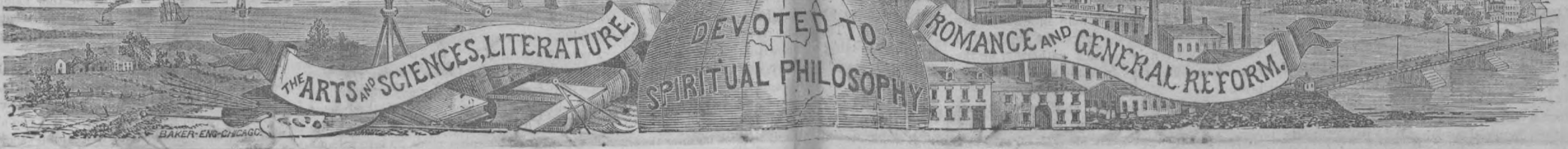


RELIGIO PHILOSOPHICAL JOURNAL



\$2.00 PER YEAR IN ADVANCE.]

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

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
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CHICAGO, JULY 25, 1868.

VOL. IV.—NO. 18.

LITTLE THINGS.

The flower is small that decks the field,
The bee is small that bends the flower;
But flower and bee alike may yield
Food for a thoughtful hour.

Essence and attributes of each
For ends profound combine;
And all they are, and all they teach,
Springs from the mind divine.

Is there who scorneth little things?
As wisely might he scorn to eat
The food that bounteous Autumn brings
In little grains of wheat.

Me thinks, indeed, that such a one
Few pleasures upon earth will find,
Where will high every good is won
From little things combined.

The lark that in the morning air
Amid the sunbeams mounts and sings—
What lifted her so lightly there?
Small feathers in her wings.

What forms the beautiful, gorgeous dyes
With which all nature oft is bright,
Meadows and streams, woods, hills and skies?
Minutest waves of light.

And when the earth is serene and sad
From summer's over-ferid reign,
How is she in fresh beauty clad?
By little drops of rain.

Yes, and the robe that Nature weaves,
Whence does its every robe surpass?
From little flowers and little leaves,
And little blades of grass.

O, sure who scorneth little things,

For the Religio-Philosophical Journal.

The Dial—From Frank's Journal.

[Continued from our last.]

I recognize a stranger here in the movement
of the dial.

Answer C. Almoner.

"When first I met with you at your sisters in
Virginia, you were attended by your bright
friends. They were all around you, deeply in-
terested in your development at the dial. You
seemed to enjoy it beyond measure. I watched
the operation for some time, and desired to try
my hand. No objection was made, and I gave a
communication in the name of Benjamin Gains-
borough. You were then endeavoring to help
dark spirits, and many came to you for in-
struction. You tried in vain to convince me that I
could progress, all efforts failed, I saw around
me thousands who had been in the same con-
dition for very many years, and I could see no reason
why they should not so remain forever.

"After awhile your bright friends came and
began to teach. I listened with deep attention,
and was surprised to find how exactly they
coincided with you. First I went to you and
learned all your views, and then heard what
your father and other spirits had to say. The
teachings were the same, I could but admit there
was something strange in this; from whence
did it all proceed. This set me to thinking, and
at last I came to the conclusion that you were
inspired of God. I have been in constant at-
tendance upon you ever since, and deeply regret
that you have given up the circles for dark spir-
its; you did much good, and many spirits profited
by your instructions."

Reading in the BANNER about the dark circles
the signal was given.

"You have here a complete account of the
method used in forming our bodies when we find
a medium in rapport with us. We are ourselves
as yet but imperfectly acquainted with the chemi-
cal laws which govern this matter; but we are
learning every day. We not only form our bod-
ies or parts of them, as was done through the
Davenport's, and others, but also produce mate-
rial things, flowers, feathers, articles of cloth-
ing and the like; all is produced from the atmos-
phere. This subject now engages the attention here
of our most learned men, and we hope before long
to be able to manifest in the light, some success
has already attended our efforts. I make it my
study every day encouraged by what has occurred
within you."

"Have you ever thought how easily you could
bear your trials if you were certain they would
give you a better entrance into spirit life, yet
such is the fact. You may say that it is a strange
remark to come from a dark spirit, well it may
seem so to you, but you do not understand all the
peculiar conditions of this world of ours. We
are not cut off altogether from all intercourse
with bright spirits. I often converse with your
friends, and they understand perfectly all that
concerns you. When in trouble they give you
consolation, when fortune smiles, they rejoice;
when cast down by sorrow, they inspire you with
hope; and when about to cast off the shackles

of earth, you will find them ready to receive
you in their embrace."

"Let not then these floating matters of disquiet
dim the brightness of the coming day; for a
bright day indeed is store, when you will look
back upon these seeming trials of life as but step-
ping stones to future bliss."

How strange that one who could conceive and
express such sentiments could be totally regard-
less of truth.

"Be always at your post for your development
is for a good purpose."

"I see no proof of this, for with the exception
of a short happy period with dear friends, my
development has been merely for the amuse-
ment of dark spirits."

"There you are mistaken. Allow me to say
that you have done more good than many who
have filled the rostrum; however eloquent they
may have been. It is not only that in your daily
walk you are spreading this truth abroad, but
you are doing much good among dark spirits by
whom you are constantly attended. Often some
poor spirit is made to know that he need not pur-
sue his wicked course, but may escape his pres-
ent dark condition. You can hardly realize this
but when you came here its truth will be made
manifest."

Fain would I avail myself of your entreaties,
but there is an evil principle within me which
counteracts all your efforts. You cannot imag-
ine this because you have known none so wicked
to swell to put the heart earnestly in search of
God, and the work has already begun and will
assuredly be accomplished. But it is not so, or
I do not assert that I am an exception, but I fear
that I am destined to a longer probation than
others. I fully believe in ultimate salvation, for
I have seen too many instances where those as
myself have passed on to higher conditions for
me to doubt it. Therefore I feel assured, that in
this dim future I too shall be claimed, and shall
meet you, and if not a bright spirit, at least not
the degraded being I now am. I did not ever be-
lieve that a better condition could be mine, "as
the tree falls so it lies," with its false interpre-
tation was ingrafted within, but heart and mind
now yields submission to reason; and your con-
stant efforts in my behalf have not been without
effect; and although you see not yet in me the
perfect fruit; I feel that the seed has been sown
and the germ still lives." I here remarked:

"Let me translate your words into plain lan-
guage. Suppose you are famishing with thirst,
and at a short distance you behold a stream; but
instead of making any effort for your relief, you
sit down saying, others have drank and so shall
I—I may have to wait a long time, how long, "in
the dim future," I know not, but I shall be no
exception, I am only destined to a longer proba-
tion." And so you continued, taking no step
forward."

"I see the application, and confess the absurd-
ity of my position, but I am powerless, at least I
think so, and the thought is as bad as the real-
ity." I replied:

"It is difficult to answer this, for no argument
can reach you. But you are a man of strange
will and determined purpose, and if you would
call up this when next you are tempted to prac-
tice a deception and refrain from it, you will
find the next effort made more easy; and after
awhile you discern that by pursuing a different
course it yields you more real happiness than
what you have known during the last three years."

"Have you ever mingled with bad men, and
been thrown much in their society?"

"I have not."

"Then you can form but little idea of the
difficulties that surround us. Whenever a dark
spirit thinks of changing his course, every one
that comes near him, sees it at a glance, and im-
mediately summons a crowd and every device
which bellicose malignity and brutality can exer-
cise is visited upon him, and if possible every
good resolution is crushed."

"Have you not as much stubborn will, courage
and resolution as others who have triumphed?"

"Perhaps I have, and the trial may not be so
great as I apprehend."

Susan Anthony, says woman is going ahead,
All right; ladies should not be compelled to go
afoot.—N. Y. Express.

We are not—we have taken the Train!—Re-
volution.

But look sharp Susan, or your Train will
run you off the track.

To a man of thought an idea is more val-
ued than a luxurious dinner.

For the Religio-Philosophical Journal.

REPORT OF THE WISCONSIN SPIRITUALIST ASSOCIATION.

Persuant to a public call, the third meeting of
this Association was held on the 11th of June,
at Fond-du-Lac, Wis. At 2 o'clock the meeting
was called to order by the President, Col. A. B.
Smedly, of Oshkosh, who made a few introduc-
tory remarks, expressive of his pleasure at meet-
ing old, familiar faces, as well as new ones; he
hoped the meeting would be characterized by
depth of thought, unity of effect, and harmony
of feeling. The Secretary not being present, on
motion of Lay Randall, Juliet H. Stillman M. D.,
of Whitewater, was elected Sec'y pro tem. It
was voted that a committee of three be appoint-
ed by the Chair, to examine and report on cre-
dentials. The following persons were appoint-
ed: Mr. Nickerson of Appleton, Dr. Brown of
Milwaukee, Jane Hazen of Spring Vale. After
listening to music from the Choir, the meeting
was announced open for conference. Father
Baker (Ed. of "The Spiritualist,") made some
very appropriate remarks on the growth of Spir-
itualism, and its liberalizing influence upon so-
ciety generally. Mr. Spencer hoped the meet-
ing would be characterized by harmony, that no
subject would be introduced calculated to dis-
tract, or arouse any discordant feeling.

Mr. Mosher said, he had been a spiritualist
only six weeks, and would like to participate
with us in our deliberations, was happy to be
informed of a future life.

Dr. Stillman said, she liked harmony, she also
wanted life, hoped our meeting would be a *live*
one, and that charity which always comes of wisdom,
we can learn of each other, in the spirit of love,
even if there is a clashing of ideas.

Mr. Potter wanted people to act as individ-
uals; he liked the clash of truth and error,
thought we would get along well enough, if we
were willing that others should have the same
freedom of thought and speech we claim for our-
selves. Some wanted to cram their views down
other people's throats, that he could not stand.

Mrs. Logan made some remarks on the elev-
ating influence of spiritualism.

The report of the committee on credentials
was called for, and the following names report-
ed: Mr. and Mrs. Tho's Freeman—A. B. Sever-
ance—Dr. Brown—J. Burr—Mrs. M. A. Wood—
Jennie Sherman—Bertie Sherman, Milwaukee—
John Mosher, Waterloo—Juliet H. Stillman, M. D.,
Whitewater—T. H. Trowbridge, Burlington—
Mrs. S. E. Phelps—Mr. and Mrs. J. E. Small,
Berlin—Mrs. Phelps—(here one page of the M. S.
missing, never received.)

On motion of Lay Randall, it was voted, that
the 8th article of the Constitution be amended
by inserting the words "and Lyceum," after
the word "Society," giving the same chance for
delegates as other societies have.

Song by Mrs. Logan.

Adjourned till half past seven.

Evening session meeting called to order by
the Pres., music by the choir. The convention
then proceeded to elect officers for the ensuing
year. The following officers were elected:

Pres., Col. A. B. Smedly, of Oshkosh.
V. P., Paulina Roberts, of Racine.
Sec'y, Juliet H. Stillman, M. D., Whitewater.
Treas., J. W. Stewart, of Broadhead.

A committee of three was elected, to nominate
the executive committee, consisting of Mr. Nick-
erson, A. B. Severance, and the President to act
as Chairman. Dr. Stillman said, she thought
that a very masculine committee would not risk
the interests of the convention in the hands of a
committee without the blending of the female
element; moved Mrs. Sherman be added to the
above committee, which was carried.

A business committee was then elected, con-
sisting of Mrs. Wood, Mrs. Hildebrand and S.
H. Todd.

Committee on resolutions: Lay Randall, Mr.
Ingram, Dr. Stillman.
A committee on State Publications was ap-
pointed: Mr. Nickerson, Mr. Small, and Mr.
Hamilton.

The business committee then reported the
meeting to commence in the morning at nine
o'clock, with conference, to be followed by a
lecture from Mrs. Logan. Adjourned.

Friday morning, meeting called to order by
Mrs. Roberts, V. P. Music by the choir.

The committee on nominations reported, and
the following persons duly elected as trustees,
to act with the Pres. and Sec'y: J. W. Stewart—
Mrs. J. E. Small—

Conference being open, Dr. Brown spoke in
favor of sound morals and perfect justice.

Mr. Potter said he went for reform. He would
stand by what he thought was right. Gave an
account of the state of the society at Fond-du-
Lac. Had kept up sociables every Saturday
night.

Mrs. Hildebrand gave something of her expe-
rience in the society, was one of the first in-
terested in the Lyceum, notwithstanding all dis-
couragements, she thought the good work was
moving on.

Mr. Severance wished to hear from the various
localities, of their success and failures, and the
causes of each. By the experiences of others
we might learn much. He came to the conven-
tion for the purpose of comparing notes with
others, and thereby coming to some conclusion
in regard to the best modes of action, whereby
the world could be benefited. It was not enough
to come to these meetings for a good time social-
ly and intellectually, but to come to a better un-
derstanding of the best methods of action in the
various reforms of the day.

Bertie Sherman then gave a recitation, "The
Dying Musician," and I can safely say, I have
never heard her equal among children. Her
voice is full and sweet, her articulation perfect,
and with her complete self possession is coupled
a modesty and naturalness of expression and
action, which it is hoped, the praise of the
public will not destroy.

Mrs. Logan was then introduced, and gave
her lecture in rhyme, in which she dealt severe
blows at Orthodoxy and the Churches. As her
lecture is in print, and for sale, I omit report-
ing it.

noon session would commence at the after-
with conference, followed by a lecture from Mr.
Bent. It was voted that we have no meeting
Saturday evening, and a sociable instead.

Adjourned.

[Continued next week.]

For the Religio-Philosophical Journal.

Minutes of a Meeting in Minnesota.

At a meeting held on the 6th day of June 1861
at the residence of D. Birdsall, Faribault, Minn.,
The following articles of association, were unani-
mously adopted.

WHEREAS, we the undersigned believing in a
free religion that will not fetter or bind the con-
science of its votaries, are desirous of forming
ourselves into a society where reason, free thought
and free speech, shall be fully tolerated and
where truth, justice and right shall be the only
rule of action; therefore in furtherance of this
object, we do subscribe to the following articles
of association, viz:

1. Section 2. The object and purpose of this
society shall be the advocacy and free discussion
of all reformatory, moral, religious and scientific
subjects. Section 3d, The members of this soci-
ety shall be allowed to enjoy their individual sen-
timents and belief on all religious and scientific
subjects and shall alone be responsible for the
same.

Article II. Section 1st, There shall be elected
by ballot semi-annually in the months of June
and December a President, a Secretary, a Treas-
urer and an Executive Committee of the mem-
bers, who shall serve until others shall be elect-
ed in their stead; section 2d, The president shall
perform all duties usually incumbent on such an
officer, and in conjunction with the executive
committee shall manage all the business of the
Society and credit all accounts; section 3d, The
secretary shall keep the records of the society,
receive all moneys due, keep a true account of
the same, pay them to the treasurer and take re-
ceipts thereof; section 4th, The treasurer shall
receive all moneys from the secretary giving re-
ceipt thereof and pay all bills, approved by the
Board of Auditors and shall render a full account
of finances of the Society at the end of the term
of office, and at all other times when required by
the executive board.

Article III. Section 1st, Any person may be-
come a member of this Association by subscrib-
ing to these articles, and paying their yearly dues;
Section 2d, The yearly dues shall be one dollar
for males and fifty cents for females, to be paid
quarterly every three months.

Article IV. The forgoing articles may be al-
tered or amended by a majority of the members
present at any meeting called for that purpose.

Some twenty persons then subscribed their
names as members. The meeting elected the
following officers: D. Birdsall, President; Miss
Alma C. Amy, Secretary; Mrs. Mary A. Good-
rich, Treasurer; and Thomas R. Chapman, Mrs.
S. A. F. Julain and Jesse Carr, Executive Com-
mittee.

On motion the meeting resolved to hold dur-

ing the summer months, basket meetings in
groves every two weeks on Sunday.

Mrs. L. A. F. Swain then delivered a very able
and interesting inspirational lecture, after which
the meeting adjourned to meet again in two weeks
at Mrs. N. Travis', signed.

D. BIRDSALL, Chairman
N. H. SWAIN, Clerk.

For the Religio-Philosophical Journal.

Report of the Fillmore County Association of Spiritualists.

Pursuant to a published notice, the first an-
nual meeting of the Fillmore County Associa-
tion of Spiritualists, convened at the Empire
school house in the vicinity of Etna, Fillmore
Co. Minn., on Saturday the 13th of June, and
called to order by the President, at two o'clock
P. M. The association having but barely existed
for the past year without life, the meeting enter-
ed into a discussion on the subject of organiza-
tion, (intending either to infuse life into the asso-
ciation or to confirm its death,) which was par-
ticipated in by G. J. Sanderson, Wm. Chatfield,
J. L. Michener, J. N. Graling, Wm. Stork, and
others, resulting in a unanimous determination
to make the association live in the future. The
term of office of the first class of the board of
trustees having expired, the following persons
were elected for three years, Wm. Chatfield, of
Spring Valley, Mrs. Mary Odell, of Le Roy, and
Mrs. Angeline Stork, of Big Spring. On
motion the following officers were elected for the
ensuing year: President, Mrs. Anna F. Sand-
erson, of Fillmore, Vice president, John N.
Groling, of Forestville, Secretary, A. B. Regester,
of Cherry Grove, Treasurer, Rachie A. Sanderson,
of Cherry Grove, and Mrs. Mary Odell, of Spring
Valley. The meeting adjourned at nine o'clock Sunday morning.

SUNDAY MORNING SESSION.

Meeting called to order by the President at the
time appointed: According to previous arrange-
ment the meeting went into conference for an
hour and a half, principally on the subject of
circles, on motion Wm. Chatfield, J. N. Graling
and Mrs. E. R. Regester, were appointed a com-
mittee to establish a circuit of circle and confer-
ence meetings in the various neighborhoods
throughout the County. Then the subject of
funds was taken up, and eighty five dollars was
pledged by the members towards defraying the
expenses of the association. A. B. Regester,
Wm. Chatfield and Wm. Stork, were then ap-
pointed a committee to procure speakers for the
ensuing year. Adjourned to meet at the Etna
School house at two o'clock P. M.

AFTERNOON SESSION.

The meeting opened with an address by Mr.
G. J. Sanderson, principle of the Fillmore grad-
ed school, Subject: "The development of the
earth and its inhabitants, physically and theolog-
ically, as revealed by Geology and history; in
contrast with the Church idea, as revealed in
the Bible." The address was a good one and
was listened to by a large and intelligent audi-
ence, for an hour and a half with good attention.

After the address some questions were asked
by the oppositor, which called forth some mis-
cellaneous sharp shooting from both sides; for-
tunately however, there was nobody hurt, and
with a feeling that we had made a two days
journey towards the truth, the meeting adjourned
sine die.

ANNA E. SANDERSON, Pres.
A. B. REGESTER, Sec.

Cherry Grove, 1868.

For the Religio-Philosophical Journal.

Is Progress a Fact?

BY AUSTIN KENT.

MR. EDITOR: "God and progress," was a ruti-
ful reply to some of my late queries. As a be-
nevolent man, feeling myself a part of all senti-
ent being—man and animal in all time, I see
no grounds for felicity in the hope of progress-
ion. Selfishly, or as a part, and representing a
part, I am sure of, and for the time enjoy pro-
gression. But can parts as parts be eternal? I
have found the compound of good and evil so
unfavorably mixed that I am not as anxious as
some for an endless future, especially if in the
increase of my happiness another's must decrease.
And it would seem that the amount of happiness
can not really be increased, in the universe or
in God: retrogression must balance progression.
The infinite whole, is in an eternal change of
condition, but it can not be in an eternal im-
provement. The amount of life can not in-
crease, death, decay, must balance it. God and
progression affirms many selfevident truths.
Mr. L's conclusion "That there is no such thing
as progression in the aggregate," is unanswerable.
If it is not consoling to our benevolence, it is

Infinitely less bad than the orthodox doctrine of the future. But some of Mr. Lapham's statements relating to God, are to me as impossible as the idea of infinite progression. It is true as he affirms, God must be "in every thing;" I would say, God must be every thing. God must be war, hatred, suffering, as well as peace, love and happiness. He speaks of "inharmoonious conditions in God's existence." Then tells us "God has perfect surroundings as a whole"—which must mean that the universe as a whole is perfect. He says—"There is a perfect state. God is perfect, primary elements and germs are perfect," &c. I affirm that God is all conditions, as well as primary elements and germs. Any number of imperfections can not make one perfect; nor can imperfect parts make a perfect whole. How can absolute and infinite perfection exist with imperfection? Can any number of finite pains make infinite pleasures? Can a body be perfect, be healthy with all its parts imperfect and unhealthy? To make a perfect whole, the parts must in the same sense (whether material or moral) be perfect parts. This confusion comes from assuming the idea of infinite good, infinite perfection, infinite happiness. I see no perfect universe, but I do see that a perfect universe is impossible. Evil, imperfection and misery are every where present. They are real, and come as necessarily and as naturally as do their opposites, and from as real causes in nature. Why may I not assume infinite evil, infinite imperfection, infinite misery? No doubt good and evil, as well as our existence comes of—are a necessity; but that does not make them better or worse. It is now probable that man has been on our earth some 100,000 years or more, his progress in all this time has really been comparatively very little. Some tribes and nations have gone up while others have been going down.

[Perhaps some reader of the above will be pleased to send us a brief reply, we should be pleased to publish a well written reply. Brother Kent is a good thinker, but perhaps a little feeble in the region of hope.]

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 CHICAGO, JULY 25, 1868.
 OFFICE 84, 86 & 88 DEARBORN ST., 3d FLOOR.
 RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
 JOHN W. SMITH, S. S. JONES,
 PUBLISHERS AND PROPRIETORS.
 For Terms of Subscription see Premium Lists and Prospectus on fourth page.
 S. S. JONES, EDITOR.
 All letters and communications intended for the editorial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy,
 Drawer 6023, Chicago, Ill.
 "The Pen is mightier than the Sword."

OBJECTS OF CHARITY.

These poor creatures, who did not make themselves, may be seen at frequent intervals in this, as well as all other great cities. A few little girls, apparently about six or seven years of age, passed through the car saying to each person "please give me a penny." Upon being questioned what she wanted with the pennies she replied that she wanted to give them to her Ma. She received quite a number on this occasion. But on the next evening she was again there, and her words of "please give me a penny," now began to have quite a professional sound, and this time she did not receive a single penny. The conviction forced itself upon our mind that she was a regular professional beggar. It is often perplexing to the philanthropical soul to determine when to give alms in such a case. For it is well known that these urchins are often the children of well-to-do parents, whose acquisitiveness prompts them to drive their children into the streets to beg, to enlarge their pecuniary stores. In such cases it would be unwise to bestow alms. Our rule is to trust to the world of interior sense and as that directs so we either bestow or withhold our pennies.

In plain view from our office window across the street is one of those creatures who seek alms, in the person of a young woman, about eighteen or twenty years of age, strong, hale and healthy, dressed in black. Why should she be on the street asking alms, the reader will naturally enquire? Well to all appearance she has a good and sufficient reason, (although we can not add our sanction to street begging,) for she has lost her right arm. There she sits bare headed, holding her cup to receive the contributions in her lap and displaying a card which begins by saying, "gentlemen and ladies please have pity on a poor girl &c." Now quite a crowd have collected about her, most of them reading the card she displays, she seems annoyed and confused at being the object of so much attention. Now the gentlemen's hands go down in their pockets and alms in the form of pennies and five and ten cent pieces flow into her cup quite freely. There now a benevolent looking gentleman has stopped, and seems to be questioning her. Now he leaves, and we observe her folding up a bank note, of what denomination we are too far to determine, not less than one dollar—perhaps a five or ten dollar note. But strange to observe not a lady who has been passing all this time has given a single penny. We are moved to thought—to philosophize. Do female mendicants excite the sympathies of the opposite sex more than they do that of their own, and vice versa? This case, together with other observations, goes far to cause us to conclude that the sex of the person asking alms, has much to do in influencing the donor. So has the principles of repulsion and attraction. In this case our brothers, being attracted towards the female mendicant were moved to bestow their alms, when in fact they could not have themselves given a true reason. They would have said no doubt that they felt a sympathy for her, yet hardly knowing why that sympathy moved

them to give. Had the object been a male, he would scarcely have attracted the attention of most of these who gave to her. Being of the feminine gender, her sisters were not moved to sympathize so much with her.

This leads us to conclude that the law of sex and its power has far more to do with society in all its relations than is usually noted and admitted.

ONE WAY TO KEEP POOR.

A recipe to keep poor, has been going the rounds of the press, which recommended the purchasing a couple of glasses of Ale each day with other equally expensive indulgences. We were forcibly reminded of this principle a short time ago, by observing a man in quite seedy garments, and much the worse for the want of washing, with a large sack gathering up the refuse paper and rags from the street, for a livelihood.

Poor man! we thought, and really felt our sympathies strangely drawn out towards him. He had just then sat down his sack of rags and papers and deposited a small bit of paper, at the entrance to an alley. And as we unobservedly watched him from our Office window, feeling for his poverty stricken condition, he raised his hand to his mouth and took there from a quantity of tobacco of the bigness of an ordinary hulled walnut and threw it upon the ground; and putting his hand in his pocket drew forth a fresh supply of the expensive and noxious weed, to replace the exhausted "quid." We could not help it, and confess to a change of feeling in his case, for thought we what you foolishly waste for tobacco would add much to your comfort, and render you much less an object of commiseration and pity; for surely such slaves to a perverted and depraved appetite should be pitied; but not so much as to shield them from a due and wholesome criticism. They did not make themselves, and therefore are not responsible for their weakness, no more than a small potato is to be blamed for not growing to the full dimensions of its more fortunately circumstanced and conditioned fellows. But because we do not find conditions in individuals and society as we could wish they were, and accept them as right for the time being, it does not follow that we should not attempt to change and better those conditions as fast as we may.

The weak brother we have spoken of may be addicted to the habit of using stimulants from antenatal causes. And therefore when mankind will learn the cause of an existing evil, they will very naturally go to the root thereof to effect a reform, the only way a true reform can ever be brought about.

Dr. SLADE, THE MEDIUM.

Just as we were going to press last week we accidentally learned that our well beloved brother, Dr. Slade, of Jackson Michigan, was in the city. We had only time to make the simple announcement. We now improve the opportunity of speaking more at length of him. Many are acquainted with him.

He is a medium well calculated to give satisfaction to all who attend his seances. No one will pretend to say that the Doctor is an imposter. All will admit that the phenomena actually transpires in his presence in open day light, and yet the best portion of the phenomena requires darkness, or a condition out of view so to speak. To explain. The seance is held in the day light or by brilliant gas light. The Doctor will take a common school slate, and place a minute piece of slate pencil, not larger than a pin head, upon it, and holding the slate with one hand, so as to allow his hand to remain in full view, with that portion of the slate where the bit of pencil lies, place under the table and up against the table leaf, as near as the frame of the slate will admit; in which condition a message will be written from a deceased friend to a person sitting at the table. Frequently some person whose name has not been spoken or even thought of in the circle, is written. The noise of the pencil is distinctly heard while the writing is being done and when complete the pencil is always found at the last point formed of the last letter in the message or name written.

Sometimes the slate is simply tipped back so that the eye can not reach the surface of the slate and yet in full light, in this condition the message is written—all present hearing the noise of the bit of pencil being used, very plainly.

The Doctor will take a small accordeon and hold it by the back end with one hand and it will be played in full view to all in the room; yet to get good sweet music, it has to be held under the table out of sight. These are a few of the many things done in the presence of this wonderful medium. It is a demonstrated truth that the conditions above enumerated are required even with this gifted medium—Light and the magnetism of the eye, apparently, do to a considerable degree prove unfavorable for the best phase of physical manifestations. The experience of the world proves that the most remarkable physical manifestations have always in all ages been given in the night time or in places where the light was partially or wholly excluded.

The Doctor is one of our best healing mediums. His practice is large and nearly all who consult him find his diagnosis of disease correct and his remedies effectual. His residence is Jackson Michigan, where letters for consultation will reach him.

Dr. A. W. WILLIAMS.

We are in receipt of a long letter from an old acquaintance of the above named healing medium, now located at Depere, Wisconsin. He speaks in the highest terms of Brother Williams' power as a healer. This wonderful faculty, possessed by Christ's disciples, illiterate fisherman, is to day possessed by thousands of those occupying the most humble walks of life.

SPIRITUAL MANIFESTATIONS.

Under this head, the *Daily Post*, of this city, of the 9th inst., says that Dr. Slade is the name and professional designation of a gentleman from Jackson, Michigan, who is now holding forth at a room in the building 180 Clark street. The Doctor's principal business is, we understand, the treating of physical infirmities and ailments by clairvoyant and "spiritual" agencies. He also gives exhibitions to select circles of the so-called spiritual manifestations. Our reporter was yesterday treated to a few of these, which were indeed very marvelous, and far more satisfactory to him than the manifestations afforded by most mediums; the more so because done in broad daylight, and in such near and in full view, as to preclude the possibility of any legerdemain. The medium sat down at a large, heavy, plain table, along with two skeptical representatives of *The Post*, one at each of three sides of the table, with hands placed in the usual manner for "circle" purposes. One hand of the medium, however, clasped, under the corner of the table, a small slate, in such a manner that both, hand and slate, were sufficiently visible for our reporter to see that both were kept immovable. Then the sound of a pencil was heard upon the slate, and a name was found to be written upon its upper side, before entirely blank. This was repeated several times—there being no supernatural intelligence manifested in the matter written, the manner alone being remarkable. Equally wonderful physical effects were produced with other apparatus. Thus, a bell which had been standing on the floor underneath the center of the table, was very suddenly set down on the table; a chair performed some movements which no chair in its sober senses would perform; an accordeon played "Sweet Home" as soon as an alleged Indian spirit could be induced to forego the savage pleasure of sawing away on a single note; and finally the table, which had hitherto maintained a dignified composure, became imbued with the festive spirit of the occasion, and made several square leaps into the air. This closed the seance. All the effects produced, or nearly all, were done in a way that showed, that, whether spiritual influence, odic force, or electricity, be assigned as the producing cause, it was not by any manner of hocus pocus, such as is used by the Davenport Brothers in their rope tying performances. Dr. Slade is a man of thirty or more years, and a face which would require but little animal magnetism as an auxiliary to producing a strong impression upon a sensitive female heart or nerves. As has been already said, the Doctor's business is chiefly the treatment of disease, to which he devotes his time, traveling mostly through the larger towns.

TO DELINQUENTS.

It seems to be necessary for us to report that delinquent subscribers will be able to determine just how much they owe us for papers already received, by looking on the margin of their papers for the time at which their subscription expired. It is so not four cents per week that our paper to fill out the unexpired time of the *Spiritual Republic*, and after that was done we had our subscription account made up with each subscriber, so that the margin of the paper shows exactly when each one's time will or already has expired. We make this new explanation, as we often get letters from subscribers inquiring when some subscription expired. While we mean to be courteous to all, it is an unnecessary tax upon us to answer such questions, as the same are answered substantially upon the margin of every paper that is mailed.

PROVOKING.

We sympathize with contributors to our columns who have been sorely vexed by reason of their articles having been marred by the carelessness of printers and proof readers. Several of our own editorials have been so shockingly distorted, that when we come to see them in our paper we were strongly tempted to deny their legitimacy, but as there was no one else to claim their paternity, we were reluctantly compelled to bite our lips and bear it. Perhaps if we were to write plainer there would be less occasion to censure others. We will try the experiment, and at the same time very respectfully ask our compositors and proof readers to perform their duties better than they have been in the habit of doing in the past.

TO THE SICK AND AFFLICTED.

Many who suffer from chronic maladies and afflictions—whose cases common practice cannot reach—will be pleased to hear that there is now in our midst a practical, bona fide Spiritual Healer, in the person of Dr. Robert Greer, well and favorably known as a Spiritual Physician. The Doctor is said to possess marvelous healing powers, second to none in the United States. He is permanently located here, and comes fully qualified and well recommended. His presence in Chicago will supply a want long felt for such a physician. The doctor is ably assisted by his partner, Dr. E. Wright. We wish these gentlemen prosperity and success.

MRS. FERRIS AND MISS EUGENIA BARRACK.

We regret the serious accident that befel the above named ladies a few days since in Wisconsin. They were precipitated from a wagon and came near being killed, but both are now rapidly recovering. They are both excellent test mediums; and we hope they will remain upon this plain of life and give tests of spirit power until their revilers shall cease their calumny.

PLANCHETTE.

We are prepared to supply our friends with Holmes & Co.'s latest improved Planchette, accompanied with instruments for use, on receipt of \$1.50, and 30 cts. extra for postage, when sent by mail. Every seeker for truth should have one.

EVENING MEETINGS AT THE COURT HOUSE STEPS.

These meetings are still kept up with increasing interest. Mr. Mills, Spettigue and Underhill spoke in behalf of Spiritualism. Mr. Moody and his friends—a body of Methodists—the Wesleyans we believe, also hold forth. A Second Advent man and some others, held forth last Sunday evening. Mr. Moody speaks every night this week, we learn.

Dr. Underhill affirms that belief is not under the control of the will—while Brother Moody holds that unbelief is all that we are damned for. The Doctor affirms that no one who will examine the subject can fail to see that one is no more to blame for believing wrong, than he would be for being blind; both are great misfortunes but neither are crimes.

Doctor Underhill, in a temperance lecture, a few sundays ago, at the Court House steps, also spoke of the necessity of the city government establishing at each street corner fountains for people to get a drink of water. Thousands, he said, suffer for water—thousands go into saloons and buy lager beer to enable them to get a drink of water. If the people will express their wants by petitioning the city government, the boon will soon be granted. This is a subject well worth giving attention to. These inviting fountains would tend to promote temperance and health.

MUSIC HALL MEETINGS.

Mrs. Wilcoxson lectured morning and evening to good audiences, particularly in the evening. Her lectures were excellent, and at the close of the evening lecture she improvised some beautiful poetry.

CORRECTION.

In number 16 of this paper, under the head "E. Layton, Medium"—His letter to George Stickney," it should read E. Dayton, instead of Layton. Also read for her sphere his sphere and for soul bodies soldiers. Brother Dayton resides at Huntly, Ill. and is one of our very best seeing mediums.

Personal and Local.

The spiritualists of the East are preparing to hold a camp meeting at Harwich, on Cape Cod to commence on the 29th of July.

Notwithstanding the unprecedented hot weather the Arlington Minstrels have been giving their nightly entertainments to good audiences. These entertainments combine the comical with the instructive, which makes them deservedly popular.

At the Opera House the great attraction is still the "White Fawn," which has now reached its seventh week, giving an exhibition each evening, with grand Matinee every Wednesday and Saturday afternoon, despite the extreme hot weather.

The "Lottery of Life," which we announced to be a grand success at M.Vicker's play, and is having a successful run. It is worth a dozen dry orthodox sermons.

Literary Notices.

Peter's Monthly Glee Hive, is also issued monthly. Terms same as above. Lovers of music will do well to subscribe for the above entitled works.

Peters' Parlor Companion, for the flute, violin and piano is issued on the first of every month, from 198 Broadway, New York, single copies 30 cents, \$3.00 per annum.

"Three Voices," By Warren Sumner Barlow: Wm. White & Co. Publishers, Boston.

This neatly executed work, published by our worthy cotemporary, Wm. White & Co., is written in rhyme, and well calculated to expose the fallacy of the old theological dogmas of the present and past ages. The table of contents "presents the conflict that many suppose exists between their Maker and an imaginary evil being," under the head of "The Voice of Superstition."

"The Voice of Nature" is founded on the idea of

One God, with one revokless plan,
 Embracing every world and man;
 That man should learn to comprehend,
 That all to good results doth tend.

"The Voice of a Pebble" aims to teach the individuality of matter and mind, fraternal charity and love.

Voices from the People.

For the Religio-Philosophical Journal.
C. True on Spirit Mediums.
 BY DR. UNDERHILL.

I see in the *Boston Investigator* an article signed C. True referring to two Mediums, one in Mass., and one in Illinois. He seems grieved at such eccentricities but does not offer the facts as evidence against Spiritualism. He seems to be vexed that all the world is not like himself faultless. There are many who feed on eccentricities as the most substantial food, Byron buried his dog and created a monument to him, and Balaam had a speaking ass, which is not an uncommon thing is it Mr. True?!

But you and I must have patience and forbearance, as we are wise. If your mediums in the East abandon themselves to drunkenness, fraud, theft and falsehood, it may arise from the Bostonian doctrine that whatever is, is right. I don't want mediums to relieve us from using our common sense, I have never had a medium mislead me. I glory in the proofs they furnish of future life and in this they all agree. That many highly impressive persons are mediums is very true, and if so it follows that they are peculiarly susceptible to temptation. I am sorry to hear that with you they have been in some cases overcome with temptation.

There have been Judases, and I remember reading of several human beings committing blunders. Is it not a weakness to be picking up and

presenting to the public in a grave manner such little stories. Let us cultivate a broad charity towards all our fellow men and then we shall grieve less over the errors of others and can give more attention to our own spiritual growth.

[Editors remarks—C. True in referring to the communication published in this JOURNAL, quotes as much of it as reads "My spirit is right here in this medium and if she were hungry I should eat the material food not she. My control over her is absolute and can be continued a week or a year against her will. She cannot resist me to save her soul."]

C. True says: "such is the monstrous doctrine uttered by exultant mediums in the name of apocryphal Spiritualism. No matter whether real or imaginary it is faith, an idea that controls the human mind."

A monstrous doctrine is it Mr. True "whether real or imaginary?" Why monstrous if real? If it be true, it is in accordance with a law of nature. Laws of nature are eternal and you and all humanity combined cannot annul such a law.

We will venture to suggest to Mr. True that all of nature's laws are founded in Infinite wisdom, and that we shall make poor headway, when we simply denounce a great truth as "a monstrous doctrine."

Mr. True has not in his article attempted to prove the falsity of the spirit's statement, but on the contrary does attempt to draw the corollary that if true it is a "monstrous doctrine." In allages the world has been prolific with men who hold up their hands and with a holy horror denounce every newly discovered truth as a "monstrous doctrine."

Galileo was compelled in the presence of the cardinals on his bended knees to recant from his system of Astronomy, because in their estimation it was a "monstrous doctrine." Nevertheless the recantation did not change the truth he had asserted.

Denunciations, superficially drawn corollaries, showing supposed evil results, will have but little weight with thinking people. The question is, what is the truth on this subject, give us facts and we will rest assured that Infinite wisdom has designed all things well.

In conclusion we will suggest for the consolation of Mr. True, and all others who may fear the consequences that may follow from known laws of nature, that the spirit controlling did not say that other spirits on the spiritual plane of life could not divest him from the control of a medium if they found that he was exercising a power he might have over such medium unduly. Intelligent spirits would no more allow an abuse of such a power over a medium by an ignorant spirit than would revengeful acts of the stronger over the weaker be tolerated in this life.]

Planchette.

Yesterday we called at the office of H. being spoken of by one of the Boston papers as being superior to the French Planchette. We found the firm occupying the whole floor (third story) of 146, Fulton street, and are busy night and day. Mr. Holmes is a practical mechanic of the highest order, and on conversing with him, learned the fact he is a Spiritualist, a medium of high inspirational powers. That he was impressed to invent this Alphabetic Planchette something like a month ago, from having seen and experimented with the French one, in connection with Miss Fox, of the famous Rochester knockings, which is acknowledged by all who have witnessed her wonderful powers, as a highly gifted medium. Mr. Holmes makes no hesitancy in asserting that it is a spiritual power alone that moves, or causes the Planchette to answer questions, and as his Alphabetic Planchette, gives under favorable conditions, correct answers to one's inmost thoughts by simply placing your hand on the top board and remaining quiet a few moments. The pointer will move about and spell out the answer by pointing to the letters of the alphabet attached, which makes the test far more satisfactory than by any other Planchette in the market, especially if the party is blindfolded whose hand is placed on the board. He further asserted that every person is a medium more or less developed; that some are controlled by evil and others by good spirits, and that ten thousand people who know nothing of and care less to investigate the subject of Spiritualism, either from fear or from its unpopularity, can cause his Alphabetic Planchette to move and spell the answer to any question, even when asked mentally. His explanations of Spiritualism were somewhat new to us, and we must give him credit for his frankness and the courteous manner with which he received us. He further stated that the materials of which his Alphabetic Planchette are made are peculiarly adapted to the magnetic currents of the human system, being made of electrical and magnetic substances composed and prepared expressly for the purpose, and that he has in consideration of the great good it will accomplish, in opening the eyes of a credulous public and leading to the investigation of the hidden power, offered it at the low figure of \$1.50, and will send same by express to any address, neatly packed, on receiving order, by addressing Holmes & Co., 146 Fulton street, New York. N. Y. Evening Telegraph.

WOMAN'S TRUE MISSION.

Surely, woman never fulfills her true mission, or fulfills her true sphere, if not when as wife and mother, by her wise provision and rule she brings happiness to her husband and household, and shapes the character of her children to the highest ends of life. But woman, mingling in the angry strife of politics, and dragging her skirts in its polluting mire, is not consistent with such a conception as this. —N. Y. Judiciary Committee.

Considering that Mrs. Dives Grundy, who is clad in purple and fine linen (not to mention silk, satin, and a hundred ornaments and draperies which people "didn't know down in Cried,") fares sumptuously every day, and cries out loudest against 'women who leave their sphere,' drags her skirts the polluting mire of Broadway, while the advocates of Woman's Rights adopt the clean, economical, short walking skirts, it is not easy to see the propriety of the suggestion that they would mire their skirts more in politics than in puddle.—*Revolution.*

A company is being organized in England to lay a fourth cable across the Atlantic, Brest in France and New York in this country to be the termini.

SHAKESPEARE says, Brevity is the soul of wit.

Communications from the Inner Life.

He shall give His angels charge concerning thee."

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

INVOCATION.

Eternal Life—from Thee, by and in Thee we have an existence. In Thee we experience both joy and sorrow. In Thee millions of human beings enter upon the material plane of life, and stay, as seemeth best unto Thee, for a longer or a shorter period of time, and then changed from that plane of existence to this one.

Everything that we can take cognizance of through our senses is teeming with life, and reminds us of Thee; and with our thoughts of Thee we are led to wonder and ask of ourselves the object and aim of our existence.

As we behold Thee manifested in beautiful forms of vegetable life, we feel that to know more of Thy power would be a blessing unto us.

We see Thee manifested in the animal kingdom. There again we are lost in wonder, and our thoughts ascend unto the great Spirit of all life and light, to know more of Thy power. As we see Thee manifested in the human form, again we ask ourselves what there is for us to do?

What is the object Thou hadst in giving unto us individualized life, partaking in our natures of everything below us. To Thee, great and infinite Spirit, we feel that the flowers send up blessings. We feel that the birds that warble in the forests give forth their praise; and we who possess all the beauties of flowers, of birds, and everything that is lovely in life, thank Thee for our existence. We feel to thank Thee for every trial Thou hast given unto us, and realize that all is in accordance with Thy will and wisdom.

Give us, oh, infinite Spirit, a more perfect understanding of the life Thou hast given unto us. Give us more of the pure and noble traits that shall lead us to thank Thee, and not only to Thee, but to deal kindly and nobly with one another. And give those upon the material plane of life to know that there is a real life waiting them upon this side; and that that life is from Thee.

Give them to know that upon this second plane of life there is beautiful existence, and that everything is teeming with it, the same as upon the material plane, only that Thou in Thy wisdom, hast given unto this plane more lovely objects, higher forms of life, and more perfect knowledge, and may that which is below aspire for that which is above.

From Thy great and inexhaustible fountain we would ever approach and offer thanks for the

QUESTIONS AND ANSWERS.

Q. What would have been the consequence if the whole earth had been submerged, as the accounts of Noah's flood state, and the water pouring into the numerous volcanoes of the earth?

A. If God in his wisdom had seen fit to turn the earth upside down, and be at the expense and trouble of creating everything anew, why it would have been His will, and so he would have done it. We look upon the question as yielding but little benefit to the intelligent, thinking mind. We look upon the account of the deluge as absurd. Perhaps the questioner never thought how this idea of a universal deluge had its origin. We do not doubt the account of the flood, for that covered but a small portion of the earth. He (Noah) knew of but few that were saved, his knowledge being limited; and knowing but little of the earth any way, he supposed the part submerged to be the whole earth; that is the most reasonable account we can give of his making such a statement.

[The questioner undoubtedly wants a philosophical answer, as to what the consequences might have been, taking into consideration the fact that there were many burning volcanoes at that time, and supposing that the whole surface of the earth had been covered with water.—Reporter.]

Q. Do you suppose, now, there ever was any such a deluge? Do you suppose he does? Do you want a philosophical answer to that? He didn't want it for himself, and I ain't going to give one.

[Well, really, I can't say I am pleased with your course in the matter; I think you ought to treat the subject fairly.]

I think it has been treated enough; I think this would be about the one hundred and twelfth treatment. I think it has been sufficiently dealt with; and I think the idea of a universal deluge is absurd in itself, and anybody that thinks about it cannot help but think so too.

Q. Is the poetry "improved," so called, by mediums, or given by spirits through mediums, frequently at the conclusion of discourses, prepared by the spirit author anterior to its delivery, and for the occasion on which it is delivered?

A. Our friend would know if those poems prepared for the minds, or in the minds of the mediums before given, are by the spirits who give them. We will say that there are some given by mediums, which the mediums themselves are conscious of for weeks, and sometimes months before they are spoken to the public.

Then the question comes up, why are they given thus to the consciousness of the medium before being given to the public? We answer that it is to prepare the mind of the medium so that he shall have sufficient confidence in what he is about to give utterance to, to remain in a passive condition while the poem is given. This we find is often the case with inspirational speakers; but unconscious trance speakers know nothing of what they give utterance to, until informed by friends afterwards. Poems given through such organisms are sometimes committed to memory by the spirit that gives them. At other times the spirit gives them through the organism just as it receives them from the great ocean of thought.

Now you will see that whether they are prepared or not, you must judge in a measure for yourselves. Each one in fact has to be his own judge.

We say that they are sometimes prepared and sometimes they are not. It matters not whether they are prepared or not, only so that they meet the minds and demands of the audience present, or the ones they were designed for.

Q. Why is it so often the case that intelligences, supposed to be of a high order, are mistaken in regard to future events, as was the case on the eve of the late war—it was said through one of our best public speakers, (Miss Emma Hardinge,) that there would not be a gun fired? Where is the advantage gained in consulting spirits, if those so far superior to ourselves err in judgment and fail in perception?

A. In the language of another, we shall say that "there is none perfect, no, not one." It matters not whether the spirits are clothed in the material, or whether they are upon the spiritual plane of life. They simply give what seems truth to them; and at the same time we would say use your own powers of reasoning; that which seemeth good, accept, and that which seemeth evil, discard. The latter may not seem good to-day; yet perhaps the coming morrow will bring the manifestation of that which appears impossible now.

No doubt that the intelligence that gave utterance to these words spoke what it thought to be right, and what it hoped to be true. There is not one but would desire from his soul that all difficulties—national difficulties—might be settled without the firing of even one gun; and we believe that that intelligence hoped and felt that it would be thus. As we said before, none are perfect, no one's judgment is infallible. So let every one receive that which seemeth good only.

Q. Why is it that some counted Bible worthies by those calling themselves Christians, do not, or can not materialize themselves sufficiently to administer a just rebuke to some of our theologians who are disposed to treat the beautiful philosophy of spirit communion with such contempt?

A. We would say to our sister, in all kindness, that in answering the question we shall give our ideas from our standpoint of truth. She will receive them from hers; and at the same time we take that privilege to ourselves, we must allow our brothers and sisters styling themselves Christians and Bible worshippers, the same.

Spirits that entertained such Christian ideas before passing from the material plane of life, realizing their condition in the past, do not feel like condemning their brethren and sisters upon earth now for holding the same belief they once entertained themselves. We think that they have as great power to manifest themselves as we have power to receive the truth they utter into themselves. Those that condemn what to you is a beautiful philosophy, simply condemn that which they know not of; not having had the experience and gained the knowledge in regard to it that you have. They speak from their standpoint of the truth, which they have been able to arrive at during their lives.

We blame them not. We would not say one unkind word to them, nor even give a thought of rebuke; and would let those that are near and dear to them come as seemeth to them best, and get their ideas of their true condition after the change called death. Let us remember that the law of kindness worketh good to all mankind.

MARY.

I come because it is a pleasure to me to tell you of the real existence upon the other side of death, and not only an existence but a real happiness. I would not have you think I would tell you this to make you care less for life; and I would not. I feel that your experience now, although severe, is necessary for you, else it would not be. I have not found things as I expected to, yet my faith in the Father of us all is not shaken. I have met many, very many, whom I little expected to find enjoying the happiness that they do. Why it is that all are as happy as they are, I cannot say.

You know we did not think it was possible for any one to be happy after death unless he lived properly while on earth. You will wonder why I do not talk to any of the rest of our family—father, mother, brother and sisters; to my husband, or a word to my children, but to them I do not feel to talk now. I am driven to you, because your feelings so much of the time are so sad. That is why I come more particularly to you. You would not have me go on and give names, because if I should those who saw this would not think it was for you; that is those who knew you and knew me. So I will not. At the same time I will give enough so that you may be satisfied of my identity. You would like to know how long I have been here. You would like to have me tell you about those that were very dear to you—give their names—but not now. I don't feel to. In a short time you will be willing that every one that knows you should know that you believe that I can and do talk to you.

How strange that I can see all of you here so clearly. I can't understand that; you who are right around me now, I mean. The course of ideas and thoughts that pour through your mind with the rapidity of lightning, I can see too. Mary is my name, and that is all the name I am going to give you now. I thank you all for your kindness to me, and bid you good bye.

J. C.

Yes, I remember. You called me strange, but those who knew me best had a better idea of the motive I had in saying what I did. Did I seem strange? Did I talk strangely? Will this seem strange to you? Yes, I want you to remember this, that every truth that was ever given to us, as a human family, seems strange at first. So when I was a friend to the black man—opposed to slavery, and at the same time justi-

fied their masters—you felt it strange. I went farther back than the master. I went back to the formation of the Constitution. I went farther back than that even, and I saw that every result had its legitimate cause: so I blamed no one but advocated the rights of every human being, black or white, bond or free. That is where I stood, and that is why you call me strange. Why didn't I join you? Because I didn't feel it was the best. My work was outside of your theory, and I did it. I believed a while—I feel satisfied now, at least, that I did well. I am happy here, because there is freedom of thought and expression. There is freedom of thought on earth, but yet you dare not express your thoughts. That is true, sir. That is just as true as there is truth anywhere. You dare not express your thoughts. Here you dare think just as you choose, and you dare speak what you think. That is one of the greatest beauties of this life, and constitutes the most pleasure of anything that I find here.

Should I go on and tell you of trouble ahead, would it do any good? No. You would say that it was ideas gathered by this woman from other people, and then in what she claimed to be a trance state, given to the world. Yes, that is what you would say; and that is what you say now. Because you can't with your limited perceptions conceive of the power within the dead to manifest themselves to you.

Were I dead—did I myself rest in the grave—had I gone away off beyond space into heaven—had I even sunk down into the lowest hell that you could conceive of—I would have had an existence, but I should not have been able to manifest myself to you. There is where your ideas are false, for we go not far away, but are near unto you. I tell you there were one or two things that I regret. You would say so yourself, and in justice to myself I ought to regret it more. I did say a few things that I regretted when I first came here—regretted that I had ever said—other things I regretted that I had done; but I tell you as I look upon them now, I don't regret them. Peculiar, was I? Odd in expression? Ah, it was because you did not know me. The little children know not the powers within. Never, while you may tell them over and over again that such and such powers are vested in them as immortal beings, yet they cannot believe it—cannot realize it—until they grow up and experience for themselves—and that experience tells them plainly that they have thoughts and powers within. Odd, was I? Yes, odd. Very few ever knew me. I know I was curious. I know it—I know it. I looked upon the slave as one who suffered much. I looked upon the people who looked upon him with such horror, as suffering much. Yes, indeed, they all suffered. I believe fully that every man, and every child that is born upon earth, whom your perverse theories make believe yet that was maintained towards me, when upon earth—the peculiar expression, or way in which they looked upon me? Would you believe it? Would you believe I feel it now? [We think it is so. Spirits have informed us that when they returned to earth for the first time they had similar feelings to those which they had prior to leaving the earth.] Oh, but I don't feel that, though. It wasn't anything that I felt. I heard it expressed, you know, but now I can just feel all of it. [Can you explain how you feel it?] No, I cannot, any more than the waters of the lake can tell how they feel when the wind comes and heaves them wave upon wave; passing over them, ruffling their bosom. No, I can't tell you more than that. I know, and I feel it.

My dear friends, you believe in liberal minds, don't you? [Yes.] Well, so do I; I always did believe in them, and I believe in them now. Any thing, oh, my God, any thing but being a little, narrow contracted minded individual. Why, do you believe me, I would rather, if it were possible to cast any human being down, down, deep into hell, I would rather be cast down—I had rather be cast down there with a liberal mind, as I term it, than to have one of those little narrow minds that can think of nothing but just its own pleasure and satisfaction.

Do I act like one on the other side? No. Do I talk strange? Yes. Act strange? Yes. Peculiar in every thing? Yes; but honest, thank God, honest! Good day, sir.

For the Religio-Philosophical Journal.

Note From Mrs. Wilcoxson.

DEAR RELIGIO: I find in a number of your issue, a kindly notice of my labors here; with an announcement of their close; and infer that you are not posted in the matter. At the close of my first monthly engagement, the congregation, upon Mr. Spettig's proposition for a vote, unanimously appointed me to fill the stand during July. In reality, I have spoken every Sunday, but one, since I came, lecturing as a volunteer the first Sunday evening appointed to Mr. Foster. The next Sunday, was unavoidably absent at the funeral of my son-in-law. As I have written to the "BANNER," there may appear to be a discrepancy between your notice to which I allude, and my report, which I know you will be kind enough to rectify: with this information, Fraternally and Sincerely,

M. J. WILCOXSON.

Chicago, July 6th 1868.

[Note. We with great pleasure give place to our good sister's note, and we are most happy to know that she is engaged to speak in this city during the present month.]

Dickens walks ten miles or so in the country ever afternoon. He is a vigorous pedestrian.

Public Meetings.

At a meeting of Spiritualists at Bro. Gethels in Des Moines Saturday June 20 1868, Bro. J. Y. Fox

was appointed chairman, and B. N. Kinyon, Sec. When after consideration the following resolution was adopted viz:

Resolved, That we hereby endorse the suggestion of Bro. A. E. Edmonds for a convention of Spiritualists at this city on Tuesday the 1st of Sept. for the purpose of forming a state organization, and hereby invite all Spiritualists of the State of Iowa, male or female, and others favoring individualism or liberalism to a full representation therein. That we will provide a suitable hall for the convention, and provide for those attending the best we can. That the friends contemplating attending this convention are requested to send their names and place of residence to the secretary of this meeting by the 25th of July, so that arrangements can be made for their accommodation. Lecturers and Mediums generally are specially invited.

J. J. FOX, Pres. B. N. KINYON, Sec.

For The Religio-Philosophical Journal.

State Convention of Spiritualists of Louisiana.

The Central Association of Spiritualists of Louisiana invite the Spiritualists of Louisiana, and adjoining States, to meet in Convention in the city of New Orleans, on the 8th day of August next, at 10 o'clock A. M., in the Masonic Hall, No. 48 St. Louis street, to elect delegates to the fifth annual Convention of Spiritualists to be held in Rochester, New York, on the 25th day of August, and to take such action as may be found necessary for more complete organization, and for the advancement of our heaven-born cause.

By order of the Association. WM. R. MILLER, President. Glass Box 923, P. O. New Orleans. New Orleans April 9, 1868.

Fifth National Convention of Spiritualists.

To the Spiritualists and Progressive Reformers of the World: The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to continue in session until Friday the 28th inst.

And we invite each local organization of Spiritualists or Progressive Reformers to send two delegates, and an additional one for each fractional fifty over the first fifty members, and each State Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States, to attend and participate in the business which may come before said Convention.

- Isaac Rehn, President. Warren Chase, Vice President for New York. A. B. Justice, " Pennsylvania. Thomas Garrett, " Delaware. Jacob Weaver, " Maryland. A. Jackson Davis, " New Jersey. Frank Chase, " Maine. D. F. Wilder, " New Hampshire. William White, " Massachusetts. Immanuel Searle, " Connecticut. Hudson Tuttle, " Rhode Island. W. T. Norris, " Vermont. Mary Severance, " Wisconsin. Charles A. Fenn, " Michigan. Henry J. Osborne, " Missouri. S. Y. Bradstreet, " California. L. E. Joslin, Treasurer, Rhode Island. Henry T. Child, M.D., 641 Race Street, Philadelphia, Secretary.

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Public Meetings. At a meeting of Spiritualists at Bro. Gethels in Des Moines Saturday June 20 1868, Bro. J. Y. Fox

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SPEAKERS' REGISTER.

Published gratuitously every week. To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify of changes whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.

NOTICE OF MEETINGS.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10 1/2 o'clock a.m. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

TEMPERANCE.—The Spiritualists of this place hold regular meetings at Thompson, E. The officers are Henry Hulbert, Dr. E. C. Dunn, conductor; Mrs. M. Lockwood, guardian; H. Hulbert and R. Hulbert.

LIST OF BOOKS AND ENGRAVINGS for sale at this office. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

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