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

CHICAGO, JANUARY 25, 1868

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VOL. III.—NO. 18.

STRAYED FROM THE FLOCK.

BY THE AUTHOR OF "JOHN HALIFAX, GENTLEMAN." ["I call the effects of nature the works of God, whose hand and instrument she only is. Nature is not at variance with art, nor art with nature: they being both servants of His [10.17] -Sir T. Browne's "Religio-Medici." Extract from R. A. Catalogue, and Motto of the same. The wind goes sobbing,

Over the moor; stampl of bajoreb Far is the fold and shut its door;
White and still—beyond terror or shock, Lies the foolish lamb that strayed from the flock; While overhead, from frozen branch, With a tender pity, true and staunch, dally

avisto Thus sings the robin : all dis

Boughs once so leafy.

"The wind howls heavy To-day it is thee-may be me to-morrow Yet I'll sing one tune o'er the silent world, For the little lamb that never grew old; Never lived long winters to see Chanting from empty boughs like me,

The snow-flakes cover The moorland dun; My song thrills feebly, but I sing on, Why did God make me a brave bird soul, Under warm feathers, red as a coal, To keep my life thus cheery and bright To the very last twinkle of wintry lightof grafaleignal While thine is all over? | odf |

Why was I given Bold strong wings To bear me away from hurtful things While thy poor feet were so tender and weakly, And thy faint heart gave up all so meekly, Till it yielded at length to a still, safe Hand, That bade therelic down, nor try to stand? Was it Hand of Heaven?

Nothing I know, and nothing can Wisdom is not for me, but man. Yet some snow-pure snow-soft—not snow-cold, May be singing o'er the lamb strayed from the fold,

For The Religio-Philosophical Journal.

NARRATIVE OF A SPIRIT.

Besides poor Robin."

FAILURES, AND THEIR GONSEQUENT TRIALS, Tolled STRENGTHEN HUMAN THOUGHT

GIVEN THROUGH HENRY T. CHILD, M. D., OF Твеу величания ринкарния усла рабо

CONTINUED FROM LAST WEEK. Here I learned that it was not merely the association with children that was needed, but the outworking of that innogent, child-like condition which is the basis of all parity and happiness; and here, for the first time, I began to succeed in some little matters which I undertook. But I need not dwell upon these experiences. My habits of isolation prevented me from receiving many things which I should otherwise have found here, and it was not long before I was thrown into the society of a band of ancient spirits who, like myself, had been secluded from the pleasures of life. The introduction to these spirits opened to me a deeper and more profound knowledge of my own life, and the different forms of consciousness which make up such interesting and important features in the great drama of life, from which it was supposed I had now retired, as I passed behind the "green curtain of the grave." But what a mistake, I was only beginning to live, at least to be at all conscious of the value of? Would that I were alone in

these sad experiences I will endeavor, now, to give you an account of my introduction to this circle. Finding that I was making but little progress in the children's sphere, I became quite discouraged and wandered away from these, and began to feel the old sad and gloomy impressions which had depressed me until I became melancholy and then insane.

How long I was thus wandering I don't know, for we do not always have the means of measuring time! It was long enough, however, for me to suffer very much, both from my condition and from the fact that I was growing worse. Bemoaning my condition with an expression that I thought I had gone deep enough in sorrow and desolation, I exclaimed, in the language of Cain, "My punishment is greater than I can bear." Such an appeal, coming from the deep fountains of my soul, and being in itself real, reached a source which brought relief. There stood before me a little old man, meagre in form with wrinkled brow and depressed look, a picture of sadness that might have driven others away, but, strange as it may seem, I was attracted to him, the very repulsiveness awakenened a response in my soul, and I halled him as a brother, though a stranger.

In We saw each other first through the external of our spiritual natures, for we have spiritual eyes and faculties as well as deeper and more interior soul eyes and faculties. This recognition and response filled and thrilled my external form with new life, grander and nobler purposes loomed up before me, and as I stood in this rapture the scales fell from my soul eyes, and the being before me seemed transformed into a beautiful and loving spirit, such as I had never before seen, simply because I knew | with my excellent guide, I found I had the power | fast your integrity, and be assured that the feelings

how to look for it, and had no capacity to realize it. The form, now, had a beauty which corresponded with my highest aspirations. How true it is that as thy day is so shall thy strength be? He spoke, and the lute-like notes of his voice fell like richest, sweetest cadences upon my soul. Then, for the first time, I began to realize the grandeur and sublimity of life. Oh, how often in the despondency of my soul had I desired death, annihilation itself, but this experience was a compensation for all, and I felt that never again should I regret life with all its weight of woe, though this might be far greater than I had yet experienced. What a blessed transfiguration was this? And, like the disciple of old, I would gladly have built

my tabernacle here, and dwelt in this calm and

blissful state forever. My good guide and father,

seeing this, said: "Not so, my son, the vision is

for thy future; not so near the storm-tossed shores

of time, where the rolling billows lash the beach,

can thy bark repose in such calm and peaceful

serenity "Onward with me shalt thou go through heights and depths as yet unfathomed by thy soul. I know that sad indeed have been the hours of thy earthly consciousness, but these have brought thee hither. Now thou art my child. Henceforth a common

path is ours, and together we shall travel."

This was, indeed, a grand manifestation-the dawn of a new era in my life-the wakening of a new consciousness that was to shed its light upon all the past forms of consciousness in which I had lived through an eternity as vast and grand as that which lies before us, although my realization of the one must be very different from that of the other.

When the waves of this intoxication which had swept over me so suddenly became calm and quiet, I looked around me and within me, and felt that I had experienced a new birth; the change was far greater than that which the angel of death produced when it read the "proclamation of emancithe material body. But, like all great changes, it could not be comprehended at the time. I have since learned that it was a quickening of my interior powers which lifted me at once upon a higher plane, and put a new song in my mouth. My father and friend was the first to understand me, and read aright my life and its conditions. This proper appreciation is the basis of all true and enduring appreciation. Hatred is the offspring of concealment and want of appreciation, while true love is the child of perfect freedom and confidence, united with the deepest and most profound appre-

Filled with love and veneration for my new preceptor and guide, I stood now within the shadow of his sphere, and drank in the inspiration of his grand and noble nature, overflowing with wisdom that seemed to be just what I needed now. I entered upon my new career with a joy such as I had never before experienced. I rejoiced to feel the protecting arm of love thrown around me without any restraint. Human language can never describe the real pleasure of the first experiences of loving and being loved. It lifted me into regions that I had never known before.

How calmly did I rest on this quiet lake of pure and appreciative love, though it come from one of my own sex. The privations and sufferings of the past had prepared me for a keener and more blessed enjoyment of the present, and so I dwelt in the new heaven which had thus come to me. It seemed full and perfect, with this exception, that I anticipated something better in store for me.

I was willing to wait patiently for the unfolding of the divine germs which were now budding and blossoming everywhere around.

In this ocean of infinite love, on which I had now launched my feeble bark, there were boundless purposes in every direction towards that which is right, and I felt the strong and impulsive waves of these purposes beating against the rocky shores of my barren soul, making desires in many directions to build up the waste places of my little Zion. The first lessons which I received from my kind preceptor and guide were calculated to intensify these inward feelings, and my first was an examination and study of my own capacities, in order that I might become acquainted with the causes of the fallnres which had maked so much of my life. It was the lesson which the ancient philosophers estimated so truly when they inscribed upon their

temples, "Mau, know thyself."

Oue of the first experiences which I had after this acquaintance was that in which I was brought so closely en rapport with my guide that his history and my own seemed to be one. I mean his early experiences. This was the basis and bond of our union. Similar experiences are the outward bonds which hold mankind together, and whenever two persons meet anywhere the first thing which brings them together is a comparison and concurrence of their experiences.

Thus any great calamity which stirs up the deep fountains of humanity, breaks down the ordinary restraints of society, and men and women, strangers in the past, meet each other on free and familiar grounds.

So, also, when persons absent from home meet, there is a freedom to recall the incidents with which both are familiar, and thus comes a closer recogni-

After this intimate relation was thus established

under certain circumstances of placing me en rapport with others and by this means I was enabled to delineate something of the history of my parents, and some events which had occurred prior to any consciousness of the outward on my part.

Now you have the key to this, it was a co-operation of the forces of my new friend with my own that placed me in this elevated condition. This is the law by which human magnetism elevates the sensitive and impressible person who receives the pure influences of the operator whose proper action is to co-operate with and quicken the faculties of the subject; and where pure and loving sympathetic relations subsist between the magnetic ope rator and the subject, the latter becomes invested and infilled with power and knowledge almost equal to the former, and in return there is received by the operator an increase of power, so that the relationship becomes more and more mutual as we advance to higher conditions.

It was a wonderful elevation to me thus to be lifted up, but I had paid for it, and now came the returning compensation for years of suffering. So grand, indeed, was it, that it was almost impossible to curb my feelings within the bounds of propriety, but much of the former excitability had passed away, and I was happy to feel that there was such a change in my nature. It was because most of the failures of my life had resulted from ignorance that I was thus permitted to realize this sudden change. Had these been ingrained into my very nature, habits of vice and crime, I could not have experienced or appreciated the conditions in which I found mysnlf. Short-sighted man often supposes that the innocent and guilty suffer allke, and even that the unoffending have the most severe trials but there is an eternal principle of justice that un derlies and overshadows all things in the universe. and when a person suffers innocently, and without neglecting the proper efforts to know and do that which is right, thuman thought and feeling, and to give a more profound and correct appreciation of the great principles of life. Thus were the les sons of my past life, so painful in every aspect, the means of unfolding to me how many of the most profound principles which underlie the universe of matter and of mind.

It was necessary that I should first become thoroughly en rapport with my guide, and so perfect was the blending of our natures that we seemed to be one; it was, indeed, an atonement, and as the first realization of such a union it made the deepest and most lasting impression upon me. I became so changed in my feelings that it might almost be said I was a new being.

This was a preparation for other equally important relations. As soon as those with my good ide had been actualized, we were enabled to extend them in a similar manner to others. After I had thus turned back in the history of my parents, I was in a condition to realize and appreciate the experiences of my own life and the connections and relations of the various forms of consciousness which had marked it thus far through the vast cycles of eternity. I have endeavored to give an account of many of these forms of consciousness. My object in this, however, is not so much to explain all of these, for no one can comprehend these properly except as they actualize them in their experiences, but I desired more particularly to show the thinking and inquiring minds which I endeavored to illustrate when I presented to your vision a string of beads of various kinds and colors, strung upon the life line of humanity. The orbit of each individual forms a perfect circle around the great central sun of the universe whom we call God. Each one moves in this circle, and at the same time revolves around their own axis, and at each revolution they eatch some faint glimpses of the interior life of which the outward forms, however perfect in themselves, are but crude and imperfect representations.

Such revelations as these, though imperfectly perceived and presented, are the grandest works of my life, and I rejoice in the accomplishment of the work thus far, and hope to labor on in the work which is so pleasant and attractive to me now.

Mr. Coles and HV STTAAH) times be tried They would be rickoraviacon ne would be trie

In looking over the labors of the last four months, and it is that period since I first spoke to you of my experiences, I feel to congratulate myself on another success, the result of my new con-

The panorama of my life, a rude outline and sketch of which I have given you, passes in review before me with renewed interest, and each time the lines and figures become more clearly defined and attractive. The dark and imperfect pictures of my failures are falling into the background and losing all their repulsiveness.

The most pleasant feature of my present condition is that all those depressing and trying circumstances which had cast so much gloom over me, and at times made me regret life itself, have not only passed away, but I have such a consciousness of their uses that they seem really beautiful to me, and there is no one of them, even the most painful, that I would blot out. Oh, that I could speak to earth's groaning millions, who feel as I have so often felt in the past, that life's burdens are too hard to be borne. I would say to all these, hold

that at times come to you; that all will be right though they may be dim and shadowy, are the grandest prophecy of your lives. There are no conditions that are not calculated to bless you and lead you onward in the great journey of life, and depth of suffering which results from any condition is much more dependent upon your own feeling than upon any external circumstances. Know this, that however fearful the struggle and severe the conflict, every triumph brings its laurel crown of victory and of strength to the soul.

I have said that human life might be compared to a circular orbit around God, as the central sun and soul of the universe. There are two modes in which the Divine force operates in the outward to bind the Pleiades and hold Arcturus and his suns, and all the planets in their orbs and spheres, first the influence of the centripetal force, and, second, the revolution of the sun or planet upon its own axis. The first is fixed and unchangeable, the second is subject to conditions, and there may be variations in the orbits from this cause. The soul of man, revolving around God as the central sun and source of its life, receives from him those influences which are adapted to keep it precisely in its orbit, but its own motions are irregular and vacillating, often very easily disturbed by influences around and within it; as in the case of the planet if it revolves too rapidly, it approaches the sun and becomes hotter, but if too slowly it recedes from it and becomes cooler, hence there is a literal truth in the common saying that the soul comes nearer to or goes away from God, though the inferences are often wrong.

In the natural revolutions of the sonl, as of the planets, there are alternations of night and day, as different portions are towards or from the sun. It s only as a soul moves in its own orbit, by revolving at a proper rate, that it can maintain its true proper relations.

But one of the most beautiful illustrations from this comparison is to be found in the fact that the light from such sun or planet, as from each soul, produces upon the delicate photometer its peculiar characteristics, so that there is not much difficulty in ascertaining whence a ray of light comes by means of these delicate instruments. So the light and other influences from each soul carrie; with them their own peculiar characteristics, and we may know, with the same unerring certainty from what particular soul any light comes, if our own powers are sufficiently pure to detect them.

I do not, therefore, pray for any one that they may have perpetual sunshine, an unclouded life. a continuous summer of unchanging joy, an unbroken springtime, with its blossoms of beauty and fragrance, because such is not consistent with life's mission; but, as in the case of the planets, alternate day and night, sunshine and storm, are positively necessary for each, and it is not well to have too much night or too much day, too much storm or too much sunshine. If it were possible for the human soul to crystalize and make perpetual even its most joyous and blissful scenes and conditions, it would very soon become so weary of the monotony that the cry would be, carry me back to the undulating waves and alternating scenes that belong to a true life.

My desire, then, for you, kind reader, and for all, is that your life lines may become so strong and true that you may ever revolve on harmony around the central source of all life, and that through night and day, summer and winter, seed time and harvest, there may be those ever recurring changes which lie along the road of progression, and which are essential to its fullest perfection. Then, through sunshine and storm, through night and day, through joy and sorrow, will the soul move onward, ever true to its own highest impulses and devontest aspirations, realizing that with each ad vancing step up the vast and incomprehensible heights of eternity, the beautiful unfoldings which belong to each condition, and thus will the cup of our capacity, which is an ever expanding one, continue to be filled to overflowing and then shall we not only realize for ourselves the happiness, but be forever giving forth the light of wisdom and the warmth of love to those around us, and though we may be but feeble stars, our light will shine on undimmed throughout all the cycles of eternity, and whenever the day gods blaze is lost to mortals, then will our light be visible to them, pointing them ever towards the haven of rest and peace. Thus will the beautiful and glorious mission of

life be more and more fully comprehended by as as it is fulfilled and realized.

In the discovery and application of truth, as in the generation and diffusion of light, we not only strengthen and illuminate ourselves, but we give forth that which will do the same for others. Having so long walked n darkness, and in the

shadow of a great gloom, these revelations bring to me a greater joy than is commonly received by mortals; for, as I descended to the profoundest depths of sorrow, I now rise to profounder heights of joy and peace. It might be supposed that in this new condition,

and with this beautiful light around me, I should at once have left the earth and its dark and unloyely scenes to seek for a heaven in some far-off sequestered spot, where no echo of the doleful past could fall upon my ear. Not so, but armed with higher aspirations and nobler purposes I have

come back to earth, and having gone over the harvest fields of my earth life, and gleaned many sheaves that in my weak and bewildered condition I had failed to perceive, I have also gone far back into antecedent conditions, and have come again crowned with rich treasures, and through the impulses of the divine within me I have come to you to share these blessings with earth's children, and to give of what I have received to every one who will receive it. If we have been able to shed light on the pathway of any, so as to unfold some of the mysteries of life and make its burdens lighter, we shall have our reward, and especially if it has reached down into the heart of some lone and weary one who, like myself, has felt again and again that life was but a succession of failures, each of which plunged us deeper into the vortex of disappointment and sorrow. If such as these can be made to cheer up and take courage from the recital of my experiences, I shall be blessed even as they are blessed, and when you have learned, as I have, that "sorrow is a beautiful key, which, if properly received and applied, will enable us to unlock a door which opens into a magnificent store house of blessings," there will be established between us a relation that shall not only tend to raise us to higher conditions, but enable us to aid others in mounting to the heights of celestial glory and unalloyed happinness. bear modifie and saitlias R

For the Religio-Philosophical Tournal resol an savin vimpression! no frow sidarim

BY JOHN FRANCIS, THE AREA

[CONTINUED FROM LAST WEEK.] DIE , AL

There is a vast meaning in the simple word "Impression." It has unfolded to the human race some of those complex laws and abstruse principles which not only relate to this earth, but to the whole delicately attuned that the varied phenomena of nature diverted impressions thereto which unveiled the movements of the planetary system, and the vast worlds that everywhere twinkle in the firma ment. "Every object is covered with hints that speak to the intelligent." Just for a moment think of the grand results arising from the varied phenomena of nature.

A westerly wind that blew a birchen canoe across the Atlantic, gave rise to an impression in the mind of Columbus, which finally resulted in the discovery of this continent. What magnificent results followed? A nation unsurpassed for the in telligence of its people, and the freedom of its government, has arisen, and it should ever point with pride and respect to that unseen intelligence which so directed that wind that it would waft to Columbus a birchen canoe from which arose a train of reasoning, showing conclusively that this continent really had an existence. How simple the incident that inspired a susceptible English mind with those abstruce principles of mechanical that enabled it to make steam a principle of power thus securing to each civilized nation a blessing that could not now well be dispensed with, and which has worked untold wonders in almost every department of industry. Impressions aderived from the varied phenomena of the arts, science, literature and nature, are the controlling element or motive power which actuates mun to undertake any different project, or gives him a starting point whereby he can bring into existence some useful invention to aid and bless mankind, any struct a soal

The physiologist says that there is incorporated within the nature of man five prominent senses. with which he takes cognizance of the every day occurrences of life, viz : Hearing, seeing, smelling, tasting, feeling, It is the beautiful vibrations of the atmosphere, touching tenderly the auditory nerve, that conveys to the mind the existence of sound. Seeing is the result of impressions made upon the optic nerve, either by rays of light, or by the animating influence of infinitesimal particles of matter, which coming in contact with it excite an image of the body from which they are derived. The principles governing the action of hearing and seeing as well as tasting, smeiling and feeling are familiar to every school boy, and it is unnecessary for me now to explain further the nature of their action, but I wish to add the grand result of all, "thinking," and explain its nature, the phenomena of its action, and the results that often follow its pathway. Thinking is the result arising chiefly from the action of the five senses; it is the appreciative principle of human nature; the umpire that decides what to receive and what to reect. The five senses are the grand avenues that the varied phenomena of nature ever travel to give life and expression to their laws. They are the telegraph wires that convey impressions to the mind, the electro-emanation of which excites thought. Destroy the action of the auditory ne ve, and you cannot excite in the mind a single thought in regard to the nature of any new tune, the melody and beauty of which excites in the mind of those who can hear, the most rapturous emotions. Musie conveys impressions to the mind only through one channel, and when through some defect in the organic structure, or through accident, the channel is destroyed, the mind cannot, and does not, take any cognizance whatever of any new sounds that through the action of the voice or of instruments can be produced. If the optic nerve be destroyed, can any landscape, or the varied works .

art, excite in the mind a single thought in reference to their true nature? Of course not. Thought or impression, then, must be the result, chiefly, of hearing, seeing, smelling, tasting and feeling. Without them there would be no thought, no life. Thus you see no new thought or impression ever existed in the mind without a cause; that no new thought ever existed therein, that could not be traced to a "first cause" that gave rise to it, Thought is governed by certain laws, and con trolled by certain conditions, just as much as any active principle wherever found in nature. The guardian angel who hovers over the object of his care, knows full well that no new thought can be engendered in his mind, only in accordance with certain well-defined principles, and when they are not obeyed, no result follows. By the exercise of the will, one can control movements of the physical organization, but by no action of the will can he bring into existence a thought that does not owe its existence to impressions received from the external scenes of life, or from the spirit world.

It is well known that every object in nature possesses an electro-emanation which is known as its sphere. To the clairvoyant eye that emanation is quite brilliant, and it always reveals the true nature of the object from which it is derived. Each impression, as well as any other object in nature, has its own peculiar electro-emanation, depending, of course, on the nature of the object from which they are derived.

Fabricius ab Aquapendente discovered the valves of the veins; Harvey, inspired with the novelty of the idea, convinced the medical fraternity that the blood was in constant circulation. The simple discovery of the valves of the veins resulted in a still greater enfoldment of the nature of physical men without the action of the senses, for each impression sends forth an electro-emanation which often gives rise to countless numbers of other impressions relating to the same object, or very intimately connected therewith. Were it not for this principle of electro-emanation, the faculties would refuse to dwell patiently on any subject, and the grand results which we see often follow in the tootsteps of the philosophers, would not be realized. Then it may be considered an established fact that we have no inate ideas, that is, no ideas that do not owe their origin to the senses, or to impressions received from the spirit world. The electro-emanation of one true impression in regard to some great law of nature, the operation of which is necessary te keep harmony in the universe, has within it an inspiring influence, which, operating upon a highly susceptible mind, is capable of imparting a clear knowledge of the whole law. Harvey, studying under the inspiring influence of the impressions derived from a knowledge of the valves of the veins, discovered the circulation of the blood. A starting point once established by a true impression, and then the electro-emanation resulting therefrom, leads on until vou have a clear knowledge of the subject under discussion.

Realities from without produce impressions within; and impressions within appear, many times, to produce realities without. Dr. Draper, in his admirable work on Human Physiology gives an interesting incident showing how impressions received in the past, may emerge from the registering ganglia, and apparently become realities. I allude to this phenomenon as a prelude to its further discussion in another article. The incident as related by Draper is as follows:

"When I was five or six years old, I dreamed that I was passing by a large pond of water in a been struck by lightning; and in the pond, at another part, an old fallen trunk, on one of the prone limbs of which there was a turtle sunning himself. On a sudden, a wind arose, which forced me into the pond, and in my dying struggles to extricate myself from its green and slimy waters, I awoke trembling with terror.

"About eight years subsequently, while recovering from a nearly fatal attack of scarlet fever, this dream presented itself to me, identical in all respects again. Even up to this time, I do not think I had ever seen a living tortoise or turtle, but I indistinctly remembered there was the picture of one in the first spelling-book that had been given me. Perhaps on account of my critical condition, this second dream, impressed me more dreadful than

"A dozen years more elapsed. I had became a physician, and was now actively pursuing my professional duties in one of the Southern States. It so fell out that one July afternoon, I had to take a long and wearisome ride on horseback. It was Sunday, and extremely hot; the path was solitary, and not a house for miles. The forest had that intense silence which is so characteristic of this part of the day; all the wild animals and birds seemed to have gone to their retreats to get rid of the heat of the sun. Suddenly, at one point of the road, I came upon a great stagnant water-pool, and, casting my eyes across it, there stood a pine tree blasted by lightning, and on a level with the surface, a turtle was basking in the sun. The dream of my infancy was upon me; the bridle fell from my hands; an unutterable fear overshadowed me as I shrank away from the accursed place.

45 Though business occasionally afterwards would have drawn me that way, I could not summon the resolution to go, and have actually taken roundabout paths. It seemed to me profoundly amazing, that, the dream I had, should, after twenty years, be realized without respect to difference of scenery, or climate, or age. A good clergyman of my acqualatance took the opportunity of improving the circumstance to my spiritual advantage, and in his kind enthusiasm, for he knew that I had more than once been brought to the point of death by such fevers, interpreted my dream that I should die of

" Most persons have doubtless observed that they suddenly encounter circumstances or events of s trivial nature in their course of life which they have an indistinct recollection that they have dreamed before. It seemed for a long time that this was a ease of that kind, and that it might be set down among the mysterious and unaccountable. How wonderful it is that we so often fail to see the simple explanation of things, when the explanation is actually intruding itself before us. And so in this case, it was long before the truth gleamed in upon me, before my reasoning powers shook off the delusive impressions of my senses; but it occurred at last, for I said to myself, is it probable that such a mystery is true, or that I have dreamed for the shird time that which I had already dreamed of twice before ? Have I really seen the blasted tree and sunny turtle? Are a weary ride of fifty miles, the poontide heat, the silence that could almost be felt, no provocatives to a dream? I have ridden under such circumstances, many a mile, fast asleep, and have awoke and known it, and so I resolved that if circumstances ever carried me to those parts again, I would satisfy myself as to the matter.

"Accordingly, when, after a few years, an inci-dent led me to travel there, I re-visited the well-remembered scene. There still was the stagnant pool, but the blasted pine-tree was gone; and after I had pushed the horse through the marshy thicket as far as I could force him, theu dismounted, pursued a close investigation on foot in every direction around the spot, I was clearly convinced that no pine tree had ever grown there, nor any tokens of its remains could be seen; and so now I have concluded that, as the glimpse of the water, with the readiness of those who are fallen asleep, I had adopted an external fact into a dream; that it had aroused a train of thought which, in former years had occupied me; and that in fine the mystery was all a delusion, and that I had been frightened with less than a shadow."

Thus we see how readily old impressions made upon the mind, evidently having slumbered there for years, became, to all appearance, realities.

I therefore came to this conclusion that all thoughts, all impressions are derived from the following source:

I. The reflex action of the senses. II. The spirit world.

III. The varied phenomena of nature and the changing scenes of life, as the falling of an apple,

IV. The action of thoughts or impressions already produced. And that old thoughts or impressions often take

Position among existing realities. OLATHE, Johnson Co., Kansas. TO BE CONTINUED.]

Religio-Philosophical Journal

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S. S. JONES

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, S. S. JONES. JOHN W. SMITH,

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· Modern Spiritualism.

Spiritualism teaches that the spirits of those who have lived and died in this world of ours still live in another state of existence, spiritually, preserving their perfect identity, thus furnishing the proof of immortality beyond the grave. The evidence that substantiates this truth is exhibited in so many different ways, and with such power of its truthfulness, that conviction is sure to follow every sincere, candid and thorough investigation. Has it not, in the space of a few years, already grown, by the number and respectability of its believers, to be a subject commanding universal interest and inquiry? Commencing in this region without a single individual in its favor, and against the education and prejudice of the whole community, and especially of the professors of religion, it has made its way to a high stand of respectability and influence, including in its converts persons of all the various religious sects and of all classes of community. To accomplish this it has disclosed truths of the most interesting and important character, candor, its evidences were perfectly overwhelming,

and it has done all this without strife and contention, fanaticism or bloodshed, and against the strongest prejudices of our education and religious opinions. Never was there a revolution and change of public sentiment, and especially in religious opinions, to compare with it in magnitude and importance. It is unlike all other great revolutions in public and private sentiment. First, on account of its quiet and peaceable progress and character, producing no violent convulsions or deadly strife, although on a subject where feeling and passion are always most easily stirred into a flame. It had to encounter religious opinions and prejudices, universally held by mankind with the greatest tenacity and the most obstinate and unyielding will of any opinions entertained on any other subject. It has persuaded and convinced the most bigotea and skeptical, as well as the most candid and sincere. It cultivates kindness and brotherly love and char-

ity to all. Let the tree be judged by its fruit. With regard to a belief in Spiritualism, its great and distinguishing characteristic and rule is, to exercise and rely upon your own reason and judgment, and not to trust barely to the sayso of others. What your reason and judgment, well considered, approves, is your only safe and sure guide. Cultivated and improved, it enables us to distinguish truth from error. A knowledge of the truth will make us free, while otherwise we may be in bondage, led by the blind who are sure to err. Spiritualism shows and proves that the spirits of those who have left this earth can and do communicate with persons now living on earth, and that such intercourse is made in a great many different ways, possessing a very great diversity of character in point of interest and importance. It has among its proofs the very important one of healing disease by "the laving on of hands."

It influences and controls those whose organism and condition will admit of their being the instrument or medium of communication, in a conscious as well as unconscious state, to make disclosures of important truths, facts principles and doctrines of which the medium is wholly ignorant. It often forewarns us of danger that we may avoid it, and by the knowledge of its truths it gives us peace, consolation and happiness. It dispels fear; it dethrones the "king of terrors;" it does away with the fear of death; its tendency is to convert the fear of God into veneration, confidence and love; scouts the religious dogmas of a personal devil and a local hell, and the doctrine of endless punishment for sin; it discards the doctrines "Adam's fall," and the "Immaculate Conception;" it teaches to know the Supreme Being by a knowledge of his works, and to know ourselves as an important part of his works; it is the friend of science and art. Numerous instances of perfect specimens of art and music are often given. In fine, it shows the way and manner in which we should live here for our present good, as well as for our future enjoyment and happiness hereafter.

"Modern Spiritualism has entirely banished the idea that the Divine Being is in the visible form of a man." Volume of "Recent Inquiries in Theology," being essays and reviews, edited by Rev. F. H. Hedge, being seven essays by seven different persons, published in London and republished in America, in Boston, in 1860, intending to show and illustrate the present condition and progress of science and religion, and in their comparison with the past. Page 249.

"Spiritualism in New Jersey---Disgusting Exhibitions,"

A long article is going the rounds of the secular and religious press, with the above sensational heading.

The public generally have, doubtless, read the article, and learned that three lunatics, living together in one house, poverty-stricken, but visionary religionists, one a man by the name of McEwen who believed himself to be Jesus Christ, the other two, a mother and daughter, are also believers in him as a Savior! It is admitted that the women have always borne respectable names, and yet are virtuous women, but evidently raving religious maniaes, who certainly have the qualifications necessary for good christians,-they believe in one Jesus and probably two.

The following are the concluding remarks of a sensational article in the N. Y. Herald:

"The man McEwen immigrated to this country about two years ago from Scotland, where he has a wife and two children. That he is insane is manifest to all who enter into conversation with him, however briefly it may be, although he is emphatic in his assertions of his sanity. He claims that he has been elevated to the 'first planes,' as the Spir-

"McEwen and Miss Reeves are still kept at the police station, as the authorities have not yet decided what action they will take with them.

"Up to a late hour it was observable that Miss Reeves was gradually becoming more rational, and the police officials believe that in two or three days she will become sane. For two or three months she has but twice tasted meat, living on mush. Adding to this the fact that she has performed the most severe labor; the physicians think she became insane under the influence of Dr. McEwen. The latter has not improved in the least. For some time he was engaged in a conversation with the county physician. His personal appearance is strikingly neat and clean; he has black whiskers, and moustache, and dark hair. When engaged in conversation he snaps his fingers in a frenzied manner, and impressively asserts his peculiar doctrines, his eyes flashing with wild excitement, betraying the distracted condition of his mind."

Why all this sensation about Spiritualism? Even if these parties profess to be Spiritualists, is it anything more than the ravings of religious fanatics or monomaniacs? Crazy people may declare themselves Methodists, Baptists, Campbellites, Second-Adventists, and prepare their robes for ascension to meet Christ at his supposed second coming, or do anything else that a maniac would do, still it would be very unjust to condemn a whole sect on account of the ravings or folly of such crazy

Philosophical Spiritualists are the last class to become monomaniaes on the subject of theological dogmas. They discard them all as puerile, and creatures of the imagination, that never had a real

existence. It is true that there are fanatics among Spiritual ists. A class with whom "old theology gone to seed," has weight. Among them, we find a looking for the second coming of Christ, literally speaking; among them we find claimants, male and female, to be such. Such fanatics are essentially believers in all of the dogmas of old theology. They believe in a vicarious atonement, evil spirits with all the powers of an orthodox devil, and are looking with the same zeal for the second coming of Chirst.

Well, what of it? Is not such a faith common to all of the churches in christendom? Why herald nection with Spirithansm, more than public in conpeople belonged to the Free Methodists or Hard-Shell Baptists?

They are admitted to be crazy, consequently irresponsible for what they may say or do. We ask the public to ponder the subject well, and ask themselves the question, if these people were members of your church would it be fair for public journals to attempt to bring your church into disrepute by reason of the acts and sayings of monomaniacs? Is Spiritualism any the less true because it may or may not be believed in by lunatics, and have not a large per cent. of the lunatics in all ages, been devotees of popular systems of religion?

Spiritualist Meetings at Crosby's Music Hall.

Sunday the 12th inst the Children's Progressive Lyceum met at the usual hour, and the exercises passed off pleasantly with nothing remarkable to

At 1 o'clock, the Chicago Free Conference resumed its sitting. A large portion of the session was consumed in business matters. A committee of three was appointed to draft a constitution and by-laws for the better organization and government of the Society, the society having heretofore had no written constitution and by-laws. Mr. West objected to the appointment of one of the committee men who he alleged was not a Spiritualist. This suggested the introduction of the following resolu-

"Should we, as Spiritualists, limit our work and fellowship to Spiritualists alone ?"

Mr. Wadsworth was a Spiritualist from the raps up. The world had been building up sects. He would not proscribe for opinions sake. Belief was not optional. With this view, rational men and women will not hold a person to a belief. There was a point on which all could unite, and that is purpose. Give him men and women who would unite with him to accomplish a purpose, and he cared little what their belief was.

Mr. Reynolds was a Spiritualist who recognized a spirit power in and through all things. He was called crazy, by some, but was disposed to be charitable towards all.

Mr. Coles said we shall at all times be tried. They would be tried by him, and he would be tried by them. In a conference it is expected that persons will differ. We should be willing to be helped out of old ruts, which can be done by freely conferring together.

Chauncey Barnes saw signs of organization here to-day. This was sectarianism. Had not angels come to free mortals from sectarian shackels? He would not offer them any hindrance, but to him they appeared to be giving birth to another sect. There was an organization going on now in this city by the organic or higher law. This city was a chosen place for some great work. Yet he

recognized the necessity and use of all sects. A gentleman, whose name we did not get, then arose and said: If any number of persons could get together, who would govern themselves properly, there would be no need of any conventional organization; but all wanted some kind of order. Liberal people wanted to get rid of their errors, sectarians did not. He was not a Spiritualist, but if Spiritualism was a truth, he wanted to be convinced of it. He thought it a mark of candor in Spiritualists appointing him on the committee to draft a constitution, and would not serve but for

the fact that if the society did not approve of it they were free to reject it.

Mr. West did not think the last gentleman open to conviction, as he had heard him say that he would not believe even if he was to witness certain manifestations.

Mr. W. was ruled out of order, but being somewhat irrepressible, held the floor until the President adjourned the meeting, to meet, on the following

The Rostrum.

According to previous announcement, Mrs. H. F. M. Brown occupied the rostrum at Crosby's Music Hall, on Sunday evening the 12th inst. Her subject was "Bread and the Ballot," and she was greeted by a respectable auditory.

She began by saying that some had feared that the discussion of this subject, involving the right of female suffrage, in that hall, before the First Society of Spiritualists would kill the Society. She hoped it would, for it would prove one of two things; first, that the society still lived, and secondly, that it ought to be killed. She could not be silent while she remembered that sixty thousand of her sex were selling themselves in New York to obtain bread, and sixty thousand more selling themselves by permission of the law. The air was full of their moans, and women were fully as bad off in Chicago and other cities.

Greeley had asked what shall we do with the women? and had sagely undertaken to answer the query by saying, let the women marry and be supported and maintained, which was equivalent to her being sold, soul and body, for bread.

Her answer would be, open the gates of the world to her; allow her to vote and help make the laws and sustain and support herself. But some say, do not agitate the question of female suffrage now, but wait until after the next Presidential election. Democrats may join hands with the women, if female suffrage is allowed. She hoped they might, and hoped that there never would be another Democratic President elected until he was elected by the votes of women; and, moreover, she hoped that the next Republican President would be a woman. Give woman a chance and she would soon familiarize herself with law-making affairs,

Dr. Holland had said women should stay at home and let the men do the voting. It would cause domestic infelicity. She would say, let the men stay at home and allow the women to do the voting, they certainly had the same right.

It had been urged that woman would unsex herself-would be insulted by going to the ballot box. She would say that a man who would insult a woman under such circumstances should not be allowed to vote or help make the laws. But did not they (the women) meet these same men at church, at balls and in business daily without being insulted?

Mrs. Brown continued by answering effectually all objections urged against her sex enjoying the right of suffrage, and concluded by arguing that there is no way to elevate the race except by elevating woman, the mother of the race, to a state of equality and independence.

At the close of her remarks it was announced that Miss Russell would speak from this rostrum on Sunday evening the 19th inst.

Missionary Board.

We last week published a call by H. A. Jones, Esq., of Sycamoro, Ill., Chairman of the State Mis--i-- afithe members of that Board at Chicago. We really hope that Bureau will be energetic in

the discharge of their duties. The work is going on well in several States. We have just got out a Stereotype edition of the Address, Appeal, Constitution and By-Laws of the Ohio Board. Similar pamphlets should be circulated in this

The Chairman we know to be an enthusiastic worker. Let all lovers of our cause lend a helping

To Correspondents and Contributors.

Patience, friends, and bear with us if you do not all see your articles in print. With the kirdest feelings towards all, we assure you that we shall continue to make such selections as in our humble opinion shall be most acceptable to our readers, hoping that none may feel slighted or neglected, for it is our wish and intention to be governed by the merits of a production, regardless of who may be its author, since we desire to do the greatest good to the greatest number.

History of the Devil. An exchange says:

"Rev. Wm. R, Alger is writing the 'History of the Devil !"

K. Graves has already written it, and it is now for sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, P. O. Drawer 6023, Chicago, Ill., at 35 cents a copy.

Renewals and Inducements.

Some of our friends seem to misunderstand our offer. It is this. We will send a copy of the "Biography of Satan" to any old subscriber who will send us \$2 to renew their subscriptions immediately for one year, in addition to the time for which they have already paid.

State Circle of Michigan.

We learn from a correspondence of brother J. O. Barrett, Michigan Missionary Agent, that on the 24th of January, and continuing through Sunday, will be held at Jackson, Mich., the most important meeting of Spiritualists ever known in that state.

Narrative of a Spirit.

This number of the paper closes the "Narrative of a Spirit." Aside from the deep interest which the reader must have felt in it, he or she will have gleaned many useful and philosophical kints upon the intricate laws of our being.

PERSONAL AND LOCAL.

Brother Peebles seems to be lecturing to good purpose in Washington, D. C. We find a short synopsis of his discourse on Sunday, the 5th inst., in the Evening Union of that city. It says: "Harmonial Hall was crowded on Sunday night, with a large and intellectual andience to hear the lecture of Rev. Mr. Peebles, on Spiritualism.'

A meeting was held in the Opera House in this city on the evening of the 18th inst., and about \$25,000 in stock and contributions raised to aid the Young Men's Christian Association, to repair their losses by the late disastrous fire.

The BANNER OF LIGHT, of the 11th inst., says: "R. T. Hallock, M. D., of New York, it gives us much gratification to state, has signified his intention to enter the lecturing field, and will answer calls to speak before Spiritualist Societies and Lyceums. Address 140 East 15th street." Mr. Hallock is one of the staunch Spiritualists of New York, an able speaker and writer, and we sincerely welcome him to the lecturing field.

Dr. Dillon, of San Jose, Ill., desires lecturers to call on him, and speak in his town, when convenient.

LITERARY NOTICES.

Oliver Optics Magazine, "Our Boys and Girls," for January 18, is upon our table. Its table of contents are: Freaks of Fortune; The Princess Rosetta; Out on the Prairies; Eminent Living Men; The Orator; Play Ground; Head Work; Our Letter Bag, and Editorial.

"Odd Fellows Companion, monthly, M. C. Lilley & Co., Columbus, Ohio. The January number of the third volume of this neat publication is before us. It is \$2.50 per annum, and is devoted to the Independent Order of Odd Fellows.

"Vick's Illustrated Guide" for the flower garden and catalogue of seeds, contains accurate descriptions of the leading floral treasures of the world. with plain and useful directions for sowing seed, transplanting and after culture. Enclose ten cents and address James Vick, Rochester, N. Y.

The "Workman's Appeal," Dayton, Ohio, devoted to the interests of the working classes, is a lively, spirited journal, the second number of the first volume of which is upon our table, Horton & Boyer editors and publishers. Subscription \$2 per

"The Revolution," Susan B. Anthony proprietor and manager, 37 Park Row, (Room 17,) New York City, Elizabeth Cady Stanton, Parker Pillsbury, editors. \$2 per annum. This paper, as the reader will readily infer from the names of the managers, is devoted to female suffrage. In as much as it is a reform journal, we welcome it to our sanctum, and commend it to the public.

"Manuel of Instruction" for an improved method of building with Concrete, by S. T. Fowler, the inventor. Published by the author, Brooklyn. Price 40 cents. This little book, we have not a doubt, will be a valuable companion to builders.

NEWS SUMMARY.

An immense meeting was held at Norwich, on Saturday evening, January 11, to discuss the question of the rights of naturalized citizens. Resolutions were adopted calling on the government to recall Charles F. Adams, and remove the consuls in Liverpool and Dublin, and use every means employed by civilized countries for the protection of

At the mass meeting held in Portland on Saturday evening January 11, resolutions were adopted calling on the City Council and State Legislature to invoke Congress to declare the national will unmistakeable in regard to the protection of American citizens throughout the world.

The House Committee on Freedmen's Affairs have about come to the conclusion that the Freedmen's Bureau cannot wholly be dispensed with so early as next July, when it expires by limitation. The Chairman of that committee, Mr. Elliott, has therefore introduced a bill continuing it, if necessary, till July 1869.

of War, and Stanton has resumed the duties

Mr. Theaker, Commissioner of Patents, has resigned, and his resignation has been accepted by the President.

FOREIGN.

Accounts from the interior of Paraguay, received by the last steamer from Rio Janeiro, shows the condition and prospects of she Paraguayans better than the Brazilians are willing to admit.

The remains of Maximilian have arrived at Trieste. They were received with great pomp and ceremony. Business was suspended, and the stores were all closed.

Fenianism is still a source of great excitement in England. It is rumored that the influence of the Pope is sought for the suppression of Fenianism.

CORRESPONDENCE IN BRIEF.

J. H. Luther, Crown Point, Ind., writes : "We, out this way are well pleased with your resumption of the management of the Journal, and hope that it may go on in the good old way, in charity to all, and in favor of a free platform.'

That, we assure our brother, we will try to do, for charity towards all, and freedom for all, are the foundation rocks of our faith.

Miss Almedia B. Fowler writes us from Nevada, Storey county, Iowa: "Nothing can fail in this day and age of the world which vindicates the rights of all, and especially will success attend that body of Spiritualists who are not afraid to vindicate and uphold mediums before the public."

For The Religio-Philosophical Journal.

From Richmond, Indiana.

BROTHER JONES: All hail to the RELIGIO-PHILO-SOPHICAL JOURNAL! I rejoice that this newfledged sheet "has passed from death unto life." "It is not dead but sleepeth," has long been my hope-sustaining soliloquy. And I doubt not but that like the fabulously resurrected dead of old, it comes forth from the state of "suspended animation" re-invigorated by the process. I cannot con, ceive of a paper that could be started more needed and more befitting the times. RELIGIO-PHILOSOPH-ICAL JOURNAL. I love the title as well as the character of the paper. Indeed, when we look over the present condition of the religious world, we must regard such a paper as strikingly appropriate. Religion is the theme of the world, and philosophy is the arch-genius of the nineteenth century, born with a golden censer in her hand, and commissioned with the high prerogatives to pulverize the creeds and purify the religious institutions of the age-a desirable consummation which the minions of priestcraft have banded together to prevent the glorious realization of by society. How really appropriate then, how earnestly desirable, a RELIGIO-PHILOSOPHICAL JOURNAL, whose principles and aim shall be to promote this most important event in the history of the world-the indissoluble alliance of science and theology-the marriage union

of religion and theology. RICHMOND, Ind., Jan. 17, 1868.

The world moves. What was fanatical and devilish yesterday is reasonable and of good report

COMMUNICATIONS FROM THE INNER LIFE.

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

purport to-the spirit world. INVOCATION.

Infinite and Divine source of wisdom! Source of all goodness, Thou art life Divine, and we know Thee through Thy manifestations, and are drawn to that source of Divine knowledge by the law of Divine attraction, and we know that Thou canst so give unto us a knowledge of Thy Divine love and wisdom, that we, through our individuality and relationship with the earth-life, are enabled to give thoughts and impressions from time to time, as they are-to comprehend and understand them. And we know that if it were not for these equalizing powers of Thy Divine life, we should, through great love and anxiety, to roll away the clouds of ignorance and superstition that surround them, give them thoughts beyond their comprehension. But Thou, has given us the knowledge and the power, through the grand law of progression, to so place ourselves en rapport with the Divine law of life, that we can draw from these sources of wisdom that will be of the greatest benefit to those in the earth-life, for no condition can be ever entered into of harmony, until prayer is understood, to be in acts and manifestations, that electrify the spirit and bring it into that harmonic relation with nature, that it feels the power of this Divine principle which pervades all matter, animate and inanimate, which is nature developed and undeveloped, which is law and life. And all have a right to share that Divine blessing, life, love and wisdom, without limit-coequal with the Divine in all and every department of life. They have only to ask in perfect love, knowing that they will receive that which is best adapted to their condition. And O may that knowledge be so understood by the children of earth that perfect love does indeed cast out all CHARLEY COLCHESTER.

Good morning: I am Charley Colchester. REPORTER-Good morning, Mr. Colchester.

I am Charley Colchester, the medium. You knew me. I will tell you why I came first. All mediums understand best the conditions for control, and as I was and am a medium, I am used this morning by the controlling spirit to equalize and harmonize the system. I stood midway between the two spheres absorbing the inharmonies of the medium, very much as you place protection or shelter against storm and wind, and through my mediumistic forces the spirits transmit to this medium their thoughts, I am permitted to give you some of my thoughts this morning, not by the will or permit of other spirits, but in answer to my aspiration, for I am happy to meet you, and though the remembrance of the old inharmonies which are yet around you, that I ofttimes reveled in, still the truth that was in me is no more now than it was then-I have only changed conditions, thrown off the diseased body-the cause, and I now have power to battle with the effects, and the pain of my earth-life in the untruthful developments of my life are the rounds in the ladder of progress, and through them I am ascending higher and higher to a knowledge of that truth within myself. I cannot give you any startling experiences of spirit-life, this morning, for I live in Charley Colchester's sphere, and am endeavoring to unfold my own better and higher nature, that my mediumistic powers here may be useful to myself and to my friends in the earth-life, My prayer is, may no spot or blemish be mixed with the truths that come from me :

But may they be both bright and clear, And sound like music to the ear: And though from highest lieaven they come, May they reach the lowest den, And sound, yea sound again, Until the lowest they reclaim. May none grovel in despair, For all are worthy; who shall say, The door is closed, go thou away?

I shall not be able to give any further, and, in conclusion would say, let none condemn too harshly, for O, how little they know the power of conditions that surround a human body.

The finer they are strung, the more sensitive they are, and the more inharmonious will be their manifestations, for the spirit is so troubled and sensitive, surrounded by the corrupt body, that it keeps a continual beating at the bars of its cage, so that it at last succumbs, and as mine did, passes beyond the world's censure, and enters into its own sphere, where it is judged according to its own deeds, from the bountiful bosom of divine love fed and strengthened, until it becomes a conscious entity, able to feel and understand its responsibility. Then begins the work of resurrection. The good and true are brought of the great crucible of earth-life, and we clothe ourselves about with the truths and in undoing the wrongs that we have done, we bring the dross into use, thereby exemplifying that evil is undeveloped good. Good by.

REPORTER-I hope you will come again, Mr. Col-

chester.

I shall, for I can control very well, in this condi-

LEWIS WESTERBROCK.

My name is Lewis Westerbrock; I find myself in a strange condition this morning. I know that I am a disembodied spirit, and have that singular feeling or knowledge that I can dissect my own spiritual body. It seems as though every joint and muscle was a separate and distinct entity or partiele, and I seem to be attracted here in these elements for the purpose of consolidating or blending together the particles of my spirit body.

I will explain how I came to my death: I was covered up in the earth by the falling of an embankment, and felt the effects of the crushing and smothering-knew that I was buried alive-knew that several days must elapse before my body could possibly be extracted. It was truly wonderful to myself with what rapidity thoughts ran through my brain. I seemed to see all that I had ever done, and what I had left undone. I had heard of persons drowning, with a consciousness of all their earth-life acts passing before them, and I can only judge that mine must have been something like that. I was a strict religionist, but, strange to say, the thought of God never ran through my brain. All of this could not have occupied a space of five seconds, for I suffered intense pain for a very short time, and then I seemed to fall into countless millions of atoms,-to dissolve, as it were, every atom striving for an exit, seemingly semi-conscious-restive, and the first consciousness I had of extrication was a seemingly fresh draft of pure air; but such a feeling of diffusion, as though I was diffused throughout all the world-could not seem to gather myself, I thought, and yet could not comprehend

isted in ways which attracted themselves to every portion of my body, and that I must get strong enough to drive all of those atoms to myself which was my consciousness, for that is really the man and the woman. The body is in reality only a carriage, a conveyance. While I lay scattered around, I was as conscious of my identity and individuality as I ever was, but I had no conveyance by which to move around in; I had the propelling power, but nothing to propel. My religion that I had in your world never came to my rescue. I was face to face with law, and found that law was the governing principle of all things and that I was governed by that law and that, by individual effort only, could I work out my own salvation, and draw all things towards me that belonged to my needs, thus proving that self-preservation is indeed the first law of nature; that you are as dependent upon your spirit body for happiness and harmony as you are upon the soul essence of yourself, for life is to animate and bring into action all the functions of that body, to make a complete whole in the Divine law of life. And how changed were my feelings when I set up the monument of religion which I had worshipped, side by side with the grand work I had achieved by understanding how essential every particle, every atom of the human body is to the development of the spirit-body, and that alike to the soul, each one acting according to their own Divine law, irrespective of the tenets that we have been taught in the earth-life. "That we must rely implicitly upon Jesus for our soul's salvation, and the resurrection of our body."

O, if you want to understand true religion, learn to understand yourselves, for there is an altar within the human soul, and whose shrine you should worship in spirit and in truth, for that is God, that breathes into your nostrils the breath of life, in and through that law you become living souls.

The particulars of my death will be known to James Westbrock and Philip Saunders, in Nevada Territory, but I have not given this for any particular test, for I see no way they can get it but for those who feel interested in the change-death, and with a knowledge that it will benefit many who shall read it, for it is no longer a belief that spirits communicate with many of the readers of your paper, but a positive knowledge; therefore, to all and every one, what a grand book is open before you, a history of your own nature. If you will but look within and carefully study page by page, you will be repaid for your labor seven-fold, not only in the reformation of your own nature, but by bringing up to your own understanding the powers and capacities enveloped in your own soul.

QUESTIONS AND ANSWERS.

I will bid you good day.

QUEESTION-About what proportion of spirits can control mediums to communicate to earth friends? Answer-It is altogether owing to the calibre of the brain, or, in other words, the amount of psychological power developed to the consciousness of the spirit. A spirit in the spirit world is more developed psychologically and stronger in that law than a spirit encased in matter, and there is no spirit disembodied but what can control an embodied spirit, through some avenue of its nature, if the spirit in the spirit world understands the law, but mediums in the physical world are no more varied than imediums are here, and you, by close observation, will see that a medium possessed of a thoughtful logical mind, naturally-generally that class of communications will be developed through such a medium, for like begets like, and so on, through all the law of mediumistic force. And while Spiritualism or spirit control is so varied in its manifestablending of assimilated atoms or conditions of the avenues of mundane life-that is of the mediums and of the medium's surroundings, for these are undeveloped here-when we speak of undeveloped mediums here, we mean that they do not understand the logical questions of life, and are like persons not understanding a note of musiccan run their fingers over the keys, and make sounds, but there is no accord there, or if there should be, it is by chance. Hence you will see by this that there must be and should be a teacher in some place to point out the right keys to touch, to bring into harmony the forms of the mind, that are making the sound. And it is just as essential to have those teachers in the mundane sphere as that

they should exist in the spiritual spheres. Q. Who do you refer to as such teachers? A. Those persons who have seriously and religiously undertaken to solve the great problem of life. Those who feel the moral responsibility of their own individual life, and that seriously are investigating the immortality and reality and destiny of their own souls. Those who have passed through earth-life, finding that the crumbs and husks of theology are not a sufficient foundation for them to rest the care and salvation of their own souls upon; those whose reason have brought them to a knowledge of the truth, that there is indeed a truism-that every soul must work out its own salvation, not with fear and trembling, but with a knowlege that through the revelation of natural law, and that by the utter relinquishing of your own individuality and reasoning faculties, have you thrown away the bread of life, and received in its stead stones. We could go on much further, but the condition of the medium is not favorable. OF BROKE HAS PERSTORATE

PHYSICAL MANIFESTATIONS.

INOTE-It gives us great pleasure to give place to truthful reports of physical manifestations of spirit power as well as mental. It is our opinion, and we have often expressedit, that as Pharaoh's heart, of old, was hardened to persecute the children of Israel, for their ultimate success, so the learned Buffalo Doctors, of toe joint notoriety, as well as the more recent Cleveland committee of the National Convention of Spiritualists, seem to have been infatuated with their own greatness, and have shown their folly and placed the same upon perpetual record as a reward for their egotism and injustice towards mediums. We do not deny that there are imposters among mediums. We find such in every department of life. But shall we condemn all professions and avocations in life because imposters, liars and cheats are there? By no means. Let us be thorough but honorable investigators for truth, and especially if addicted to duplicity ourselves, let us be cautious that we do not judge of mediums by the reflection of our own mirror; and we take this occasion to say that all of the exposes by imposters, and the selfish duplicity of would-be leaders, will not harm Spiritualism. Such persons are ready to make merchandise of their faith and themselves, ever shifting and tacking for public applause, or in hopes of making money, Leland-like, regardless of their own shame. We would not speak harshly of the report of any committee who were required to perform a duty and did it in accordance with their best judgment; but when we know that such a comfrom whom my thoughts came, for I felt that I ex- mittee was foisted upon the National Convention

by a man, or men, who intended from the beginning to get up such a report as was made, regardless of facts, coming not only within the observation of the chairman of that committee, but of tens of thousands of other investigators, we feel it is but just to express our disapprobation of such a course, and publish well authenticated reports of spirit manifestations, for the purpose of setting public opinion right upon that subject. The following report is from our worthy brother Wash. A. Danskin, of Baltimore, to the BANNEROF LIGHT. who was a member of the celebrated Cleveland Committee, but one who did not approve of the majority report. His experience in the investigation of Spiritualism is very large and his word may be implicitly relied on.]

THE "RING" MANIFESTATIONS IN BALTIMORE. "In a recent number of the BANNER OF LIGHT, I perceive that one of the visitors to your 'spirit circle' asked whether the ring manifestation, said to be given in the presence of Mr. Danskin and others, is genuine or not? As the controlling influence seemed not prepared to answer the question definitely, I will assume that responsibility. and assure our inquiring friend that the 'ring manifestation' is not only true and genuine in its character, but is so perfectly simple and free from all possibility of trickery or legerdemain. that it never fails to convince the candid investigator of the presence of an invisible, intelligent

"In order that your readers may understand the rise and progress of this new fact in physics. which has puzzled the most advanced of the scientists among us, I will, briefly as the subject will admit, narrate the facts as they have come under

"I must observe, however, preliminarily, that this particular class of spirit manifestations has no special attraction for me. I delight in the communion of spirits-in the interchange of sympathies and affections between the visible and invisible worlds. I revel in the sublime idealities ever springing forth under the quickening influence of our angelic inspirers. I enjoy a new heaven and a new earth in the ever expanding relations of our divine philosophy, and I do not need these physical manifestations of spirit power either to strengthen my faith or sustain my interest in that work to which I have so unselfishly devoted those hours of my life that can properly be spared from secular avocations; but I do honor and uphold, as far as my power extends, all classes of media who honestly and fairly submit their manifestations to the candid examination of the earnest inquirer, whether their labors be of the intellectual, sympathetic or physical phases. And now to my narra-

"On the 20th of January, 1867, a youth, apparently about nineteen or twenty years of age, introduced himself to me, and stated that he, like the Davenports, could free himself, no matter how securely he might be tied. After conversing with him sufficiently to convince myself of the probability both of his honesty and his mediumship, I proposed to investigate his claims that evening, provided he would submit to any test I might deem proper to apply. He readily assented, and presented himself at my dwelling at the appointed hour. Meanwhile I had procured a pair of handcuffs, ninety-six feet of small rope, and a board about the height and width of his body, with twenty-five holes in it, each large enough to pass the rope through.

"He was first handcuffed, then placed with his back against the board, and the ropes, securely through the holes and tied on the outside. Mr. I. H. Weaver, a large and powerful man, was present, and aided me in tying the youth. We both worked diligently for twenty-five minutes, and were both confident that no unaided mortal could free himself from such bondage.

"He was then carried into an adjoining room, left there in the dark, and in four and a half minutes he walked in amongst us, with the board under his arm and the handcuffs dangling from his

"At this time the First Spiritualist Congregation of Baltimore were holding weekly social meetings at Saratoga Hall, which, after some further experiments at my dwelling, I induced the medium to attend. The exhibitions there were perfectly suc. essful. On one occasion an experienced sea cap tain was one of the committee on tying, and being skillful in handling the ropes, he did the work more perfectly and artistically, perhaps, than usual. Be sides some ten or a dozen knots, which were tied behind the board, there were two loops around the neck, drawn nearly as close as could be borne without strangulation, and tied with all the skill of this skeptical mariner. But the medium came from under the cover, after a few minutes, entirely free and without any of the knots being untied. The greatest sensation, however, was created by the fact that the loops, which had been around the neck, were not at all enlarged, but still remained some six or seven inches smaller than the medium's

"This singular occurrence made so strong an impression upon a gentleman present, that on the next day he went to a coachsmith's shop, and had an iron ring made some seven inches smaller in circumference than the medium's head, and bringing it to me, asked me if I would place it, when next sitting with the medium, in connection with the ropes and handcuffs, and see what result would follow. I did so on three or four occasions without effect; but on Sunday night, some ten days after the ring was first placed in my possession, the medium was sitting in my dressing room, a number of friends were in the adjoining chamber, and after some forty minutes passed in the dark he called me to come to him his voice indicating fear or mental excitement. Upon entering the room, we found him tied securely to a chair, the iron ring around his neck, and a portion of the rope wrapped around the ring. After carefully examining the ring, we extinguished the light, left him again alone in the room, and the same power that had produced this wonderful phenomenon released him from his fetters.

"After this manifestation had occurred some five or six times in connection with the ropes and handcuffs, I tried the experiment with the ring alone, and sometimes he would remain in the room only two or three minutes before the ring would be around his neck. At other sittings fifteen or twenty minutes would pass before it was accomplished, and occasionally the effort would be unsuccessful, no manifestation occurring,

"Mr. Forbes, for many years a minister of the Episcopal Church, was the gentleman who suggested the ring, and he, with the smith who made it, entered into a conspiracy to test the matter most effectually.

"Another ring precisely similar in appearance was made, marked by four indentations when the metal was soft, and brought to the hall at one of

our public exhibitions, without the knowledge of myself or the medium. Watching their opportunity, they substituted the marked ring for the one originally used, and placed it under cover with the

"The manifestation was successfully given, but the time was somewhat extended, and the medium was very much exhausted. The first ring had been thoroughly magnetized by our invisible friends, and the other had not. Had I known the purpose of the parties I would not have permitted it, for, although the intention was probably not unkind, it might have caused much annoyance and injury to the medium.

"I embody in this article the certificate of that gentleman, and append that of some thirty others who have witnessed the manifestation; not because I deem it necessary to offer any corroboration of my own statement, for it is entirely immaterial to myself, personally, who accepts or who rejects the facts here narrated, but because, in presenting an account of this remarkable phenomenon, I desire to have the evidence perfect and complete,

"By special invitation a party of eighteen or twenty gentlemen were assembled in my parlors one evening for the purpose of investigating this wonder that was now exciting the public mind, and among them was one of the most learned and eminent of our public men-a man who stands foremost among the scientific celebrities of our city. He, with two others, forming the committee, carefully examined and marked the ring previous to the manifestation. The medium retired to the adjoining room, and in a few minutes returned with the ring around his neck, and remained in the parlor among my guests some fifteen or twenty minutes, giving ample opportunity for the most careful scrutiny.

"The distinguished gentleman to whom I have before alluded, after submitting the ring to the closest examination, after passing the edge of his penknife around the entire circumference of the ring, while it was upon the medium's neck, said to

"'Mr. Danskin, I will not attempt to say by what power this effect is produced, for it is beyond the known laws of nature; but I do say, sir, that the fact to which you invited our attention has been unquestionably established.'

Once, when only three persons were presentthe medium, a friend and myself-we sat together in a dark room; I held the left hand of the medium, my friend held his right hand-our other hands be ing joined-and while thus sitting the ring, which I had thrown some distance from us on the floor, suddenly came around my arm, thus demonstrating the power of our unseen friends to separate and reunite, as well as to expand the particles of which the ring was composed.

"In the earlier manifestations of this remarkable phenomenon, when a portion of the rope was wrapped around the ring, some cavilers, more cap. tions than wise, suggested that a joint in the ring might be concealed by the rope; but when the rope was dispensed with and the naked ring was used alone, then all intelligent skepticism was silenced.

"And now, Messrs. Editors, in conclusion, permit me to say that this simple fact, occurring as it does outside and independent of all the known laws of nature, is not only potent in its defiance of those maligners of physical mediums, who call themselves Spiritualists, but appeals with direct and irresistable power to every phase of skepticism but two, the one being based on hopeless imbecility and the other the result of invincible bootility, and with neither condition do I desire to interfere, my personal efforts for the propagation of our Divine Philosophy being directed only to those who have sufficient intelligence to appreciate its value, or sufficient candor to avow their convictions.

"Yours respectfully, "WASH. A. DANSKIN. "Baltimore, Md., Nov. 24, 1867."

[Copy of an advertisement in the Baltimore Sun.] "A REMARKABLE PHENOMENON.

"Simple in character, yet transcending all the theories of all the scientific schools, it demonstrates that a power wielded by an invisible, intelligent agent, or agents, can expand and contract the hardest of all our metals.

"A SOLID IRON RING. weighing fourteen ounces, and measuring but fif. teen inches on the inner circle, has been placed around the neck of a young man whose head measures twenty-two inches.

"There is no possibility of fraud or deception, as the 'ring' is submitted to the closest inspection, both before and while on the neck.

"It may be witnessed, if conditions are favorable, at the social meeting of the First Spiritualist Congregation, to be held at Saratoga Hall, this (Wednesday) evening. Doors open at 7 o'clock ; services commence at 8 o'clock."

"We, the undersigned, hereby testify that we have attended the social meetings referred to in the above advertisement, and that a 'solid iron ring,' seven inches less in size than the young man's head, was actually and unmistabably placed around his neck. There was, as the advertisement claims, no possibility of fraud or deception, because the ring was freely submitted to the examination of the audience, both before and while on the neck of the young man.

C. W. B. Banghman, O. L. Mathiot, Uriah Jones, Wm. Brooks, A. V. Foose, John Frist, Wm. Pridgeon, Larnae Feist Robert Y. Wilson, John J. Kurtz, E. L. Kurtz, L. Z. Lyon, Henry C. Lynch, P. T. Eaton, L. H. Hyzer, Wm. Cooper, Dr. D. Bruce, John T. Rote, James Frist Orlando G. White, Z. S. Purrington, John F. Edmonson, Jacob Weaver, I. H. Weaver, Charles Held, John M. Potts, Preston C. Weaver, C. E. Dimmitt, Robert Booth Levi Weaver, Benj. McClellan, Francis H. Smith.

> For the Religio-Philosophical Journal. BY S. B. WILLIAMS.

BROTHER S. S. JONES: - This is to express to you my feelings in reference to the beautiful and ever welcome Beligio-Philosophical Journal, I am really rejoiced that it has made its appearance again, and hope that you will be able, in a short time, to print it on the original sized sheet. I was not certain that it would come out with the former beautiful heading, until I saw the paper in the Post Office box, I saw under the wrapper just the outline of one of the letters in the heading, a thrill of joy passed through me, for I saw at once that it was the same "RELIGIO." The SPIRITUAL RE-PUBLIC I never did like and so I wrote to the publishers.

There is a little incident in my life connected with the moving of tables and other inanimate matter by spirit power, that may be interesting to some of the readers of your paper. About the

year 1857, being in the immediate neighborhood where circles were held for receiving spirit communications, I was determined to investigate the matter. I attended repeatedly during one whole winter, I saw enough to convince almost any body but me, I being very skeptical. The mediums were two little girls, one 7 and the other about 10 years old; they sat sometimes at a small stand, and at others at a large table, both of which I saw repeatedly raise from the floor and swing round and round on one leg, the table frequently raised sufficiently high for me to place my foot under one of the legs, the other three legs would raise from the floor and remain thus for perhaps three-fourths of a minute, the mediums all the while having their hands laying flat on top of the table, and nearly all the time we could very distinctly hear the raps. We were told by the raps (using the alphabet) that the table would move across the room with a person on it. I got on it, my weight is 180 pounds. I laid my hands on the table and the mediums laid theirs on mine, the table began to move and gently slide across the room and back to where it started from. This professed to be done by spirits. Now, by what power was the table moved, if not by spirits? There was no machinery, for I was very skeptical and examined the table and stand, even told the company frequently that it was deception, but with all my searching could find none. I saw writing done with a pen and ink, and no human hand was holding or controlling the pen, and yet I did not believe. This has led me to see that we should have a great deal of charity for those who do not believe what they see in print-I did not believe and saw the thing done.

The above I saw and much more, during one winter season. Publish this if you like, but not unless you think it would be beneficial or interesting to your readers.

BRIDGEPORT, Ohio, Jan. 10, 1868.

SPECIAL NOTICES.

CARD TO INVALIDS .- A CLERGYMAN, WHILE A residing in South America as a missionary, discovered a safe and simple remedy for the cure of Nervous Weakness, Early Decay, Diseases of the Urinary and Seminal Organs, and the whole train of disorders brought on by baneful and victous habits. Great numbers have been cured by this noble remedy. Prompted by a desire to benefit the afflicted and unfortunate, I will send the recipe for preparing and using this medicine, in a scaled envelope, to any one who needs it, free of charge. Address, JOSEPH T. INMAN, Station D. Bible-House, New York City.

SPIRITUALISTS' HOME.

Spiritualists visiting Chicago will find a pleasant home at Mrs. Robinson's Boarding-House, 151 Fourth Avenue, centrally located, on the south side.

MR. PETER WEST, READS CHARAC The rate of the control of the contr

HON. MRS. YELVERTON'S "LOVE LETters and Marriage Trial."

Price 15 cents. Single copies can be had from all booksellers and newsdealers throughout the Union, at the office of the RELIGIO-PHILOSOPHICAL JOURNAL, or by addressing the AMERICAN PUBLISHING COMPANY, New York. Trade supplied by NEW YORK NEWS COMPANY, No. 8 Spruce street.

DR. J. P. BRYANT, (returned from California,) at 308 West 34th Street, (near 8th Avenue,) New York resumes the cure of all Chronic Diseases, especially cases CONSIDERED INCURABLE BY OTHER PHYSICIANS.

and refers to the many Thousands, in both the Atlantic and Pacific States, who are familiar with the results of his pecu-liar method of treatment. NO MEDICINES GIVEN! NO SURGICAL OPERATIONS PERFORMED!

CHARGES ALWAYS MODERATE,

ARRIVAL AND DEPARTURE Chicago and Northwestern Railroad—Council Blufs and Omaha Line—Depot North Wells street. Leave. Arrive.

Clinton Passenger	*8:15 a. m.	*6:50 p. m.	
Pacific Fast Line	*3:00 p. m.	*1:00 p. m. ‡5:00 a. m.	
Pacific Night Express	11:00 p. m.	15:00 a. m.	
Dixon Passenger	4:00 p. m.	11:10 a. m.	
Dixon Passenger	THE REPORT OF THE	PRINCE TO	
Internal and a precion 12	the contact	lapu ar e	
Freeport Fassenger	*9:00 a. m.	*3:10 a. na.	
Freeport Passenger Rockford, Elgin, Fox River and		*3:10 p. 20.	
State Line	*4:00 p. m.	*11;10 a. m.	
Geneva and Elgin Passenger	*5:30 p. m.	*8:45 a. m.	
Wisconsin Division-Depot corner of		Kinzie street.	
Day Express	*9:00 a. m.	*8:30 p. m.	
St. Paul Express	*4:30 p. m.	*6:30 a. m.	
Madison Express	4:30 p. m.	2:35 p. m.	
Janesville Accommodation	*5:20 p. m.	*2:35 p. m.	
Woodstock Accommodation	3:00 p. m.		
Milwaukee Division-Depot corner of			
Day Express	9:00 a. m.	11:30 a. m	
Rosehill, Calvary and Evanston.	1:30 p. m.	3:50 p. m.	
Afternoon Express	4:30 p. m.	8:30 p. m.	
Kenosha Accommodation	5:00 p. m.	9:45 a. m.	
Wankegan Accommodation	5:30 p. m.	8:55 a. m.	
Milwaukee Accommodation	11:40 p. m.	0:20 a. m.	
D E Deserver Carl Deserver	L. DUNLAP, C	en'i Sup't.	
B. F. PATRICK, Gen'l Passenger Age			
Chicago, Rock Island and	Pacific Rails	oad.	
Day Express and Mail	*9:00 a. m.	*6:00 n net	
Peru Accommodation	*4:10 p. m.	*10:00 p. m	
Night Express	110:30 p. m.	t5:45 a. m.	
Michigan Southern			
Depot corner Van Buren and Sherr			
Mail	*6:00 a. m.	*9:55 p. m.	
Day Express	*7:00 a. m.	*9.00 p. m.	
Evening Express	4:30 p. m.	*+6:30 a. na	
Night Express	*110:00 p. m.	*11:00 a. m	
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Day Express via Adrian	e and Chicago.	TANKE TANK	
Mail	*4-30 a m	45/90 0	
Express	#7:00 a. m	11:00 a.m.	
Fast Line	4:30 p. m	*6:40 p. m.	
Fast Line	e+10:00 p. m.	20.00 p. 20.	

Night Passenger..... Kankakee Accommodation Hyde Park Train..... *6:20 a. m. *7:45 a. 1 12:10 p. m. *1:55 p. 1 *8:00 p. m. *5:15 p. 1 *6:10 p. m. *7:35 p. 1 M. Hughett, Gen'l Supt. Chicago, Burlington and Quincy,
Day Express and Mail..... W. P. Jehnson, Gen'l Passenger Agent.

Illinois Central.

Night Express..... ‡11:00 p. m. Chicago and St. Louis.

Express and Mail.
Night Express.
Joliet and Wilmington Accomo-*4:00 p. m. 9:45 a. m. Chicago and Great Eastern—(late Cincinnett Air Line)—Mi-waukee Railroad Depot, corner Canal and Kinzie streets. 7:00 a.m. 10:45 p. m 8:00 p. m. 10:35 a. m

For Indianapolis, Louisville and Cincinnati. Lansing Accommodation.....

Michigan Central Railroad—Union Depot, foot of Lakestreet *4:30 a. m. *7:00 a. m. †4:15 p. m. †*9:40 p. m. 4:15 p. m. Day Express.

Fvening Express.

Night Express.

Saturdays to Niles only....

Cincinnati and Louisville Trains Mail and Express...... *7:00 a. m.: *Sundays excepted. †Mondays excepted. †Saturdays excepted. †Mondays excepted. †Saturdays excepted.

NOTICE OF MEETINGS.

Boston.—The First Spiritualist Association held regular neetings at Mercantile Hall, Summer street, every Sunday evening, at 9½ o'clock. Samuel F. Towle, President; Banile W. Ford, Vice President and Treasurer. The Childrens Progressive Lyceum meets at 10½ a. M. John W. McGurre, Conductor; Miss Mary A. Sanborn. Guardian. Speakers engaged. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

Music Harl.—Lecture every Sunday afternoon at 236 o'clock. A half hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chairman.

The Progressive Societies in care of Miss Phelps meet in No.

22 Howard Street, up two dights, in hall. Sunday services
10/2 A. M., 3 and 7 P. M.

East Boston.—Meetings are held in Temperance Hall, No.

5 Maverick square, every Sunday, at 3 and 7/2 g. M. L. P.

Freeman, Cor. Sec. Children's Progressive Lyccum meets at
10/2 A. M. John T. Freeman, Conductor; Mrs. Martha S.

Jeukins, Guardian. Speakers engaged:—Mrs. M. Macomber

Wood during Jannary; Mrs. Hattle E. Wilson Feb. 2 and 9.

SOUTH BOSTON.—Sprittad Conference meeting at 10 A. M.

Secture at 2/4 P. M., in Franklim Hall formerly the South

Baptist Church, corner of C street and Broadway, every

Sunday. All are cordially invited. C. H. Rines.

Charlestown.—The First Sprittantial Association of Charles.

CHARLESTOWN.—The First Spiritudist Association of Charlestown Hold regular meetings at Central Hall, No. 25 Elin street, every Sunday at 2½ and 7½ 2. M. Speakers engaged: Mrs. C.F. Allyn during March. Children's Lyceum meets at 1954 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Sparking

10% A. M. A. H. Richardson, Conductor; Mrs. 31. J. Mayo, Cuardian.

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

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ p. M. Admission—Ladies 5 cents; gentlemen, 10 couts. Children's Progressive Lyceum assembles at 10½ a. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Bodge, Guardian. All letters addressed to J. H. Crandon, Car. Sec. Speaker engaged:—The Bible Christian Spiritualists hold nacetings every Sun-The Bible Christian Spiritualists hold meetings every Sunday in Winnishmet Division Hall, Chelsea, at 3 and 7 p. M. Mrs. M. A. Ricker regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

CAMBRIDGEPORT, Mass.—The Spiritualists hold meetings very Sunday in Williams Hall, at 3 and 7 P.M. Speaker

LOWELL, MASS .- The Children's Progressive Lyceum hold

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 22 Å and 7 o'clock. Lyceum session at 10½ Å. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock a. M. Speakers ongaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Stofer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

WORCESTER MASS .- Meetings are held in Horticultural Hall overster dass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening at 2 and 7 o'clock. Children's Progressive Lyceum. meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and, Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian. Speakers engaged:—Isaac P. Greenleaf during January; J. G. Fish during February; H. B. Stores during March.

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; Guardian, Mrs. Mary A. Lyman. Lectures at 7 p. m. Speakers engaged:—S. J. Finney during January; J. G. Fish during March.

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

QUINOY MASS.—Meetings at 234 and 7 o'clock P. M. Pro-grossive Lyceum meets at 134 P. M. LYNN, MASS.—The Spiritualists of Lynn hold meetings every Suinday afternoon and evening, at Cadet Hall.

PROVIDENCE, B. I.—Meetings are held in Pratt's Hall, Wey-besset street, Sundays; atternoons at 3 and ovenings at 7% o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. Speaker engaged:—Rev. Adin Ballou, Dec. 29.

РUTNAM, CONN.—Meetings are held at Central Hall every sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½

HARTPORD, CONN. Spiritual meetings are held every Sun day evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 p. m. J. S. Dow, Con

uctor.

Bridgeporr, Conn.—Children's Progressive Lyceum meets
wery Sunday at 10½ A. M., at Lafayette Hall. H. H. Cranfall, Conductor; Mrs. Anna M. Middlebrook, Guardian. MANOHESTER, N. H.—The Spiritualists hold meetings very Sunday, at 10 a. m. and 2 p. m., in the Police Court coom. Scats free. R. A. Seaver, President; S. Pushee,

PORTLAND, Mr.—Meetings are held every Sunday in Temerance Hall, at 10½ and 3 o'clock. Bancon, Mr.—Spiritualists hold meetings in Pioneer Chapol 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 FOUCHOFF, Mr.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, quardian, A conference is held at 1½ p. m. Houtron, Mr.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Musonic Hall, No. 114 East 13th street, between 8d and 4th avenues, at 10% a. m., and 7% m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Gundian.

worth, Guardian.

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

Seats free.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenne and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

Oswago, N. Y.—The Spiritualists hold meetings every Sunday at 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,

BRODLEN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m.—Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

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

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

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

Buffato, N. Y.—Meetings are hold in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a.m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor: Mrs. Mary Lane, Guardian.

Trox, N. Y.—Progressive Spiritualists hold meetings in flarmony 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. Louisa Keith Guardian.

Boonester, N. Y. Religious Society of Progressive Spirit-ualists meet in Selitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ p. m. Sundays, Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

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

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

Wishfard N. J. Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a.m., and evening. Bresident, G. B. Camphell: Vice-Presidents, Mrs. Sarah Con-ley and Mrs. O. F. Stevens; Corresponding Secretary and Trassurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hosea Albeit, Conductor: Mrs. Porta Gage, Guardisn: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMONTON, N. J. Meetings held every Sunday at 10% a. m. and Y p. m. at Ellis Hall, Relleview Avenue.

s. m. and i p. m. at Ealis Hall, Nelleview Avenue.

Washington, D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, 318 Pennsylvania agenue, between Teuth and Eleventh streets, every Sunday, at 11 a. m. and 7 p. m. Speakers engaged:—J. M. Peeblos during January; Mrs. Nellie J. T. Brighbam during Pebruary; Mrs. M. J. Wilcoxson during March; Mrs. Alcanda Wilhelm during April. Conference, Tuesday, at 9 p. m.; Platonic School, Thursday, at 7 p. m. John Mayhew, President.

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

St. Louis, Mo.—The "Society of Spiritualists and Progresive Lyceum" of St. Louis hold three sessions each Sunday;

in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a.m. and 8 p.m.; Lyceum 3 p.m. Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum. Speakers engaged:—Mr. and Mrs. Andrew Jackson Davis during De Ctype. O - Progressive Association hold meetings every

Sanday in Willis Hall. Childrens Progressive Lyceum meets at 10 a.m. A. B. French, Conductor; Mrs. M. Morley, (mardian.

CHICAGO, ILL.—The First Society of Spiritualists of Chicago

Mrs. E. G. Planck, Guardian.

J. J. Loveland Monmouth; Ill.

W. A. Loveland, 35 Bromfield street, Boston, will answer alls to lecture. Subject: Integral Education, or the Era of Mr New Relation to Science. Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.

Mrs L. W. Litch trance speaker, will answer calls to lecture. Address 11 Kneeland street Boston Mass.

Seringfield, Inl.—Regular Spiritaalists's meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conduc Richmond, Ind.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10% a.m. Chil-dren's Progressive Lyceum meets in the same hall at 2 p. m.

Applies, Mrcs.—Regular Sunday meetings at 10½ a.m. and 1½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m. LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday till a. m. and 7% p. m., in Temperance Hall, Market street, etween 4th and 5th.

between 4th and 5th.

Sycamore, Ill.—The Children's Porgressive Lyceum of
Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in
Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and specches limited to ten minutes each. Chauncey Ellwood, Esq., Presiden of Society; Mrs. Sarah D. P. Jones, Corresponding and Re

SPEAKERS REGISTER

PUBLISHED GRATUITOUSLY EVERY WEEK To be useful, this list should be reliable. It therefore be-hooves Societies and Lecturers to promptly notify us of ap-pointments, or changes of appointments, whenever they occur ould any name appear in this list of a party known not to a lecturer, we desire to be so informed, as this column is intended for Lecturers only.

J. Madison Allyn may be addressed, Blue Anchor, N. J. C. Fannie Allyn will speak in Providence, R. I., during January; in Putnam, Cond., during February; in City Hall Charlestown, Mass., during March; in Mercantile Hall Boston, during Auril. Address as above, or North Middle boro', Mass. J. G. Alibe, 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 and lecture upon reforms. 2015 and 1998 and 1990 and 1990

Rev. J. O. Barrett, Detroit, Mich., care C. C. Randall. Mrs. Sarah A. Byrnes will speak in Plymouth, January 5 and 22; in Salem January 19 and 26; in Philadelphia during March; in Stafford, Conn., during February and May. Would like to make further engagements. Address 87 Spring street, Past Cambridge, Mass.

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

Mrs. Neille J. T. Brigham, Elm Grove, Colerain, Mass., will speak in Philadelphia, Pa., during January; in Washington, D. C., during February. Mrs. M. A. C. Brown would like to make engagements to speak. Address, West Randolph, Vt. Dr. J. K. and Sada Bailey will answer calls to speak in conthern Michigan and Northern Indiana. Address, Adrian,

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 Wainesit street, Lowell,

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

care of P. O. drawer 6023, Chicago, Ill. S. C. Child, Inspirational Speaker. Frankfort, Ohio.

Mrs. Dr. Wm. Cream. P. O. box 485, Sturgis, Mich. Thomas Cook's address is Drawer 6023, Chicago, Ills.

Albert E. Carpenter will answer calls to lecture and estabsh Lyceums. Is engaged for the present by the Massachu-

lish Lyceums. Is engaged for the present by the Massachusetts Spiritual Association. Those desiring the services of the Agent should send in their calls early. Address care of Banner of Light, Boston, Mass. Mrs. A. H Colby, Trance speaker, Lowell, Lake Co., Ind.

Miss Lizzie Doten. Address Pavilion, 57 Tremont street, loston, Mass.

Boston, Mass:

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

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 Connecticut piritualist Association. Address Hartford, Conn., care of J.

Miss Eliza Howe Fuller, inspirational speaker, 67 Purchase street, Boston. Mass, or Lagrange, Me. Dr. H. P. Fairfield, Galesburg, Ill., box 1003. I settlement

Mrs. Fannie B. Felton, South Malden, Mass. | Oron T J. G. Fish will speak in Pittsburg, Pa., during January and February; in Springfield, Mass., during, March; in Philadelphia, Pa., during April; May, June, July and August, local; in Eattle Creek, Mich., during September, and the nea "Westward ho!" for the next six months. Address Hintmonton., N.J.

Miss Atmedia B. Fowler, impressional and inspirational speaker, will answer calls to lecture. Address Nevada, Story Co., Iowa. Rev. J. Francis, Parishville, N. Y. 1010 0 8 18 000000000

Isaac P. Greenleaf will speak in Worcester during January; in Plymouth March I and S. Would like to make further engagements. Address for the present \$2 Washington avenue, Unelsea, Mass., or as above.

K. Graves, author of a Biography of Satan." Address Richmond, Ind. tichmond, Ind.

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

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

er., Address West Side P. O., Cleveland, O., Hard and In Lyman C. Howe, inspirational speaker, New Albion, N. X Dr. M. Henry Houghton will leceure in Battle Creek, Mich. during January; in Bock, 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. 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 Middieor Eastern States during Pebruary; March, April and Jime; also shall be happy to have evening engagements in the vicinity

of Sunday appointments. Mrs. S. A. Horton, 24 Waniesit street, Lowell, Mass.

Miss Nellie Hayden will raceive calls to lecture in Massa chusetts. Audress No. 20 Wilniot street, Wolcoster, Massa chusetts.

Mrs. Anna E. Hill, inspirational speaker and psychometrical eader, 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. West. Address 204 Walnut street, Chicago. 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 Abraham James can be addressed at Pleasantville, Venango

H. A. Jones, Sycamore, Ill. S. S. Jones, Drawer 6023, Chicago. Miss Susie M. Johnson will speak in Terre Haute, Ind., during January and February; she avishes to inform the Western Spirituatists part cularly, and her friends generally, that her engagement at Springfield, fill, for March and April is canceled. The time is, therefore, subject to other applications, with the hope that it may be employed. Address, Terre Haute, Ind., Box 15. Permanent address, Millord, Mass.

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.

George F. Kittridge Buffalo, N. Y.

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

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

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

Mary E. Langdon, inspirational speaker, 60 Montgomery street, Jersy City N. J.

John A. Lowe will answer calls to lecture wherever the friends may desire. Address box 17, Sutton, Mass.

Miss Mary M. Lyons, inspirational speaker—present addresses East Jefferson street, Syracuse, N. Y.—will answer calls James B. Morrison inspirational speaker, box 378, Haver-

Dr. Leo Miller, Appleton Wis. 1 and adw boxes Dr. John Mathew, Washington, D. C., P. O. box 607, Dr. G. W. Morrill, Jr., france and inspirational speaker, will lecture and attend funerals. Address Boston, Massachu-

Mrs. Hannah Morse, trance speaker, Joliet, 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 Wonewood Juneau Co., Wis. Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch Emma M. Martin, inspirational speaker, Birmingham

Dr. W. H. C. Martin will receive calls to lecture. Address B. T. Muna will lecture on Spiritualism within a reasonable

Prof. R. M. McCord, Centralia, Ill., 2011 plantage disting A. L. E. Nash, lecturer, Rochester, N. Y. C. Norwood, Ottawa, Ill., impressional and inspirational

J. Win. Van Namer, Monroe, Michigash galuphyaq eldi L. Judd Pardee, Philadelphia, Pardinantia Laiseque of Mrs. Puffer, trance speaker, South Hanover, Mass. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

Mrs. Pike lectures before Spiritualistic and Scientific Assolations. Address St. Louis, Mo. J. H. Powell (of England) will answer calls to lecture. Address 200 Spruce street, Philadelphia, Pa,

Miss Nettle 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 5352, 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, inspiritional 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, tice Co., Minn. Mrs. H. T. Stearns. Address, Vineland, N. J

E. Sprague, M. D., inspirational speaker, permanent address chenectady, N. Y. Mrs. Fannie Davis Smith, Milford, Mass. Mrs. Nellie Smith, impressional speaker, Sturgis, Mich. J. W. Seaver, inspirational speaker, Byron, N. Y., will answer 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 Mrs. Mary Louisa Smith, trance speaker, Toledo O. Mrs. E. W. Sidney, trance speaker, will answer calls to lective. Address Fitchburg, Mass.

A. B. French, inspirational speaker, Clyde, Ohlo, lectures at Cleveland, Jan. 19th and 26th, and at Geneva, Ohlo, 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. Mass., P. O. box 392.

James Trask is ready to enter the field as a lecturer on Spiritualism. Address Kenduskong, Mc.

Hudson Tuttle, Berlin Heights, O.

Benjamin Todd, San Francisco, Cal. Mrs. Sarah M. Thompson, inspirational speaker 36 Bank reet Cloveland, O. Dr. J. Volland, Ann Arbor, Mich. of Stown Stout Had to

N. Frank White will lecture in in Troy, N. Y., during January; in Providence, R. L., during February; in Williamtic, Conn., during June. Applications for week evenings promptly responded to: Address as above. Mrs. M. Macomber Wood will decture during January. Address 11 Dewey street, Worcester, Mass. F. L. H. Willis, M.D., 27 West Fourth street, New York. Mrs. S. E. Warner, box 14, Berlin, Wis.

E. V. Wilson will speak in St. Louis, Mo., during January; in Vermont, Ill., during February. Applications for week-day evenings promptly attended, to. Permanent address, Babcock's trove, Du Page Co., Id.

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

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

F, L. Wadsworth, permanent address 399 South Morgan F. L. Wadsworth, permanent address 1939 South Mergan treet, Chicago, Ill. Henry C. Wright will speak in Cleveland, O., during De-ember, January and February; in St. Louis, Mo., during thrut. 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., inspirational speakor, will answer can's to rectain the property of the property of the boundary and attend funerals, within a few hours' ride nom home.

Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Clyde, O. him tied accurely to a chalo, olado a of resusan beit mid

M.B. Whiting, Albien, Michiolitoq a bas does ald Mrs. Elvirah Wheelock, normal speaker, will lecture in Surgis, Mich., during January; in Chicago, 1th, during, Feb-quary; in St. Lons, Mo., during March. Permanent address, Janesville, Wis.

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

Miss L. T. Whittier, organizer of Progressive Lycentas, can be addressed at 402 Sycamore, corner of Fourth street, Mil-walkee, Wis. Zerah Whipple will answer calls to lecture. Address Mystic, Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473. Mrs. Mary E, Withee, inspirational speaker, 182 Elm street, lowark, N. J.

A. C. Woodruff, Battle Creek, Mich. 19419 JA . Moon aid Miss H. Maria Worthing, trance speaker, Oswego, III., will uswer calls to lecture and attend funerals. S. H. Wortman, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address Buffalo, N. Y., box, 1454.

Mrs. Juliette Yeaw will speak in Warren, R. I., December 22; in Lynn, Mass, during January. Address Northboro, Mrs. Wm. J. Young will answer calls to lecture in the vicinity of their nome, Boise City, Idaho Territory. Mrs. Fannie T. Young. Address care of Capt. W. A. Whiting, Hampsnire, III. Geo. W. Lusk will answer calls to lecture. Address Battle

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