\$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.

ISINGLE COPIES FIVE CENTS.

## CHICAGO, AUGUST 29, 1868.

VOL. IV.-NO.23

#### THE GUESTS OF THE HEART.

Soft falls through the gathering twilight The rain from the dripping eaves, And stirs with a tremulous rustle The dead and the dying leaves; While afar in the midst of the shadows I hear the sweet voices of bells Come borne on the wind of the autumn, That fitfully rises and swells.

They call and they answer each other-They answer and mingle again-As the deep and the shrill in an anthem Make harmony still in their strain ; As the voices of sentinels mingle In mountainous regions of snow, Till from hill-top to hill-top a chorus Floats down to the valleys below.

The shadows, the firelight of even The sound of the rain's distant chime. Come bringing with rain softly dropping, Sweet thoughts of a shadowy time; The slumbrous sense of seclusion. From storm and intruders aloof, We feel when we hear in the midnight The patter of the rain on the roof.

To take all its wanderers home: Or, afar in the regions of fancy, Delights on swift pluions to roam, I quietly sit by the fire- ight-The fire-light so bright and so warm-For I know that those only who love me Will seek me through shadow and storm.

When the spirit goes forth in its yearnings

But should they be absent this evening, Should even the household depart— Deserted I should not be lonely; There still would be guests in my heart. The faces of friends that I cherisl The smile, and the giance and the tone. Will haunt me wherever I wander,

And thus I am never alon

With those who have left far behind them The joys and sorrows of time— Who sing the sweet songs of the angels In a purer and holier clime! Then darkly, O evening of autumn Your rain and your shadows may fall; My loved and my lost ones you bring I My heart holds a feast with them all.

#### For the Religio-Philosophical Journal The Dial-From Frank's Journal.

[Continued from our last.]

I perceive that Mr. Peter's history has not been given-too interesting to be omitted. It was about twilight 25th of March 1865 that

a spirit said to me :

'Be at the dial to-morrow morning at nine o'clock. I wish to give you a history of my life from childhood to the grave, and from the grave to my present condition."

This promised something likely to be interesting, and accordingly I was punctual to the hour, when the following remarkable history was giv-

Three or four days after this was received I had turned to my desk, preparing to copy it into my journal, when the usual signal was given, and he said:

"I have been watching you all day, you are now through with your accounts, and about to copy my communication. I shall overlook, as I wish to make some additions and corrections." Accordingly the dial was within reach, and occasionally a paragraph of half a page was introduced, a phrase corrected, a word erased or another substituted for it; all preceded by a shake of the hand while I was engaged in writing.

UNDEVELOPED SPIRITS.

"There is no subject connected with Spiritualism less understood by its advocates than the the condition of undeveloped spirits. Some suppose that on our entrance here we have not only thrown off the shackles of earth, but likewise all that dishonors man. They believe that evil belongs only to the physical; that good and good only, pertains to the spiritual. It would require but a short time here, to dispel this fallacious

"I am a dark spirit myself, and know how erroneous is this thought, that all evil is left behind. Every vile passion that corrupted me on earth, raged within my depraved heart on coming here. My only thought was how to inflict injury on others, and if compassion ever found lodgement in the human heart, it was a stranger to mine. Nor have I changed in the slightest degree, although bright spirits have been unceasing in their labor for my progression. God gave me an energetic will, and, that gave me control over my companions, the same stubborn will now reduces them to obedience. Fear of me makes them give way and and assent to whatever I may propose.

"A history of my life from childhood to the grave, and from the grave to my present condition will perhaps, better illustrate the subject than anything I could say.

"My name is Benjamin Peters, born in Balti-

in infancy, my father was a drunkard, and cared for nothing but his cups; he looked on me only a one necessary for his support, and knew that I cared nothing for him. He and I could never agree, for he would beat me for the most trivial offense; and I at length learned to hate him. He often came home drunk, when he would vent his anger upon me, for no cause whatever. Life became a burden, and I often thought of running away, but he died when I was eleven years old; my time was then spent in running about the streets, pilfering when I could get a chance, leading a vagrant life, and desiring to live only as I was then living.

" After I attained the age of fifteen I was bound apprentice to a coach maker, who was a a strict member of the Methodist church. I soon began to play the hypocrite to find favor with him, but he only pretended to be religious, in order to increase his business, and as soon as I discovered that, all restraint was gone. I kept company with none but bad boys; and that you know inevitably leads to destruction.

"I worked at my trade for several years, and became very expert at it, so that my employer held me in great estimation, and often said he could not do without me. After a few years he died, and I had to seek employment elsewhere.

" It was then I made the acquaintance of Charles Liston and Patrick Somers, our intimacy continued during my life on earth. They were as wicked as myself, and often led me into difficulties I should otherwise have avoided.

"Have you not observed how men will live with no thought of to-morrow, and only live for to-day? That was precisely our condition; no check was given to whatever we desired, providded it subjected us not to the perils of the law. I became as wicked as a man could be; lost all influence that the benign can give, and every corruption that man can know I knew to the utmost extent.

"At the age of twenty-four, I became acquainted with a girl two years younger than myself, of great beauty, or beautiful I thought as a woman could be, I loved her as you may imagine a man of my intensity of disposition can love; and I am sure she loved me with equal ardor. After we had been acquainted a few weeks I proposed that we should live together as man and wife. She consented without the least hesitation, and I took her home with me, all that you can imagine of domestic bliss was mine. She had but one thought-that of pleasing me, while my whole soul was wrapped up in her. Never were two beings better fitted for each other. Her name was Clara Lewis. We lived together five years, when she died, leaving me two children. I cannot express the agony I suffered at her loss.

After a few months, I sought to assuage my grief in another companion, and soon found one altogether suited to my desire. She was a girl of sixteen, and knew nothing of me but as one who professed to love her. Poor girl, she soon found out the dreadful mistake she had made. I did not love her, and took no pains to conceal my indifference. Her life was a continued scene of wretchedness, and frenzied at last, she ended it by taking laudanum. Her name was Mary Morris, she left no child, and I was then compelled to look out for another to take care of my children.

"It was not long before I fell in with a woman who had known Clara, she expressed so much love for the children, that I placed her in charge of them, but she made them miserable, and I determined to get clear of her, a few drops of acid did the business, and I was then free, and ready for another.

"She was a girl of the same character, Eliza Campbell, by name, and could not be persuaded to join me except in marriage. I had to consentand we were married. Her friends knew nothing about me, and it was not till some time afterthat my antecedents became known. This caused a great change in their deportment towards me, which gave my wife infinite sorrow. She pined away in secret, nor could I do anything to assuage her grief. At length she too passed away and left me deeply distressed at her loss. I sincerely loved her, for she first unfolded to me the difference between a truly virtuous woman and such as I had formerly known.

"It was sometime before I could bring myself to think of another, so completely had Eliza filled my heart with her image, but as time is the great healer of all wounds, so this too, gave way, and I cast my thoughts upon one whom I had known in former years, who was willing to take charge of my children and share my lot.

"Can you imagine a woman virtuous, yet living with a man not united to her in the bonds of

one I now had for a companion. If she had a fault I could not perceive it after six years of the closest intimacy. She proved a second mother to my children, but had none of her own. Every wish of mine was anticipated, and her only study was to contribute to my happiness. Get the Bible and read me a chapter.'

"What chapter do you prefer?"

"Read about the woman taken in adultery."

It was read to him,

"Yes, that is the very chapter she so often read, and she used to say, she did not think that God would condemn her, for she felt guilty of no sin. She said her prayers every night; which surprised me, for I thought if there was a God he would exclude her from heaven, because we had not stood up before a priest.

"We lived together in great happiness for six years. I loved her as dearly as any of my wives and she gave me no cause of distrust. Give me at least credit for constancy. I was ever faithful to the one who was my companion; and I believe as kind to them as any husband, except to my second, and her I could not love.

"Amelia died of rapid consumption, caused by a cold she took in trying to save the clothes from rain when hung out to dry. Her loss I deeply felt, and made no effort to supply it.

"I now thought of nothing but to benefit my children, and sought every means of advancing them. I became a thorough politician, and gave my adherence to those whom I thought could place me in office. I joined the Plug Uglies, and became an active person at ward meetings and elections. Not that I cared for them more than others, but I hoped for office or emolument of ome kind, and that alone attracted me.

It was at an election for mayor, in 1854, that in company with Somers and Liston, we endeavored to carry the election in our ward, by surrounding the polls with our party, to keep off of all on the opposite side; a scuffle ensued-I

was stabbed in the back and died that night. "I must now give an account of my experience in the Spirit World, but hardly know how to begin, it is so replete with horror.

"As soon as I became conscious, I found myself alone, not a human being did I see. The ground was bare, and looked as if a fire had gone over it. All appeared dark and dismal; I could see nothing distinctly, but the greatest darkness was in my own soul. You cannot imagine the horror that came over me, I groped about hoping to find some exit from this place of terror, but groped in vain, after a long time, how long I can form no idea, I felt something crawling all over me, and at length discovered myself to be covered with lice; and that they were in countless myriads all around, gathering in vast quantities, to overwhelm me. I fled in dismay, but go where I would the masses of lice were there. I fell down completely exhausted, and was soon

overwhelmed by these disgusting creatures. "My next misfortune was to be attended by demons in the form of men and women. They came shricking at the top of their voices, and yelling forth the vilest imprecations. Oh the fury of these beings. They sprang upon me, clutched me by the hair, and dragged me for I know not how long. What agony I endured from fright and pain. They left me almost dead, and I indeed hoped death would come to relieve me of my sufferiugs; but death comes not to us.

"A long time passed before I could open my eyes to see the degradation of my lot, and how low I had fallen. How shall I describe the horrors which next assailed me? I found myself in a vast barren wilderness or desert, not a single shrub or tree could be seen; after awhile I perceived an immense herd of creatures coming towards me; and with difficulty ascertained what they were. At length I discovered them to be animals of every discription; hons, bears, tigers, wolves, and serpents of immense size, and wild beasts of every kind. I endeavored to find some place of concealment, but could not. They soon perceived me; came with a wild uproar, and the whole band went over me, I felt myself clutched in the embraces of the bear, torn by the lion, bitten by the tiger, enfolded in the crushing coils of the serpent, kicked by the horses, thrown down by them all, and you may imagine my condition. There I lay gasping for breath, and almost dead. Thus I could give you a long serie of such sickening details, but I am sure you can take no interest in them, let me then pass to something else.

"What I have just given, you are to suppose was reality to me, and to imagine yourself witnessing what I have described. It caused me to suffer all the same as though these events actually took place. Such is the experience of every bad man and woman that comes here. It is precisely what one suffers in delirium tremens, more. My parents were poor, I lost my mother matrimony? yet such was Amelia Appold, the the suffering is intense, but you know the in ag-

ined horrors have no reality, all that I have described was during a sleep that I was subjected to, and on waking, all these terrible things were

"I then found myself attended by an immense throng of people, very dark in their garments and repulsive in their appearance. They soon perceived that I had recently come from earth and their curiosity was excited to know who I could be. Having observed they were all dark and black, I discovered that my garments too were of the same character. You can have but a faint idea of what these spirits were. Imagine the vilest creatures the world ever produced, practiced in all the corrupting of which man is capable, in open rebellion against all that is good and fitted to make man happy; here they were all concentrated in one vast assembly, anxious only for one thing-how to become more wicked and debased.

#### For the Religio-Philosophical Journal. Letter from Laura De Force Gordon.

DEAR JOURNAL: Sitting here this beautiful June morning, here in the quiet of my little room, while my eyes were eagerly drinking in the external glories and granduer of the material world, my thoughts have wandered over deep valley and lofty snow capped mountain, and sought the familiar scenes, and faces, belonging to the far East.

The true friends to our glorious philosophy, Spiritualism, whom I have met and learned to love and esteem, though so far removed from me, as we estimate material distance, seen in spirit very near, and believing your columns vill not object to becoming my medium of communication, I propose a pleasant chat with my eastern friends.

You may desire an account of my stewardship since I started on an "over-land" pilgrimage to the Pacific coast last Autumn.

A hastily prepared and partial report of my work, has been sent to the BANNER OF LIGHT, end believing that it will have been read by most of your readers ere this reaches them, I will only write of my work in such places as were not reported in the letter to the BANNER. While lecturing at San Francisco last winter,I received an invitation to visit San Jose, and lecture on the principles of our natural religion. There I found a noble band of brave souls, fully alive to the importance of having the truths of Spiritualism presented to the multitude; devoting time and money to that object.

Mrs. Cuppy was engaged to deliver two week evening lectures, every month, and the experiment was tried of having semi-monthly meetings Mrs. Cuppy and myself speaking alternately.

The lectures on each occasion were largely attended and apparently well received, but alas! for the generosity of professed Spiritualists, only he few were left to pay for, what the many en joyed, and after two months the semi-monthly lectures were abandoned.

Mrs. Cuppy however, since my departure from California, still continues her lectures there with good results, as she is sure to do wherever she is called to labor.

During March I also visited Mayfield, a beautiful little village eighteen miles from San Jose, and delivered two lectures, the first ever given there to full houses, dispite the rain and mud, of which there was an abundance in every part of least in this desire to learn spiritual things. California it was my lot to visit, during our three months sojourn there.

Mrs. Foye gave a public sceance at Mayfield on the evening succeeding my last lecture, which gave universal satisfaction and convinced the people that Spiritualism is capable of proving its claims to be well founded.

I omitted to state in connection with my visit to San Jose, that it is the home of Mrs. C. M. Stowe, that brave little woman who has labored in the cause of Spiritual truth with a courage and iudustrious perseverance scarcely equalled by any of her co-laborers.

Her husband is as fully devoted to the good cause as his noble little wife, and to him are the people of San Jose mostly indebted for what lectures they have there, upon Spiritualism.

The hospitality of their comfortable home is always extended to mediums and lecturers, and those who have partaken thereof, know what a good home the itinerant can find there.

In March just before our departure from Ca1,, I visited Sacramento to lecture on the suffrage question, (the Assembly Chambers having been kindly tendered to me for that purpose) and by invitation, became the guest of our noble sister Laura Cuppy.

She is located for the present, if not permanently in that city, and judging from the opinions I heard expressed by all who had heard her lec-

fiting others, and earning for herself, the golden opinions, of those who know how to appreciate her true worth. But very few of the many lectures in the spiritual field, have labored as faithfully for the general good of mankind, and received so little thanks from those they have labored for, as has that brave little woman.

The Pacific coast presents a broad field for the spiritual itinerant, but they must labor, almost unaided and alone. The majority of people seem possessed of the same opinion that prevailed several years ago to a great extent in the East, namely, that speakers on Spiritualism, should give their inspiration, as they receive it "without money and without price." Quite overlooking the fact, that the cost of the transportation for the inspired individual is the same as for other mortals, averaging on this coast twenty-five cents per mile, which in a country of great distance is no small amount.

There are many true noble hearted men and women, in California who strive to live the true spiritualist; amongst whom Laura Cuppy finds appreciative frinds; but there are far too many who believe in phenomenal Spiritualism, who have not grown to an appreciation of its philosophy and religion, and who until then, can never realize the unselfish devotion to the cause, which characterizes its public workers.

Leaving California the last of March, for Virginia City Nevada, we stopped a few days at Grass Valley, and while there received an invitation to visit the contiguous village of Nevada, where I gave two lectures to large an enthusiastic audiences. This was the fourth invitation I have received since arriving on the coast ( six months ago ) to lecture on Spiritualism in the State of California; notwithstanding the reports that there is a great demand for spiritual lecturers on this coast and no one to supply the demand.

Arriving in Virginia City, I was warmly welcomed by the many friends I found there on my former visit, and at once commenced lecturing for the "First Society of Spiritualists, every Surday, which I continued to do for two months. The meetings were largely attended and the society only require a little more unity of feeling regarding the best means to promote the welfare of man, to become the largest society west of the Rocky Mountains.

Last week I came to this place in response to a call for a lecture, and am engaged in Pioneering this hitherto neglected region. Austin is a thriving little mining town of about 300 inhabitants, and on our way from Colorado to California last December, we remained here several days, and I gave three lectures to crowded

The interest has continued to increase until I am now authorized to make a journey of 200 miles at a cost of about one hundred dollars, to give a course of lectures. From here I am invited to Belmont, and Ophis Cannon; places about thirty and ninety miles distant.

There is a degree of interest manifested in these rude mountain towns, in regard to our new religion, that I have found no where else on the Pacific coast.

Perhaps people living so near the clouds, with the lofty peaks of the Sierra Nevada Mountains, mantled with perpetual snow, pointing heavenwar I (according to our former ideas of heaven) all around them, increase in spirituality, or at

There is a sullen granduer in the barren mountain scenery that I have never seen equalled. At an altitude of 700 feet above the level of the sea; with an atmosphere so pure and rarefied as to affect the inspirational and respiratorial organs, asmuch as it aids the visual, we have a magnificent view of range of snow crowned mountains, plainly discernible a hundred miles away. Not a tree nor shrub except the everlasting sagebrush, meets the eye in any direction from this point, and only a hands breadth of the Kaeese river valley in an indifferent state of cultivation dotted here and there with an adobe hut is to be seen; yet there is a majestic solemn beauty about the country that despite its barrenness fascinates and attracts.

And now dear friends throughout the East. receive the best wishes of one who never forgets nor undervalues old friends, for new ones. And to you brother Jones many thanks for several copies of your excellent Journal, whose long absent face. I was so glad to welcome again, and be assured that I shall gladly make your paper, as all others published in our good cause one of the agents, to keep up the interest in our beautiful Faith, in any place I may be called to labor.

God bless and prosper you.
Austin Nevada, June 20, 1868.

It is useless to talk about beginning to do better to-morrow; either begin to-day, or say

## Religio-Philosophical Journal

CHICAGO, AUGUST 29, 1868.

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

PUBLISHERS AND PROPRIETORS. For Terms of Subscription see Premium lists and Prospectus on fourth page.

8. S. JONES ... \*\* 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."

#### OUR NEW VOLUME.

Three numbers more will complete the present volume of our paper. Then we shall present our readers with the Religio Philosoph-ICAL JOURNAL, enlarged to double its present size. It will then present an appearance everyway as beautiful and attractive as it did under our first administration, and we believe it was universally conceded to be one of the most beautifully excuted papers issued from the American press.

We shall say but little of the sacrifices we are encountering to make the Journal a favorite paper among Spiritualists.

The little property we have fortunately accumulated by industry and strict economy during the last thirty years in the West, we have consecrated to this work. Already we have made serious inroads upon the same, but with an assurance upon which we rely, and an abiding confidence that good and true friends to spiritualism and liberal principles will spring up and continue to stay our hands and support our enterprize by their subscription, we hesitate not to pledge our means and our energy to issue from week to week a paper which shall be worthy of our cause and a credit to the age in which we live, in a literary, scientific, philosophical, spiritual and mechanical view.

The kind words of encouragement we have received from spiritualists in every state in the Union, and the territories-the Canadas and other British provinces, England, Germany and France, (to all which places our beloved sheet weekly wends its way,) stay our hands and inspire us to persevere. The friendly advice and promises of ultimate success by the invisible but loving spirits of the higher life, absolutely impell us on to renewed efforts day by day to promulgate the glorious tidings of the new dispen-

We implore our friends to co-operate with us and with each other as well as with their own departed, but loved ones in the higher life, in building up our institution, destined to greatly develop the facilities of communication between the mundane and spiritual spheres, and to enlighten the mind upon the greatest of all questions-"If a man die shall he live again ? "-how and where does he live, and what of the weal or woe of the spirit world and its inhabitants?

A timely consideration of this subject by Spiritualists will inspire them to render the necessary means to accomplish so desirable an object-In the spirit of kindness and brotherly love we ask for a cordial and generous support at this

The following paragraphs published in our worthy cotemporary THE BANNER OF LIGHT, expresses a sentiment for which we are deeply obliged to the Editor. It contains truths worthy of deep reflection by every Spiritualist, the

same having been dictated by spirits. "THE RELIGIO-PHILOSOPHICAL JOURNAL.

This well-conducted sheet in the interests of Spiritualism comes to hand regularly, filled with choice reading. It publishes, similar to this paper, communications from the spirit world; and on this account especially the Journal. should be well-patronized. Did mortals the slightest inkling of the anxiety manifested by those who have passed on, to returne to earth and manifest to their relatives and friends in the form, they would sustain without stint such papers as the BANNER OF LIGHT, and the RELIGIO PHILOSOPHICAL JOURNAL, the only free and independent avenues of intercommunication between the denizens of the spirit-world

and the earth-sphere.

It is time that all the spiritual papers were better supported than they are. There is an un-countable lukewarmness in this respect among many Spiritualists, that isto be regreted.

Neither the spirits who dictated the foregoing to the Editor of the BANNER OF LIGHT who publised it, nor ourself who copy it have had the least intention to make any invidious distinctions between our paper, the Banner of LIGHT, and our worthy cotemporories in the cause. All are engaged in a great and good work, all working faithfully for the promulgation of the principles of our philosophy, and yet how poorly they are sustained! Not a single paper has been started, devoted to spiritualism, which has not sooner or later brought its publisher to the verge of bankruptcy, and in most instances not only to the verge but into the vortex! and yet it is claimed-never mind what is claimed, as to numbers-it is a fact that not one family in ten of the Spiritualists of the United States subscribe for a newspaper devoted to Spiritualism! Is it to be wondered at that newspaper Editors and mediums despond and retire to other avocations that will yield food and clothing at least! It is wrong brethern!

The paltry sums that you would pay out for spiritual food for the mind, that would make you wise and happy, is often squandered in threefold sums every week to gratify the physical senses with luxuries that enfeeble and debase the intellect-that ruins health and brings on premature old age with the accompanying sorrows of an "ill spent life"!

The Religio-Philosophical Journal, when enlarged will be devoted to every reform that is calulated to make mankind wiser, better and happier-Its columns will contain reading matter of a progressive order that shall meet the tastes and wants of all classes, ages and sexes in society-We will make it with proper encouragement, not less desireable in every family, than

the best newspaper published. Again we ask for a generous support.

THE SCIENTIFIC AMERICAN UPON SPIRITUAL MANIFESTATIONS.

The attention which Planchette is everywhere receiving, has induced the editors of the Scientific American to give the subject their attention. After giving a description of the instrument, it says:

"The spirit with which scientific men have looked upon these phenomena, has been unforhas retarded their solution. Skepticism as to their reality, although corrobo-rated by evidence that would be convincing upon any other subject, refusal to investigate, except upon their own conditions, and ridicule not only of the phenomena themselves, but of those who believe in them, have marked their course ever since these manifestations have laid claim to public credence. Such a spirit savors of bigotry. The phenomena of table-tipping, spirit-rapping (so called), and the various manifestations which many have claimed to be the effect of other wills acting upon and through the medium of their persons, are exerting an immense influence, good or bad, throughout the civilized world. They should, therefore be candidly examined, and if they are purely physical phenomena, as has been claimed, they should be referred to their true cause. This is due to truth, and the common duty which all

owe to their fellow men.

The following extract from an English journal, relative to the proposition made by Prof. Faraday, in 1861, to investigate the phenomena reported to have occurred in the presence of Mr. Home, a celebrated English medium, and also relative to the controversy which is now in progress between Prof. Tyndall and Mr. in regard to a similar investigation, which Prof. Tyndall expressed himself willing to undertake, under similar conditions to those stipulated dy Prof. Faraday, will sufficiently exhibit the manner in which scientific men have been disposed to treat such subjects:

"He (Mr. Faraday) felt a profound contempt for the whole thing, for which we are by no means inclined to blame him; and he seems to have been a little annoyed at the attempt to draw him again into what he considered rediculous and futile investigations. It is likely that if Prof. Owen were invited to lecture on and dissect Barnum's woolly horse, he might reply somewhat tartly; it is not improbable that Sir John Herchel would chafe at being invited gravely to investigate Parallax's theories about the shape of the earth and its relations to the planetary system. Mr. Faraday did reply in anguage which was not encouraging. He prescribed certain conditions which it would have been utterly impossible for Mr. Home to accept. whether that gentleman be an apostle of a new science, or a mere pretender and humbug. In fact, Mr. Home was invited, as a condition precedent to Faraday's entering on the investigation, to acknowledge that the phenomena, however produced, were ridiculous and contempti-ble. He was also required to pledge himself to the most entire, open and complete examina-tion—a condition which of course, Mr. Faradaw knew quite well Mr. Home could never ac cept. So the gentleman who was apparently acting for Mr. Home-we believe, the late Mr. Robert Bell—declined going any further; and it does not appear that Mr. Home was particularly consulted in the matter at all. At the moment, Mr. Tyndall offers to investigate the phenomena but he offers to do so "in the spirit of Mr. Faraday's letter"; and, of course, Mr. Home replies that "as such spirit is not that of logic nor according to the true scientific meth-

i," he declines to lend any aid to the inquiry," Now we believe that if Mr. Barnum's wooly horse was in some way, by virtue of his preten-sions, exerting a vast influence upon society tending to subvert creeds and to introduce new codes of morals, Prof. Owen could not do the world a greater service than to demonstrate to the world, by cutting him up, and thereby cut-ting down the falsity of his pretensions. Nothing that affects the welfare of mankind should he considered beneath the notice of a true phi-What incalculable benefit might have resulted if the same amount of study had been given to the subject of witchcraft, at the of its occurrence, that has since been bestowed upon it. When such things become matters of history, there are always enough who do not think it derogatory to their dignity to devote their time to speculation upon their causes. How much wiser is it to throw aside prejudice, and to look at the facts themselves in a spsrit of candor and earnest desire for truth."

To which our worthy cotemporary, the Ban-Ner of Light, remarks:

"This is the very spirit in which we have demanded that the critics of the spiritual phenomena treat the subject. Instead of that, they have attempted ridicule and abuse. But as soon as they found that the *numbers* were getting on the side against them, they began to come over. We now hope that all these phenomena will be patiently and studiously investigated by the most advanced mind,s and in the spirit which is so wisely counseled by the Scientific American. Truth is bound to make its way!"

## SEVEN HOURS IN THE WATER.

A New York Correspondent of the Chicago Journal, relates the case of a gentleman doing business in that city, whose home was in Hoboken; and who on attempting to return home about half past nine at night, sliped on the ferry boat, fell overboard, and the night being very foggy he was unperceived. After swimming a short distance, he turned over on his back and floated along with the tide, he knew not whither. It was dark and foggy he could not see either shore, nor determine their direction, and he accordingly continued to float down the bay, past Bedlow and Governor's Islands, through the "Narrows," and out to sea. Upon the following morning, at half past four o'clock, a party of New Yorkers on a Yacht, who had been caught in the fog, discovered him off the coast of Staten Island, below the forts, being rapidly borne out to mid ocean. They let down a small

boat, and found him in an unconscious condition. The application of some cordials and stimulants, however, soon brought him to his senses, and he is now back again in his establishment, performing his accustomed duties. This, it seems to us, must be the most remarkable case on record. The gentleman was in the water from half-past nine in the evening to half-past four in the morning-a period of seven hours -was carried by the tide a distance of nine miles, and continued to float after he became unconscious.

The pleasure of doing good is the only one that never wears out. When mortals treasure this truism-hug it closer to their hearts -they will come in rapport with the angel world and cease to do evil.

### A WONDERFUL CURE.

Liverpool, England, has had a case of miraculous cure for a cripple. It appears that a tiger escaped from a menagerie, and terrified the people. In the outlying district a man who had "lost the use of both legs" had sat for twenty years a sturdy, stunted vagrant, making a good thing out of his infirmity. But in an evil hour for his professional profits the road where he had taken up his seat for a score of years was, on the morning of the tiger's escape, the scene of a fierce stampede. Down it poured, pell-mell, men, women, and children at full speed, screaming with terror and crying out; "The tiger, the tiger!" The cripple had heard the news of the tiger's escape, and now fear lent him legs, or restored old ones; he started up, threw away the bowl on which he had sat doubled up every day, and with an energy that left nothing to be desired, he bounded down the road and soon outstripped all competitors. The tiger was caught; but the "cripple" was never seen again at least in that neighborhood.

#### DONT STOP THE PAPER.

G. Farnsworth, in renewing his subscription gives the following reasons why he does not want his paper stoped. He writes:

BROTHER JONES, I think the time I subscribed for the Journal, must be nearly out, or is

Dont stop the paper, I will send you the money, and I think I can get some three or four more to take the paper.

Dont stop the paper, because it keeps the enemie's pot boiling, their children will read it and they themselves will look at it on the sly.

Dont stop the paper, because it shows our opposers that it teaches morality, freedom of thought, and the freedom to think, read, and choose for one's self, what ever seems right to their better judgment, and to act in accordance with our own judgment on the subject of

Dont stop the paper, for it shows that we can communicate with our spirit friends, and has revealed a truth old theology never done.

#### A SUBTERRANEAN FIRE.

An immense underground conflagration occurred recently at Paris, beneath one of those great markets where unsold butter, cheese and eggs are deposited for the night, by the vendors who sell at their stalls on the surface. The edibles melted from the heat, and the vaults were quickly filled with a sea of grease and an atmosphere of flame. No fewer than one hundred and fifty stand-holders are ruined by the catastrophy. About eight tons of butter were consumed, and cheese and eggs in similar proportions, whilst the destruction of the caverns in which this property was stored will occasion a loss to the city of Paris, of 600,000f.

#### REMOVAL OF THE CHILDREN'S PRO-GRESSIVE LYCEUM.

The Children,s Progressive Lyceum of this city which, has heretofore met at Crosby's Music Hall, will hereafter meet at Library Hall, corner of Randolph and LaSalle Streets, at 2 o'clock P. M., every Sunday until further notice. A Lecture will also be given in connection with the exercises. Seats free.

## LOVE AND MARRIAGE.

The above is the title of a pamphlet published by Moses Hull, of twenty four pages. In it the Author attempts to define love, classifies the sexes, recommends "to marry when there is a perfect adaptation," and writes "of the results of bad marriages."

## Personal and Local

Prof. R. R. Roberts, will sail from New York, for San Francisco, on the 24th inst., where he expects to continue the healing art, in which he has had such signal success. His address will be care of the BANNER OF PROGRESS, San Franeisco, California.

Dr. J. C. Wilsey, of Iowa, intends visiting Minnesota, in September, and will lecture on the route, from Burlington, Iowa, wherever he may be desired. Address until September, Columbus City, Louisa County, Iowa.

J. Madison Alexander, who has been lecturing some time past, called upon us while on his return to his homem the city of New Orleans.

Brother Alexander has fine mediumistic qualities and is possessed of the necessary enthusiam to insure success. We bespeak for this brother a kind reception, and the friendly hand wherever

## Amusements.

At Mc Vicker's Theatre the past week has witnessed the successful appearance of Mr. C. W. Couldock and his Daughter. Next week is the second and last of their present engagement; consequently those desiring to witness the versatile talent of these justly renowned Artistes, should improve the opportunity.

Monday and Tuesday evenings will be presented "Louis XI;" Wednesday and Thurs day evenings, the "School of Reform;" and on Friday and Saturday evenings, Mr Couldock will appear as "Falstaff in Shakespeare's King Henry the IV."

The Japanese Troupe at the Opera House have drawn good houses. No one who has any taste for witnessing wonderful feats should fail to

spend an evening with the Japs. The Opera House has now closed for the season, and will re-open about the first of September, with the great New York sensation. "Humpty Dumpty," which will be followed by a short season of French Opera by Bateman's Offenbach Troupe, with, Tostee as Prima Donna; then a season of Italian Opera, under Max Maretzek; after which a week of tragedy by the famous popular German Tragedien Janauscheck with a new and able company. Then the Richings English Opera Troupe for a short sea-

son, after which the regular dramatic season, will open.

We congratulate the habitues of the Opera House on the brilliant amusement season that has been marked out for them by the present popular Management, who will spare neither pains or expense in furnishing for their patrons the very highest order of Amusements of a Dramatic and Operatic character.

"Dearer than Life," has drawn crowded houses at Col. Wood's Museum, during the past week. As success always crowns the efforts of the persevering and energetic, it is not surprising that this place of amusement is even a more popular resort than usual; since Mr. Aikin, the energetic lessee, has spared neither effort or expense in remoddeling and refitting this establishment and adding the best talent to his role

The improvements inaugurated by him are not only ornamental, but of vital importance to his patrons. The great fear heretofore entertained, has been "the means of escape in case offire" and the chances of egress without loss of life. To remedy this, Mr. Aiken has had a wide stair built, leading into the alley in the rear with large double doors opening outward on the spacious platform at the top, so that with this, in addition to the front entrance, a crowded house can be emptied in three minutes without confusion or the slightest risk of accident.

By which the means of ventiliation is also greatly facilitated, all of which renders it one of the most attractive resorts of popular amusements

"Foul play," will soon be presented at this Theatre, when the public may expect a rich

#### Correspondence in Brief.

R. S. Cramer, writing from New Boston, Illinois, says:

The cause is progressing here as fast as the most sanguine could wish. Our Lyceum of less than a years growth is a grand success, our exihibitions drew the largest houses last winter of anything that was ever in the place. If leaders of Lyceums who complain of lack of interest will inaugurate entertainments and exhibitions, they will find their Lyceums reviving as rapidly as drooping corn does when summer showers falls upon its wilted leaves.

Mrs. C. E. Warner has just closed a three months engagement here, she has been very successful as a lecturer. There is an effort being made to secure her for eight months commencing in October.

A. J. F. writing from Emporia, August the 2d.

E. V. Willson has paid us a visit, and gave us a course of four lectures which has had a powerful effect amongst the dry bones, in and near this place. He made some proselytes and aroused our priests to a sense of their situation, They have called a meeting of all denominations for the purpose I suppose (and actions indicate) to strengthen their force and prepare for the desperate couflict in thts part of Gods vineyard, As it appears they think they have surely found the devil in the form of E. V. Willson, they dare not face him, but they do monstrous things afier he has gone.

M-, Plymouth, Michigan, writes in reference to the Planchette and says:

Having seen Holmes Alphabetical Test Planchette, advertised in your Journal and a notice in No 17, that you would furnish it, my object in writing to you is for an explanation of the word and instrument before purchasing it; I wish to

[Answer-It is a little instrument so delicately constructed that spirits under favorable conditions can move and indicate different letters of the alphabet thereby spelling out words and sentences, and in that manner give us communications from the Spirit World.]

Mrs. F. O. Hyzer, writing from Baltimore

I am now seeking rest and quiet in this beautiful valley of the Chenango, and having more relaxation from the plessure of care and labor will send you some poems for publication in a

[Dear sister many thanks for your promised poems, and may the good angels ever inspire, guard and protect you. May so much unalloyed happiness be thine as shall be requisite for conteatment with the trials of earth life.]

S. S. Briggs, writing from the Reunion Community, Centre Creek, Jasper County Missouri,

I am very sorry that my time of subscription has about expired, as it is out of my power at present to renew, and to lose it seems like the loss of an old familiar friend, for it has been my companion from its first issue up to the present, gaining in esteem by long intimacy, and has been one of the few that has not truckled to public favor or applause. If it would not be asking to much I would be glad to have its weekly visits continued, and the funds shall be forthcoming

[Yes Brother we will continue to send it to you That is the way to do, write and tell us what you can do and what you can't.]

A lady friend, and a true Spiritualist, writes in reference to the Journal as follows:

DEAR BROTHER S. S. JONES: I thank you oh, how much I thank you, I did not suppose there was such a favor accompanied with such kind and loving words, for me in this world, you may imagine, but I cannot describe the effect and, how many times I failed to ask you to stop that dear welcome messenger that comes to my desolated home, ever bringing love and healing. But times have not dealt very gently with me in regard to health and employment, so I felt under the necessity of making some sacrifice by discontinuing the Journal. But dear brother, when I read your kind favor assuring me of the continuance of my paper, I wept long and heartily for joy, how encouraged I felt with the prospect of

my welcome weekly visitor, then I see how easily I could pay for it too. Brother your mission is a beautiful one. May you be blessed, prospered, and live long to send light love and encour agement to the enquiring and toiling ones, as well as the more favored and prospered ones of

Enclosed is one dollar, to be applied on account, will send more within the year, or hope

[Remarks. Generous deeds and kind words always pay. We give place to the sister's note, although an entire stranger, so far as personal aequaintance is concerned, because it teaches a good lesson to us all. Words of kindness and generons deeds, however small, never fail to bring a rich reward as an equivelant. The simple fact of our answering that we would not discontinue sending our paper to au appreciative soul who felt to poor to pay for it, made one at least happy, the response made us happy in turn and we hope and believe many of the readers of the Jounnal will by a perusal of the sisters letter be prompted to obey the law of kindness and thereby reap a reward-happiness].

Mrs. F. A. Logan, writing from Fon Du Lac,

Doubtless the Missionary Bureau of Illinois, are wondering that I do not enter upon my missionary labor in that State, having received a certificate from the same to that effect. I often find myself lecturing in crowded churches to orthodox people on the subject of intemperance and its causes, its consequences, and its cares, the only effectual cure is for woman by her vote to place temperate men in office who will enact the prohibitory law, men who cannot be bought and

According to engagement I supplied J. L. Potters place here yesterday, he is a fine trance speaker, has a flourishing Society and Lyceum. There are good people in Fon Du Lac as else-

Am to lecture again in the Methodist church of Waupun next Sabbath evening, the 12th,inst, and at Fox Lake the 19th, wending my way through Portage, Delton and on to Lacrosse and Rochester, Minnesota, there to visit a sister.

Many thanks to the Missionary Bureau of Ill. for their reccommendatious, trusting that I am led and guided by the angel powers, aud if in their wisdom I should return to Illinois I shall be able to dispersé truths and blessings there as elsewhere.

#### For the Religio-Philosophical Journal. Second State Convention.

TO THE SPIRITUALISTS OF OHIO:

The Second Annual Convention of Spiritualists of Ohio will be held at Cleveland, on the 15th, 16th and 17th of September next. It has been proposed to hold a Lyceum Convention at the same time, but, after due consideration, it is considered inexpedient. What we want is a gathering of all who feel an Interest in THE CAUSE OF LIBERALISM AND SPIRITUALISM.

The Missionary Work, so well begun; the establishment of a Paper devoted to the interests of the Organization; a General Survey of the Field of Future Labor; is the actual work before the Convention.

The work of the past year has been prosperous, but it was experimental. We can now meet, enriched by its experience. The combined wisdom of all is to push forward the general cause against the consolidated phalanx of bigotry and superstition. Every Lyceum and Society is entitled to two delegates each, and one additional delegate to every fifty members over the first fifty. The Spiritualists of Cleveland will extend a generous hospitality to the dele-

We need not now urge the importance of the movement. Especially in those places where legal societies have been established is the benefit of concerted action felt. It is a movement led by no man or party of men, but by all the Spiritualists of the State, seeking to unite for the sole purpose of gaining greater individual freedom through the united strength of all.

By order of the Executive Board. EMMA TUTTLE, Cor. Sec' v.

Great Triumph of Animal Magnetism in

La Grange, Mo.!! La Grange, Mo., Aug. 4, 1868.

This certifies that I was stricken with Paralysis of my right side about the 16th of June, 1868. Fcr eight days I was insensible to everything around me; in fact, I could neither see, hear, feel, taste or smell to any extent, and no one, not even my physician, thought I could possibly recover. Dr. Roberts commenced treating me by ANIMAL MAGNETISM and SWE-DISH MOVEMENT CURE, June 25th, 1868, and in a few days the wonders of his power became manifest, and now, after having been treated by him for about three weeks, I can walk up and down stairs and upon the streets without assistance, and can use my hand and foot (which were dead) almost, as well as those of the other side. Time and care only are now necessary for perfect restoration to health and strength. HENRY Mc CHESNEY.

I Having been the attending physician of Mr. Henry Mc Chesney when he was first paralyzed, do fully acquiesce in the above statement, and most heartily and willingly endorse the Magnetic system of treatment for Chronic Diseases.

LA FAYETTE AVERY, M. D. (Signed)

Do not be troubled because you have no virtues. God made a million spears of grass where he made one tree. The earth is fringed

and carpeted, not with forests but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.

Six liberal journals have just been started in France, and one of them at Lyons bears the bold title l, Avenir Democratique, or the Democratic Future.

### 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

#### INVOCATION.

Our Father and our God! Thou Spirit of life, light, purity and love! Thou that dwells within all nature, for we feel that Thou art a part of all things, and feeling that we are a part of Thee, we send forth an aspiration from the innermost depths of our souls, that we may know ourselves; that by knowing ourselves we may know more of Thee, for we are Thy children. Our Father, we do not ask of Thee any special blessing, for we fully realize that as we prepare ourselvs for Thy blessing we shall be blessed. We see Thee in all Thy beautiful works. We see Thee in the flower; we see Thee in the beautiful birds; we see Thee in the ripling stream; we see Thee in the tiny blade of grass, for Thou, O God, art life: and as the rain, the dews and sun unfold the flowers, so may Thy light and Thy love shine upon us that we may expand in intellect and wisdom, and be more like unto Thee.

O, Father! while we pray with our tongue that Thou mayest bless us, may we pray with our hands and bless others, and realize by doing good unto others that we, at the same time, bless ourselves, and show that we are more like unto

We need not ask Thy blessing to rest upon the afflicted of Thy children, for we know that that which seemeth evil is oftimes a blessing in disguise, and Thou art a loving parent, Thou lendest to the needs of all Thy children.

We thank Thee, our Father, for all Thy blessings. We would ever praise and honor Thy name. For ever, and for evermore we would praise Thee.

### QUESTIONS AND ANSWERS.

The controlling spirit siad: "If you desire to ask any questions we will answer them to the best of our ability "

Q-What is the comparative or relative appearance of the spirit world to the earth sphere?

A.—That portion of the spirit world which is in the immediate proximity to any part of your earth is an exact resemblance to your earth, only in a more beautiful and refined condition. It is an outgrowth of the earth sphere. The spirit world corresponds with the spirits that inhabit this. In other words, as the mind is unfolded in knowledge, so it appreciates the beauties of the spirit life. It is all reality and to us, as material as the earth is to you. But to you it is invisible and intangible.

Q.-How did the spirit land appear to you on your first entrance there?

A .- It appeared to me as real and earth-like as your plain does to you, but more beautiful. Q.—What were your feelings on fully realizeing that you had passed the change called

A .- Some things I liked better, and some things I did not like so well. For instance, I had a strong apetite for ardent spirits, that apetite I carried with me, but there was no means known to me to gratify it-that was one of the things I did not like. That apetite has died out, except when I come in contact with the earth sphere, through a medium, then it is sometimes momentarily aroused, and I again feel a craveing apetite for ardent spirits.

Q.-Did you, on entering the spirit world, meet with any friends that you had known in the earth life that had died before you, and if so, how did they look to you?

A .- I did meet many of them. At first they appeard as I used to see them, otherwise I should not have been able to recognize them. They gradually assumed an appearance corresponding with the beauty of the spirit life-more beautiful than the earth life-still maintaining their individuality. The desires of a spirit are fully mirrored upon the countenance, so there is no disguise in any one's true character in spirit life.

Q.-Do spirit friends draw near to their earth friends at the time of their death, and if so, do they in any way contribute to the comfort, or in any manner assist the dying person, and if so, in what manner?

A .- Guardian spirits are ever with you, Other spirits are near at death by sympathy as earth friends are, or by reason of being specially called upon to be present, the same precisely as in the earth life. Little children, in spirit life, often draw near on such occasions, and the dying person, on becoming conscious, is greeted by them and made happy All try to make the newly arrived spirit happy.

Q.—Is the spirit of a dying person visible to you at the time it leavs the body?

A .- It is, that is to say, the spirit form is tangible and visible when it is being born out of the earth body, It is like the earth body, only it is more refined.

Q .- Do spirits travel from places remote from each other, and if so, with what speed do they

A .- You can go where you please, and it does not take what you would call time, unless you choose, you can go fast or slow at your will and pleasure.

## QUESTIONS BY FRANK N.

Q. If there is a time when we begin a conscious ex stence upon the material plane, does it not imply that the time may come when we shall no longer have such an existence?

A .- My good brother let us reason in this wise: We may when we arrive at years of understanding, visit certain portions of the globe, and are conscious of the fact that they do exist, but the fact that we are made conscious of their existence does not imply that they have not existed before, or that they will cease to exist because we know of it. And as each and every spirit individualized upon the material plane of life, have their origin from the great Deific prin-

ciple-God, which is a part of that spirit which permeates and pervades all things, so it is that we say unto you, that the fact of realizing existence upon this material plane does not imply that it is the beginning, but that it is simply a conscious existence upon this plane of life.

[The following communication given through Mrs. Robinson, we republish, as of deep interest, showing the loving care of mothers after passing to spirit life; and the power of producing symbols to revive recollections in the new-born spirit of earth-life scenes.]

#### HENRY E. WHITE.

I am told that I can stay here a few minutes and say whatever I like concerning myself. My history was too sad a one to be recalled were it not that it might in some way aid my brother man. I have learned by experience to lend a helping hand to the oppressed and down-trodden of humanity, and also that it is not always those who occupy the highest position in society that control the brightest gem. On the other hand, there is a lack of that nobleness of character that will stand by those that are cast off by the rules of society. They fear that they themselves will become contaminated by the influence of such individuals? but my experience tells me, and proves clearly, that it is not through fear of themselves, but what some particular individual or individuals will say concerning them.

It is one of the laws of nature that we should suffer ourselves before our sympathetic nature can be aroused by the sufferings of others, Let an individual be confined for days, months or years, deprived of one cheering word or a smile from any true and loving friend, shut out from all that makes life worth living for, then it is that he can appreciate kind looks and gentle words. Let that individual escape from the cell, place him in the condition where he can visit those who are afflicted in like manner, and his sympathetic nature will at once be aroused. He fears not for what others may say, but he will visit the suffering, and although they may be guilty of the darkest crimes that ever the soul was ayed with, he feels that they are the ones that need words of sympathy, a kind hand to in the darkest hour would do more to elevate him to the true condition of manhood than solitary confinement for many-many years.

And it is something that we all have to learn sooner or later, that the law of kindness, or to live up to the golden rule, to do as ye would that others should do unto you, will prove in the end to be the safest, the most, sure, far the easiest mode of elevating humanity.

I said, in the commencement, that I could speak from experience, that my own soul having been tried by the refiner's fire-and of course been purged by the process, so much so that I can now look with a philosophical eye, and compassion also, upon every erring child of humanity. I shall not dwell at length upon my history while in earth life. The last three years, while on earth, I was confined in a dark and gloomy cell. Forced there by the conditions that surrounded me, over which I had no control, for I simply acted out that which was within-that which was given me at my birth, and carried through my life and for many years after I enterd upon the spirit life-for that reason I have no self-condemnation.

Being confined that length of time, all acquantances and friends, except near relatives, had left me. At the time I enterd the dark and gloomy abode I had but two near relatives left. one my mother, the other an only sister.

My father and two brothers having previously passed to the higher life, my mother being somewhat in years, and bowed down with grief for me, her son, passed away the first year of my confinement. My sister came to inform me of her death. She was not permitted to see me, but wrote on a slip of paper to be handed to me, saying that mother was no more, that she herself was about to be married and move to the far west-that I have since learned was in your own State. Thus forsaken by friends, cast off by the only relative, I passed the last two years of my life on earth.

I cared not to stay longer, for life was a burthen, as dark and gloomy as I pictured the future to be for one like myself, yet it would be a relief to those conditions.

Having been brought up to believe in a heaven and a hell, of course I had no thoughts of a bright and glorious future. Leaving my form in that state of mind, although I could hardly realize that such would be my fate, when I thought of God as being a God of Justice, yet, educated as I was, I of course could expect nothing better. One dark and dreary night my spirit left the form and slept, passed into an unconsious condition that lasted for seven days. When I returned to consciousness,O, joy unspeakable I was reclineing upon the bank of a most beautiful river, my angel-mother was bathing my brow, and gave me to drink of the water she brought in a little silver mug or cup that was presented to me by my father on my fourth birthday, and on it my name, "Henry." I saw the cup, I felt it, I clasped my mother to my breast, imprinted a kiss upon her forehead. realized that I was not dreaming, that I had left the dark cell and was truely with my mother. For some little time I saw none but her. She talked with me and said, "Henry, I passed from earth life that I might be nearer you in your prison-cell. When you dreamed of your mother at night, it was no vision of a fevered brain, but a reality, for I was there trying to administer to your wants. Day after day I watched with you until now we are together, and, Henry, we shall never more be parted."

Imagine now how those words thrilled through every vein of my whole being, and when I said, who has gained anything by all this? the reply was, "you, my son, for you have learned the lesson that all must learn, to deal kindly with the erring before you condemn." conditions and surroundings of the individual, Whether I have profited by that lesson, I will eave you and every one that shall read these

Did I wish to be recognized by friends, and had I them to recognize, I should give more par ticulars. My object in giving what I have is to set some intelligent minds, even, to thinking

My native State was Vermont, the State where I passed the last few years of my life was Massachusetts. My name was Henry E. White.

## N. C. FOSTER.

I can stay but a few moments, but I wish to say to my friends, and to them alone, that I was not so foolish as to throw myself upon the rail-road track that the engine and the cars attached might pass my body and send my soul into Eternity, as was supposed by many-no, not so! But it was done by the hands of individuals who supposed that I possessed money and things that were valuable. The first blow deprived me of my senses; what they did after that I know not, I only know that when I came into a conscious existence I found myself no longer on the earth plane of life-that I was what is called dead. I did not for a moment think of laying myself where one sudden crash or the passing of a few wheels over my poor body would send me into another world. But I find I am not alone in this, for there are many immortal souls that are sent to Eternity in the same way as myself; individuals who for some cause seem willing to lift their own hands to take the lives of others, so to speak, and send them from this earth, or from this world to the next. So it was with me. It is but a short time since this happened,-a very short time. But I was brought by others, true friends, in the life where I now exist to this place, several evenings since. Here they promised that I should tell my own story, and it should be given to the world in such a manner that they would know that I did not perform the fatal and terrible act -that is the sending of my soul into Eternity to appear before God. It is true that at times I drank too much, but it was not the case at that time. This is to let you know my friends, that I did not do that, and that I live, and that it is for you alone, that I regret it was done; and that I come back to you, and speak to you now. Perhaps when I have staid longer in this world I shall be able to tell you more, but now I can not. Thanking you who are present here for your kindness and trusting that you will give to the world what I have given you, I will go home. August 5th, 1868.

#### For The Religio-Philosophical Journal Lyceum of Sycamore.

DEAR JOURNAL: July 19th, was celebrated as our Lyceum Anniversary. The attendance of both scholars and spectators was large-Dr. E. C. Dunn, was with us and assisted in the exercises, everybody looked happy and the harmony was such as to be felt. We could not help feeling proud of the Lyceum. It had been in existence but a year, but it had accomplished much. Hattie Barrett drew the anniversary prize. The Lyceum sends greetings of good cheer to the various Lyceums throughout the world.

H. A. Jones, Conductor.

### Public Meetings.

For the Religio-Philosophical Journal. Grove Meeting.

The Spiritualists of Rome County, and vicinity will hold a three-days annual Grove meeting in Belvidere Illinois, encing on the last Friday in August, 1868, at te o'clock A. M. Good speakers are expected. A cordial invitation is extended to all to come and have a good time. D. G. ESTELL By order of Committee,

#### For the Religio-Philosophical Journal. Grove Meeting.

The spiritualists of Farmington and Oakland county Michigan, and vicinity, will hold a three-days meeting at Wilbur's Grove, commencing Friday at ten o' clock A. M. September 11th 1868. G. W. Taylor, of New York, Miss L. A. Pearsall, of Disco Michgan, and Mrs Emma Martin, of Birmingham Mich., have been engaged. Other good speakers are expected. Homes will be provided for those from a distance. A cordial invitation is extended to all. NORTON LAPHAM, Pres.

[BANNER OF LIGHT please copy.]

#### For the Religio-Philosophical Journal. Grove Meeting at Madison, Onio.

The friends of progress of Lake and adjoining counties, will hold their second Quarterly Meeting in a grove on Asa Talcott's farm, in Madison, Lake county, Ohio, on the third Saturday and Sunday in August. The grove is situated half a mile from ihe station, in the pleasant village of Centreville. Ample arrangements will be made to accommodate those coming from a distance, and a number of the best speakers in the State will be in attendance. A cordial invitation is extended to all.

By order, H. CLARK, Sec.

#### For the Religio-Philosophical Journal. Discussion.

A public discussion will take place in Phillips Hall Richmond, Ind., commencing Sept., 1st, 1868 at 71/4 p. m. and continue for five days, between E. V. Wilson, (Spiritualist) and W. D. Moore ( Cambellite).

The subject for discussion is embodied in the following resolutions.

Resolved; That the Bible sustains modern Spiritualism in all its phases.

Resolved. That the teachings and phenomana of modern Spiritualism are essential to the happiness of man, here and hereafter.

E. V. Wilson affirms. W. D. Moore denies, All are invited to come. S. MAXWELL,

## ADVERTISEMENTS.

#### ASTONISHING RESULTS! The Sick Healed! The Lame Walk! The Deaf Hear! The Blind See!

The object of the following report is to show what wonder all cures are now being wrought through the marvellou healing powers of the great Spiritual Physicians of the West Drs. Greer and Wrigt of this city. John Titus, 71 Walnut street, Chicago. Completely deaf leven years. Cured instantaneously.

Mrs. Titus, nervous debility of many years standing, cured

Mrs. Rhodey Penny, Lasalle Ill., Asthma or Phthisic for over twenty years. Perfectly cured. Miss Frances M. Howard, Sparland, Ill., very deaf for nine ears. Cured instantly.

Miss Martha Merrill, Henry III., total blindness for over five years, from Amaurosis. Instantly cured. Mrs. Johanna Gareing, Lacon, Illinois, Anchulosis or stiff ness of knee joint, unable to walk without crutches. Cured instantly, throwing away her crutches. John L. Palmer, palsy or paralysis in lower limbs. By me treatment he was improved, and by three he considered imself cured.

Mary Kyley, Lacon III., Blindness for four years from par-alysis of optic nerve, instantly cared.

Micheal Finnegan, Lacon, III., Cancer for over fifteen years Instantly and perfectly cured.

### HOLME'S

ALPHABETIC PLANCHETTE.

The materials of which these Planchettes 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. The movements it performs in the hands of proper channels, are wonderful. After it becomes charged with magnetism, almost any question will be answered with astonishing rapidity. Every investigating mind should have one if for no other purpose than to satisfy himself of the great power lying behind, capable of answering your innermost thoughts.

#### DIRECTIONS.

Let one or more persons sit about the table on which the instrument is placed, each placing a hand lightly on the top board, simply touching the same, taking care to have the arm not come in contact with the table; remain quiet for a few moments, then let some one of the party ask a question, and if the persons composing the party are of required magnetic power, or any one of them is, the top of the board will revolve, pointing to the letters of the alhabet necessary to answer the question. A positive and negative person operate the Planchette best.

N. B. In order to insure a perfect test, let the person operating the instrument be blindfolded.

#### Holmes' Magnetic Insulated Writing Planchette.

The only writing Planchette made on truly scientific principles. Peculiarly adapted to the electrical currents of the human system—completely insulated by having glass balls inserted in the legs, which being a non-conductor, retains the magnetism and electricity in the board, causing the san e to perform wonders.

#### DIRECTIONS.

Same as above stated in Alphabetic Planchette, excepting the answers will appear in writing instead of being spelled

PRICE, \$1.50 EACH, Sent by Express securely packed in neat boxes. Address,

J. C. BUNDY, Drawer 6023, Chicago, Ill.

### SPIRIT MAGNETIC VEGETABLE ANTIBILOUS PILLS.

DR. WILLIAM CLARK'S

HIS SPIRIT MAGNETIC VEGETABLE SYRUP.

RADICATES Humors, MERCURY, and all impurities, from the system; Magnetically Vitalizes and Strengthens all the main organs of life, causing the blood to become more ARTERIAL, (in many cases there being too much of the venus); restores vitality to the KUDNEYS where they have been weakened by the liver becoming torpid; acts on the glands in a particular manner, increasing all the secretions and excretions, and completely renovates and changes the action of the whole system. Sent anywhere by mail on receipt of fifty cents.

If faithfully taken, it is sure to give you relief. It is a

### Magnetic Vegetable Medicine!

Examining cLARFOYSANTY the system, we know the effect upon the organs and functions of the body. Sprittualities should seek relief from the eroper channels. It is not in harmony with your faith to attempt to be cured by the old school of medicine, any more than to seek spiritual food for your inner life in the old religion. Cling to those of your faith in all things, dwell in love, and blending one with another, for in union there is strength. Then let us all work together in the spirit of Love and Wisdom.

Spirits can look into the system and see clairvoyantly the workings of the whole physical battery, as plainly as the mirror reflects your form, ought to be trusted by those accepting the philosophy before physicians in the farm that have to depend upon the knowledge they receive by dissecting deceased forms and poring over medical works. Progression in all things.

The above medicine will be sent per Express on receipt of

The above medicine will be sent per Express on receipt of \$1.50 per bottle. Also any of the following valuable magnetic preparations, at the same price per bottle: Dr. William Clark's Magnetic Dysentery,

Cholera Morbus, and Cholera Cordial. Dr. William Clark's Magnetic Nervine, Dr. | William Clark's Magnetic Pulmonary Bronchial Syrup.

strengthens the glands and tubes, clears the air cells and cleanses the membranes from unhealthy mucus collections. Address

WM. G. CLARK, Drawer 6023. Chicago III. N. B.—If any desire to consult Dr. Clark's spirit, they can do so by calling on or addressing his medium.

JEANNIE WATERMAN DANFORTH,

313 East 33d Street, New York. UNDERHILL ON MESMERISM. The most valuable work ever published upon the science shawing, the facts in regard to mental philosophy as developed by experiments. Demonstrating the immortality of the soul and the communion of spirits with mortals.

ce \$1.50, Sent Free of Postage. Address
J. C. BUNDY, Drawer 6023, Chicago, Ill.

ECTTRES! A course of Lectures will be given at the Counsel Room of the Executive 133 Clark St. (Room 15,) Chicago.

Morrisons Building. On the Science of sagnetic Fluids, Impartment to the Human System, with demonstrations in Intuitive Exercisement.

Communecing Monday Evening, August 24th, 1868, Six Lessons \$2.00. One Admission 50 Cts. Regular Attendants Prefered.

Tickets obtained at the door.

M.R. PETER WEST, THE SEER, CONTINUES TO GIVE IVI spirit tests. He sees and describes spirits, gives direction in business, considers mental questions, makes clairvoyant examinations, looks up absent friends, and is a trance and inspirational speaker. Will answer calls to lecture and PETER WEST 154 No. La Salle st. Chicago, Ill. Address

M ATHILDA A. McCORD, 513 CHESTNUT STREET, ST Louis, Mo., keeps on hand a full assortment of Spirit-nal and Liberal Books, Pamphlets and Periodicals. Also a supply of Stationery, etc. The patronage of the friends and the public generally is respectfully solicited. MRS. ANNA JAMES WILL GIVE BYCHROMETRICAL

MRS. ANNA JAMES WILL GIVE BECHNOLIST AND AND ASSETTING AND USE of spiritual gifts, with counsel from guardian spirits upon all the affairs of life, and examine and prescribe for disease, either by letter or lock of hair. For advice and delineation, \$2,00. For examination and prescription, \$3,00.

Address 540 P. O. Box, no.19. vol.4. tf. Chicago, Ill.

A PHYSICIAN WHO WILL TELL YOUR DISEASE-FREE OF CHARGE.

Drs. GREER and WRIGHT, Spiritnal Physicians, see instantly the condition of all who approach them. They will tell at a glance how you feel and what your disease is, without your information or any enquiry. They will also tell what will cure or relieve you! Consultation always free.

Office, room 15, second floor, Lombard Block, first building West of the Post Office, Chicago, Ill. vol.4 no18 3m.

PRINCES SOVERIGN CURE FOR SCROF-ULA OF EVERY PHASE, Catarrh, Bron-chitis, and all Blood Diseases, guarranteed by Natures Potent Remedials from Plants. All the pretended snuffs and inhal-ations have proven deceptive and temporary. Where can you see one patient cured by others? None such exist. And yet vile impositions are practiced daily. All Chronic Liver and Kidney diseases, Diabetes, Dyspepsia, Constipation, Heart-burn, Piles, Rheumatism of three Kinds, Dropsy, Scrofulous Opthalmia, and Deafness, Nervous Debility, Cutaneous skin, Affections, and all other External and Internal Eruptive Mahadies are permanently eradicated. Bottles Fluid or Boxes Root, Five and Six Dollars. Sent by Express. Medical Cir-culars 3 stamps, Treatise 25 cents. WILLIAM R. PRINCE.

Linnean Nurseries, Flushing, N. Y.

# Florence

## Sewing Machines.

WM. H. SHARP & CO., General Agents,

100 Washington St., Chicago.

This machine is reccommended to any who desire a first-class Family Sewing Machine; and is noted for its quiet, rapid motion, regularity of tension, ease of management. Four different stitches and reversible feed-motion, features pecu-liar to the Florence claimed by no other in the world. Sam-ples and terms to Agents furnished on application.

H OLMES ALPHABETICAL TEST PLAN-H CHATTE. Invented by David Holmes, Inspirational Medium, New York City, made of magnetic and electrical material peculiarly adapted to the magnetic currents of the human system.

It is far superior and much cheaper than the French Bauner of Light." It is far superior and said

"Bauner of Light."

Price 150. Sent by express, neatly packed, Address

HOLMES & CO.

Sole Proprietors

146 Fulton Street. N. Y.

4t

H. WARD WILLIAMS, MEDIUM-SPIRIT Those desiring likenesses of their deceased friends through the Mediumship of the undersigned, will have to follow the following directions:

Send for the likeness of no person in spirit life that you

Send for the likeness of no person in spirit life that you are not so strongly attached to as to have a sincere desire for his or her likeness. Let your own soul sincerely desire a response from the spirit friend whose likeness you seek.

Send me the true age of the spirit, at the time he or she passed from earth-life, and full name.

Usually when I am controlled for taking likenesses, if the particular spirit I am requested to sit for cannot present himself or herself to the spirit controlling, he gives the likeness of some other spirit whose likeness can be taken, which is frequently afterwards recognized. Thus the effort is not abortive, as it would be if the spirit whose likeness is desired could not be given, and no other one was given at such sitting. These likenesses are all taken in a darkened room, and &-orable conditions are required. Theu the medium's hands

vorable conditions are required. Then the medium's are mechanically controlled by the spirit artist—the Mebeing in nowise responsible for results further than to obtain

Ten Dollars more to particle particle processing the plainty written, being especially careful to write all proper names very distinctly.

Enclose two letter stamps for circular or reply.

Address,

H. WARD WILLIAMS,

MEDIUM SPIRIT ARTIST,

Galesburg, Ill.

HOW TO KEEP EGGS FRESH.

e the Electro Egg Preservative. A Sure Preventtive for decomposition.

Eggs, when E-LEC-TRO-IZED, are warrantel to re nain fresh for years, if required.

Agents endowed with enterprising abilities we want in every county in the United States, to introduce this perfect mode for the

### PRESERVATION OF EGGS.

Profits Remunerative. A Treatise on legs,

Containing further particulars, SENT FREE to all who desire 1; to engage in a profitable enterprise.

Egg Dealers and Packers are invited to examine our New APPARATUS FOR TESTING AND PACKING EGGS,

which discloses in a moment all damaged Eggs, and the good gs can then be placed directly in packing or preserving uids, WITHOUT RE-HANDLING or Liability of Break-

14. Price according to size, which can be made with capacity or examining from ONE to TEN dozen, or any desired number or examining from ONE to TEN dozen, or f eggs at one time. Office 79 W. Madison street, Room 4.

dress, ELECTRO EGG COMPANY, P. O. Box 1114, Chicago, Ill.

MRS. HENRIETTA KNIGHT, HEALING and Equalizing Medium. The sick and the nerves seive immediate relief by manipulations. 100 Tweifth MRS. H. KNIGHT'S COUGH SYRUP.

given to her by an eminent spirit physician, is a positive cure for Coughs, Colds and Consumption in its early stage Pint Botttles ... Mrs. H. KNIGHT, Address No. 100 Twelfth street, New York City.

vol. iv., no.2-3m

Clinton Passenger ....

## RRIVAL AND DEPARTURE

Chicago and Northwestern Railroad-Council Bluffs and Omaha Line-Depot North Wells street.

Leave.

\*8:15 a. m. \*6:50 p. m.

1	Pacific Fast Line	*3:00 p. m.	*1:00	p. m.
ı	Pacific Night Express	‡11:00 p. m.	\$5:00	a.m.
9	Dixon Passenger	4:00 p. m.	11:10	4. Dh.
1	Freeport L	ine.		
Ì	Freeport Passenger	*9:00 a. m.	*3:10	a. m.
1	Rockford, Elgin, Fox River and	*9:45 p. m.		p. m.
ı	State Line	*4:00 p. m.	*11;10	a. m.
1	Geneva and Elgin Passenger		*8:40	a. m.
J	Lombard Accommodation,			a. m.
	Wisconsin Division—Depot corner	of Canal and	Kinzie	street.
	Day Express	*9:00 a. m.	*7:15	p. m.
	St. Paul Express	*5:00 p. m.	*6:45	a. m.
	Janesville Accommodation	*5:30 p. m.		p. m.
	Woodstock Accommodation	3:45 p. m.	*9:20	p. n.
	Milwaukee Division—Depot corner	of Canal and	Kinzie :	streets.
	Day Express	9:00 a. m.	11:45	a. m
	Rosehill, Calvary and Evanston	1:80 p. m.		p. m.

B. F. Patrick, Gen'l Passenger Agent.
J. P. Horron, Passenger Agent.

Michigan Southern Railroad. Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street.

 
 Mail
 \*4:15 a.m.
 \*11:45 p.m.

 Pay Express
 \*7:00 a.m.
 \*9.00 p.m.

 Evening Express
 5:15 p.m.
 \*f6:30 a.m.

 Night kapress
 \*19:50 p.m.
 \*9:30 a.m.
 Detroit Line. 

Pillsburgh, Fort Wayne and Chicago—Depot, Corner of Madison and Canal Streets. \*4:30 a. m. †6:09 a. m. Illinois Central-Depot, foot of Lake street.

W. P. Johnson, Gen'l Passenger Agent. Chicago, Burlington and Quincy.

Chicago and St. Louis-Depot, corner Madism and Canal sts.

Columbus, Chicago & Indiana Central Railway, —(late Chicago and Great Eastern Cincinnati Air Line and Indiana Cen-tral Railway Co's.)

 

 Day Express
 \*7:45 a. m.
 \*8:45 p. m.

 Night Express
 28:00 p. m.
 \*7:30 a. m.

 Columbus Express
 \*1:30 p. m.
 1:00 p. m.

 Lausing Accommodation
 \*9:35 a. m.
 \*8:35 a. m.

 N. E. Scorr, Gen'l Pass. Agt., Ticket Office Corner Ran-dolph and Dearborn streets.

Michigan Central Railroad-Union Depot, foot of Lake street 

 Mail Train
 \*4:20 a. m.
 \*8:16 p. m.

 Day Express
 \*7:00 a. m.
 \*9:00 p. m.

 Fvening Express
 J5:16 p. m.
 †6:30 a. m.

 Night Express
 ‡9:30 p. m.
 †9:30 p. m.
 †30 a. m.

 Saturdays to Niles only
 4:15 p. m.
 \$11:00 a. m.

Cincinnati and Louisville Trains

#### SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behoves Lecturers to promptly notify us of changes whenever they occut. This column is intended for Lecturers mile, 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.]

J. Madison Alexander, trance speaker, Chicago, Illinois.
J. Madison Allyn may be addressed, Blue Auchor, N. J.
C. Fannie Allyn, North Middleboro', Mass.
J. G. Allyn, Phisyman, Mass. O. Fannie Arlyn, Aven.
J. G. Allbe, Chicopee, Mass.
Mrs. N. N. K. Andross, trance speaker, Delton, Wis.
Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P.

Dr. A. F. Ames. Address box 2001, Rochester, N. Y.
Mrs. Anna B. Allen, Room 44, 129 S. Clark street, Chicago.
Charles A. Andrus, Fiushing, Mich.
Mrs. Orrin Abbott, developing medium, 127 S. Clark street,
Room 42, Chicago.

Joseph Baker, Editor of the Spiritualist Appleton, Wis. Rev. J. O. Barrett, Detroit, Mich., care C. C. Kandall. Dr. James K. Bailey, Adriau, Mich. Mrs. Sacah A. Byrnes. Address 87 Spring streef, East Cambridge, Mass.

bridge, Muss.

Mrs. A. P. Brown, St. Johnsbury Center, Vt.
Mrs. H. F. M. Brown. P. O. Drawer 5956, Chicago, Ill.
Mrs. E. F. Jay Bullene, 151 West 12th street, New York.
Mrs. Neflie J. T. Brigham, Elm Grove, Colerain, Mass., i
Washington, D. C., during February.

Washington, D. C., during February.

Mrs. M. A. C. Brown. Address, West Randolph, Vt.
Addie L. Balton. Address Mankato, Minn,
Wm. Bryan. Address box 35, Camden P. O., Mich.
M. C. Bent, inspirational speaker. Address, Almond, Wis.
J. H. Bickford, Charlestown, Massachussetts.
A. P. Bowman, inspirational speaker, Richmond, Iowa.
Warren Chase, 544 Broadway, New York.
Dean Clark. Permanent address, 24 Wamesit street,
Lowell, Mass.

Mr. Cowen, St. Charles, III.

Mrs. Angusts A. Currier. Address, box 815, Lowell, Mass.
Mrs. Eliza C. Crane, Sturgis, Mich. Care J. W. Elliott.
H. T. Cuild, M. D. 634 Race street, Philadelphia, Pa.
J. P. Coyles, M. D. Address Box 1374 Ottawa, III.
S. C. Child, Inspirational Speaker. Frankfort, Ohio.
Mrs. Pr. Wm Crane. P. O. box 485, Sturgis, Mich.
Thomas Cook's address is Drawer 6023, Chicago, Ills.
Albert E. Carpenter. Address care of Banner of Light,
Boston, Mass.

Mrs. A. H. Co'iy, Trance speaker, Lowell Lake Co., Ind. Miss Li zie Doten. Address Pavilion, 57 Tremont street oston, Mass.

Henry J. Durgin. Permanent address, Cardington., O. George Dutton, M. D., Rutland, Vt.
Andrew Jac son Davis can be addressed at Orange, N. J.
Mrs E. DeLamar, trance speaker, Quiney, Mass.
Dr. E. C. Dunn, lecturer, can be addressed Rockford, Ill.
A.T. toss. A. idress Hartford, Gonn, care of J. S. Dow, Il A. B. French, inspirational speaker, Clyde Ohio

A. B. French, inspirational speaker, Clyde\_Ohio
S. J. Finney, Troy, N. Y.
Miss Eliza Hove Fuller, inspirational speaker, 67 Purchase
street, Boston, Muss, or Lagrange, Me.
Mrs. Jennie Ferris, physical medium, Mazo Mania, Wis.
Dr. H. P. Fairfield, Greenwich Village, Mass.
Mrs. Fannie B. Felton, South Malden, Mass.
Dr. J. G. Fish. Address Hammonton, N. J.
J. Frencis, Ogdensburg, N. Y.
Mrs. Lau a DeForce Gordon, Virginia Citv, Nevada.
Lsaac P. Greenled, Address for the present 82 Washington avenue, Chelsea, Mass., or as above.
K. Graves, author of "Biography of Satan." Address
Richmond, Ind.
Dr. L. P. Griggs. Address box 1225, Fort Wayne, Ind.

Dr. L. P. Griggs. Address box 1225, Fort Wayne, Ind. Dr. L. P. Griggs. Address box 1225, Fort Wayne, Ind.
R. D. Goodwin, lectarer, Kirkwood, Mo.
O. B. Hazeltine, Mazo Mania, Wis.
Dr. M. Henry Houghton. Address Rock Island, Ill.
Miss Julia J. Hubbard. Address 3, Cumston street, Boston.
Miss Hill. Hobart, Lake County, Ind.
Miss S. A. Horton, 24 Wamesit street, Lowell, Mass.
Miss Nellie Hayden. Address No. 20 Wilmot street, Worster, Massachusetts.
Mrs. Anna F. Hill. Whitesboro', Oneida Co., N. Y.
Mrs. F. O. Hyzar, 80 South Green street, Baltimore, Md.

Mrs. Anna F. Hill. Whitesboro', Oneida Co., N. Y. Mrs. F. O. Byzer, 60 South Green street, Baltimore, Md. Dr. F. B. Holden, North Clarenden, Yt. Charles Holt, Columbus, Warren Co., Pa. J. D. Hascall, M. D. Address 204 Walnut street, Chicago. J. W. Matthews, Hepworth Illinois, Wm. H. Johnson, Corry, Pa. Dr. P. T. Jonsson, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Belvidere, Ill. Abraham James, Pleasantville, Venango Co., Pa., box 34. G. A. 'ones Sycam re, Ill.

W. F. Jamieson, inspirational speaker, Belvidere, III. Abraham James, Pleasantville, Venango Co., Pa., box 34. J. A. ones Sycam re, III.

8. S. Jones, Drawer 6023. Chicago.
Dr. G. W. Kirbye, speaker. Address this office.
George F. Kittridge Buffalo. N. Y.
O. P. Kollogg, East Trumbull, Ashtabula Co., O.
Ira S. King, trance speaker, care of Joseph Smith, P. O.
Rox 1118, Indianapolis, Ind.
C. B. Lynn. Address 567 Main street, Charlestown, Mass.
J. S. Loveland Monmouth; III.
Mrs. F. A. Logan, Chicago, III. Care of R. P. Journal.
W. A. Loveland, 35 Bromfield street, Boston.
Geo. W. Lusk. Address Battle Creek, Mich.
Mr. H. T. Leonard, trance speaker, New Ipawich, N. H.
B. M. Lawrence, M. D. Address Burlington, Lowa.
Mrs. L. W. Litch Address IX Kneeland St. Boston. Mass.
Mary E. Laugdon, 60 Montgomery street, Jersy City, N. J.
John A. Lowe. Address box 17, Sutton, Mass.
Miss Mary at Lyons, 98 East Jefferson st, Syracuse, N. Y.
James B. Morrison, box 378, Haverhill, Mass.
Dr. Leo Miller, Appleton Wis.
Dr. John M. thew, Washington, D. C., P. O. box 607,
Dr. G. W. Morrill, Jr. Address Boston, Mass.
Mrs. Hannah Morse, Joliet, Will County, III.
Mrs. Anna M. Middlebrook, box 778, Bridgeport, Conn.
Mrs Sarah Helen Mathews, East Westmoreland, N. H.
Charles S. 4arsh. Address Wonewoc, Juneau Co., Wis.
Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch.
Mrs. Elizabeth Marquand, 177 South 4th street, Williamsurg, Long Island.

urg, Long Island.

urg, Long Island.

Emma M. Martin, Birmingham, Mich.

Dr. W. H. C. Martin, 173 Windsor street, Hartford, Conn.

B. T. Munn. Address Skaneateles, N. Y.

Mrs. J. Munn. Campton, Ill.

Prof. R. M. McCord, Centralia, Ill.

A. L. E. Nish, lecturer, Kochester, N. Y.

C. Norwood, Ottaws, Ill.

J. Wm. Van Namer, Monroe, Mich

Mrs. Puffer, trance speaker, South Hanover, Mass.

Lydia z... Peersall, inspirational speaker, Disco, Mich.

Mrs. Plike. Address St. Louis, Mo.

Mrs. Plunb, Clairvoyant, 63 Russell St., Charlestown, Mass

Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston, Mass.

Rev. Dr. Wheeler, State Centre, Iowa.
Henry C. Wright. Address care Bela Marsh, Boston, Mass.
Mrs. E. M. Wolcott. Address Panby, Vt.
Mrs. Hattie E. Wilson, (colored). Address 70 Tremont street, Boston, Mass.
Elijah Woodworth, Inspirational speaker, Leslie, Mich.
Gilman R. Washburn, Woodstock, Vt.
Dr. R. G. Wells, Rochester, N. Y.
Prof. E. Whipple, Clyde, O.
A. A. Whielock, Foledo, O.
A. B. Whiting, Albion, Mich.
Mrs. Elvirah Wheelock, Janesville, Wis.
Warren Woolson, trance speaker, Hastings, N. Y.
Miss L. T. Whittier, 402 Sycamore st., Milwankee, Wis.
Zerah C. Whipple. Address Mystic, Conn.
Mrs. S. A. Wills, Lawrence, Mass., P. O. box 473.
Mrs. Mary E. Withee, 182 Elm street, Newark, N. J.
A. C. Woodruff, Battle Creek, Mich.
Miss H. Marla Worthing, Oswege, Ill.
S. H. Wortman, Bulfalo, N. Y.. box, 1454.
Mrs. Juliette Yeaw, address Northboro', Mass.
Mr. and Mrs. Wm. J. Young, Boise City, Idaho Territory.
Mrs. Fannie T. Young. Address care of Capt. W. A. Whitting, Hampshire, Ill.
E. S. Wheeler Address care of Banner of Light, Boston,
Mass.
N. S. Greenleaf, Lowell, Mass.

Mass.
N. S. Greenleaf, Lowell, Mass.
N. S. Greenleaf, Lowell, Mass.
Mrs. Laura De Force Gordon, San Francisco. Cal.
W. A. O. Hume. Address West Side P. O., Cleveland, O.
Lyman C. Howe, inspirational speaker, Laons, N. Y. James Trask, Kenduskong, Me.

#### NOTICE OF MEETINGS.

MILAN O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock M. Conductor, R. N. Webster; Guardian of Groups, Mrs.

MANMOUTH, ILL.—Lyceum meets every Sunday forencon.
About one hundred pupils. J. S. Loveland, Conductor; D. R.
Stevens, Assistant Conductor; Helen Nye, Guardian of (Fromps. YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

Long's Hall, at 2½ p. m.

ROGEFORD, ILL.—The First Society of Spiritualists meet and lave speaking every Sunday evening at 7 o'clock, at Brown's Hall

Lyceum meets at 10 o'clock, a. m., in the same hall.

Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

Br. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Sumner street, every Sunday evening, at 9½ o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Childrens' Progressive Lyceum meets at 10½ a. m. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. Speakers enguged. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

MUSIG HALL.—Lecture every Sunday afternoon at 2½ o'clock. A half hour concert on the Great Organ, by Prof. Rugene Thayer, precedes each lecture. L.S. Richards, Chair-

The Progressive Societies in care of Miss Phelps meet in No. 12 Howard Street, up two flights, in hall. Sunday services 101% A. M., 3 and 7 P. M.

East Boston.—Meetings are held in Temperance Hall, No Maverick souare, every Sunday, at 3 and 71/2 F. M. L. P. 5 Maverick square, every Sunday, at 3 and 7½ P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. 101/4 A. M. John Jenkins, Guardian.

SOUTH BOSTON.—Spiritual Conference meeting at 10 A. M. ecture at 2½ p. M., in Franklin Hall (formerly the South aptist Church), corner of C street and Broadway, every unday. All are cordially invited. C. H. Rines.

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

CHARLESTOWN.—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ P. M. Children's Lyceum meets at 10½ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Gnardian.

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

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 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

Wordester Mass.—Meetings are held in Horticultural Hall

WORCESTER MASS.—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 Sectetary and Conductor of the Lyceum; Mrs. M. A. Stearns, thuardian.

uardian.

Providence, R. I.—Meetings are held in Pratt's Hall Wey-PROVIDENCE, N. 1.—Meetings are need in Fracts Rail very bosset street, Sundays, atternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. Hartford, Conn.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

PORTLAND, ME.—Meetings are held every Sunday in Temperance Hall, at  $10\frac{1}{2}$  and 3 o'clock.

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

HOULTON, Ms. - Meetings are held in Liberty Hall, (owned by the Spiritnalist Society,) Sunday afternoons and

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth

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.

Oswego, 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, Guardian.

RROOKLYN, N. Y.—The Spiritualists hold meetings at Cumeriand street Lecture Room, near DeKalb avenue, every

RROOKLYN, 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 Myrtla 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 Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents. tribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists meet in Temperance Hall on Sunday, at 10 a.m. and 7 p.m. Ly-ceum meets at 2 p.m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary.

BUFFALO, N. Y.—Meetings are held 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.

Wright, Conductor; Mrs. Mary Lane, Guardian.

Ilammonron, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

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.

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.

Springfield, Mass.—The Fraternal Society of Spiritualiss hold meetings every Sunday at Fallon's Hall. Progressic Lyceum meets at 2 p. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 p. M.

United No. 1.—Friends of Progress meetings are held in

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

Belott, Wis.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lowis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser,

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

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

CHICAGO, ILL.—The First Society of Spiritualists of Chicago meet at Crosby's Music Hall, on every Sunday evening. Chil-dren's Progressive Lyceum meets at 2 p. m., and the Con-ference at 1 p. m. All well attended. SPRINGFIELD, I.L.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lamphear Secretary. Children's Prosive Lyceum every Sunday at 9 o'clock A. M. B. A. Richards, Conductor, Mrs. E. G. Planck, Guardian. Lecturers, Gct. 4th 11th and 18th, J. M. Peebles; Nov., Mrs. M. J. Wilcoxson.

COXSOIL.

RIGHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p. m. Louisville, Ky.—Spfritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, 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 Hal, Harvey A. Jones, Conductor; Mrs. Ho-

Wilkins' New Hal. 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 speeches limited to ten minutes each. Chauncey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding a d Recording Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City, Hall, Main street. Children's Progressive lyceum meets at the same place at 12 m., under the auspices of the Aurian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 'clock. Lyceum session at 10½ a. m. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-

Ing Secretary.

Beingerorr, Conn.—Children's Progressive Lyceum meets every Sunday at 10½ a.m., at Lafayette Hall. H. H. Crandail, Conductor; Mrs. Anna M. Middlebrook, Guardian.

Omoro, Wis —Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs. Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hulbert, D. Woolcott, A. Sillitson, E. Stockwell, V. Stockwell, E. Hulburt and R. Hulburt.

DETROIT, MIGH.—The Detroit Society of Spiritualists, and Friends of Progress, meet at 180 Woodward avenue, Good Templar's Hall. Lectures at 10½ a. m., and 7½ p. m. A. Day, President; C. C. Randall, Corresponding Secretary. Lyceum at 2 o'clock p. m.; M. J. Mathews, Conductor; Mrs. R. L. Doty, Guardian.

Lotus, Ind.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. Gardner, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; C. M. Huddleston, Collector.

MAZO MANY, We.

Mazo Maxie, Wis.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

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

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M, in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary. Secretary.

CARTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co.,
Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

WILLIAMSBURG, N. Y.—The Spiritualist Society hold meet-ags every Wednesday e ening, at Continental Hall, Fourth creet, supported by the voluntary contributions of members and friends.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday ot 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. J. H. Lewis, Corresponding Secretary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian ROCHESTER, N., Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyccum at 2½ p. m. Sundays, Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

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

Fitchburg, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. Quincy Mass.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

FOXBORO', Mass - Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. CAMERIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged.
PUTNAM, CONN.—Meetings are held at Central Hall every
Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½
in the forenoon.

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

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

WASHINGTON, D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Tenth and Eleventh streets, every Sunday, at 11 a. m. and 7 p. m. Speakers engaged:—J. M. Peebles during January; Mrs. Nellie J. T. Brighham during February; Mrs. M. J. Wilcoxson during March; Mrs. Alcinda Wilhelm during April. Conference, Tuesday, at 9 p. m.; Platonic School, Thursday, at 7 p. m. John Mayhew, President.

TROY, N. Y .- Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

TREATISE ON THE CAUSE OF EXHAUSTED VITALITY;

ABUSES OF THE SEXUAL FUNCTION. BY E. P. MILLER, M.D.

Dr. Miller brings forward a great amount of facts in support of his views concerning the laws of animal life, and applies them to the practical interest of education in a lucid and forcible manner. His book is written in the grave and serious tone becoming the importance of the subject, and is well adapted to awaken the attention of parents and teachers to a sense of their duty to the young, and to impress the public mind with a knowledge of physiological principles that ought not to be restricted to the medical profession.—

New York Tribune.

In giving this book to the world you have shown yourself to be its wise and faithful friend.—Hon. Gerritt Smith. Price, \$1; postage, 16 cents.

THE BIOGRAPHY OF SATAN; OR, A Historical Exposition of

THE DEVIL AND HIS FIERY DOMINIONS disclosing the oriental origin of the belief in a Devil and Future Endless Punishment. All about the BOTTOMLESS PIT, KEYS OF HELL.

Chains of Darkness, Casting out Devils, etc. By K, GRAVES,
Author of "Christianity beary Christ. Price, 35 cts; postage 2 cts. age 2 cts.
The Trade supplied at liberal rates.

A STELLAR KEY TO THE SUMMER LAND,

Astounding Disclosures and Starting Assertions with Diagrams and Engravings of Celestial Scenery. By ANDREW JACKSON DAVIS.

Spiritualists—read it! Infidels—read it! Slaves of Old Theology—read it! Price, \$1; postage—16 cts.

A RABULA; OR, THE DIVINE GUEST. ANDREW JACKSON DAVIS. Price, \$1.50; postage, 20 cts.

THE PRINCIPLES OF NATURE AS DIS-

covered in the Development and Structure of the Universe, the Solar System, the Earth, also an Exposition of the Spiritual Universe. Given inspirationally. By MRS. MARIA M. KING. Price, \$2; postage, 24 cts.

MANOMIN, A Rythmical Romance of MINNESOTA THE GREAT REBELLION

> And the Minnesota Massacres. By MYRON COLONEY. Price, \$1.25; Postage, 16 cents.

LYCEUM MANUALS. Sixth Edition now ready. Price 80 cents; Postage, 8 cents. 3 per hundred.
Fourth Abidged Edition of Lyceum Manual. Price, 45 nrs; Postage, 4 cents. \$34 per hundred.
Orders for Lyceum equipments promptly filled.

TESUS OF NAZARETH; OR, A TRUE History of the Man called Jesus Christ, given of Spiritual Authority, from Spirits who were Cotemporar Mortals with Jesus while on Earth, through the Mediumshi

ALEXANDER SMYTH.

Price, \$1.50; postage, 24 cts.

THE MIDNIGHT PRAYER; AN INSPI-rational Poem, given through the Mediumship of MRS. M. J. WILCOXSON.

Price, 8 cts.; postage, 2 cts.

MEMORANDA OF PERSONS, PLACES

Embracing authentic Facts, Visions, Impressions, Discoveries in Magnetism, Clairvoyauce, Spiritualism. Also quotations from the opposition. By ANDREW JACKSON DAVIS, With Appendix, containing Zschokke's Great Story of "Hortensia." vividly portraying the wide difference between the ordinary state and that of Clairvoyance.

Price, \$1.50; Postage, 20 cents.

JOHN C. BUNDY. Drawer 6023, Chicago, 111. Address 84 Dearborn street, Chicago.

IST 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

Dealings with the Dead, by P. B. Randolph...... Death and the After Life, by A. J. Davis, paper 35, postage 5; cloth...

Eliza Woodson, A Story of American Life, by Mrs.

E. W. Farnham... Slavery on the American People, by Theo-Effect of Stavery on the American respectively.

dore Parker...

Errors of the Bible, by H. C. Wright. Paper, 30 cts.,
postage 6 cts. Cloth...

False and True Revival of Religion, by Theodore False and True Revival of Religion, by Theodore
Parker. 10
False and True Marriage, by Mrs. H. F. M. Brown 10
Foot-Falls on the Boundary of another World, by
Robert Dale Owen. 2.00
Emother Spirits, and Spiritual Manifestations, by Dr.
Enoch Pond. 20
Free Love and Affinity, by Miss Lizzie Doten. 10
Free Thoughts Concerning Religion, or Nature vs.
Theology, by A. J. Davis. 20
Fugitive Wife, by Warren Chase. Paper, 30 cents.
Onch. 10
Control of the Concerning Religion of Nature vs.
Theology, by A. J. Davis. 20
Fugitive Wife, by Warren Chase. Paper, 30 cents. Theology, was deep the control of th 75 12

Davis. Cloth, 80 cts.—postage 8 cents. Morocco, gilt, \$1.00; postage 8 cents. Abridged Edition...... 45 New Testament Miracles and Modern Miracles, by 

Parker...self-Abnegationist; or the True King and Queen, by H. C. Wright. Paper, 50 cents, postage, 6 cents. Cloth... 

1.50 20 Come.
Theodore Parker in Spirit-Life, by Fred. L. H. Willis
M. D.

STEEL PLATE ENGRAVINGS.

A LECTURE IN RHYME, THE PAST, PRESENT AND FUTURE. By MRS. F. A. LOGAN.

An Exceedingly Entertaining and Instructive Lecture. Delivered to Large and highly interested Audiences in different parts of the Union.

The Author, yielding to the urgent requests of her numerous friends, has consented to have it printed.

Sent postage paid on receipt of 25 conts.

A highly entertaining Novel. Very interesting to Spirit-Price, \$2; Postage paid.

THE HISTORY OF MOSES AND THE Israelites, (re-written.) By MERRITT MUNSON.

A highly Entertaining and Instructive work. Price, \$1; ostage, 20 cts. JOHN C. BUNDY Drawer 6023, Chicago, I Address

DETERS & SPARLING, ATTORNEYS AT LAW, CHICAGO, ILL.

GEORGE SPARLING, MILTON T. PETERS, Room 16 Lombard Block, Monroe street, adjoining Post Office Building.

DR. J. P BRYANT

## HEALS THE SICK

AT HIS RESIDENCE,

325 WEST THIRTY-FOURTH STREET,

New York.

THE KORAN-TRANSLATED INTO English immediately from the original Arabic, explanatory notes from the most approved comment and a preliminary discourse by Geo. Sale, Gent. This best edition ever issued in America. Great care has best edition ever issued in America. best edition ever issued in America. Great care has been taken to prevent the work from being disfigured by typographical errors, and it can be consulted with the assurance that it is a perfect translation. It contains a fine Map of Arabia, and a view of the Temple of Mecca. 8 Vo., 670 pp. \$3, Postage 40 cents.

JOHN C. BUNDY, Drawer 6023, Chicago. Address,

NEW BOARDING HOUSE AT WAU-

MRS. MICKHAM, so well known among the Spiritualists as a Boarding House Keeper, has rented and fitted up that beautiful residence known as the DR. BOONE HOUSE, in Waukegan, for Boarding families from the City of Chicago and other places during the ensuing Summer.

Waukegan is situated thirty-five miles. North of Chicago, on the Western Shore of Lake Michigan, and is a delightful town for a Summer Residence, (only 1½ hours by Railroad from Chicago.) Terms reasonable.

Address, MRS. M. B. WICKHAM,

## PROSPECTUS

OF THE

## RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact, we intend to make our Journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.

This journal will be published by the

### RELIGIO-PHILOSOPHICAL

## PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at

84, 86 and 88 Dearborn Street, Chicago, Ill.

The JOURNAL is a large folio, printed on good paper with new type. The articles, mostly original, are from the peus of the most popular among the liberal writers in both hemis-All systems, creeds and institutions that cannot stand the

All systems, creeds and institutions that cannot stand the ordeal of a scientific research, positive philosophy and enlightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, than a fallacy of modern date. Believing that the Divine is unfolding the Human Mind to-day, birough, Spiritual intercourse and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason.

A watchful eye will be kept upon affairs governmental. While we stand aloof from all partizanism, we shall not hesitate to make our journal putent in power for the advocacy of the right, whether such principles are found in partforms of a party apparently in the minority or majority.

A large space will be devoted to Spiritual Philosophy and communications from the inhabitants of the Summer Land.

Communications are solicited from any and all who feel that they have a truth to unfold on any subject; our right always being reserved to judge what will or will not interest or instruct the public.

# TERMS OF SUBSCRIPTION—IN ADVANCE:

One Year, .. \$3.00. | Six Months, .. \$1,50. Single Copies 8 cents each.

CLUB RATES: When Post Office Orders cannot be procured, we desire our patrons to send money.
Subscribers in Canada will add to the terms of subscription 26 cents per year, for prepayment of American Postage. POST OFFICE ADDRESS .- It is useless for subscribers to

State.
Subscribers wishing the direction of their papers changed from one town to another, must always give the name of the Town, County and State to which it has been sent. By Specimen copies sent FREE.

write, unless they give their lost Office Address and no

Subscribers are informed that twenty-six numbers o' the RELIGIO-PHILOSOPHICAL JOURNAL comprize a volume. Thus we publish two volumes a year.

ADVERTISEMENTS inserted at TWENTY-FIVE CENTS a line

All letters must be addressed JOHN C. BUNDY, Drawer 6023, Chicago, III.

INDUCEMENTS TO CANVASSERS.

In order to greatly increase the subscription list of the RELIGIO-PHILOSOPHICAL JOURNAL, we offer magnificent inducements for procuring subscribers. Men and women, lecturers especially, will find it profitable to canvass for this paper. Any one sending \$100 shall receive thirty three copies of the JOURNAL for one year, or sixty-six copies for six months, directed to such new subscribers and at such places as re required, or such a proportion for six months and one year as shall suit, so as to be equivalent to 33 copies for one year, and a premium to be sent where directed, by express, one of those beautiful Florence Sewiny Machines, which sell everywhere for sixty-five dollars, and if a higher priced Florence machine is desired, it will be furnished in the same proportion as above. (See descriptive advertisement. Any solicitor who shall make an effort and fail to raise \$100 for subscriptions to the JOURNAL as above, will be allowed twentyfive per cent of whatever money they may remit, not less than

Wheeler & Wilson No. 3 Sewing Machine .... 85 00 56 00 61 00 68 00 60 00 Wilcox & Gibbs. plain...... with cover Finkle & Lyon,

ten dollars, payable in any books or engravings mentioned in

our advertised lists, or in any of the following articles, viz:

THE FLORENCE SEWING MACHINE IS UNSURPASSED THE FLORENCE SEWING MACHINE IS UNSURPASSED for ease of management, variety and qualit, of work regularity of tension, etc. It fastens each end of every seam, a valuable feature belonging to and claimed by no other machine. Circulars containing full information, with samples of sewing, furnished upon application to Wm. H. Sharp & Co., General Agents, 101 Washington street, who will carefully select premium machines, and forward by express as directed, warranting them in every instance as represented.

Inducements to Renew Subscriptions Immediately.

We will be attentive to business and do onr best to send you an acceptable paper every week.

## WHOLESALE ACENTS:

All the principal Wholesale News Agents throughout the United States and British Provinces will be supplied with the paper for the country News Desters, and News Boys in the cities and on the cars.

WESTERN NEWS Co., corner Dearborn and Madison streets, Chicago, Ill., General Agents for the United States and British Provinces, and the American News Company, 119 and 121 Nassau street, New York.

Publishers who insert the above Prospectus three times, and cult attention to it editorially, shall be entitled to a copy of the RELIGIO-PHILOSOPHICAL JOURNAL one year. It will be forwarded to their address on receipt of the papers with the advertisement marked.