

# RELIQIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

\$3.00 PER YEAR IN ADVANCE.

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

[SINGLE COPIES EIGHT CENTS.]

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, MARCH 13, 1869.

VOL. V.—NO. 25.

## Literary

Written for the Religio-Philosophical Journal.

### A DREAM.

BY J. WILFRED MONTRESSOR.

Softly as the murmur  
Of the deep blue sea,  
Comes a voice so sweetly  
As it speaks to me,  
Angely bright are standing  
Round my bedside near,  
And they softly murmur  
Thou to me art dear.

Gently as the swaying  
Of the weeping willow,  
Move their fairy forms,  
Around my tearful pillow,  
Music sweet from heaven  
Breaks upon my ear,  
As their voices swelling  
Chant a holy prayer.

And they raise their voices  
In praise to Him above,  
And thank Him for his goodness,  
His holiness and love,  
From them let us take pattern,  
And sing a song of praise  
To Him who'll hear and answer  
The prayers our voices raise.

## WILFRED MONTRESSOR; OR, THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.  
BY THE AUTHOR OF "FLORENCE DE LACT, OR THE COQUETTE," ETC.

### BOOK THIRD—THE ARREST. CHAPTER XXV. MORE OF THE TRACEYS.

Do you believe in animal magnetism, Mrs. Tracey?"

Alfred Tracey was walking in the hall, after breakfast, with his brother's wife; and the inquiry was addressed rather abruptly to his companion.

The door of Owen Tracey's sitting apartment was standing open.

For a moment, the lady hesitated ere she replied, laconically:

"No, Alfred."

The professors of mesmerism are practicing their experiments in different parts of the country, with great effect on the popular mind.

"In all ages, the masses of the people have been misled by those who pretend to possess mysterious or supernatural powers. Popular opinion once sanctioned the juggles of the ancient soothsayers, the absurdities of magic, astrology, alchemy and witchcraft."

"But the wonders of this new science, are attested by men of learning and character. A distinguished clergyman, of this city, deeply versed in every branch of knowledge, has openly written in favor of it. In Europe and America large numbers of the medical faculty have declared their belief in its truth. The newspapers abound with reports of surgical operations performed, successfully, without any appearance of suffering or pain, upon patients, who had been previously submitted to the influence of mesmerism."

"The greatest objection, in my mind," said Mrs. Tracey, "is the moral tendency of the pretended discoveries of the mesmerists. I have no means of controverting the truth of the experiments and observations by competent persons; but yet, I do not give them entire credence. The Creator has rendered every human being morally accountable for his words and actions. It seems unreasonable to me, therefore, to believe that he would virtually destroy the free agency of his creatures, by conferring on a portion of mankind, such powers as are claimed by the adepts in animal magnetism."

"There are conditions of the human body, very analogous to mesmeric sleep; for instance, somnambulism."

"Somnambulism is a strange malady; but a malady nevertheless."

"The sleep-walker talks and acts frequently, without being conscious of his sayings and doings. This truth has recently given rise to a novel and successful defense on a trial for murder—that the defendant had been, and probably was committed in a state of somnambulism; and that acts of violence in such a state are destitute of moral guilt."

"A dangerous precedent."

"The tragedy of Macbeth evinces that, even in the time of Shakespeare, the curious phenomena of somnambulism were known. Lady Macbeth, in her sleep, is continually babbling of the horrible circumstances attending the murder of the Scottish king."

"Great crimes are followed by remorse, and remorse will find a course."

"Not always, Mrs. Tracey," said the young man, with an inquisitive glance. "Remorse is the folly of weak minds, that commit crimes, yet fear consequences."

"It is better, Alfred," replied Mrs. Tracey, gravely, "to escape the penalty of its sting, by the absence of guilt, rather than the strength of depravity."

The young man's lip quivered imperceptibly; but he banished the rising emotion, by an effort of the will, and calmly remarked:

"The undeniable facts connected with som-

nambulism, have given rise to many legends and superstitions. I remember to have read a legend many years ago, founded upon a prevailing belief among the people of Hungary, that a man in profound slumber, will respond to the whisper of a familiar voice. The lady Ida, of Dietz, became the heiress of an immense estate in Hungary, through the death, by violence, of a beloved brother. She was wooed and won by an Austrian nobleman of distinction. She loved her husband tenderly, and was, therefore, much afflicted to perceive that he suffered extremely from melancholy. One night, when he was slumbering in a large easy chair, in the principle chamber of the castle of Dietz, she bestowed herself of the legend of the country people. She approached the sleeping nobleman, and asked in a whisper, the cause of his dejection. In low and trembling tones, the Count confessed that he had murdered the Baron Menzel, of Dietz, so that his estates might devolve upon the lady Ida.

"I can imagine the surprise, the horror, the ruin of such a confession."

"On the contrary, the lady Ida kept his secret—forgave him and loved him as tenderly as ever."

"Impossible!" replied Mrs. Tracey, warmly. "Her husband a murderer—the murderer of her brother?"

"So goes the legend," said Alfred Tracey, laughing. "I have never tried the experiment of the lady Ida with any of my acquaintances. In one instance, however, I obtained the clue to a heinous offense against the law, by listening to the instinct mutterings of a man talking in his sleep. I did not denounce him to the authorities because he was, in some sort, a relative of mine."

"You were generous, Alfred."

"These words were pronounced by Owen Tracey, in low guttural tones, that barely reached the ears of his brother. He was standing in the door of his sitting apartment, with an expression of sarcastic bitterness on his features. The events and reflections of the last two days, had not tended to mollify the harshness of his temper, or to change the forbidding aspect of his coarse physiognomy. Their influence had, indeed, led in contrary results. His physical vigor was diminished, and he seemed to have grown perceptibly older; but there were no signs of mental weakness or indelicacy of character."

The young man remarked, indifferently, without lowering his voice:

"Polity, Owen—nothing but polity."

The reply drew the attention of Mrs. Tracey to her husband. She perceived his angry, contemptuous glance, and turned, inquiringly, toward Alfred Tracey.

"The clouds are scattering," said he coolly. "We shall have a pleasant day, Mrs. Tracey, notwithstanding the threatening appearance of the sky."

"It is certainly lighter."

"On approaching her husband, Mrs. Tracey paused, as if hesitating whether to make a request.

"The sun will be out in an hour," continued Alfred Tracey. "I am willing to stake my reputation as a prophet, on the issue of the prediction."

"Will you accompany me in a call upon Mrs. Willoughby to-day?" said Mrs. Tracey, somewhat timidly, to her husband.

"No, madam, I have business of greater importance upon my hands, than running about on calls in the morning."

"To-morrow, then?"

"Not to-morrow, nor the next day. What is the necessity of my going at all?"

"The rules of politeness are the basis of social intercourse."

"Who denies it, madam? I think very well of Mrs. Willoughby—very well indeed; and I don't wish to offer her any slight. If you have any tact whatever, you can excuse me for not being always tied to your apron string."

"Do you wish me to call without you?"

"Just as you please. I do not know when I shall be able to spare the time. Time is money, Mrs. Tracey."

"Now you are out of business," replied Mrs. Tracey.

"Who told you that I was out of business?" said Owen Tracey, interrupting his wife. "I have sold out my stock of merchandise, and retired from commercial business; but I cannot abandon myself to mere child's play."

"I did not intend to vex you. I will apologise to Mrs. Willoughby, as you desire, whenever I see her."

"I am not vexed, Mrs. Tracey. If I do not fall in, entirely, with your views, you charge me with losing my temper. I never lose my temper, without just provocation."

"Are the carriage and horses at my disposal, this morning?"

"Yes, madam. I had rather walk than ride, when I go out."

"I have some shopping to do," said Mrs. Tracey. "If the weather improves, I shall call upon Mrs. Willoughby, and afterward visit Broadway."

Alfred Tracey caught a portion of this conversation as he continued to promenade the hall. He was passing his brother and Mrs. Tracey a third time, when the former addressed him:

"A word with you, Alfred. I shall be at the counting-house of Messrs. Barstow and Rodman, at two o'clock. Your presence will be necessary."

"I have no engagement at that time," said the young man, coolly, "and I will probably attend."

"I shall expect you," said the merchant, retiring from the door of his apartment, and resuming his seat at his writing desk.

The younger Tracey and the lady walked several times across the hall, in silence. At length the former remarked:

"I overheard you talking of a visit to Mrs.

Willoughby. Are you going alone?"

"Mr. Tracey has business in the city, and I shall be deprived of his company."

"Will you permit me to escort you? I have already a positive engagement to meet Frederick Willoughby at his mother's residence."

"Certainly, Alfred, if I resolve upon going."

The voice of Owen Tracey was distinctly heard, mingling in harsh tones—

"How can a man think or write with so much noise around him!" and almost instantly, the door of his apartment was closed with a loud slam.

"You are accustomed, as well as myself, to the trifling obligations of an impatient disposition," said Alfred Tracey, with a laugh.

"I regret them," replied Mrs. Tracey, "sincerely—less on my account or yours, than on his."

"You excite my surprise and admiration," said the young man, "by the composure and dignity of your bearing. I have never seen you ruffled in the slightest degree, under any circumstances."

"My personal traits," said the lady, with a grave smile, "and the previous interruptions seem to have blotted from your mind the original subject of our conversation."

"It is always difficult to return through a winding path. I have a distinct recollection, however, of the feeling which you manifested in relation to the conduct of the lady Ida, of Dietz."

"The story which you related was fabulous, and the lady Ida was a fiend. No woman can love a murderer. I have never seen you ruffled in the moral principle of her husband."

"Your assertion is startling."

"It conveys, in plain, simple terms, a truth of the highest import. If you seek hereafter in the marriage state to realize the felicity of your romantic dream of affection, beware how you forget, in the slightest degree, the respect of the woman of your choice."

"I desire to be loved as I am, independent of circumstances."

"Circumstances and character are very different things. Differences of opinion, peculiarities of manner, deformities of person, are by no means inconsistent with the deepest regard—the fondest affection. But how can either man or woman really love a liar, a thief, a murderer?"

"The love is not worth possessing," said the young man, bitterly, "which will not endure upon all vicissitudes."

"Vicissitudes is a word inapplicable to moral delinquencies. The tenderness of real affection will not diminish in the changing storm and sunshine of external life. The loss of fortune, of health and personal beauty—the approach of age, even the querulousness of disappointed hopes, are only to display the purity of the devotion. Love exhibits its true sublimity when it hovers unceasingly over the pillow of sickness, and scatters with its sweet smiles the shadows of melancholy. Crime alone, the offspring of selfishness and malice and depravity of heart, can deface the glory of its idol."

"Has experience taught you this?" inquired Alfred Tracey, pointedly.

"The moral instincts of the soul offer their teachings to all," replied Mrs. Tracey, evading a direct answer of the question.

"I appeal from your doctrines to yourself," said the young man, with an observing glance.

"Would you cease to love and respect any person—your husband, for example—whom you detected in the commission of a great crime?"

"It could not well be otherwise," replied the lady, gravely.

"Would you regard the motives as well as the act?"

"Assuredly. The most famous crimes are those which are perpetrated for the sake of gain. The excesses of the passions may awaken sympathy; but the guilt which springs from sordid avarice, has no covering to shield it from contempt and abhorrence."

"Love itself is sometimes criminal in the eyes of the world," exclaimed Alfred Tracey seriously.

Mrs. Tracey blushed slightly as she encountered the gaze of her companion.

"The feelings of the heart," said the lady, after a moment's hesitation, as well as the actions of the life ought to be under the control of the judgment."

The silence which followed this remark was broken by Alfred Tracey.

"Shall I order the carriage at eleven?"

Mrs. Tracey assented.

### Thankful Totman.

Poor Thankful! I would not laugh at her for the world! God chose to drape her little soul with an ugly covering, but that only made her more goodly and beautiful the more touching. I have no doubt she considered it meretricious that she was not very near sighted, and only a little cross eyed.

After having the scarlet fever, she lost the hearing of one ear. "It was nice," she said, "about getting to sleep a thorough rest."

Meanwhile Mr. Totman dreamed over his pipe, never thinking, though, that he was a lazy, shabby, less man, and that his active little daughter was working beyond her strength. But Thankful only cried when the neighbors soiled about her father and said, smiling through her tears:

"What makes you talk so about my father? He doesn't get drunk so very often, and he never whips me when there is plenty of tobacco in the house."

By and by a stray spark from Mr. Totman's pipe dropped into some shavings and set the house on fire.

"Well," said Thankful, as she gazed at the smoking ruins, "it was well that we were both dressed, so we did not lose all our clothes. And father saved his pipe."

### The Judgment of Women.

An eminent minister of the church, once made this observation:

"We will say nothing of the way in which that sex usually conduct arguments; but the intuitive judgments of women are often more to be relied upon than conclusions which we reach by an elaborate process of reasoning. No man that has an intelligent wife, or is accustomed to the society of educated women, will dispute this. Times without number you must have known them to decide questions on the instant, and with unerring accuracy, which you had been poring over for hours, perhaps with no other result than to find yourself getting deeper and deeper into the tangled maze of difficulties. It were hardly generous to allege that they solved these facts less by reasoning, than a sort of sagacity that approximates to the sure instincts of the animal races; and yet, there seems to be some ground for the remark of a witty French writer, that when a man has toiled, step by step, up a flight of stairs, he will be sure to find a woman at the top; but she will not be able to tell how she got there. How she got there, however, is of little moment. If the conclusions a woman has reached are sound, that is all that concerns us. And that they are very apt to be sound on the practical matters of domestic and secular life, is something but prejudice and self-conceit can prevent us from acknowledging. The inference, therefore, is unavoidable, that the man who thinks it beneath his dignity to take counsel with an intelligent wife, stands in his own light, and betrays that lack of judgment which he tacitly attributes to her."

### Valuable Hints Concerning Kerosene.

Scarcely a week passes during the winter months, but we read accounts of frightful accidents from kerosene lamps exploding and killing, or scaring for life, men, women and children. A simple knowledge of the inflammable nature of the fluid would probably put a stop to nearly all the accidents that occur. Some one asked the lamp, a highly inflammable gas will issue from the surface and as the oil decreases the gas increases. When the oil is nearly consumed a slight jar will inflame the gas, and an explosion is sure to follow, dealing pain, death and destruction. A bombshell is not more to be dreaded. Now, if the lamp is not allowed to burn more than half way down, such accidents are impossible. Always fill your lamps every morning; then you never need fear an explosion.

Great economy can be practiced in regard to the wicks. There is usually one third of a wick wasted. By sewing one wick to this unburnt end, and inserting the salt makes the small piece, into the tube, you can burn much more of it; but be sure to take it out before the part that joins the wick enters the tube. Now turn the wick on the other end and burn down to the joined edge.

Thus saving on both wicks is secured. To be sure the saving is small, but the old adage is very true: "A penny saved is a penny earned." Half a teaspoonful of salt added to the oil of the lamp which holds a pip will take away the disagreeable odor sometimes apparent, and it is said to prevent the formation of the dangerous gas. It is also asserted that the salt makes the oil last longer, but we have only heard say evidence concerning it.

Kerosene is the best antidote for a severe burn or scald. Immerse the injured part in cold water for a moment, dry with a soft cloth, taking care not to rub at all. Then bathe in kerosene, and the terrible pain soon ceases. We know of a little child who put his foot and leg into a pail of nearly boiling water. The above remedy was applied and in a few minutes the child's screams ceased. We know not of the philosophy of the matter, but we do know that it is the most efficacious remedy for severe burns or scalds in the materia medica.—Springfield Republican.

### An Intelligent Witness.

A witness in a trial in Winchester, England, before Mr. Baron Martin, persisted in telling what other people said, and enlarged his testimony so often with "I said" and "said he" that the counsel was utterly bewildered. The Court attempted to set the man right: "My good man, tell us exactly what happened." "Yes, my lord, certainly. I said I should not have the pig; Well, what was his answer?" "He said pig; that he had been keeping the pig for me, and that he—"

"No, no, he did not say that—he could not have said it; he spoke in the first person." "I was the first person that spoke, my lord." "I mean this—don't bring in the third person; repeat his exact words." "There was no third person, my lord; only him and me." "Look here, my good fellow—he did not say he had been keeping the pig; he said, 'I have been keeping it.' I assure you, my lord, there was no mention of your lordship, at all. We are on two different stories, my lord. There was no third person, my lord; if anything had been said about your lordship, I must have heard it."

### WORRIED TO DEATH.

—This is a very common expression, with a metaphorical meaning; but many a time, alas! it is literally true—especially so with the over-sensitive, the too high-strung. But it is often an unnecessary result, arising from carelessness, giving time to brood over trifles, or from the wicked and weak minded habit of getting into a worry about trifling things. I once knew a lady to cry because it rained before she could have some work finished around her splendid mansion. All of us should occasion ourselves to take things by their smooth hands, remembering that we have been wisely said, "The chief secret of comfort lies in not suffering trifles to vex one, and prudently cultivating an overgrowth of small pleasures, since very great ones are let on long leases."—Halt's Journal of Health.



Pacific Department.

BY BENJAMIN TODD

The Views of Leoline.

With pleasure have I watched the issue of the JOURNAL from week to week. When feeling weary and discouraged, laboring to dispel the darkness, ignorance and superstition from among those whom it has pleased God should surround me and meeting with nothing, perhaps, but the cold shoulder and bitter epithets? when toiling as best I can in my feeble manner to remove in a measure, the slavery from our land, which crucifies, crushes, and makes more miserable than the slavery which but a few years ago existed in our glorious United States, for no comparison can exist between the slavery of the body and the mind, it is but natural that my poor earthly nature at times should sink beneath the task.

I am but mortal, possessed of the many follies, no doubt, that flesh is heir to. If I were otherwise, it would be unnatural and things that are unnatural we cannot tolerate; but, thank God, with an earnest desire to discriminate the truth and make free so many in servitude, I ever will be found struggling on for poor, enslaved humanity, comforting myself with the belief that the ingratitude and abuse that is heaped upon my head in return for the good, and good alone, which only for me, would not be in store, arises not from the heart, not from their natures, for no pure human nature is unkind, if not hampered by unnatural codes and laws.

How beautiful is the little child before its mind has become preoccupied with the impurities and obnoxious teachings from so many would-be instructors. Look and consider! Who can do so and then tell us human nature is bad?

Unrejoiced and unalloyed, it sees beauty, love and God in everything. It plucks the little budding flower, presses it to its bosom, delighted, loves it, and calls it pretty names. Every breeze that fans the little dimpled cheek produces a happy smile. It is the inherent quality of its nature; the close alliance with its God which enables it to see in all things beauty and love. But wait until the maturity of womanhood or manhood has taken place and see, as in many hundreds of cases, how distorted has become human nature that which false philosophy and ignorance deserves. Allow ignorance the excuse it merits, and let justice reign.

How sweet the thought that justice must reign and is not subject to our frail notions of right and wrong, but that it is a fixed and eternal law. There was never cavern so impenetrable or mountain so high that could hide the iniquities of any from the hand of justice. It is inexorable. We may flee to a far and unknown land where prosperity for a season may visit us, but the success which crosses and lightens our pathway can be but to make surer the hand of justice. We may as well attempt to flee from the presence of our God, as to attempt to glide quietly through life sinning without a day of retribution.

Is not this enough to comfort and inspire the downtrodden to feel that although through the injustice of earth mortals, they may be brought to suffering for a while, that the recompense must come at last, that the sins of each and all can in reality injure no one more than themselves. For humanity to realize this, would effect great good. But instead, what false and pernicious ideas have been forced upon the world; those which kill both soul and body, and render destruction inevitable. What more evil teachings can one set forth than an atonement being made for our sins?

What wicked and unnatural teachings are these? Instead of wondering at the sins and ignorance of the world under the teachings that have been, I wonder that it is no worse. Such leniency can produce nothing but corruption. O, poor, deluded mortals, go learn of the little flower that blossoms at your feet. Talk to them. You will find them far more intelligent than you think. They are excellent teachers. Notice the systematic construction of the petals; the exquisite arrangement of the colors. Did they never awaken, within the spiritual nature that which, perhaps, had long been slumbering?

Did they never speak of God and the angels? Go to the mighty cataract whose dashing waters froth and foam; or the laughing, meandering streamlet, as its little course it so quietly pursues. Visit the grand old forests and mountains, and then tell us the conceptions of your God. With teachers such as these, the solution will be natural, and no violation of mathematics of science.

Prairie Dogs.

No one can cross the Plains without deriving interest and amusement from the prairie dogs. The name, by the way, is a misnomer, for they are not dogs at all, except that they have a peculiar, short, horse bark, but unmistakably rodent, forming an intermediate link between the marmot and the squirrel. For miles along the road their villages or towns may be seen with the little occupants perched comically on the top of their burrows, surveying what is going on, and hoarsely barking their opinions to one another. The railroad train is apparently an object of curiosity to them, for they come up by hundreds to take a look at it clatters along. But let any one approach them, and with an ungainly but nimble somersault they disappear into their subterranean abodes. They are difficult to catch, and can only be got by drowning them out of their holes, but when secured are easily tamed.

Spiritual Meetings.

Shakespeare Hall was well filled Sunday afternoon and evening last to hear the celebrated exponent of the Spiritualistic belief. His wonderful tests at the close of each lecture were the admiration of all present, and more especially those of his sea-side of Monday evening last. Mr. Wilson's audiences have largely increased since his commencement, and we look for larger and, if possible, more appreciative audiences as his lectures draw to a close. He speaks at Shakespeare Hall on Sunday afternoon at 2 o'clock and at 7 o'clock in the evening. Let no one fail to give him a hearing during his stay.—Syracuse Daily Courier.

Original Essays.

Philosophy in Regard to our Earth.

BY DR. C. WOODRUFF.

At best, in a newspaper article, I can give only a faint synopsis of the general frame-work of my philosophy, as it has been given me from the angel-world, from time to time, and demonstrated by visions, clairvoyance and a separate life in the various spheres for the past twelve years, of which I often have plain realization. Sometimes, by being their magnetism and leaving the spiritual body which I then wear, and coming out into an interior world to the spirit world, where I stand in the same relation to spirits, that spirits do to mortals. This I call the angelic or deific world. I also, often visit other planets in company with various spirit guardians, but have not yet been permitted to disclose what I see there. But I feel that the time is near at hand, when I can give a full history of my education in the various colleges in the spheres above, and the full purposes concerning me, and my labors yet to be performed in this earthly life.

For the past fifteen years, I have had visions, and high states of inspiration, in which I have had the philosophy of the formation, growth and birth of one planet from another, clearly shown me, as they were formerly developed from chaotic matter, which at first filled the great immensity of space.

I hold that every particle of matter, however small or gross, has its positive and negative poles, which give it motion and eventually, friction, heat, life and light.

The positive and negative conditions, or polar batteries, which pervade every particle of matter, however small or gross, is an inherent principle, co-existent with it. This is the life-principle, which is the cause of all causes, and carries matter through all its various developments, from the very grossest planes of which you can imagine, up through its various unfoldments, to the highest intelligence of wisdom or power, that you can conceive of.

This principle, I call God in nature, which is all in all; and there is nothing beside it. This principle puts on various forms, according to the plane or development of matter, upon which it is to unfold from the lower to the higher. Yet all its various forms work in universal harmony, throughout all formation. For there was never anything created, or something made out of nothing. Every planet or sun has its positive and negative batteries or polarities. The positive repels; the negative attracts; hence, there is a ceaseless current of matter ever being repelled from the positive poles, and attracted over the surface to the negative, and carried in again through the centre, to the positive pole. I have visited the South Pole in a clairvoyant state and been shown the currents, as they come from all parts of the North, and curdle into a dense mass and enter the negative pole. To the clairvoyant eye, they look like the black smoke which ascends from the chimney of a steamer when they first fire up. It probably could not be seen with the material eye.

This internal current of matter becomes purified and cleansed, as it passes through to the centre of the earth, which is a hot, liquid state, in most planets. This centre being intensely positive, causes an equally negative atmosphere to surround it on the surface. Hence its attraction or gravitation to the centre.

These primitive conditions in a sun or planet, cause a current of matter to continually flow from the positive, or North Pole, to the negative, or South Pole, producing at times, so much friction in their escape, as produces the Aurora Borealis, or Northern Lights. And as these currents flow south, they are met by the attractive currents of the South Pole, on the centre of the earth, where they form an equator. Here all the light, or drossy particles of matter, are repelled by this current, and are thrown off from the earth as far as its positive and negative condition will permit, where it is there held, and forms into a belt or ring, around the earth, like those of Saturn. They are thicker over the equator than at the Poles.

While the matter which is still more pure and positive, is carried by, or through this equatorial line, and attracted into the negative or South Pole, where it becomes still more purified by the heat within, until it is suitably developed to become past and parcel of this planet, when it is carried by natural attraction, to parts of its own affinity, and puts on formation.

Hence, you see that all planets are continually drawing inorganic or gross matter from space, and digesting it, in its own peculiar way, to form the growth and development of its own body.

In so doing, it throws off that which is too impure for its own organization into space, where it forms into a belt of nebulous matter around its own centre; and these belts, in time, become thick, and obstruct in part, this heat and light from the sun, or present centre, which causes a partially negative state of the earth below them to gradually take place.

This negative state of the earth causes it to be attracted towards the sun, in like proportion, also, to gradually shrink in size, causing earthquakes, as the surface gradually yields to the negative conditions within and without. As our earth gradually moves toward the sun, which it has done ever since it was thrown further off, at the birth of the Moon, caused by the breaking of a similar belt, it has continued from that time to become more cold and negative. The northern regions were once covered with a green verdure, and inhabited by the elephant and other kindred quadrupeds, all of which have been driven nearer the equator by the growth of icebergs at the Pole, which has steadily been forming, and drawing nearer the equator ever since. Consequently our summers have been gradually growing shorter, and our winters longer in this latitude, and will continue so to do until the next great change takes place which is now near at hand, and of which, I am soon to speak.

That you may the better know the why and the wherefore, I give you a short sketch of the inherent laws of the unfoldments of planets, that you may the better understand what I am about to say.

There have been belts of matter forming around our sun and this planet, for a very long period of time; and as our sun is now coming into peculiar conditions with other suns of larger size, which will cause great eruptions on its surface of melted lava, the heat of which will be expanded outward. This heat will charge the belt of matter which surrounds it, positive over this eruption; and this will scatter and break it. As the ends of this broken ring, will each be charged positive, they will repel each other, and separate, and at the same time, be attracted to the opposite side, which is negative, thus forming a nebulous planet in our solar system. By this same law, our whole solar system, one by one, has been developed from rings thus thrown off by the sun.

This lets out the rays of the sun with full force, which charges our earth and the whole solar system more positively. This positive condition of our earth melts the icebergs near the Poles, and throws up all gross matter on its surface into this current from the North to the South Pole, as above described, producing a thick, murky atmosphere which causes the sun to be darkened, and the moon to look as red as blood. This increases the current of matter through the centre of the earth, from the South to the North Pole; and as more friction causes more heat, and more heat causes more expansion, this will swell the crust of the earth to its utmost capacity, causing a great increase of earthquakes, and enlarge the currents of matter from the North to the South Pole, over the surface of the earth. It will increase the discharge of all volcanic eruptions now formed, and cause many new ones to appear.

I am also shown one general upheaval in Australia, where a large lake of lava will be thrown out, and flow westward, one half upon the sea, and one half upon the land, and destroy many thousand inhabitants. The heat from this immense lake going upward so near the equator, will charge the belt of matter around our earth positive, which will separate it, and the two positive ends will be repelled from each other, and be attracted to the opposite side from where it broke. Thus, literally causing "the heavens to roll together as a scroll, and the earth to melt with fervent heat," and form a nebulous planet, or moon, to this earth. And while its course will be to pass between our moon and this earth, it will cause a rolling motion to our present moon. The positive condition of our earth at this time, will repel the moon much farther off, and cause it to look only half as large, but much brighter; and the side which now faces this earth, will become its positive pole, which will swing southward from this earth.

By the removal of this belt also, the sun's rays will charge the surface of this earth still more positively, which will cause the earth and solar system to be repelled further from the sun, until an equilibrium is formed, by their positive and negative conditions. Thus, throwing the earth from one fourth to one third further off from the sun, which will cause the length of our days and years to be in a like proportion. This will destroy our present system of time, as now kept, and fulfill the prophecy, "That time should be no more," while the angel will be represented as the lake of fire, half upon the sea, and half upon the land.

This great and terrible change will purify the atmosphere, so that there can be no more sickness, sorrow, pain, or death, upon this new and purified earth. Its passage from the sun will fulfill the prophecy, "That the heavens and the earth shall flee away;" for as the earth leaves our present starry heavens for a new one, of course, it will appear to flee away, and there will be to us, a new starry heaven.

Also the new Jerusalem, should descend from God, out of heaven, and dwell upon the earth.

Our vision at that time, and in that atmosphere, will take cognizance, not only of spirits, but of the cities in which they dwell. Hence, no one will ask, know ye the Lord? for all shall see spirits, from the least to the greatest.

There shall be no more night then, for the superior light in that pure atmosphere will then be sifted around the whole earth.

"The desert shall blossom like the rose."

This, it would be consistent to expect, after the surface of the earth has been so purified, and so highly charged by the sun.

All these prophecies, and many more, would then be fulfilled by the action of a natural law, and in fact, all that have been given in regard to this new state of things at that time, can easily be explained by this new philosophy.

These prophecies were given many years ago, by those highly inspired to look forward and see with a prophetic eye, the conditions as they would then exist. These conditions have been shown to me for years past, but at present I can only give a very faint outline for want of space.

The day of judgment, as it has erroneously been called, has been, and is, looked for, by all nations, kindreds and tongues, to come at about this time. But none of them had a correct idea of the philosophy or laws by which it should come. They vainly supposed it to be the will of a personal God outside of natural philosophy, not understanding that it was impossible for anything to occur outside of nature. I would further state that some may quote the words of Jesus in regard to the time of this great day:

"That no one knoweth, not even the angels in heaven, but my father only."

This was no doubt true at that time. But he did not say but in the abundance of revelation in these last days, it should be made known in due time, to the inhabitants of earth. As in all important eras before, prophets have always been prepared to announce in advance, their coming, and various individual facts to occur, and the precise time when they should take

place. And if the people of those ages had paid more attention to them, and less to their own vague ideas and superstitions, they would have been much the better for it.

For The Religio-Philosophical Journal.

An Eloquent Vindication of Mediums and Mediumship.

MR. ENOUGHT.—The following letter by Mrs. M. J. Wilcoxson, was placed in my hands recently, with the request that I would read it, and if thought best, have it published. It is an earnest, heart-felt and eloquent plea for that misunderstood, and consequently, much abused class, we call mediums.

While exceptions will be taken to some of her many strong statements, and while others will seriously question the correctness in all particulars of her position—none will deny her ability, zeal and just appreciation of those in whose behalf she writes. Subject to the prejudices, misinterpretations and opposition of those for whose benefit and gratification, they permit themselves to be employed, there is no class who need greater sympathy or more considerate treatment than mediums. Whig thus approving, most heartily of the spirit of our sister's noble defence, I, however, fail to see the force of her objection to the adoption of the following resolution—the one she refers to—which was passed by the American Association of Spiritualists.

Resolved, That the varied phenomena and developments of Spiritualism constitute the foundation of a universal system of science, philosophy, and religion, and that we consider the subject of mediumship entitled to a candid and critical examination by those best qualified to classify its facts, elucidate its principles and popularize a knowledge of the same, to the end that a scientific Psychology and Physiology may be developed, the sufferings of humanity mitigated, and a rational philosophy of life and its relations established for the benefit of mankind.

As a member of the Committee on Resolutions, I am knowing to the fact that this very resolution in question was drafted and presented by one of the most intelligent, best known and gifted medium and lecturer, that we have in our ranks; and was, I think, unanimously passed by the Committee, as well as by the Convention.

Sister Wilcoxson's letter, it will be seen, was written for, and intended to be read before the late Mediums' and Speakers' Convention at Buffalo; but being directed to the care of a party who was not present, because of sickness, it necessarily remained in the post office until too late for use. Being so eminently worthy of perusal by the great public, I hope you will give it circulation. Very truly yours,

GEO. A. BACON.

Defence of Mediumship.

BY MRS. M. J. WILCOXSON.

DEAR BROTHERS.—I have seen your call for a "Mediums' and Lecturers' Convention." One year ago, nothing could have pleased me better than to join such a meeting—but now, having failed to discover the good growing out of such frequent conventions as are being called, and at such enormous expense of travel, being disposed too, more than ever, to pursue my apostolic work independent of all organization but the local, and feeling the need of every dollar and every hour to perfect the home machinery, I must forego the pleasure of meeting you all in Buffalo. And even if I could, I am confident I should prove myself obnoxious to a "shoulder-strap authority" and only assumption, which at present seek the reins of power in the new church. A medium myself, you must know how ludicrous and absurd appears the action of the late National Association in its proposition to "decide the claims of mediumship!" As if in this incipient stage of spiritual science, any committee of fallible, ignorant critics, could "decide" the genuineness of a quality or power whose results must necessarily prove unlimited! It is mere sophistry and pharisaic pretension, when any one individual or set of individuals promises a complete solution of that problem in man's immortal nature, expressed in the simple term, "mediumship!" When our conventional mouth-pieces cease to utter such fallacious arguments as have no basis in truth, and come with tender souls and gentle loving hearts to a pure angelic communion with the powers that be, they will discover in the realm of cause very much of that which they now ascribe to the effect.

Hitherto all critical committees and self-elected judges in this matter, have made the medium accountable to their unenlightened understanding and educated prejudice. Within a few weeks, I called upon a poor condemned and exiled medium—a woman, whose great pleading eyes have been veiled from God's glad, beautiful sunshine, and earth's glorious landscape of teeming soil and singing waters, for long weary months. A woman, in the full, sweet blush of fresh maturity, with the rich, golden promise of years upon her, went out upon the ocean of mediumistic life, and trustingly pressed her tender feet to the restless waves that ever come and go, obedient to the Christ that led her on. But no sooner had her graceful shadow fallen there, than one of the sharks of carnal ambition marked her as his prey! The temptation to enrich himself and support his family at the expense of the lonely woman, was too much for his weak conscience, and from that moment all kinds of promiscuous magnetisms were admitted to the mediumistic circle, to say nothing of the positive, oppressive, and even tyrannizing influence of his more impetuous and exacting satisfaction. From the most remarkable and satisfactory proofs of disembodied power in various phenomena, the manifestations gradually assumed the character of sheer imposture, and the medium was publicly denounced; and strange to say, all up and down the land, Lecturers and Mediums, still blind, and ignorant of the cause, poured forth the burning tale. Sinking upon the fiery billows, going down from human love and sympathy, some noble and true souls refused to let go the jewel of her promise, and again, all torn and lacerated, in fact, almost insane, the lamb was again led forth to sacrifice. Now, she had become too poor and lonely to make her own terms; with no means of procuring subsistence, she consented, as the sewing

woman consents to the terms of her employer, with an arrow in her soul, and only a choice between the two, mediumship and proscription—shall I say prostitution?

But her precious gift was broken, shattered. Too weak in independent magnetic power to withstand the shafts of merciless blame meeting her at every step, and still in the care of ignorant keepers, the old imposture repeated itself, and at last, almost desperate and well nigh frantic with the torture, she fled to the tender embrace of solitude,—and now goes heavily veiled and mourning with the great weight of sore betrayal dimming the noontide of her young life with the agony-cloud of Gethsemane!

Ah, sir, how easy it is for poor ignoramuses, as we all are in degree, to talk of deciding the claims of mediumship! Well has this woman and sister medium said, "There is not a person or committee living that can do it." Mediums themselves, cannot understand their own influence, except in part, and are often as much perplexed concerning their influences, as any observer—and even where they do partially comprehend the nature of the control in themselves, it is impossible that the individual's conviction should become a positive law, or standard for others of different temperament and gift.

I pray that it may be the pleasure and discretion of your convention to hold with high and holy hands the golden rule of right, and to take such position before the world, as to awe and shame down every traitor thought against the life of our glorious cause. That it is beset with difficulties, humanly speaking, who shall deny? But there is no greater blot upon our uplifted banner, than the forked tongue of that unchained cobra, slander, which has sought to feed upon the lives of our mediums and lecturers! Men, and women even (it grieves me to say it), with the intellectual ability of sages, able to lift the mind to the dazzling skies of profound oratory, have forgotten their proud station and let themselves down with the swoop of the eagle, to tear the quivering flesh, and strike out the life of the victim!

My language may seem strong—but when a reformer can stoop to sully the angel-robe he wears, with the slime of slander, or attempt to plant himself upon another's downfall, let us know him by his speech. I know there are some "who have come out of great tribulation," who are among the sealed of heaven and its angel hosts—who fear no "lion by the way"—who bow not to either Roman or Spiritual Popes—who are no respecters of persons, and cannot be bought or sold—amid the fires of purification they have grown strong—aye, too strong now, in divine anointment, to be shaped by policy—they will stand true to the holy principles which have made them a power in the earth—not can the poison shafts of malice, envy, or low-lived ambition reach them. They are not to be chained by human argument or human measures! When the blessed sunlight of inspiration came to them, it shone full and strong upon the rocky caves of error—it revealed to them the dark and inquisitorial character of human authority in every age of the world, and liberated the soul from all such bondage by leading it to a higher authority.

A true mediumship, then, is fundamental in our philosophy—the only purely democratic state—and mediumship, like man, is to be greater than the institutions growing out of it. Thus mediumship, pure and unadulterated (when we reach its perfection), is the highest unfoldment of the age. It is nothing against the vital purity and value of mediumship, that it is now chaotic, being disturbed, abused, broken—let us turn from this to the overwhelming facts of the age—let us point our finger in the face of all boastful and cautious dissenters in our ranks, as well as outside, to the uneducated Seer, A. J. Davis, whose voluminous works are the fruits of a farmonal inspiration and mediumship! Let us count our hundreds and thousands of persecuted souls, whose tongues of fire have burned into the souls of men solutions of the most difficult problems that ever agitated the human mind! Let us stand beside the Living Bethsadas of to-day, when assemble the Healers of the holy mountains, and list to vespers from the loosened spirit, as in the resurrection of a true life, it leaves behind its mantle of disease and doubt, joins the glad army of the truly free, and lifts its banner fearless of opposition!

Let us take the diving rod which has laid bare the buried ores of ages, revealed the certainty of things in man and mineral, confronted the established jurisprudence of the schools, in almost numberless cases (allowing for numberless cases of failure, as well, in the babyhood of its existence), and all this, before one blessed soul of us thought of the necessity of a National Spiritual College, to divide the labor of instruction!

To me, this power is central—a divine legacy which I cherish too highly to part with—a something far above all human legislation in Senate, School, or Convention; and all I can say to my brother and Sister soldiers in the mediumistic army is, "Purge not with your inalienable birthright for any price whatever; but know that the moment we give way to human policy, we are shorn of our spiritual freedom and become slaves! I have long felt that every medium must follow his or her own individual orbit, that each is alike valuable in the great book of unfoldment, and each alike dear in circles of translated souls; each alike precious to us who walk the tangled paths of life. But, O, dear souls, I know no counsel but to bless you, even when a blot may soil the earthly vesture, for I feel my own imperfections and the groans that have opened my spirit, when pure as the angels of God in my aspirations, I walked the lion's den of artful policy and human hate! Those lions are still biting the air of their captivity, but we are rescued! Against the dark and lurid skies of earthly rule stand the eternal mountains of our transfiguration, and shining faces there beam upon us with their holy light, while voices musical with love and tender sympathy, whisper, "Well done, good and faithful servant, thou hast been faithful over







Religio-Philosophical Journal

CHICAGO, FEBRUARY 13, 1869. OFFICE 84, 86 & 88 DEARBORN ST., 3d FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, S. S. JONES, PUBLISHER AND PROPRIETOR.

For Terms of Subscription see Premium List and Prospectus on each page. Those sending money to this office for the JOURNAL, should be careful to state whether it is a renewal, or a new subscription, and write all proper names plainly.

S. S. JONES, EDITOR. All letters and communications intended for the editorial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Brady, 84, Dearborn Street, Chicago, Ill.

The Pen is mightier than the sword.

INTUITION, AN EMOTION OF INFINITY.

Life at best is an enigma, the nature of which, the divine, the philosopher, the metaphysician, in fact, all humanity, have been endeavoring to solve. To-day, the solution of the same, to a certain extent, has been reached, and we predict that the time is not far distant, when it will be so understood, that many of the evils which now afflict society will be banished. Life, manifested in myriads of ways,—in plants, animals and finally in man, is certainly well worthy of serious study and investigation.

In the various stages of life, from childhood to old age, much food for reflection can be obtained. It is by observation that we obtain a great share of our knowledge, and from observation springs up magic-like, intuition, which is only the electric flash of the Infinite Mind, the illuminating qualities of which do not offend one's senses. Intuition is the emotion of the Infinite, coming in contact with the mind, and which gives us an insight, as it were, into that which may be hidden from all the rest of humanity.

The world understands but little of this Divine element, intuition. In its actions, how grand! In its results, how illuminating! It approaches the human mind, clothed in an angelic garb. Bright, beautiful, pure; lovely, noble, generous; kind, poetical, affectionate!—Intuition, we bow before thee, acknowledging thy presence and wonderful powers! Thou art the electric flash from God! an emanation of the Infinite Mind! Burns knew thee; Pollock loved thee; Lizzie Doten smiles upon thee—the whole poetical world, with one exclamation, arise and bless thee!

The Infinite Mind is in everything. In the depths of the sea, on the high mountain, in the vast desert, in the beautiful fields of nature—everywhere. God every where? Yes; Franklin, when he drew electricity from the surging cloud, Pierpont, when "sweet verse" from the muses, was impressed upon his mind, and Newton, when reposing under the apple tree, felt the force of intuition, the electric flash from the Infinite Mind. How did Newton at once grasp the grand truth of the laws of gravitation, if not by intuition? How could the apple explain to him the nature of that grand law that governs all those orbs that deck the dome of God's vast universe, that follows a comet in its orbit beyond the ken of mortal vision, beyond the reach of the most powerful telescope; that never forsakes it and holds it in obedience to all other worlds? The apple could not speak—it was deaf, dumb, speechless! Did I say deaf, dumb, speechless? I did not mean it. The Infinite Mind was there even in that apple, and it sent an electric flash, an intuition, to the mind of that eminent philosopher. God only speaks through nature; by intuition; his language there is silent, yet potent, often possessing power enough to prostrate the strongest man. God is everywhere, his language is intuition.

The poet, whose soul is a garden of flowers, whose intuitions are so many evergreens that entwine each impulse of the heart, who loves nature in all her beautiful manifestations, who carols on a bed of roses and opens his heart to the sweet chords of the Infinite Mind; he understands the language of God through nature, and he gives expression thereto in verse. Intuition to him, is the food of his mind, and he cannot well get along without it. Little, however, does he understand himself. He holds communion with the Infinite Mind without knowing it. He gathers flowers from the Paradise of God, without knowing the source from whence they spring.

There is telegraphic communication between God in nature and the mind of the poet; the umbilical cord has never been severed, consequently he constantly feels the electric flash of intuition, and gives response thereto in verse, the vibrations of which affect the whole world. It is true that some poets may misinterpret these intuitions, like Milton, Pollock, and a host of others, yet it was none the less intuition, the electric flash of which, enabled them to comprehend so much, to sing so sweetly.

The connection that exists between God and man, is, indeed, beautiful; and as time passes on and he progresses, that connection will become more apparent, the communication more perfect, until he fully realizes the relation that exists between them. To suppose that no communication exists between the Infinite Mind and that of mortals, is foolish in the extreme. The cord of intercourse is perfect; the telegraphic connection is established at birth, and the communication at first received, is simply by intuition. As time passes on, new avenues of intercourse are established; intuition is superseded by a more perfect system of communication, and thus it will ever be. As man progresses, and he unfolds his interior nature and increases in knowledge and goodness, he will understand better the connection that exists between himself and Deity.

It might be well asked, what has intuition done for the world? What has it accomplished for the benefit of humanity? In all cases, observation first, then intuition. Newton observed the apple as it fell from a tree. His mind being in a receptive state, intuition followed with its electric flash and the "law of gravitation" was made clear to his mind. If he had not seen the apple, no intuition would have burst in on his mind, unfolding this grand law of nature.

The question may arise, then, whether man learns anything, independent of all other objects? We claim not. If he could, he would be an automaton, a mere machine, governed by no law independent of that existing in his own nature. On the contrary, he learns nothing unassisted. Being a part, a parcel of Infinity, he is influenced by all objects in creation. He is, to a certain extent, subservient to them, and is influenced by the same laws that govern and control them. This is, indeed, beautiful! Man a part of the grand whole! an emotion of Infinity! governed by all the laws in creation, and to a certain extent subservient to them. Gravitation affects him the same as the stone; it operates upon him in the same manner.

Man being a part of infinity, his whole organization must be affected by every known law in existence. How could it be otherwise? Every law that affects the vast universe of God, that controls the formation, existence and movements of those starry orbs that deck the dome of the vast Cathedral of Nature, must to a certain degree affect man, for he is a part of the grand whole, and subservient to a certain extent to all the laws in creation. Man, then, is not an independent being, but as a part of the grand whole, everything else contributes to his unfoldment. This is as it should be, and is an arrangement in the economy of God that no one should wish to alter.

In the manifestations of intuition, the action of God himself on the human mind, we learn much, and are invited to extend our investigations into the utmost labyrinth of nature, for the purpose of our own unfoldment. Deity, through the apple, unfolded to Newton a grand idea; in the murky clouds surging to and fro in the sky, he spoke to Franklin; he spoke to Morse through the positive and negative poles of a battery; he spoke to Pierpont through the flowers, the murmuring stream, the vast field of nature; he uttered grand words to Longfellow through the Indian Maiden who stood by his side when he wrote her history in verse. By intuition, he speaks to all!

In amazement at the grandeur of the vast universe, we pause at the threshold of Infinite Knowledge to listen to the voice of God within. The little bud holds converse with the flower; the majestic tree with the tiny shrub; the high mountain with the fertile valley; the little rivulet with the large river; the satellite with its mother planet; the comet with the sun; this solar system with others more grand and beautiful, and so on throughout infinity, one harmonious conversation in all the manifestations of Deity. Grand, indeed!

Every reader of the JOURNAL will concede the fact that we have done thus far all that we promised to do, when we resumed the task of conducting this paper. We have moved on in the line of progression and improvement from week to week, until the RELIGIO-PHILOSOPHICAL JOURNAL, in spite of all opposition, is sought after by the very best thinkers and students of the age. That the JOURNAL now does, and is to continue to wield an influence unsurpassed by any other publication, in all reformatory measures, cannot be reasonably doubted. In its columns, great thoughts that daily well up from inspired souls, upon both planes of human life, find expression.

At the conclusion of the present story, we shall commence publishing one of the most interesting spiritual stories, given through that most wonderful medium, Dr. P. B. Randolph. While it is but a story, it will be of intense interest to all classes of readers, from youth upwards, and will develop real truths of Spirit Life, more marvelous to the mind chained to materiality, than any other story ever published.

To those who have commenced trying the paper for three months, and where the time is fast expiring, we wish to say, we hope you will try the paper, as regular subscribers for a time at least. If you are not desirous of renewing your subscriptions for one year, try it for one third of that time. That will cost you only one dollar, at the same rate of regular yearly subscribers. It will give us pleasure to have you renew as soon as it is convenient for you to do so, thereby giving us an opportunity to transfer your names to the regular printed list for the mailing machine, then no errors in mailing can occur.

In sending renewals, state if you have failed to get all of your trial papers, the numbers you failed to receive, and your time shall be extended sufficiently to give entire satisfaction, counting your renewals from the time you calculate your trial subscription expires. All shall be made perfectly satisfactory.

Another reason for renewing soon as convenient. It takes time to set up the names and post office address for the mailing machine; consequently the sooner we know that a subscriber renews, the more time we have to do our work and do it well.

We most urgently ask you, dear friends, to try the JOURNAL for four months longer, and then if you do not consider it a good investment, we have naught to say against you discontinuing it.

DR. P. B. RANDOLPH.

We would call the attention of our readers to the advertisement of Dr. P. B. Randolph, in another column of our paper. He desires a partner possessing line business capacity, and to such, he offers splendid inducements. Dr. R. is recognized as a splendid Clairvoyant and Seer, in fact, we doubt if his equal in that respect can be found in the United States. He is now engaged in writing a new and interesting work, entitled, "Love and its Hidden Mysteries," to which is prefixed another entitled, "Clairvoyance, its Art and Culture, with Rules for its Attainment." To be published by subscription, at one dollar per copy.

Those who have read Dr. R.'s works, especially his "Dealings with the Dead," and "Disembodied Man," cannot fail to recognize in the same a depth of thought and intuitive perception, not often seen in other works. At four years of age, he was Clairvoyant, naturally so, and as age advanced, this peculiarity of his organization increased in power, and now he sees the spiritual and comprehends its nature as readily as the material.

We have no doubt his new work will prove highly interesting and will meet with a rapid sale.

J. W. COWEN.

The above named gentleman's address will be found in the speaker's Register. He is a trance medium of no ordinary powers. Mr. Cowen is an unassuming, quiet gentleman in his ordinary deportment, but when entranced, he has every appearance of being another man, leaving no doubt upon the minds of those who are acquainted with him, that at such times, he is subject to the control of a spirit or spirits of superior ability. His arguments are full of deep thought; his command of language is excellent. On any subject given, his controlling spirit will, impromptu, improvise and recite, or sing a beautiful poem, the intonation and cadence of the voice being suited to the subject under consideration.

In private seances, Mr. Cowen's mediumship is pleasant, and highly instructive. Spirits answer metaphysical questions of deep interest and importance, with great clearness. Bro. Cowen is at the present time residing at St. Charles, Illinois, and will answer calls to lecture, giving a course, Sundays, or evening after evening, or lecture two or three times in the week, and hold seances the remainder of the evenings, to suit, on reasonable terms. He has a wife to support, consequently must receive a reasonable compensation for his time.

THREE MONTHS FOR TWENTY-FIVE CENTS.

We still make the offer a little longer to send the RELIGIO-PHILOSOPHICAL JOURNAL to those who have not become acquainted with its merits, to any address for three months, on receipt of twenty-five cents. It is only the cost of the blank paper, it is printed upon. This offer is made in the hope of permanently widening the circulation of one of the best liberal newspapers in the world. It is outspoken, philosophical, scientific and spiritual—radical.

We want clubs of, from twenty to five hundred from every town and city through the United States and the Dominion. Who will help? Let every one who receives this number, use their influence with their neighbors to that end, and the work can be done in one week's time. Help us, friends, and we will put our hands deep into our pockets and supply the material aid, to do the work well, until aid shall come from those who shall be inspired by the good qualities of the JOURNAL, to become permanent subscribers.

THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

The recently largely attended Massachusetts State organization of Spiritualists, presided over by Bro. William White, of Boston, denounced in a most unmistakable manner, the above named National Organization, its aims and objects. It will be remembered that at its very inception, we predicted its speedy dissolution, that it would quickly share the fate of its twin brother, the "Order of Euxine Progress," instituted at Cleveland. Spiritualism will not down at the bidding of the devotees of Old Theology, nor be cramped, harassed, fossilized, and made subservient to friends, for mercenary purposes. Its principles underlie, and will permeate all orders, sects, and classes in society, and eventually pulverize all creeds and break down all partition walls. Its mission, in part, is to teach every one who claims God to be the Father, that all men are brethren.

MRS. M. J. WILCOXSON'S LETTER TO THE MEDIUMS AND SPEAKERS' CONVENTION AT BUFFALO.

We take pleasure in calling the attention of our readers to the letter referred to in the caption of this article. It should be read and re-read, as it will be, by at least one hundred thousand souls. The amount of good that will accrue from its perusal, is incalculable. It deals in principles and truths and will cause every reader, inevitably, to pause and reflect, to inquire, How do I stand in the light and before the mirror presented? We hope this number of the JOURNAL will be preserved and kept from destruction, and often perused in every household.

WEBSTER'S UNABRIDGED—ILLUSTRATED.—In all the essential points of a good dictionary, in the amplitude and selectness of its vocabulary, in the fullness and perspicuity of its definitions, in its orthography and (eigen grano solis) its orthography, in its new and trustworthy etymologies, in the elaborate, but not too learned treatises, of its Introduction, in its carefully prepared and valuable appendices—briefly, in its general accuracy, completeness, and practical utility, this work is one which none who read or write can henceforward afford to dispense with.—Atlantic Monthly.

NOT TO BE FORGOTTEN.

That little girl who received a reward of twenty-five cents at school, for merit, invested it in a subscription to the RELIGIO-PHILOSOPHICAL JOURNAL, for three months. Having accidentally mislaid the letter, although her name is somewhere on our mail list, if she will advise us of her name and post office address, we shall be greatly obliged, and see that our clerks are more careful to preserve all similar names in future, for ready reference.

LYCEUM ANNIVERSARY AND SOCIAL.

The Children's Progressive Lyceum of this city, hold their Annual Concert at Library Hall, on Tuesday evening, March 9th. After the concert the Society will give a social. A general invitation is extended to all, and a pleasant and agreeable time is expected. Admission to concert, twenty-five cents; to concert and social, seventy-five cents.

PLANCHETTE.

Don't fail to see the advertisement of the new and sweet music, and also, the new book by the above name. Planchette is, indeed, revolutionizing the world. We keep the instrument, the music and the book for sale. Send in your orders, friends, and you shall be supplied with either or all, promptly, at the advertised prices.

FRATERNAL CALL.

Prof. G. W. Kirby made us a fraternal call on Saturday. The Professor will be on the line of the Illinois Central Railroad, between Onarga and Odin, during the next three weeks, and will answer calls to lecture. Address him at Tolono, Illinois.

UNCLE SETH HINSHAW.

Everybody knows Uncle Seth Hinshaw, the Quaker Spiritualist, of Indiana. His house was the home of all mediums and lecturers who passed that way. See the advertisement of his grandson, in another column.

DALLAS CITY.

Our friends in the above named place want speakers and test mediums to call when near. A club of thirty or forty trial subscribers might be of service to the cause in that region, as well as to us.

BEAVER DAM, WISCONSIN.

Our friends are wide awake in the above named place, and our paper circulates extensively among the people.

WEST LAFAYETTE, OHIO.

Br. Joseph S. Bunn informs us that test mediums, physical and mental, would be gratefully welcomed at the above named place.

DRS. McBRIDE AND CLEVELAND.

Are performing some remarkable cures at their office on Madison street. They are well worthy of patronage.

PERSONAL AND SOCIAL.

Greely is not a velocipede. Jailors invariably turn out rogues. Public worship is regularly conducted in Chicago in eight languages. A gentleman of this city has invented a one-wheeled velocipede. The next improvement will dispense with wheels altogether. E. Sprague is engaged in the State Missionary work of Iowa. His address for the next three months, will be, box 1049, Des Moines, Iowa, care of H. C. O'Brien. The Times of this city, of Tuesday last, says: "With regard to the 'd-d' hot story,' Beecher says he 'Never said such a d-d thing.'" Lucille Western is in Salt Lake. She may show the many-wifed Mormons what a young unaided woman can do in the way of many husbands.

The Republican of this city, of the 2d. inst., says: "Washington will be honored during the inauguration ceremonies by the presence of about one hundred Chicago thieves who left here for the city named, last Friday and Saturday."

Moses Hull is East, lecturing in Boston and elsewhere. Mrs. Cora L. V. Daniels is lecturing in Washington, D. C.

Paul B. Du Chailu, the celebrated African traveler, has been lecturing at Horticultural Hall, Boston, Mass.

Dr. C. Blymans of Kalamazoo, Michigan, has returned East. His many friends in the West who know him so favorably as a healer may address him at No. 9, Kingston street, Charleston, Mass.

J. R. Doty, M. D., of Columbus, Wisconsin, intends to go to New Orleans, and from there to Florida, during the coming spring, and will answer calls to lecture and heal the sick, on reasonable terms. Address until May 1st, Columbus, Wisconsin.

J. W. Mathews writing from Heyworth, Ill., says that a good speaker might do much good at that place.

Mrs. Sarah A. Byrnes, East Cambridge, Mass., would like to make engagements in the West, to lecture during the months of May, June and July.

Mrs. B. is one of the oldest and best speakers in the field. She has lectured in the Eastern States, principally, and has given good satisfaction in New York city, Philadelphia and Rochester. She is a bold, fearless, trance speaker, and will instruct and interest any audience.

B. A. Lotto, Elk River, Minnesota, writes us that Mrs. Colburn, of Champlin, assisted by Mrs. Fuller of the former place, has been lecturing in his town acceptably.

Amusements.

The "Field of the Cloth of Gold" is still flourishing with renewed attractions, at the Opera House. The principal feature, however, is Harry Gurr, the celebrated "Manfish," who eats and smokes and performs other subaqueous feats. It will be continued throughout the week, and probably the week to come.

The "Field of the Cloth of Gold" as given here, will then be transferred to the Chestnut street theatre, Philadelphia; and the Susan Galton English burlesque opera troupe, now at the Chestnut street theatre, will come to the Opera House. The entertainments of this troupe are said to be novel and successful.

At Mc Vicker's Theatre the debut of Mrs. Bowers has been a real success; and has at once established her the favorite here, that she has for many years been in other capitals of the world. Her introduction was in a new play, written by Edward Falconer for her and entitled, "Snare; or What Can't money Do." The drama is highly sensational, yet the part of Clara Melville (Mrs. Bowers) is strongly drawn and, as she renders it, highly emotional. The characteristics of her acting appeal largely to the sympathies of the listener, heightened as they are by a most musical voice, rich in all its tones, and a face and eyes that are strongly expressive. Her declamation is admirable, and she is singularly free from the faults that mar the efforts of many other actresses. She has been received during each night of the week with marked applause.

The "Ticket-of-Leave-Man," which we announced in the last JOURNAL, would be put upon the boards of Aiken's Dearborn Theatre, as we anticipated has been received rapturously by over-flowing houses. We seldom have seen an audience more electrified with mirth than at the rendering of this play on Monday, the first inst. It ought, and probably will have a long run.

The next attraction at Mr. Aiken's Theatre will be the comedy of "School." It is said that Robertson cribbed "School" from the German. There are four acts headed respectively, "Recreation," "Examination," "Flirtation," "Realisation." The scenes are laid near London, the curtain rising on a gathering of young ladies supposed to be the pupils of Cedar Grove seminary. They are telling stories to each other, of course, which end in a discussion upon the meaning of love. "School" is one of Robertson's best plays, and it will undoubtedly prove a great success.

At the Theatre Comique a large variety of songs, dances and tableaux are offered this week. This is one of the best companies of the kind that has ever exhibited in this city.

OCONOMOC, WISCONSIN.

Br. J. L. Potter writes from the above named place and says, "Large audiences greet me here and much good is being done."

There is another man who expects a flood. He lives in Tennessee, where he is building a six-story ark, with apartments for all the animals, snakes excepted.

DR. D. C. DAKE, THE HEALER.

Will be at Kalamazoo, Michigan, on the sixteenth, and remain twenty days; from the ninth of March to the thirteenth, at Battle-Creek, Michigan; at Marshall from the fifteenth to the twentieth; and at Coldwater the remainder of the month of March.

PARTNER WANTED.

Satisfied that there is no real limit to either the demand for, or sale of, my BOOK, "NEBUZAR'S REMEDIES," and as soon as it is impossible for me to attend to it, and my affairs in general, I am desirous of finding a partner to assist me. I will take a partner with one to three thousand dollars capital. The partner, male or female, must be of a practical business turn, capable of managing a large business, and willing to work. Such a one will find a fine opening, both for usefulness and making money. I need the help of such a party, far more than the capital named, as the success of the remedies is already secured in their merits alone. Address Dr. P. B. Randolph, Boston, Mass. No 25 vels 1w

LIFE'S UNFOLDINGS. OR THE WONDERS OF THE UNIVERSE REVEALED TO MAN.

Is the title of a new work fresh from press. By the Guardian Spirit of David Cortes. S. S. JONES, Publisher.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

The Medium, in his address to the public says: "The Medium (David Cortes, of Huntley's Grove McHenry Co., Ill.) through whom this work was given, has been a careful observer of the phenomena of 'Modern Spiritualism' for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive listeners. In himself, he can only say he is an uneducated farmer, far from the city years. He asks for this pamphlet a careful and attentive perusal."

The Introduction entitled "The Unvaluing" treats of man as the grand objective ultimate of Life's Unfoldings.

He also stands at the pinnacle of all organized life in the native purity of all things. On page twenty-four the author treats of "the way mediums paint likenesses, in the true order of the development of the arts and sciences."

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we influence a Medium to speak. The fullness of all kinds of language investigated. The ring fast and the carrying of Musical Instruments around the room explained."

This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen. The work will be sent by mail from this office to any one on receipt of fifty cents.



Address, S. S. JONES, 84 Dearborn Street, Chicago, Ill.

**VINE COTTAGE STORIES.**  
LITTLE HARRY'S WISH  
OR  
PLAYING SOLDIER.  
BY MRS. H. N. GREEN.  
ALSO  
THE LITTLE FLOWER GIRL  
AND  
THE ORPHAN'S STRUGGLE.  
By the Same Author.  
S. S. JONES, Publisher,  
RELIGIO-PHILOSOPHICAL JOURNAL OFFICE  
84 Dearborn St.  
Chicago, Ill.

The above named little works of about thirty pages each are fresh from the press and belong to a series designed, especially for children, youth and Children's Progressive Lyceum Libraries.

Mrs. H. N. Green is one of the most popular writers of the present age and especially adapted to the writing of popular liberal books for Children.

This series of Books which have entered upon publishing are designed for the youth everywhere, out of course their tone and philosophy will comprise their spirit principally to the families of Spiritualists, Liberalists and the Children's Progressive Lyceums.

They are aptly embellished and every way attractive and will be sent by mail on receipt of twenty five cents per copy.

A reasonable discount to the trade.

Address  
J. C. BUNDY,  
84 Dearborn Street  
Chicago, Ill.

**SPECIAL NOTICES.**

**Dr. Wm. Clark's Vegetable Syrup.**  
Ezron Johnson—Having by me a bottle of Dr. Wm. Clark's, Vegetable Syrup, prepared by Mrs. Jeanne W. Danforth, and hearing that the husband of our milk-woman, had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half since. Suffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have his side bathed with hot salt and water, by a healthy colored woman, and to take the syrup internally. The result of which was, that in ten days, he was out and at his work (that of a common laborer).

His wife, a devoted Catholic, said, "she had spent quite \$100, upon him for doctors, with no good result; but having faith in good Spirit, she would try this."

His name is McCarthy and he lives in this place, No. 118 Prospect St.  
Yours Fraternally,  
ASBY M. LAFLETT FERRIS.  
Georgetown, D. C., January 17th, 1868.

**Dr. Clark's Remedies.**  
B. E. B. Jones—I go you are advertising the medicines of Dr. Clark a split, who controlling practices for the sick through the organism of Jeanne Waterman Danforth. Permitted me to tell you, with deep feeling, friend Jones, that I have used those remedies, the Syrup, Nervine and Powders with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clark is a noble and brilliant spirit.  
Most truly thine,  
J. M. FERRIS.  
St. Louis, Mo., Nov., 1865.

**Paraphrase of Wonders.**  
Read in another column, "A Paraphrase of Wonders by the great Spiritualist, Mrs. Spence's Positive and Negative Powders."  
For sale at this office.  
Address, J. C. BUNDY, 84 Dearborn St., Chicago.

**To Dealers and Traders.**  
If any of our readers or friends who are Dealers or Traders wish for the PATENT MAGIC COMB to put in market, we will furnish the Wholesale "Price List" upon application. The trade on \$nd money in it.  
Address, MAGIC COMB COMPANY,  
84 Dearborn Street, Chicago, Ill.

**THE PATENT MAGIC COMB.**  
Beauty on the Mountain,  
Beauty in the vale,  
Beauty in the forest tree,  
That bend before the gale,  
Beauty in the Ocean,  
With crest of dancing foam,  
And BEAUTY in the special work,  
OF PATON'S MAGIC COMB

You see, this is really, and emphatically true, and if you seek to change dirty, yellowish, gray, or bad looking hair or beard, to a BRISTLY, dark, Brown, or Glossy Black, you will receive \$1.25 to the MAGIC COMB AGENCY, 84 Dearborn Street, Chicago, Illinois, and receive the Magic Comb by mail post paid, and if you follow the directions on the Comb, we guarantee perfect satisfaction.

**A PLEASANT STORY.**  
In the streets of Chicago, I wandered alone,  
And carelessly sang a familiar old song,  
While viewing the city—Borneo, and such—  
The Irish—the Scotch—the French, and the Dutch,  
And the strange Advertisements of those latter days,  
On the Bulletin Board, Advertisements, and plays,  
When all on a sudden I saw something new,  
On no printed paper in Red, White and Blue:  
It told of the virtues of something so neat,  
So handy—so harmless—so perfect, complete,  
For coloring beard, the mustache or hair,  
Without any poison, or stopping, or caw,  
And not only so, but the color is "fast,"  
And like a shoemaker, it "sticks to the last"  
In reading I pondered, and thought of my hair,  
Now as a gray as a rat,—now so glossy, and fair.  
I hunted, and found it—I bought it, and tried,  
When all my gray hair, in a "jiff" stopped dead,  
My age is now—I feel twenty years younger—  
I will marry next week—no use to wait longer,  
I will have a wife, and the comfort of home,  
Finally will be gained by the New Magic Comb.  
Yesterday, I found that Comb at 84 Dearborn Street, where they have a few more left of the same sort. Don't forget the place.—Enclose \$1.25 and address MAGIC COMB AGENCY, 84 Dearborn Street, Chicago, Illinois, and you shall receive the MAGIC COMB by mail post-paid.  
U. B. WISE.

**Dr. P. B. Randolph,**  
Nerve Specialist. Wholesale Manufacturer of Phosphyne Chloride, Bromine, and Bromine, his celebrated four Nervous Remedy. Price per B. \$4 and 5c. per doz. \$36 and \$40, warranted chemically pure, and the only known remedy for the illustrious catalogue of Nervous Diseases, in either sex. Also sole agent for Dr. R. B. Perry's celebrated Magnetic band, magnetic for Chloroform, opium, \$3 and 5c. per pair. Tractor magnetic, \$3. Dr. R. B. is now writing a new and extraordinary work, entitled "Love and its hidden mystery," to which he has attached, entitled, "Chloroform," its art and culture, with rules for its installation. To be published by subscription at \$1 per copy. Western subscribers can pay to RELIGIO-PHILOSOPHICAL JOURNAL, and Hon. F. B. Davis, Des Moines, Iowa, and the work will issue when 400 are ordered.

Principal office, Boston, Mass.  
no. 21 vol. 5

**ADVERTISEMENTS.**  
NEW EDITIONS—JUST ISSUED.  
PRICES REDUCED.

**Children's Progressive Lyceum Manual.**  
BY ANDREW JACKSON DAVIS.

A REDUCTION OF \$12.00 ON 100 COPIES OF THE UNABRIDGED MANUAL; AND \$6.00 LESS FOR 100 COPIES OF THE ABRIDGED EDITION.

The Lyceum organization, will find it most economical to purchase the Manual in large quantities. Every Lyceum should be well supplied with this little book, so that all both visitors and members, can unite in singing the progressive songs of the Spirit, and join as one family in the beautiful Chain Recitation. To the end that the Children's Progressive Lyceum may multiply all over the land, we offer for the latest editions of the Manuals at the following reduced prices:

SEVENTH UNABRIDGED EDITION: single copy 70 cents, 100 copies \$5.00; 500 copies \$20.00; 1000 copies \$35.00.  
EIGHTH ABRIDGED EDITION: single copy 40 cents, postage 4 cents; twelve copies \$4.00; fifty copies \$16.00; one hundred copies \$28.00.

For sale at the BANNER OF LIGHT BOOKSTORES, 125 Washington Street, Boston, and 54 Broadway, New York. Please send post-offices orders when convenient. They are always safe, as are registered letters under the new law.

**SOMETHING NEW.**  
A Lyric of the Summer-Land, and a Picture of "Father Hishaw," also a scene of his Spirit Home, painted in oil by a medium for "United Revs.," the "Quarter Spiritualists," late of Greenfield, Ind., where he built a "Progress Hall."—A true Phenomenon, read by all who knew him. Poem and two Photographs for 25 cents.  
Address, Will C. Elliott, Room 4, 84 Dearborn Street, Chicago, Ill.

**PLANCHETTE SONG.**  
Words by J. O. BARRETT, music by S. W. FOSTER.  
A new song—the first and only one of the kind ever published. The authors have popularized the Planchette, by a sweet, inspirational song, that voices the love thoughts of a ministerial spirit.  
The following is the beautiful chorus:  
Write, write, canny Planchette!  
Set the truth—echo humming!  
Write, write, canny Planchette!  
Answer, angels coming, coming, angels—coming.  
For sale at this office.

**CHILDREN'S PROGRESSIVE LYCEUM MANUAL,**  
BY ANDREW JACKSON DAVIS.  
SEVENTH EDITION, 80 cents per copy—5 cents extra postage, 100 copies \$8.00. EIGHTH ABRIDGED EDITION, 45 cents per copy—\$5.00 per hundred.

**GRAND INVESTMENT!!!**  
**GLOBE GOLD AND SILVER MINING COMPANY.**  
Capital Stock, \$650,000, in Shares of \$10 Each. Subscription Price \$5 per Share, Unassessable.

Incorporated Under the General Laws of California, July, 1863.

The Property of this Company is situated in Monitor district, Alpine County, California, on Monitor Creek, one mile east of the Main Branch of Carson River, and about forty miles south of Carson City, the capital of the State of Nevada. It consists of ten thousand feet on the Monitor Lands (which outcrop over one hundred feet in width for a distance of nearly two miles), and 600 feet on the ANNE LOCKS LAKE, parallel to and adjoining the "Hercules" both by Gold and Silver.

**GET THE BEST**  
**Webster's Unabridged Dictionary.**  
2000 Engravings; 1540 Pages Quarto, Price \$12.00.  
In two volumes; half Turkey, Price \$14.00.  
In three flexible covers, \$18.00.  
In three covers, one volume, \$20.00.  
10,000 Words and Meanings not in other Dictionaries.  
Viewed as a whole, we are confident that no other living language has so rich a vocabulary as this. It is fully and faithfully set forth in its present condition as this latest edition of Webster does that of our written and spoken English tongue.—Harvard University.

These three books are the sum total of great literatures: the Bible, Shakespeare, and Webster's Royal Quarto—Chicago Edition.  
The New Webster is glorious—it is perfect in its distance and defies competition—it leaves nothing to be desired.—J. H. Raymond, L. L. D., Pratt Vassar College.  
The most useful and remarkable compilation of human knowledge in our language.—W. S. Clark, President Mass. Agricultural College.

1040 Pages Octavo. 600 Engravings. Price \$5.00.  
**WEBSTER'S NATIONAL PICTORIAL DICTIONARY.**  
This is really a gem of a Dictionary, just the thing for the million.—American Educational Monthly.  
Published by G. & C. MERRIAM, Springfield, Mass.

**DAWN.**  
A highly entertaining Novel. Very interesting to Spiritualists.  
Price, 5c; Postage paid.

MATILDA A. MCCORD, 523 BROOKLYN STREET, ST. LOUIS, MO., keeps on hand a full assortment of Spiritual and Liberal Books, Pamphlets and Periodicals. Also a supply of Stationery, etc. The patronage of the friends and the public generally respectfully solicited.  
no. 19 and 20.

**Electic, Magnetic & Clairvoyant Physicians.**  
"By their Works you shall know them."  
Dr. S. McBride, W. Cleveland, and Mrs. P. J. CLEVELAND,  
Have permanently located at  
117-1-2 Madison St., (Chicago, Ill.), Room 65 Popes Block, Second Floor.

Where they have fitted up a fine hall of rooms, and are now prepared to treat the sick on reasonable terms. From long experience in treating the various diseases to which the human family are subject, we feel confident that we can restore to health those who are afflicted with any curable disease, having in many cases cured those who were abandoned as incurable by all other systems of practice. All acute cases removed instantly by the ancient method of Laying On of Hands.

Special attention given to the treatment of female diseases. By W. Cleveland, who is a clairvoyant, and can perfectly diagnose disease, either present or absent. Send names, age and residence.

Consultation Always Free.

The poor treated, gratuitously every day from one to two o'clock. Gentlemen absolutely refused.

Developing circles held at our office every Tuesday and Friday night.

The Female Regulator and Uterine Tonic, cures all diseases incidental to women; its application is local.

Taking medicine into the stomach to restore the Generative Organ to a healthy condition; sometimes; any female who uses the lozenges and does not receive better relief, the benefit of any other remedy, Mrs. Cleveland will refund the money.

We are furnishing many eminent Physicians. A box of 25 Lozenges \$1.00; 50, \$2.00; 100, \$3.00. Sent to any address in the United States. A liberal deduction to Physicians and Druggists.

Address, Dr. S. McBRIDE & CLEVELAND, Popes Block, Madison St., Office room, 65.  
no. 21 vol. 5

**THE HISTORY OF MOSES AND THE**  
Laraillon, (re-written) By  
MERRITT MUNSON.  
A highly Entertaining and Instructive work. Price, 5c; Postage, 2c.  
Address  
JOHN C. BUNDY,  
Drawer 623, Chicago, Ill.

**MRS. M. SMITH, LATE OF PHILADELPHIA,** MAGNETIC AND CLAIRVOYANT PHYSICIAN, 180 Hubbard Street, corner of Paulina, Chicago, Ill.  
no. 22 vol. 5

**THE HISTORY OF MOSES AND THE**  
Laraillon, (re-written) By  
MERRITT MUNSON.  
A highly Entertaining and Instructive work. Price, 5c; Postage, 2c.  
Address  
JOHN C. BUNDY,  
Drawer 623, Chicago, Ill.

**BANNER OF LIGHT!**  
An Exponent of the Spiritual Philosophy of the Nineteenth Century.  
PUBLISHED WEEKLY.  
At No. 125 Washington Street, Boston, Mass., BRANCH OFFICE, 514 Broadway, New York.  
WILLIAM WHITE & CO., Proprietors.  
WILLIAM WHITE, ISAAC B. RICH, LUTHER COLBY, LEWIS B. WILSON, Assistant Editor.  
AIDED BY A LARGE CORPS OF THE ABLEST WRITERS.  
Terms of Subscription, in Advance:  
PER YEAR.....\$3 00  
SIX MONTHS.....1 50  
When Drafts on Boston or New York cannot be procured, we desire our patrons to send in lieu thereof, a Post Office money order or Registered Letter.  
Subscriptions discontinued at the expiration of the time paid for.  
All business Letters must be addressed: "BANNER OF LIGHT, BOSTON, MASS."

**WILLIAM WHITE & CO.,**  
ALSO PUBLISH AND KEEP CONSTANTLY FOR SALE  
A LARGE ASSORTMENT OF  
**SPIRITUAL, REFORM,**  
AND  
**MISCELLANEOUS PUBLICATIONS.**  
Particular attention is called to our new Song Book,  
**THE SPIRITUAL HARP**  
A collection of Vocal Music, adapted especially for the Choir, Congregation, Social Circle, Lyceum, &c., containing Songs, Duets, Quartets, Anthems, Sentences, Choruses, Spirit Pieces and Selections for Church and Social Meetings, with Piano, Organ or Melodion accompaniment.  
SINGLE COPY.....\$2 00 TWELVE COPIES.....\$19 00  
GILT.....3 00  
When sent by mail, 20 cents extra for postage.

**Children's Progressive Lyceum Manual,**  
BY ANDREW JACKSON DAVIS.  
SEVENTH EDITION, 80 cents per copy—5 cents extra postage, 100 copies \$8.00. EIGHTH ABRIDGED EDITION, 45 cents per copy—\$5.00 per hundred.

**GRAND INVESTMENT!!!**  
**GLOBE GOLD AND SILVER MINING COMPANY.**  
Capital Stock, \$650,000, in Shares of \$10 Each. Subscription Price \$5 per Share, Unassessable.

Incorporated Under the General Laws of California, July, 1863.

**THE REDUCTION WORKS**  
will be erected at the mouth of the Tunnel, on the bank of Monitor Creek which supplies abundant water for steam and amalgamation. The cost is estimated not to exceed \$40,000 including the completion of the Tunnel; and the works can be put into operation by the close of this year. The treatment of 20 tons per day, at the minimum value of the ore, \$40 per ton (less than one half the usual yield of the Monitor District) would give a gross product of \$2,000 per day. The cost of reduction is not likely (by the improved processes) to exceed \$15 per ton (including the mining of the ore), thus giving a daily profit of \$1,250, and a yearly earning of \$725,000—equal to a dividend upon the entire capital of nearly

**SIXTY PER CENT. IN COIN!**  
Or over one hundred per cent. on the subscription price of the shares in currency.

As the abundance and value of the ores of the Globe Mine are unquestioned, this estimate is deemed not only a moderate one, but very greatly within the probable range of profit.

**TEN THOUSAND SHARES OF UNASSESSABLE STOCK,**  
(taken for the purchase of Mining Property,) have been appropriated for additional Working Capital; which stock is now offered to the public at \$5 per share, as most safe and profitable investment. A discount of five per cent. on 100 Shares; 10 per cent. on 200 Shares; 15 per cent. on 300 Shares; and 20 per cent. on 400 Shares; or over, will be made on the subscription price.

Dividends will be payable in gold coin, quarterly, at the TRANSFER OFFICE OF THE COMPANY in New York, of which due notice will be given.

**PERSONAL TESTIMONIALS.**  
"Dr. J. Winchester, in this issue, lays before our readers an advertisement of the Silver Mining Enterprise, which we cheerfully commend to their attention. The statements of Dr. W. can be implicitly relied on as being strictly true, and we are safely permitted to say that all who have occasion to transact business with him will find that they have dealt with an honest and honorable gentleman and brother."  
—An Old Fellow, Nov. 1868.

"We know that his enterprise, energy, temperance and assiduity are unsurpassed, and that whatever he undertakes he does with all his might. The good faith of his statements may be implicitly relied on."  
—HOBAC GAZETTE, Tribune.

"Parties wishing to take shares in this Company, are requested to WRITE AT ONCE for Prospectus, giving important facts in regard to the  
'GOLD AND SILVER MINES AND MINING IN CALIFORNIA AND NEVADA,'  
showing the EXTRAORDINARY PROFITS NOW BEING REALIZED. All orders for shares must be addressed to the undersigned, President of the Company.  
J. WINCHESTER,  
30, John Street, New York.  
no. 20 vol. 5

**THE WHITE BANNER**  
BOOK AGENCY AND PUBLISHER'S EXCHANGE,  
Where everything respectable in the book line, no matter from what house issued, may be promptly obtained at publisher's prices.  
Persons at a distance, seeing a book advertised anywhere, can, by addressing a line gross postage paid, to the Book Emporium and Purchasing Agency, get it by return mail, without anything added to the advertised cost.  
Spiritual, Liberal, all good and Progressive works, we shall make a speciality. Send all monies at our risk, and rest assured you are doing business with a reliable and strictly responsible house.  
Address, MRS. M. D. REICHER & Co., No. 22 North Sixth Street, Philadelphia.  
no. 21 vol. 5

**A LECTURE IN RHYME,**  
THE PAST, PRESENT AND FUTURE.  
By  
MRS. M. D. REICHER.  
An Exceedingly Entertaining and Instructive Lecture. Delivered to Large and Highly Interested Audiences in different parts of the country. The Author, yielding to the urgent requests of her numerous friends, has consented to have it printed.  
Sent postage paid on receipt of 25 cents.

**MRS. M. J. CROOKER, CLAIRVOYANT**  
Physician, St. Charles, Kane Co., Illinois,  
formerly of Chicago, cures all diseases that man is heir to. She allows no such word as fail where there is life enough left to build upon.  
TERMS.  
Examination, \$1.—Prescription and diagnosis, 25.  
Satisfaction guaranteed in all cases.  
Refer to S. S. Jones, editor of this paper, Chicago, or Lyman C. Howe, Treasurer, Leona, Cal., No. 37, St. Louis, Mo., No. 11, 5th, St.

**HOW TO KEEP EGGS FRESH.**  
Use the Electro Egg Preservative. A Sure Preventive for decomposition. Eggs, when ELECTRO-IZED, are warranted to remain 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 Eggs,**  
Containing further particulars. SENT FREE to all who desire 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 Eggs can be placed directly in packing or preserving liquid, WITHOUT UNNECESSARY LOSS OF QUALITY OF BREAKING.  
Price according to size, which can be made with capacity for examining from ONE to TEN dozens, or any desired number of eggs at one time.  
Office 75 W. Madison Street, Room 4.  
Address,  
ELECTRO EGG COMPANY,  
P. O. Box 1114, Chicago, Ill.

**Florence Sewing Machines.**  
Wm. H. SHARP & CO.,  
General Agents,  
100 Washington St., Chicago.

This machine is recommended 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 peculiar to the Florence claimed by no other make world. Same price and terms to Agents furnished on application.

**10,000 Agents Wanted.**  
Wanted at once, 10,000 more Agents, male and female, local and traveling, in all parts of the UNITED STATES and TERRITORIES, West as well as East of the Rocky Mountains, also in CANADA and ENGLAND, to assist in supplying the large and increasing demand for an article of established merit, small, handsome, portable, adaptable, as beautiful as gratulations, and as easily handled as silver dollars. Do not fail to send for our printed terms to Agents, and Judge for yourself whether our terms to Agents, for the sale of Mrs. Spence's POSITIVE AND NEGATIVE POWDERS are not more liberal than any ever offered to the public.  
Address  
PROF. PAXTON SPENCE, M. D.,  
Box 5817, New York City.

**Jones, Bundy & Co.,**  
REAL ESTATE AND LOAN BROKERS,  
No. 12, Melodion Church Block,  
South-East Corner Clark and Washington Streets,  
Chicago, Illinois.  
City and Country Property Bought, Sold and Improved.  
Taxes paid and rents collected.  
Loans upon first-class city property negotiated.  
Investments made on joint account.

We write the special attention of non-residents to the feature of our business, as also to our facilities for Investing and Managing Capital as Attorneys.

In addition to our extensive list of City Property, we are offering a large number of finely improved Farms, located in different parts of this State, at very low figures and, easy terms, also 100,000 Acres unimproved lands in the North Western States.

**REFERENCES.**  
Lafin, Butler & Co., Chicago, Ill.  
Geo. H. Walter, Esq., Sec. Nat. Telegraph Co., New York City.  
Hon. Warren Chase, 54, Broadway, N. Y.  
Gen. J. F. Parrott, M. C., Washington, D. C.  
E. D. Worcester, Esq., Treas. N. Y. C. R. R.  
Hon. W. H. L. Singmaster, St. Louis.  
Geo. M. Colt, Sec. Hartford Fire Insurance Co., Hartford, Conn.  
Wm. White & Co., Publishers, Boston, Mass.

**P. S. LEE, WRITING, BUSINESS, AND TEST MEDIUM.** Answers sealed letters, gives business advice, discovers lost and stolen property, and gives clairvoyant delineations of character. No explanations required. Consultation, 1c. \$1.00. Address enclosing stamp.—P. F. Lee Aurora, Illinois.  
No. 14 Vol. 5.

**THE WHITE BANNER.**  
Is a liberal, non-sectarian, open-spoken, eight page Journal of Progressive Philosophy, printed from clear readable type, on good white paper and issued twice a week, at the price of 10c per copy; by W. D. RICHNER & Co., 23 North Sixth St., Philadelphia.

The WHITE BANNER will advocate the freest and untrammelled expression of opinion, and the highest political principle of the Fatherhood of Duty and the universal Brotherhood of our race. It will also advocate the equal rights of man and woman, and the cause of the rising generation, its great aim will be to unfold the real art and logic of life, advancing valuable progress for Woman's work with that of Man, when as well performed.

The WHITE BANNER devoted to Science and Art, will unfold the phenomena and philosophy of Spirituality, the angel in woman and man, ever affording a faithful exhibit of the external progress of the race. The motto and practice of the WHITE BANNER shall be Justice without fear. The greatest good for the largest number with Justice toward None, but Charity for All.

Terms of Subscription Sent by mail, one year, Semi-monthly, in advance, \$1.  
W. D. RICHNER & COMPANY, Office of the WHITE BANNER, 23 N. Sixth St., Phila.  
no. 21 vol. 5

**Mrs. Peter West, the Sheer, CONTINUES TO GIVE** spirit tests. He reads and describes spirits, gives directions in business, considers mental questions, makes clairvoyant examinations, locates lost friends, and is a trance and instrumental speaker. Will answer calls to give tests. Rooms, 19 and 20, No. 120 South Clark Street.  
Address  
151 North La Salle St., Chicago, Ill.

**SPIRIT LIKENESSES.**  
How to obtain them, Philosophically considered. A pamphlet of near fifty pages, by M. Milleson, Author for the  
**SUMMER-LAND.**  
Sent to any address, post-paid, on receipt of 25 cents.  
Address, Mrs. M. D. REICHER, 22 N. Y. York, or Hon. Warren Chase, No. 54 Broadway, N. Y.  
no. 22 vol. 5

**MRS. ABBY M. LAFIN FERRIS, PSYCHOMETRIC** will direct persons in development \$2.00. Spiritual advice or Clairvoyant \$1.00. Six questions, answered, 15c in advance \$2.00. Address, enclosing two red stamps, 118 Prospect St., Georgetown, D. C.  
no. 22 vol. 5, if

**OVERWHELMING SUCCESS**  
OF THE  
**GREAT SPIRITUAL REMEDY,**  
MRS. SPENCE'S  
**POSITIVE AND NEGATIVE POWDERS.**

Mrs. Judy A. Harrison of Hartford, Ohio County, Ky. writes as follows:  
Prof. Paxton Spence—Sir: Your Powders are Working wonders here. I have been afflicted many years with a complication of diseases, namely, Neuralgia, Sick Headache, Toothache, Deafness in one ear, Weakness of the eyes, so that I could not see to read or read at night. I was also afflicted with Heart Disease, Womb Disease, Cramps, Paralysis of the hand and feet at times, and a stiffness in the joints. I commenced taking your Positive and Negative Powders last October, and I am now entirely relieved of all those diseases. I also had a Cough for several years, and it has entirely disappeared with the rest. I had tried all the best Physicians, spent hundreds of dollars, but was never better until I procured your Powders. I am now in relieved health than for twenty years. I would not be without them for the wealth of the world.

My husband, J. J. Harrison, has been afflicted with the Asthma for ten years, tried everything that was recommended by the Physicians, and found no permanent relief until he took your Powders. He had one very violent attack soon after receiving your Powders, and about a double dose of the Positive, one or two hours apart, relieved him entirely of that attack, which otherwise would have lasted from three to ten days, during which he could not have laid down day or night. He has now no fears of the Asthma, and considers your Powders the best medicine in the world.

An old lady of this county, Mrs. Stearns, now near 70 years old, has been afflicted with the Asthma for 27 years. She would have to sit up every night from about midnight until day. Without sleep and could scarcely breathe. Two or three doses of the Positive Powders relieved her immediately, and she sleeps soundly every night. She says it is the very medicine she has always needed in this county.

The Positive and Negative Powders have also cured several cases of Chills and Fever.

—EVENING JOURNAL, of Frankfort, Ky. County, Missouri, reports

"One case of Lung Fever, two cases of severe Cold with Typhoid Symptoms, and several cases of Infantile Diarrhea, one of some months' standing— all cured by the Positive and Negative Powders."  
The following is from J. T. Lord, No. 257 Grand Street, New Haven, Conn.  
Dr. Spence—Dear Sir: We think your Powders the best medicine for Female Difficulties that we ever used. They have accomplished more for my wife than the most sanguine could have anticipated.

Prof. Paxton Spence—Dear Sir: My little daughter, seven years old, was taken with Typhoid Fever last Wednesday evening and continued with it until Saturday. The next morning I commenced giving her the Negative Powders, and toward night the fever abated and she passed a large amount of worm, and now as I write she is at play. Also an old lady, upwards of 70, has been cured of the Palpitation of the Heart by the Positive Powders.  
Yours truly,  
SAMUEL K. BOSS.

Salon, Ill., March 26th, 1858.  
W. BAKER, of Hamilton, Bourbon Co., Kansas, under date of 30th, 1858, writes as follows: "Before your Powders came my daughter was taken with Lung Fever, with pain in the side and bad Cough, so she had to lie down for two days and nights. I gave her two Powders and they cured her in less than six hours."  
—Ira D. Surratt of New Haven, New York, writes as follows:  
Prof. Spence—Dear Sir: Those Powders you sent me did the work. About the first of September last, my wife was attacked with a severe Cold. She coughed almost incessantly, and was attended with a fever, which increased daily. She commenced taking the Positive Powders as directed. The Fever abated, the Cough ceased, and she improved fast. But when the box of Powders came, she commenced using them, and before that was gone her disease had fled and has not returned. But that was not all. The disease had left her destitute of the sense of smell, and very hard of hearing. The most efficacious smelling thing that could be produced, was all the same to her. But she is a box of Negative Powders did the work, and she is now well, and can both hear and smell as well as she ever could, thank God. They ought to be kept in every family for this truth.

The magic control of the Positive and Negative Powders over diseases of all kinds is wonderful beyond all precedent.

**THE POSITIVE POWDER CURE** Neuralgia, Headache, Earache, Toothache, Rheumatism, St. Vitus, Colic, pain in all kinds of Rheumatism, Hoarseness, Hoop, Complaint, Dysentery, Nausea and Vomiting, Diarrhea, Indigestion, Flatulence, Worms, Suppression of Urine, Palsied Strabismus, St. Andrew's, Womb, all Female Weaknesses and Derangements, Cramp, Hiccups, Lockjaw, Cholera, Dances, Intermittent Fever, Yellow Fever, Typhoid, Typhus, Fever of Small Pox, Measles, Scarlatina, Erysipelas, Pneumonia, Pleurisy, all Inflammations, Acute or Chronic, such as Induration of the Throat, Glandular, Womb, Bladder, Prostate, Glandular, Catarrh, Consumption, Bronchitis, Cough, Cold, Scrofula, Rheumatism, St. Andrew's, &c.

**THE NEGATIVE POWDER CURE** Paralysis of Face; Anasarca, and Swellings from paralysis of the nerves of the eye and ear, and very hard of hearing. Double Vision; Catarrh; all LOW FEVERS such as the Typhoid, and the Typhus; all other nervous or Muscular Prostration or Relaxation.

Both the POSITIVE and NEGATIVE Powders are used in Chills and Fever.

The Positive and Negative Powders do no violence to the system; they cause no purging, no nausea or vomiting, no uneasiness or distress, no loss of language or intellect, no loss of sleep, no loss of appetite, no loss of wonderful Medicine; so Silent and yet so efficient.

**THE POSITIVE AND NEGATIVE POWDERS** are adapted to all ages and both sexes, and to every variety of all kinds of Diseases, in the language of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In those respects, as well as in all others, they are

**THE GREATEST FAMILY MEDICINE OF THE AGE.**  
To AGENTS, Druggists and Physicians, give the Sole Agency of entire counties and large and liberal Profits.

PHYSICIANS are delighted with them. AGENTS and Druggists had ready sale for them. Printed terms to Agents, Druggists and Physicians, by Mrs. Spence's Positive and Negative Powders, sent free of charge, accompany each box and also sent free if you prefer special written directions.

Send money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Order, Draft, or in Registered Letters, to Mrs. Spence's Office, 52 1/2 N. 5th St., New York.

Address PROF. PAXTON SPENCE, M. D., Box 5817, New York City.

If your Druggist hasn't the Powders, send your money at once to Prof. Spence's address as given above, and we will forward to you POSTPAID by return mail.



Communications from the Inner Life.

He shall give His angel charge concerning thee.

All Communications under this head are given through MRS. A. H. ROBINSON, well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to be the spirit world.

Special by Rhoda and Nellie, short hand Reporters, 112 Dearborn street, Chicago, Illinois.

For Questions, to be answered, at our Inner Life seances, should be concise, well written, and directed to the editor, whose responsibility for the questioner to be present at the seance.

INVOCATION.

Infinite Spirit of life and love! Thou that we call God, and that we, in our heart of hearts feel to call upon as Father! Thou that hath, in Thy wisdom, given us existence, unto Thee and Thee alone, is the power to know whether each should have an existence; for to us everything is changing, and yet Thou art unchangeable! Thou that doth possess all wisdom and all love, we would feel to call upon Thee at this hour! We would that every thought would be acceptable unto Thee! We would, that every heart could realize Thy presence and Thy blessing! We would feel that Thou art ever near; that in every hour, however dark it may be to us, yet we may feel to know that Thou art near. Realizing this truth, this mighty principle within Thee, may we ever feel that we are safe, when guarded and protected by one that possesses such infinite wisdom! To us everything in nature passes through its various changes, and yet its life-principle remains; and that we, as immortal beings, exist to-day upon the material plane of life, and that with that existence, we may realize a perfect life upon the spiritual plane. Upon this second plane of life, we also realize Thy presence! We realize that there is a God of wisdom that governs all things, yesterday, to-day, and forever the same. O, Father may we ever realize Thy perfect love; may it be with such force and such power that all darkness shall become light, and that which is seeming sorrow, shall be joy unto us. We feel O, Father, that Thy presence and Thy light should guide us on every plane of life, that we shall be enabled to exclaim, not our will, but Thine, O God, be done.

QUESTIONS AND ANSWERS.

FEB. 25th 1869.

QUESTIONS BY MR. MELKINS, OF MASS.

Q. Are the sorrows of this life in any manner detrimental to the enjoyment of celestial beings?

A. We know of no celestial beings; but if our questioner would know if the sorrows of the children of earth are in any way detrimental to the happiness of spirits upon the spiritual plane of life, we could say to him, that it is to many. Those that are in close sympathy with friends upon the earth, whose those friends are in trouble, they feel it; yet they are able to throw off that feeling sooner than when upon the material plane, from the fact that they can see the surroundings and be able to judge better of the result. And again, others having had sufficient experience in both planes of life, will not suffer themselves from the sorrows of friends, realizing the fact that all is necessary for them individually.

Q. Is sorrow and disappointment as really a means of human development as joy and success?

A. To us, one is as essential as the other. Q. If "whatever is, is right," and all the occurrences of life are the development of a divine will and over-ruling power, is it proper to invoke Divine aid in the prosecution of any human scheme? A. The first part of the question answers the last. "Whatever is, is right," so, if an individual feels that it is right to invoke assistance from a Divine, or any other source, it is right for that individual, and if he or she attains it, it is right. If "whatever is, is right," of necessity that must be right.

QUESTIONS BY MR. FRANCIS.

Q. Then the acts of our lives are developed by a law as certain in its action as that which develops the bud or flower, on a tree, according to your idea?

A. According to our idea, we should say as the man did—just so. [Laughter.]

Q. Was it foreordained that Abraham Lincoln should be President of the United States, and be finally assassinated?

A. Well, as we have often said before, that whatever is, is right, and seemingly whatever is to be, will be, then we might say it was foreordained. If we say that we commit ourselves to foreordination, and as everything in the universe—every act of every individual is in its place, then we might say that it was foreordained that he should be President, and that he should be assassinated.

Q. Dr. Trull, that certainly eminent hygienic reformer, says that salt, sugar and butter are injurious; that food should be taken plain and pure. Animals so eat it and have perfect health, while man comparatively, is always ailing and generally dies of disease. Directions from advanced spirits on dietetics, would be of great value. Many are anxious to live right and be set right, upon a few fundamental facts that doctors differ upon, and could by experiment or experience, do the rest themselves. Man can be injured through the best of intentions, as well as destroyed by design. Reasoning from analogy, if he is a condensed earth, a microcosm, and represents all its elements and animals, the apex of all, the fiftieth of his body would be to it what the ocean is to the dry land, and if salt is so necessary to the preservation of one, why not to the other? Yet this article of universal use, is pronounced by authority entitled to respect, a positive poison.

A. We will say that every thing has its use and seeming abuse. That is, individuals differ in their organizations and dispositions; so they

of necessity, differ in their desires. As human beings have animal desires and appetites, we would give them the privilege of choosing for themselves what they should eat and when they should eat it.

It is a well established fact that the common laborer enjoys better health than those who remain in the house; in other words, individuals that have more out-of-door exercise, enjoy better health than those who remain in-doors. The laboring man can take all kinds of food and partake very heartily thereof, and go out and perform his manual labor, and it will not affect him injuriously; while those that remain in close rooms may not partake of half or quarter of the amount, and it will affect them severely.

Now, is it because the food itself is injurious, or is it because people do not take proper care of themselves? Is it not a fact, that to-day, almost the last thing people think of, is taking care of their physical health? We believe that it is with that as it is with everything else.

There is no person that can judge what is good for another by themselves, or what is essential for another's development or unfoldment, judging from their own stand-point.

Q. Is not the fact of there being a demand in the appetite of man for these various conditions that have been mentioned, evidence that they are to a certain extent, essential for his use?

A. Inasmuch as we have stated before, and say to-day that every thing is essential in its own way, we certainly should not say it were otherwise now.

FROM ADELE TO AMANDA.

How easy it is to think what we would do, but when it comes to the task-how very different. I come here to-day not so much for a test to any one, but to tell my dear sister, that her children are with me; that I will care for them the same as she would care for them, had they remained with her upon the earth. I can realize how lonely your house would be without them. I know how you grieved for them. I know how hard it was for you to lay their little bodies away. I know how anxiously you watched over them in their sickness. I know how earnestly you prayed for their recovery. When all was of no use, then, how anxious you were to know if I saw them; if they were with me. It is to let you know that I did see them, and that I have the care of them and that I will be with you in their last sickness, and that Lulu recognized me the first one upon this plane of life. Her first words were, "Dear Auntie where is mamma." I could not show you to her there because your feelings were such, that it would have caused her to be unhappy. So I took her away. You think if you could have had one of them, just one of them spared to you, how glad you would be. But then, dear sister, think what a world of sorrow they have left; think how much they escaped that you have had to suffer. You know that they live; you know that you will meet them when it is yours to pass through the great change of death. You know that our father passed through that change; you know, too, that two of our brothers passed through that change and that I, also, have passed through the same. When dear father went, it seemed as though we could not feel worse than we did then. I do not think that I ever could feel worse; but to-day you feel worse than you did then, because your children are taken from you. Try to compose yourself and when everything shall be quiet at your home, I will then bring both of them, so that they can see you. Their sufferings were but light, because neither realized the last spasm. The last—that poor Eddy had to suffer, he did not realize at all. It was hard for you to see him suffer, apparently, so much, and not be able to relieve him. It was you that had to suffer, not him. Think what a blessing it was for you to be with them: to know that all was done that could be done. And, again, think of them as two bright and beautiful spirits, transplanted from a world of sorrow and trial, to one of beauty and loveliness; think of these, instead of grieving as you now do; rejoice, and be glad, they are happy; that they have none of the sorrow that they otherwise would have known. Yes, dear sister, Amanda, their sufferings are truly over, and I, your sister Adele, will ever take care of your children. I thought and have thought every day, since they left you, that I would try to say something to you. As I said when I first commenced, it is much easier to think than it is to do, and it is for you and you alone, that I have said what I have here to-day. I know that you are a reader of the paper in which this shall be published. Now, as a kindness to those who devote their time and energies to its publication, and, also, for myself send a note to them, or to this lady that I now have possession of, telling her how glad you are, and I know she will be pleased, too. You believe that we are happy, and so we are, and as often as we can, we will come to you and talk to you and tell you of the development and unfolding of your children; for you think more of them now, than all the rest of your friends that have passed this life. Good bye, dear sister, for the time, rest assured, that I will never leave your dear little ones, until you can take care of them again yourself. Good bye, and accept my thanks for your kindness.

PHENOMENA.

For the Religio-Philosophical Journal Wonderful Spirit Manifestations in Kansas.

BY JAMES H. MARSHALL.

BRO. JONES.—I have been intending to write you for some time past in regard to the spiritual manifestations near here.

Our medium, Ezra Tippy, is a trumpet medium for a spirit who calls himself Father King, and is of the same family as John King, but belongs to an older generation and has been in the Spirit Land eighteen thousand years, and is

now an inhabitant of the eighth sphere or circle. The manifestations are given in a circular room built for the purpose, twelve feet in diameter, containing two tables; one peculiarly constructed according to the instruction of Father King (or Daddy King, as he is more commonly called); the other is a dining table and used as such every day. The two tables, one sitting in front of the other, occupy three-fourths of the apartment, and the seats capable of seating from ten to twenty persons, take up the remaining portion of the room, so that when the audience is seated for a performance, all of the available space is occupied.

One of the tables has on it a monument to which are fastened two drums, one base, and the other tenor. On the table is placed a small tin trumpet, about twenty inches long, similar in shape to an old fashioned dinner horn; also an accordion, tamborine, a small bell, French harp, and three or four drumsticks.

After the audience is seated, they are requested to remain perfectly quiet. The light is extinguished, and in a short time a rap is made on the table with the drumstick about as hard and as loud as it is possible for an able bodied man to make. This generally startles the uninitiated, and even sends the blood tingling to the toes and fingers of those more familiar with and accustomed to the noise. This is repeated at irregular intervals for several times, when the drumstick is heard to ascend the monument to the base drum, which it commences to beat with a quick, tremulous motion, almost inaudible at first, but gradually growing louder and slower until the performer becomes master of the situation and shows himself to be an adept at the art. The tenor drum is then beat in time and unison with the other. The tamborine becomes restless, and clatters with much noise and clatter to the top of the monument, and swings off in a circle over the heads of the audience, making a revolution in about one and a half seconds. The French Harp and bell now join the band, and the accordion lifts its voice and plays all in harmony without producing a single discordant note. Amid all this King takes up the trumpet, blows a shrill blast and at the close speaks to the audience, making droll remarks about the music which soon ceases. He then tells the audience to be very still as he intends to play on the accordion. He takes the instrument to the opposite side of the room, keeping it in motion all the time and you hear low and tremulous music, not unlike distant music coming over the smooth surface of some quiet lake, surrounded by hills and forests. The music gradually becomes louder, clearer, and more beautiful; the instrument is carried to all parts of the room, first at the ceiling and the next instant, you feel the air in your face as it passes near you. This is continued for fifteen or twenty minutes, and is indistinguishably beautiful. Good musicians say it is far superior to anything they have ever heard. After this ceases, Father King takes up the trumpet again, and talks familiarly with those present, answers questions of all characters, is perfectly familiar with the heavenly bodies, and shows himself to be a highly educated spirit. He says he inspired many of the prophets in the olden times, and talked with them in clouds and caves, through the horns of animals, hollow weeds and sticks. He was with the band that rolled away the stone from the door of the sepulcher, and took the body of Jesus where it was never seen afterwards.

At the close of the performance, he gives his hearers excellent advice clothed in the most beautiful language I have ever heard.

King says that in order to give the manifestations, there is a band of spirits, eighty thousand in number, situated sixty miles above the room, sending down upon it a current of spiritual electricity, sufficiently powerful if not tempered by him and his assistants to tear the house to atoms, and that his band are determined that the inhabitants of the earth, shall know that there is life after death.

These circles are held nearly every evening, and are free to all, rich and poor, high and low, saints and sinners, no references asked for, no admission fee. All can come and hold free converse with the denizens of the Spirit-land and learn more of the beautiful philosophy. Hundreds have been converted and the work goes swiftly on.

As to the correctness of the above, I can refer you to any of our county citizens (Linn county, Kansas), and to hundreds of our best citizens.

For the Religio-Philosophical Journal.

Whittemore Messengers. Communication through Mrs. Smith, from her brother, Henry Whittemore.

MY DEAR SISTER.—Time has not altered our inclination to come to you so long as the way seems open for our coming, and we hail each opportunity with renewed pleasure.

We will write once again, and such revelations as we may be able to impress you with. The rapidly revolving wheel of time says another year has been added to life spent here in the spheres; and you, my sister, are as full of cares, anxieties and earth troubles incident upon your pilgrimage still.

The long interval between our coming and thus preparing the annual message, renders us both somewhat unfitted for the task which lies before us, and some time must elapse ere you receive, or I am able to give pure inspirational teachings—breathings of a higher order. It calls for moderation on our part, and patient waiting on yours. But the earnest seeker is sure of a reward in due season.

We have chosen for our investigation at this time, "The Inner Life," as far as we may lay before you its teachings, the outward manifestations of which you too often rely upon as an index of character, and here you fail, not perceiving the motive or hidden impulse. The points of difference being in exactly the same ratio as longitudinal and latitudinal distance, or at right angles with each other, the one, a propelling force, the other acted upon by attractive tendencies or

outside influences, directing from and to itself by power of circumstances.

The inward action prompting to good deeds and lofty desires, but the medium through which it flows obscuring, if not absolutely turning its direct course.

The relative tendency of all things is to goodness, but the positive and negative conditions seem to have changed positions here; but only in your knowledge of them—not to any absolute certainty. The experiment of the camera reverses only to the naked eye—not to the true geometrical. Accuracy depends upon the right elucidation of things, not so much upon outside appearances. We are often deceived in the visible heavens; mirage brings distant objects near and again those that are near have lengthened their space manifestly.

There is a wide field for us to traverse ere we can unfold certain truths best fitted for the improvement of man.

Diverse paths serve sometimes to quicken and render less toilsome the onward march. Mind has to be quickened in all good work—a steady gradual progress ere the greater truths can be revealed.

The mind of man has undergone many changes—even as with youth he progresses to manhood and old age, and is as natural and right in the one instance as in the other.

The thoughts of childhood do not belong to advanced life, more than the physical development of the one, the best suited to the other. We journey along all through the earthly pilgrimage constantly changing at the same time, maturing; and the perfectly healthy body gives form to the perfected embryonic man. And by perfection, remember here, we mean naturally, truthfully organized. Man typifies the child here, maturity hereafter. To childhood belongs innocence, frivolity, thoughtlessness, the gaining of knowledge by oft repeated mistakes, and so on to the end of the chapter.

There is an undefined power and strength of purpose given man, whereby he may discriminate between good and evil, and need not be led into evil, positive wickedness, and when he does, it makes a defective, not the true organization.

Man properly unfolded gives evidence of it by wise and honorable intention. It matters not how high or low the mental status, moral greatness is there, the germ of a truer and better man.

The spark of life given at birth, the Divine essence, the infinitesimal germ, full of life and vigor, but buried deep down within fleshy encasements, its material formation, the body, gives only an uncertain sound. Like the sun whose rays come to us through an atmosphere loaded with vapor and humid fogs.

We see not the full measure of the beauty there is in man until we better understand all of his capabilities and the certainty of their unfoldment.

The interior nature expands, quickens, is brought into more active life by use, as all powers of mind call for improvement of all its faculties, that healthy growth be insured. All external forces have their weight for, and against, according to the power they wield, and should be brought to bear as beneficially as possible upon the soul of man. Laboring from within, its beautiful forces are not always seen, only as its manifestations appear coming through the darkened exterior body, the medium of communication with us, and as its rays are repeated upon surrounding objects. How then can we see the deed as it comes from the heart? Nay it is only the obstructions that we often follow; the rays of light inverted or thrown from their natural position. The interior man has issued healthy thoughts, which age, tone of society and all surrounding circumstances warp to its own belief.

The fires of yonder volcano reveal many a fearful scene in their wide field of devastation and ruin, and seem an evil not to be excelled in your land. Does scientific lore thus explain their true workings, or does she proclaim the important mission they have to perform, as mighty safety valves to the better protection of earth and its millions of inhabitants? And so with apparent evil, the working principle of reform or revolution, the pure, working out of that which is less good, and so on.

The mighty upheavals of earth, which bring desolation and ruin in their tracks, apparent evils, are only the results of natural causes within the bowels of the earth, and as necessary to the growth of earth proper, and its future preservation, as that man should fulfill his destiny, by expansion of body to mature life, and final death, by withdrawal of life's functions from bodily support; all consequent evil, but so many means for the enlargement of all its powers. So of all things in nature when lathomed, the good arising from each revolution more than counterbalancing the residue effect. Cause, the great primal agent, the revolutionary force, the working out from center to circumference God in the forming of a planet, knew all of its various uses, propeties, necessities, needed conditions, &c.; of the animal, the same; and if of these, why not of man, the creature of his own likeness?

The world moves slowly in its long march toward progression, and each atom performs its mission as it leaves the hand of Creator, even as it was called upon to do—fills its place and leaves room for higher creations. So man, fulfills his task, according to his formation, passes on to future unfoldment, and higher relations.

The wisdom of God oversheds all internal cause and effect, and displayeth itself in the wonderful works of His hand, confined not to time nor space. He judgeth not as finite man judgeth, sees not with our eyes nor heareth with our ears. He knoweth how to do all things well and conceiveth out of His wisdom, the child man, a babe here in knowledge, drinking from the cup of experience many sorrows, afflictions, and mistakes, life long trial sometimes, and knows not of the bright golden turrets where all thoughts are being sweet incense to the law of our life.

The world's favors are not God's favors. The germ or soul man bears but a small resemblance to earth-nurtured, boldly man.

The nut contains the meat, not the enfolding shell. That for better protection of sweet juices is rendered harsh and bitter.

To deal with the world—and its crosses and temptations, the outer man is not a just exponent of the inner and truer life.

The heart of the tree lies in the tiny bud as it springs from the acorn bud, all of its life's forces still deeply buried where it can do its work best, all the while lifting up its tender leaves in the wide-spreading majestic oak. Its interior life continues just the same, the one animating principle of its entire existence. So of man, it is to the workings of the interior life that we must look for what is ultimately to be our portion, good or evil.

If the principle of life emanates from God, then the germ must be godlike, though the outer world (like the soil which renders impure the waters flowing through it), its associations, &c., vitiate and lead far astray often-times. The interior life is the clear, sparkling, bubbling fountain, all of its waters pure and undefiled, but its waste waters take in all the slime and filth of surrounding country. Man is not evil, nor inclined to evil so long as properly organized and governed only by love's attractions. The world only warps, the already warped conditions, and fashion the mold given to its charge. We take the form fresh from the potter's clay, and new light dawns upon the crippled but not deadened soul.

God in his far reaching wisdom never formed man to become a failure, an imperfect production, but perfected growth of all preceding formations, the flower of the world's development, and as such, progression must be his daily task to all eternity.

Evil is not a positive principle; it is but the working or throwing-off process, caused by the removal from the good and pure, of deleterious substance, waste matter, &c.

Vice is the effervescing froth, and will run over as the product evil, leaving always the gentle, healing properties behind. It is not the life principle working from within, but the matter worked upon. The refuse clay becomes an evil to the new born spirit; and is put into the ground away from sight; it has become a nuisance, not an evil in itself, for in the beginning it was not so, but all worn out, waste material becomes a burden when no longer fit for use and consequently evil. The bright sparkling liquid foaming and bubbling up contains within itself the formation of new life, while the frothy particles, waste material have lost their vivacity and become worthless. So of evil everywhere. It is not an emanation from soul, but the cold, negative principle of an undeveloped life.

The great drama of life is being enacted now, and this your earth sphere is but one of the acts. The scene closes here with death of the body and the curtain falls upon your earthly probation, it rises again upon an enlarged sphere of action, with more beautiful surroundings, and better auspices for the future. The interior life has advanced some paces toward reform by merely the putting out of the light of the bodily form, the inner life reaching out after its new born relations have passed through one development by its change of circumstances. The medium body keeps back rapid development for more thorough gradual growth, and is of itself a blessing so long as it obeys, or is kept in subjection to natural law; but it should never become the prison house of any faculty of soul barring within itself all hopes of reform, as is too often the case. We understand now, why the body is so easily tempted. It is the awakening soulseeking for greater liberty, which has not been granted in the truthful manner the law of life requires. Obedience to law would do away with all wrong, evil everywhere. Life peaceful and happy should be our portion there, and will not be here, until all the laws of our being are fully answered.

(To be continued.)

Illinois State Missionary, Dr. E. C. Duan's Report for January.

The first Sunday in January found me, agreeable to previous appointment, in the flourishing little city of Osgo, on the line of the Illinois Central Railroad. Here I filled an engagement of two Sundays, speaking to well filled houses.

The friends of Osgo are wide awake to the interests of our cause, and in this vicinity there seems to be a lively interest in behalf of our soul inspiring religion. I remained two weeks, speaking twice each Sunday, and delivered one week-day evening lecture. Received from the Society in all, forty-one dollars and fifty cents. The friends in this vicinity, and throughout the State, seem to prefer Sunday lectures, as the expense of halls, etc., are much less than for week-day evenings. At the close of my two weeks labor here, in speaking, healing and giving circles, I made my next stop at Decatur. Here I found friends not dead, but sleeping.

Some of the Spiritualists seemed to feel that I could not accomplish but little there. My first lecture was attended by about thirty listeners, and as we occupied a large hall capable of seating six or seven hundred, it indeed looked discouraging. But my audience though small was select, and not dreaming of anything but success, made my second attempt, and was greeted with an auditory of about one hundred.

My audience continued to increase, and at my last lecture I was listened to by about six hundred people, notwithstanding the dedicatory services which took place at the new Methodist church that day.

I left Decatur feeling that I had at least a hearing. I made many new and valued friends. Though the acknowledged Spiritualists are few in Decatur, they are by no means moral cowards. They have much of the wealth and intelligence of the city on their side. The Smith brothers are among the wealthiest citizens, and are avowed Spiritualists. They are not afraid to speak their sentiments, nor are they behind in pecuniary support.

I remained in Decatur two weeks, speaking twice each Sunday, and healing the sick during the week. I left the friends with light hearts, and with a promise to return for the last three Sundays in March, and assist them in organizing a Lyceum.

I received from the Society in all, twenty-five dollars.

Money received for the month of January: From Osgo, \$41.50 From Decatur, \$25.00

Total, \$66.50



LIST OF BOOKS AND ENGRAVINGS

Table listing various books and engravings with prices, including titles like 'The Biography of Satan', 'The Devil and His Fiery Dominion', and 'The Principles of Nature as Disclosed in the Development and Structure of the Universe'.

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, &c. By G. GRAVES.

STELLAR KEY TO THE SUMMER LAND, containing Astonishing Discoveries and Startling Assertions. Illustrated with Diagrams and Engravings of Celestial Society. By ANDREW JACKSON DAVIS.

RABULA; OR, THE DIVINE GUEST. Containing a New Collection of Gospels. By ANDREW JACKSON DAVIS.

THE PRINCIPLES OF NATURE AS DISCLOSED IN THE DEVELOPMENT AND STRUCTURE OF THE UNIVERSE, the Solar System, the Earth, and an Exposition of the Spiritual Universe. Given Inspirationally. By MRS. MARIA M. KING.

MANUMIN. A Rhythmic Romance of Minnesota. THE GREAT REBELLION AND THE MINNESOTA MASSACRE. By MYRON COLONEY.

LYCEUM MANUALS. Sixth Edition now ready. Price 50 cents. Postage, 5 cents.

THE HIDDEN PRAYER; AN INSPIRATIONAL POEM, given through the Mediumship of MRS. M. J. WILCOXSON.

MEMORANDA OF PERSONS, PLACES AND EVENTS. Embracing authentic Facts, Visions, Impressions, Discoveries in Magnetism, Clairvoyance, Spiritualism. Also quotations from the occultion. By ANDREW JACKSON DAVIS.

ARRIVAL AND DEPARTURE OF PASSENGERS. Chicago and North-Western Railroad—General Office and Omaha, Neb.—Depot North Wells street.

NEW YORK UNION PIANO COMPANY. Price List. No. 1-7 Octave, front round corners, plain case, \$500.

NEWTON & CO'S PIANO FORTES. Price List. No. 1-7 Octave, front round corners plain case Octagon \$450.

WILLIAM KNABE & CO PIANOS, Price List. No. 1-7 Octave, Full Grand Piano, Concert Size, Overstrung Scale, Carved Legs and Lyre, extra Finish, \$1500.

STEEEL PLATE ENGRAVINGS. Preparation of Freedom, size 23 by 27. \$3.00.

JESUS OF NAZARETH; OR, A TRUE HISTORY OF THE MAN CALLED CHRIST, given on Spiritism, from the records of the soul, and the communion of spirits with mortals. By ALEXANDER SMYTH.

SEWING MACHINES. Having made arrangements with THE MANUFACTURERS of all of the best style of SEWING MACHINES we Will Furnish

Ten Dollars Less than regular rates, and warrant every machine to be perfect and the very best of the kind made.

TEN DOLLARS worth of any of the books advertised in our Book List, or the RELIGIO-PHILOSOPHICAL JOURNAL, or a part in each, at regular rate, as a premium or inducement to buy machines through our agency.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS. At greatly reduced rates.

F. C. LIGHTE & CO. PIANOS. Descriptive Price List.

Class 1. Octave. Rosewood Square Grand Scale and Action Overstrung, 2 large round corners, plain case, and octagon \$600.

Class 2. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, plain case and Octagon \$625.

Class 3. Octave. Same as above, with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$650.

Class 4. Octave. Same as above, with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$675.

Class 5. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$700.

Class 6. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$725.

Class 7. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$750.

Class 8. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$775.

Class 9. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$800.

Class 10. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$825.

Class 11. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$850.

Class 12. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$875.

Class 13. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$900.

Class 14. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$925.

Class 15. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$950.

Class 16. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$975.

Class 17. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$1000.

Class 18. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$1025.

Class 19. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$1050.

Class 20. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$1075.

Class 21. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$1100.

Class 22. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$1125.

Class 23. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$1150.

Class 24. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$1175.

Class 25. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$1200.

Class 26. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$1225.

Class 27. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$1250.

Class 28. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$1275.

Class 29. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$1300.

Class 30. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$1325.

Class 31. Octave. Same as above with Carved Legs, Rosewood Square, Grand Scale, and Action, Overstrung, 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs \$1350.

DR. WM. CLARK'S Spirit Magnetic Vegetable Syrup.

It placed before the public as one of the best alternative remedies for invigorating the organs and functions of the body, its benefits are mostly apparent in cases of Cancer, Dropsy, Scrofula, Rheumatism, Jaundice, Tumor, and Inflamed state of the Liver, Kidneys, and Bladder; acts favorably on the blood system, cleanses and breaks up the circulation of the Liver, and completely eradicates Mercury and other poisonous minerals from the system; taken in proper doses operates as an alternative and purgative; dyspeptic, diuretic, and laxative; an antispasmodic and anodyne; and in proper cases as a stimulant and emmenagogue. Generally accompanied by an increase of the secretions and excretions, and excites action in the glands in particular manner.

Spirit Magnetic Vegetable Pulmonary and Bronchial Syrup. It is excellent for the Asthma, Hysterical, Periodical, or Continued. In such cases take one bottle of the Magnetic Vegetable Syrup before commencing on the Bronchial, especially in continued Asthma.

Spirit Magnetic Vegetable Nervine Syrup. This Syrup is invaluable for strengthening the nervous system, and equalizing the circulation of the nervous system.

HIS SPIRIT MAGNETIC VEGETABLE SYRUP. DRUGGISTS: JUDSON, MERCURY, and all Importers, from the United States; Magnetically Visited and Strengthened all the vital organs of life, and the circulation of the blood, and in many cases there being too much of the TENSE reflexive vitality to the kidneys, they have been weakened by the liver, thereby increasing the disease, and in a particular manner, increasing all the secretions and excretions, and especially the action of the whole system.

Magnetic Vegetable Medicine! Requiring CAUTION in the use of this Syrup, we know the effect upon the organs and functions of the body, the STRONGEST ARTIFICIAL, in many cases there being too much of the TENSE reflexive vitality to the kidneys, they have been weakened by the liver, thereby increasing the disease, and in a particular manner, increasing all the secretions and excretions, and especially the action of the whole system.

NEW CHEAP BOOK!! THE STAIRING PROGRESSIVE PAPERS, COMPLETE. Bound in Allegorically Illustrated Covers, making a Pretty and Readable Book, on a Variety of Subjects. Progressive and Liberal in their Tenure, Treated in a Style Entertaining and Easy. The Book should be in the hands of every one.

Dr. William Clark's Magnetic Dysentery, Cholera-Morbus, and Cholera Cordial. Dr. WILLIAM CLARK'S Magnetic Nervine, for strengthening and equalizing the nerves and circulation. Dr. William Clark's Magnetic Pulmonary and Bronchial Syrup.

Spirit Magnetic Vegetable Dysentery, Cholera-Morbus and Cholera Cordial. Every person should have a bottle of this invaluable Cordial. Full directions accompanying each bottle suitable to the different kinds of either of the above disease.

Spirit Magnetic Anti-Bilious Sugar-coated Vegetable Pills. Invaluable to rouse the liver from torpid conditions, relieve obstructions of bile in the gall-bladder or its ducts; cure jaundice and indigestion; and in all cases which require the most speedy assistance. Where persons have been bilious for a long time they will have to exert their strength, and in all cases keep the circulation rapid in the extremities by rubbing, as directed on the label on the bottle.

Spirit Magnetic Vegetable Cathartic Pills. Relieves constipation, indigestion, and correct the stomach and bowels.

Spirit Magnetic Vegetable Tonic and Strengthening Powders. These powders are invaluable in all cases of debility and weakness of the blood; in consumption, dropsy, lung complaint, and all other diseases, and in all cases where the system is debilitated, and the patient is unable to take food with great benefit, by using the Magnetic Vegetable Syrup. Where the patient has no appetite, or feels generally debilitated, they will have to exert their strength, and in all cases keep the circulation rapid in the extremities by rubbing, as directed on the label on the bottle.

Spirit Magnetic Vegetable Colic Pills. These Pills cure the most distressing cases of colic. Rubbing the patient's back and limbs with the Magnetic Vegetable Syrup, in addition to the use of the Pills, is advised, especially in connection with the Pills, as directed, especially in connection with the Pills, as directed, especially in connection with the Pills, as directed.

DRINKS SOVEREIGN CURE FOR SCROFULA OF EVERY PHASE, Catarrh, Bronchitis, and all Blood Diseases, guaranteed by Nature's Power to Remove from the System, all the poisonous matter, and in many cases there being too much of the TENSE reflexive vitality to the kidneys, they have been weakened by the liver, thereby increasing the disease, and in a particular manner, increasing all the secretions and excretions, and especially the action of the whole system.

MRS. HENRIETTA KNIGHT, HEALING BY SPIRITISM. For temporary relief from Rheumatism, Neuralgia, and all other diseases, and in all cases where the system is debilitated, and the patient is unable to take food with great benefit, by using the Magnetic Vegetable Syrup. Where the patient has no appetite, or feels generally debilitated, they will have to exert their strength, and in all cases keep the circulation rapid in the extremities by rubbing, as directed on the label on the bottle.

MRS. HENRIETTA 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.

WILLIAM R. PRINCE. Linnean Nurseries, Flushing, N. Y.

TAYLOR'S BED SPRINGS. PATENTED MAY 19, 1858. The cheapest and best use. Sent freight free for six dollars, a liberal discount the agents.

J. C. TAYLOR. Ann Arbor, Mich. No 5 and 12 wls.



Frontier Department.

BY E. Y. WILSON.

A Test, Reading of Character.

A friend placed in our hand a letter, and as he did so, said, "What do you think of the writer of that letter?" We held it a few moments, and then read:

"The writer of this letter is a male, about five feet, two inches in height, weighs one hundred and sixty-five pounds, or thereabouts; is between forty-five and fifty years of age; his hair is short and thick on his head, of dark color; his beard short, say two inches long, and thick and nicely trimmed. He is well made, strong of limb, flesh of fine fibre, nerves well organized, and very firm. His temperament is in a scale of seven. Biliary, six full; Sanguine, seven minus; Nervous, five plus; Lymphatic, four minus. He is firm in purpose, strong in will, power, clear of mind, fair seeing, and possessed of remarkable courage; and yet is not reckless of his own life or of others. He is very reticent in all public or important matters; says but little, and writes less. In private, however, he is sociable, genial and frequently quite mirthful. He is a good eater and likes his meals in good taste, enjoys a sumptuous dinner, but is not an epicure. Can live on hard tack and fat pork, if required. Seldom finds fault with a friend, strong in enmity, but with a kind and forgiving nature. He has a clear head, and remarkable executive abilities; possesses economy without parsimony; loves money but for its use. A firm, kind and indulgent father and husband. Is a great man, and does what he can for his fellow-men. Is a genius and needs but the opportunity to make his mark in the world. He has fight in him, and can kill if required. He is a man of action; has no, and will have many personal, as well as public enemies. He has passed through great dangers; has been in great commotion; his life is a success. The assassin has been close to him. If he lives through this year, he will live for many years.

We know of but one man living that this character resembles, and that is Gen. U. S. Grant, the President of the United States. What are his Religious Views? asked our friend. He is Liberal and Religious; but we doubt if he belongs to any church. Who is he? we asked. "It is Gen. Grant, President of the United States," he replied.

A Conversation in the Cars. On Tuesday, Feb. 2nd ult., on our road to Eddyville, the following remark was made by a gentleman in the seat before us, to a lady by his side.

"It is all booh, positive foolery, an imposition." "What is it dear? asked the lady."

"Why this account of a talk with the spirits, in Buffalo, last night," said her dear. "Why, said the lady, I thought that the horrid thing was dead, exposed long ago. You know, dear, our minister exposed it over seven years ago, and we have heard nothing of it since."

"No, it's not dead by a long sight," said her dear. "What do you refer to," we enquired. "This article," he said, pointing to a column in his paper, headed, "A Talk with the Spirits."

And before we saw an account of our seance in Buffalo, on the evening before. The account was garbled and far from correct, and yet was calculated to attract attention. After reading it, we asked, "Where is the booh, for this article testifies that these things did take place."

"Well," he said, "suppose they did, does it follow that they are spirits?" "Yes, certainly, and who better qualified to determine this than the phenomena itself. You are a phenomena. A Bull looks like a bull, and you say to the Bull, "Mr. Bull, I am a man," and the Bull turns to the Cows, and says, "My dear Cows, that's nonsense; here, our dear Cal stands up on his two legs, trying to make us believe he's a man."

"It is booh," says the Cows. "Yes," says Mr. Bull, "positive foolery," and the Cows and Bulls are away scattered, and your testimony is worthless, and you have no right to testify to the Bulls and Cows, what you see, and just as you say, "Booh, hush," and give the lie to the everlasting truth, and that, too, in the face of the fact that the phenomena has never denied itself, and when even left to speak for itself, it has ever said, "I am a spirit" or "We are spirits." No matter whether Skeptics, Christians or Spiritualists deal with the phenomena, the universal answer is "I am, or We are, spirits."

"Are you one?" said he. "Yes, or where?" "Yes, and so am I," said a lady, just behind me. "And I," said a man in front of the dear. "And here, too," said another, on the opposite side of the car. "Do you think Spiritualism is dead?" said we. "Well, we have not heard anything about it in a long time," said the dear. Our station was at hand and we had to leave.

Magnetism and Nature's Divine Revelation Authority and Bible for Spiritualism. Enclosed, we send you an article clip from the Danville Advertiser; not that it is of any great importance historically, but to call the attention of the public, to a few prominent points made by the writer of the article. We mark them.

First. "This Davis, afterward, became the high priest of the Harmonical Philosophy as the Spiritualists term their system."

We ask the writer, when "this Davis" became our high priest? and where he gets the authority?

At the American Convention of Spiritualists the following resolution was read, accepted, and endorsed, without a dissenting voice: Resolved, "That we are Spiritualists." Bro. Davis ignores authority, priest-craft, leadership or any form of authority, outside of the Truth and our obligations to the Truth.

Second. "Nature's Divine Revelations, the Spiritualist's Bible." Again, we ask for the authority? For during fifteen years experience as Reader, Medium, Seer and Teacher, we have never once known of "Nature's Divine Revelations," being used as a spiritual bible, or A. J. Davis being defied, worshipped or even accepted as authority, or that he ever desired to be considered as authority.

Third. The article published in the Atlantic Monthly, last summer in relation to Spirit Manifestations through a servant girl, being attributed to Magnetism, is simply "twaddle," and we affirm on the authority of the law of Magnetic attraction, that magnetism had nothing whatever to do with the phenomena, as related in the Atlantic Monthly.

REASONS: 1st. It was intelligent possessing strength and motion. 2nd. It was above and outside of the girl's capacity. 3rd. It had existed in the girl magnetically, insulating the bed post, it would not have affected the phenomena, for it came out of, and from the girl, instead of on, and into the girl. 4th. A magnetic needle balanced on its pivot in a glass case, will respond to the attractions of its affinity, when ever found, and when thus insulated, cannot be affected or disturbed in its rest by all the mind and flesh in America combined. 5th. If it was magnetism, why not others feel it as well as this girl? 6th. Was not the girl insulated when standing in her shoes? 7th. Where was the battery that produced the current of magnetism? 8th. Will some one of the many opposers of spiritual idea, get up a magnetic table, that will do all of these things, and thus kill Spiritualism?

Will some one find us a Spiritualist, who accepts Br. Davis as authority, ultimate and final, or takes any one of his works as our bible? and we will pay a premium for him.

being used as a spiritual bible, or A. J. Davis being defied, worshipped or even accepted as authority, or that he ever desired to be considered as authority.

Third. The article published in the Atlantic Monthly, last summer in relation to Spirit Manifestations through a servant girl, being attributed to Magnetism, is simply "twaddle," and we affirm on the authority of the law of Magnetic attraction, that magnetism had nothing whatever to do with the phenomena, as related in the Atlantic Monthly.

REASONS:

1st. It was intelligent possessing strength and motion. 2nd. It was above and outside of the girl's capacity. 3rd. It had existed in the girl magnetically, insulating the bed post, it would not have affected the phenomena, for it came out of, and from the girl, instead of on, and into the girl. 4th. A magnetic needle balanced on its pivot in a glass case, will respond to the attractions of its affinity, when ever found, and when thus insulated, cannot be affected or disturbed in its rest by all the mind and flesh in America combined. 5th. If it was magnetism, why not others feel it as well as this girl? 6th. Was not the girl insulated when standing in her shoes? 7th. Where was the battery that produced the current of magnetism? 8th. Will some one of the many opposers of spiritual idea, get up a magnetic table, that will do all of these things, and thus kill Spiritualism?

Will some one find us a Spiritualist, who accepts Br. Davis as authority, ultimate and final, or takes any one of his works as our bible? and we will pay a premium for him.

For the Religio-Philosophical Journal. A New Missionary in Indiana. Having received the appointment of State Missionary for Indiana, I deem it proper to apprise the friends of the cause in that state of the fact, through the columns of the JOURNAL, and call upon them to aid me by every available means in pushing the enterprise to a successful consummation. Indiana seems to be behind most other states who have an organization, with respect to an efficient system of practical operations, there being now no missionary in the field, but myself, while some of the States have several agents of this character. I hope our spiritual friends will soon be awakened to the necessity of furnishing the means for elevating our state into the glorious sunshine of the New Dispensation, for this is all that is wanting to effect this end, and to effect it in a short period of time—I have traveled sufficiently in the state within the last three months, to know that the harvest is fully ripe and that the golden sheaves can soon be gathered, if efficient laborers can be employed to do it.

I propose for the spiritual friends to apprise me of the condition of things in their several localities and facilities for getting up meetings in all places within their knowledge, and what they are willing to do towards aiding this enterprise. I also suggest that in towns where a house cannot be obtained to speak in, that we arrange a system of street preaching or grove meetings, for the summer season, and thus stir the soil in every part of the state.

Come, friends, let us rouse Indiana from a state of suspended animation, and pour the glorious truths of the New Gospel into her bosom, and thus redeem her from the more enslaving errors of a distorted system of theology and the spiritual darkness of the sleeping ages.

As I cannot occupy the field constantly until my domestic affairs are better adjusted, I shall report only for such time as I am in actual service.

RICHMOND, INDIANA, Feb. 20th, '09.

For the Religio-Philosophical Journal. To the Spiritualists of Iowa. MR. EDITOR:—The Executive Committee of the Iowa Spiritual Association have employed Dr. E. Sprague, of Schenectady, N. Y., to take the lecturing field in this State, and empowering him to collect and transmit funds to them, and to organize local societies. His terms are thirty dollars for six lectures.

We now call on the Spiritualists all over the state who want a course of lectures at their place, or in adjoining localities, to write to H. C. O'Brien, of Des Moines, pledging the money, and stating whether or not the localities near them will be likely to want lectures.

Please act immediately, as we wait to lay out a programme which will be attended with the least travel and expense. The speaker is now in the field and wants to finish a County before he leaves it.

Some localities have sent in an amount sufficient to pay for the course. The Committee think proper to have a lecturer stop at places in his route where nothing has been subscribed, or where but little has been, where there are few, or no spiritualists, providing a surplus can be collected at points where we are stronger. This would be in accordance with the benevolent enterprises of the world; and I presume we have some of that article.

Spiritualists of Iowa, you now have an opportunity to have a good lecturer. Will you work to procure his services? Our cities pay \$150 a lecture for their winter course; and our churches pay from \$10 to \$150 a sermon every week for a year. Let us work with half the zeal of the sects, and our State will soon be revolutionized.

Yours for truth and progress. J. P. DAVIS, PRESIDENT. Des Moines, Iowa, Feb. 15th, 1909.

RELIGIO-PHILOSOPHICAL JOURNAL. The above is the name of the newspaper organ of the Spiritualists of the West published at Chicago. It is devoted to Spiritual Philosophy, Art, Science, and somewhat to general news; has forty columns, and is one of the most handsomely printed papers anywhere. The twin of the BANNER OF LIGHT, it occupies the same position in the West that the BANNER does in the East. The publishers now advertise in the paper, large as is, three months for twenty-five cents—just about the cost of the blank paper. We presume every Spiritualist in this country, who has scores of them, will send for it at once.

We clip the foregoing from the Iowa Falls Sentinel, which is a fair sample of what many local exchanges say of us; for which we shall be pleased to exchange with them.

We hope other local papers will be as courteous and avail themselves of the opportunity to exchange with the JOURNAL.

WINCHESTER, MISSOURI. Some one has sent to this office, from the above named place, \$1.00 for books, but gives no name. To whom shall we send them? The writer, as well as others, doubtless, thinks it strange that he should be so careless as to forget to sign his own name! but it is so. Not a day passes that we do not receive many letters without the name of the town or State of the writer being given. How are we to know in such cases where to send papers, books or replies? Correspondents should bear in mind that post offices of the same name exist in different States, and that unless the State be given, it is impossible for us to answer their communications. It is almost an outrage of propriety, for letter writers to omit to give the name of their town, State, and to write their own and other proper names in a plain, legible hand.

NOTICE OF MEETINGS. ATTER, MISS.—Lectures meet each Sabbath at 10 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. A. Allen. In Clay County, Or.—The Society of Friends of Progress have just completed a year, and invite you to travel their way to give them a call. They will be glad to receive you. BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 22 Summer street. M. T. Dolan, President; Samuel N. Jones, Vice President; Wm. Dunckley, Treasurer. The Children's Progressive Locomotive meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 100 State street. MICH.—Lectures every Sunday afternoon at 2 o'clock, and will continue until May under the management of J. K. Wilson. Engagements have been made with able, normal trained and inspirational speakers. SPRINGFIELD HALL.—The South End Locomotive Association have entertained every Tuesday evening during the winter at the Hall No. 22, Spring street. Children's Progressive Locomotive meets every Sunday at 10 A. M. J. A. Chase, Conductor; W. J. McGuire, Assistant Conductor; Mrs. M. S. Sander, Guardian. Address all communications to J. A. Chase, 1671 Washington street. CHASE HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7 1/2 o'clock, P. M. President, H. G. Gould, Secretary, Mary L. French, Treasurer. TEMPERANCE HALL.—The First Society of Spiritualists hold meetings at 10 A. M., 3 and 7 1/2 o'clock, P. M. East Boston, every Sunday, at 3 and 7 P. M. Benjamin Olinde, W. Lexington street, Corresponding Secretary. Mrs. M. M. Wood, 100 State street, Secretary; Mrs. M. M. Wood, during February; Mrs. Sarah Byrne during March; Mrs. Juliette Yaw during April; J. M. during May. WESTER HALL.—The First Progressive Locomotive hold meetings every Sunday at Webster Hall, Webster street, corner of East Boston, at 3 and 7 1/2 o'clock, P. M. President, W. A. Sander, Treasurer; O. C. Riley, Corresponding Secretary, L. P. Freeman; Reading Secretary, H. W. Wiley. Locomotive meets at 10 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian. BALTIMORE, MD.—The Spiritualist Congregation of Baltimore hold meetings on Sunday and Wednesday evenings at the Hall No. 22, Spring street, and on Saturday evenings at the corner of Church and Broadway streets. Mrs. F. V. Hyster speaks till further notice. Children's Progressive Locomotive meets every Sunday at 10 A. M. D. N. Ford, Conductor. Services every Sunday morning and evening at the usual hours. BATTLE CREEK, MICH.—The Spiritualists of the First Free Church hold meetings every Sunday at 10 A. M., 3 and 7 1/2 o'clock, P. M. East Boston, every Sunday, at 3 and 7 P. M. Benjamin Olinde, W. Lexington street, Corresponding Secretary. Mrs. M. M. Wood, 100 State street, Secretary; Mrs. M. M. Wood, during February; Mrs. Sarah Byrne during March; Mrs. Juliette Yaw during April; J. M. during May. CHICAGO, ILL.—Lectures every Sunday afternoon at 2 o'clock, and will continue until May under the management of J. K. Wilson. Engagements have been made with able, normal trained and inspirational speakers. CHICAGO, ILL.—Lectures every Sunday afternoon at 2 o'clock, and will continue until May under the management of J. K. Wilson. Engagements have been made with able, normal trained and inspirational speakers. CHICAGO, ILL.—Lectures every Sunday afternoon at 2 o'clock, and will continue until May under the management of J. K. Wilson. Engagements have been made with able, normal trained and inspirational speakers.

being used as a spiritual bible, or A. J. Davis being defied, worshipped or even accepted as authority, or that he ever desired to be considered as authority.

Third. The article published in the Atlantic Monthly, last summer in relation to Spirit Manifestations through a servant girl, being attributed to Magnetism, is simply "twaddle," and we affirm on the authority of the law of Magnetic attraction, that magnetism had nothing whatever to do with the phenomena, as related in the Atlantic Monthly.

REASONS:

1st. It was intelligent possessing strength and motion. 2nd. It was above and outside of the girl's capacity. 3rd. It had existed in the girl magnetically, insulating the bed post, it would not have affected the phenomena, for it came out of, and from the girl, instead of on, and into the girl. 4th. A magnetic needle balanced on its pivot in a glass case, will respond to the attractions of its affinity, when ever found, and when thus insulated, cannot be affected or disturbed in its rest by all the mind and flesh in America combined. 5th. If it was magnetism, why not others feel it as well as this girl? 6th. Was not the girl insulated when standing in her shoes? 7th. Where was the battery that produced the current of magnetism? 8th. Will some one of the many opposers of spiritual idea, get up a magnetic table, that will do all of these things, and thus kill Spiritualism?

Will some one find us a Spiritualist, who accepts Br. Davis as authority, ultimate and final, or takes any one of his works as our bible? and we will pay a premium for him.

For the Religio-Philosophical Journal. A New Missionary in Indiana. Having received the appointment of State Missionary for Indiana, I deem it proper to apprise the friends of the cause in that state of the fact, through the columns of the JOURNAL, and call upon them to aid me by every available means in pushing the enterprise to a successful consummation. Indiana seems to be behind most other states who have an organization, with respect to an efficient system of practical operations, there being now no missionary in the field, but myself, while some of the States have several agents of this character. I hope our spiritual friends will soon be awakened to the necessity of furnishing the means for elevating our state into the glorious sunshine of the New Dispensation, for this is all that is wanting to effect this end, and to effect it in a short period of time—I have traveled sufficiently in the state within the last three months, to know that the harvest is fully ripe and that the golden sheaves can soon be gathered, if efficient laborers can be employed to do it.

I propose for the spiritual friends to apprise me of the condition of things in their several localities and facilities for getting up meetings in all places within their knowledge, and what they are willing to do towards aiding this enterprise. I also suggest that in towns where a house cannot be obtained to speak in, that we arrange a system of street preaching or grove meetings, for the summer season, and thus stir the soil in every part of the state.

Come, friends, let us rouse Indiana from a state of suspended animation, and pour the glorious truths of the New Gospel into her bosom, and thus redeem her from the more enslaving errors of a distorted system of theology and the spiritual darkness of the sleeping ages.

As I cannot occupy the field constantly until my domestic affairs are better adjusted, I shall report only for such time as I am in actual service.

RICHMOND, INDIANA, Feb. 20th, '09.

For the Religio-Philosophical Journal. To the Spiritualists of Iowa. MR. EDITOR:—The Executive Committee of the Iowa Spiritual Association have employed Dr. E. Sprague, of Schenectady, N. Y., to take the lecturing field in this State, and empowering him to collect and transmit funds to them, and to organize local societies. His terms are thirty dollars for six lectures.

We now call on the Spiritualists all over the state who want a course of lectures at their place, or in adjoining localities, to write to H. C. O'Brien, of Des Moines, pledging the money, and stating whether or not the localities near them will be likely to want lectures.

Please act immediately, as we wait to lay out a programme which will be attended with the least travel and expense. The speaker is now in the field and wants to finish a County before he leaves it.

Some localities have sent in an amount sufficient to pay for the course. The Committee think proper to have a lecturer stop at places in his route where nothing has been subscribed, or where but little has been, where there are few, or no spiritualists, providing a surplus can be collected at points where we are stronger. This would be in accordance with the benevolent enterprises of the world; and I presume we have some of that article.

Spiritualists of Iowa, you now have an opportunity to have a good lecturer. Will you work to procure his services? Our cities pay \$150 a lecture for their winter course; and our churches pay from \$10 to \$150 a sermon every week for a year. Let us work with half the zeal of the sects, and our State will soon be revolutionized.

Yours for truth and progress. J. P. DAVIS, PRESIDENT. Des Moines, Iowa, Feb. 15th, 1909.

RELIGIO-PHILOSOPHICAL JOURNAL. The above is the name of the newspaper organ of the Spiritualists of the West published at Chicago. It is devoted to Spiritual Philosophy, Art, Science, and somewhat to general news; has forty columns, and is one of the most handsomely printed papers anywhere. The twin of the BANNER OF LIGHT, it occupies the same position in the West that the BANNER does in the East. The publishers now advertise in the paper, large as is, three months for twenty-five cents—just about the cost of the blank paper. We presume every Spiritualist in this country, who has scores of them, will send for it at once.

We clip the foregoing from the Iowa Falls Sentinel, which is a fair sample of what many local exchanges say of us; for which we shall be pleased to exchange with them.

We hope other local papers will be as courteous and avail themselves of the opportunity to exchange with the JOURNAL.

WINCHESTER, MISSOURI. Some one has sent to this office, from the above named place, \$1.00 for books, but gives no name. To whom shall we send them? The writer, as well as others, doubtless, thinks it strange that he should be so careless as to forget to sign his own name! but it is so. Not a day passes that we do not receive many letters without the name of the town or State of the writer being given. How are we to know in such cases where to send papers, books or replies? Correspondents should bear in mind that post offices of the same name exist in different States, and that unless the State be given, it is impossible for us to answer their communications. It is almost an outrage of propriety, for letter writers to omit to give the name of their town, State, and to write their own and other proper names in a plain, legible hand.

NOTICE OF MEETINGS. ATTER, MISS.—Lectures meet each Sabbath at 10 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. A. Allen. In Clay County, Or.—The Society of Friends of Progress have just completed a year, and invite you to travel their way to give them a call. They will be glad to receive you. BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 22 Summer street. M. T. Dolan, President; Samuel N. Jones, Vice President; Wm. Dunckley, Treasurer. The Children's Progressive Locomotive meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 100 State street. MICH.—Lectures every Sunday afternoon at 2 o'clock, and will continue until May under the management of J. K. Wilson. Engagements have been made with able, normal trained and inspirational speakers. SPRINGFIELD HALL.—The South End Locomotive Association have entertained every Tuesday evening during the winter at the Hall No. 22, Spring street. Children's Progressive Locomotive meets every Sunday at 10 A. M. J. A. Chase, Conductor; W. J. McGuire, Assistant Conductor; Mrs. M. S. Sander, Guardian. Address all communications to J. A. Chase, 1671 Washington street. CHASE HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7 1/2 o'clock, P. M. President, H. G. Gould, Secretary, Mary L. French, Treasurer. TEMPERANCE HALL.—The First Society of Spiritualists hold meetings at 10 A. M., 3 and 7 1/2 o'clock, P. M. East Boston, every Sunday, at 3 and 7 P. M. Benjamin Olinde, W. Lexington street, Corresponding Secretary. Mrs. M. M. Wood, 100 State street, Secretary; Mrs. M. M. Wood, during February; Mrs. Sarah Byrne during March; Mrs. Juliette Yaw during April; J. M. during May. WESTER HALL.—The First Progressive Locomotive hold meetings every Sunday at Webster Hall, Webster street, corner of East Boston, at 3 and 7 1/2 o'clock, P. M. President, W. A. Sander, Treasurer; O. C. Riley, Corresponding Secretary, L. P. Freeman; Reading Secretary, H. W. Wiley. Locomotive meets at 10 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian. BALTIMORE, MD.—The Spiritualist Congregation of Baltimore hold meetings on Sunday and Wednesday evenings at the Hall No. 22, Spring street, and on Saturday evenings at the corner of Church and Broadway streets. Mrs. F. V. Hyster speaks till further notice. Children's Progressive Locomotive meets every Sunday at 10 A. M. D. N. Ford, Conductor. Services every Sunday morning and evening at the usual hours. BATTLE CREEK, MICH.—The Spiritualists of the First Free Church hold meetings every Sunday at 10 A. M., 3 and 7 1/2 o'clock, P. M. East Boston, every Sunday, at 3 and 7 P. M. Benjamin Olinde, W. Lexington street, Corresponding Secretary. Mrs. M. M. Wood, 100 State street, Secretary; Mrs. M. M. Wood, during February; Mrs. Sarah Byrne during March; Mrs. Juliette Yaw during April; J. M. during May. CHICAGO, ILL.—Lectures every Sunday afternoon at 2 o'clock, and will continue until May under the management of J. K. Wilson. Engagements have been made with able, normal trained and inspirational speakers. CHICAGO, ILL.—Lectures every Sunday afternoon at 2 o'clock, and will continue until May under the management of J. K. Wilson. Engagements have been made with able, normal trained and inspirational speakers. CHICAGO, ILL.—Lectures every Sunday afternoon at 2 o'clock, and will continue until May under the management of J. K. Wilson. Engagements have been made with able, normal trained and inspirational speakers.

being used as a spiritual bible, or A. J. Davis being defied, worshipped or even accepted as authority, or that he ever desired to be considered as authority.

Third. The article published in the Atlantic Monthly, last summer in relation to Spirit Manifestations through a servant girl, being attributed to Magnetism, is simply "twaddle," and we affirm on the authority of the law of Magnetic attraction, that magnetism had nothing whatever to do with the phenomena, as related in the Atlantic Monthly.

REASONS:

1st. It was intelligent possessing strength and motion. 2nd. It was above and outside of the girl's capacity. 3rd. It had existed in the girl magnetically, insulating the bed post, it would not have affected the phenomena, for it came out of, and from the girl, instead of on, and into the girl. 4th. A magnetic needle balanced on its pivot in a glass case, will respond to the attractions of its affinity, when ever found, and when thus insulated, cannot be affected or disturbed in its rest by all the mind and flesh in America combined. 5th. If it was magnetism, why not others feel it as well as this girl? 6th. Was not the girl insulated when standing in her shoes? 7th. Where was the battery that produced the current of magnetism? 8th. Will some one of the many opposers of spiritual idea, get up a magnetic table, that will do all of these things, and thus kill Spiritualism?

Will some one find us a Spiritualist, who accepts Br. Davis as authority, ultimate and final, or takes any one of his works as our bible? and we will pay a premium for him.

For the Religio-Philosophical Journal. A New Missionary in Indiana. Having received the appointment of State Missionary for Indiana, I deem it proper to apprise the friends of the cause in that state of the fact, through the columns of the JOURNAL, and call upon them to aid me by every available means in pushing the enterprise to a successful consummation. Indiana seems to be behind most other states who have an organization, with respect to an efficient system of practical operations, there being now no missionary in the field, but myself, while some of the States have several agents of this character. I hope our spiritual friends will soon be awakened to the necessity of furnishing the means for elevating our state into the glorious sunshine of the New Dispensation, for this is all that is wanting to effect this end, and to effect it in a short period of time—I have traveled sufficiently in the state within the last three months, to know that the harvest is fully ripe and that the golden sheaves can soon be gathered, if efficient laborers can be employed to do it.

I propose for the spiritual friends to apprise me of the condition of things in their several localities and facilities for getting up meetings in all places within their knowledge, and what they are willing to do towards aiding this enterprise. I also suggest that in towns where a house cannot be obtained to speak in, that we arrange a system of street preaching or grove meetings, for the summer season, and thus stir the soil in every part of the state.

Come, friends, let us rouse Indiana from a state of suspended animation, and pour the glorious truths of the New Gospel into her bosom, and thus redeem her from the more enslaving errors of a distorted system of theology and the spiritual darkness of the sleeping ages.

As I cannot occupy the field constantly until my domestic affairs are better adjusted, I shall report only for such time as I am in actual service.

RICHMOND, INDIANA, Feb. 20th, '09.

For the Religio-Philosophical Journal. To the Spiritualists of Iowa. MR. EDITOR:—The Executive Committee of the Iowa Spiritual Association have employed Dr. E. Sprague, of Schenectady, N. Y., to take the lecturing field in this State, and empowering him to collect and transmit funds to them, and to organize local societies. His terms are thirty dollars for six lectures.

We now call on the Spiritualists all over the state who want a course of lectures at their place, or in adjoining localities, to write to H. C. O'Brien, of Des Moines, pledging the money, and stating whether or not the localities near them will be likely to want lectures.

Please act immediately, as we wait to lay out a programme which will be attended with the least travel and expense. The speaker is now in the field and wants to finish a County before he leaves it.

Some localities have sent in an amount sufficient to pay for the course. The Committee think proper to have a lecturer stop at places in his route where nothing has been subscribed, or where but little has been, where there are few, or no spiritualists, providing a surplus can be collected at points where we are stronger. This would be in accordance with the benevolent enterprises of the world; and I presume we have some of that article.

Spiritualists of Iowa, you now have an opportunity to have a good lecturer. Will you work to procure his services? Our cities pay \$150 a lecture for their winter course; and our churches pay from \$10 to \$150 a sermon every week for a year. Let us work with half the zeal of the sects, and our State will soon be revolutionized.

Yours for truth and progress. J. P. DAVIS, PRESIDENT. Des Moines, Iowa, Feb. 15th, 1909.

RELIGIO-PHILOSOPHICAL JOURNAL. The above is the name of the newspaper organ of the Spiritualists of the West published at Chicago. It is devoted to Spiritual Philosophy, Art, Science, and somewhat to general news; has forty columns, and is one of the most handsomely printed papers anywhere. The twin of the BANNER OF LIGHT, it occupies the same position in the West that the BANNER does in the East. The publishers now advertise in the paper, large as is, three months for twenty-five cents—just about the cost of the blank paper. We presume every Spiritualist in this country, who has scores of them, will send for it at once.

We clip the foregoing from the Iowa Falls Sentinel, which is a fair sample of what many local exchanges say of us; for which we shall be pleased to exchange with them.

We hope other local papers will be as courteous and avail themselves of the opportunity to exchange with the JOURNAL.

WINCHESTER, MISSOURI. Some one has sent to this office, from the above named place, \$1.00 for books, but gives no name. To whom shall we send them? The writer, as well as others, doubtless, thinks it strange that he should be so careless as to forget to sign his own name! but it is so. Not a day passes that we do not receive many letters without the name of the town or State of the writer being given. How are we to know in such cases where to send papers, books or replies? Correspondents should bear in mind that post offices of the same name exist in different States, and that unless the State be given, it is impossible for us to answer their communications. It is almost an outrage of propriety, for letter writers to omit to give the name of their town, State, and to write their own and other proper names in a plain, legible hand.

NOTICE OF MEETINGS. ATTER, MISS.—Lectures meet each Sabbath at 10 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. A. Allen. In Clay County, Or.—The Society of Friends of Progress have just completed a year, and invite you to travel their way to give them a call. They will be glad to receive you. BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 22 Summer street. M. T. Dolan, President; Samuel N. Jones, Vice President; Wm. Dunckley, Treasurer. The Children's Progressive Locomotive meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 100 State street. MICH.—Lectures every Sunday afternoon at 2 o'clock, and will continue until May under the management of J. K. Wilson. Engagements have been made with able, normal trained and inspirational speakers. SPRINGFIELD HALL.—The South End Locomotive Association have entertained every Tuesday evening during the winter at the Hall No. 22, Spring street. Children's Progressive Locomotive meets every Sunday at 10 A. M. J. A. Chase, Conductor; W. J. McGuire, Assistant Conductor; Mrs. M. S. Sander, Guardian. Address all communications to J. A. Chase, 1671 Washington street. CHASE HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7 1/2 o'clock, P. M. President, H. G. Gould, Secretary, Mary L. French, Treasurer. TEMPERANCE HALL.—The First Society of Spiritualists hold meetings at 10 A. M., 3 and 7 1/2 o'clock, P. M. East Boston, every Sunday, at 3 and 7 P. M. Benjamin Olinde, W. Lexington street, Corresponding Secretary. Mrs. M. M. Wood, 100 State street, Secretary; Mrs. M. M. Wood, during February; Mrs. Sarah Byrne during March; Mrs. Juliette Yaw during April; J. M. during May. WESTER HALL.—The First Progressive Locomotive hold meetings every Sunday at Webster Hall, Webster street, corner of East Boston, at 3 and 7 1/2 o'clock, P. M. President, W. A. Sander, Treasurer; O. C. Riley, Corresponding Secretary, L. P. Freeman; Reading Secretary, H. W. Wiley. Locomotive meets at 10 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian. BALTIMORE, MD.—The Spiritualist Congregation of Baltimore hold meetings on Sunday and Wednesday evenings at the Hall No. 22, Spring street, and on Saturday evenings at the corner of Church and Broadway streets. Mrs. F. V. Hyster speaks till further notice. Children's Progressive Locomotive meets every Sunday at 10 A. M. D. N. Ford, Conductor. Services every Sunday morning and evening at the usual hours. BATTLE CREEK, MICH.—The Spiritualists of the First Free Church hold meetings every Sunday at 10 A. M., 3 and 7 1/2 o'clock, P. M. East Boston, every Sunday, at 3 and 7 P. M. Benjamin Olinde, W. Lexington street, Corresponding Secretary. Mrs. M. M. Wood, 100 State street, Secretary; Mrs. M. M. Wood, during February; Mrs. Sarah Byrne during March; Mrs. Juliette Yaw during April; J. M. during May. CHICAGO, ILL.—Lectures every Sunday afternoon at 2 o'clock, and will continue until May under the management of J. K. Wilson. Engagements have been made with able, normal trained and inspirational speakers. CHICAGO, ILL.—Lectures every Sunday afternoon at 2 o'clock, and will continue until May under the management of J. K. Wilson. Engagements have been made with able, normal trained and inspirational speakers. CHICAGO, ILL.—Lectures every Sunday afternoon at 2 o'clock, and will continue until May under the management of J. K. Wilson. Engagements have been made with able, normal trained and inspirational speakers.

being used as a spiritual bible, or A. J. Davis being defied, worshipped or even accepted as authority, or that he ever desired to be considered as authority.

Third. The article published in the Atlantic Monthly, last summer in relation to Spirit Manifestations through