 31. Later advices received from the expedition now marching into Abyssinia, report King I heodore, on ascertaining the extent of the measures taken by this government to effect the liberation of the English captives has released to em himself. BERLIN, Dec. 31.

The petition against the annexation of any West India islands to the United States has received numerous signatures in this city.

Carlotta, Empress of Maximilian, is hopelessly

"Pa, I know why that old-fashioned pistol of your'n that grandpa fit with in the revolution is called a horse pistol?" "Why, my son?" "Be-

## PHENOMENAL.

AN UNBELIEVER CONFOUNDED.

The Grass Valley National says: "There dwells in our town a lady, who is not only one of the spiritual rank and file, but assumes in addition, the higher position of a medium. This lady is blessed with a partner of all joys and sorrows, save the joy connected with Spiritualism. Now, in answer to the prayers of the believing wife, the spirits commenced operations on the unbelieving husband, and this was the plan of operation: He closed and fastened the back door of his house the other night, and was told by the wife that the spirits would open it-and in the morning wide open it stood; the next night he performed the same operation, and the spirits followed suit. The third night, he determined to lie in wait, and accordingly locked and bolted the door, and took a position square in front, when, in a short time thereafter, the key turned in the lock, the bolt drew back, and the door flew wide open, and he standing looking at it! Well, what has he to do in the matter? Believe his own eyes, or call it a humbug? He does not seem willing to do the latter, and accordingly is on the Spiritual fence, with a decided tendency to 'flop over.""

#### N. B. STARR'S SPIRIT PAINTINGS.

These Spirit pencilings and paintings, considering the time occupied in their production, are among the wonders of the age. Bro. Starr, now in the sere of life, fifty years a mechanic working at his trade, owes all his artistic skill to his immortal guides. And unassuming and unpretending as he is, how many, O, how many tearful eyes look up and thank him for being the instrument of transferring to canvas the forms of their loved that have passed death's peaceful river!

He paints in oils. Permitted in his studio, we saw him work in this semi-conscious psychologic state. The room was partially darkened. He painted standing, and some of his motions were quick, almost, as the lightnings. We have a crayon head from the ascended Rogers, several elegant penciled pictures from the widely-known W. P. Anderson, and now a large oil painting from Mr. Starr, showing the different conditions of spirits, and the callings that obtain in the spirit-world. Grand is the mission of these spirit artists. Long after their mortal forms have perished will their master-pieces of art awaken holy memories of the sainted in the Summer-Land .- Correspondence of the Banner of Light.

DR. E. L. RANDALL, A HEALING MEdium, may be consulted for a few days at the office of the RELIGIO-PHICAL PUBLISHING ASSOCIATION, Room 6, 84 Dearborn street.

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· State to Mr. L. wat to foote St.	Leave.	Arrive.
Clinton Passenger	*8:15 a. m. *8:00 p. m. \$1:00 p. m. 4:00 p. m.	*6:50 p. m. *1:00 p. m. †5:00 a. m. 11:10 a. m.
Freeport La	ine.	
Freeport Passenger Freeport Passenger Rockford, Elgin, Fox River and State Line Geneva and Elgin Passenger	*9:00 a. m. *9:45 p. m. *4:00 p. m. *5:30 p. m.	*3:10 a. m. *3:10 p. m. *11:10 a. m. *8:45 a. m.
Wisconsin Division-Depot corner	of Canal and	Kinzie street.
Day Express	*9:00 a. m. *4:30 p. m. 4:30 p. m. *5:20 p. m. 3:00 p. m.	*8:80 p. m. *6:30 a. m. 2:35 p. m. *2:35 p. m. *9:40 a. m.
Milwaukee Division-Depot corner	of Canal and	Kinzie streets.
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Chicago, Rock Island and		road.
Day Express and Mail Peru Accommodation	-4:10 p. m.	*6:00 p. m. *10:00 a. m. †5:45 a. m.

Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street. \*6:00 a. m. \*9:55 p. m. \*7:00 a. m. \*9:00 p. m. 4:30 p. m. \*16:30 a. m. \*110:00 p. m. \*11:00 a. m. Detroit Line.

Michigan Southern Railroad.

Pittsburgh, Fort Wayne and Chicago. \*4:30 a. m. \*7:00 a. m. ...... 4:30 p. m. ...... \*‡10:00 p. m.

\*10:00 a. m. \*4:45 p. m. \*10:00 a. m. \*6:10 a. m. \*10:00 p. m. \*6:10 a. m. \*10:15 p. m. \*9:10 a. m. \*10:10 p. m. \*1:55 p. m. \*12:10 p. m. \*1:55 p. m. \*8:00 p. m. \*5:15 p. m. \*8:00 p. m. \*7:35 p. m. M. HUGHETT, Gen'l Supt. ssenger Agent.

W. P. Johnson, Gen'l Passenger Age \*8:00 a. m. \*2:45 a. m. \*4:30 a. m. ‡11:00 a. m. Aurora..... Night Express..... Chicago and St. Louis. eress and Mail.....

\*8:00 a. m. ‡10:05 p. m. \*4:00 p. m. 9:45 a. m. Day Express.....

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Michigan Central Railroad-Union Depot, foot of Lakestreet. \*4:30 a. m. \*7:00 a. m. †4:15 p. m. ‡9:40 p. m. 4:15 p. m.

Cincinnati and Louisville Trains

\*Sandays excepted. †Mondays excepted. †Saturdays excepted. †Saturdays excepted. †Saturdays excepted.

cepted. Mondays excepted.

### NOTICE OF MEETINGS.

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Sumner street, every Sunday evening, at 9% o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Childrens' Progressive Lyceum meets at 10% A. M. John W. McGurre, Conductor; Miss Mary A. Sanborn, Guardian. Speakers engaged:—Mrs. Mary J. Wilcoxson during December. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

Music Hall.—Lecture every Sunday afternoon at 2½ yclock. A half hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. Mrs. Nellie L. (Wift-de) Bronson speaks December 15 and 22. L. S. Richards,

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7½ P. M. L. P. Breeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ A. M. Jehn T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian. Speakers engaged:—Dr. J. N. Hodges, Dec. 29; Mrs. M. Macomber Wood during January; Mrs. Battle & Wilson Fab. 2 and 9 Battie E. Wilson Feb. 2 and 9.

Sorry Boston, Spiritual Conference meeting at 10 a, M. Lecture at 2½ r. M., in Franklin Hall (formerly the South Baptist Church, corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines.

Charlesrows.—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hall, No. 25 Elmi
street, every Sunday at 2½ and 1½ P. M. Speakers engaged:
Mrs. Sarah A Byrnes during December; Mrs. C. F. Allyn
furing March. Children's Lyceum meets at 10¾ A. M. A. H.
Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at
10½ A. M., in the Machinists' and Blacksmiths' Hall, corner of
city Hall and Chelsea attect, Charlestown, Dr. C. C. York
Conductor; Mrs. L. A. York, Guardian. Social Levee every
Wednesday evening for the benefit of the Lyceum.

CRELEEA.—The Associated Spiritualists hold meetings at

Carlera Wednesday evening for the benefit of the Lyccum.

Carlera — The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. M. Admission—Ladies 6 cents; gentlemen, 10 cents. Children's Progressive Lyccum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dedge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speaker engaged:—Mrs. C. Fannie Allyn during December.

The Bible Christian Spiritualists hold meetings every Sunday in Windsimmet. Division Hall, Chelsea, at 3 and 7. P. M. Mrs. M. A. Ricker regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

CAMBRIDGEPORT, Mass.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged:—Mrs. N. J. Willis during December.

60gaged:—Ms. N. J. Willis during December. Lowell, MASs.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conduc-tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-ing Secretary. PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Chil-dren's Progressive Lyceum meets at 11 o'clock A. M. Speakers, engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

Wordester Mass.—Meetings are held in Hortfcultural Hall WORDSTER MASS.—Meetings are held in Hortfeultural Hall overy Sunday afterinoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every. Sunday at the same place. E. R. Fuller, Corresponding Secarety and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian. Speakers engaged:—Mrs. M. S. Townsend during December; Isaac P. Greenleaf during January; J. G. Fish during February; H. B. Storer during March.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 F. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 F. M. Speakers engaged;—N. Frank White during December; S. J. Finney during January; J. G. Fish during March.

Firehburg, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. FORBORO', Mass — Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

QUINCY MASS.—Meetings at 234 and 7 o'clock P. M. Pro LINE, Mass.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

PROVIDENCE, R. I.—Meetings are held in Fratt's Hall, Wey bosset street, Sundays, atternoons at 3 and evenings at 77 o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter Speaker engaged:—Rev. Adin Ballou, Dec. 29.

PUTNAM, CONN.—Meetings are held at Central Hall every inday afternoon at 1½ o'clock. Progressive Lyceum at 10½ the forenoon.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lycoum meets at 3 r. m. J. S. Dow, Con-BRIDGEPORT, CONN.—Children's Progressive Lyceum meets

every Sunday at 10½ A. M., at Lafayette Hall. H. H. dall, Conductor; Mrs. Anna M. Middlebrook, Guardian MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary.

Secretary.

Portland, Mr.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

Bangor, Mr.—Spiritualists hold meetings in Pieneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

DOVER AND FOXCROFF, Mr.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

Houlton, Mr. — Meetings are held in Liberty Hall, owned by the Spiritualist Society,) Sunday afternoons and

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Gangdian.

worth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats tree.

The Spiritualists hold meetings every Sunday at Lamartine
Hall, corner of 5th arenne and West 29th street. Lectures
at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

Oswago, N. Y.—The Spiritualists hold meetings every Sunday at 2/2 and 1/2 p.m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12/2 p. m. J. L. Pool, Conductor; Mrs. S. Doolittle,

Guardian.

Brookinn, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7 ½ p.m. Children's Progressive Lyceum meets at 10 ½ a.m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p.m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Eriday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

rian, granklin street, opposite Post Office, Green Point. Con tribution 10 cents.

WILLIAMSBURG, N. Y.—The Spiritualist Society hold meetings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

MORRISSANIA, N. Y .- First Society of Progressive Spiritual-

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

BUPFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Childen's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Line, Guardian.

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

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Solitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2/2 p. m. Sundays. Mrs. B. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a.m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The attention is devoted wholly to the Children's Progressive Lyceum. G. T. Loach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

VINIAND, N. J.—Friends of Progress meetings are hold in Plum street Hall every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidente, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMONTON, N. J.—Meetings held every Sunday at 101/2 a. m. and 7 p. m. at Ellis Hall, Belleview Avenue.

a. m. and 7 p. m. at Ellis Hall, Belleview Avenue.

Washikoton, D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Tenth and Eleventh streets, every Sunday, at H a. m. and 7 p. m. Speakers engaged: Thomas Gales Forster during December; J. M. Peebles during January; Mrs. Nellie J. T. Brighlam during February; Mrs. M. J. Wilcoxson during March; Mrs. Alcinda Wilhelm during April. Conference, Tuesday, at 9 p. m.; Platonic School, Thursday, at 7 p. m. John Mayhew, President.

Sacrametro, Cut. Meeting and held in Turn Versin Hall.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. J. H. Lewis, Corresponding Secretary. Children's Progressive Lyceum meets at 2 p. m Honry Bowman, Concuctor; Miss G. A. Brewster, Guardian

Sr. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a.m. and 8 p. m.; Lyceum 3 p. m. Charles A. Fenn, President; Henry Stagg, Vice President Thomas Alleu, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum. Speakers engaged:—Mr. and Mrs. Andrew Jackson Davis during De

CLYDE, O —Progressive Association hold meetings every sunday in Willis Hall. Childrens Progressive Lyceum meets at 10 a. m. A. B. French, Conductor; Mrs. M. Morley,

Chicago, Ill.—The First Society of Spiritualists of Chicago meet at Crosby's Music Hall, on every Sunday evening. Chil-dren's Progressive Lyceum meets at 10½ a. m., and the Con-ference at 1 p. m. All well attended.

SPHINGFIELD, I.L.—Regular Spiritualists's meetings every Sunday in the ball. Children's Progressive Lyceum every Sunday forencom at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

RIGHMOND, IND.—The Friends o' Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p. m. Adream, Mrch.—Regular Sunday meetings at 101.

Adrian, Mich.—Regular Sunday meetings at 10½ a. m. 7½ p. m., in City, Hall, Main street. Children's Progre Lyceum meets at the same place at 12 m.

LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

#### SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK. PUBLISHED GRACUTOUSLY EVERY WEEK.

To be useful, this list should be reliable. It therefore behoves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.]

J. Madison Allyn may be addressed till Dec. 26 at Banner of light office. Buston.

J. madison Anyl may be addressed in Dec. 20 at Banner of Light office, Buston, After January 1 his address will be Blue Anchor, N. J.

C. Fannie Allyn will speak in Chelsea, Mass., during De-cember; in Providence, R. L. during January; in Putnam, Conn., during February; in City Hall, Charlestown, Mass., during March; in Mercantile Hall, Boston, during April. Address as above, or North Middleboro', Mass.

J. G. Allbe, Chicopee, Mass. Mrs. N. N. K. Andross, trance speaker, Delton, Wis. Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P.

Dr. A. T. Amos will answer calls to lecture upon Physiology and Spiritualism; Address box 2001, Rochester, N. Y. Charles A. Andrus, Flushing, Mich., will attend funerals and lecture upon reforms. Rev. J. O. Barrett, Detroit, Mich., care C. C. Randall.

Mrs. Sarah A. Byrnes wil speak in Central Hall, Charles-town, Mass., during December; in Plymouth January 5 and 12; in Salem January 19 and 26; in Philadelphia during March; in Stafford, Conn., during February and May. Would like to make further engagements. Address \$7 Spring street, East Cambridge, Mass. Mrs. A. P. Brown, St. Johnsbury Center, Vt.

Mrs. H. F. M. Brown. P. O. Drawer 5956, Chicago, Ill. Mrs. Emma F. Jay Bullene, 151 West 12th street, New

Mrs. Nellie J. T. Brigham, Elm Grove, Colerain, Mass., will speak in Great Barrington, Mass., December 15; in Phila-delphia, Pa., during January; in Washington, D. C., during February. February.

Mrs. M. A. C. Brown would like to make engagements to speak. Address, West Randolph, Vt.

Dr. J. K. and Sada Bailey will answer calls to speak in outhern Michigan and Northern Indiana. Address, Adrian, Addie L. Rellow inspirational speaker, will answer calls to

lecture in the Middle and Eastern States during the winte Address box 7, Southford, New Haven Co., Conn. Wm. Bryan will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address box 35, Camden P. O., Mich.

M. C. Bent, inspirational speaker. Address, Almond, Wis, Sundays engaged for the present.

J. H. Bickford, inspirational speaker, Charlestown, Massa-A. P. Bowman, inspirational speaker, Richmond, Iowa.

Warren Chase, 544 Broadway, New York. Dean Clark will speak in Portsmouth, N. H., during January. Permanent address, 24 Wamesit street, Lowell, Mass.

Mrs. Augusta A. Currier will answer calls to speak in New England. Address, box 815, Lowel, Mass. H. T. Child, M. D , 634 Race street, Philadelphia, Pa.

Thomas Cook's address is Drawer 6023, care of R. P. Jour

Albert E. Carpenter will answer calls to lecture and establish Lyceums. Is engaged for the present by the Massachusetts Spiritual Association. Those desiring the services of the Agent should send in their calls early. Address care of Banner of Light, Boston, Mass. He will lecture in Montague, Mass., Jec. 17, and 18; in Orange Dec. 22; in Athol Dec. 23 and 24; in North Hampton Dec. 29; in Ware Dec. 31; in Fishdule Jan. 1. Miss Lizzie Doten. Address Pavilion, 57 Tremont street,

Boston, Mass.

Henry J. Durgin, inspirational speaker, will answer calls
to lecture. Can be addressed care Wm. Rose, M. D., box 268,
Springheld, O., till Dec. S. Permanent address, Geneva, O.,
care W. H. Saxten. George Dutton, M. D., Rutland, Vt.

Andrew Jackson Davis can be addressed at Orange, N. J. Mrs. E. DeLamar, trance speaker, Quincy, Mass. Dr. E. C. Dunn, lecturer, can be addressed care Banner of Light during December, after that, Rockford, Ill.

A. T. Foss is engaged for the present by the Connecticut Spiritualist Association. Will speak in Mystic Bridge, Conn. Dec. 22. Address Hartford, Conn., care of St. Dow, II Pearl

S. J. Finney, Troy, N. Y. Miss Eliza Howe Fuller, inspirational speaker, 67 Purchase street, Boston. Mass, or Lagrange, Me.

Dr. H. P. Fairfield, Galesburg, Ill., box 1003, Mrs. Fannie B. Felton, South Malden, Mass.

J. G. Fish will speak in Cincinnati, O., during December; in Pittsburg, Pa., during January and February; in Spring-tield, Mass., during March; in Philadelphia, Pa., during April; May, June, July and August, local; in Battle Creek, Mich., during September, and theace "Westward ho!" for the next six months. Address Hammonton., N. J.

Miss Amedia B. Fowler, impressional and inspirational peaker, will answer calls to lecture. Address Nevada, Story lo., Iowa. Rev. J. Francis, Parishville, N. Y. Isaac P. Greenfeaf will speak in Leominster, Mass., Decom-er 29; in Worcester during January; in Plymouth March and S. Would like to make further engagements. Address or the present 82 Washington avenue, Chelsea, Mass., or as

Dr. L. P. Griggs, inspirational speaker, will answer calls to schure. Address box 1225, Fort Wayne, Ind.

N. S. Greenleaf, Lowell, Mass. Mrs. Laura De Force Gordon, San Francisco. Cal. W. A. D. Hume will answer calls to lecture during the win-er. Address West Side P. O., Cleveland, O.

Lyman C. Howe, inspirational speaker, New Albion, N. Y. Dr. M. Henry Houghton will leceure in St. Louis, Mo., during December; in Battle Croek, Mich., during January; in Rock, Island, Ili; during February. Will lecture week evenings. Address as above.

Miss Julia J. Hubbard would like to make engagements for the fall and winter. Address S, Cumston street, Boston.

Moses Hull, Hobart, Lake County, Inc., will speak in Rochester, Minn., during December; in Chicago, III. during January; in Providence, R. I., during May. Will receive calls to lecture in the Middle or Eastern States during February, March, April and June; also shall be happy to have ovening engagements in the vicinity of Sunday appoint-ments.

Mrs. S. A. Horton, 24 Wamesit street, Lowell, Mass. Miss Nellie Hayden will raceive calls to lecture in Mass chusetts. Audress No. 20 Wilmot sfreet, Wo cester, Mass

Mrs. Anna E. Hill, inspirational speaker and psychometrical sader, Whitesboro', Oneida Co., N. Y. Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

Dr. E. B. Holden, inspirational speaker, No. Clarenden, Charles Holt, Columbus, Warren Co., Pa. J. D. Hascall, M. D., will answer calls to lecture East or West. Address 204 Walnut street, Chicago.

Miss Susie M. Johnson will speak in Terra Haute, Ind., uring December, January and February; in Springfield, Ill., uring March and April. Permanent address, Milford, lass. Wm. H. Johnson, Corry, Pa.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Belvidere, Ill. Will nawer calls to lecture week day evenings within convenient

Abraham James can be addressed at Pleasantville, Venango o., Pa., box 34.

H. A. Jones, Sycamore, rll. S. S. Jones, Drawer 6023, Chicago.

O. P. Kellogg, lecturer, East Trumbull, Ashfabula Co., O., will speak in Monroe Center the first Sunday, in Andover the second Sunday, and in Thompson the third Sunday of every George F. Kittridge Buffalo, N. Y.
Cephas B. Lynn, semi conscious trance speaker, will lecture
n Sturgis, Mich., daring December; in Toledo, O., during
anwary. Permanent address 567 Main street, Charlestown,
termanent address 567 Main street, Charlestown,

J. J. Loveland will lecture in Monmouth; Ill., during December. Address as above.

W. A. Loveland, 35 Bromfield street, Boston, will answer calls to lecture. Subject: Integral Education, or the Era of our New Relation to Science. MF. A. Logan will answer calls to awaken an interest in andaid in establishing Children's Progressive Lyceums. Add Station D, New York, care of Walter Hyde.

Mi. T. Leonard, trance speaker, New Ipswich, N. H. rs rin Abbott, developing medium, 127 S. Clark street Room Chicago.

B. Lawrence, M. D., will snswer calls to lecture on compace and Christian Spiritualism. Address Burlington,

Mr. W. Litch trance speaker, will answer calls to lecture, ddress 11 Kneeland street Boston. Mass.

Mag. Langdon, inspirational speaker, 60 Montgomery street, rsy City, N. J. John. Lowe will answer calls to lecture wherever the friends y desire. Address box 17, Sutton, Mass.

Missary M. Lyons, inspirational speaker—present address 8 Easefferson street, Syracuse, N. Y.—will answer calls to

Mrs. ry A. Mitchell, inspirational speaker, will answer calls tecture upon Spiritualism, Sundays and week-day evening Hilinois, Wisconsin and Missouri. Will attend Convenus when desired. Address care of box 221, Chicago, Ill.

Morrison ,inspirational speaker, box 378, Haver-

LeMiller, Appleton Wis. Dr. Jo Mathew, Washington, D. C., P. O. box 607, Dr. G. Morrill, Jr., trance and inspirational speaker, will lects and attend funerals. Address Boston, Massachu-

Mrs. Bush Morse, trance speaker, Joliet, Will County,

Mrs. As M. Middlebrook, box 778, Bridgeport, Connecti-Mrs. Sah Helen Mathews, East Westmoreland, N. H. Charles Marsh, semi-trance speaker. Address Wonewec, Juneau CeWis.

Mr. andrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch. Emma . Martin, inspirational speaker, Birmingham,

Dr. W. JC. Martin will receive calls to lecture. Address 173 Winds street, Hartford, Conn.

B. T. Mga will lecture on Spiritualism within a reasonable distance. ddress Skaneateles, N. Y. Prof. R. . McCord, Centralia, Ill.

Dr. JameMorrison, lecturer, McHenry, Ill. A. L. E. ash, lecturer, Rochester, N. Y.
C. Norwel, Ottawa, Ill., impressional and inspirational

J. Wm. Vn Namer, Monroe, Mich. L. Judd Prdee, Philadelphia, Pa. Mrs. Puffs trance speaker, South Hanover, Mass. Lydia Ampearsall, inspirational speaker, Disco, Mich.

Mrs. Pike Ictures before Spiritualistic and Scientific Associations on ac following subjects: "Christ," "The Holy Ghost," "Spirualism," Demonology," "Prophecy," "Noon and Night of Ime." "The Kingdom of Heaven," "Progress and Perfecting" "Soil and Sense," "Introversion, or Abnormal Inspiraton," "The Seven Spheres," "The World and the Earth." Adgess Mrs. Pike, St. Louis, Mo.

J. H. Powel (of England) will answer calls to lecture. Address 200 Sprice street, Philadelphia, Pa, Miss Nettiem. Pease, trance speaker, Detroit, Mich. Mrs. Anna I. L. Potts, M. D., lecturer, Adrian, Mich.

J. L. Potter trance speaker, La Crosse, Wis., care of E. A. A. A. Pond, aspirational speaker, North West, Ohio. Dr. W. K. Reley, box 95, Foxboro', Mass.

A. C. Robinsa will speak in Brooklyn, N. Y., during De-cember. Address 111 Fulton street, Brooklyn, N. Y. Dr. P. B. Ranolph, lecturer, care box 3352, Boston, Massa-J. T. Rouse, nrmal speaker, box 281, Beaver Dam, Wis.

Mrs. Jenuie S Rudd will answer calls to lecture. Address 412 High street, Providence, R. I. Wm. Rose, M.D., inspirational speaker, will answer calls to lecture, attend finerals and other clerical duties. Address box 268, Springfeld, O.

J. H. Randall, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations. Mrs. Frank Red, inspirational speaker, Kalamazoo, Michi-

Austin E. Simnons, will speak on Sundays in Montpelier, Vt., during the assion of the Legislature. Address Wood-stock, Vt. H. B. Storer, instrational speaker, 56 Pleasant street, Boston, Mass.

Mrs. L. A. F. Svain, inspirational speaket, Union Lakes, Rice Co., Minn. Mrs. H. T. Stears will lecture in Newark, N. J., during December. Address accordingly, or Vineland, N. J. E. Sprague, M. D. inspirational speaker, permanent address ichenectady, N. Y.

Mrs. Fannie Davis Smith, Milford, Mass. Mrs. Nellie Smith, impressional speaker, Sturg's, Mich. J. W. Seaver, impirational speaker, Byron, N. Y., will never calls to lecture or attend funerals at accessible

Dr. Wm. H. Salisbury, box 1313, Portsmouth, N. H. Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Selah Van Sickle, Greenbush, Mich. Mrs. M. E. B. Sawyer, Baldwinsville, Mass. Abram Smith, Esq., inspirational speaker and musical me-Mrs. Mary Louisa Smith, trance speaker, Toledo O.

Mrs. E. W. Sidney trance speaker, will answer calls to lec. re. Address Fitchburg, Mass. Mrs. M. S. Townsend will speak in Worcester, Mass., during becember. Address Bridgewater, Vt. J. H. W. Toohey, 42 Cambridge street, Boston.

Mrs. Charlotte F. Taber, trance speaker, New Bedford, Mass., P. O. box 392. James Trask is ready to enter the field as a lecturer on Spiritualism. Address Kenduskong, Me. Hudson Tuttle, Berlin Heights, O.

Mrs. Sarah M. Thompson, inspirational speaker 36 Bank reet Cloveland, O. Dr. J. Volland, Ann Arbor, Mich.

N. Frank White vill lecture in Springfield, Mass., during December; in Troy, N. Y., during January; in Providence, R. I., during February; in Williamntic, Conn., during June. Applications for week evenings promptly responded to. Address as above.

Mrs. M. Macomber Wood will lecture in Providence, R. L., Dec. 8, 15 and 22; in East Boston, Mass., during January. Address 11 Dewey street, Worcester, Mass. F. L. H. Willis, M. D., 27 West Fourth street, New York. Mrs. S. E. Warne will lecture in Rock Island, Ill., during December. Will asswercalls to lecture in the vicinity of that place on week day evenings. Address as above, or box 14, Berlin, Wis.

Berlin, Wis.

E. N. Wilson will speak in Tippecanoe City, Ind., during December; in St. Louis, Mo., during January; in Vermont, Ill., during February. Applications for week-day evenings promptly attended to. Permanent address, Babcock's Grove, the Press Co. Lil. Du Page Co., Lil.

Du Page Co., III.

Alcinda Wilhelm, M. D., inspirational speaker, can be addressed during December, P. O. Drawer 194 Toledo, O; during January 3422 Lancaster avenue, West Philadelphia, Pa.; during February 67 Parchase street, Boston, Mass.; during April care of Dr. Mayhew, Washington, D. C.

E. S. Wheeler, inspirational speaker; also attends fonerals. Address care of Banner of Light, Boston, Mass. Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston,

F, L. Wadsworth, permanent address 399 South Morgan street, Chicago, III. Henry C. Wright will speak in Cleveland, O., during De-ember, January and February; in St. Louis, Mo., during April. Permanent address care Bela Marsh, Boston, Massa-husetts.

Mrs. E. M. Welest will make engagements for Sundays and week day evenings. Address Danby, Vt. Mrs. Mary J. Wilcoxson will speak in Mercantile Hall loston, during December: in Washington, D. C., during larch address as above.

Mrs. Hattie E. Wilson (colored), trance speaker, will lecture in Newport, N. H., Dec. 22 and 29. Would be pleased to make further eigagements for the winter. Address 70 Tremont street, Boston, Mass.

Lois Waisbrooker can be addressed at Iowa Falls, Iowa, are of Union Hotel, till further notice.

Elijah Woodworth, inspirational speaker, Leslie, Mich., will peak in Coldwater and vicinity during December. Gilman R. Washburn, Woodstock, Yt., inspirational speak-er, will answer calls to lecture.

Dr. R. G. Wells, Bochester, N. Y., tranco speaker, will lecture Sundays and attend funerals, within a few hours' ride from home. Prof. E. Whipple, lecturer upon Geology and the Spiritual hilosophy, Clyde, 0.

A. A. Wheelock, Toledo, O.

A. B. Whiting, Albion, Mich. Mrs. Evirah Wiselock, normal speaker, will lecture in pringfield, Hl., during December; in Sturgis, Mich., during musry; in Chicage, Ill., during February; in St. Louis, Mo., tring March. Permanent address Janesville, Wis. Warren Woolson, trance speaker, Hastings, N. Y.

Miss L. T. Whitter, organizer of Progressive Lyceums, can addressed at 40! Sycamore, corner of Fourth street, Mil-aukee, Wis. Zerah Whipple will answer calls to lecture. Address Mystic,

Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473.

Mrs. Mary E. Wilhee, inspirational speaker, 182 Elm street Newark, N. J. A. C. Woodruff, Battle Creek, Mich.

Miss H. Maria Worthing, trance speaker, Oswego, Ill., will uswer calls to lecture and attend funerals. S. H. Wortman, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address Buffalo, N. Y., box, 1454.

Mrs. Juliette Yeaw will speak in Warren, R. I., December 22; in Lynn, Mass, during January. Address Northboro', Mass. Mr. and Mrs. Wm. J. Young will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory. Mrs. Fannie T. Young. Address care of Capt. W. A. Whit-

Geo. W. Lusk will answer calls to lecture. Address Battle

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