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# Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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#### RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS,

# CHICAGO, JANUARY 18, 1868.

# For The Religio-Philosophical Journal INVOCATION.

BY WILLIAM W. STOCKWERL. Forward, press forward, O Time, in your flight, ' Bear me away to a future more bright, Dark are the shadows surrounding us here, Take us to light more celestial and clear; Sorrow, temptation, corruction and sin, Border the pathway of life we are in; Take us, O Father, from life scenes so drear, Ioar us away to life's holier sphere.

Temper our souls with the light of new years, this us new light from the love-lighted spheres, the us the hope that reneweth our youth, Set in our souls the pure diamonds of truth, Line our life's path with all beautiful things, Cheer with songs sweeter than man ever sings, Scatter the sunbaams of love in our way, Ripen our souls for eternity's day.

Who would live always with time and its care? Earth has no joys that with beaven's joys compare: Earth hath its sorrows, its woes and its pairs, Heaven holds nothing that grieves or complains; Earth hath afflictions that time caunot cure, But heavenly things are all perfect and pure; Heaven is the home which the blessed ones share, And we would go there, yes, we would go there i

Upward, O Father, our spirits incline, Upward and onward, where all is divine, Take us to those who have passed on before— Gone to the Summerland's beautiful shore; Gone where the beautiful never will fade, Where the pass light of wisdom their spirits pervade; Up to that Summer land, Spirit Divine, Take us, and keep us forevor as thine.

# HYMNS TOWARDS HOLY WEEK.

BY THOMAS WHITEHEAD, LATE OF ST. JOHN'S COL-LEGE, CAMBRIDGE.

Andrew heard a preacher (Rev. Mr. Calthrop), at the Church of Disciples, recite the following lines. After the services were over, he approached the minister, who had never seen him before, we believe, and asked where he could find the verses. They were not then in print, but in an answer to his samest request the chergyman sent him a copy.—Boston Transcript:]

|             | This world I deem             |
|-------------|-------------------------------|
|             | But a beautiful dream         |
| Of shadows, | that are not what they seem ; |
|             | Where visions rise,           |
|             | Giving dim surmise            |
| Of that whi | ch shall meet our eyes        |

Arm of the Lord I Creating word ! Whose glory the silent skies record; Where stands thy name In scrolls of flame, 'Neath the firmament's high shadowing frame

I gaze o'erhead, Where thy hand hath spread, For the waters of heaven their crystal bed : And stored the dew In its depths of blue Which the fires of the sun come tempered through.

# FAILURES, AND THEIR CONSEQUENT TRIALS,

SIRENGTHEN HUMAN THOUGHT. GIVEN THROUGH HENRY T. CHILD, M. D., OF

For The Religio-Philosophical Journal.

CONTINUED FROM LAST WEEK.

# THE CONSCIOUSNESS OF EARLY INFANCY.

There is a beautiful and attractive portion of human life, from birth until the period when laws of vocal expression are unfolded, and these are common questions. Do such children think, and if so what do they think about? Up to the time of birth the consciousness has been passive, now it begins to be divided into two classes, active and passive; and, hereafter, this distinction will continue.

The formative consciousness in the embryo gives rise to various motions, but these are mostly excito motor. An excitement upon the surface acting upon the central nervous system produces motion. From the formative consciousness springs the origin of all motions, voluntary, involuntary and mixed, and the new born child soon manifests these forms of motion, not as a result of a new consciousness, but as an extension of the formative principle, which has more freedom of expression now. The third form of consciousness of the embryotic condition, which may be called individual consciousness, being the result of the principle of individuation, now becomes more active, and through the senses, especially touch and vision, there is a dim perception of objects around the new born child, when, for the first time, the light from the plane of a burning object is perceived by the vision, it experiences a new consciousness, though it is not at all aware of it, when it turns its eye to follow the light.

This outward light differs from the star-eyed vision of the soul, the remembrance of which has not yet been lost; and I would say that the best illustration that can be given to you of soul consciousness, is the perception of stars which shine "One by one through evenings misty haze."

And all through the cycles of the past, as "one star differeth from another in glory," so has one soul been enabled to recognize others around it, and you will find illustrations of this in all the higher forms of human experience. The star of Bethlehem was not a new sign, and the shepherds knew that it was a spiritual signal; and so the seers in all ages have seen starry or spiritual lights, and the inspired artists have always painted the saints with a halo around their heads.

The new born child, when it perceives a light for the first time, by means of its outward visual organs, recalls faintly its soul perceptions, and hence it does not realize that it is another consciousness, which, though similar, is so distinct and discrete that it completely eclipses the former soul consciousness for a time. But there are thousands of persons who have learned, in these days of spiritual light, that there are "more things in heaven and earth than are dreamed of in your philosophy," and that there are many more stars than are seen, either by the unaided vision of man. or even by the aid of the most powerful optical instruments which his ingenuity has enabled him to construct, stars which have a deeper significance, and a more powerful influence than you have yet realized; for every soul is a star, and truth is the orbit of each, and love is the light which is reflected by these. Mankind will yet learn the importance of letting their light shine before all men. undimmed by selfishness and impurity. Oh, ye children of earth, who walk ever 'neath cloudy skies, and dream that no stars of light and love are beaming over your heads, know this, that sooner or later the day will come when the light of earth shall fade away, and with it all the clouds that now hide from your vision the beautiful stars of the inner life, that shine undimmed in this land of love, and these shall pour down their rich effulgence upon you. Then will you learn that the consciousness of suns and stars in the outward. though grand and beautiful, is not the highest that comes to mortals even in their journey through life, and that there is a consciousness that will reveal to you higher and grander stars than these, that shall open to your souls a knowledge of the 'deep interior wisdom which belongs to eternity itself.

ative principle on earth is to be the spiritual physical body of the soul in the life hereafter, subject, however, to a formative principle, which shall continue to manifest itself in higher and more perfect degrees through all eternity. The sympathetic consciousness of the embryo

life, so important in forming and molding the character of the individual, continues throughout eternity, and constitutes the basis of social life, the bond of union for humanity and for the angel hosts.

Through its influence are formed the shining links in the golden chain of sympathy that is to bind all the brotherhood of man, past, present and future, into one family, children of our common father and mother, God.

The question properly arises here, Do these forms of consciousness originate in the human embryo?

I find among the teachers here some diversity on this point. There are those who think that the first expression or manifestation of anything may be considered as its origin.

With your friend Edward, I visited en aneient sage, not bending beneath the weight of years, but with the fire and ardor of youth, matured by the experiences of centuries, old Aristotle, with the calm serenity of his mild and genial countenance shining like a bright and beautiful star that he is, welcomed to the grove wherein he walks and dispenses wisdom as of yore. He said :

"My children, there are those to whom the manifestations of the eternal plane are the first evidences of the origin of life and its various func tions, but to the philosopher, who looks beyond he mere surface of things, and seeks to comprehend the interior working of the Divine principle everywhere, there must be, far back in the original primal soul of all things, that which is from time expressing itself in and through them. The soul of man, when it emanated from God, had the d of every germs of every form of consciousness, or thing that is or can be manifested by man in all his endless career of life. As you see in the acorn, all that you can recognize of the future oak tree is its manifestations for centuries, so I see in these souls which are floating around us everywhere the germs of all that man is or shall be in all the coming future.

Oh, how I wish I could convey to you, and to the world, the deep, penetrative power of these thoughts, as they flowed with so much grace and beauty from the luminous mind of this ancient seer, whose loving soul seemed to be all aglow with living light, as he gave forth the lessons which our souls were calling for.

It was a very pleasant thought that, although more than two thousand years have rolled since he was thus a new-born child of earth, still his soul was filled with joy as he lived again those apparently early days of the olden time, but in reality very recent when compared with the etern ity of the past. How such thoughts level all humanlty as this feeling passed over us. A new flame was kindled in the soul of the old philosopher, and, smiling, he said : "My children, you have been tanght to look upon some men as old, and others as young, and this is so in the earth plane, simply because the date of their earthly consciousness varies. We know that all men are Gods, as was taught long ago, before I walked the earth in an outward form of a man: but, in reality, it matters very little whether you see stars shining to-day as I saw them two thousand years ago; when we both see and understand them alike we become equals, and time has nothing to do with it.

What is will? Every organ is dual, being composed of matter aud force, each peculiar in themselves. The expression of any single organ is an impulse, the comfined expression of several organs acting harmonionsly together results in the willpower or principle, and the consciousness of this is as distinct as any other form of consciousness. Very early in infancy, then, is the commencement of a co-ordination of the faculties, and a combination resulting in the expression of a will. The beginning of a power which characterizes man, and distinguishes him from the lower orders of being.

The will-power and its corresponding consciousness, thus originated by a union of a few of the faculties, is designed to result in a beautiful blending of all, in such a manner as to produce more power than has ever been manifested; for, while weakness and angularity, ever result from the undue action of a few faculties, amounting to little more than impulses.

Efficiency and power is ever measured by the harmonious action of many of these, and when man has arranged all the faculties in their appropriate and legitimate spheres, and so far cultivated and co-ordinated them, that each shall do its appropriate part in conjunction with others, then will there be such a power manifested as the world has never before witnessed. The will consciousness is a very important one in life, as a measure of power. It is always strengthened by obedience to the higher laws of man's being, and weakened by yielding to those laws which bring in play but a part of his faculties.

All the failures of my past life, that have brought such a harvest of sorrow and pain to me, may be traced to an undue development and action of a few faculties, and the torper and neglect of most of these, producing inharmony in myself, and consequent inharmony with all around me.

In that beautiful and attractive period of infancy which we have been considering, there are thoughts more or less distinct in reference to all the forms of consciousness; thus the formative power gives pleasure, as the little child fills its chest with air, and makes the endless variety of gestures and movements which mark this period of life, and are increasing expressions of this principle through its consciousness.

The sympathetic principle awakens many thoughts, and the smiling faces of sleeping innocence, as well as the waking state of these, indieates that pleasurable sensations are received, both from spirits out of the form, who are very near to these little ones, and from those still in the form, through this consciousness.

This is true, also, of the painful sensations which occur at this period of life. It is by means of these different sensations that this consciousness is developed, and it is a beautiful fact that the loving, sympathetic consciousness of the child has the power of drawing forth the most pure and loving feelings of our natures. And it is of the highest importance that we understand the relations we bear, not only to this sympathetic consciousness, but to all other forms of consciousness of early life, for these are the links which bind us together, and this is the season of the greatest impressibility, when every thought and act have their influence upon these sensitive natures. It is very pleasant for me, now, to look back and see the dim and shadowy outlines of thought which were mine at this early period, and to trace them up along the line of my life, and to see how they become more clear, strong and well-defined as I moved onward in life's journey, and the various forms of consciousness become more and more unfolded.

shall not attempt it. My object in referring to these conditions is that you may know some of the results that flow from such experiences, as exhibited in my after condition, and which to me has been and is a full compensation for all the past, and in view of the beautiful compensations I now experience, I can say God is just in all his ways. I have referred to some of the causes of these failures, and shall pass rapidly over the scenes of my earth life, because the world is already too familiar with such conditions, and having pointed out the immediate causes of these, I leave it to the good sense of mankind to judge what course they will pursue, simply stating that if mankind did as well as they know how to do in every instance, nine-tenths of the misery and suffering that now abounds everywhere in the world would disappear. I know there are those who doubt the truthfulness of the statement, and declare that man is doing as well as he can.

To such I will reply that he may be from their standpoint, but he is not from ours. Man is too often passive on the side of truth and virtue, and active on the opposite; the former faculties are left quiet, while the latter are educated up to a high degree of activity. I say this in view of observations made in many cases, as I look over the world of humanity, and we know that if we could reverse this state of things, and render passive man's selfish and ambitious feelings, and intensify all the higher principles of his nature, the result would be very different. But to proceed with my story.

I cannot recall any redeeming feature of all my life experiences, not one that I would be glad to live over again, though some were more tolerable than others. In all my childhood I had not a single hour of that gleesome, playful home feeling that should ever accompany early and innocent childhood, and I never knew anything of the beautiful, congenial and heaven-like home feeling of two souls who meet and mingle on the high and holy plane of conjugal love.

I was more misanthropic than criminal ; my vices were rather negative in character, and they injured me more than any others. When I arrived at the age of manhood, I did not find myself, as most persons do, attracted to those of my age of both sexes. My sensitiveness was such that every attempt to go into company rendered me morbid ; no one else realized the mistakes and failures which I was continually making as much as I did. The continued pressure of these upon my sensitive nature induced melancholy and then madness, and it became necessary to remove me from the few associates I had, and place me within the shelter of a private asylum. Here for a time, I found some relief, but it was only temporary. Such insanity as I suffered from can seldom be removed, because the patient repels every effort to reach them with that kind and genial magnetism which alone can relieve them, and also because those who have this magnetic power do not know their power, and

Soft they shine Through that pure shrine, As beneath the veil of thy flesh divine, Shines forth the light That were else too bright For the feebleness of a sinner's sight.

I gaze aloof On the tissued roof Where time and space are the warp and woof Which the King of kings, As a curtain, flings O'er the dreadfulness of sternal things.

A tapestried tent To shade us meant From the bare, everlasting firmament; Where the glow of the skies Come soft to our eyes 'Neath a veil of mystical imageries.

But could I see, As in truth they be, The glories of heaven that encompass me, I should lightly hold The tissued fold Of that marvelous curtain of blue and gold.

# THE SOUL'S PROPHECY.

BY RALPH WALDO EMERSON.

All before us lies the way, Give the past unto the wind; All before us is the day, Night and darkness are behind.

Eden with its angels bold, Love and flowers and coolest sea. Is less an ancient story told Than a glowing prophecy.

In the spirit's perfect air, In the passions tame and kind, Innocence from selfish care, The real Eden we shall find.

When the soul to sin hath died, True and beautiful and sound, Then all earth is sanctified, Upsprings paradise around.

From the spirit land afar All disturbing force shall flee; Stir, nor toil, nor hope shall mar Its immortal an ty. Then will you realize that "light is sown for the righteous, and joy and gladness for the upright in heart." Few, however, have yet discovered that the appearance of these stars is an indication of the return of a lost consciousness of a prior soul life, which shall sconer or later assume its proper place and importance among the life experiences of all.

The formative consciousness continues to be unfolded in all the period of growth, and to maintain its power during maturity, until the form, bending beneath the infirmities of age, fails longer to express in the outward the ideal of this consciousness, which, in the human being, by its union with the immortal soul, has acquired power to form within the outward physical body of man a finer and more spiritual body, similar in form and character to the eternal body in which it is encased, which higher and more perfect result of the form"I am no better for having seen it earlier, and you are no worse for having seen it later, provided neither of us have neglected the golden opportunities which each form of consciousness brings to the soul.

"Truth is universal and immutable. Man's perception of it is gradual and progressive. Be ever ready to accept new truths, and let the stars shine for you in all their native beauty."

Oh, what a privilege to drink from a fount so pare and divine. We would gladly bathe your soul with the same effulgent light that enrapt us as we stood in the presence of the sublime patriarch and philosopher, and breathed in the inspiration of that magnificent sphere.

To return to the consideration of the sympathetic consciousness, very soon after birth this expresses itself in the direction of attraction and repulsion, the beginning of those likes and dislikes which mark the career of humanity. It might seem to the superficial observer that this sympathetic consciousness was the cause of much unnecessary suffering, but it is only when developed in an angular manner that this is the case, and it will always be found that the power to enjoy pleasureable sensations increase in a greater degree than the reverse.

A new form of consciousness begins to manifest itself in these early days of childhood. It may be called the will-power and its consciousness. We have seen that each power or principle, as it has unfolded, has been accompanied with an expression which we can call a consciousness. Thus we have a formative principle and its consciousness, the sympathetic principle and a consciousness corresponding thereto; and now we come to consider the will principles and its expression, in the form of a new consciousness never before realized This clearness in the unfoldings of thoughts and ideas is always the result of spiritual influx, either from spirits in the form or out of it.

Every one who has investigated the phenomena of modern Spiritualism must have noticed that, in many instances, thoughts which have been floating vaguely and indefinitely before the mind, have been presented in the most clear and positive manner by spirits.

In fact, it is this faculty of daguerreotyping, with more clearness of outline and intensity of power that characterized modern Spiritualism, as much as the presentation of entirely new truths, though it has done much in the latter line also. But I will proceed with my narrative.

## CHAPTER VI. EXPERIENCES OF MY YOUTH.

Doubt, uncertainty and failure had their origin here. The will power, which, as we have seen, results from a union and co-ordination of the faculties, was very weak in me. I was a child of impulse, and the irritability of my parents was intensified in me to such an extent that I was unable to accomplish anything that was at all satisfactory to myself or others, and for this reason I had very few of the pleasant experiences that usually mark the joyous period of childhood.

My parents had eaten the "sour grapes" of uncongenial association, and had set not only "my teeth" but "my whole system on edge," and they were so ignorant of my condition, and the causes which produced it, that they were continually adding to the flame. To picture a life of twenty-four years of failures, each of which/seemed more aggravating than those which had preceded it, would be more painful than profitable, and therefore I hence cannot apply it. I knew nothing of this at that time, and if it had been proposed I should have resisted and rejected it. The law of magnetic influence in the treatment of disease is not well , understood, either by the patients or their physicians.

The magnetism of the physical system may be measured and guided by observing carefully the attraction and repulsion of these systems.

The mental and moral influence of kindness and appreciation ought to be better understood than it is to day.

These constitute the basis of the proper treatment of insanity.

But the reminescences of this period of my life are less attractive to me than any other, and I will gladly draw the veil over these, having given enough to trace up the line of my history.

### CHAPTER VII.

#### EARLY EXPERIENCES IN SPIRIT LIFE.

I have already given some account of my early experiences here in relation to my parents, which seemed necessary to explain the conditions of my earth life. When the angel of death loosened the bonds which bound my spirit to its clay built tabernacle, and I leaped forth into another consciousness, although it was a long time before I realized the character of the change which had come to me, I knew there was a change, and in my weariness and loneliness I welcomed any change. As I remarked before, I passed away in an asylum. The walls of the cell seemed to have crumbled away. and I was in a larger place, freed from the restraints. which had been so onerous to me. I moved about freely among the old familiar scenes, some of which were very distinct to me, whilst others seemed dim and obscure. I met and recognized some of the attendants who had been around me in the asylum, especially those to whom I had been somewhat attracted ; others disappeared from my view, particularly those who had been repulsive me.

This was an agreeable change, but I found myself so impracticable that I was very much irritated when I attempted to do anything, and was no more able to control material or spiritual things than I had been when in the form.

For a considerable time after I entered this life I was unable to distinguish spirits from persons still in the form—a very common experience, as I am told, of new born spirits.

This was particularly the case with children, and I was surprised to see so many of these in and about the asylum, and I had never seen any of them there. Now they seemed to be attracted to

the inmates and attendants of this institution. I

was more attracted to these than any others, proba-

bly from the fact that they, like myself, were con-

tinually making blunders, and were subject to like

failures. These little ones were not able to tell

me. Many of these were not aware of the fact

that they were in spirit life, and most of the dis-

tinctions which I have since found to exist between

children in the form, and those out of it, were un-

known to all of us then. With the exception of

greater liberty and freedom of motion, I have no

very clear ideas of the change at death. One of

first things which impressed me was the blotting

out of all consciousness of certain objects and per-

sons. I was in a similar condition to the child

when it first perceived the light by means of its

outward visual organs, a new consciousness had

dawned upon me but I was not aware of it ; the

different forms of consciousness interlock with each

other, so that the lines of demarkation between

them are not well marked, yet, as we advance in

knowledge, they become more and more clearly de-

fined, and I can now perceive that I was seeing

. things very differently, and that it was by an in-

terior vision I recognized things as I never before

had seen them, and they bore so close a resem-

blance to outward things that I supposed them to

be the same. So gradual was the comprehension

of that, it did not confuse me as I know it did

No one in the form can realize the difficulties

which environ the new born spirit who has passed

into this life prematurely. In speaking of these

experiences, my description, like the impressions

themselves, must be rather indefinite, and as I now

look back to them and see how curiously they

were mixed up, I wonder that I was not more irri-

Although I was considerably attracted to the

I was not actually bad, but I had not developed

that innate goodness which is so essential to the

unfolding of the sympathetic consciousness, of the

existence of which, as well as of the means of de-

veloping it, I was at that time entirely ignorant. I

now see that there was an important work for me

to do in my association with the children, a work

which all new born spirits are obliged to do ; for it

is a truth that, "unless we become as little chil-

children, there was but little in me to interest

many others.

tated.

them.

# LITERARY NOTICES.

We welcome to our sanctum, the first number of a new Spiritualist paper, just started in New Orleans, entitled Le Salut (French), which, in English, signifies Salvation. It is published by an Association of Spiritualists. It says:

LE SALUT (SALVATION) will be published in eight pages, of the size and style of this specimen number-four in French and four in English-and so arranged that they will form two distinct papers. The first number will appear on the first of January next, and we will continue to issue it bi-monthly till we have made the necessary arrangements to publish a weekly issue.

It will be an advocate of Spiritualism in its broadest sense, embracing the material, as well as the moral and spiritual reforms of the race

It will be an expounder of Spiritualist Ideas and Teachings for the outsiders, and a record of the march of Progress for the believers.

The terms of subscription, invariably payable in advance, will be :

For one year..... " six months..... " three months.....

The general depot will be, for the present, at Mr. A. Simon's book and newspaper store, No. 85 Baronne St., where subscriptions will be received, as well as at W. E. Seeborn's book store, 190 Canal street.

The Natural Alphabet, for the representation of all languages, based upon an original and comprehensive classification of the elementary sounds, by J. Madison Allyn; Blue Anchor, N. J. This is a unique pamphlet of eight pages. The subject we presume, is not new to many of our readers, as Mr. Allyn has had this matter before the public for years, t has never, that we are aware of, before issued any publication relative to this subject. The author presents an alphabet which is entirely different from anything ever before given to the world. The author remarks that " under such a system the art of reading and spelling, from being, in the language of an eminent educationalist, 'the most difficult of human attainments,' becomes the most easy. Learning to read becomes a pleasure, and spelling (in the ordinary sense of the term) is annihilated !" We trust Mr. Allyn may succeed in establishing, as he hopes, the rudiments of a universal language. What the world greatly needs in the immediate future, is a universal language and a universal currency.

EVERY SATURDAY-Ticknor & Fields, Boston, still comes to us regularly. The publishers promise a serial story for 1868, entitled "Foul Play."

OUR BOYS AND GIRLS-Lee & Shepard, 149 Washington street, Boston, Mass. Single subscriptions, one year, \$2.50. The publishers present an array of contributors for 1868, which should warrant a continuance of the popular reputation it has already attained to for being one of the best juvenile magazines of the age.

## Correspondence in Brief.

Dr. Wesley Clarke, of Williamsport, Warren Co., Ind., writes

"Spiritualism, in this section, is progressing finely. During the last Summer we have erected a good Hall, capable of seating five hundred persons, and we have lectures regularly. Mrs. Clark and myself lecture occasionally through this portion of our State, and wherever we lecture there is good, attentive audiences."

Note. We are in receipt of very many letters of commendation of our paper, and congratulation at our return to the editorial chair of the RELIGIO-PHI-LOSOPHICAL JOURNAL, for which we feel very grateful. Such letters make our labors, comparatively, agreeable, and cheer our soul on to renewed efforts. We refrain from publishing them, not because they are not gratefully received, but from the simple fact that we choose not to allude to the past years trials of our Institution. It was a calamity deeply regreted. It is now past-the storm has subsided. The sun again shines, and all is well. Let us all try to forgive our enemies, even as we would be forgiven.

We insert the following, not even "as a modest welcoming of our paper, but to encourage seekers after truth :

BROTHER JONES :-- I have just read the first number of the new issue of your paper, and bid it a hearty and hopeful welcome! I am yet, one among the many who stand somewhat doubting, and fearing to throw aside the old doctrines of the day, and indorse all of the principles found in the "New Philosophy." Indeed, I am, as yet, only an early inquirer, longing for something less contradictory and more satisfactory than anything I have ever found. We have always been taught to believe that death is the greatest enemy we have to meet, and Heaven a far off, wonderful place! Now, this "New Philosophy " reverses the whole-making death something to be longed for, only a lying down to sleep, to awaken freed from the mortal clay with our life-work just commenced, and that far off Heaven at once embraced in that beautiful summer-land, the progressive home of the freed spirit, with a God over all, bringing light out of darkness, and joy unspeakable ! What more can we ask to urge us on to a higher and exalted standard in life-to everything good and true ?

obstinate as those arising from bodily disease ; but reflecting that they were produced by impression on the mind, he resolved to eradicate them by a still stronger impression, and so directed hot irons to be prepared, and applied to the first person who subsequently had a fit; the consequence was not a single person was seized afterwards." There is a cause for epileptic fits, and I presume

that not one of those who was so signally affected by the impressions received, knew the real cause why they were affected. Why were they not attacked with some other disease? Why such a uniformity in the action of impression? Simply from the fact, that impressions are governed by immutable laws, and, of course, are invariably uniform in their action; therefore, the electro-emanation of each impression is affected by the character, nature, or condition of the object that gives rise to it. In the case above stated, the electro emanation of the impression made upon the minds of the patients was impregnated with the very essence of epileptic fits -if not, I ask the common-sense mind how it could have caused them ? The doctor, in order to counteract the impression made, ordered hot irons to be applied to the first one who subsequently had a fit, thereby so lessening the intensity of previous impressions, that no difficulty whatever was afterwards experienced with them.

The following interesting case, showing, in a remarkable degree, the power of impression, was given before the Westminster Medical Society :

"A gentleman who had constantly witnessed the suffering of a friend afflicted with a stricture of the æsophagus, had so great an impression made upon his nervous system that, after sometime, he experienced a similar difficuty of swallowing, and ultimately died of the spasmodic impediment produced by merely thinking of another's pain."

No doubt, the gentleman above alluded to pos sessed a very sympathetic nature, and through the instrumentality of the impressions made upon his mind, by witnessing the extreme suffering of his friend, he became afflicted in a like manner. The impressions that he received partook of the nature of the object from which they arose, and were, con sequently, impregnated with the very disease that was afflicting his friend. You take, for example, a person whose nature is highly sympathetic, or whose mind is susceptible to the impressions that are constantly sent forth by external objects and the varied phenomena of nature, and he is much more liable to disease than one whose nature is not sympathetic, and the obdurate surface of whose mind causes all delicate impressions made thereon to glance off, without exercising that potent influence which causes, many times, great changes, not only in the physical organization, but in the mind also. No two impressions act upon the mind in a similar manner. Thus, one impression causes joy and laughter ; another, sorrow ; another, a feeling of veneration ; another, disease ; another, magiclike, restores health to the diseased limb; another causes hydrophobia; another, idiocy; in fact, there is no limit to the strange and varied phenomena resulting from the action of impression.

The electro-emanation of many impressions is impregnated with the very essence of disease, and it would certainly be well for those whose natures are highly sympathetic, to be exceedingly careful how they allow impressions that are saturated with the very elements of disease to get a foothold within the sacred realms of their mind, to diffuse therein the miasma, or poison, thereby disturbing the vital forces and, many times, causing instant death. The ravages of cholera in this country have, at times, been of the most disastrous character, and the most learned and skillful physicians will declare that many are attacked with the disease through fear. Little do they understand the nature of impressions and the electro-emanation that always accompany it-affecting the mind with joy or sorrow, and the body with health and sickness. The fear that these learned doctors talk about, is simply the action of impression, the electro-emanation of which is, many times, impregnated with the worst form of epidemic disease. Sympathetic or highly susceptible persons whose minds are so delicately attuned, as to be keenly alive to the varied action of impressions arising from external objects or the phenomena of every-day life, should be exceedingly careful of the kind of society they select for their chamber they should be cautious, and not allow

others, her presence was always necessary, whenever she operated on the sick. The same good results would have followed her manipulations, even if her daughter had not been present. This little incident, occuring in the early history of this State, is Illustrative of the wonderful effects which impressions have upon the mind and body when laden with disease; and it should be a caution to the sympathetic and susceptible to beware how they

place themselves in relation to others. OLATHE, Johnson Co., Kansas. [TO BE CONTINUED.]

# Religio-Philosophical Journal CHICAGO, JANUARY 18, 1868.

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

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

HT For Terms of Subscription see Premium lists and Pro-spectus on fourth page. S. S. JONES..... EDITOR

RE All letters and communications intended for the edi-torial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy, Drawer 6023, Chicago, Ill.

"The Pen is mightier than the Sword."

# Intolerance-Its Cause-Should be Avoided by Spiritualists-Our Work.

Every religious organization that has sprung into existence has had to pass the trying ordeal of intolerance, and every one, in turn, has been loud in complaints against the devotees of old and popular religious systems for their cruel intolerance towards the weaker sects. Yet, it is a remarkable fact, that no sooner does any sect become strong in numbers and wealth, than it, in curn, practices the same spirit of intolerance towards new systems in religion, with vindictive cruelty, equal to that which it just passed, so far as the spirit of the age will admit of being done.

While but, a few centuries since, those who fied from persecution at home to the wilds of North America, for the sake of religious tolerance and liberty of conscience, in turn, were soon found hanging the Quakers and banishing the Baptists. These acts are all of, comparatively, modern date. If we were to go back and search history, profane and ecclesiastical, we should find that the same spirit of intolerance for the opinious of those who differed from the popular faith, has ever been manifested in all ages of the world. Why is it so? and why has it ever been so in past ages?

By the light of our beautiful philosophy we are enabled to solve the problem. Our philosophy teaches us that we are creatures of imitation-that we try to imitate the God we worship-and that all religious systems, of the past and present, have been based upon the false hypothesis of a partial and tyranical Deity-One who is subject to passion, changeable and caprious, as he was pleased or displeased with the acts of the leaders of the petty tribes of the semi-barbarians of past ages. That to appease His wrath when offended, and that was daily, He required a sacrificial blood offering .-Among the more benighted inhabitants of earth. these sacrifices have ever been most cruel. The lives of the noblest specimens of humanity were often required. As light dawned-as the minds of humanity ascended above the cruel animal planethe sacrificial idea was retained, but the blood of animals was, upon ordinary occasions, sufficient to make the attonement ; but, still, all of these sacrificial offerings were not sufficient to appease the wrath of an offended Deity without due hamility and suffering by self-inflictions, and torture of the blind devotees of the popular faith.

First, the ideas obtained that the great Fountain of Infinite Wisdom, was weak to govern the work of His own hands. Secondly, that He is capricious and vindictive, and will, like the savage of the North American forests, have blood, and blood only to appease His wrath. Indeed, the most cruel Inintimate associates; and when visiting the sick dian savage, in character, is a fair representative of the God of the barbarian; and yet, the central

Having no agry God to appease, nor to imitate with cruel vengence upon those who may differ from us, as a central idea ; we should be entirely

minds in the civilized world.

free from the spirit of intolerance. We should be willing to fellowship all mankind as brethern-however much they may differ from us in religious faith. We should feel kind towards not only Spiritualists who may manifest great eccentricity of character, but to all mankind ! Let us ever remember that we profess toleration, and that our philosophy teaches us that all are true to their own organisms, judging from their own stond-point, and the highest light they possess.

commands the attention and respect of the best

All phases of religion are, therefore, a necessity, and exactly suited to the capacity of the devotces; and so soon as the reasoning faculties of men and women are sufficiently developed, they will, as a matter of necessity, become Spiritualists. Our work is to teach and instruct in the truthfulness of our philosphy, exposing the fallacy of theological dogmas, but without condemnation of the honest devotees.

#### ---Superstitious Piety.

It will be remembered that we announced in our last issue, that just upon the eve of going to press, the splendid edifice belonging to the Young Men's Christian Association was on fire and would probably soon be a mass of smouldering ruins, but the ravages of the destroying element, owing to the efficient efforts of the Fire Department, were stayed, and a portion of the building was saved. But what we propose more particularly to notice, in connection with this visitation of Providence, as superstitious minds are wont to denominate such occurrences, is the following poster, which was printed in red ink and circulated during the progress of the fire: "Noon Prayer Meeting to-day, Tuesday, January 7th, 1868; while Farwell Hall is burning, at the Lecture Room of Clark street M. E. Church, the old headquarters of the Association. D. L. MOODY, President of the Young Men's Christian Association."

"The meeting was opened by the reading of a portion of scripture by Mr. D. L. Moody, which was followed by prayer, by the Rev. Dr. Patton. Prayers were offered by B. F. Jacobs, and by several other gentlemen in the audience, the prevailing tone of which was the belief that the Lord would turn to good account this providence; that it might be the beginning of a great religious revival, that it might chasten the proud in spirit; that it might turn the attention of the members to the tabernacles built in heaven, the foundations of which should never be moved."

The sentence, "while Farwell Hall is burning," we purposely italicized, inasmnch as it savors strongly of a superstitious idea that their convening in solemn prayer would tend to appease the wrath of the Almighty, and induce Him to stay the spread of the ravaging flames. To believe that Mr. Moody knows better, however, than this, and did it only for an effect, excites a feeling of contempt : but to think he and those who commend him really know better, induces sensations of pity, to reflect that there lives in this age a person or persons who can be so monstrously superstitious. That Nero fiddled while Rome burned has astonished all who have read of his doings ; but it is to be borne in mind that he lived in an age of barbarism, which may be taken as some excuse for his hardened indifference. But in this enlightened age no apology can avail Mr. Moody and his adherents for an act equally absurd, though upon an opposite extreme. Such acts of superstition are quite common amongst heathens, but we are hap. py to know are rare in civilized society, and will undoubtedly become less and less common, as they receive the unqualified disapprobation of the people as in this instance, in the case of Mr. Moody and his friends.

The origin of the fire yet remains and perhaps will continue to remain a matter of conjecture, but that it was any more a special providence than thousands of other fires, or that providence could be induced to stay it in any other manner than other fires are stayed, none but the credulously superstitious can believe. The idea that one occurrence is any more of a special providence than another, is fast losing its hold upon the minds of the masses of the people. They are fast becoming ed. ucated in the fact, which Mr. Moody and all others must sooner or later take cognizance of, and a fact that is more clearly and definitely taught in the Bible, which Mr. Moody undoubtedly professes to take as his guide, than any other, that God is all and in all; that in Him we live, move and have our being. This truth is the light which is fast dispelling the dark and lowering clouds of superstition. It is a truth which is fast taking a lasting and permanent hold upon the human mind, NEVER more to be eradicated. This, too, is another grand and glorious proof of the silent, yet invincible spread of Spiritualism. Thousands of people, both without and within the churches, who are entirely unacquainted with the phenomena of Spiritualism, are unconsciously absorbing and inhaiing this truth. Observing this leads us to the fact that our spirit friends are doing a much greater work than even spiritualists are aware of; a work that is interior in the souls of men. Hence it is that there are so many who will cordially agree with you when you talk Spiritualism to them, provided you call it by some other name. It is in this way that the angel world are surely undermining the props and pillars of error and superstition. We believe there are no class of people free from their silent impressions and influences. As the greatest developments in the great labratory of nature result from silent influences, so it is in regard to Spiritualism. It is the power to which "every knee shall bow, and every tongue confess ;" and, therefore, will sooner or later claim as its own Mr. Moody and his followers.

Impression. BY JOHN FRANCIS. [CONTINUED FROM LAST WEEK.]

deed beautiful ; and he who understands them may well think that he has approached much nearer to that Delfic Principle, that is self-illuminating, and which is the Alpha and Omega of intellectual philosophy. Phrenology has done much toward explaining the complex machinery of the mind; but modern Spiritualism has outstripped it in discovering those inherent forces which operate upon each faculty, and produce thereby the varied phenomena of every-day life. In all ages of the world, the phenomena of the mind and its inherent senses have been an object of study. Strange, indeed, that man knows so little of those beautiful Deific principles that have existed since the "morning" stars sang together," and which now exists individualized, as it were, in million of earth; born children. "Know thyself," is a beautiful maxim, the more you become acquainted with the nature of man; the more you investigate the laws that connect him with the past, the present and the future, you are naturally attracted nearer to that grand Deific Principle, which is self-illuminating, and which is, consequently, omniscient, omnipotent and omnipresent ; in fact, it is God Himself

Strange, indeed, that the mind should be such an interesting subject of study, when it is considered that it is possessed by each one of us-by the groveling savage as well as by the giant in intellect.

The brain is composed, or made up, of a congeries of organs, and it is well established that you can cultivate one of them, while the rest, remaining unemployed, become finally weakened; but each one is exercised or brought into action, only in accordance with certain well-defined principles or laws. A mathematician has an obtuse problem before him which he is endeavoring to fathom : the ideas or impressions, which naturally fleet through his mind as he considers the intricate question, give forth an electro-emanation which excites ealculation into active exertion; but I would not say that the electro-emanation which exercises such a notent influence over calculation would not effect some of the other faculties, for there is a beautiful connection or sympathy existing between all of them : and, although the electro-emanation is naturally attracted to a certain organ, yet, through sympathy existing between the different ones, all are affected in a greater or less degree. A man sees a poor child suffering from the pangs of hunger, its countenance pallid, its eyes dim with sorrow, its voice tremulous with emotion .-The electro-emanation of the impressions he receives arouses Benevolence, which, through sympathy existing between all the faculties, first excites into activity Conscientiousness, to consider if it would be right for him to assist the child, considering all the circumstances; second, it arouses Causality into active exertion, to devise the means to raise the assistance required.

dren, we cannot enter into the kingdom of heaven." [TO BE CONTINUED.] For the Religio-Philosophical Journal.

# The laws which govern the human mind are, in-

The impressions or ideas that fleet through the mind, from time to time, give expression to all the movements of life, and, many times, mould the character, that man often stops in his career and ask himself: "Why all this ?"

The electro-emanation of impressions is the true psychologist of the mind-the grand ruling cause in all the movements of life, without it nothing could be accomplished. An impression is made upon the mind of the young that there is a hell, a devil, and a lake of fire and brimstone-where the wicked are punished forever.

The electro-emanation of the impression, acting continually on the faculties, psychologizes them, and you can see them, thus psychologized, acting out their new nature in every orthodox church .----There are millions of such persons in this country, whose master is an idea or impression which, being pysychologized, the moral or religious faculties rules them with an iron sway, sometimes even extending its influence over the whole system, inducing the most startling phenomena.

In a work I have before me, on the "Soul and Body," I find the following incident :

'The great Boerhaave had a number of patients seized with epileptic fits, in a hospital, from sympathy with a person who fell down in convulsions before them. This physician was puzzled how to

sions derived therefrom to secure a foothold within the mind, therein to disseminate the very essence of disease resulting, many times, in sickness and death. Such persons, when witnessing the infirmities and pains of their friends, should never allow their sympathies to become too much awakened, for the operation of impressions, in the case of extreme sympathetic action of the mind, is just the same, and is even more disastrous than to the Deity, even though, as it is claimed, Christ, the action of impressions derived from the fear of disease, as in the case of cholera.

A gentleman with whom I am well acquainted, resident of Atchison, Kansas, whose honor and integrity no one ever had any occasion to doubt, stated that in the early settlements of this State, he was at one time keeping hotel, and was badly afflicted with a severe attack of the ague, A Mormon lady and her daughter happened to be present during the paroxism of one of the attacks. The mother remarked that she could cure him, by transmitting the disease to her daughter, and would do so, if he desired. He, of course, quickly consented, believing that it would be well for a Morman to suffer a little, as well as a Gentile a good deal .-Accordingly, after the chill and fever had passed off for the day she made several passes over his body with her hands. He did not anticipate any good effects from the manipulations of the lady, but waited patiently to see the result. Strange to say, the next day he had no symptoms whatever of the agne ; but, as she had predicted, the daughter was attacked with the same disease about the same time of day that he was. Her daughter was highly sympathetic, and in consequence thereof impressions were conveyed to her, laden with the very essence of the disease that the gentleman had been so badly afflicted with, and which he was so anxious to have banished from his system. The manipulations of the mother were only made to attract the attention of her daughter, and to render more vivid the impressions that would be transmitted to her mind.

How little did that mother understand the nature of those grand and magnificent laws that control the action of the mind, and the result that always attend the action of impressions when derived from an object impregnated with disease. She was instrumental in causing her daughter to suffer the most intense pain and agony, without any necessity. This lady was a healing medium, although, she was not aware of the fact. Her daughter possessed a very susceptible mind, and a nervous system so delicately attuned, that it was very easily affected by the impressions made upon her. The mother thought that, as her daughter was invari-

idea of all truly evang lical religionists, is the same as it ever has been in all past ages-a certain something done or to be done to make propitiation for sin, and provide means to escape from never-ending hell torments.

Among the more enlightened, torture of the fiesh or physical suffering of the body is dispensed with but exquisite torture of the mind is acceptable the only begotten Son of God, has offered up his life upon the cross to make propitiation for the sins of the world. Yet, this is not sufficient to make the attonement without a faith in the attoning effect of this great sacrifice !

Our more liberal brethern, who are not tolerated as evangelical christians, have a larger faith in the attoning blood of Christ. Yet, it is based upon the same central idea of somethiny done "to appease the wrath of God towards a fallen, sinful world."-They will quote Scripture to show that Christ died to make propitiaion for the sins of the whole world. Hence, the corrollary that all will be saved. Sensible conclusion, drawn from false premises.

So our Universalist brethern really predicate their faith in the final salvation of all mankind upon a sacrificial offering to Deity of His own Son ! These old Bible arguments among liberal Christians are virtually without force. Thinking, reflecting minds almost entirely discard these old theological dogmas of the early fathers of Liberal Chistianity. Yet, it may seem strange that a spirit of intolerance should so often be manifested by the most liberal of "Liberal Christians" towards Spiritualists. It is not strange, however, when we, as true mental philosophers, observe the physcological effect of public opinion upon the human mind.

Every truth, when first announced or developed to the human conception, has to run the guantlet of public condemnation. It is a bold person that dares to defend any truth when first announced. They are almost always born in the "manger." The Doctors of the learned professions generally declaim the loudest against the humble foundling-TRUTH. It is natural that they should. Popularity is at stake. They must not lose caste in society. To them a so called new truth has no business to be ushered in from the common hurd. It legitimately belongs to them, it is cliamed, to make all new discoveries.

But lo ! the child born in the manger confounds the learned "Doctors" of all the professions, to-day as in the past. Trath is mighty and will prevail, in spite of all the intolerance of man, So with our beloved faith. The tiny rap, first born in a cottage,

# Profanation of Farwell Hall.

On the evening preceding the burning of the Young Men's Christian Association Buildings, Ole Bull gave the first of what was to have been a series of musical entertainments in the hall of this building, and the Times of this city says ;

"There are, perhaps, some pious members of the Association who will believe that the burning was a dispensation ordered as a punishment for renting the hall to a ' profane' man, who ' draweth the tail of the horse across the bowels of the cat.""

#### Axioms.

An infidel jeweler, in New York City, has the following axioms pasted on the door of his shop : "Virtue is the only source of happiness. That virtue which requires to be ever guarded, is not worth the sentinel."

"Virtue that transgresses, is but patched with act, for the sympathetic fits were as violent and ably affected with the disease that she cured in among humble people, yet in a few short years sin. Sin that amends, is but patched with virtue." dawning.

If you deem this worthy, believing it may reach some waiting, anxious mind, you are at liberty to use it. BRIEF.

## Fred. Douglas' Generosity to his Brother.

Fred. Douglas writes to the New York Independent, narrating the following interesting incident :

"I have been keeping a kind of hotel all summer! My poor brother Perry-after a bondage of fifty-six years, deeply marked by the hardships and sorrows of that hateful condition ; and after a separation from me during forty years, as complete as if he had lived on another planet-came to me two months ago, with his family of six, and took up his abode with me. To him-dear old fellow !- one who has carried me on his shoulders many a time, (for he is older than I, though my head seems to contradict it)-one who defended me from the assaults of bigger boys when I needed defense-I have been mainly devoting myself, and gladly so.

It I have now completed for him a snug little cottage on my own grounds, where my dear old slavery-scarred and long-lost brother may spend in peace, with his family, the remainder of his days. Though no longer young, he is no sluggard. Slavery got the best of his life, but he is still strong and hopeful. I wish his old master could see him now-cheerful, helpful and 'taking care of him-self.' If slavery were not dead, and I did not in some sort wish to forget its terrible hardships, blighting curses and shocking horrors, I would try to write a narrative of my brother Perry's bondage. But let the old system go! I would not call its pully ghost from the depths into which its crimes have cast it. I turn gladly from the darkness of the past to the new and better dispensation now

# RELIGIO-PHILOSOPHICAL JOURNAL.

# COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through Mgs. KINGSBURY, a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to-the spirit world.

#### INVOCATION

O Thou eternal law of life! Divine principle of everlasting love! Ever past understanding-forever enduring and Divine! To the children of earth Thou art ever smiling upon them. Thus many, through one of Thy essential attributes, the bright and glorious sunlight which carries with it an evidence of Thy immortal power, learn to adore Thee. And it is thus that Thy children understand Thee, through the developments of Thy mighty wisdom and works! May we, as children of Thy power and life, learn the demands of our sisters and brothers in earthlife, aspiring for higher and higher life, be enabled, through our aspirations, to baptise them with an inspiration of Thy Divine life! And O, may their evidence of immortality be such as shall stand the test of reason; and when they stand face to face with the communicants of this world, may they find that the unerring bond of Divine love, through us, His children, has been given unto them as it hath been given unto us-by knocking at the great door of inspiration, which alone can vouchsafe to us that the great fountain is of the eternal principle of love and can never fail us-that principle we call God, and know no more, and worship that in spirit and in truth; for we know that from that source alone are we blessed with life and immortality.

#### JOHN BROOKIE.

My name is John Brookie. I am well known among the Spiritualists of this country, and there is probably no one better able to give many of the eccentricities of spiritual control, and many of the idiosyncracies, too, than I am. Yet, to enter into detail would consume much time and exhaust the vitality of the medium, so I shall confine my remarks to my earth-life friends, you among the number. You know me, but you do not remember who I am; I passed away in Peru, Illinois.

I was an erratic visionary; I was lymphatic in my temperament, consequently lazy, if you will; I had an inharmoniously balanced brain: hence, the marvelous in life had more attractions for me than the practical, and the result was I resigned my individuality into the hands of unseen persons, unquestioned, and I roamed the earth-life for a few short years an unwelcome guest. If I could have been a Spiritualist of the calibre of a Davis, without the exert on for it, it would have been very acceptable to me; but I, like many other mediums, ever sought for spirits with high-sounding names, and trusting much to the credulity of the public, that if the communication came from a Franklin, a Baker or a Swedenbourg, I could work upon their natures through the action of the mind, and they would respond to my demands, I now find by a bitter experience to me; but I, like countless millions, could learn wisdom in no other school. I am prepared now, without egotism, to say to the earthlife children, never resign your individuality into the keeping of any one. It belongs to yourself. It is a God-given principle, and reason has been given to you to control that individuality, and you are committing a crime against your own self which will cause you bitter suffering, as it has myself, in the resignation of it.

To all my earth-life friends that knew me, I send you back a hearty "God bless you !" and that harmony I preached so much about and knew so little how to practice, I have now found the way to put into use, and am enabled through that principle to see the wisdom of retaining your own selfhood as a boon from your Heavenly Father.

REPORTER. I do not remember you; will you mention some acquaintances you had in earth-life which I would be likely to know?

SPIRIT. Mrs. Green of this city, a medium ; and Mrs. McCormick, of Peru. R. Did you know Dr. Underhill ?

S. Yes, sir. Everybody about Peru, and many other places, knew John Brookie. I will come again often.

R. How long ago is it since you passed to the spirit-life ?

S. About two years. You are very forgetful.

effects of the rottenness of your government; but notwithstanding their helplessness and imbecility, such children of earth as himself will assist to bury the old body politic, and, with the renewed spirit, will assist in establishing more comprehensive laws, which will have a great effect to mitigate that evil -intemperance-by shutting off its resources. JACOB WOODS.

Well now I have not yet very much to say. I'll just say that Jacob Woods is alive and well. I lived in Hennepia county, and went out of the world on the water. I left one sister in this world of yours, and I think she will see your paper. I have seen father, and mother, and Aunt Betsey, and all the rest of them. They are all right side up, and so am I. My friends need not put themselves to any more trouble about my body, for that is gone long ago. There are a good many bodies that would be well if they were lost like mine, for mine was pretty well pickled. It makes me tickled when I hear the American people talk about having no king-when they have a king-King Alcoholand he is a good deal like the theologians' God-he is everywhere. He has a good many worshipers and slaves. I was one of them. Now you can see how inconsistent people are. They are hugging to their bosoms the great word "freedom," when they do not understand what it means, for while they are free externally, they are chained spiritually; that is the chain that hurts and galls, and it takes some time to get it off, to get it loose, and while we have all eterniny to do that in, yet it would be far more pleasant to spend it in spirit and in thought, than in humiliating ourselves to ourselves, than by having to work day by day, in erasing the marks of the fetters, that have bound us to a moral evil.

# CHARLES MILLINAR.

I left the earth under peculiar circumstances, and very much to my surprise. My friends thought I died of heart disease, as they found me after I had passed through the change called death lying on the desk in my office, I was a lawyer by profession lived in New York until three years before I passed away. I well remember a drowsiness creeping over me, and I rested my head on my arm which was on my desk before me, and fell asleep, but it was the sleep of welcome joy to me, as I soon realized when I awoke to consciousness, and found that I was myself in every respect, except that I had no material body, but 1 had all the sensation more acute than ever. I thought of my friends, and felt a strong desire to tell them that I was not dead, for I seemed to stand side by side with them, and while they were weeping over me I then experienced the deepest sorrow I ever knew. My sister Emma affected me more than any other member of my family, and I suffered intensely, we were twins, and more closely connected in our sympathies than either of my other brothers or sisters, and I prayed in my feebleness of grief, to God, if there was one, to assuage my agony or annihilate me; but I was soon unconscious of all my surroundings, and when I awoke, was in a strange place, and alone with every act of my life before me, from the first dawn of intellectual reasoning. O, what a picture! Not a sad one. Every act placed side by side with the motive. I did not at first understand the meaning. Presently my guide approached me and pointed to some of the marked experiences of my earth life, and told me that every one was their own judge, and that no one could answer for another's acts. That I had an eternity to work out the great problem of life, and that I was not now where my oratory would make out a case, unless I had truth for my foundation ; and with these words he left me.

I pondered long upon the strange scenes that I had passed through, and then I first understood that I really was a disembodied spirit, that I had the powers of a man in perfect unison with nature's laws, and that I was a child as yet in the great school of progress, and my earth life had been to me the primary condition that had unfolded my material nature. Like the acorn that demands the action of atmospherical law to unfold the oak so I demanded the change called death to unfold the mighty mystery of life.

# **VOICES FROM THE PEOPLE.**

For The Religio-Philosophical Journal. BUFFALO, N. Y., Jan. 8, 1868. BROTHER JONES: This morning's mail brought

Chas. H. Read, of No. 10 Pine street, New York, was with us last week, and gave several very satisfactory private seances, at which he allowed himself to be held by skeptical ladies and gentlemen, and while thus held, with the gas light nearly out, his coat would be taken off, guitar floated in the air, banjo played, bells rung, etc., and chairs, stools and solid iron rings hung upon his arms, while yet they were clasped upon the arm of the one holding him; he would also be tied securely, hand and foot, to his chair, hold rice or flour in his hands, and still the same manifestation would be had, and without the use of a cabinet,-Mr. R. preferring to give his seances at private houses, and in the midst of his audiences, in order to give satisfactory individual tests of the genuineness of his mediumship. And now a word regarding the good work done

by Brother Peebles, who came to us last month, and like the good samaritan he ever is, lifted up, fed and cared for our weak society and lyceum, which, hungering and thirsting for the bread of life, was, as it were, "falling by the wayside." At his first lecture, but a few of the faithful greeted him, forming a painful contrast to the crowded houses he had just left in St. Louis, but, nothing daunted, he labored faithfully till hearts and hands, without number, responded to his soul stirring and loving appeals, and our "Lyceum Hall" proved all too small to hold the eager listeners who flocked to catch the practical and cheering words that fell from his inspired lips, and when he recalls the many tear-dimmed eyes that looked up to him as he bade them farewell on the completion of his engagement here, I know he will need no more pleasant reminder of the goal toward which he is tending, and where he will receive the well earned reward of the "good and faithful servant."

Hoping that our great and glorious cause may ever find in you and the RELIGIO-PHILOSOPHICAL JOURNAL able and conscientious exponents of its truths. I am, with friendly regards, Yours, for all truth,

C. H. M.

#### For the Religio-Philosophical Journal. **Physical Manifestations.**

# BY N. E. DAGGETT, OF ELGIN, ILLS.

BROTHER JONES: Knowing that you are anxious to receive reports of spirit manifestations as they transpire in different parts of the country, I send you the following report, the truth of which I vouch for, as the same took place in my presence : The name of the medium is Frank Thayer. He is a gentleman of some 26 years of age, fair skin, light hair, weighs about 180 pounds ; has fine mental talents, and, to all appearance, is a companionable gentleman, who enjoys life remarkably well. He resides with Capt A. W. Whitney, his brotherin-law, in the town of Hampshire, Kane county, Illinois.

Having learned of the remarkable manifestations in his presence, I and my wife went from our house in Elgin, to the residence of Capt. Whitney, on the second Sunday of last month, and witnessed the following :

Seven persons were present. The room was an ordinary sized parlor, with a piano on the north side of the room. The piano was opened and a common snare drum was buckled to the end of it. At the opposite corner of the piano sat the medium, with a gentleman sitting by his side holding his hands to see that he did not move. The medium also whistled throughout the performance, thereby indicating to all present that he remained in the same place. A guitar and two bells were also placed upon the piano at the most remote corner from the medium. The lights were then extinguished, and in the course of fifteen or twenty minutes the various musical instruments were played, keeping good time.

The drum and two tea bells were played together the piano and guitar were played separately. The tone of all the musical instruments was good, seldom or never heard better. Here the drum was unbuckled by some power and removed to the table, and my wife held the drum while it was being played.

These exercises continued for half an hour or more. All who were present were fully satisfied that the medium nor any other person present in the

# NEWS SUMMARY.

The opinion is quite general among members of both foreign committees of Congress who heard Secretary Seward on the Danish Island treaty question, that he is not very anxious to have the treaty confirmed, and two of them say he will be glad to have it defeated. His present state of mind is said to grow out of the fact that the government of San Domingo is likely enough to accept the proposition he made last spring for the purchase of the Bay of Somona, and he is stated by one of the members of the House committee to have declared that this will be more valuable to us than Saint Thomas

Samuel Nicolson, the inventor of the Nicolson pavement, died in Boston, on the 3d inst.

A cane made from the wood of the Charter oak, of Connecticut, was presented to President Johnson, in the presence of several distinguished citi. zens, on Tuesday the 7th inst.

It seems to be the general impression that Mr. Stanton will at once be reinstated at the War Office, and the supporters of Mr. Johnson, while not speaking openly, intimate in very delicate terms that this will produce trouble should Mr. Stanton evince the slightest disposition to remain in that position.

A delegation of the Philadelphia Constitutional Club, presented a gold medal, costing \$4,000 to the President, on the 9th inst.

#### FOREIGN.

The clergy of Limerick have affixed their signatures to a document declaring that there can be no permanent peace in Ireland unless treated like Hungary.

It is reported that in consequence of the recent successes of the rebels in China, the Imperialists have been reduced to extremities, and the Emperor of China has sued to the European Powers for their assistance in defending his throne.

Mr. Piggott, editor of the Dublin Irishman, has been arrested by order of the Government, for printing and distributing works of a seditious character.

Despatches from Paris state that the cities o Tours and Amiens have both elected opposition candidates for the Corps Legislatiff.

We regret, as will our subscribers, that the paper dealer carelessly furnished us with an inferior article of paper for a part of last weeks issue. Better luck in future.

# CHILDRENS PROGRESSIVE LYCEUM.

For the Religio-Philosophical Journal.

# How the Lyceum Flourishes in Cleveland.

The Childrens' Progressive Lyceum have just given their annual Exhibition at Garrett's Hall, consisting of Lyceum Exercises-singing, reciting and tableaux-and acquitted themselves in a most creditable manner, as a well filled hall can testify. The whole affair, a complete success, gladened alike the hearts of the children, of their parents, and those of the public that were led there through curiosity. The entertainment closed with a distribution of gifts to the Children of the Lyceum.

Without the slightest wish to disparage the merits of any of the children. I caunot but help noticing, particularly, the singing of Miss Alice Robbins, her pure and bell-like voice, managed with such excellent taste, took the audience completely by storm in the rendering " Happy be thy Dreams." Such exhibitions cannot but have a good tendency, and I noticed, on the following Sunday, at the "Lyceum," there was an unsual number of people attracted there through curiosity. The following statistics will speak for themselves: I counted, last Sunday, in the line of march, 120 children : 12 Leaders; 10 Guards, Conductors, Guardian, etc. and 16 in the "Temple Group," which has only been started two weeks-making a total of 158 participating in the exercises of the Cleveland Childrens' Progressive Lyceum. The following was the

PROGRAMME OF EXERCISES :

The New York papers are almost unanimous in their praise of Mr. Dickens' first reading in that city. They all speak of his recitative powers as being very remarkable.

3

The Tennessee House of Representatives has passed a bill repealing all laws disqualifying colored persons from holding office or sitting on juries.

The people of St. Louis were regaled with a fight between a bull and a bear, in true ancient Spanish style, on Christmas day. The bull came off victorious, contrary to the expectations of a greater portion of the spectators.

Dr. Livingstone, the distinguished traveler, who was reported to be murdered, it is said by latest advices is still alive and pursuing his explorations. in the heart of Africa.

A child being asked how far it was to heaven, replied : "It be all the miles there are in the world."

The wonderful walker, Weston, has a competitor in Mr. Edwin Booth, who, a few days since, walked from Worth street to Harlem Bridge, New York, in one hour and twenty-seven minutes. He "stood not upon the order of his walking, but walked very fast.'

In a western Sabbath school, a boy was asked to give an account of his Moses. "Moses," said the boy, "was born on the banks of the Nile, in a basket. As the infant lay in the basket, concealed in the bushes, a hugh crocodile came swimming along, and approaching him, said : 'Moses, almost thou persuadest me to be a Christian.' Whereupon the infant stretched out its arm toward the crocodile, and said : 'Verily, thou art the man.' "

Saturday last a curious team from Canada made ts appearance in our streets. It consisted of a cart about four feet long and two feet wide filled with all the worldly possessions of a Canadian family. On the top of the goods sat the lame father. Four children were hauling the team, being yoked into the cart, and the mother was behind pushing. They lodged in the police office Saturday night, and on Sunday the Overseers of the Poor sent them to the Almshouse.-Maine paper.

#### The Cause in Oregon.

A friend in Astoria, Oregon, writes that Spiritualism is gaining ground in that State and in Washington Territory; that the lectures of Mrs. Stowe and others are well attended; that a certain divine in that neighborhood was heard to say, after listening to one of these lectures, "What a pity Spiritualism is not popular !" and that the orthodox believers attend quite as frequently as others .- Banner of Progress.

# HON. MRS. YELVERTON'S "LOVE LET-

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| Milwaukee Accommodation  | 11:45     | p.               | m.         | 5:26                     | a.m.         | hure                                      |
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You gave an obituary notice of my passing away. Dr. John Brookie.

R. Quite likely ; yet, I do not remember you.

OUESTIONS AND ANSWERS.

LOCKPORT, Jan. Sth, 1868.

QUESTION. Will the controlling spirit please inform us what it thinks of the prohibitory stand that the temperance parties are taking, and will they succeed, eventually, in overthrowing the cursed traffic?

W. J. D.

ANSWER. All reforms must commence within the individual if it ever produces the desired effect, such as general reformation and freedom from the slavery of violated law.

Humanity, as we see it, to-day, is so steeped with that worse than damnation to the human familyintemperance, that in following step by step the law, we say, without fear of contradiction, that intoxi cating liquor is one of the prominent causes of the many evils that now upheave you as a nation ; and disease stalks abroad in your midst, the legitimate effect of that cause. And through all of the ramifications of man's nature it effects Wim-through every act of his life. It prematurely develops the functions of his body and runs riot with them; while the creator is transmitting the evil from generation to generation, and your civil laws that now govern you are the offspring thereof Now the question arises, how to arrest this evil? All things that are in nature are for man's highest use, and they are a blessing. It is their misuse that is his curse. Now while we can see these conditions we can only act as we are acted upon by the demands of the human family. And when the reformation on this side becomes more powerful than the effect upon your side, a more potent power for reforma tion will be manifested in your world. As that is a physical evil it must outgrow itself, through the experiences of the sorrow and suffering it creates. It is one of the woes of experiences, incident to the human family, and it is doing its work by the slow process of gradual developement. As it walks out into the mighty ocean of life, it leaves its footprints upon the human family. We can only say to the questioner, "that in union there is strength," that in a united effort of mind with mind, it will eventually wield a mighty power, that will do much to eradicate the evil in your midst. But while you are sowing the seeds of the effects of the evil in the children, reason teaches you that generations must pass away before that wave has entirely receded from your view.

We sympathise with our questioner in his efforts, and can assure him that in that cause are all the

us a pleasant surprise in the return of our long ab sent RELIGIO-PHILOSOPHICAL JOURNAL, and if the eagerness with which all hands greeted it, be any index, you may be assured it met with a hearty welcome, and though we are pained to see it looking so much thinner than when it was with us a year ago, yet we are glad to know that it is able to be out at all, and trust that it may henceforth continue to grow stronger and stronger, till it be able to meet and battle with all opposing ills, and never lose ground. Accepting your invitation, "to all feeling an interest in Spiritualism," to aid you in the distribution of all news and truth concerning mediums, manifestations, etc., I would say a few words in regard to the physical manifestations with which our city has been largely favored within the last two months, and all of which have created quite an excitement and interest among skeptics. and inquiring minds, who have, through the mediamship of the Eddys, Payne boy, C. H. Read, and others, been formally introduced into the once dreaded bugbear, and, to their unenlightened minds, "stupendous humbng,"-Spiritualism. The Eddy and Payne mediums cabinet manifestations. showing of spirit hands and faces, while the beating of the drum, playing upon the tambourine, bells, etc., is heard from the inside, where the mediums are firmly tied, hand and foot, are very fine, and generally stagger the ideas of the strongest skeptic serving upon the committee for the time being.

Last evening, at our Lyceum Hall, after their public cabinet exhibition, Horatio G. Eddy and Amasa Payne, held a private seance, at which both of the mediums were secured by a skeptic, who "knew they could not get out of hand-cuffs !" and though each was firmly bound with their hands behind them, and with their manacles locked upon their wrists, the manifestations, viz : gnitar floating in the air, playing upon the banjo, drum, fife, etc., went on as before, until the controlling spirit, desiring that if we wished the handcuffs taken off, we must strike a light, and place the mediums in the cabinet, whereupon the skeptic, holding the key of the hand-cuffs, saw them safely placed in the cabinet, with hands secured behind them, and returned to his seat confident that he "had beat them this time." In less than ten minutes a call was heard from the boys to open the cabinet, and to the astonishment of those present, never having seen anything of the kind before, the boys came forth each with one hand at liberty, while with the other they were bound together,-the left hand of Payne secured to Eddy's right, and requiring the skeptic to unlock the handcuffs, before they could "go their way rejoicing "-certainly as great a miracle as those of the olden time.

party, had anything whatever to do with the playing of the musical instruments.

At the close of the dark seance, after lights were restored, Mrs. Fanny Young, a trance medium, said to my wife, "there is a little boy present with you, who is attracted to you by a few drops of blood you have in a vial that came from him when alive,' and went on to describe the appearance of the child. The description was correct, and it was a fact that my wife had preserved a few drops of blood of the child, and keeps it as a memento of the darling

For The Religio-Philosophical Journal. Illinois State Missionary Burcau. At the last Illinois State Convention of Spiritualists, held at Galesburg, an Internal Missionary Bu-

reau was organized, consisting of five members, as follows: Harvey A. Jones and C. Ellwood, Esqs., of Sycamore; Milton T. Peters, Dr. J. L. Avery and Mrs. H. H. Marsh, of Chicago.

One hundred and fifty-eight dollars were thereupon subscribed, \$8 00 of which was paid, which sum is now in my hands. Generous donations were also promised in aid of this enterprise when it should be fairly organized.

As Chairman of said Board, I wish to bring its claims before the Spiritualists of our State. We should not be behind our sister States in this great movement, which would give such an impetus to freedom of thought and the investigation of truth. It is time that we begin work in earnest. I would suggest Chicago as the most accessible point for the Board to meet, at an early day, that concert of action may be had in behalf of this great work.

HARVEY A. JONES, Chairman of Ill. State Missionary Bureau.

PERSONAL AND LOCAL.

We learn that Mrs. M. S. Townsend has united in the bonds of matrimony with Dr. G. C. Hoadley, of Whitewater, Wisconsin.

Dr. Persons, the distinguished healer, has taken rooms at 197 Canal street, New Orleans, where he will continue to heal the sick until June 1, 1868. The Doctor has had almost unprecedented success in his method of healing by the laying on of hands, by which means he is able to present a long list of certificates. Long may he live to spread good news and glad tidings amongst those who are sick as well as those who seek for the higher light.

The loss sustained by the burning of the Young Men's Christian Association buildings is said to be nearly half a million of dollars, which is nearly covered by insurance.

|   |  | PROGRAMME OF EXERCISES :  | Wisconsin L   |
|---|--|---|---|
|   | 1.   | Introductory,By the Conductor, Mr. Geo. Rose.   | Day Express   |
| 3   | 2.   | Singing,Lyceum Children.  | St. Paul Exp<br>Madison Exp   |
| 1   | 3.   | Declamation,unster G. Newcombe.<br>Song,Miss Kate Robbins,  | Janesville A  |
| 3   | 4.   | Song,Miss Kate Robbins.   | Woodsteek /   |
|   | 5.   | Tableaux (Charity.)Misses Robbins, Thompson and enters.   | Milwaukee L   |
|   | 6.   | Silver Chain RecitationLyceum Children.   | Day Express<br>Rosehill, Cal  |
| 1   |  | Calisthenics,Lyceum Children.   | Afternoon F   |
|   | 7.   | Recitation,Miss Susie Ganson.   | Kenosha Ac  |
| 3   | 9.   | Recitation,Master Wm. Ward,   | Waukegan A<br>Milwaukee   |
| 3   | 110.   | Tableaux, (Dying Soldier,) Masters Thompson and   |   |
| 9   | 10.  | Moffatt, and Miss Alice Robbins.  | B. F. PATRIC  |
| 4   | 11.  | Song,   | Chie  |
| 1   | 12.  | Recitation,   | Day Express<br>Feru Accom   |
|   | 13.  | Duett,  | Night Expr  |
| 1   | 14.  | Dialogue,   |   |
|   | 15.  | Tableaux, (Intemperance.)   | Depot corner  |
| 9   | 16.  | Tableaux, (Intemperance.)<br>Duett,   | and worker  |
|   | 17.  | Recitation,Miss C. Thompson   | Mail  |
|   | 18.  | Song,   | Day Express<br>Evening Exp  |
|   | 19.  | Tableaux, (Temperance,) Misses Robbins and Lees.  | Evening Expre   |
|   | 20.  | Poem, (by the talented elocutionist, Mr. F. Reese.)   |   |
| 1   |  | Masters Moffatt and Whitnal.  | Day Express   |
|   | 21.  | Recitation,   | Night 1   |
|   | 22.  | Dialogue, Misses Sprague and Reed, and Master H. Lees.  | 10  |
|   | 23.  | Recitation, (Adieu,)  | Mail<br>Express   |
|   | . 24.  | Tableaux, (Sculptor's Studio,) Gen. Newcomer and  | Fast Line   |
|   | 1  | others.   | Express   |
| 1   | 25.  | others.<br>Farce, (Romance of Real Life,) Mr. and Mrs. Bailey,  | to July th  |
| 1   | (1.1 2   | and Mr. Gove.   | Day Passeng   |
| 3   | 26.  | Marching,   | Night Passe<br>Kankakee   |
| 3   |  | Conclusion, distribution of Presents to the Children.   | Hyde Park 7   |
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# NOTICE OF MEETINGS.

4

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday overning, at 91% of lock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Childrens' tro-gressive Lycenum meets at 10½ A. M. John W. McGure, Con-ductor; Miss Mary A. Sanborn, Guardian, Speakers en-gaged. All letters should be addressed to Thomas Marsh, Asistant Secretary, 14 Bromfield street.

MUNIC HALL. - Lecture every Sunday afternoon at 2/2 clock. A half hour concert on the Great Organ, by Prof. ngene Thayer, precedes each lecture. L. S. Richards, Chair-

The Progressive Societies in care of Miss Phelps meet in No. 42 Howard Street, up two flights, in hall. Sunday services 1934 A. M. 3 and 7 P. M.

10)24 A. M., 3 and 7 P. M. EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7/4 P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10/4 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jonkins, Guardian. Speakers engaged:-Mrs. M. Macomber wood during January; Mrs. Hattie E. Wilson Feb. 2 and 9. Soura Boston.—Spiritual Conference meeting at 10 A. M. facture at 21/2 P. M., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are confuelly invited. C. H. Rines. Caract servers.—The First SniritualitA Association of Charles.

GRARLESTOWN.—The First Spiritualist Association of Charles-town Hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 25 and 75 e. M. Speakers engaged : Mrs. C. F. Allyn during March. Children s Lyceum meets at 10% A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Congelion.

Wednesday evening for the benefit of the Lyceum. ORELEXA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday atternoon and evening, commeno-ing at 3 and 71% P. M. Admission—Ladles 5 cents; gentle-men, 10 cents. Children's Progressive Lyceum assembles at 10% A. M. Leander Dastin, Conductor; J. S. Crandon, As-sistant Conductor; Mrs. E. S. Dodge, Gnardian. All letters addressed to J. H. Crandon, Cor. Sec. Speaker engaged:--men Bible Obriefing Spirituation Spirituation and program for the spiritual spi

The Bible Christian Spiritualists hold meetings every Sun-day in Winnisimmet 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 meeting very Sanday in Williams Hall, at 3 and 7 P. M. Speaker

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. Bi Carter, Conduc-tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-ion Sconthyr

mg 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; L. P. Greenleaf, March 1 and 8.

WORCESTER MASS .- Meetings are held in Horticultural Hall WORDSTEE MASS. - Accounts at other and a start of a clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Sec-retary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian. Speakers engaged: - Isaac P. Greenleaf during January; J. G. Fish during February; H. B. Storer during March.

Sharen. SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guar-dian, Mrs. Mary A. Lyman. Lectures at 7 P. M. Speakers engaged:-S. J. Finney during January; J. G. Fish during March.

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

QUINCY MASS .- Meetings at 234 and 7 o'clock F. M. Pro-ressive Lyceum meets at 134 P. M.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

PROVIDENCE, R. L.-Meetings are held in Prat's Hall, Wey-osset street, Sundays, alternoons at 3 and evenings at 75/4 clock. Progressive Lyceum meets at 12/4 o'clock. Lyceum onductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter-peaker engaged:-Rev. Adin Ballon, Dec. 29.

PUTNAM, CONN.-Meetings are held at Central Hall every unday afternoon at 11/2 o'clock. Progressive Lyceum at 10/2 in the forenoon

HARTFORD, CONN.-Spirituai meetings are held every Sun-day evening, for conference or lecture, at 71% o'clock. Chil-dren's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

BRIDGEPOAT, CONN.-Children's Progressive Lyceum meets very Sanday at 10<sup>1</sup>/<sub>2</sub> A. M., at Lafayette Hall. H. H. Cran-all, Conductor; Mrs. Anna M. Middlebrook, Guardian.

MANCHESTER, N. H. — The Spiritualists hold meetings very Sunday, at 10 A. M. and 2 F. M. in the Police Court toom. Seats free. R. A. Seaver, President; S. Fushee, Secretary.

PORTLAND, Mr.-Meetings are held every Sunday in Tem-perance Hall, at 101/2 and 3 o'clock.

perance Hall, at 10% and so clock. BANGOR, ME.—Spiritualists hold meetings in Pioneer 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 FORCEOFT, ME .- The Children's Progressive DOVER AND FOXCEOFT, ME.—The Children's Progressive. Lyceum holds its Sunday session in Mervick Hall, in Dover, at 101% a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, (buardian, A conference is held at il/2 p. m. HOULTON, ME. — Meetings are held in Liberty Hall, (owned by the Spiritualist Society.) Sunday afternoons and evening:

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ovenings. 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 s.m., and 7½ p.m. Conference at 12 m. Children's Progressive Lycenn at 2½ p.m. P.E. Farnsworth, Conductor; Mrs. H. W. Farns-worth, Gnardian. The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodsworth Hail, 806 Broad-way. Conference every Sunday at same place at 2 p.m. Seats free.

The Spiritualists hold meetings every Sunday at Lamartine corner of Sth av at 101/2 o'clock a. m. and 7 p. m. Conference at 3 p. m.

in the Polytechnic Institute, corner of Seventh and Chestnut in the Polytechnic Institute, corner of Scioura and Omeanni streets. Lectures at 10 a.m. and 8 p. m.; Lycenin 3 p. m. Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum. Speakers citgaged :--Mr. and Mrs. Andrew Jackson Davis during De

comber. CLENE, 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, Guardian. CHICAGO, ILL .- The First Society of Spiritualists of Chic

a Crosby's Music Hall, on every Suday evening. Chil-Progressive Lyceum meets at 10½ a.m., and the Con-s at 1 p. m. All well attended.

SPRINGTEED, ILL.—Regular Spiritualists's meetings every sunday in the hall. Children's Progressive Lyceum every sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conduc-or; Mrs. E. G. Planck, Guardian.

Richmond, Ind.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 1012 a.m. Chil-dren's Progressive Lyceum meets in the same hall at 2 p.m. ADRIAN, MICH. – Regular Sunday meetings at  $10\frac{1}{2}$  a.m. and  $7\frac{1}{2}$  p.m.. in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m.

loursville, Ky .-- Spiritualists hold meetings every Suuday at 11 a. m. and 7/2 p. m. in Temperance Hall, Market street, between 4th and 5th.

Svcamore, HL, mets every Sunday at 2 o'clock, p.m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Ho-

Train James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. E-says and speeches lim-ited to ten minutes each. Channeys Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Reording Secretary.

# SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK. [To be useful, this list should be reliable. It therefore be-houves Societies and Lecturers to promptly notify us, of ap-pointments, 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, Blue Auchor, N. J. C. Fannie Allyn will speak in Providence, B. I., daring January; in Futnam, Conn., during February; in City Hall, Charlestown, Mass., during March; in Mercantile Hall, Boston, during Abril. Address as above, or North Middle-boro', 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 Physiol-ogy and Spiritualism. Address box 2001, Rochester, N. Y. Charles A. Andrus, Flushing, Mich., will attend funerals nd lecture upon reforms.

Rev. J. O. Barrett, Detroit, Mich., care C. C. Randall.

Rev. J. O. Barrett, Dertoit, Mich. end C. Guite of Standard Standa

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

York. Mrs. Nellie J. T. Brighau, Elm Grove, Colerain, Mass., will speak in Philadelphia, Pa., during January; in Washington, D. C., during February. Mrs. M. A. C. Brown weuld like to make engagements to speak. Address, West Randolph, Yt. York

Dr. J. K. and Sada Bailey will answer calls to speak in outhern Michigan and Northern Indiana. Address, Adrian, Mich

Addie L. Ballou, inspirational speaker, will answer calls to lecture in the Middle and Eastern States during the winter. 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. Ourrier will answer calls to speak in New ugland. Address, box 815, Lowel, Mass. H. T. Child, M. D, 634 Race street, Philadelphia, Pa.

Thomas Cook's address is Drawer 6023, Chicago, Ills.

Albert E. Carpenter will answer calls to lecture and estab-h Lyceums. Is engaged for the present by the Massachu-its Spirital Association. Those desiring the services of is Agent should seud in their calls early. Address care of anner of Light, Boston, Mass. list

Mrs. A. H.Colby, Trance speaker, Lowell, Lake Co., Ind. Miss Lizzie Doten. Address Pavilion, 57 Tremont street, Boston. Mass.

Boston, Mass. Henry J. Durgin, inspirational speaker, will answer calls to lecture. Permanent address, Geneva, O., care W. H. Sax-to lecture.

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 Rockford, Ill. A. T. Foss is engaged for the present by the Connectiont Spiritualist Association. Address Hartford, Conn., care of J. S. Dow, 11 Pearlstreet.

S. J. Finney, Troy, N. Y. S. 5. Finney, Hoy, and Stational speaker, 67 Purchase 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.

Mrs. Orrin Abbott, developing medium, 127 S. Clark street, B. M. Lawrence, M. D., will snswer calls to lecture on comperance and Christian Spiritualism. Address Eurlington, owa. Room 42 Chicago.

Mrs. L. W. Litch. trance speaker, will answer calls to lec-are. Address 11 Kneeland street Boston. Mass. Mary E. Langdon, inspirational speaker, 60 Montgomery treet, Jersy City, N. J. John A. Lowe will answer calls to lecture wherever the riends may desire. Address box 17, Sutton, Mass.

Miss Mary M. Lyons, inspirational speaker-present address S East Jefferson street, Syracuse, Nº Y.-will answer calls to

James B. Morrison ,inspirational speaker, box 378, Haverhill, Mass

Dr. Leo Miller, Appleton Wis. Dr. John Mathew, Washington, D. C., P. O. box 607, Dr. G. W. Morrill, Jr., trance and inspirational speaker, will lecture and attend funerals. Address Boston, Massachu-

Mrs. Hannah Morse, trance speaker, Jollet, Will County,

Mrs. Anna M. Middlebrook, box 778, Bridgeport, Connecti-

Mrs. Sarah Helen Mathews, East Westmoreland, N. H. Charles S. Marsh, semi-trance speaker. Address Wonewoc,

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

Dr. W. H. C. Martin will receive calls to lecture. Address 173 Windsor street, Hartford, Conn.

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

A. L. E. Nash, lecturer, Rochester, N. Y. C. Norwood, Ottawa, Iil., impressional and inspirational speaker.

J. Wm. Van Namer, Monroe, Mich.

L. Judd Pardee, Philadelphia, Pa. Mrs. Puffer, trance speaker, South Hanover, Mass.

Lydia Ann Pearsall, inspirational speaker, Disco, Mich. Mrs. Pike lectures before Spiritualistic and Scientific Asso-ations. Address St. Louis, Mo.

J. H. Powell (of England) will answer calls to lecture. Ad-ress 200 Spruce street, Philadelphia, Pa, Miss Nettie M. Pease, trance speaker, Detroit, Mich. Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich. J. L. Potter, trance speaker, La Crosse, Wis., care of E. A.

A. A. Pond, inspirational speaker, North West, Ohio. Dr. W. K. Ripley, box 95, Foxboro', Mass. A. C. Robinson, 111 Fulton street, Brooklyn, N. Y. Dr. P. B. Randolph, lecturer, care box 3352, Boston, Massa-

J. T. Rouse, normal speaker, box 281, Beaver Dam, Wis. Mrs. Jennie S. Rudd will answer calls to lecture. Address 412 High street, Providence, R. I. Wm. Rose, M. D. Address box 268, Springfield, O.

J. H. Randall, inspirational speaker, Upper Lisle, N. Y. will lecture on Spiritualism and Physical Manifestations.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Michi-Austin E. Simmons, Address Woodstock, Vt.

H. B. Storer, inspirational speaker, 56 Pleasant street, Bos-Mrs. L. A. F. Swain, inspirational speaket, Union Lakes, Rice Co., Minn.

Mrs. H. T. Stearns. Address, Vineland, N. J

E. Sprague, M. D., inspirational speaker, permanent address heneotady, N. Y.

Mrs. Fannie Davis Smith, Milford, Mass. Mrs. Nellie Smith, impressional speaker, Sturgis, Mich. J. W. Seaver, inspirational speaker, Byron, N. Y., will newer calls to lecture or attend funerals at accessible

Dr. Wm. H. Salisbury, box 1313, Portsmouth, N. H. Mrs. Elmira W. Smith, 36 Salem street, Portland, Me. 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 dum, Sturgis, Mich. Mrs. Mary Louisa Smith, trance speaker, Toledo O.

Mrs. E. W. Sidney, trance speaker, will answer calls to lec are. Address Fitchburg, Mass.

A. B. French, inspirational speaker, Clyde, Ohio, lectures at Cleveland, Jan. 19th and 26th, and at Geneva, Ohio, in February.

Mrs. M. S. Townsend. Address Bridgewater, Vt.

J. H. W. Toohey, 42 Cambridge street, Boston Mrs. Charlotte F. Taber, trance speaker, New Bedford Mass., P. O. box 392.

Mrs. Sarah M. Thompson, inspirational speaker 36 Bank treet Cloveland, O.

Dr. J. volland, Ann Arbor, Mich. N. Frank White will lecture in in Troy, N. Y., during Jan-nary; in Providence, R. I., during February,; in Williman-tic, Conn., during June. Applications for week evenings promptly responded to. Address as above. Mrs. M. Macomber Wood will lecture during January. Ad-dress 11 Dewey street, Worts Fourth street New York

F. L. H. Willis, M. D., 27 West Fourth street, New York.

E. N. Wilson will speak in St. Louis, Mo., during Janu-ary; in Vermont, III., during February. Applications for week-day evenings promptly attended to. Permanent ad-dress, Babcock's Grove, bu Page Co., Itl.

James Trask is ready to enter the field as a lecturer of piritualism. Address Kenduskong, Me.

Hudson Tuttle, Berlin Heights, O. Benjamin Todd, San Francisco, Cal.

Dr. J. Volland, Ann Arbor, Mich.

Mrs. S. E. Warner, box 14, Berlin, Wis.

Oswao, N. Y.—The Spiritualists hold meetings every Sun-day at 2½ and 7½ p.m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p.m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian

BROGKLYN, N. Y.-The Spiritualists hold meetings at Cum-berland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 71/2 p.m. Children's Progressive Lyceum meets at 101/2 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 71/4 o'clock, in Greenand Hall (Upper room) No. 112 Myrtls avenue, Brooklyn. Also, Sunday and Friday evenings at 71/2 o'clock, in Continental Hall, corner Fourth and South Nnth streets, Williamsburg. Also, Sun-day at 3 and Tuesday at 71/4 o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Foint. Con tribution 10 conte. WILMAMSBURG, N. Y. — The Spiritualist Society hold meet-ings every Wednessiay evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

MORRISSANIA, N. Y.-First Society of Progressive Spiritual-ista-Assembly Booms, corner Washington avenue and Fifth street. Services at 3 p. m.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at  $10\frac{1}{2}$  a. m. and  $1\frac{1}{2}$  p. m. Children's Lyceum meets at  $2\frac{1}{2}$  p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

TRON, 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. Monroe J. Keith, Conductor; Mrs. Louise Keith Guardian.

Keith, Conductor; mis, Louisa Kein Guardani, Rochzstzer, N. Y. - Religions Society of Progressive Spirit-nalists meet in Sclitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at  $2\frac{1}{2}$  p. m. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

JERSET CITY, N. J.-Spiritual meetings are holden at the Oburch 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. Lycetum in the affernoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy. Newser, N. J.-Spiritualists and Friende of Devices but

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 alternoon is devoted wholly to the Children's Pro-gressive Lycoum. G. T. Leach Conductor; Mrs. Harriet Par-sons, Guardian of Groups.
 VINEXAND, N. J.—Friends of Progress meetings are held in Pum street Hall every Sunday, at 10½ a.m., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coon-ley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd, Children's Progressive Lycoum at 12½ p. m. Hosea Allen, and Mrs. Tannor, Assistant Guardians.
 HAMMORYN, N. J.—Nortings held even Sunday at 1012

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

WASHINGTON, D. C.-Meetings are held and addresses delir-ered in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Teath and Eleventh streets, every Sunday, at 11 m. ind 7 p. m. Speakers engaged - J. M. Pee-bies during January; Mrs. Nellie J. T. Brighham during Pebruary; 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, Pre-sident.

SAGENT. SAGENMENTO, CAL. -- N'est ngs are held in Turn Verein Hall, on K. street, every Suncay of 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. J. H. Lewis, Corresponding Secre tary. Children's Progressive Lycenm meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

Sr. Louis, Mo. -- The "Society of Spiritualists and Progres-sive Lyceum" of St. Louis hold three sessions each Sunday;

J. G. Fish will speak in Pittsburg, Pa., during January and February; in Springleid, Mass., during March; in Phila-delphia, Pa., during April; May, June, July and August, local; in Battle Creek, Mich., during September, and the nce "Westward ho !" for the next six months. Address Hammonton., N.J.

Miss Almedia B. Fowler, impressional and inspirational peaker, will answer calls to lecture. Address Nevada, Story Co., Iowa.

Rev. J. Francis, Parishville, N. Y.

Issue 9. Frances; Faishente, A. A. Issae P. Greenleaf will speak in Worcester during January ; in Plymouth March 1 and 8. Would like to make further engagements. Address for the present 82 Washington ave-nue, Chelsea, Mass., or as above.

Dr. L. P. Griggs, inspirational speaker, will answer calls to cture. 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-r. Address West Side P. O., Cleveland, O.

ter. Lyman C. Howe, inspirational speaker, New Albion, N. Y. Dr. M. Henry Houghton will leceure in Battle Creek, Mich. during January; in Rock, Island, Ill; during February. Will lecture week evenings. Address as above.

Miss Julia J. Hubbard would like to make engagements for the fall and winter. Address 3, Cumston street, Boston.

the fall and winter. Address 5, Cumston street, Boston. Moses Hull, Hobart, Lake County, Ind., will speak in Chicago, Ill. during January; in Providence, R. I., during May. Will receive calls to lecture in the Middleor East-ern States during February, March, April and June; also shall be happy to have evening engagements in the vicinity of Sunday appointments.

Mrs. S. A. Horton, 24 Wamesit street, Lowell, Mass.

Miss Nellie Hayden will raceive calls to lecture in Massa-chusetts. Audress No. 20 Wilmot street, Wo coster, Massa-chusetts.

Mrs. Anna E. Hill, inspirational speaker and psychometrical ader, 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 Yest. Address 204 Walnut street, Chicago.

Miss Susie M. Johnson will speak in Terra Haute, Ind., during December, January and February in Springfield, I.i., Maring March and April. Permanent address, Millord, Mass.

Wm. H. Johnson, Corry, Pa.

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

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

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

9. S. States, Drawer 5525, Ontongo O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O., will speak in Monroe Center the first Sunday, in Andover the second Sunday, and in Thompson the third Sunday of every month. month.

George F. Kittridge Buffalo, N. Y.

Cephas B. Lynn, somi conscious trance speaker, williecture in Toledo, O., during January. Permanent address 567 Main street, Charlestown, Mass.

J. J. Loveland Monmouth; Ill.

W. A. Loveland, 35 Bromfield street, Boston, will answer calls to lecture. Subject: Integral Education, or the Era of our New Relation to Science.

Mrs. F. A. Logan will answer calls to awaken an interest in and to aid in establishing Children's Progressive Lycoums. Address Station D, New York, care of Walter Hyde.

Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.

Mices, Baccek's Grove, Dd Fage Co., Ht. 22 Alcinda Wilhelm, M. D., inspirational speaker; can be ad-dressed P. O. Drawer 194 Tok do, O ; during January 3422 Lan-caster avenue, West Philadelphia, Pa.; during February 67 Purchase street, Boston, Mass.; during Aprilcare of Dr. May-hew, Washington, D. C.

E. S. Wheeler, inspirational speaker; also attends fanerals. Address care of Banner of Light, Boston, Mass. J. B. CONKLIN, 35 Blecker street, New York, one of the best Test Me-diums in the world, answers sealed letters.

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-omber, January and February; in St. Louis, Mo., during pril. Permanent address care Bela Marsh, Boston, Massa-

Mrs. E. M. Wolcott will make engagements for Sundays and week day evenings. Address Danby, Vt.

Mrs. Mary J. Wilcoxson will speak in Washington, D. C., during March. address as above.

Mrs. Hattie E. Wilson (colored), trance speaker, would be pleased to make further engagements for the winter. Address 70 Tremont street, Boston, Mass.

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

Elijah Woodworth, inspirational speaker, Leslie, Mich. Gilman R. Washburn, Woodstock, Vt., inspiratianal speak-er, will answer calls to lecture.

Dr. R. G. Wells, Rochester, N. Y., trance speaker, will lec-tre Sundays and attend funerals, within a faw hours' ride

Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Clyde, O.

A. A. Wheelock, Toledo, O.

A. B. Whiting, Albion, Mich. Mrs. Elvirah. Wheelock, normal speaker, will lecture in Sturgis, Mich., during January; in Chicago, Ill., during Feb-mary; in St. Louis, Mo., during March. Permanent address, 

Warren Woolson, trance speaker, Hastings, N. Y.

Miss L. T. Whittier, organizer of Progressive Lycenms, can be addressed at 402 Sycamore, corner of Fourth street, Mil-waukee, Wis.

Zerah Whipple will answer calls to lecture. Address Mystic, Co

Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473. Mrs. Mary E. Withee, inspirational speaker, 182 Elm street Newark, N. J.

A. C. Woodruff, Battle Creek, Mich.

Miss H. Maria Worthing, tranco speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

S. H. Wortman, Conductor of the Buffalo Lyceum, will S. H. Wortman, conductor of the Bunalo Lyceum, will ac cept calls to lecture in the trance state, also to organize Chil dren's Lyceums. Address Buffalo, N. Y., box, 1454.

Mrs. Juliette Yeaw will speak in Warren, R. I., December 2; in Lynn, Mass, during January. Address Northboro',

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-g. Hampshire, 11.

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

MENTAL TELEGRAPHING. DR. E. L. RANDALL Magnetic Physician and Mental Telegrapher, can be consulted from 9 a. m. to 5 p. m., at his office, No. 129 South Clark street, Room 43, Chicago, DI.

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

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the most popular among the liberal writers in both hemix pheres. All systems, creeds and institutions that cannot stand the ordeal of a scientific research, positive philosophy and en lightened reason, will be treated with the same, and no mor-consideration, from their antiquity and general acceptance than a fallaxy of moder in date. Helieving that the Divinei-unfolding the Human Mind to-day, through Appritual inter-course and general intelligence, to an appreciation of greating and more sublime truths than it was capable of receiving og comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason. A watchful eye will be kept upon affairs governmental While we stand aloof from all partizanism, we shall not hesi tate to make our journal potent in scower for the advocacyo the right, whether such principles are found in p atformso a party apparently in the minority or majority. A large space will be devoted to Spiritual Philosophy and.

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