



\$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, NOVEMBER, 14 1868.

VOL. V.—NO. 8.

WHO IS THE AUTHOR OF EVIL. I form the light and create darkness I make peace and create evil; I, the Lord do all these things. [See Isaiah 45th Chapter 7th verse.]

Why hath every day its night? And every rose its thorn? And why is not the husky stalk As mellow as the corn? Why comes the winter's chilling blast? Why falls the drifting snow, When summer's warmth would better suit, And cause more flowers to grow? Why treads grim Famine o'er the earth, To pluck and starve the poor? Why comes the pestilence to bring Disease no balm can cure? And why doth war with sword and plume Go stalking through the land, Smiling the brave and fair and young With devastating hand? Why is it human souls are rent With sorrow, grief and woe? And what doth cause the bitter tears? Down Beauty's cheek to flow? Why aches the heart? why dims the eye? Why throbs the burning brain? And why, oh, why are pleasures not As plentiful as pain? God never made a perfect thing Without a speck or flaw; Perfection never yet was reached By any special law. The towering mount, and stalwart oak, The tender blade of grass, Through stages of development Are all obliged to pass, Then what is man that he should be From Nature's laws exempt? And why should he resist her claims And treat them with contempt? The wisest men were children once, With mother's milk were fed, And all the paths which they have walked The angels once did tread. The blind man never sees the sun, Although the sun doth shine. The deaf man hears no melody In music most divine. Man's imperfections 'tis that make All things imperfect seem; And when we think we're most awake Perchance we most do dream. What man calls evil, only is The germinating seed, From whence, by sure development, Shall spring good fruit indeed. And man all evil shall outgrow, In spite of doubt and fears; In faith and hope shall plume his wing And soar to brighter spheres. Let man learn wisdom from the bee, That by its instinct knows That honey from the thistle comes, As well as from the rose. As out of darkness sprang the light, As oaks from acorns grow, So out of error truth shall come, And good from evil flow.

WILFRED MONTRESSOR; OR, THE SECRET ORDER OF THE SEVEN. A ROMANCE OF MYSTERY AND CRIME. BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC. BOOK FIRST—THE SEVEN. CHAPTER VIII.—THE DECISION.

HAMET. The youth looked up. Montessor had risen from the couch and was standing by his side. "Rise, Hamet; I have some inquiries to put to you." The youth rose, but his tearful eyes were turned towards the corpse. "My mistress is dead—the lady Zorah," murmured the boy. Then bursting into tears, he exclaimed: "Oh! that I could die for her." "It is a selfish wish, Hamet," said Montessor calmly. The youth gazed wildly at his master. "We know not how we live," said Montessor abstractedly; "still less do we understand why we live. Through weary spaces of time we wander in dark ravines, amid tangled thickets; the gleam of sunshine that occasionally penetrates the gloomy recesses only reveal the bogs and quicksands around us, and even in darkness and sunshine are we conscious that the invisible archer is aimed at our hearts. We live and suffer—the dead are released from suffering. Zorah is happier than we." The boy listened to the speaker, and replied sadly: "The lady Zorah, my mistress, will speak to me no more." "True, Hamet; you do well to weep. The

world is desolate when the loved are taken from us." "Taken from us," he repeated slowly: these words recalled him from his abstraction. "Answer me, Hamet; at what time did you go to your chamber, last evening?" "It was nearly midnight. I would have waited in the antechamber until my lord's return but the lady Zorah bade me retire." "And you fell asleep?" "I know not—the ringing of the bell awoke me." "Did you hear any noise after you retired?" "None, indeed." The youth did not seem to understand the purport of these questions. "Come hither, Hamet," said Montessor, turning down the corner of the figured coverlet, and partially unveiling the neck and bosom of the deceased Georgian. There were livid, discolored spots about the throat which contrasted strangely with the translucent whiteness of the surrounding skin. The number and character of the marks clearly revealed their origin. On the right side of the windpipe was a dark livid discoloration deeply indented; on the left, four smaller spots, of a light bluish color, coincided with the fingers of a hand of ordinary size. The firm contracted gripe of some daring ruffian had left an indelible impression on the person of the Georgian. "Your mistress has been murdered," said Montessor, in a low, suppressed tone. The boy surveyed the marks of violence with an expression of horrible suffering. A sudden impulse of curiosity roused Montessor to action.—He snatched the night lamp from the sedan chair, and hastily traversed the chamber. He scrutinized with great care the dressing bureau and the table standing near it displaced, one by one, the various articles lying upon them, and narrowly searched the multifarious drawers and recesses. His glance rested upon the window. Returning to the couch, he said energetically: "Do you see that window, Hamet? The house has been entered by a burglar. The watch, Maltese diamond cross, and other trinkets which Zorah was accustomed to leave upon the top of her dressing bureau, are missing. The villain has sought to escape detection by the commission of violence." "It is I who have done this," said Hamet, striking his clenched fist upon his forehead. "You, Hamet?" "At the midnight hour, in the absence of my lord, I deserted my watch. I slept while the beast of prey was prowling in search of plunder around the home of my mistress." "Poor boy," said Montessor, laying his hand upon Hamet's shoulder. "Do not aggravate this misfortune by self-reproach, you are not to blame;—moreover, you can yet do something for your mistress." Hamet turned quickly towards the speaker. "Her murderer has escaped," Montessor added, quickly. An expression of savage fury inflamed the countenance of the Georgian boy. "He shall die!" exclaimed Hamet, fiercely. "We must discover him." "The law, the police," eagerly exclaimed the youth. Montessor mused. "It is uncertain, Hamet," said the man of thirty-five, "what course I shall deem best to pursue. The murderer of Zorah shall not go unpunished; but he has escaped for the present, and his detection may be attended with extreme difficulty." "My lord will employ his servant?" asked Hamet, anxiously. "The dens of the city shall be swept of their vile miscreants," said Montessor, "to unmask this ruffian, strangers will assist us, Hamet. And much will depend upon an active, discreet, trusty messenger. You must become acquainted with the streets and alleys of this great city. By day and by night, you must be ready to go in any direction, to assume any disguise, that may be necessary, and to deliver, faithfully, the oral and written messages entrusted to you." "By day and by night, I will be ready," said the youth, vehemently. "You may retire," continued Montessor, gently waving his hand; "I would be alone." The youth knelt for an instant by the couch on which the Georgian was lying, and pressed his lips to the hand, whiter than marble, chilled and stiffened with the frost of death, which reposed on the stained coverlet. Then rising in the sorrow of renewed tears, he slowly withdrew from the apartment. Wilfred Montessor was alone in the cham-

ber of death. For a time he was strangely agitated. He walked hastily once or twice across the room—paused suddenly to gaze upon the countenance of the Georgian—caressed her cold pale cheeks, and then threw himself carelessly into the chair, near the couch, covering his face with hands. In a few moments he rose repeated the same routine of action. This continued during an hour or two. At length his calmness and self-possession were comparatively restored; the current of his ideas, which had been singularly confused, flowed clearly and connectedly. He traversed the chamber slowly, with measured steps. He was communing with himself. "Zorah is dead." "She loved me truly, disinterestedly, and she has perished." My parents are in the grave; my heart has been withered by treachery; even the tender plant which twined itself around me for support, has been torn from me by the hand of violence. "Zorah was an object of interest, if not of affection. Henceforth I am utterly desolate. Treachery and violence are fearful enemies to individual and social happiness. I have suffered from both; I am doubly stricken. Events cluster strangely together. To-night I have seen woman that I loved and her husband. To-night Zorah has been murdered. Wherefore was this deed accomplished? Why did not the man of violence secure his plunder and spare the life of the innocent? Her blood was more precious than diamonds. Perchance—nay; the thought is too horrible. The wretch shall be hunted down relentlessly. In this city the law is uncertain, the police inefficient. Justice must be stimulated with gold, or its eyes sees not, its hand grasps not the offender against the rights of others. A complaint to the police will lead to one result—investigation. Yes; unfeeling, prying, curious officials, will come into this chamber of mourning; they will examine the furniture—they will inquire into her history, her habits, her relations to others; they will reason coolly and flippantly upon the marks of violence, and solve the mystery of crime by plausible conjectures. These officials are great babblers. Tomorrow the details will be emblazoned in the journal, and the heart will be sickened by the comment of thoughtless reporters and editors. At the corners of the streets, in bar-rooms, and oyster-cellars, and brothels, the name of Zorah will be heard, mingled with oaths and obscene jests. Vagabonds and thieves will give utterance to the suspicions of their polluted souls. A legal investigation by the police, in these days, is a friendly warning to the criminal; he is officially advised of his danger. I will not invoke the assistance of the police. At my command are gold and the power of the Seven. These will suffice. Doctor Everard did not suspect violence; the rupture of a blood vessel in the chest is the frequent result of natural causes. The burglar, Hamet, and myself, are the only persons in existence who are cognizant of this terrible offence. The criminal will be lulled into security by the apparent apathy of the avenger. Fear begets caution, but there is neither fear nor caution, in the absence of danger. In the meantime, a secret, invisible power, will invade the haunts of crime. This murder is not the act of a neophyte. The slightest clue will be tracked with steady, invincible perseverance. A city is like a great desert in its magnitude and barrenness, but it is full of eyes. No man moves unwatched from the palace or the hovel. The mode, the degree of punishment must depend upon the character of the criminal. The law cannot interfere, for the crime will be concealed; but the hardened offender is easily ensnared. And what matters it, if he be deathly on the gallows, or a living death in the dungeon, or the slow biting torture of a harassed mind and a goaded conscience. That woman, does she not suffer punishment? She remembers! As I stood gazing upon her face, still expressively beautiful, and into her dark trembling eyes, the spectral shadows of withered hopes and feelings were tugging at my heart. I felt them, but I heeded them not. We are measurable creatures of habit and of instinct: hours after death, the muscles of the

body quiver and contract with the prick of a needle. "I wander from the dead to the living—from the true to the false. It is sacrilege." Montessor passed before the couch and contemplated the pale, immovable features of the Georgian. He whispered audibly—"Zorah." For a moment he fancied that she was about to speak—he bent eagerly forward. The night breeze from the window was playing with a stray ringlet upon her forehead. Nothing more. "She will not reply! Zorah, Zorah, do not desert me utterly. If the spirits of the dead are permitted to visit the homes of their earthy existence, do not forget me. Come to me in the watches of the night, in waking visions and in pleasant dreams, and hover, bird-like, around my pillow, that I may feel the light pressure of celestial wings upon my eyelids, and my lips; that my soul may be enchanted by the enchanting melodies of the angels. Heretofore I have miscalculated my position and my feelings. I did not deem that such a blow as this could affect me so powerful—there were unexplored depths in the labyrinth of the heart whose waters had not been turned into bitterness. It is over. Now, I am prepared for action. The sympathies of our nature are ever at war with its energies. The soul vibrates between the love of enjoyment and the desire of power. While the sympathies exist, we feel; when they die, we act. Mine died with Zorah. The animalcule that darts hither and thither with perpetual velocity in a drop of vinegar obeys, a mysterious impulse of its being. So does the leviathan of the great deep when he lashes the foaming waves. Man must act intelligently. Two motives—the centre of two series of combinations—momentarily impel me. Others will arise. These elements of success are mine: gold, an indomitable will, and the power of the Secret Order of the Seven. I seek justice, not revenge." The night wore slowly away. The dim light of the morning broke at length upon the sleepless eyes of Wilfred Montessor. For the Religio-Philosophical Journal. Red Tape Diplomacy. BY A SERIOUS THINKER. DEAR JOURNAL: I am aware of the fact, that in the following article, I am liable to be misunderstood, and made to stand in the estimation of many devoted souls, in a false attitude toward the great movement of the day, viz: Organization. But to myself and those glorified guides who have ever faithfully led me on, I shall be true. Thank God, it is not popularity, even among Spiritualists, that I am seeking, but fidelity to the "light within." The grand scheme of organization among Spiritualists, so long sought for, has begun to take effect. We all know what it has promised—a universal co-operative movement, in which weak societies should be assisted, isolated families visited and comforted, mediums and speakers protected and better supported, lines of labor established, and plans adopted with strict reference to facilitating the building up of societies, and the honorable, faithful support of all devoted self-sacrificing laborers in both Lyceum and lecturing field. We have heard constant complaints of the needless expenditures of the itinerancy, in oppressive traveling taxes, reducing their means to the lowest ebb, and many have complained, that our gospel has not been entirely true and have doubtless hoped to make it so, and that most speedily, by some system of organization. What the future may bring forth, it is impossible to specify, in full particulars; but let us analyze briefly, and even imperfectly this present organization movement, and we may very profitably draw the line between a true harmonious movement, and all "red tape diplomacy," where ever found. We are gravely assured that the good work is most rapidly gaining ground, that, by recent missionary effort, new societies are springing into existence, that a general association, State associations, county association, city and village associations, Lyceum associations, national college association, and secret society associations, have now become the spokes in the rapidly turning wheel of this truly orthodox machinery. O, that word orthodoxy—I hope! to spare you good organizers, but it would come in! Well, let us "face the music" now, and see the practi-

cal working of all this. Of course, all these associations must be supported; like children, they must be fed, nourished, and kept before the people. Conventions are called for all these distinct bodies, national, State, county Lyceum, lecturers, &c., at an outlay of thousands upon thousands of dollars. Every society is expected to become a branch auxiliary of each central association, and each Central Board must push its claims upon every local society and members thereof. All this, too, in the present crisis; when, even in our largest cities, and with our most wealthy and best regulated societies, they have not the means to furnish themselves with halls, reading rooms, Lyceum libraries, and necessary facilities for a healthy independent existence, whereby they may maintain a vigorous opposition to the seductive influences that surround them! Now there cannot be a greater mistake than to divert from any society, however weak, or powerful, what it really needs for home purposes. The strength and power of society lies in individual growth—it is not less true of our cause. Of what value are thousands of local societies, having a nominal existence, but lacking independent resources? And what mode of association can be acceptable, which does not secure the independent existence of each society and member thereof? Are we to have a miserable repetition of the past, in a movement which sacrifices the truly democratic and congregational idea, in its insane haste to centralize and disburse the financial resources of the people? We do not say that is the exact motive of the movers, independent of important and extenuating qualifications, but we can see the result, and so can any truly unselfish and impartial mind. It is investing an appointing power, with authority to possess and control funds drawn from the very heart of local societies, to appoint expensive conventions, for various purposes, and in a word to absorb the pecuniary resources of societies and individuals, to the exclusion of most important and vital claims upon every true worker. In some places, conventions have been announced without consultation with the society, and they emphatically instructed to foot the expenses of such convention, when indeed they needed assistance and encouragement in their noble endeavor to sustain regular meetings at home. And here comes a vital question, viz: how long can such a course prove successful? We fail to discover a true co-operation in all this, but when organization (if it ever can) gives a strong and independent existence to all home effort, when it makes both child and adult a participator in all the vital blessings of Spiritualism, when it regards the claims of our press, our school, our Tribune, our noble army of workers with that loving and tender regard which becomes the true teacher, we will accept it. A recent paper says, "not less than twenty millions of people in America are to-day in some sense identified with this strange movement, Spiritualism." O, boastful plethoric organization, thou hast promised us much—fulfill it, if you can—fulfill it in thy own name—away with the "weak things" the "base things" of former times—away with inorganic, chaotic, pentacostal showers, that fall on the heads of "twenty millions" in the short space of twenty years. when never an association existed, when never a spiritual college was promised, (much less founded,) when conventions paid no traveling expenses, and only the illiterate "fisherman" the "Samaritan woman" the "babes and sucklings" of this heaven born dispensation, went up and down the land, speaking in the language of the "Gethians, Medes, and Persians," and confronted the proud Pharisees of the ago with a living Inspiration! Give us, if you can, anything superior to this! Bring your logic and expediency to bear upon this question; prove to us in what respect you have improved upon the past! Are our representative papers more widely circulated, are the Lyceums benefited, home exchequers made healthy and available at home, do "the poor have the Gospel preached to them" regularly, does the fire of the altar know the waste of fuel? To us, it is sheer arrogance and pretension, when the advocate of organization report their missionary movement as original, or take to themselves the credit of present numbers. Spiritualism has always been a missionary movement—"fifty thousand mediums" in its army, owing no allegiance save to the angels of God, they have been led on by the hosts of heaven, to wield the sword of the spiritual gift over the hosts of twenty millions! What we want now is to make strong and healthy, in individual resource and might, every seed that has been sown—for that is *per se* precipitate, which seeks to harvest or store in granaries before the golden wheat is ripe. Such grain will rust and mould, nor can it retain the germinating principle, but rot, and consequent loss will accrue. It is sometimes true that "haste makes waste." Springfield, Ill., Nov. 4.

Original Essays.

MARCHING OF THE TIMES.

BY R. T. WATSON.

Pure as the stream from Horeb's rock
The crystal waves of truth shall flow,
A source of light and life and love,

Already o'er the brightening sky
The glorious day dawn beams afar;
Before it rise the demon forms

Incarnation of the Material Earth.

BY FANNY GREENE M'DOUGAL.

The tide of Time flows back. The deep vortex of the Ages reopens; and lighted by the unquietable Life of the Immortals, we return to the beginning, then to unlock the hidden secrets of the world and reveal the profound wisdom of Human Experience, and the immaculate integrity of the Soul, in all her conceptions of the Divine Deific.

Allow me here one glance at the philosophy of all formation. Inherent in matter are two equal forces, the one centralizing; by which the particles are bound together so that all the elements that belong to the body, are drawn into a certain relationship with each other, producing a structure more or less compact; and the other that force by which all the elements that do not specifically belong to a body, are expelled or projected from its surface.

As every particle of matter has its own centre of attraction and repulsion, so does every sphere. Hence, we see how the planets were projected from the great central masses, which we call suns. In the act of projection the repulsive force must necessarily predominate. This continuing to act in the same proportion, would throw the body off into unknown space, and probably make it a dangerous missile, in the track of other spheres, and other systems. But in the effort to restore equilibrium, which may be termed the harmonical condition of the spheres and systems, as well as of atoms, there is a corresponding reaction of the attractive forces. This, as it affects every particle in the new body, with a more or less powerful impulse toward the centre must also tend to consolidate it; and as these radiant lines would be dictated to a single point or nucleus, around which the confluent particles would arrange themselves, with a repetition of the same process through the whole substance, then would be an inevitable tendency to a spherical form in the new body.

Thus consolidation form and rotation will be given, and these prepare the way for still more remarkable changes, yet in this very sphere, rolling amid the silence of the blank dark, the eye of God beheld the latent germs of Form, Life, Beauty, Sensation and Intelligence, all arranged in the true order of their development, according to the laws of his most beautiful system, and reaching out to the perfection and ultimate of all in the human being. Still deeply obscure the intelligent principle sat in the midst throned in the majesty of manhood, crowned with immortality, and grasping in his hands the wisdom and the love, which are the sceptre and the signet of his Spiritual life.

But in order to trace this spiritual principle, which is the leading idea, methodically and successfully through all its changes, to the remote and of the line we must now return.

No sooner does the newly projected man acquire a separate and independent being than it begins to feel the operation of its own individual powers. And as the component parts are in an exceedingly loose and rare state, owing to the excess of the repulsive force, which had been originally set free in the projection, the struggle to equalize themselves by consolidation and equipoise, would necessarily involve a great deal of elementary disturbance, but this also has its good work and work in the whole progressive movement of things.

As the globe consolidates the two forces, saturating as it were particle by particle, at length

balance each other. By this repeated union and adhesion of particles, the repulsive force is thrown outward, as the attractive power becomes fixed at the center. The attractive force would, then, be most powerful at the centre, as repulsion would be most active at the surface. But it must not be supposed that the latter has only a superficial control and influence for, by its very constitution, it is, as a whole, directly dependent on all the particles from which it was involved, and through which it still reaches back to the center. Hence, it will always be in proportion to the whole body, just as the act of hushing would be more powerful under the impulse of a vigorous hand, than that of a weak and feeble one.

In the early and primitive conditions, there is no proper distinction to be observed among the great masses of matter; for air, earth and water are indiscriminately mingled, in a kind of semi-fluid substance, which however it will be remembered contains the latent germs of all future development. This may be termed distinctly the chaotic period. It is marked by exceedingly gross conditions generally, an impure and very sluggish atmosphere, a clouded and blackish light with but little distinction between night and day and an entire absence of all organic life; it ranges from the first projection of the sphere to the production of atmospheric air.

As the combined forces and motives tend to consolidation and spherical form, so in the very act of separation, they at length generate and involve certain gaseous bodies, which however are very gross and impure while the more solid forms of matter are drawn inward, these by their very levity are thrown outward, producing the first form of atmospheric air, and introducing with it a new and important era of earth history. The feeble transmission of the sun's rays through this exceedingly gross medium, exhibits only a dark gray haze, which can scarcely be called light, while at the same time, they act with great power to heat the semi-fluid masses and stimulate them by a kind of vital fermentation to which the atmosphere, imperfect as it is, offers the first possible conditions.

As a result of this, in the process of time, a kind of slimy substance appeared on the surface exhibiting a phenomenon, which, with certain modifications may be seen to this day.

This is the first product of the vital principle; and it may be considered as the basis of organic life, but so very rudimentary it has scarcely a perceptible organic structure. It has however, undoubted life, because it exhibits several of the most important phenomena of life, nutrition, growth, decay and death.

This substance is a vegetable of the fungous tribe of plants. We may still see it in damp situations, in the shape of slimy green mould which under certain atmospheric conditions, will spread itself over smooth stone, or wood, by a spontaneous generation, or what appeared to be so. The French Naturalist named this substance Maticreum vate; and they have also referred it to its true place, as the basis of organism. But in the beginning it was not green, for want of the means of elaborating that color from the atmosphere by which it was nourished.

The next objects to be attained were the clearing of the land and water, and the consequent projection of the solid land. These could not be effected without the production of higher organisms. Of these the amphibious forms, both vegetable and animal, were first in the order of time; and they began to be produced nearly at the same period.

They were such as the existing conditions were able to call forth and sustain. On the denser portions of substance, which had been partially consolidated by the production and decay of immense masses of the rudimentary organism alluded to above, then appeared some of the higher Fungi ranging from a kind of earthy sponge, to a rude type of the Mushroom tribe. The rudimentary vegetable forms, in abstracting their nourishment from the grosser portion of the air, and restoring to it the comparatively more refined and ethereal elements, contributed still further to purify and vitalize it, and in dying, they deposited a more substantial groundwork for the higher series, which in the order of development were to succeed them.

This also was further aided by the production of such a degree of animal life as the sluggish atmosphere, and other gross elements were fitted to produce, receive and nourish. The same slimy fomentations that called forth the Fungi, also gave birth to immense swarms of Mammouth Infusion. Out of the miry masses they assumed in the shape of large worms, and other hideous crawling things, involving innumerable varieties of animal forms. These were chiefly nourished by the earthy matter contained in the teeming and seething depths, which the separated elements yet exhibited, with only the very low degree of vitality, which so gross an atmosphere could sustain, they rolled and tumbled about in the miry masses; and after gorging their whole substance with the food, which their own appetites and the existing conditions assigned them, they crawled together in great heaps and died thus depositing from the earthy matter contained in their bodies, the first foundations of solid earth, which in their nutriment they had drawn from the sea.

Still the land was only an ill-defined marsh; but such as it was it began to give support to a higher order of Fungi. These appeared in the shape of more truly defined Mushrooms, which, in the abundance of their nourishment, rapidly increased in volume, until at length they became gigantic, rising into the height of tall trees, and spreading their great umbrella like, awnings over the dreary waste; while among their spongy columns and slimy fragments wallowed monstrous forms that lived and died leaving no footprints in the path of time.

So also the first vegetable products left no remains, for the same reason. They were so gross that in the decomposition, they were indistinguishably blended with the elements from which they sprang. Thus the first chapters of life were expunged from the great history which

afterward was so truly written on the superincumbent tablets of the earth. But they were all acting in obedience to those divine laws which ever through finer forms, lead out into a more beautiful development and thus continually maintain a true progress.

Can we imagine how desolate this fair earth must then have appeared. The thick and slimy waters, the unstable and miry land, the one rolling out hordes of unshapely monsters, the other only giving birth to dark blue moulds or talgrey mushrooms.

[To be continued.]

Laying on of Hands.

BY WM. E. FAHNESTOCK, M. D.

BROTHER JONES.—The question has often been asked: "Why is it that all persons are not relieved, who are operated upon by the laying on of hands?" I do not know that the question has ever been satisfactorily answered—but the fact that all are not benefited, cannot be denied. And this fact has led me to investigate the matter, and if possible to ascertain the cause. The most generally received opinion is, that Animal Magnetism (so called) is the great agent that produces the healing effect, and that the fingers of the operator supply or abstract the necessary quantity of magnetism to restore the equilibrium, and thereby the health of the patient. Not to be facetious, it seems to me that this theory requires too nice a calculation for any operator to make, and that it would be difficult to tell when the necessary quantity has been supplied, or taken away. But, independent of this difficulty the fact that the existence of Animal Magnetism has never yet been demonstrated, renders it impossible, that it should be the cause of anything that does exist.

It is astonishing (at this late day) still to find so many advocating the Animal Magnetism theory—since it is well known that Doctor Benjamin Franklin, when in Paris, so far back as the year, 1784, by a series of well devised experiments proved most positively that it had no existence except in the imagination of Mesmer and his immediate followers.

Others again, ascribe the effect to spirit influence, and contend that they have power to heal through mediums, but, spirits are subject to the same laws that mortals are, and cannot operate without conditions. But if the subject be mediumistic, or capable of entering the somnambule condition; spirits then may, and no doubt often do influence the mind of the somnambulist so as to produce the desired effect. So far as my experience goes, I have noticed that all who can enter the somnambule condition, or who can be made to believe, or have faith, that relief will follow the operation, it will certainly and the restoration will always be in proportion to their belief, their faith, or, their capability of entering the somnambule state perfectly or not.

This condition is often entered during manipulations, simply because the limb or part of the body operated upon is relaxed, or given up, and the benefit derived from it, must be ascribed to the condition, into which it has unconsciously fallen; and not to any virtue imparted, or ill abstracted from the individual. It must not be supposed however, that the mere entering the condition, perfectly, or in part will always produce relief, for it will not do so. And the only way that relief can be had, in all cases where the subject is in a somnambule state, is to request them to make a firm resolution that the pain, disease or affection shall cease to annoy them when they awake, and the effect will be in exact proportion to the firmness of the resolution made, provided always that there be no organic destruction of the parts. But I wish to be perfectly understood that the resolution will not remove disease in others, but is confined to the individual who makes it.

It is perhaps not generally known, that when persons are in this condition, and make a positive resolution, that it will always hold good in their waking moments—and it matters not whether the resolution be, that they will have pain, or any other unpleasant sensation. When they awake, the effect will be the same; for they certainly will be so effected, and the annoyance will continue, until they throw it off, or re-enter the state and resolve that it shall be otherwise. This fact I noticed early in my experiments upon persons while in a somnambule condition, and have taken advantage of it for the purpose of curing diseases and the correction of unpleasant habits etc.

I have relieved many persons in this way, who received no benefit whatever from manipulations or the laying on of hands.

If faith or the belief, be sufficient to produce relief, the effect is caused by the influence of the subject's mind, which under such circumstances is unbounded.

Were it necessary, I could relate many cases to illustrate this fact—and it is well known to physicians—that bread pills have acted as a purgative, water as an emetic, and it is notorious, that cholera, small-pox, and other contagious diseases have been produced by fear, or a belief that they would take place although there were no such diseases in their vicinity.

The facts therefore, warrant me in saying that if the individual cannot enter the somnambule condition, is devoid of faith—or has no belief that the result will be favorable, the laying on of hands will have no beneficial effect, nor will any spirit be able to effect any good independent of the somnambule condition.

I know that these views are antagonistic to the received opinions of the day; but it is time that the truth should be generally known, and the mystery, and witchery of the matter done away with. A few experiments properly conducted is all that is necessary to prove, that what I have stated is true; and I hope that sufficient interest will be awakened among scientific men to repeat my experiments, and give the facts to the world, in their true light; so that

the skirts of Somnambulism, and Spiritualism may hereafter be freed from the hoard of Mountebanks, Charlatans and Impostors, which have so long disgraced and retarded their progress.

This may be considered harsh language, but it is simply calling things by their right names, and has no reference to those who are really mediumistic, and have been doing much good. The remarks can only be applicable to those who are impostors, and as desperate diseases require positive remedies, it is but a charitable act, to administer the proper medicine in sufficient doses to relieve these much misrepresented and abused sciences, from the falsehoods, prejudices and obloquy which have already too long held them in obscurity, and robbed humanity of the benefits which an All Wise Providence had destined them to confer.

Lancaster, Pa.

The Remedy.

BY J. P. COWLES, M. D.

We have considered in former articles two manifest evils, for which, if there is no remedy our race must necessarily become extinct. Already our native population is sadly decreasing.

Natures, laws all harmonize. We seem to understand this, and apply it in all that pertains to our interests, except in the production and perpetuation of our own species. Thus if we wish to cultivate a fine orchard of fruit, we do not go out into a dry pasture, or along the wayside, and take the gnarly uncultivated promiscuous productions of the earth; but we go to the nurseryman, and there select such varieties as we desire from a stock which has been germinated with care, and fostered according to the most scientific methods the nature of the plant, vine or tree requires. The wise farmer who wishes to grow wheat, corn, peaches, melons or other specific production, carefully selects the proper soil and climate. They who desire to produce the finest specimen of the horse, ox, sheep or other animals, carefully select the parent stock, and as carefully observe the conditions necessary to realize expectations. These several conditions observed in relation to vegetative and animal life, we rarely disappointed in reaping a rich reward, but if neglected, our labor is in a great measure lost, and our expectations disappointed applies to the productions and rearing of human beings. The condition necessary to produce children of a higher order of physical and mental development, has been but imperfectly understood. It has been heretofore supposed, and taught that sound and healthy parents produce like conditions in the children, but special observation of many years has proved that health in parents is no guarantee to viable children.

There is not a City, town or hamlet, but furnishes illustrations to the contrary, and also of feeble parents having children of the very finest physical and mental structure.

To illustrate. Mr. B. and wife of this town are, and have been in such feeble health as to be almost constantly under the care of a physician, but they are the parents of two as promising, sons as the city can produce.

While Mr. T.—and wife of an adjoining town, now in an advanced age and neither ever having been sick.

They have been the parents of twelve children, four only of whom are living and these possessing but ordinary abilities and feeble constitutions.

These are only representative cases of hundreds we have on record.

Now we hold, however paradoxical it may seem, that the conditions producing these results are physiological, and not pathological as heretofore supposed, and so clearly demonstrable are they that we can tell with almost mathematical precision, upon seeing the parents, or even their photographs if properly taken, what the conditions of their children.

The above illustrations are examples.

We were called upon to test in these cases our system, and gave our opinion according to the facts, before knowing what those facts were, and hold ourselves in readiness at all proper times and places to test our positions in the same manner.

From our own observations and that of our perceptor, we have come to hold that a man and woman contemplating marriage, many know before hand, what kind of bodies their children will possess, what the power and scope of their mental faculties, and what their chances for duration of life will be; before, as well as after the results shall have been witnessed, accidents and psychological influences always expected.

If our positions are correct it follows that if we would remove the evil in society we must go back to first principles and learn to correctly form by studying, understanding and applying the laws which govern reproduction.

When this is done the work of reform, is more than half accomplished; accordingly the of regeneration is to correctly generate.

Who would not like to see the world peopled with men and women possessed with all the noble attributes of the perfect man.

Learn then those simple laws by which results may be determined beforehand, which should be understood before marriage, in order to secure their benefits.

We are thoroughly devoted to this subject and we know of no class of people in a better condition to become interested in it than the advocates and supporters of our glorious faith.

Old orthodoxy says, "If your positions are correct you would save people without a Christ" True we would without their Christ, and hence they seeing a "nigger in the fence" will roll up their eyes in holy horror at anything which depraves them of sinning all their lives in hopes of obtaining pardon through Christ at death, or that is calculated to deprive them of their pet darling the Devil.

We hope then that the readers of these articles will interest themselves in this great savior of the World. "Reproduction"

For The Religio-Philosophical Journal.

Is There Anything Perfect in Nature.

BY AUSTIN KENT.

MR. EDITOR.—Will the nameless writer who "replies to A. Kent," give his evidence that there is something "perfect in form and nature." A. Kent has given his reasons for believing—and has argued to prove, that absolute perfection does not exist. Please give a direct argumentative reply to that. "I know that I was" &c., has the writer existed eternally in the past, as a spiritually organized, conscious, individualized, personal soul or spirit? Did he mean this? If so, his progress, his improvement, must have been exceedingly slow, or he must have been exceedingly small, (if not bad) some time in the endless past! Mr. Kent is young, is not much over sixty. He had never thought it possible that he could receive attentions from so ancient a mind. He admits that that from which he grew, or was formed in mind and body, must have been eternal. But he is sure it could not have been perfect, or even been in an eternal improvement, or it would have

made a wiser, better, and more perfect being than himself. Perfection should produce perfection. He does not even see the "inevitable improvement" in the endless past of his friendly reviewer. "The manifestations of that eternal life are increased in progress." Does the writer mean to affirm, or imply, that there was a time when there were no manifestations of life, or almost infinitely less than now? My aged friend cannot fear to carry out his propositions to their logical conclusions.

Of how much value was my friends existence to him then?

"A. Kent" does insist that "religious jargons" and "hatred," are some of the direct fruits of nature. He would not lie for nature, any more than for God.

Nature made us good and evil, as she is, not all good. We are what she made us. I aver that there are no more real "inharmonies" than the direct inharmonies in nature. Dr. Childs sees only "apparent inharmony in hate and religious jargons." To me, these hates &c., are as real, as absolute, as the harmonies.

I have published several articles in defence of these ideas, and await the first line of direct argumentative reply.

My friend, if all "pain is finite," are all pleasures finite also? Are mental pains and pleasures all finite?

I once more beg my ancient friend for the evidence of something perfect in nature.

Underhill's Reply to Fahnestock.

BY SAMUEL UNDERHILL, M.D.

S. S. JONES: I see in the last number of the JOURNAL, that a thirty years old author had written an article so badly that you had to lay it aside. Is it I? I mean, now that I have got away from various vexatious circumstances, to be a careful writer, and a very frequent contributor.

I am about to give myself wholly to the ministry. I intend to visit those places spoken of by a correspondent from below Wheeling, on the Ohio.

All my communications shall be plain, like this. I shall be your southeastern contributor.

If that obscure article is mine I will supply its place, for I want to be heard, in relation to your Dr. Fahnestock's article. I will say here, that I particularly wished to correct him in relation to Franklin's investigation of mesmerism.

Franklin says, in a letter published in Jared Spark's life of Franklin, (written after the report of the committee of which he was chairman) that he was unable to attend the investigations of the committee, and never saw a case or experiment. Dr. Ducommun, teacher of French in West Point Military Academy, in 1859, affirms in one of his three lectures, given in that year in Fanny Wright's hall of science in New York city, that he was with the committee all the while, and that Franklin was not with them at all. He also affirms that Franklin, when they presented the report to him to sign, seeing that they affirmed the cause to be imagination, remarked that "he thought they might as well let Mesmer go on, for he believed that one might be made sick through the imagination, and he did not see, but what they might be cured by the imagination." Franklin then, never investigated the subject, and I wish he had done so, for never would he have signed the report in the language in which it was written. The committee admitted all the facts, but did not get satisfactory evidence of Mesmer's universal agent, that he referred to, as the instrumentality by which the result was produced. But the committee, to explain it, used a word which no scientific man should ever employ, because it has no fixed meaning. It is only used by pride, to hide, to hide ignorance, and in this way it has been much used. It threw odium upon mesmerism. It meant, to those who read it, that mesmerism was not a reality, and of course it was caricatured in the theatres, assailed by pamphlets, and Mesmer and his disciples, driven out of Paris.

Tonica, Oct. 23rd 1868.

For The Religio-Philosophical Journal.

Greeting.

BY WARREN CHASE.

RELIGIO-PHILOSOPHICAL JOURNAL.—Glad once more to see your full sized face out with the weekly load of life light for the needy thousands who ought to read it, if they do not. Never have the times demanded more at our hands.—Never have the ripened harvests leaned so invitingly to the reaper, as at the present time. The two worlds are meeting in thousands of households that a few years ago knew nothing of the life beyond, except the misty glimmerings of a belief through the cloudy curtains of Christianity. The churches are parting amidships, and the hulks sinking to the sandy bottom of Catholicism, which is fast washing out, and the spars and rigging are floating on to Spiritualism, through Unitarian and Universalist channels; both of

which open into the broad sea of natural and rational religion, which is the religion of Spiritualism.

Now is the time for every tongue and, to put in its words for the greatest cause of man, now in the world; viz: a rational religion in place of the dogmatic theories of sects, coan on fables, and fed on hopes and fears—a religion that science and human nature will nobd tse demn, as both do Christianity, and all other heathen and pagan creeds and systems of worship.

The widening West, already lengthened to the Pacific, has hundreds of thousands of minds ready to receive the truths of Spiritualism, and repudiate the superstitions of Christian sects—most of them have already fully accomplished the repudiation, but have not seen the lights of our new scientific truths, but soon as they do they will embrace and defend Spitalualism, and join us in the great organic efforts now being inaugurated for practically carrying out our principles.

We need the aid of every man and woman now, first, to support our papers; second, to establish local organizations; third, to assist State organizations and their missionary boards; and last but not least in importance, to (all that are able) support the Ameican Association of Spiritualists, in its giant work of religionizing and rationalizing this, and every other nation on earth. This Association just born of the National conventions, after five annual efforts, is now on its feet, and will soon if properly sustained be felt as a "power in the land," whose claims are not to be treated with contempt of sectarian bigotry, as our efforts have heretofore been, both in this country and in Europe. Its resolutions and appeal to the public, have already shown its position to be invulnerable, and now we need all the papers we have, and more, and they need patronage and from the friends, and I trust you will have it.

New York, Oct. 8th 1868.

Voices From The People.

FROM THE BANNER OF LIGHT.

Conventions and Lyceums.

With your kind permission dear brethren of the BANNER, I will write a few paragraphs concerning the genius and needs of the Children's Progressive Lyceum, with special reference to late movements and several published opinions on the subject.

Whoever will carefully study the fundamental principles of the Lyceum, and in the beautiful light thereof investigate the Constitution and By-laws set forth for its embodiment and government, will find therein the outline, if not the main superstructure, of a just and harmonious Spiritual Republic. Nothing can be more simple in construction (as it seems to me,) and nothing easier of administration. Fondly and gratefully my affections remember the wisdom illuminated in the Summer Land for the possession by earth's inhabitants of these self perpetuating blessings.

The inherent genius of the Lyceum is first of all manifested in its self evident applicability to the triune constitution of man. It meets and administers to the "body" first; then it penetrates to and lovingly awakens the soul that is in the body; lastly it touches and receives from the "spirit" that is within the soul. First the senses; next the soul; finally, the spirit. Thus the Lyceum genius—i. e. the very life and spirit of the celestial institution—is in very truth progressive. Indeed, it is progressive chronologically, as well as physiologically and spiritually; because it begins where all men and women and angels begin—with infancy, first; and thence onward, through childhood, youth, manhood and maturity—being at the same moment, and under all possible circumstances, as perfectly and as thoroughly adapted to girlhood as to boyhood and to grown women as to men.

The system of the best political government could be elaborated from the Constitution and legal provisions of the Lyceum. It is broader than the broadest democracy, and contains a higher platform of universal justice than American republicanism. In a word it is the orderly method of attaining on earth somewhat of the kingdom of heaven. A Spiritual Republic is foreshadowed in every well organized and well administered Lyceum; but in every wrongly constituted and arbitrarily conducted association of this nature, you have the inversion of what-soever is peaceful, beautiful and attractive. Heaven inverted is hell; and hell is the watchword for destruction.

Children strange to say, know all the foregoing by intuition. They are instinctively interested in a Progressive Lyceum, and will all join one if left untrammelled by the pride and educational stupidity of their parents and relatives.

But alas how hard it is for adults to become as wise and as genuine as children. The grown up people assume the right to judge and to insist. Dogmatic methods grow out of proud and arbitrary minds, and every religious system is more or less troubled with their willful intellects, and Spiritualism is no exception. And yet on the whole, doubtless, Spiritualists are in this particular, considerably superior to every other class interested in religious questions. But they do not come up to the lofty standard erected by the Children's Progress ve. Lyceum. True, (and it is a subject for gratitude) the great body of Spiritualists, both in America and Europe are not opposed to the inauguration of the Lyceum within the wings of the lecturing association—in fact a majority of Spiritualistic societies are strongly inclined to aid in the establishment of these schools.

But, after all, "the children are disturbers of the peace," and the Lyceum session is "too long" and interferes with the feast of reason prepared for the old folks. Therefore, the Society votes the Lyceum "into a corner," or sends it down stairs into the cribbed and cabined "basement of the Lecture Room," or sandwiches it between

the morning and evening meetings for adults, and so cripples it that not half of its beautiful proceedings can be measured out to the thronging and eager little ones. The lady leaders of groups, not more than the gentlemen who participate, being justly fond of attending both morning and evening lectures, are too fatigued to give fresh and hearty work in the Lyceum session. Consequently they attend the 'groups with jaded nerves and weary faculties. They are therefore, very easily "excited"—cannot bear the least discord—are extremely susceptible to the promptings of selfishness in the form of egotistic conceit—on the verge of surrendering their leadership or resigning their offices under the fancied assaults of criticism emanating from spectators or other indifferent persons present—and thus as the day follows night, the Children's Progressive Lyceum is shorn of half its glory and held from the accomplishment of half its legitimate work of humanity.

In the line of this wrong was the action of the Fifth National Convention of Spiritualists at Rochester. Only two hours of four long days given to the question of education involved in the Lyceum movement! The constitution of the American Association of Spiritualists is practically silent on the subject. All that was done by that large and intelligent body of delegates, with reference to the existence and furtherance of the Lyceum interests, bears the stamp of haste and not less an undisguised effort to keep the hours of the Convention open to "eloquent speeches" and "the business" of the nomination. Are the delegates satisfied with their labor during those four long days with only two hours given to the essential questions of true education? In order to effectually rid the annual Convention of the subject which is nearest the heart of our glorious reformatory principles, it was resolved to set the Lyceum apart from it, by recommending the formation of State Associations, and from these a National Organization, and to this end a committee was duly appointed. In the spirit of this action the committee have appointed a day and a place for the establishment of the national organization.

Now, to my mind, this is all unnecessary. In the first place the cause of the Lyceum does not need any central legislation. If it did need such aid, who are to be the legislators? Adults do not yet take in the central ideas of the Lyceum. (Of course there are many illustrious exceptions to this sweeping remark.) As for me, I would an hundred times prefer the intuitive votes of the children to the brain-proud opinions and resolutions of the delegates at any Convention.

In the second place, the proposed Convention would cost hundreds of dollars, and is therefore a violation of the law of economy. Only those would attend who are most deeply concerned in behalf of the educational work and these are for the most part, the very persons who are giving all their extra dollars to sustain Lyceums in their several localities. The expense consequent upon attendance at these fast multiplying conventions is just so much withheld from the treasuries of different Lyceums. And why all this extra conventionizing? So that the adults at the great Annual Association can enjoy their "four days" without giving so much as "two hours" to questions involving the true education of body, soul and spirit.

The Lyceum movement does not call for these great conventions. Let the State Missionaries advocate its adoption by societies, and let each society organize and regulate its own Lyceum; and, at the yearly meeting of the American Association of Spiritualists, let the delegates call for statistics, reports, suggestions, &c., from persons officially authorized to represent the Lyceum cause in their several localities. This plan is short, sharp, and decisive. It does not smell of "red tape diplomacy" and disposes of all necessary business in the uncommon bonds of common sense and economy.

Let all who fancy they fully comprehend the genius and import of the principles of the Children's Progressive Lyceum, suspend their judgments and become as near as possible "like little children," enter the groups and learn of "the least of these" the better way to the kingdom of heaven. Let every society establish a true Lyceum, not a half born and half made up cripple resembling more a Methodist Sunday school than the real image of harmony, and let every speaker open the hearts of the adults to the loveliness and eternal good which dwell deep in the undeveloped spirits of children.

A. J. DAVIS. Orange, N. J. Oct., 19, 1868.

Letter from Col. Goodwin.

DEAR BROTHER JONES: In my last I promised that if satisfied fully, of the truthfulness of the manifestations of C. W. Jackson as a medium, I would furnish all the money necessary to bring him to the notice of the public, and probably leave my quiet home to help on the glorious cause of progression, relieve poor humanity from the damning blight of orthodox creeds, that they may be permitted to open their eyes to the truth as taught by "Jesus," and all the spirit world through the mediums of the nineteenth century.

I conducted a few of Jackson's seances in St. Louis, before some of the brightest minds in our state, some of them leading spiritualists, others never having witnessed anything of spirit manifestations, here is their testimony as presented to Jackson by the signers.

By urgent request, we visited two leading cities on the Iron Mountain R. R., where they never had anything of the kind before. I would refer you to the sheriff of Ironton, Mr. Thomas the hotel keeper, Hon. Wm. Lawson and others of the city, who became fast friends to the cause of Spiritualism, although the bitter excitement of so called christians became intense, with dreadful threats of what should be done with poor Jackson and myself. When we got to De Soto, on our return, we were well received by brother Robert Park, of that city. I gave the citizens a lecture last Sun-

day, in which I gave the clergy an invitation to reason with me at any time, on the subject of true religion.

We made some fast friends in De Soto, where they intend to organize a society very soon, and where I think you will get many subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL, as also the glorious BANNER OF LIGHT. I have many invitations to visit other places with Jackson, but will return to St. Louis for a few weeks, after which, we will visit all the hungry souls we can, and where we can do the greatest amount of good. The faithful wishing our presence, should address me at my home as early as possible. Brother Jones, you know I will not hesitate to do what I know to be my duty, though a devil stood on every perch of the road to oppose me.

I hope to ever be with you in teaching the pure gospel of Christ independent of the money making priest-hood who must lie, to live by their profession.

R. D. GOODWIN. Kirkwood, Mo. Oct. 29th 1868.

Letter from Wm. R. Clapp.

DEAR SIR: When I subscribed for the JOURNAL, the price was \$2.00 per annum. You have now doubled its size, and increased the price to \$3.00 per annum. Please receive the difference one dollar. All right.

WM. R. CLAPP. Trenton, New Jersey, Oct. 6th, 1868.

[Our Brother is prompt in the observance of the Golden Rule. Thanks brother—if all were equally prompt, our burdens would be considerably lightened.]

Letter from A. O. Durham.

DEAR SIR: Enclosed, please find the money for a continuance of the JOURNAL, I do not feel like saying good by to the JOURNAL, especially since its enlargement. In its present form I consider it, second to none of its competitors. It is now just the paper needed in the West, and I feel it a duty incumbent upon me, to do all in my power to sustain it. I suppose you are still sending the JOURNAL, to J. H. Hill, and Mrs. Ketcham of this place, their time must be out for which I ordered the paper, and if they do not renew, you had better strike their names from your List, as they are abundantly able to pay for the paper if they want it.

We are expecting Brother E. V. Wilson, to stir up the dry bones in this place, about the tenth of November; and I think perhaps after his Lectures I can obtain a few new subscribers, I will try, at all events.

Wishing you God speed in the good cause, I bid you a good night.

A. O. DURHAM. Clarence, Mo., Sept. 27 1868.

Letter from Wm. Westerman.

DEAR JOURNAL: I am sorry that you have to call so loudly, and so long for subscribers to pay up their due; and as I am one of those that is behind, I thought at least, I would give you my reasons for my delinquency. I am an old man, and my wife is as old as myself; we are too old to work, and we are depending on our youngest son who is learning a trade, and what he can pay us scarcely supplies, us with necessities.

I should have discontinued taking the paper long ago, but I have money coming to me, it will be some time next year before I can get it. And if you see proper to stop the paper, I will send you the pay then. But I assure you, I shall lose my best friend, so use your pleasure.

WM. WESTERMAN. Madison, Sept., 7th, 1868.

REMARKS.

DEAR BROTHER: Many thanks for your explanations—Many others are in arrear in payment for the JOURNAL.

We have never discontinued sending our paper to parties situated as you are—we wish to hear from all who are thus situated. Those who can pay us, and yet neglect so small a duty, little think of the sacrifices we are weekly making to give them a good paper. Pay us as soon as you can, dear brother, and we will be content.

Our Children.

"A child is born; now take the germ and make it A bud of moral beauty. Let the dew of knowledge, and the light of virtue, wake it In richest fragrance and in purest hues: For soon the gathering hand of death will break it From its weak stem of life, and it shall lose All power to charm; but if that lovely flower Hath swelled one pleasure, or subdued one pain, O who shall say that it has lived in vain?"

THE LITTLE SHOES.

BY MARY NEAL. I found it here—a worn out shoe, All mildewed with time and wet with dew. 'Tis a little thing; ye would pass it by With never a thought, or word, or sigh. Yet it stirs in my spirit a hidden well, And in eloquent tones of the past doth tell. It tells of a little fairy child That bound my heart with a magic wild, Of bright blue eyes and golden hair, That ever shed joy and sunlight there; Of a prattling voice, so sweet and clear, And the tiny feet that were ever near. It tells of hopes that with her had high, Deep buried had in the silent earth, Of a heart that had met an answering tone, That again is left alone—alone! Of days of watching and anxious prayer, Of a night of sorrow and dark despair. It tells of a form that is cold and still; Of a little mound upon yonder hill, That is dearer far to a mother's heart Than the classic "statues of grecian art." Ah, strangers pass with a careless air, Nor dream of the hopes that are buried there. Oh, ye who have never o'er loved one wept; Whose brightest hopes have ne'er been swept; Like the pure white cloud from the summer sky—

Like the wreaths of mist from the mountain high— Like the rainbow beaming a moment here, Then melting away to its native sphere— Like the rose leaves, loosed by the zephyr's sigh— Like the zephyr wafting its perfume by— Like the wave that kisses some graceful spot, Then passes away and is ne'er forgot; If like these your life hopes have never fled, Ye cannot know of the tears I shed. Ye cannot know what a little thing From memory's silent font can bring The voice and form that were once so dear; Yet there are hearts, were they only here, That could feel with me, when all wet with dew, I found it this morning—this little shoe.

From Our Boys And Girls.

The Famous Astronomical Clock.

BY S. B. C.

This clock is in the Strasburg Cathedral. It was built in the cathedral, before its completion, in the year 1439, and was invented by Isaac Habrecht, a Jewish astrologer.

European clocks were first invented in the eleventh century, by the Saracens, and used principally for monasteries. They were very rude, simple affairs, and sometimes would only "go" when somebody pushed the pendulum, which was rather inconvenient than otherwise. So wise mathematicians tried to make improvements and some succeeded, among whom was Isaac Habrecht, who in the fourteenth century

invented the most wonderful clock in the world, and called it the "Clock of the Three Sages," because once in every hour the figures of the Three Kings of Orient came out from a niche in its side, and made a reverential bow before an image of the Virgin Mary, seated just above the dial-plate, on the front of the clock. It is built of dark wood, gilded and carved, and is sixty feet high. In shape it is somewhat similar to a church, with a tower on either side of the entrance; and these towers of the clock are encircled by spiral staircases, which are used when repairs are necessary. When Isaac Habrecht invented this wonderful clock, he meant it to run forever, always displaying to the good people of Strasburg the days of the month, places of the sun and moon, and other celestial phenomena; and while he lived it worked admirably; but when he had been dead a while, the clock stopped; and as nobody else understood its machinery, it had quite a vacation. After a while, however, the people of Strasburg took it in hand, and it was repaired and set going—only to stop again.

Thus it went on until Napoleon's time. Strasburg, originally a German town, was ceded to Louis XIV. in 1681. So the clock was French property, and Napoleon decided it must be brought to life again. Under the most skillful French and German machinists this repairing took place. It was eminently successful this time, and when completed was a great improvement on the old clock. It will now give not only the time of Strasburg, but every principality in the world; also the day of the week and month, the course of the sun and planets, and all the eclipses of the sun and moon, in their regular order. In an alcove above the dial is an image of the Saviour; and every day, at noon, figures of the twelve apostles march around it and bow, while the holy image, with uplifted hands, administers a silent blessing. A cock on the highest point of the right-hand tower, flaps his wings and crows three times; and when he stops, a beautiful chime of bells rings out familiar and very musical tones. A figure of Time, in a niche on one side, strikes the quarter hours from twelve to one; and four figures—Childhood, Youth, Manhood, and Old Age—pass slowly before him. In a niche on the other side is an angel turning an hour-glass.

The clock is in the south transept of the cathedral. Persons travelling abroad usually take Strasburg on their route to visit its cathedral, the spire of which is the highest in the world,—being four hundred and sixty feet high,—and to see its wonderful astronomical clock; and as Strasburg is but two hundred and fifty miles south-west of Paris, and on the direct route to Switzerland, I advise you, if you ever travel in France, to take this route, and visit the wonderful clock.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

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

- C. Fannie Allen, North Middleboro', Mass.
J. G. Allen, Chiloque, Mass.
Mrs. N. N. K. Andross, trance speaker, Delton, Wis.
Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. O. Box 48.
Mrs. Orrin Abbott, developing medium, 127 south Clark-St room 16.
J. Madison Allen may be addressed, E. Bridgewater, Mass.
Madison Alexander, trance speaker, Chicago, Illinois.
Dr. A. T. Ames. Address box 2001, Rochester, N. Y.
Mrs. Anna E. Allen, Room 44, 129 S. Clark street, Chicago.
Charles A. Andrus, Flushing, Mich.
Joseph Baker, Editor of the Spiritualist Appleton, Wis.
Rev. J. O. Barrett, Sycamore, Ill.
Dr. James K. Bailey, Palmyra, Michigan.
Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambridge, Mass.
Mrs. A. P. Brown, St. Johnsbury Center, Vt.
Mrs. H. F. M. Brown. P. O. Drawer 6956, Chicago, Ill.
Mrs. E. F. Jay Bullene, 151 West 12th street, New York.
Mrs. Nellie J. F. Brigham, Elm Grove, Colerain, Mass.
Mrs. M. A. C. Brown. Address, West Randolph, Vt.
Addie L. Ballou. Address Manlato, Minn.
Wm. Bryan. Address box 35, Osmden P. O., Mich.
M. C. Bent, inspirational speaker. Address, Almond, Wis.
H. H. Bickford, Charlestown, Massachusetts.
A. P. Bowman, inspirational speaker, Richmond, Iowa.
Warren Chase, 544 Broadway, New York.
Dean Clark. Permanent address, 24 Wamsutt street, Lowell, Mass.
Mr. Cowen, St. Charles, Ill.
Mrs. Augusta A. Currier. Address, box 815, Lowell, Mass.
Mrs. Eliza C. Crane, Sturgis, Mich. Care J. W. Elliott.
H. T. Child, M. D., 624 Race street, Philadelphia, Pa.
J. P. Cowles, M. D. Address Box 1374 Ottawa, Ill.
S. C. Child, inspirational speaker. Frankfort, Ohio.
Mrs. Dr. Wm. Crane. P. O. box 485, Sturgis, Mich.
Thomas Cook's address is Drawer 6023, Chicago, Ill.
Albert E. Carpenter. Address care of Banner of Light, Boston, Mass.
Mrs. A. H. Colby, Trance speaker, Lowell, Lake Co., Ind.
Dr. J. R. Doty, Stockton, Ill.
Miss Lizzie Doten. A Vess Pavilion, 57 Tremont street, Boston, Mass.
Henry J. Durgin. Permanent address, Cardington, O.
George Dutton, M. D., Rutland, Vt.
Andrew Jackson Davis can be addressed at Orange, N. J.
Mrs. E. DeLamar, trance speaker, Quincy, Mass.
Dr. E. C. Dunn, lecturer, can be addressed Rockford, Ill.

- A. T. Fow. Address Hartford, Conn., care of J. S. Dow, 11 Pearl street.
A. B. French, inspirational speaker, Clyde, Ohio.
Miss Eliza Howe Fuller, inspirational speaker, 57 Parkman street, Boston, Mass., or Lagrange, Me.
Mrs. Jennie Ferris, physical medium, Mazonia, Wis.
Dr. H. P. Fairfield, Greenwich Village, Mass.
Mrs. Fannie B. Felton, South Madis, Mass.
Dr. J. G. Fish. Address Hammon, N. J.
Dr. H. P. Fairchild, will lecture in Chicago, Ill., during November, in Battle Creek Mich., during December, in Painesville, Ohio, during January. Will answer calls to lecture. Address as above.
J. Francis, Ogdensburg, N. Y.
Mrs. Laura DeForce Gordon, Virginia City, Nevada.
Isaac P. Greenleaf. Address for the present 82 Washington avenue, Chelsea, Mass., or as above.
K. Graves, author of "Biography of Satan." Address Richmond, Ind.
Laura De Force Gordon, will lecture in the State of Nevada till further notice. Permanent address, Treasures City, White Pine District, Lander Co., Nevada.
Dr. L. P. Griggs. Address box 1225, Fort Wayne, Ind.
R. D. Goodwin, lecturer, Kirkwood, Mo.
O. B. Hazeltine, Mazonia, Wis.
Dr. M. Henry Houghton. Address Rock Island, Ill.
Miss Julia J. Hubbard. Address 3, Cumston street, Boston.
Moses Hull, Hobart, Lake County, Ind.
Mrs. S. A. Horton, 24 Wamsutt street, Lowell, Mass.
Miss Nellie Hayden. Address No. 29 Wilnot street, Worcester, Massachusetts.
Mrs. F. O. Byzer, 122 E. Madison street, Baltimore Md.
Dr. E. B. Holden, North Clarendon, Vt.
Charles Holt, Columbus, Warren Co., Pa.
J. D. Hascall, M. D. Address 204 Walnut street, Chicago.
J. W. Matthews, Hesperia Illinois.
Dr. William Jordan, Speaker, Wales, Michigan.
Wm. H. Johnson, Corry, Pa.
Dr. P. T. Jonason, lecturer, Ypsilanti, Mich.
W. F. Jamieson, inspirational speaker, Belvidera, Ill.
Abraham James, Pleasantville, Yeuanga Co., Pa., box 34.
H. A. Jones Sycamore, Ill.
S. S. Jones, Drawer 6023, Chicago.
Dr. G. W. Kirby, speaker. Address this office.
George F. B. Kirtland, Buffalo, N. Y.
O. P. Kellogg, East Trumbull, Ashtabula Co., O.
Ira S. King, trance speaker, care of Joseph Smith, P. O. Box 1118, Indianapolis, Ind.
C. B. Lynn. Address 597 Main street, Charlestown, Mass.
J. S. Loveland Monmouth Ill.
Mrs. F. A. Logan, Chicago, Ill. Care of R. P. Journal.
W. A. Loveland, 35 Broadfield street, Boston.
Geo. W. Lusk. Address Battle Creek, Mich.
Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.
Mrs. L. W. Litch. Address 11 Kneeland street, Boston, Mass.
Mary E. Langdon, 60 Montgomery street, Jersey City, N. J.
John A. Lowe. Address box 17, Sutton, Mass.
Miss Mary A. Lyons, 98 East Jefferson st., Syracuse, N. Y.
James B. Morrison, box 378, Haverhill, Mass.
Dr. Leo Miller, Appleton Wis.
Dr. John Mathew, Washington, D. C., P. O. box 607.
Dr. G. W. Morrill, Jr. Address Boston, Mass.
Mrs. Hannah Morse, Joliet, Will County, Ill.
Mrs. Anna M. Middlebrook, box 778, Bridgewater, Conn.
Mrs. Sarah Helen Mathews, East Westmoreland, N. H.
Charles S. Marsh. Address Woneoc, Juneau Co., Wis.
Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch.
Mrs. E. Marquand. Trance and inspirational speaker, 128 South Third Street, Williamsburg, Long Island, N. J.
Emma M. Martin, Birmingham, Mich.
Dr. W. H. C. Martin, 173 Windsor street, Hartford, Conn.
Mrs. J. Munn, Campton, Ill.
Prof. R. M. MacLeod, Centralia, Ill.
A. L. E. Nash, lecturer, Rochester, N. Y.
C. Norwood, Ottawa, Ill.
J. Wm. Van Namer, Monroe, Mich.
Mrs. Puffer, trance speaker, South Hanover, Mass.
O. S. Poston, Blue Anchor, New Jersey.
Lydia Ann Pearsall, inspirational speaker, Diaco, Mich.
Mrs. Pike. Address St. Louis, Mo.
Mrs. Plumb, Clairvoyant, 63 Russell St., Charlestown, Mass.
J. H. Powell. Address, Box 158, Vineland, N. J.
Miss Nettie M. Pease, trance speaker, New Albany, Ind.
Mrs. Anna M. L. Potts, M. D., lecturer, Andrian, Mich.
J. L. Potter. La Crosse, Wis., care of E. A. Wilson.
Dr. W. K. Ripley, box 95, Foxboro', Mass.
A. C. Robinson, 111 Fulton street, Brooklyn, N. Y.
Dr. P. R. Randolph, care box 3323, Boston, Mass.
J. T. Rouse, normal speaker, box 408, Galesburg, Illinois.
Mrs. Jennie S. Rudd, 412 High street, Providence, R. I.
Wm. Rose, M. D. Address box 268, Springfield, O.
Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.
Austin E. Simmons, Address Woodstock, Vt.
H. E. Storer, 56 Pleasant street, Boston, Mass.
Mrs. L. A. F. Sprain, Union Lakes, Rice Co., Minn.
Mrs. H. T. Stearns. Address, Vineland, N. J.
E. Sprague, M. D., Schenectady, N. Y.
Mrs. Fannie Davis Smith, Milford, Mass.
N. H. Sprain, Union Lake, Rice Co., Minn.
Mrs. Nellie Smith, inspirational speaker, Sturgis, Mich.
Jason Steele, State Missionary, Green Garden, Ill.
J. W. Seaver, Byron, N. Y.
Dr. Wm. H. Salisbury, box 4318, Portsmouth, N. H.
Mrs. Elmira W. Smith, 36 Salem street, Portland, Me.
Mrs. C. M. Stowe. Address San Jose, Cal.
Selah Van Sickle, Greenbush, Mich.
Mrs. J. E. B. Sawyer, Baldwinville, Mass.
Abraham Smith, Esq., Sturgis, Mich.
Mrs. Mary Louisa Smith, trance speaker, Toledo O.
Mrs. E. W. Sidney, trance speaker, Fitchburg, Mass.
Elijah B. Swackhammer, 177 South 4th street, Williamsburg, Long Island.
Herman Snow, Liberal Books and Newsdealer, 419 Kearney street, San Francisco, Cal.
Mrs. M. S. Townsend. Address Bridgewater, Vt.
J. H. W. Tooley, 42 Cambridge street, Boston.
Mrs. Charlotte F. Taber, trance speaker, New Bedford, Mass., P. O. box 392.
Hudson Tuttle, Berlin Heights, O.
Benjamin Todd, San Francisco, Cal.
Mrs. Sarah M. Thompson, inspirational speaker 36 Bank street, Cleveland, O.
Dr. Samuel Underhill, Peru, Ill.
Dr. J. Yelland, Ann Arbor, Mich.
Henry Van Dorn, trance speaker, Box 466, Beloit, Wis.
A. Warren, Beloit, Wis.
Mr. S. E. Warner, Drawer 401, Rock Island, Ill.
N. Frank White, Providence, R. I.
Mrs. M. Macomber Wood, 11 Dewey st., Worcester, Mass.
F. L. H. Willis, M. D., 27 West Fourth street, New York.
Dr. E. B. Wheelock, speaker, State Center, Iowa.
Mrs. Fannie Wheelock, clairvoyant, State Center, Iowa.
Dr. J. C. Wilsey, Burlington, Iowa.
E. V. Wilson, Lombard, Ill.
Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston, Mass.
Henry C. Wright. Address care Bela Marsh, Boston, Mass.
Mrs. E. M. Wolcott. Address Danby, Vt.
Mrs. Hattie E. Wilson, (colored). Address 170 Tremont street, Boston, Mass.
Elijah Woodworth, inspirational speaker, Leslie, Mich.
W. F. Wentworth, will lecture in the West where desired Address, Waukegan, care of George G. Ferguson.
Gilman R. Washburn, Woodstock, Vt.
Dr. E. G. Wells, Rochester, N. Y.
Prof. E. Whipple, Clyde, O.
A. A. Wheelock, Toledo, O.
A. B. Whiting, Albion, Mich.
Mrs. Elvira Wheelock, Jimmaville, Wis.
Warren Woolson, trance speaker, Hastings, N. Y.
Miss L. T. Whittier, 402 Sycamore st., Milwaukee, Wis.
Sarah C. Whipple. Address Myrtle, Conn.
Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473.
Mrs. Mary E. Withee, 132 Elm street, Newark, N. J.
A. C. Woodruff, Battle Creek, Mich.
Miss H. Maria Worthing, Oswego, Ill.
S. H. Wortman, Buffalo, N. Y., box 1454.
Mrs. Juliette Yeaw, address Northboro', Mass.
Mr. and Mrs. Wm. J. Young, Boise City, Idaho Territory.
Mrs. Fannie T. Young. Address care of Capt. W. A. Whit ing, Hampshire, Ill.
E. S. Wheeler. Address care of Banner of Light, Boston, Mass.
N. S. Greenleaf, Lowell, Mass.
Mrs. Laura De Force Gordon, San Francisco, Cal.
W. A. D. Hume. Address West Side P. O., Cleveland, O.
Lyman C. Howe, inspirational speaker, Laona, N. Y.
James Trask Kendusung, Me.

Religio-Philosophical Journal

CHICAGO, NOVEMBER 14, 1868.

OFFICE 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
JOHN W. SMITH, S. S. JONES,
PUBLISHERS AND PROPRIETORS.For Terms of Subscription see Premium List and Prospectus on eighth page.
S. S. JONES, EDITOR.All letters and communications intended for the editorial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy,
Drawer 6023, Chicago, Ill.

"The Pen is mightier than the Sword."

THE LYCEUM QUESTION.

In this number of the JOURNAL will be found a letter from Andrew Jackson Davis, published in the BANNER OF LIGHT, and an editorial article from the OHIO SPIRITUALIST, upon the subject of two distinct organizations, the one for SPIRITUALISTS, and the other for THE CHILDREN'S PROGRESSIVE LYCEUMS. When we boldly asserted our opinion that the movement of the Rochester Convention to get up two separate and distinct organizations of that kind was, unwarranted, inconsiderate and wrong, we knew we were speaking the sentiments of the great mass of the Spiritualists of America—That the inspiration from the Spirit World would not sanction the disservance of parent and child, or perhaps, more properly the twin sisters of angelic parents.

We are glad to know that our cotemporary, the OHIO SPIRITUALIST, takes the same view of the subject.

The opinion of our old and esteemed friend, the medium through whom the Children's Progressive Lyceum was projected, and under whose fostering care it has grown to be an institution for great good, the promotion of love and the enlightenment of man already, speaks in unmistakable terms of disapproval of the hasty action of the Rochester Convention.

We shall freely ventilate the subject of organization, and as freely give those who favor the plans of the Rochester Convention a hearing through our columns.

"The question, Shall the Society and Lyceum be separated? is the most momentous that has attracted the attention of Spiritualists since the dawn of Modern Spiritualism. On it depends, in a great measure, its prosperity. Brother Wheelock, in his letter on this subject, has brought forward weighty arguments against the separation, and we have yet to meet with a single valid argument in favor of such a measure. It is true the Fifth Convention did not devote as much time as it should to the Lyceum, but that was the fault of the Business Committee, which was composed of individuals favorable to the movement. That committee gave "one hour" to the Lyceum, and not one of its members said one word in favor of a longer time. It must be remembered, too, that this was an exceptional Convention; that a new order of things was instituted; that the adoption of a Constitution, and starting out in a great onward career, absorbed the attention of the delegates. This will not be the case again, and next year the Lyceum may receive two days instead of one hour of the time.

The Lyceum is the nucleus around which Spiritualism must rally, and if we had our choice, and were compelled to have but one, either the Lyceum or Society, we should unhesitatingly take the former.—It is the hope and salvation of the future. But the interests of Spiritualists require both. The attention of Spiritualists should not be divided between two objects, but united on one, and that, the united welfare of both Society and Lyceum. This cannot obtain otherwise than by making them one and inseparable." *Ohio Spiritualist.*

ORGANIZATIONS.

For years past, much has been said by Spiritualists upon this subject, and, as we regard it, much that has proceeded from the want of a true understanding of this great generic principle in nature. Man, in this and past ages, has ignorantly assumed to govern this unfathomable power, and it strikes us that many spiritualists, not giving sufficient heed or thought to this subject, have fallen into the same error.

Organization is a power, it is God, to which all things, including man, are necessarily subject. It is a principle that can not be forced or stayed, but will have its day and time, with as much certainty and exactness as the seasons. Hence, when any body of men and women, undertake to form an organization prematurely, or in other language out of season, they will only reap disappointment and witness the folly of their want of wisdom and due consideration.

Nevertheless, it is through repeated failures that we acquire wisdom.

It is through defeats that we learn to achieve victories. They are our experience, without which we can make no progress.

Therefore whilst we would maintain the widest field for individual and collective effort, for experiment and experience, yet we cannot but regard much of the effort at organization as only experimental. And to give our views on this subject, we feel we can not do better than by quoting from our esteemed cotemporary, the BANNER OF LIGHT, which has very clearly expressed our mind upon this vital point:

In speaking of the action of the late National Convention at Rochester in resolving itself into "The American Association of Spiritualists;" it says:

Thus various premature efforts at organization have proved failures, to the mortification and disappointment of ambitious individuals. That efficient organizations among Spiritualists would at some time occur, we have never doubted; but as little have we believed that any *organizational* form of effort could be adopted before there was unity of spirit and definiteness of purpose among us. There is an organizing principle in Nature, that we must respect, and in conformity with which we can alone be successful.

Entertaining these views, and in due deference to our brothers who have recorded their conviction otherwise, we must be pardoned for

expressing the opinion that the action of the late Convention at Rochester was premature, and many of the best minds in our ranks coincide with us in this opinion. However, it is an open question, and we shall readily submit to the will of the majority.

We repeat, it is our honest opinion that the time has not yet come for the establishment of a Central Bureau, either for revising manuscripts, publishing books, collecting libraries, or even for the institution of a liberal college. There is not yet a pressing demand for any of these purposes. We shall probably grow to it; and when the great body of Spiritualists, locally organized and working actively and harmoniously in their own neighborhoods, shall feel their strength and a spontaneous overflow of zeal to expand on a grander scale, then will they send up delegates to a great American Association, competent not only to resolve that a college and a publishing house and a central bureau for cooperative practical humanitarian work ought to exist, but also competent to pledge the requisite funds for their permanent establishment. But until that auspicious epoch arrives, it is the paramount duty of every true Spiritualist in the land to sustain, exclusively, with their voices, their pens, and their funds, the local organization.

WHAT CAN ARREST THE DECAY OF CHRISTIAN MORALS?

From every direction comes the anxious inquiry, How shall we bring the masses under Christian culture and arrest the downward course of public morals?—*Church Union.* If we are not able to tell what will, we can at least tell what will not. And that is that what passes current for religion—fashionable religion—day will not. Simply because there is none of the true Christian spirit in the churches; or at best there is not enough to work any great perceivable good. We would there were.

We mean that by Christian spirit, that spirit which Christ presented to the world, of overcoming evil with good. That there is any of this precious leaver of truth in the churches, not even a church member will pretend to claim. There are few congregations indeed but what are little less pugnacious and irreconcilable to the will of God than a nest of hornets. They are ever peaceable where all is peace; and we are sorry that we can say no more for churches or congregations. Intrude upon what they call their rights and they will never once think of overcoming with good or hardness; but will lay aside their prayer books, and unsheath their swords almost as readily and unthoughtfully as the horses would sting you. Scarcely a so-called Christian church in the nation but what was largely represented in the late rebellion, on both sides. In fact but for the absence of true Christian principles there would have been no rebellion.

It is a sorry picture indeed, but mankind must continue to pay the penalties of transgressing a principle, so long as they ignorantly or wilfully violate it. So long as men and governments do not strive to overcome weakness, error and rashness by love and kindness, so long will the deplorable state of morals continue. The remedy is simple and easily applied, and every Christian will put it in practice.

TRUE MARRIAGE.

But few men know this, the long years of their union with one woman, whom the laws term "wife," the happiness centered in a true marriage. To have and to hold a partner in life's joys and sorrows, who is ever loving and kind, one who is patient and uncomplaining in poverty and wise and prudent in property—is a jewel of such rare worth, that its value cannot be found in all the treasures of earth.

IS ANYTHING GAINED BY UNKINDNESS.

It is said with truth that the race is not always to the swift, or the battle to the strong. To which we might add, neither is truth always with those professing to have it alone. We can believe and are made hopeful that it is true, that there is much of truth in each, and every sectarian denomination. And when we find a waif drifting to us from that or any other quarter, we are glad to treasure it in our archives of immaculate truth. Thus we find in the *Voice of the West*, a *Second Advent Contemporary*, the following which would unquestionably be true in any book or periodical. We commend it to every sect and reader.

"Is anything gained by unkind, or severe language, in advocating our cause? Experience answers as the result of all lessons in the past, *Nothing!* Why not learn something by experience—observation. Why cut off the ears we wish to listen to us. We recently read the following paragraph concerning the Churches in an exchange."

REVOLUTIONS NEVER GO BACKWARDS.

Whatever may be the form of Government which the Spanish nation shall finally adopt, one thing is certain, it will be superior to the old Priest-ridden monarchy of the past.

Freedom, physical and mental is the birth-right of humanity; by slow degrees that right is being asserted. The Spanish revolution has already done this much, which is but an earnest we trust of that which is to follow.

Slaves in Spain—The Central Junta of Spain have declared all slaves born in the colonies from this day, the 18th, of Oct., free. The slaves in Cuba are not to be allowed to vote for Colonial Representatives, but the deputies are to be permitted to bring forward a plan abolishing slavery.

MARRIED.

CRANDELL—GRAVES—On the eighth of Sept. 1868, by Benjamin Lawback, Esq., L. R. CRANDELL, M. D. and SARAH GRAVES, Berlin, Mich.

GENERAL RECONSTRUCTION.

Of late years we have been somewhat exercised upon this subject the best method of reconstructing the Southern States; and have ever been of the opinion, that after declaring all men free and equal, in all states of the Union that the matter might be left to take care of itself. That the world is governed to much, is a truism which every sound practical and philanthropic man must admit. We have too many laws, and too many law givers, too much legislation, too much bribery and corruption in our General and State Governments.

The law makers do not make laws for the people, but for a class; they do not legislate for the people but for certain interested individuals who far seeing and shrewd, pull the wires which make the people dance, and pay the Soot; of which these wire pullers quietly and presumptuously take the lions share.

We have but little to say upon political matters except at the present time there is a sad jar in the body politic. And how these differences are to be adjusted in a peaceable, quiet and satisfactory manner, is more than we can surmise at this time. We must hope for the best. There is a sad want of that high toned honor which characterized the meetings of our natural legislators in the days of our country's early history.

The glory of that high and noble patriotism seems to have departed and now everything is measured by dollars and cents. The love of money, the increase of luxuries, and the expensiveness of living, have, so far as our judgment is concerned, depraved the public heart, vitiated the public morals, and our material decline seems to have already begun, and with the past admonitions in the histories of Rome and Greece, we mournfully and solemnly tread as one of the funeral cortege in the last sad rites to a dead Republic.

"It is always darkest before morning," we confidently and fully believe that the day is at hand, when a reconstruction of society will give mankind equal rights. When monopolies shall be abolished. Equal and just taxation for the economical administration of a government shall be levied. The laborer and mechanic. The man whose mind as well as his body toils for the good of his fellows. All shall be well paid, and speculation, huckstering and trading, will not constitute the great end and aim of our American people. That individual merit and not individual wealth or length of purse shall constitute our aristocracy.

LECTURES ON THE BROOK FARM COMMUNITY.

Through the medium of our exchanges we learn that Emerson is to give a course of lectures the coming winter, upon the caption which heads this article. The *Springfield Republican* says:

"There will be some curiosity to see how Mr. Emerson, in his new course of lectures, next month, will handle the interesting subject of the Brook Farm Community. It is understood that one lecture of the course will be devoted to personal recollections of that singular society whose history has been touched on by Hawthorn and a few others, but has never been attempted with any fullness of detail. It should be done, for it is one of the most interesting episodes in that revival of American thought and literature known as the 'transcendental movement.' Among the dwellers and visitors at Brook Farm were many of the persons who have since become illustrious in our literary annals, and others who have distinguished themselves in other ways. Hawthorne, George Ripley, Charles A. Dana, Geo. W. Curtis, &c., may be named by way of example; but Emerson, Alcott, Margaret Fuller, Theodore Parker, W. H. Channing, C. P. Cranch and many more, were interested in the experiment, which failed as an enterprise, but succeeded as an episode or a rehearsal for the future business of life."

TRUSTING GOD.

Jesus said "of mine ownself I can do nothing;" that God was in him and he in God, and that they were one. This was a faith that few mortals have possessed; and yet it is a fact in the case of every living soul as well as in the case of Jesus Christ. Yet although history gives no parallel case of so valuable a faith in God as was manifested through the organism of Jesus, yet all great souls, from the days of Columbus to John Brown, have felt an inspiring influence impelling them to take the steps which distinguished them from the mass of their fellows. Thus Florence Nightingale, whose fame has become world-wide gives earnest attestation of this in a late letter to a friend.

She says: "And if I could tell you all, so you would see how God has done all and I nothing. I have worked hard, very hard—that is all—and I have never refused God anything; though, being naturally a very shy person, most of my life has been distasteful to me."

Further on she says truly that, "Some of the most valuable works the world has ever seen we know not who is the author of; we only know that God is the author of all."

This is the faith that Jesus came to establish on earth. It is the truth, the basis of true Christianity. When the human world possess this *en masse* it will be much the wiser and better for it. Towards it they are inevitably tending.

THE HYDRA.

The above is the name of a sprightly little paper, devoted to news, politics, science, sports, arts, literature, and spiritualism. Published in Chicago. No. 1 of Vol. 1, we find upon our table. The editor says:

"This paper is not related to that wonderful being, 'the coming man,' who, it is said, will ere long, make his appearance on the earth without a *chaw* of tobacco in his mouth or bottle of Bourbon in his pocket.

This paper will encourage every Reform movement, and it hopes to assist, in its way, every cause which has for its motto, *the greatest good to the greatest number.*"

ADVICE TO YOUNG LADIES.

Florence Nightingale has written a letter in which she lays down the following rules for the guidance and instruction of Young Ladies.

1st. But I would also say to all young ladies

who are called to any peculiar vocation, qualify yourselves for it, as a man does his work. Don't think you can undertake it otherwise. No one should attempt to teach the Greek language until he is master of the language; and this he can become only by hard study. And,

2d. If you are called to man's work, do not exact a woman's privileges—the privilege of inaccuracy, of weakness, ye muddle heads. Submit yourselves to the rules of business, as men do, by which alone you can make God's business succeed; for He has never said that He will give His success and His blessing to inefficiency, to sketching, and unfinished work.

3d. It has happened to me more than once to be told by women (your countrywomen), "Yes, but you had personal freedom." Nothing can well be further from the truth. I question whether God has ever brought any one through more difficulties and contradictions than I have had. But I imagine these exist less among you than among us, so I will say no more.

4th. But to all women I would say, look upon your work, whether it be an accustomed or an unaccustomed work, as upon a trust confided to you. This will keep you alike from discouragement and from presumption, from idleness and from overtaxing yourself. Where God leads the way He has bound Himself to help you to go the way.

LOVE OF DISPLAY INCONSISTENT WITH MORALITY.

It is self evident that the meretricious display of wealth, is no evidence of prosperity and happiness of a people; for such exhibitions are more common in the old cities of monarchical Europe, than with us. The love of display is a weakness which we can cheerfully tolerate in the youthful mind, but to the truly sensible and reflective, it is an evidence of vanity and puerility which requires years of progression to remove.

It is an evidence of weakness that tempts the poor girls to sacrifice their happiness for the means of dressing beyond their humble incomes, and young men are also tempted to forget the moral teachings of their parents, in their efforts to get the means to gratify their love of display.

Every honorable impulse is held in check which shall conflict with this grand business of money getting. We are born, educated and worked with the one idea, to make money—all else is subordinate; and, what is the result?

We have become a nation of traders—of mere money getters—and the standard today, of this people, is like that of the Israelites of old—the man who can count his vast possessions is greatest among us—let him be totally devoid of moral worth, and this blind adoration of wealth is degrading and abhorrent to the truly refined mind—and that "The love of money is the root of all evil," was never more exemplified than it in our own land, today. And the deplorable results of this exclusive prosperity, is manifest in the loss of moral honesty. And a truly honest man is a *rare* axis, which Barnum might add to his curiosities.

We appeal to every reader of this paper, if the foregoing remarks are not literally correct—and the remedy for these evils will be in reconstruction of society. The destruction of those fossilized habits and customs, regarded by some as time honored, but by the enlightened mind as rules of ancient barbarism.

THE POWER OF GUARDIAN SPIRITS.

A Spirit Speaks, to us, words of truth upon this point; giving assurance that guardian spirits have not the power of giving form to the organism through which the spirit has to manifest itself, any more than they have power to form that spirit that dwells within the body.

They take the little bud immediately upon its entrance into earth-life. Yes, they even watch over that tender form as it rests in quiet slumber upon its mother's breast. They watch every moment of its existence, and do, as far as in their power lies, spare it every moment of pain.

THE WEAKNESS OF SPIRITUALISTS AND THEIR DUTY.

A spirit discoursing on this point, through a well known public medium, says:

At present Spiritualists are exceedingly weak in faith. They believe in the beautiful truths that are taught by the inhabitants of the Summer Land; but that belief—we are sorry to say it—is not always outgrown in deeds of duty. But the time is fast approaching when Spiritualists shall find rest, neither day nor night, until they have brought the glorious truths they have received into everyday life; until they are willing that the education of their children shall be nourished under a spiritual sunshine, shall be watered by spiritual waters.

SUFFERING—THE DISTINCTION.

Through that excellent medium, Mrs. Conant, the spirit controlling, discoursed upon the foregoing theme as follows:

"The suffering that comes to the soul when the soul is not conscious of having produced it, is more upon the external than the internal. The strike carried on is felt not only in outer life—for you all have two lives, when the inner life is calm and full of repose—but when the individual is conscious of having brought upon itself its own suffering; then the disturbance extends to the inner,—consequently is more intense.

Jesus felt this calm repose at all times, knowing that his sorrows were of the body. He felt an inner consciousness that he was doing right, consequently all the sorrows that were thrust upon him by the benighted Jews during his earth-life, were only felt by that part nearest to human nature; while in spirit, in the inner part, there was peace, heaven, at all times. He could look up when sorrow was surging through every fiber of His physical frame—when hanging upon the cross—and earnestly beseeching His Father in spirit to forgive those who had brought this sorrow upon him. This clearly proves that there was peace within.

THE FIRST ANNUAL RECEPTION.

The Liberal and Spiritual Association of Chicago held their first Annual Reception at Crosby's Music Hall on Thursday evening, November, 5th.

It was a grand affair we are informed, and we regret that we were not able to be present.

It was a real *earned* of the good times to follow during the coming winter.

These social gatherings, where all can meet and lightly "trip the fantastic toe," or join in agreeable conversation with friends, and form new acquaintances are better calculated to promote happiness, and banish those dull cares, heartburnings and rancorous feelings that but too often obtain,—than any thing we know of. We hope these receptions will be frequent, not only at the Music Hall, but in every city and town wherever Spiritualists are found in sufficient numbers, throughout the world. We are social beings—so created by an Almighty Being—Let us live up to the demands of our natures, and we shall not go astray.

CELEBRATION AT CHICAGO.

On Thursday evening Nov. 5th, the Republicans of Chicago, celebrated their great victory in the election of Grant and Colfax, by the finest turn-out ever witnessed in the West. It is estimated that there were 20,000 Tanners in uniform, with torch-lights and transparencies in procession, and 200,000 people on the streets. There was no labor or expense spared in illuminating the houses, and buildings all along the streets, over which the procession passed.

DR. NEWTON, THE HEALER.

In another column you will find an advertisement of Dr. J. R. Newton's visit to Indianapolis. Dr. Newton, has a world-wide reputation as a healer.

All of our readers have heard of the wonderful cures, that have been performed by him. Several years since we saw and conversed with a gentleman from St. Louis, on the very day he was cured from a lameness in one leg, that had kept him upon crutches for four years and a half. One operation cured him so that he was able to cast aside his crutches, and he traveled with ease up to the highest point of the observatory of the court house in Chicago; and at least fifteen miles on foot the same day. Our informant was derived direct from the gentleman's own lips, who was cured—he apparently was the happiest man we ever saw.

CHICAGO MEETINGS.

Dr. H. P. Fairfield, one of our very best trance speakers, occupies the rostrum at Library Hall, during the month of November.

Rev. Moses Hall, formerly a prominent Second Adventist, occupies the rostrum at Music Hall, under the management of that indefatigable worker, John Spetigue Esq. The audiences at both halls are good.

The Children's Progressive Lyceum meets at Library Hall, and is conducted by Dr. Avery in a manner to be worthy of all praise. No better trained Lyceum exists anywhere.

Amusements.

Opera House.—"Humpty Dumpty" is finishing up his last week to immense houses. His seat upon the wall has not been affected at all by the excitement of the political campaign, which, on the other hand, seems only to have increased the crowd of spectators who have watched him through his varying fortunes. As the pantomime will be upon the boards only this week, and must then be removed to make room for the season of English Opera, it behooves all who desire to see it, to improve these last opportunities.

McVicker's Theatre—"Midsummer Night's Dream" is still the attraction at McVicker's and one which should attract larger audiences than it does. It is rare that an opportunity is offered of seeing one of Shakespeare's plays played upon the stage with such a conscientious regard for scenic, dramatic and musical effects. Now that the campaign is over, and an opportunity is offered people of turning their attention to something besides political matters, it would seem that "Midsummer Night's Dream" ought to draw good houses.

Wood's Museum.—The Museum is crowded nightly with delighted audiences, following the mysterious adventures of "The Moonstone."

Although a little tedious, the plot is one of absorbing interest, and the play has been well mounted and strongly cast.

SPECIAL NOTICES.

Dr. Clark's Medicines.

New York, October 30th.

MRS. JAUNIE WATERMAN Danforth,

Magnetic and Clairvoyant Physician.

318 East 33d. street, New York, city.

DEAR MADAM: Having for many years been a sufferer with periodical bilious attacks, which baffled all attempts to cure, and my general system having become weakened to such an extent as to entirely unfit me for business—I was induced, some three months ago by your husband, to try Dr. Wm. Coark's Magnetic Vegetable Syrup, and his Anti-Bilious Pills, prepared by you from prescriptions given through you in a trance state, by Dr. Clark's spirit. And I now take pleasure in stating to you, and all others, that may desire to make personal inquiries, that I have been greatly benefited by the above medicine.—That I am still taking the same, and would not be without this valuable remedy for any sum.—That while I am not fully cured, I have already received so much benefit that I am able to attend to my business, and have not been prevented from so doing during the past three months—something that has not occurred before for years.

That I feel invigorated, strengthened and happy. That my appetite has been fully restored, and that the natural secretions and excretions are now in a healthy condition. I have been a spiritualist for many years and am known to many in the cause, and I take

pleasure in sending you this letter, that others afflicted, may know that there is a place where they can receive benefit.

I am, with respect, your friend.

D. HOLMES, 146 Fulton street, New York.

LATEST NEWS.

ELECTION RETURNS.

The following are supposed, at this writing, Wednesday morning November, 5th, to be substantially correct.

FOR GRANT AND COLMAN.

Table with 2 columns: State and Votes. Includes Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Pennsylvania, West Virginia, Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, Minnesota, Nebraska, Kansas, Missouri, Tennessee, California, Nevada, North Carolina, South Carolina, Florida.

FOR SEYMOUR AND BLAIR.

Table with 2 columns: State and Votes. Includes New Jersey, Delaware, Maryland, Kentucky, Georgia, Alabama, Louisiana, New York, Arkansas, Oregon.

FOREIGN.

LONDON, Nov. 4.

The Post announces the following programme as quasi official: The dissolution of Parliament will take place on the 11th inst. All uncontested elections are to commence on the 16th and contested elections in boroughs on the 11th, and in the counties at the latter date.

LONDON, Nov. 4.

The report that American vessels of war have been sent up the Paraguay River to Assumption is confirmed. They have orders to demand the immediate release of members of the United States Legation held prisoners by the Paraguayans.

EDINBURG, Nov. 4.

The Court of Sessions of Edinburgh, on a final appeal, has rendered a decision disallowing the claims of women to the right of franchise.

MADRID, Nov. 4.

General Dulce delays his departure for Cuba, on account of sickness. He takes out a decree providing for the election of Deputies in the Island. He is also instructed to carry into force measures to liberalize the administration, to establish liberty of the press, divide the Island into three provinces, and suppress unpopular institutions.

PARIS, Nov. 4.

The Patrie says Minister Burlingame and the Chinese Embassy will arrive in Paris in January. They will make propositions to open to foreign commerce the ports and interior waters of China; and have European Consuls stationed at all the great cities of the empire, and to send Chinese Consuls to the principal cities of Europe.

BERLIN, Nov. 4.

King William, to-day, opened the session of the Prussian Diet with a speech from the throne. He said new sources of revenue were needed to provide for the increased expenditures. The relations of Prussia with all foreign Powers were satisfactory and friendly. He hoped Spain would succeed in reconstructing her affairs on a basis which would render the future welfare of her people secure.

VIENNA, Nov. 4.

It is said that Baron Beust has urged a peaceful settlement of the Schleswig dispute.

HAVANA, Nov. 4.

The whole island is in an excited state, and business is prostrated on account of the distrust and alarm of the people.

The Captain General is strangely recalled. A deputation of leading citizens, who called on him, were insulted by an officer of his household and the leaders ordered to Spain.

PARIS, Nov. 4.

The Gaulois asserts that the members of the Provisional Government at Madrid, are unanimous in opposition to the Duke of Montpensier.

MADRID, Nov. 4. The officers and men of the Spanish navy have been placed on the same footing as rank and pay as those of the army.

Lersundi has received ample instruction, from the provisional government.

News by the Cadiz steamer is anxiously expected.

It is expected that the bombardment of Jacmel will soon follow. That place is protected by batteries in which some good ordinance is mounted, and if attacked will make a resolute defence.

HAVANA, Nov. 4.

Santa Anna has arrived in San Domingo He landed at Puerto Siata, but had not decided whether to remain there or proceed to the capital.

TAYLOR'S BED SPRINGS.

PATENTED May, 19, 1868. Are the cheapest and best in use. Sent freight free for six dollars, a liberal discount to the agents.

J. C. TAYLOR.

Ann Arbor, Mich. No 8 vol. 5 13 wks.

DR. J. R. NEWTON,

WILL HEAL THE SICK AT THE BATES HOUSE INDIANAPOLIS IND.

A cordial invitation to come and be cured without fee or reward, for all who are not well able to pay. 3 wks No 8 vol 5.

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 Corless. S. S. JONES, Publisher.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

The Medium, in his address to the public says: The Medium (David Corless, 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 all the conditions of Life's unfoldings there is a principle which rules all things for one eternal ultimate good. All orders are in the unfolding of elements of mind. All mind is the element of Life to such an extent as that it can comprehend the life of all things. It will be perceived that Man is a mystery in all his organism. He is organized from the refined elements of all Life; and the laws of his being to such an extent that he is the grand ultimate of all Life's unfoldings.

We now come to the unfolding of Life; and would have it understood that Man is the greatest manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the unfolding of Man's organization, and all things pertaining thereto.

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 Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Instruments around the room explained."

"Man as a component of all elements demonstrated. The Life element discussed. The beautiful laws of equanimity unfolded. What Soul is. The Unfoldings of Light and Life investigated. Do we ever see a Spirit. A Guide to the Interior Life or the Souls Lifeanimating Principle?"

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.

Mr. Corless is just what he says he is upon the title page of his book. We have known him for nearly twenty years; and he is the last man that we should have believed could imitate a book teeming with such sound philosophy and upon such obscure subjects. Of himself he could not do it. When inspired by the angels he is to all appearances another man. 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.

Author of "Lida's Tales of Rural Home," including "Helen or the Power of Love," "The Strawberry Girl," "Ralph, or I wish I wasn't Black," "Rhymes for Little Folks," "The Flower Girl," "The Orphan's Struggle," etc., etc.

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. Greene is one of the most popular writers of the present age and especially adapted to the writing of popular liberal books for Children.

All the works she has heretofore written have been well received by the public. They possess a high moral tone and at the same time are deeply interesting to every reader, especially children, and the youth.

Being childlike in her nature she readily enters upon that plane of life and distributes to the young mental food which is received into and treasured up by their very souls; producing the most happy results, in leading minds to a due appreciation of great and ever living truths for practical use in more mature age.

This series of Books which we have entered upon publishing are designed for the youth everywhere, but of course their tone and philosophy will comprise their sale 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.

Public Meetings.

Anniversary Meeting in Iowa.

The anniversary of the Spiritualists Association of Fayette county, Iowa, convened Saturday Sept. 19, at Elyria township Meeting opened by an address from J. G. Whitney, of Rock Grove city, Floyd Co., Iowa. After which the election of officers &c, occupied the remainder of the afternoon. In the evening Bro. Ira Porter spoke to an audience two hours. Sunday morning a short time spent in conference, when Bro. Whitney addressed a crowded house who seemed to appreciate the new gospel. At 3 p. m. Bro. Whitney gave us his closing discourse, subject, Thought which was handled in a masterly manner.

Brother Whitney is a young man of talent and highly meditative, and should receive sufficient encouragement to keep him in the field continually.

HARRISON AUGIE, Sec.

Lecturers and Mediums Convention.

The time of holding the Lecturers and Mediums Convention on the first Wednesday and Thursday in November at Buffalo, N. Y. has been changed to the second Wednesday and Thursday in November. All the speakers and mediums and they only are invited. The Convention will be held at Lyceum Hall, corner of Court and Pearl street.

JOHN MATHEW, Pres.

Missionary Movement in Illinois.

As heretofore noticed, our State Missionary, the well known and eloquent speaker and medium, Dr. E. C. Dunn, will enter upon his field of labor the coming month. His route of travel during October will be along the line, and vicinity of the Alton and St. Louis R. R.

Those desiring his services should apply immediately by addressing the Secretary of the Missionary Bureau, or Dr. himself at his residence in Rockford Ill., P. O. 1000. Entertainment and a room for him to speak in is all that is required of the friends.

J. N. MARSH, Secretary.

No. 92 North Dearborn-street Chicago Ill.

Translated.

October 7th, 1866, Mrs. J. P. BRYANT, the companion of Dr. Bryant, of 325 West 34th street New York, after a long and painful sickness of eighteen months, passed from the material to the spiritual plane of life.

In another column will be found an extract from a letter by our afflicted brother, which will arouse the sympathy of his many thousand personal friends for him, in this his hour of affliction.

Passed to a calm and peaceful rest and a happy home on the other shore, from the residence of his brother at Brooklyn, N. Y. on the 18th of Sept. 1868, Dr. Wm. G. Oliver, long a prominent and zealous advocate of the cause of Spiritualism in this city Buffalo, N. Y., where he had resided some thirty years or more.

He was a firm believer in the glorious communion of spiritual friends, and though through the opposition of his family (not shrouded in the darkness of orthodoxy), his last hours were not blessed by the consolation of his philosophy in the ministrations and attendance of those living his faith, he went not unpreparedly or unwillingly to his new home, and with the blessed assurance that he should live again, and be able to return and care for the dear ones left behind, and which assurance has already been proven an unfulfilling one, to him as well as to those who have received his returning spirit in the private circle where he was wont to sit while yet an inhabitant of the earth, as done in the lecture room where last evening the writer, with many others heard his gentle rappings as he came once more and took his old place among our number, an unseen, but a welcome brother.

C. H. M.

ADVERTISEMENTS.

NOTICE TO ADVERTISERS.

Persons sending advertisements to this paper, soliciting public patronage as mediums, who are not already well known, are requested to enclose unquestionable references as to their genuine mediumistic powers.

The advertising fee must accompany the order to ensure its insertion. See terms on 4th page.

AURORA BATHING HOUSE, CORNER of Spring and La Salle streets, will be sold with fixtures in good order, 8 bath rooms, spring water running into the house, heated by steam boilers; room for family use of 10 or 12 persons, facilities for laundry work, and also electrical apparatus, stoves, bath, &c. Price, \$8,000. If not sold before the 26th, will then be sold at auction.

MRS. ANNA JAMES WILL GIVE PSYCHOMETRICAL demonstrations, directions regarding the cultivation and use of spiritual gifts, with counsel from guardian spirits upon all the affairs of life, and examine and prescribe for disease, either by letter or look of hair. For advice and delineation, \$2.00. For examination and prescription, \$3.00. Address 540 P. O. Box, Chicago, Ill. no. 18 vol. 4, 11.

A PHYSICIAN WHO WILL TELL YOUR DISEASE ASKING NO QUESTIONS; FREE OF CHARGE.

Dr. GREER Spiritual Physician, was instantly the totipotent of all who approach him. He will tell at a glance how you feel and what your disease is, without your information or any inquiry. He will also tell what will cure or relieve you. Consultation always free. Office, room 15, second floor, Lombard Block, West building West of the Post Office, Chicago, Ill. no. 18 vol. 4 no. 3m.

BENNET COLLEGE OF ELECTIC MEDICINE AND SURGERY.

This college offers facilities for students to acquire a medical education unsurpassed by any college in the United States. Ladies admitted to all the lectures and special arrangements made for them to pursue their studies. Lectures commence Nov. 1st, 1868. For announcement with full particulars, Address

PROF. JOHN F. ORMAN, M. D. Dean, PROF. R. A. GUNN, Sec. No. 163 South Clark Street Chicago Ill.

PETERS & SPARLING, ATTORNEYS AT LAW,

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

FOR SALE, one of the most beautiful Farms in the State of Maryland situated about four miles west of Baltimore City, containing 235 acres of land, it has all the necessary improvements for comfort and convenience. Price \$80,000. For further particulars apply to or address the proprietor on the premises.

J. CROSBY, Catonsville, Baltimore Co. Maryland.

SEXOLOGY AS THE PHILOSOPHY OF Life implying Social Organization and Government. By Mrs. E. O. G. WILLARD. This is a new work of vital importance. Its object is the Revolution and Reform of Society. It is endorsed by Statesmen and all the leading papers. 500 pages, 12mo, cloth. Price \$2; postage 24 cts. Address JOHN C. BUNDY, Drawer 6023, Chicago Ill.

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

MATHILDA A. MCCORD, 513 CHESTNUT 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 is respectfully solicited. no. 19 Gr.

NEW BRICK MACHINE.

PATENTED JULY, 1868.

For tempered clay—common labor only required—worked by one man—makes 500 an hour, \$110—by horse, 800 an hour, \$300—1,200 an hour, \$400—by steam, 2,000 an hour, \$500; 3,000 an hour, \$700.

Bricks dried sooner without floors—may be exposed on the hillside, anywhere—no washed bricks.

DRYING TUNNEL,

For drying in twenty-four hours, Bricks, Fruit, Vegetables Broom Corn, Hops, Lumber, Peas-Nuts. Bricks moulded one day go into the kiln the next, all the year.

HOT BLAST KILN, by which one-half the fuel is saved. 220,000 bricks have been burned with 53 cords.

REVOLVING SEPARATOR, which pulverizes the clay and frees it from stone. A piece of limestone, the size of an acorn, will burst a brick.

For further particulars, in a pamphlet (sixth edition, enlarged) giving full instructions on brick setting and burning with wood or coal, address, sending 25 cents,

FRANCIS H. SMITH, P. O. BOX 536, Baltimore, Md.

SEWING MACHINES

Having made arrangements with THE MANUFACTURERS, of all the best style of SEWING MACHINES we Will Furnish any one of the sixty-five Dollar Machines as well as those of a higher price.

Ten Dollars Less

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

That is to say we will, for the regular price of the Sewing Machine, not only send the machine, but will send

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 rates, as a premium or inducement to buy machines through our agency.

All who want to HELP US AND THEMSELVES, will buy through our Agency.

Address, S. S. JONES, Drawer 6023, Chicago Illinois.

A TREATISE ON THE CAUSE OF EXHAUSTED VITALITY; OR, ABUSES OF THE SEXUAL FUNCTION.

BY E. P. MILLER, M.D.

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

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

THE BANNER OF PROGRESS

IS DESIGNED TO BE A Liberal Paper, DEVOTED TO THE Investigation and Discussion of all Subjects, Philosophical, Scientific, Literary, Social, Political, and Religious.

And to advocate the Principles of Universal Liberty.

PUBLISHED EVERY SUNDAY AT 514 SACRAMENTO STREET, (Up stairs) San Francisco.

BY BENJAMIN TODD & CO.

TERMS.

One Year \$3.00 Six Months \$2.00 Single Copies 10 CENTS.

No subscriptions received unaccompanied with the amount required by the above terms.

News Dealers throughout the Pacific States and Territories supplied at a liberal discount from the above rates.

PIANOS, And all other kinds of MUSICAL INSTRUMENTS

At greatly reduced rates.

We are now prepared to furnish our friends with almost any style of POPULAR MUSICAL INSTRUMENTS direct, from the Manufacturers, and PRINTED MUSIC, now in use from publishers and deliver the same at the nearest express office to the purchaser's residence FREE OF EXPRESS CHARGES and if by mail, FREE OF POSTAGE, and at LOWER RATES than can be purchased of the regular dealers.

We have a competent judge of Musical Instruments, to select the very best, of the kind ordered.

EVERY MUSICAL INSTRUMENT which we sell is warranted to be perfect of its kind.

We shall from time to time give particular descriptive advertisements in this column and elsewhere in the JOURNAL, of popular Pianos, Melodeons and other Musical Instruments which we can furnish to order.

Now is the time

for our friends throughout the

NORTH WEST

who are in the want of

MUSICAL INSTRUMENTS

OR

FIRST CLASS

Popular Books or Pieces of Printed Music,

to obtain the same free of express charges or postage, and at the same time

Aid us in our Work

We will at all time guarantee

Entire Satisfaction

to all who will grant their patronage.

The following are the regular dealers retail price list everywhere but we will not only furnish and deliver them at the nearest railroad depot to the purchaser's residence free of transportation charges but on Pianos, Organs, and Melodeons we will give a bonus in any of the books contained in our book list, to an extent to make it a great inducement to buy all such instruments through our agency.

Let no one who feels at all anxious to get a good instrument on the very best terms, and at the same time feel willing to aid our enterprise by without first trying us. Letters upon the subject will be promptly answered.

NEW YORK UNION PIANO COMPANY.

Price List.

Table with 2 columns: No. and Description. Includes No. 1-7 Octave, front round corners, plain case, octagon legs; No. 2-7 front round corners, serpentine mouldings; No. 3-7 front round corners, serpentine moulding carved legs.

LARGE CONCERT SCALE.

Table with 2 columns: No. and Description. Includes No. 4-7 Four round corners, plain legs; No. 5-7 Four round corners serpentine carved legs; No. 6-7 Four round corners extra finish carved legs.

NEWTON & CO'S PIANO FORTES.

Price List.

Table with 2 columns: No. and Description. Includes No. 1-7 Octave front round corners plain case Octagon legs; No. 2-7 Front round corners carved legs; No. 3-7 Front round corners serpentine and top moulding, carved legs.

CONCERT SCALE.

Table with 2 columns: No. and Description. Includes No. 4-7 Four round corners, serpentine moulding and carved legs; No. 5-7 Four round corners 3 rows of moulding carved legs, extra finish.

WILLIAM KNABE & CO PIANOS, Price List.

Table with 2 columns: No. and Description. Includes No. 1001 Full Grand Piano, Concerts Size, Overstrung Scale with extra Mouldings and Carvings on Case; No. 17 Full Grand Piano, Concert Size, Overstrung Scale, Carved Legs and Lyre, extra Finish; No. 17 1/2 Full Grand Piano, Concert Size, Overstrung Scale, Carved Legs and Lyre, Full Grand Piano, Overstrung Scale, Carved Legs and Lyre; No. 17 Square Piano, Four Round Corners, back finished like front, with three rows moulding on Case, Serpentine Bottom, Rich Carved Legs and Lyre; No. 27 Square Piano, Four Round Corners, back finished like front, with Serpentine Bottom Rich Carved Legs and Lyre, and extra carving on Case like drawing; No. 37 1/2 Square Piano Four Round Corners, back finished like front, with three rows moulding on Case, Serpentine Bottom, Rich Carved Legs and Lyre; No. 37 Square Piano, Four Round Corners, back finished like front with three rows moulding on Case, Serpentine bottom, Rich carved Legs and Lyre; No. 7 Square Piano Four Round Corners, back finished like front with two rows moulding on Case, Carved Legs and Lyre; No. 47 Square Piano Four Round Corners, back finished like front with two rows mouldings on Case Gothic Legs and Carved Lyre; No. 57 Square Piano, Four Round Corners, back finished like front with one row moulding on Case Gothic Legs and Carved Lyre; No. 57 Square Piano Four Round Corners back finished like front with one row moulding on Case, Gothic Legs and Carved Lyre; No. 57 1/2 Square Piano, Large Round Corners, front with one row moulding on Case, Carved Legs and Carved Lyre; No. 7 Square Piano, Cabinet Size, Four Round Corners back finished like front one row moulding on Case with Carved Legs and Carved Lyre; No. 7 Boudoir Upright Piano Grand Overstrung Scale according to style of Case \$800 800

ALL OUR LARGE 7 OCTAVE PIANOS ARE CONSTRUCTED AFTER OUR NEW IMPROVED OVERSTRUNG GRAND SQUARE SCALE WITH ALL THE LATEST IMPROVEMENTS.

F. C. LIGHTE & CO.

PIANOS.

Descriptive Price List.

Table with 2 columns: CLASS and Description. Includes Class I 7 Octave, Rosewood Square Grand Scale and Action Overstrung, 2 large round corners, plain case, and octagon legs; Class II Same as above with Carved Legs; Class III Same as above with Carved Legs and action Overstrung, 2 large round corners, plain case and Octagon Legs; Class IV Same as above, with Carved Legs and Square Grand Scale and Action; Class V Overstrung 2 large round corners, with mouldings and serpentine plinth Gothic or fluted legs; Class VI Rosewood Square grand scale and action, overstrung, 4 large round back finished like front, plain case Gothic or fluted legs; Class VII Same as above with carved legs; Class VIII Rosewood, square grand scale and action, overstrung, 4 large round back finished like front, with mouldings and serpentine plinth richly carved legs; Class IX Rosewood square grand scale and action, overstrung, 4 large round back finished like front with extra heavy moulding on plinth, richly carved legs; Class X Rosewood square grand scale and action, overstrung, 4 large round back finished like front with extra heavy moulding on plinth, richly carved legs; Class XI Rosewood square grand scale and action, overstrung, 4 large round back finished like front with extra heavy moulding on plinth, richly carved legs; Class XII Rosewood square, grand scale and action, overstrung, 4 large round back finished like front, massive ornaments, and very richly carved legs; Class Plain Grand Carved Grand 1200 1500

EVERY INSTRUMENT FULLY WARRANTED FOR FIVE YEARS.

Small Amounts of Money, can be remitted by mail, and Larger Amounts by Postal orders express, Bank Checks or Certificates of Deposits All letters of inquiry will meet with prompt reply, and should be Addressed to

S. S. JONES, Room 5, 84 Dearborn St. Chicago, Illinois.

Communications from the Inner Life.

He shall give His angels charge concerning thee."

Frank's Journal—No. 21.

The extraordinary narrative given in the last number was received in November, '64, having occupied several days in coming through the dial. We were then on very good terms, and our intercourse afforded me a great deal of amusement. On one occasion, while speaking of my having thrown aside the dial in disgust, caused by his repeated falsehoods, he said:

"I will tell you of those who have attended you during the last three years. I first got William Yateman to assist me in carrying on my deception. He could not control as well as myself, but he did practice some. As you became more cautious he seldom tried the dial, but he kept watch when I was absent, and if your friends came I was instantly called. Many other spirits gave their aid, but none could control like myself.

When you determined to hold no further intercourse with me, he kept watch that he might give information if you even cast a thought upon me; and when you gave the subject consideration I was constantly at your side reading every thought. How it delighted me to see you get the dial. I am glad that you bear no malice."

After this William Yateman frequently gave his name and conversed with me. One day he said:

"I am sorry to tell you there is not the least hope of your being freed from dark spirits. You are a medium with whom they can join. One half of them cannot read, but they can hear through you everything that is going on. They are constantly in attendance, in vast numbers, and when you come to the dial, you cannot imagine the interest it excites among them. You must, therefore, reconcile yourself to this state of things as long as you are in the form.

Your bright spirit friends are often here, but they cannot manifest because of this dark influence ever around you."

January, '67. Being now in almost daily converse with my former associates, I spoke of the pleasure it afforded me, and that I should continue as long as he gave nothing but truth, and refrained from all attempts to deceive; but that another falsehood would terminate all intercourse between us. In reply, he made the most solemn protestations of friendship and regard, and swore that I should never again have cause to complain. Thus we continued for some weeks all going on very smoothly, and my confidence in him was almost restored.

One day he came, as he said, the harbinger of good news; that feeling much interested in my happiness and knowing that nothing could contribute to it more than to have my family united with me in this faith, he had quietly been at work with my married daughter, in New York; had sent her a message, through a medium in Wisconsin, which at first bewildered her beyond measure, but after a little reflection she looked upon it as a hoax, put it in the stove, and thought no more about it.

That he then sent another, immediately, from Michigan, relating to the first and describing exactly how it had been received. In this he entered into a full relation of our family matters; showing as intimate a knowledge of every thing pertaining to us as she had herself. That this threw her into an uncontrollable state of excitement, because it revealed to her in a flash the truth of all that for which I had suffered. That she fell upon her knees and began to pray, and resolved at once to write me a full account of what had occurred.

Oh, how my heart fluttered at the mere possibility of this. But then, his former deceptions came full upon me, and yet his course had so long been truthful, and his narrative, towards its close, had evinced so good a spirit that it seemed cruel to suspect him.

I turned and implored him not to trifle with me. It only made his assertions the stronger, and concluded in a strain of wounded innocence, "Is thy servant a dog that he should do such a thing!"

A few days and the man crushed my hopes again, and again the dial was put away in disgust; and all hopes of his progression under my ministry was now utterly dispelled. Frequently after this, during several weeks, the usual shake was given, hoping to send me to the dial, but finding it of no avail he left, and for a long time no evidence was given of his presence, and I ceased even to think of it.

Some time after this there came a violent shaking. Curiosity caused me to take the dial; perhaps it is one of my bright friends, thought I. But it was my old enemy making earnest entreaties that he might be allowed to return and continued:

"A great change has been wrought upon me by your instructions, and I am now in a far better condition than when last we commenced. I could be of great advantage to you if allowed to come every day. I can read the minds of every one and keep you constantly advised of what is going on."

"You can do me no good whatever, because I cannot believe a word you say."

"Give me credit for one thing, I never did you any harm."

"Why, you have caused me more sorrow than any one I ever knew; your first deception was agonizing, and you have given me nothing but falsehood for nearly four years."

"I admit all that, you have indeed suffered much, but you have now your reward, by being brought into communion with many dark spirits whom you have been instrumental in passing to a higher sphere. I believe you are better able to assist them than any one I know."

"I have now heard you patiently, and have but this to say in reply. If you are the changed man you represent yourself to be; gladly will I receive and converse with you; but you must convince some of my bright friends of this,

who will apprise me of it. I can believe nothing from you or through this dial until first assured by them."

"Dear friend, I am anxious to bring this about, and, rest assured, you shall have this confirmation. How wretched I have been since you cast me off. I have been about you constantly; have watched you while you slept, that no harm might come near you—have read all your letters—made myself acquainted with all your affairs, and should delight in promoting your interests. And now, good night, my dear sir; I shall immediately see your friends, and make the arrangements you require."

Month after month rolled on, but nothing more came from my pretended friend; nor had I any intercourse with the spirit world; to me a cause of much sadness.

The following came to me through Mrs. Danskin, April 22nd., from my grand father, Francis Hopkinson.

"It is natural enough, my beloved child, for you to seek to know why all communications with your kindred be hushed. The devotion of thy father, and thy mother, and thy brothers, is no less now than it has ever been. But there are causes, for the time being, which interfere with their converse, and you must wait patiently some time longer, until they are removed from thy path.

If thy spirit-vision were unfolded, what a balm it would be to thy soul to see the devotion of thy mother, who refreshes thy inner man with her spirituality, not only when you sleep but in thy waking hours. The poetical effusions of herself are scattered around thy brain, making a bed of roses upon which thy head can rest. Do you think that without this influence of love and wisdom you could at your advanced age walk with such elasticity, and feel no weakness in the mind, no aching in the body? It is thy loved ones who sustain thee; or, in other words, they have created the inner man anew, making the outer man feel its strength and force."

With this I had to be content, and time rolled on, leaving me still cut off from all intercourse with those above.

Six months after this, being in New York, I held quite a jubilee with my spirit friends, through Mr. Mansfield. Fourteen different messages were received, all in answer to mental questions. In reply to one, whether I should again try the dial, my mother said:

"Well, Francis, I have not for a long time noticed those frolicsome spirits about you, and we think they may have found some one else to attract their attention. I advise you to take it again; you may be permitted, not only to renew, but to proceed unmolested by that class of spirits that have hitherto so troubled you. We will do all we can to guard you."

I called also, mentally, for a near relative who had passed away, about three weeks previous. The answer was curious.

"Brother Francis, excuse my coming, but I have to inform you that S.—P.—is not present. Your brother, Thorogood."

"This was my mother's first child, who lived but six months, and passed away before I was born. I doubt if any one of my friends, even, knew of such a child.

On my return home, the dial was produced, with hopes fully awakened; but, strange to say, not a word came from it. This had not occurred before in four years; my hand would scarcely touch it when the spirit seemed to be even waiting for me. I sat again and again, but to no purpose.

My old enemy, however, is always near—of that I am sure; for my hand is violently shaken just as he did of old.

In March, '68, my mother sent me a message through Mrs. Danskin, of which this is part:

"When first thy mediumistic powers were unfolded, certain conditions surrounded you but now we are advancing thee under the law; and if you will take heed, it will sustain thee.

It is allowable sometimes for good, to let those who are nearer to earth manifest: not for thy personal good, alone, but for the advancement of the spirit's; and there are none so low, none so vile, none so uneducated but that in time, by the kindness of mortals, and the grand and beautiful teachings which we impart, they must advance into higher conditions. It is impossible to stay the spirit after one glimpse of the beautiful world be given to it."

About this time a very singular event occurred. On feeling for my pocket book to pay for a purchase, it was gone. I examined every pocket, three or four times over, but in vain.

When I returned home a violent shaking announced the spirit's presence.

The following conversation took place; negative and affirmative being given as usual by one or three shakes.

"Do you know anything about this?"

"Yes."

"Have I lost it?"

"Yes."

"Shall I recover it?"

"Yes."

"Is it in this room?"

"Yes."

"About the bed?"

"No."

"About my desk?"

"No."

"The bureau?"

"No."

"On the floor?"

"No."

"On my person?"

"No."

I mentioned the circumstance to the family, and was made to examine again every part, and even to feel if it had not slipped between the lining; but no pocket book could be found.

Late in the evening while passing through a long hall, well lighted, and no one near, I felt something touch me on the breast, and there was the missing article lodged in my vest, half way out!

On reaching my room, another shaking

awaited me, which suggested the thought of spirit doings.

"Is this your work?"

"Yes."

"Did you take it from me, and restore it?"

"Yes."

"Was it to show my progress in physical development?"

"Yes."

Had I found it in my pocket, on my desk or anywhere else, I could not attribute it to the spirits' works, but placed where it was, two steps would have thrown it upon the floor.

Disappointed in every attempt to commune with the dial, another letter was addressed in Irene, to my son, and an answer came by return mail, through Mr. Mansfield. It was long and deeply interesting and my inquiry answered thus:

"Now, dear father, we see that your soul pants for a renewal of that communion once so sweet to you. We had hoped that it would have been restored; but the guides thought best to give you this rest, that those influences which have hitherto perplexed you, might turn their attention in another direction. We feel that this has nearly had its intended effect, and that the time is not far away when you will resume the dial, and all things work again harmoniously."

And thus matters still remain—for twenty months my mediumistic powers have been to me of no avail in affording intercourse with the unseen world.

A few days since, in answer to questions, my associate told me that he was anxious to commune, but is controlled by a higher power, but that he also prevented others from coming.

I proposed that they should come in alternate days, to which he assented; but how can I believe a word he says, and here comes up the question which I wish, particularly to commend to your readers, and is the main object in giving to them these extracts from my journal, for in no other way could the subject be laid plainly before. Can dark spirits so control and take possession of a medium as to prevent all bright spirits from approaching—have they the most power? The thought is shocking, but what can be done with these facts?

One eminent Spiritualist here says: Could he believe this, he would not give the subject of spirit intercourse another thought—he cannot believe in such a law.

Now let all who have had a like experience send in their contributions and shed all the light possible on the subject.

This brings to a close the extracts from "Frank's Journal." You shall now have "Frank's Religion," which will fill as many numbers.

For the Religio-Philosophical Journal.

MARY MOORE.

[Continued from last week.]

The energies of spirit life are far more active than in the earth life, we soon experience a strong desire to acquire knowledge; everything we see or hear is strange and delightful, when we first enter the spirit world, and, therefore, a strong craving of the soul to understand the law that produced, sustains and governs all these things. And it is not laborious or irksome, but it is exceedingly pleasant to gain this knowledge, our teachers are so kind and pleasant; it seems to give them so much real pleasure to give, as for us to receive instruction.

We have beautiful edifices and temples for lectures and every kind of teachings that the mind desired. Thousands congregate at these places to drink in the wisdom and knowledge of the higher and more advanced intelligence.

Oh, it is so delightful to learn of those bright and wise inhabitants of the summer land; the wonderful laws and truths that are inculcated here—all made so simple and plain that all can readily comprehend and understand them.

We, also, have our time for recreation and amusement, we can travel with the velocity of thought and view God's wonderful works as we pass; there is so much to attract the eye on every side, and fill the mind with wisdom and delight.

Oh, I could tell, methinks, for ages to come and yet the thousandth part would not be told.

The inhabitants of this sphere are so kind and loving to each other, always seeking to amuse and make others happy; cheerful and even gleeful,—clinging to each other in their walks and places of amusements, in the most loving manner, never, or at least very seldom, see them alone—no recluse found here.

Our musical assembles here are delightful, charming, and elevate the soul—songs of praise and adoration to our Heavenly Father.

Everything, indeed, that you see around you appears to have life. All, yes everything, adoring and praising the Great Author of their existence.

We often walk through those beautiful groves of perpetual fragrance and eternal green, and into those soft, downy lawns—by those beautiful little lakes and on the banks of those sparkling streams of pure water; everything is so exceedingly fresh and cool, the foliage on the trees so green and bright, the fragrance of the flowers so delicious, the breeze often fanning the cheek in the gentlest manner. It produces an exhilarating effect and draws out all the aspirations of the soul into joyful praises.

Again we frequently sail upon those lovely little lakes, in the most beautiful kind of sailing vessels, more gorgeously fitted up than I supposed could have been possible; they resembled miniature floating palaces, with every comfort and even luxury that could be imagined.

The waters of those lakes are so exceedingly clear that their beautiful depths can be seen, and everything contained in them.

Sailing upon these lakes are enjoyed by all; it is delightful recreation.

These beautiful and lovely scenes, although so exceedingly enchanting to the eye and senses, have other uses of even greater importance.

The mind, which is progressive, has the widest range for improvement and advancement; here in addition to our temples of learning, both for adults as well as for infants and children, there is every conceivable process for mental culture. All nature teems with knowledge and wisdom; from the tiny flower to the mighty orbs that float in space, and perform their stupendous revolutions. All, everything that exists, teach us great and important lessons of wisdom; we are constantly receiving new thoughts, new ideas, and new conceptions of the power, wisdom, beauty and glory of the Great First, because, called God.

All things on earth, as well as in the spirit world, we soon discover exist and are sustained by His Almighty power. Here we behold the beauty of His wonderful laws that creates nature, develops as well as sustains them. These laws are all explained and made plain and comprehensive.

What magnitude of power and wisdom is displayed, and yet how very simple in their nature when understood.

Oh, with what rapture and delight does the mind drink in the knowledge thus so beautifully imparted, it never becomes irksome or wearied in its investigations, but draws to still higher and grander homes; always learning something new, and yet not content, but seeking and striving for still higher truths.

After a short sojourn in this delightful spirit home, and exploring this vast spiritual realm, with all its sublime beauties, and enjoying the companionship of its pure and bright inhabitants, I was accosted by a noble, bright and intelligent being, who, with a smile of holy joy, took me by the hand and said:

"Dear sister, you have been permitted to see, and enjoy, the beauties and glories of this Heavenly Kingdom, that has so very much exceeded your most sanguine expectations; your imagination could never have conceived of its splendid beauties. Yet, dear sister, there are still higher and brighter planes that you have, not yet, been permitted to behold; the brightness and glories you could not now endure, but which is in reserve for you when you have rendered yourself worthy, by regular progression, in good and noble acts.

Your mission will now be to earth, not only to become acquainted with all its trials and afflictions of earth life, which you had no opportunity to become familiar with, but also to soothe the unhappy, relieve the distressed, and restore peace and joy to the troubled heart. You will, therefore, now return to earth and you will soon be attracted to some congenial mortal that you can come in close rapport with, one that you can read and understand the thoughts and intentions; and with that mortal, visit the sick and afflicted in mind; the oppressed and forsaken of every tongue and nation of earth. And to relieve their sufferings and distresses, to compassionate their miseries and smooth their rugged paths in life, whenever it is in your power to do so.

These labors of love and mercy will give you exceeding joy, and heighten your bliss while you are performing your duties to mortals, and when your labors are finished, your crown will be resplendently set with gems of rarest beauty, your face will shine with pure joy—your garments white as the driven snow—your joy and peace will be complete; and a higher plane of life earned,—higher glories and bliss obtained, as your rich reward."

Then it was that I felt so strong a desire to accomplish a task that appeared to be fraught with such wonderful results. Now to do something that would benefit others,—that which I had done so little of, during my short sojourn on earth, seemed now to be my strongest desire—my whole soul was drawn out to the great and important work before me; to make others happy, to point out to mortals the way to life immortal, to the bright and shining courts of the delightful summer land.

Oh, how my soul panted to commence my holy mission.

I now, in company with a band of bright spirits, whose desires were in unison with my own returned to earth.

Then it was that I could plainly see, and understand, the true condition of earth's inhabitants.

Oh, what a contrast there was between the low gloomy and destitute hovels of the poor of earth, to the bright and glorious abodes of the dwellers of the summer land.

I could now see the great necessity of ministering angels, to alleviate the distresses and the horrid conditions of so very many of the inhabitants of earth.

Ignorance, poverty and disease of every conceivable kind, struck me with astonishment, and which I had never before even thought could have an existence. And in addition to physical suffering and disease, I found the greatest amount of mental anguish, religious ignorance, bigotry and intolerance, creed worshippers in the place of the true and pure worship of the Great Father.

Oh, it is sufficient cause to make angels weep.

Here we found elegant cathedrals and church edifices erected at great cost and decorated with much care and expense. These were called the houses of God, occupied by a blinded and bigoted membership and a bloated and hypocritical priesthood, with haughty authority pretending to teach earth's children the great mysteries of immortality, and the way to eternal life.

Oh, blind leaders of the blind! How far, oh, how far, vain priest, hast thou departed from the plain, pure and simple teachings of the meek and lowly Nazarine.

But I will not dwell upon these horrid mummeries of the priesthood and church.

My mission to earth, was to find some organism through whom I might reach my brother man, and in some way relieve the miseries that surround him, and add my small mite for the reformation and amelioration of the children of earth.

In a short time after my return to earth I was suddenly attracted to the person through whom these pages have been written, as the most proper instrument through which to act. But how was this to be accomplished, was the question.

I found him to be so strongly and bitterly opposed to the ministry of the angels, or to the philosophy of the spirit's return.

I followed him a long time by day and by night, and brought to my aid a band of congenial spirits, and in every way possible sought to impress him with the belief in this glorious philosophy.

But he was extremely obstinate and unbelieving. It irritated him to mention the mere possibility of such an assurance. He appeared to be so firmly wedded to church creeds and dogmas, that the task was a most difficult one to perform.

But I never faltered or despaired. At length through a Reverend gentleman, that he had at that time, the utmost confidence in, influenced him to attend a seance; in a short time after witnessing some remarkable manifestations, his doubts were in some measure removed.

But, still, he was not willing to acknowledge the facts, but was inclined to attribute it to odal force, or some unknown agency.

But his mind was awakened, and by degrees, after witnessing almost every phase of spirit manifestation, he became fully confirmed in this most beautiful and glorious philosophy, his soul has expanded out of his narrow and baneful creeds—immortality and light have illuminated his spiritual nature, and now but few happier mortals dwell on earth.

This, alone, is reward sufficient for all my long and arduous efforts. But this is not all, he in turn, is doing a great and good work.

We are now laboring together in the great spiritual work, the good seed is being constantly sown, germinating, maturing and coming to perfection.

Oh, what a rich and abundant harvest will be gathered, none can tell. He, himself, has no conception of its vastness. Eternity, alone, will determine and unfold its results.

Now, in conclusion, I desire to give my earthly sisters a word of admonition.

Our Heavenly Father, has created you, my dear sisters, to perform, in the drama of life, as important an office and position as our brother man. And for this reason you should preserve your identity; always be careful not to surrender to him your entire confidence and affections until you have proved him to be true and faithful, that your love is mutually returned. Then, and not till then, can you with safety confide in him, and give him what God, our Father, intended you should bestow. For without this caution, you liken yourself unto the ivy clinging to the oak, and if the oak should be removed before the roots of the ivy has sufficiently grown, it has no support and, of course, falls, and is destroyed.

Of all the afflictions of earth life, that females are incident to, that of blighted love is certainly the most terrible and soul crushing, gloom and sadness, with all its dire consequences follow.

Be warned, my dear sisters, by one who has passed through the fiery ordeal. Be man's equal, his companion and helpmate, nothing more, his inferior, never.

The church and false notions of society, have degraded woman far below her true position, have placed her almost upon the level of the slave. But the day is dawning, the light of the spirit world is beaming upon you and like African slavery, the chains and fetters will be broken, and woman shall stand on a level with her brother man.

Physical Manifestations.

BY C. W. JACKSON, MEDIUM.

We, the undersigned, do hereby certify that we have personally witnessed the following physical manifestations, through the mediumship of C. W. Jackson, of Oswego, Illinois, at the old public school Library Hall, South West corner Fifth and Olive streets; and we have no hesitation expressing the confidential belief that they were superinduced by a super-human agency.

Mr. Jackson, claims that the manifestations are produced by the disembodied spirits of men and women who were once inhabitants of the earth.

As soon as the manager concludes his introductory remarks, Mr. Jackson becomes influenced or entranced, and discourses briefly on various topics connected with the phenomena of spirit intercourse, and the philosophy of Spiritualism.

The audience is then requested to designate two gentlemen of their number to act as a committee for the purpose of examining the cabinet, and to effectually tie the medium so that he could not by any possible human exertion of his own unloose himself.

It is proper, here, to state that the cabinet consists simply of a wooden structure, very much resembling an ordinary bed room wardrobe with no artificial fixtures, or embellishments; and that the rope used is a simple hemp rope. No peculiar kind of rope is required, any one having the privilege of bringing his own rope with him. Skeptics are always preferred as committees so that confidence may be inspired in destroying the idea of any collusion.

After the committee have pinned the medium to their entire satisfaction, the door of the cabinet is then closed. Two iron rings of four inches in diameter are also placed in the cabinet. Any person in the audience is permitted to furnish his own rings—so that he may know that they are solid and genuine.

Musical instruments, of various kinds, are also placed in the cabinet. We have known the door to be closed but a brief space of time, when the rings would be placed on the arms of the medium, and on every occasion the committee would publicly express a positive certainty that the tying had not been interfered with at all. The door again closed and in less time than was

Frontier Department.

BY E. V. WILSON.

What the Spirits Say to Me.

Brother do the right always, and you cannot fall in present, and future happiness. Mediums should understand their physical nature first, that they may more fully comprehend the spiritual future of their being.

Sins are two-fold material, and spiritual, material sin is the offence or covert act, against the material man, and his material surroundings.

Sins against the body may cause the soul to grieve but cannot mar its beauty in the Summer Land. The wound on the body though the body change every seven years, leaves its material record for a life time, but follows not the spiritual man into the future.

But the sin against the spiritual man, if leaving a record on the spirit cannot be forgotten in time or eternity, and the spirit once given must ever mourn the hour lost, and the sin forgiven cannot be forgotten.

Live that, that thou teachest—be just to thyself and thou wilt be just to others.

Do not that in the dark, you would not do in the broad light of day.

Love little children and gather them in clusters or groups around you, for their innocence and truth, attracts spirits and angels of truth and wisdom to you.

God has never been vindictive or bitter towards man, but ever a loving Father.

The earth is thy mother, do not defile her bosom or maltreat her children.

Thou shalt not oppress thy sister or make of her a slave, but award to her every right enjoyed by yourself. Marriage delegates to thee no right to rule over her soul or control over her body.

Forced maternity and undesired children are stumbling blocks in the way of happiness.

Marriage of relations even in the fourth degree is a license to beget imbeciles and cripples.

Sin is a potent power, the railway on which truth and goodness ride into authority.

Christ was the name of the spirit that controlled Jesus for over three years, and finally left him in the Garden of Gethsemane. This spirit frequently, when teaching through the organism of Jesus, gave evidence of talent foreign to the carpenter's son; and claimed all authority, having power in heaven, on earth and in hell, or to punish and reward. He is Cruelena in another character, and is the spirit Abraham met as Melchisedek in the Valley of

Jesus was the material son of Mary and begotten by Joseph subsequent to the espousal of Mary, but prior to a public avowal of the marriage of contract according to the Jewish law. He was a love child and desired by both parents and in this the law was fulfilled. He was noble of form and mingled much with the Gentiles from whom he imbibed his radical ideas. He was truthful, just and honest, and hated oppression, a man well calculated as a medium for Christ.

The Devil and the Spirit Soldier.

Lecturing at N—a city, not long since, I saw a spirit standing by a man in the rear of the room, and he (the spirit) said to me, I am this man's nephew, and was killed in battle, shot through the body, will you describe me. I did so, calling the man's attention to the fact.

He answered I know nothing about it. I turned to the spirit for an explanation.

He reiterated the facts and said: "My uncle knows very well."

Again I stated the facts, and again he denied them. Then I asked him did you lose a nephew in the army that answers this description?

"Yes, I did." "And about six years ago?" "Yes."

"Then the description and death of the nephew is correct." "Yes, but he was not shot, but died from fatigue on the battle field."

"Then in every other respect it is true?" "Yes."

"You are mistaken uncle," said the spirit. I repeated this, to the uncle, who then said fiercely:

"I am not mistaken for I have letters from his relatives, informing me of the facts of his death."

Here the conversation dropped, and the meeting went on.

The man proved to be a Methodist minister, the Rev. Mr. Turman. The conversation took place on Saturday evening Oct. 17th inst., on Sunday morning the minister and his wife were canvassing the matter at the breakfast table analyzing the communication carefully, minister came to the conclusion that it was of the devil. Wife could not see it. After considerable conversation pro and con, the wife said that if this is nephew, I wish that in some way it could be manifested. Instantly there came a report of a gun or revolver under the table. A concussion heard in every part of the house, that passed the table, and was heard and felt by all present. Minister and wife, told these things on Sunday to their neighbors and moreover stated that there was no gun or revolver in or about the room, and no smoke in the room.

Minister said it was the devil. The wife said it was his nephew, approving the communication thus the matter stands.

The devil or the soldier, which was it? and if the devil, how came he in the minister's house. Look out, dear minister, it is a serious matter when the devil deliberately shoots at you when breaking your fast.

But as we do not believe in a devil who goes around with guns and revolvers, we take the side of Mrs. Minister and know, that if the thing took place as she states—that it is simply an effort of the nephew to sustain his testimony by phenomena.

Give us more of the same sort, spirits and

ministers and we will take the risk of them coming from the devil.

The Great West and its Spiritual Wants.

There is no want of material out of which to make Spiritualists in the West. Liberalism is at a premium, and theology at a discount. Churches in the West are sustained by their elder brethren in the East. Bible readings is the exception and not the rule. The New York Weeklies are found in every family and well worn from constant reading, the Bible is on the table and in every family, but unsold.

Mediumship is in great demand, and the people are ready and willing to see, hear and accept reliable mediums, and such can command good pay, mere lecturing is at a discount, as well as sermonizing. The people are bored to death by lectures, I saw advertisements in a Western city of five thousand inhabitants, as follows:

Spiritualism, by Prof. W. Spiritualism exposed, by the Rev. Dr. G. F. M. D., A. S. Lecture on the Grave of King David, by Rev. B. C., late of the Holy Land. Lecture on Squills, and their effect on the Mind, Religiously and otherwise, by Prof. Physic. Democracy Triumphant in the Material and Spiritual World, by Prof. Gen. F. B. Family. And the public are assured that this is no humbug, for "his father knows he is out." The Religion of the Jews, by A Minister of the gospel. The effect of King Alcohol on Human System, by Prof. M. Grand Rally of the Republicans of this County this evening in the public square. There will be preaching this evening at the school house, at G's corner, subject, Shun Hell, for it is a very hot place. The Call of God, a lecture by Mr. S. of the church of the Call, out of God. All are invited to come and hear the call of God to his people.

Diet and Diet eaters by Charles Diet Esq., The Value of Hedge Fences to the Western Farmers by an original Hedger. Put down Polygamy and the Mormons, by one who spent eleven years in the Mormon Camp.

All the above subjects advertised to be brought before the public in the course of ten days. Is it to be wondered at that the people are tired of lectures and unwilling to promise pay to those who are not mediumistic. But let it be known that onesingle test or phenomena from spirits or spirit world, will be given, and out turns the people and out comes the quarters to, and the people will patiently wait for hours for one word of cheer from the dear ones who have crossed the river.

Said a mother to me one evening: "Are you the speaker?" "Yes."

"Are you a medium for spirit conversation?" "People say so."

"Can you see any spirits by me?" "Not now."

She turned away in sadness, "Hold" I said, "I see a light with you, and there is in the light the face and form of a soldier, he was killed at Pittsburg Landing and he says you are his little wife Mary, and gives his name as Charley B."

I thank thee my Father, that thou hast given me this, in answer to my prayer, for now I know that my dear Charlie lives, and that I shall go unto him.

And this is the kind of talk the people want. Physical mediums are also in great demand. The people are awake fully, to the testimony and law. Facts, phenomena, mediumship, something practical is what the people of the West want, and when they can get them, they are ready to pay for them.

The Spirit ualist as a Missionary.

What is needed. First a man or woman with ability to adapt themselves to any and all conditions of society. Ready to speak any where, and at any time, and in any place, whether in France or out of France. Firm but not overbearing, resolute but not imprudent, fearless but not rash. One that can sleep any where, and eat anything, from a frog to an elephant.

Second. His lungs out to be made of india-rubber, voice like the sound of a clarion, full and clear, able to move a mountain, shake a house, rap on the stand, stop the earth's motion and set the sun to whirling like a top. He will be called upon to hunt up stolen horses find out wells for charitable Christians who promise the missionary five dollars, and pledge their Christian honor (?) to give a tenth of all net gains to the cause of Jesus (?). They should understand geology for they will be called upon to find salt springs, coal beds, gold and silver ore, lead and iron. Should be posted upon commercial matter for speculators will believe in every information in regard to price currents. Needs a knowledge of medicine, zoology and botany, for cats, birds, and flowers will demand his attention. Should be something of a financier and manage with economy, for he will frequently be required to ren his hall, pay the printer post his own bills, and give a dime to each person present to listen to him.

Third. He should be a little pious, for he will be called to bless old men, or cow he eats from, and return thanks for the plank he sleeps on.

Fourth. He ought to be posted in matters of state, with influence at the White House. Gifted with knowledge of politics economy politico-religious polity, medical jurisprudence, and military tactics, for some one will be convinced only, in some pet hobby, or question being answered to his or her entire satisfaction.

Fifth. He must favor democracy on the one side, and republicanism on the other hand.

Sixth. He ought to be known more than God sharper than the devil, and cunning as a serpent and homeless as a dove.

Seventh. He should be a first class speaker of good sound moral character, able to write an editorial, dress well, carry the war into grace, pay all his expenses, support a family, on fifteen hundred a year, and travel in Texas, Louisiana, and Arkansas.

Eight. Who will take the berth? Echo answers who?

LEADING THE SPIRITS.

There are many people, and among them professed spiritualists too, who in their attempts at investigation into the facts and philosophies of spirit existence and immortality, assume quite an arrogant and dictatorial mien, and (unintentionally perhaps) undertake to lead and dictate the replies that spirit intelligences shall give; thus leading or cross questioning the spirits very much after the manner of an attorney with a witness on a witness stand.

Such a course, by such as adopt it, only shows that those who do so are much more largely imbued with a disposition or spirit to teach or argue up their peculiar tenets of faith than they are with a child-like simplicity and meekness of spirit, to learn and know the truth.

In fact the world of humanity at large, are far more given to seeking to enforce their views upon others, than they are to examining those of others, to see what degree of truth there may be in them.

Very much in this spirit a writer in the Liberator of this city says:

I have to inform you that your Spiritual neighbors have totally failed in numerous questions which I have sent to them for an answer.

1. How am I to account for it that I can never obtain the same "word" through two different "spirits" at once? That is, I request two "spirits" to agree upon a "word," which they will communicate to me through their respective media when in different rooms.

I tell you Mr. LIBERAL, it cannot be done! Try it and see!

2. How am I to account for it that nearly, or quite all the "trance" and the "inspirational speakers" in Spiritualism, preemptorily refuse to be questioned or tested at all?

If each one is controlled by a "spirit," as is alleged, how is this unwillingness to be accounted for?

Besides the spirit manifested by the foregoing writer, there are his assumptions that "nearly or quite all trance mediums" and others, refuse to be questioned. On the contrary, they ask and invite questioning and investigation.

To sum it all up, spirits are not tested by such haughty investigators, or rather dictatorial cavaliers, with that courtesy which is due from one lady or gentleman towards another.

But bear in mind that we are not writing to condemn, but to arouse thought, and attract attention thereto. They who seek for, will find, the truth. And those who assume to lead and dictate will remain fools, weltering in their own egotistical folly.

NOTICE OF MEETINGS.

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

ATRENS, MISS.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, E. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Log's Hall, at 2 1/2 p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall. Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday evening, at 9 1/2 o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 1/2 A. M. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. Speakers engaged. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

MUSK HALL.—Lecture every Sunday afternoon at 2 1/2 o'clock. A half hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chairman.

The Progressive Societies is care of Miss Phelps meet in No. 12 Howard Street, up two flights, in hall. Sunday services 10 1/4 A. M. 3 and 7 P. M.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7 1/2 P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10 1/4 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.

SOUTH BOSTON.—Spiritual Conference meeting at 10 A. M. Lecture at 2 1/2 P. M., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines.

CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 10 1/4 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10 1/4 A. M., in the Machinist and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. O. C. York Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7 1/2 P. M. Admission—Ladies 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assemblies at 10 1/4 A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sunday in Winimmett Division Hall, Chelsea, at 3 and 7 P. M. Mrs. M. A. Ricker regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall Weybosset street, Sundays, afternoons at 3 and evenings at 7 1/2 o'clock. Progressive Lyceum meets at 12 1/2 o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7 1/2 o'clock. Children's Progressive Lyceum meets at 9 P. M. J. S. Dow, Conductor.

PORTLAND, ME.—Meetings are held every Sunday in Temperance Hall, at 10 1/4 and 7 o'clock.

RAYMOND, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 P. M. Adolphus J. Chapman, Conductor; Miss M. S. Curtis, Guardian.

HOUSTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society.) Sunday afternoons and evenings.

NEW YORK CITY.—The Society of Progressive Spiritualists, hold meetings every Sunday, in Everett Hall, corner of thirty-fourth street and sixth avenue, at 10 1/4 A. M., and 7 1/2 P. M. Conference at 12 P. M. Children's Progressive Lyceum at 2 1/2 P. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dotwell's Hall, 806 Broadway. Conference every Sunday at same place at 2 P. M. Seats free.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7 1/2 P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner of Forsyth, at block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lunatic Hall, corner of 8th avenue and West 23rd street. Lectures at 10 1/2 o'clock a. m. and 7 P. M. Conference at 3 P. M.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2 1/2 and 7 1/2 P. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12 1/2 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

ROCKEY, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7 1/2 P. M. Children's Progressive Lyceum meets at 10 1/4 A. M. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test Manifestations every Sunday at 3 P. M., and Thursday evening at 7 1/2 o'clock, in Granada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7 1/2 o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7 1/2 o'clock, in McCarty's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists meet in Temperance Hall on Sunday, at 10 A. M. and 7 P. M. Lyceum meets at 2 P. M. George Reese, Conductor; Mrs. Lisa Clara Curtis, Guardian; T. Lees, Secretary.

RUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10 1/4 A. M. and 7 1/2 P. M. Children's Lyceum meets at 2 1/2 P. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10 1/2 A. M. and 7 1/2 P. M. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 P. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are held at the Church of the Holy Spirit, 241 Park street. Lectures in the morning at 10 A. M. and 7 P. M. on Natural Science and Philosophy as basis to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7 1/2 o'clock by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2 1/2 and 7 1/2 P. M. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall, Progressive Lyceum at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10 1/4 A. M., and evening, President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Conoley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12 1/2 P. M. Hosea A. Allen, Conductor; Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

BELOT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10 1/4 A. M., and 7 1/2 P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 P. M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

ST. LOUIS, MO.—The Society of Spiritualists and Progressive Lyceum of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 A. M. and 8 P. M.; Lyceum 3 P. M. President, Henry Stanger; Vice President, Geo. W. Worthen; President, H. M. Langbehn; Secretary, Children's Progressive Lyceum meeting immediately after morning service.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, E. Adams street, between Adams and Adams street. A. H. Worthen President, H. M. Langbehn Secretary. Children's Progressive Lyceum every Sunday at 9 o'clock A. M. E. A. Richards, Conductor, Mrs. E. G. Plank, Guardian. Lecturers, Oct. 4th 11th and 18th, J. M. Peabody; Nov., Mrs. M. J. Wilcox.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10 1/4 A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M. Lyceum meets at 10 1/4 A. M. and 7 1/2 P. M. every Sunday at 11 A. M. and 7 1/2 P. M., in Temperance Hall, Market street, between 4th and 6th.

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

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Christy Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding & Recording Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10 1/4 A. M. and 7 1/2 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2 1/2 and 7 o'clock. Lyceum session at 10 1/4 A. M. E. B. Carter, Conductor; Mrs. J. R. Wright Guardian; J. S. Whiting, Corresponding Secretary.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10 1/4 A. M., at Lafayette Hall. H. H. Cranford, Conductor; Mrs. Anna M. Middlebrook, Guardian.

OSGEO, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, Conductor. Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

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

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1868. They use the Hall of the "Salem Lyceum Association" but do not hold regular meetings. J. J. Gardner, President; Mrs. Carrie S. Huddleston, Vice President; E. C. Colston, Secretary; D. A. Gardner, Treasurer; C. M. Huddleston, Collector.

MAZO MARIE, WIS.—Progressive Lyceum meets every Sunday at 1 P. M., at Willard's Hall. Alfred Senior, Conductor; Mrs. Jane Senior, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 P. M., for Conference. O. B. Hazeltine, President; Mrs. Jane Senior, Secretary.

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

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

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

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 P. M., and Friday evening at 7 1/2 o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7 1/2 o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7 1/2 o'clock, in McCarty's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. Mrs. Laura Curry, regular speaker. E. F. Woodward, Corresponding Secretary. Children's Progressive Lyceum meets at 2 P. M. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Scitler's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2 1/2 P. M. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Heald, President Society.

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

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Building at Dickinson's Hall. Speaker engaged—Mrs. C. F. Taber during January.

QUINCY MASS.—Meetings at 3 1/2 and 7 o'clock P. M. Progressive Lyceum meets at 1 1/2 P. M.

FOXBORO, MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1 1/2 o'clock. Progressive Lyceum at 10 1/2 in the forenoon.

MORRISSTOWN, N. Y.—First Society of Progressive Spiritualists—Assembly Room, corner Washington avenue and Fifth street. Services at 3 P. M.

DOVER AND ROCKFORD, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10 1/4 A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 3 1/2 P. M.

TROT, N. Y.—Progressive Spiritualists hold meetings in Harmon Hall, corner of Third and Erie streets, at 10 A. M. and 7 1/2 P. M. Children's Lyceum at 2 1/2 P. M. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

WASHINGTON, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmon Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook, Nov. Nellie M. Pense, Dec. Cora L. B. Dana, Jan. Mrs. Frank White, Feb. May, and March, Nellie J. T. Brigham, April James M. Peabody, May, Alicia Wilhelm. Lectures at 11 A. M. and 7 30 P. M. Children's Progressive Lyceum Geo. B. Davis conductor, Mrs. Horner, Guardian of Groups. Miss Maggie Sloan, Assistant Guardian of Groups. Conference at 12 30 P. M. Conference Free Platform every Tuesday evening at 7 30 P. M. Societies Thursday evening once in two weeks.

DR. J. P. BRYANT HEALS THE SICK. AT HIS RESIDENCE, 325 WEST THIRTY-FOURTH STREET, New York.

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

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

NEW BOARDING HOUSE AT WAUKESHA, ILL. Mrs. WICKHAM, so well known among the Spiritualists as a Boarding House Keeper, has rented and fitted up that beautiful residence known as the DE BOONE HOUSE, in Waukesha, for Boarding families from the City of Chicago and other places during the ensuing Summer. Waukesha is situated thirty-five miles North of Chicago, on the Western Shore of Lake Michigan, and is a delightful town for a Summer Residence, (only 1 1/2 hours by Railroad from Chicago.) Terms reasonable. Address, MRS. M. B. WICKHAM, Waukesha, Ill.