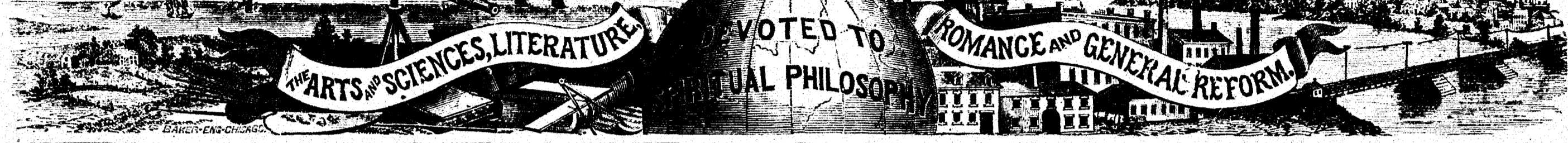


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Death wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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Literary Department.

For the Religio-Philosophical Journal.

PARTED.

BY J. W. VAN NABBE.

Though we are parted here below,
And never may meet again,
Though I may never hear thy voice
Sing a familiar strain:
Though I may never clasp thy hand
With friendship in my own,
Though I may never speak to thee
In love's endearing tone.
I'll be united high above
Upon the sinless shore,
How cheering to us is the thought,
United ever more:
We'll join the heavenly choir,
And bow before the great I AM,
With all the blood-washed throng.

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 FIFTH—THE APPOINTMENT.

CHAPTER XXXVII.
MONTRESSOR AND HAMET.

It was midnight.
Wilfred Montessor was sitting in the apartment which had been consecrated by the presence, by the death of Zorah.
Hamet entered holding a letter in his right hand.

The man of thirty-five took the letter, opened it, and scanned the contents.
"It is well, Hamet," said Montessor, folding the letter and laying it upon a table near him. The youth bowed and retired. But ere he reached the door he was recalled by a single word:
"Hamet."

He approached the traveler, and with folded arms silently awaited his commands.
"You have accomplished wonders, Hamet, by your zeal, your intelligence, activity. Nothing has failed which you have been entrusted to perform—nothing. At noon-day and at midnight, with equal alacrity, you have obeyed my orders. You have surmounted the most serious obstacles; you have fearlessly exposed yourself to danger; you have disregarded the weariness of mind and body springing from continual labor, which even in men, dequens courage and debilitates action. Your reward is at hand. I have discovered the murderer of Zorah."

Hamet started; clasped his hands violently, together, and exclaimed:
"The murderer of the lady Zorah, my mistress?"
"Yes, Hamet."
The eyes of the youth flashed fire.
"He must die."
"The words of Hamet kindled a train of reflection in the mind of Wilfred Montessor. In the midst of his reverie he turned to the excited youth:
"Leave me, Hamet. I will tell you my decision hereafter."
Hamet retired.
The man of thirty-five reasoned thus with himself:

"Bled for blood—it is the law of justice. Whoso sheddeth man's blood, by man shall his blood be shed." It is the law of God, written in his Holy Word, written in the heart of man. "The blood—the innocent blood of Zorah has been shed. Her life has been taken by violence, and her slayer, regardless of the displeasure of God and man, walks the streets of this great city."

"Alfred Tracey is her murderer.
"The laxness of his principles, the immorality of his daily life, are sufficient to justify the belief that he is capable of the most atrocious crimes."
"He was absent two hours from the assembly of Mrs. Willoughby—he visited none of his usual haunts during his absence—he has evaded the inquiries of his most intimate associates; and then, the scene at Caroline Percy's."
"Pallid cheeks, glaring eye-balls, convulsed muscles, agonizing cries—what evidence from the lips of human witnesses can be more conclusive than such fearful tokens, the confessions of a soul racked and tortured by the harrowing remembrance of damning guilt?"
"Murder in this as in many other cases, cannot be legally charged. Cannot be legally proved, and the loopholes of the law are wide enough to permit the escape of sinners of murderers."
"The task is mine. I must become the avenger of blood."
"Sad—terrible was the fate of Zorah, and yet a mournful consolation is not wanting—death triumphed over dishonor."
"Dishonor!"
"From the broken promises of the maiden to broken vows of the wife—from falsehood to crime there is but one step."
"That woman—I loved her."
"Zorah, Zorah, yours was the glorious presence that came to me last night and whispered of Love and hope. Yours not hers. My soul was transported with ecstasy. I awoke and wept that it was a dream."
"Montessor rose and paced the chamber hastily to and fro.
"Yes; I must avenge the death of Zorah—but how?"

BOOK SIXTH—THE INSULT.

CHAPTER XXXVIII.

A MORNING WITH OWEN TRACEY.

Owen Tracey was seated at his writing-desk scanning, apparently, with deep interest, the contents of a brief note which lay open before him. The straggling sun-beams that here and there penetrated the interstices of the cloud window-blinds, shone with no pleasing effect on the coarse haggard features of the retired merchant. His forehead was deeply corrugated, and his his keen gray eyes were fixed intently on the written characters.

At length, as if dissatisfied with a silent inspection of the note, he took it from the desk and read its contents audibly:

MY DEAR BROTHER:

By a strange accident I have become acquainted with the provisions of the codicil to your will, recently drawn by Mr. Barton, and executed by yourself. It is selfish perhaps in me to complain of an arrangement which enables you to repair the mistakes of the past at my expense. I venture, however, to suggest the expediency of a visit to Mrs. Williams, the daughter of Charles Mountjoy, deceased, residing No.—Orange street, previous to final determinate action on your part. I advise you also to consult freely with Mrs. Tracey, who is aware of the crime, and no doubt rejoice at the extent and promptness of the reparation.

Yours truly,
ALFRED TRACEY.
June, 1849.

"The infamous scoundrel!" muttered Owen Tracey between his closed teeth; "but the meaning, the meaning!"

At this moment, a light tap on the door of his apartment, disturbed the reflections of the merchant.

"Come in," he exclaimed gruffly; "the door isn't locked."

Mrs. Tracey entered with a grave melancholy expression of countenance. The merchant turned toward his wife, and contracting his thick shaggy eye-brows, inquired with some vehemence:

"What do you want, madam?"
"However painful it may be, a sense of duty to you and to myself, indispensable that I should inform you of the conduct of your brother, Alfred Tracey."
The merchant pushed back his chair from the writing-desk, and turning partly round, remarked in a snarling tone:

"I have observed your recent intimacy with him, madam—perhaps you have something to say in his favor?"
Mrs. Tracey hesitated.
"Well, well, proceed. It will please me, I assure you, to be informed of a single instance of good conduct on the part of Alfred Tracey; but I don't wish to be detained at home the whole morning."

With a simple earnestness of manner, which at once arrested the attention of her husband, Mrs. Tracey unfolded the deception by which Alfred Tracey had deceived her on the preceding evening to the house of Mrs. Waters, and related all the incidents of the insulting interview which she had been compelled to encounter. Her language—clear, succinct, forcible—was that of a woman conscious of rectitude, yet deeply sensible of the grossness of the indignity to which she had been exposed.

During the progress of the narrative, Owen Tracey sat quietly in his arm-chair, resting his cheek on the palm of his right hand, and without uttering a word, gazed steadfastly upon the countenance of the speaker. Only once, on hearing the name of Mrs. Williams, he turned aside for an instant and glanced at the open note lying upon the writing-desk. Only for an instant, and the merchant, impatient, inscrutable as he was, listened calmly and silently until the narrative was concluded.

He rose from his seat, approached Mrs. Tracey, and laying his hand upon her arm asked in a hoarse whisper:

"Is this true, all of it?"
"It is," replied Mrs. Tracey, surprised at the strange hearing of her husband.
"And you have never given him, Alfred I mean," continued the merchant with a stern inquiring glance, "the slightest encouragement you have never compromised yourself in such a way as to justify or palliate his infamous conduct?"

"The first impulse of Mrs. Tracey was to treat this question with silent contempt; but the earnest gaze of her husband, and the tremulous quivering of his hand as it rested upon her arm, manifested such intensity of emotion, that from a feeling of compassion toward him, rather than a desire of justifying herself, she replied:

"Never."
"Enough, Mary. Your assurance is truth itself," said Owen Tracey, sinking into his arm-chair and covering his face with his hands. After a moment's reflection, he turned toward the writing-desk, and taking up the note of Alfred Tracey, presented it to his wife.
Read it, he read, languidly.

Mrs. Tracey read the note, but without apprehending its true import.
"Alfred desires me to consult you," said the merchant, evidently struggling with his feelings. "Do you know anything of the condition or family of Mrs. Williams?"

"Nothing, except what Alfred has told me."
"Repeat to me every word," exclaimed Owen Tracey.

"I have already stated the substance of his information—that Mrs. Williams is the daughter of Charles Mountjoy, your former partner in business—that she is suffering in a miserable garret from disease and extreme poverty."

"What more—every word."
"That you have refused to relieve her necessities, although you inherited the bulk of her father's estate."

"What more?" inquired the merchant, partial-

ly rising from his seat, and sustaining himself by grasping firmly the top of the arm-chair. He spoke of—he said some thing about a forged will."

The temporary languor which had fallen upon Owen Tracey disappeared before the whirlwind of passion that raged in his bosom. He started to his feet and stamped violently upon the floor vociferating:

"He lies—he lies—the ungrateful villain—the infamous scoundrel—he lies—he lies!" The merchant ground his teeth convulsively, as he added, glaring wildly in his wife's countenance:

"Mary, he is a liar."
"I give no heed," said Mrs. Tracey, soothingly, "to the accusations of a liar." "He has striven to injure and degrade me in your eyes. He has dared to offer an unpardonable insult to you. He will drive me to madness. He—my brother—never again shall his presence darken my doors—never will I look upon his face, I curse him." From my inmost soul I curse him."

"In this you are wrong," interposed Mrs. Tracey. "Curse him not."
The old merchant replied hastily, as if displeased at the interruption:

"What are you staying for in my room? I must go out, madam. I don't want to be bothered any longer."
"You are ill," said Mrs. Tracey, approaching her husband, and placing her hand upon his forehead. The skin was hot and burning.—"I shall be well enough if you will let me alone," said the merchant, thrusting aside her hand.

Mrs. Tracey withdrew; and the merchant, after several minutes of reflection and as many of preparation, started to fulfill his business engagements. In a quarter of an hour from the time of leaving his residence, Owen Tracey stood on the corner of Orange and White streets. He passed slowly along the narrow sidewalk, seeking the number of the house indicated in his brother's note.

He mounted the steps of the old wooden building, occupied by the family of Andrew Williams, and knocked at the door.
A small boy opened the door, and looked timidly at the visitor.

"Does Mrs. Williams live here?" inquired Owen Tracey, with less harshness than usual.
"Mrs. Williams—that's my mother," replied the boy.
"She lives here then."
"My mother is up-stairs," said the boy, weeping; but she is dead."

"Dead?" muttered Owen Tracey several times, as under the influence of a powerful impulse he ascended the narrow staircase.

He entered the bed-chamber in which the wife of Andrew Williams had suffered and died. A coffin of stained cherry was placed upon a table near the front windows. The lid of the coffin was unenclosed, and Andrew Williams and his daughter Jane were silently, yet tearfully, gazing upon the features of the corpse.

"My name is Tracey," said the merchant, advancing toward the center of the apartment, and glancing alternately at Williams and the young girl.

Owen Tracey, sir?" inquired the girl, with an expression of deep interest.

"Yes—Owen Tracey."
"My mother desired to see you previous to her death," said Jane Williams, "and sent me to your house to request you to visit her, but I gave her the message to the wrong person. A young man—your brother he said he was—came here yesterday morning and had a talk with mother, and so the mistake was corrected, and he said he would tell you all about it."

"Is that your father?" asked the merchant, pointing to Andrew Williams, whose attention seemed entirely absorbed in the contemplation of the pale sunken features of the dead.

"Yes sir," replied the girl; then addressing her father, she added, "Father, this is Mr. Owen Tracey; you have heard dear mother speak of him in times past."
The man turned his face gloomily toward the merchant.

"Nobody can save her now. Nothing, nothing can save her now. Not the wealth of the Indies," said Andrew Williams, in hopeless despondency. Yet there was an expression of bitterness in the tones of his voice as he continued: Poverty has destroyed, but wealth cannot restore her. It is not your fault, sir, that you inherited the fortune which ought to have been hers. She never blamed you, nor thought unkindly of her father. Yet it is sad to reflect that one tenth part of her father's estate would have preserved her life, saved me from prison, and our children from disgrace and ruin."

With a troubled expression of countenance, Owen Tracey pursued his inquiries.
"Of whom are you speaking?" inquired the merchant slightly agitated.

"Of my wife," replied Andrew Williams, pointing at the coffin.
"And her maiden was?"
"Emily Mountjoy."
"The daughter of Charles Mountjoy?" demanded Owen Tracey, in a voice that startled the younger children of Andrew Williams, and sent them crouching at their sisters feet.

"The same."
"Dead, dead," murmured the merchant, approaching the coffin and gazing at the remains of his partner's daughter.

After a few moments, turning to Andrew Williams, he remarked in subdued tones:
"You have done wrong; you should have applied to me earlier."

"My wife was a proud spirited woman," said Williams, firmly, "and would not be beholden to her relations: much less to strangers. It was my conduct that broke her heart at last."

"I don't care now, who knows what I have done," said the man seriously. You see, sir, my family was in deep distress, my children

cried for bread, and I attempted to better my fortune by stealing. It turned out badly, sir; they shut me up in prison, and my wife being weakly, the disgrace and the wretchedness of mind just killed her. I got out on bail, and came home—but only to see her die."

"She died of joy at your return, father," sobbed Jane Williams.

"They will send me to State's prison, I suppose," continued the man addressing Owen Tracey, "when my trial takes place: and then what is to become of my children?"

"Take this money," said the merchant, in trembling accents, thrusting a pocket-book into the hands of Williams, "and expend its contents freely in providing clothing and other necessities for your family."

Owen Tracey restrained any audible expression of thanks from Andrew Williams by a significant gesture.

"After the funeral is over," said the merchant, casting a furtive glance at the coffin, "come to me and tell me the real condition of your affairs. I will see if any thing can be done for you."

The mental faculties of Owen Tracey were impaired, or at least, temporarily confused and disordered by the intensity of his feelings and the violence of his passions. His mind, originally vigorous and intelligent, had never been thoroughly trained or prudently governed, and was by no means adapted by its inherent qualities to undergo the fiery ordeal of insult, terror, and remorse. Owen Tracey was a coarse, selfish, tyrannical man—not a mean, treacherous, cold-blooded villain.

Upon quitting the abode of Andrew Williams, the merchant hastened toward Wall street, where he had several business engagements. Even on the route thitherward he stopped repeatedly to assure himself of the correctness of the course he was pursuing, and to recall the object of his journey. Nor were his transactions conducted with his usual accuracy or with the methodical precision of a thorough man of business.

Toward one o'clock he entered the office of Francis Mortimer, the stock-broker.
"I am glad to see you this morning, my dear Mr. Tracey," said the broker, handing a chair to his visitor.

The merchant sat down heavily, as if greatly fatigued.
"Bless me," exclaimed the broker, scanning the features of the merchant, "you are very unwell, Mr. Tracey."

"Never was better in my life," said the merchant impatiently; "a little fatigued, Mr. Mortimer, only a little fatigued. How goes the Wexford stock, my boy?"

"Be inquired leaning forward and punching the broker familiarly in the ribs. Mortimer gazed at his associate in astonishment at the strangeness of his manner, and at length replied:

"Bravely, my dear sir, bravely. My purchases on time have already reached a snug total."
"How much, Mr. Mortimer, a million of dollars?"

"Not quite a million. You are facetious this morning, Mr. Tracey. But inform me, have you secured all the floating stock in your schedule?"

"I have. I made the last purchase of Messrs. Treadwell & Baker, within the past hour, sixty shares."

"At what rate?"
"I—ready I forget."
"Forgot, my dear sir?"

"I have a memorandum," said the merchant fumbling in his pocket: "30½ or 30¾. Yes, yes, here it is—30½. Mr. Mortimer."

"The contracts of a bona fide purchaser tell upon the market, directly or indirectly, notwithstanding my articles in the newspapers. You have read them, Mr. Tracey?"

The merchant nodded familiarly.
"I fancy they are well got up; but I say not—withstanding my articles, the Wexford Railroad Stock has been rising—'tis still rising."

"The stock is—the stock is—dead."
"Dead; my dear sir, the stock is rising daily. Yes, yes, the stock I understand."

"And what is equally true, the rise at this time is a trifle against us. Another circumstance has occurred also, which seems rather odd, but we must meet it, Mr. Tracey. Wardwell & Co. tell me they have three hundred and twenty shares of the Wexford stock, which they are willing to sell at current prices. How it happens I cannot imagine, for there ought to be no such stock in the market. We must secure their stock, Mr. Tracey."

"Certainly—certainly, Mr. Mortimer."
"Will you attend to it my dear sir, to-day or to-morrow?"

"I will."
"The funeral will take place to-morrow," said Owen Tracey in low tones.

"What did you say, Mr. Tracey?"
"Good morning, sir," said the merchant, rising from his seat and abruptly leaving the office. "The old gentleman acts strangely to-day," muttered the stock-broker; "Never better in his life, indeed."

ing the air by working the pump. In the other, the experimental tube was connected with a vessel of suitable size, while the passage between the vessel and tube could be closed by a stopcock. The vessel was first exhausted. Turning on the cock the air rushed from the experimental tube into the vessel, the precipitation of a cloud within the tube being a consequence of the transfer.

The clouds thus precipitated differed from each other in luminous energy, which is of course, to be referred to the different reflective energies of the particles of the clouds, which were produced by substances of very different refractive indices.

Different clouds, moreover, possess very different degrees of stability. Some melt away rapidly, while others linger for minutes in the experimental tube, resting upon its bottom as they dissolve like a heap of snow.

The clouds exhibit a difference in texture. A certain expansion is necessary to bring down the cloud. The moment before precipitation, the mass of cooling air and vapor may be regarded as divided into a number of polyhedra, the particles along the bounding surfaces of which move in opposite directions when precipitation actually sets in.

Every cloud particle has consumed a polyhedron of vapor in its formation; and it is manifest that the size of the particle must depend, not only on the size of the vapor polyhedron, but also on the relation of the density of the vapor to that of its liquid. If the vapor were light and the liquid heavy, other things being equal, the cloud particle would be smaller than if the vapor were heavy and the liquid light.

The case of talcum may be taken as representative of a great number of others. The specific gravity of this liquid is 0.83; water being 1.0, the specific gravity of its vapor is 3.50, that of aqueous vapor being 0.9. Now, as the size of the cloud particle is directly proportional to the specific gravity of the vapor, and inversely proportional to the specific gravity of the liquid, an easy calculation proves that assuming the size of the vapor polyhedra in both cases to be the same, the size of the particle of talcum must be more than six times that of the particle of aqueous cloud. Aqueous vapor is without parallel in these particulars—it is not only the lightest of all vapors, but also the lightest of all gasses, except hydrogen and ammonia. To this circumstance the soft and tender beauty of the clouds of an atmosphere is mainly to be ascribed.

The sphericity of the cloud particles may be inferred from their department under the luminous beams. The light which they shed when spherical is continuous, but clouds may also be precipitated in solid flakes, and then the incessant sparkling of the cloud shows that its particles are plates, and not spheres. Some portions of the same cloud may be composed of spherical particles, others of flakes, the difference being at once manifested through the calmness of one portion of the cloud and the uneasiness of the other.—*Scientific American.*

The Value of Brains.

Working as an ordinary hand in a Philadelphia shipyard, until within a few years, a man named John L. Knowlton. His peculiarity was that, while others of his class were at the ale houses, or indulging in jollification, he was incessantly engaged in studying upon mechanical combinations. One of his companions secured a puddle dog, and spent six months in teaching the quadruped to execute a jig upon his hind legs. Knowlton spent the same period in discovering some method by which he could saw out ship timber in a beveled form. The first man taught his dog to dance—Knowlton in the same time discovered a mechanical combination that enabled him to do in two hours the work that would occupy a dozen men, by slow and laborious process, an entire day. That saw is now in use in all the shipyards of the country. It cuts a beam to a curved shape as quickly as an ordinary saw-mill saw rips up a straight plank.

Knowlton continued his experiments. He took no part in parades or target shootings, and in a short time afterwards he secured a patent for a machine that turns any material whatever into the perfect spherical form. He sold a portion of his patent for a sum that is equivalent to a fortune. The machine was used cleaning off cannon balls for the Government.

When the ball comes from the mold the surface is incrustated, and the ordinary process of smoothing it was slow and wearisome. This machine almost in an instant, and with mathematical accuracy, peels it to the surface of the metal, at the same time smoothing out any deviations from the perfect spheroidal form.

The same unassuming man has invented a boring machine, that was tested in the presence of a number of scientific gentlemen. It bored at the rate of twenty-two inches an hour, through a block of granite, with a pressure of but three hundred pounds upon the drill. A gentleman present offered him ten thousand dollars upon the spot for a part interest in the invention in Europe, and the offer was then accepted.

The moral of all this is that people who keep on studying are sure to achieve something. Mr. Knowlton doesn't consider himself by any means brilliant, but if once inspired with an idea, he pursues it until he forces it into tangible shape. If everybody would follow copy, the world would be less filled with idlers, and the streets with grumblers and malcontents.

Savannah, Ga., now has a population of 40,000—being an increase of about 10,000 since the close of the war.

Department Of Arts And Sciences.

Formation and Phenomena of Clouds.

It is well known that when a receiver filled with ordinary undried air is exhausted, a cloudiness, due to the precipitation of aqueous vapor diffused in the air, is produced by the first few strokes of the pump. It is, as might be expected, possible to produce clouds in this way with the vapors of other liquids than water.

In the course of some experiments on the chemical action of light, I had frequent occasion observe the precipitation of such clouds in the experimental tubes employed. The clouds were generated in two ways. One mode consisted in opening the passage between the allied experimental tube and the air pump, and simply dilat-

Pio Nono has quarreled with the Holy Father and they declare they will lend the Holy Father no more money.

Pacific Department.

BY BENJAMIN TODD

The Pacific Railroad.

The great highway between the Atlantic and Pacific States is completed. The iron horse comes and goes snorting and prancing over the mountains, through the valleys and across the plains, annihilating space and making next door neighbors of the Atlantic and Pacific States.

Sacramento held her celebration of the completion of this great work of the age last Saturday. Her citizens, old and young, were all out on the occasion, dressed in their holiday attire. Train after train of twenty or thirty cars each, came rolling into the city, until some fifteen or twenty thousand of the inhabitants of the surrounding country were imported to join the festivities of the occasion.

In the morning, some thirty of the iron steeds were arranged in line on a double track, anxiously waiting for the click of the wire which should announce that the last spike was driven. At the given signal, they simultaneously opened their throats, and such a din, perhaps, was never listened to before by mortal ears. If all the demons from the fabled regions infernal, had concentrated their efforts for one grand cry, it would not have compared with that of the steam horses. The bells at the same time rang a merry chorus to the steam whistles, and the deep tone of the thundering cannon replied in awakening the echoes over the Sacramento Valley. A long procession was formed, composed of military and fire companies, Odd Fellows, Masons, pioneers, red men and citizens generally, which marched around the city, halting at the Central Pacific Depot where the prayer was offered and the oration delivered.

Of all ludicrous farces that I ever saw or heard, that prayer by Rev. J. A. Benton, bent them all. It was written, and the manuscript was held in his hand. It required some twenty minutes for its delivery. We judged from the nature of his prayer, that the railroad had been built without letting God know anything about it, for the Reverend divine went on to tell God all about it, - when and where it was begun, what it was built out of, and that it was completed. Why he should do this, if God knew it before, we can not tell. One thing struck us as being a little unfair, and that was that they did not let God know it before, so that he could have been on hand early in the morning to enjoy the celebration.

Where the Reverend sir could recollect a life, his eyes were closed, and where he could not recollect, his eyes were open; hence, it was winking and blinking all the way through, like an owl in the sun-light. In fact his performance reminded me of some poor Chinaman bowing down before his Jeah, and in guttural tones, telling him a good story.

But the preacher told his God one lie, sure, for he told him that he (God) had built the road, when it was the Chinamen that built this end of it, any how!

Angel ministrations.

BY MRS. M. L. SHERMAN.

At the close of a quiet evening, as I was sitting beside a glowing fire, a shadow passed before my vision, and I inquired, can angels minister to the children of earth? and who are angels? In answer to my inquiry, there stood before me a fair maiden, holding in her hand a scroll, and upon its white surface was written, eternal progress is the destiny of all. As I gazed upon her lily-tinted cheeks, there glistened a tear-drop upon her cheek. Reading my mind, she spoke, saying, "Mortal, you ask why a tear should be seen on a face so expressive of happiness? Listen while I briefly relate a portion of my earth-life. In early life, my parents passed beyond the shining portals called death, leaving me a waif upon the great sea of destiny. Alas, how little I knew what was in store for me. Many changes met me in the many homes offered, and accepted by me. I was only a serving maid; the hand of sympathy was not extended to me, and with my proud nature, grew to hate my menial condition. I said 'tis gold that makes the man and woman, and gold I'll have. Alas for that resolution! Naturally sympathetic and confiding, I became an early victim to one, who, under the guise of friendship, robbed me of all that made life valuable. To be brief, I became a woman of the town. Thank you, that the class called abandoned women is totally depraved? I tell you, nay. In their hours of silent thought, they deeply deplore their condition. You say why not return to virtue and true living? Who would receive them? Who will take the fallen, but repentant Magdalen into their homes, and lift her from her low condition? Alas, who? Not they who, because of position and influence, for fear of what society may say. And so she goes on in her course, till the white Angel of Change folds her in his embrace, and bears her to a condition where she sees her life-march, its whys and wherefores. Thus, mortal, was I ushered into the home of the spirits to find that I was not an outcast, but a part of the Infinite; that I was a link in the chain of humanity, and the Father will have all to be brought into the kingdom of love. As these thoughts were made known to me, I became transfigured, and stood as an individual, with the seal of divinity stamped upon my forehead, - and I saw that my angel mother had overshadowed me in my earth wanderings, and though she could not save me from the immutable law of my own being, she walked with me through the damps of materiality, knowing that I would eventually rise to newness of life, and become thoroughly purified by the fires of experiences, and walk in raiments white in one of my Father's mansions. As I gazed upon my radiant guest, I said angels, then, were mortals. "Yes," she said, "angels walk in your midst with noiseless tread; they whisper to loved ones endearing words. And now, mortal, my visit is ended; but I would say there are no tears in the land of souls - that which seemed a tear was a diamond. Tears wrung from sorrowing eyes while being tried in the fire of trials, become bright jewels in the land of the real. O child of earth, fear not thy sister, when she shall meet thee, though her condition may be different from thine; take her by the hand and tell her there is a home where temptations assail not

her weak loving nature. Tell her that she is a part of God, and in Him she lives. Crush her not, for sometime and somewhere in the eternities of the future, she will meet you, and your own treatment of her, will condemn, or acquit you.

The memory of my visitor will ever live, and the valuable lesson she taught me.

Mrs. M. L. SHERMAN.

Sacramento, Cal.

Finney's Lecture.

Selden J. Finney lectured last night to a good house in the mercantile Library Hall, Subject, Religion. Religion, he said, was neither Christian or Jewish, pagan or classic, Hindoo or Mahomedan. It was universal, and belonged to no sect or party; was an organic function of man's existence; the originator of priests, and not the effect of priest craft.

He is severe on Atheism, yet, excepting his side denunciations of Atheism, he preaches excellent atheistic doctrine. Last night, he affirmed that Atheism had built no institutions, &c., which he might as truly have said of any negative philosophy. He denies the divine plenary inspiration of the scriptures, and yet, that negative philosophy has accomplished no more than Atheism - it has simply removed the stumbling-block from the path of progress, and enabled common sense to build free institutions.

Atheism is Naturalism, and Naturalism has done all the good that ever has been done for mankind.

ESQ. JR.

The Lyceum in Sacramento.

This institution is in a flourishing condition, and has been for years; and all from one simple fact - it has officers whose hearts are in the work and do not get weary in well doing. They have lately held their annual picnic which was well attended, requiring some nine cars to carry them to the pleasure grounds. Their last year's picnic out-did any Sabbath school celebration in the city in numbers and beauty of arrangement. One very fine figure of the procession was a beautiful little girl marching in front of the music, carrying a banner on which was inscribed, "And a little child shall lead them."

The success of this institution in Sacramento is to be attributed to the energy and perseverance of those noble workers in the cause of humanity and progress, Dr. Bowman and wife, J. H. Lewis, and Miss Brewster. We only ask that the angels may bless them as richly as they deserve for their labors of love.

Dr. J. M. Grant.

This worthy brother and most excellent healer has lately returned from San Francisco, where he has spent the last eighteen months, and opened an office in this city (Sacramento) for a few weeks. His success in healing the infirmities of both body and mind, prove, beyond a doubt, the remarkable powers with which he has been endowed by the angel world.

He intends to travel in company with us the coming Summer, to Oregon and Washington Territories.

The Rostrum.

For the Religio-Philosophical Journal.

"What Good has Spiritualism Done? A Lecture by Thomas Gates Foster, Delivered at Concert Hall, Philadelphia, May 10th, 1869.

[Photographically Reported by Henry T. Child, M. D.]

"What Good has Spiritualism Done?" There is not a more beautiful and practical allegory, than that of the Amreia Cup, borrowed from the rich store of instructive fable hidden in oriental tradition. It is alleged, that when the divine wine from this cup was quaffed by the pure in heart, it bestowed life, immortality and bliss incomparable on them; but that when it was partaken of by the earthly and the evil, it conveyed only despair, destruction and death. May we not extend the allegory a little, and find in the Amreia wine, the glorious beauties of Spiritualism, which sink deeply and healthfully into the hearts of those who seek for truth with an honest purpose; but to those who enter into the investigation determined to perceive nothing but what their preconceived prejudices have declared to exist, it brings darkness and evil only. Again, there are some minds that seem never to look out firmly and philosophically upon the broad field of investigation, that is presented to the human mind, in the realm of the spiritual, but content themselves by accepting the immediate material surroundings, incidental to an earthly existence, just as the little child, whom you have for the first time placed by the sea-side, expecting that he will look out with you, and enjoy the white-capped beauty of the undulating waves as they roll in grandeur before you. But he persists in pulling his little hat over his eyes, and filling his lap with pebbles from the shore. There is, however, yet another class of minds, thank God! who look deeper into the arcana of nature, and who believe, that as the blood circulates through the veins and the arteries of the body, giving vitality and vigor to the same, so there are diviner affluences descending through angel ministrations, into the essence of being, which contain within themselves thoughts, sentiments, facts and truths, and that the soul itself, but for these affluences, would die, as dies the body, when the circulation of the blood ceases. To such minds as these, spiritual communion instead of being an untruth, is the great fact of existence.

As has been frequently stated, the fundamental idea of Spiritualism is, that God is a great Spirit. The fundamental thought of Spiritualism is with its attendant fact, a present, conscious communion with the angel world. The fundamental purpose of Spiritualism is, to educate, elevate and spiritualize the entire human family, consequently Spiritualism, with this significant, underlies and overtops all human interests; and may I not ask, parenthetically, is there any sin in this? This system of Modern Spiritualism, as has been frequently stated, has for its aim, the emancipation of the human mind from the ecclesiastical authority of the past, and herein, perhaps, lies the sin of the system, in the estimation of some.

The revelation of Spiritualism, that man himself is the best judge with regard to the soul and its destiny, that man can best please God by being true to himself, - that he can best bring into his own soul the millennium of true joy, by listening to the solicitations of goodness and brotherly love. Like Jesus, Spiritualism teaches that he is greater than the Sabbath; that he is greater than the cathedral or church; that he is greater than the priesthood or the old law. Spiritualism seeks to overthrow the old oppressive hierarchies, and cordially invites every heart to make a religion for itself, in

obedience with the inculcations of nature. The teachings of Spiritualism, to the candid investigator, catch a halo from the truths in which they rest. The terrible heresies into which it is charged that Spiritualism has stumbled, have a pleasant glory and a gleam of splendor that radiate them from wickedness, and will ultimately ridive them from oblivion. The terrible iniquity of Spiritualism, burns with an ardor of aspiration, and glows with a beauty of inspiration, which caught from the record of nature, has already outshone the indistinct and darker faiths. The prophets of Spiritualism are listening to revelations, equally as beautiful as any of those that are now taken from the records of the past, whilst the seers of Spiritualism, looking through natural law, are casting vistas far more beautiful than those that are drawn from the pages of the olden times. This system is founded upon facts, and is capable of actual demonstration. It is presenting to the world to-day, phenomena and manifestations, that are analogous to the manifestations of the Christian era, and are also similar to many of the manifestations that are recorded in the Old Testament. It is declared to be one of the best evidences of the truth of this system, that the facts of the present day, are analogous to those of other days.

Now, it is claimed by those who rely upon the manifestations of the past, that there were miracles performed by God. In a theological sense, a miracle is a deed performed outside of the laws of God. Without stopping to inquire, who in the present age of honest and earnest inquiry is capable of determining what is a miracle, we will simply state what is the belief of the Spiritualists. We believe that a miracle is philosophically, scientifically and morally impossible. But if it were possible that a miracle could be performed, it would not only destroy the divinity of the Bible, but would destroy Divinity Himself. For this reason, no one, we presume, in this intelligent audience, will deny for a moment, that the Divine Father is infinite in all His attributes, and that natural law is the outgrowth, and result of this perfection, consequently, everything in the great universe of being, was arranged in the wisest and best manner, and for the best purpose; and there can be no change in that which is perfect, but for the worse. If a miracle, then should be performed outside of the laws of nature, would it not be declaring the imperfection of God, the very detourment of God Almighty?

But again, it is misstatement, in the King James Bible, a mistranslation. If you doubt what I assert, examine your lexicons and you will find, and the word miracle, is derived from the Latin word *miraculum*, which signifies wonder. The Greek word, is *simon*, and miracle is a forced translation. The true equivalent, and interpretation of the Greek word *simon* is "sign." The word miracle does not occur in the book of Matthew, in the King James Bible. It occurs once in Luke, 22d chapter. It occurs twice in Mark, the 6th chapter, where it is in italics, showing that it is supplied by the translator, and in the 9th chapter, the word miracle is there a translation of two Greek words. In the gospel of John, the word miracle occurs eleven times, and each time it is a forced translation of the Greek word *simon*.

Throughout the gospels, this Greek word occurs a great many times, and in every instance except those to which I have referred, it is translated "Sign."

I take upon myself to declare that the most appropriate translation in every case would have been that of "Sign."

But it may be said, what difference is there between wonderful and significant, when the deed performed is of the character referred to? We claim that all the manifestations of the Old and New Testament, as well as the manifestations of the present day, are but so many signs, significant of the grand and glorious truth of immortality. Why, then, is it that Spiritualists who recognize these fundamental facts, who recognize the proofs of the phenomena as significant, why, then, should they be selected for the better and uncharitable insinuations and denunciations?

We claim, then, that the Spiritualists, with this interpretation of these things, are doing a vast amount of good. We do not believe that the New Testament was to date the old, Spiritualism is to the New, a new and brighter light thrown upon its obscurities, which will lead to such an extension of its views and doctrines, so that faith shall be swallowed up in knowledge. - Much that was speculative is now demonstrated. Let me say to the Christian objector of Modern Spiritualism, that in this present age of reason and inquiry, in this day when the developments of science are beginning to threaten the dogmas of the past, and skepticism seems to be doing demolition of the metaphysical platform, that Spiritualism comes as an aid to true Christianity, calling these back from their cherished materialism and restoring them to a rational christianity. Said a distinguished clergyman of a neighboring State, "Outside of the church is atheism, and inside of the church is a skepticism that doubts almost everything." How deep must have been the conviction of that good man to have made such an admission as this. You will find, that the intellectual members of the orthodox churches, are beginning to doubt their sufficiency for salvation. We believe, then, that Spiritualism is doing a vast amount of good.

I have said that Spiritualism rests upon facts, and that it is capable of actual demonstration, and I claim further, that none of the powers of Spiritualism are drawn from without the domain of nature. No true Spiritualist believes in supernaturalism; they may and do recognize things as supermundane. But the Spiritualists believe, that all the various phenomena, are in beautiful harmony with the action of organic law, combining an rational being into one universal summary of independent action. Spiritualism rests all upon nature, and sees this soul appropriately clothed in all the beautiful and appropriate forms, which the divine mind is constantly evolving from dissolving matter. This soul is constantly being clothed in matter, in its most refined, enduring and beautiful forms, whilst matter, by the same process, is continually aspiring to a more intimate relationship with the intellectual, the moral and the spiritual. - Spiritualism believes that the design of the Almighty Architect, will be finally accomplished, when the entire human family shall bloom amid the radiance of a beatific immortality. Is there any wickedness in this? Is there any thing calculated to detract from God in this? Is there any thing calculated to demoralize Philadelphia? Is there any thing calculated to lead man into idleness and wickedness?

Spiritualism teaches that man is a physical, intellectual and spiritual being. It ignores the old metaphysical ideas of John Locke and others in regard to the human faculties. It declares that the intelligent principle in man, expresses itself through the brain. It declares that man exists as a triunity. That as a physical being, all things are made to contribute to his growth and development, and that everything in the universe ultimately evolves its destiny in him as a physical being. As an intellectual and moral being, man is supermundane, and distinguished from all other animal existences in this department. He is formed here in all his sentiments and actions, by a moral law that comprehends all that pertains to his spiritual existence.

Again, Modern Spiritualism teaches that man is not a spirit, in some of the separate departments of his being, but distinctly and unequivocally teaches that the entire man, in his whole-

ness and completeness, which we have said is constituted of the physical, the emotional or moral, and the intellectual, are all combined into one beautiful spiritual organism, which is the true cause of the soul, and the intelligent principle, and which together constitute the man, in the absolute sense. This is the spiritual method and philosophy of modern Spiritualism, and its facts have demonstrated man to be not only the living creature of the flesh here, but the living creature hereafter, when the flesh shall have performed its appointed duty.

Enter the studio of an artist, and behold there a beautiful clay statue; you watch its lineaments, and perhaps you perceive a resemblance to some friend, or some distinguished person whom his country has delighted to honor; you gaze in admiration upon the features of this clay statue, and while you are thus gazing, the artist steps up, and strikes with a hammer a heavy blow, and the clay-built statue tumbles to pieces before you. You are disposed to complain of his act. But, if in the place of the clay statue, you find a beautiful golden one, more perfect in its form and structure than the former, and the artist explains that all the use of the clay was to serve as a mold in which this beautiful golden statue might be formed, and that it had performed its mission, you will be satisfied, and look on with admiration.

So Spiritualism has proved that man is this clay statue; his body is the mold used by the Almighty Artificer to unfold the spirit, and at the appointed time, the hammer of death strikes the clay statue, and it falls to pieces, and the disembodied and beautiful spirit of which it was but the casket, is translated to the frescoed galleries of the Artist's studio, in the glorious Spirit Land.

Is there no glory in this? Is there no beauty in this? Is there nothing beautiful and attracting in a system that proves this, which has heretofore, as a general principle, been only esteemed as the subject of faith, - the creation of hope? Spiritualism, in the identity of the departed and the beloved, has proved that the body is but the casket, while the spirit is the jewel in the crown of the Almighty. My friends, is there no glory in this? Is there a human being in Philadelphia who can say he sees no good in this? Is there anything in it to make a man worse? If you can impress this upon the plastic mind of a child, is there anything that would injure that child?

Again, Spiritualism teaches that man, the spiritual man, is the creature of law; that he is governed here, either directly or indirectly, by the operation of certain universal laws of his being, and of nature. For instance; you are all governed by the law of communion; you are all governed by the law of affection; you are all the creatures of the law of progress. I know that in the olden time, and even in the present day, there are some who stand in the pulpits as viceregerents of heaven, who ignore the idea of the universal principle of progress, as applicable to humanity. But I think, my friends, that there is no intelligent mind, who has studied the history of his race, who has studied the developments of time, but must admit that progress is a universal, all-pervading principle, and that all persons, in proportion to effort and desire, are the creations of this great law.

Spiritualists believe that the universe of God is a unit. Spiritualism does not believe that the spirit world is removed away from this world; they believe that the spirit world is everywhere and that you are to-night as much in the spirit world as you will ever be; consequently, Spiritualism teaches that the phenomena termed death, has no influence upon the operation of eternal law, as far as man is concerned, and that it is you are the creature of law now and here, you must be forever.

If you are immortal at all, you must ever be so; and that the scythe of death only serves to sever the connection of the beautiful spirit from the material encasement; serves only to usher the spirit into a more genial sphere.

It teaches that all men and all women are God's children, no matter what their faith (for Spiritualism, thank heaven, is no respecter of persons); that even the hatchet faced ignoramus and fools, even if they dwell in the low dens of poverty, can enjoy Spiritualism.

All being the creatures of the eternal law of progress, as a consequence, when they emigrate to the unseen world, as it is termed, they are likewise the creatures of the law of progress. Spiritualism bases itself upon love; this is the corner stone of its structure; it gives nothing to faith. It teaches that God is no respecter of persons, that he cannot destroy a soul for his own glory, but that all may become the recipients of infinite goodness through progressive law, and that the darkest soul, now plunged in the deepest misery, shall, like those of whom Christ spoke as having been rebellious since the days of Noe, through successive sons, go on until they reach that glorious realm, in which the brightest flowers of love are forever blooming.

Spiritualism, then, in promulgating this idea of eternal progress, ignores the thought that has been so frequently presented in the past, that death fixes the destiny of man unalterably and forever. We do not believe that nature teaches this; we do not believe that the Bible teaches this; we do not believe that the heart of man craves this; nor do we believe that the beneficence of Almighty God permits it. We believe that death is an intermediate chain between the two worlds, as was said by a dear little child in your Progressive Lyceum, that meets here: "Death is the hyphen which connects time with eternity."

We do not believe that there is anywhere in the range of God's great universe, such a condition as has been denominated a local hell. We do not believe that there is anywhere in being, such a creature as the Devil in the theological sense. We do not believe that anywhere within the domain of nature, there is any power that can thwart or overcome the purposes of Almighty God.

Spiritualism teaches that the purposes of Almighty God are good and good only, and that whatever seems incongruous or imperfect, is but a faulty manifestation of that which belongs to a perfect whole, and that in the rolling ages of the future, it will be found that man or woman has never yet disappointed their Maker. Consequently, Spiritualism teaches confidence in God, and does not, as has been alleged, lead man away from God or godliness, on the contrary, it recognizes God as immanent in space as in spirit, and it believes that God is as ever present to the soul as matter is to the sense. It teaches that God's inspiration is not exhausted and that the canon of revelation is still open.

We claim, then, my friends, that there is good in this. It may be added to certain ideas; but not more infidel to orthodox faith than orthodox faith is to it.

How is it that the Protestant world are claiming the right of dictation, the right to denounce their brother for not agreeing with them, - while they ostensibly claim the right of private judgment for all, the object of the reform being to establish that right? - How can any Protestant then show their antagonism to Spiritualists for exercising the right which they claim for themselves, and which is guaranteed by the Constitution of the land.

It had been said by a writer that Spiritualism has induced men and women to murder their children. Now, my friends, I am not prepared to admit that Spiritualism has ever done any such thing; but for a moment suppose that we do admit that the spirits have induced some one to commit murder, how can any one who be-

lieves in the infallibility of the Bible, arraign Spiritualists for such wickedness? Does not God have around his throne, according to their own creed, and that Bible, evil spirits, who are detached to execute evil among men? If you doubt this, look at the 23rd verse, 16th chapter, Samuel; look at the ninth verse of the 10th chapter, Samuel; look at the 23rd verse 6th chapter, Judges; look at the 49th verse of the 8th Psalm, and a great many others that I might enumerate with regard to the fact that God thus despatches evil spirits to have influence upon men. Again, how can any one who believes in the infallibility of the Bible, as the orthodox clergy do, arraign spirits under the charge of producing evil? Did the God of the Bible order Abraham to kill his first born? Did not the God of the Bible order all the first born of Egypt to be killed? and also the murder of the sons of Saul, and that wholesale murder, given through Moses, in which three thousand fell in one day? Is the Bible to be rejected for this? If Spiritualism is to be rejected because a few fanatics have done evil in its name, most certainly it should. Again, supposing there are evil spirits (with the orthodox definition of the term, I deny it), I use the term ignorant of undeveloped. But speaking after the manner of the orthodox teacher, suppose there are evil spirits, is any good brother or sister in this hall, or the Washington Hall, or any other Hall, to be held responsible for that fact? I doubt not that you would, for upon your soul, there are men in that class who really talk and preach as if they thought that they had been at God Almighty's elbow; they could have given Him some glowing good suggestions. But my friends, in this sense there are evil spirits; there will continue to be evil spirits, as you term them, as long as you send them from the earth. There are no worse spirits in the spheres than there are on the earth; they go as they leave you; they go there men and women, but physical, intellectual and spiritual creatures, through the Divine economy for the purposes of individualization and impersonalization. The spirit goes to the other world a man or a woman; if they do not go there as such, then immortality is a fable. If that dear father passes not to that world as your father still, if that dear mother in whose countenance as you tottered around her knee, you saw all you ever saw of heaven, is not taken to the heaven where you will meet her, then some one else has gone there, and not your mother, and immortality is an absurdity, let it be taught by heathen philosopher or theological divine, unless it be a fact that man goes to the spirit world as a man. If so, then he goes there with all his imperfections; then, oh, then, how beautiful is the beneficence of Almighty God displayed in the fact that he is there, as well as here, a creature of the eternal law of progress.

My brother or sister if there be one here who believes in a hell; if there be one here who can possibly believe in an angry God, how, oh how can you reconcile the idea that you love God, when you believe that those whom you love better than life, have been consigned by Him to interminable woe?

Some years ago, I stood with my medium, up on one of the broad avenues of your National Capitol. We saw a hundred thousand tattooed and worn soldiers passing by. They were there from the North, from the South, from the East and the West; and as these worn soldiers were tramping along the avenues on their return from many a battle field, and the welkin rang with the plaudits of their grateful countrymen, I saw, but my medium did not, another hundred thousand marching through the air above them. They were there from the North and the South, from the East and from the West, and from many a trial and bloody grave. Oh, tell me, ye believers in eternal damnation, were all these hundred thousand consigned to hell? How few, how very few were baptized, or belonged to orthodox churches? Tell me is the God of heaven less charitable to these hundred thousand men than the earth was to the other hundred thousand?

In the name of almighty justice, in the name of almighty mercy, where are all the half millions of martyrs that you have consigned to the sacrifice upon the altar of your country, and a small portion of whom were professors of religion? Let us ask, you my brother and my sister Spiritualists, you who have sent your fathers, your brothers, your husbands or your sons, to that great holocaust, can you not tell the writers in your newspapers, what good Spiritualism has done for you? Can you not tell them that the dearhonesty and the selfishness of your protector has left you, and gone a day's journey nearer his Father's home? You can tell A. Condenser, that the old arm chair by the family stove is not vacant, although the father may have closed his eyes in the firm, eye, there are those here, who can tell the opponents of Spiritualism, that even the cradle has not been robbed of its baby, because, since your protector has left you, and gone a day's journey nearer his Father's home? 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be taught to exercise their bodies as one of the chief agencies in their development.

But, again, supposing for a moment that the children do march "to the sound of the life and drum," what is there wicked in that? Why are these manifestations on the part of the Children's Progressive Lyceum any more inappropriate for Sunday than for any other day? Can those who are condemning the Spiritualists for the violation of the Sabbath, as they term it, can they give a philosophical reason for the observance of Sunday? Can the Protestants give their authority for it? Can they give any authority outside of the Catholic priesthood? There is not a word in the Old Testament, there is not a word in the New Testament, with regard to the observance of Sunday. In the XVIIth chapter of Luke, Christ enumerated all the commandments and does not say a word about the Sabbath. In the second epistle of Paul to the Galatians, Paul cautioned them against allowing men to force the Sabbath upon them. The correspondence between Justin Martyr and Trypho, a Jew, section 2nd, Justin Martyr says: "On the seventh day of the Sabbath, as they keep no Sabbath." Before Abraham, the Sabbath was not necessary, neither is it necessary since Christ, for did not Christ ignore the Jewish sabbath in the observance of the seventh day? The Protestant Christians have no right to denounce us, since they only observe Sunday in obedience to the Pope, or the pope's authority but they keep no Sabbath, for the observance of the first instead of the seventh day, which observance commenced about the year 1600 under the influence of a certain Dr. Brown who published a book declaring that God would be particularly pleased if man would observe the first day instead of the seventh.

The clergyman of the day presented a petition to the bishops asking them not to enforce the austere observance of the Sabbath, on account of the injury it did to the poor.

We know there is great good to be derived from the indications that are made in the Lyceums, the chief beauty of which is that the children are taught to develop and educate themselves in all the departments of their being. They are not taught as they are in Sabbath schools that there is no good in them; they are not taught that man is totally depraved. It has often struck me with wonder how a believer in the orthodox faith could ever consent to bring into the world a child who is destined for hell. Is there no good in a system of education that will remove this terribly depressing thought, that the children are all born little devils, and not little angels?

Oh, mothers, as you gaze into the innocent faces of your little babes, and imagine that God has given you beautiful seraphs from the land of purity, bedewed with the kisses of the angels, can you believe that these little children have nothing good in them? Is there nothing good in the Lyceum that will take that little child when it has grown so that it can prattle and walk about, and educate it, till that it is all good, that it may do good, and be of all the day of its life? Is there nothing good in such an association? Let me say to you, Spiritualists, encourage the Lyceums; save your children from the terribly depressing condition that you have barely escaped from, by all your efforts. Encourage all those who are teaching the rising generations, that they are good, and not bad; that they are smiling and not frowning. I wish our good Brother Condenser would visit the Lyceum, surely no man with his honest intuitions would condemn or misrepresent it, and surely, no one could listen for one hour to those children, and be capable without admitting that the Lyceums are nurseries for the brighter and better world.

Let me tell you there are angels hovering above your Lyceums (Condenser may say what he will), beautiful angels, whose bodies fill your little shrines, in all your cemeteries.

While the children are thus marching around, these beautiful cherubs are hovering above them, and if your clairvoyant vision could be opened and you could gaze into the interior, you could see what constituted an everlasting May day in heaven. Is there no good in all this? I admit that there may be charlatans and impostors; it is true there may be counterfeits and ignorances, but do these effect the principles? Because there are counterfeit media, does it follow that there are no true ones? On the contrary, is it not an argument in favor of the existence of true media? Did you ever hear of a counterfeit treasury note until Mr. Chase issued the good ones?

Again, the allegation is brought against you my brother and sister Spiritualists, because you are poor and ignorant. It is said, "There are no leading mechanics, no lawyers, no professors, no men of any mind, but there are third-rate artisans and dwellers in garrets and cellars and by places."

Gentlemen who wrote these allegations brought them up as objections to the founders of the Spiritual Association of Philadelphia, certainly you have forgotten the origin of Christianity. The very founder of the Christian religion was born in a stable. Who amongst the Spiritualists has been so low as this? Christ selected the poor and the ignorant. He was condemned for mingling with publicans and sinners and performing deeds under the influence of the devil; so are you my friends.

It is a great crime in you, to be "hatchet-faced," and to be poor.

Now, I congratulate you, my "hatchet-faced" brother and sister, upon the beautiful association you have in connection with the spiritual manifestations, existing as so many signs of mental life. But this writer who complains of the simplicity of the spiritual schools as an evidence of its wickedness has forgotten that truth has always been simple and most unobtrusive in its advent among mankind.

Such was the case in the approach of christianity to man. Has that writer forgotten, when he condemns you for a belief in spiritual communications of what the spirits would say under the guidance of Paul and Peter and all the apostles were ignorant simple people? Has he forgotten the old patriarch who saw the ladder extending from earth to heaven, and bright, beckoning angels thereon? Has he forgotten the transcendentalism of the first era of christianism, that he is so condemnatory of what has been termed the transcendentalism of the present? Has he forgotten that the burden of proof rests upon him who asserts that what has occurred in former times does not occur to-day under the same conditions?

If men have ever perceived spirits in any one age or condition, the power to perceive them will ever remain. Spiritualism rests upon the evidence of facts and if the brother will investigate this subject he will find that the same power exists to-day. Spiritualism in its facts and philosophy is furnishing the best evidence that the patriarchs of old conversed with angels, and he who believes the latter, has no right to deny the former. It is the same power which enabled Moses, amid the Egyptian sands, to perform those wonderful miracles, it is the same power that inspired Jeremiah when he gave forth his lamentations. It is the same power that enabled Isaiah to utter magnificent eloquence. It is the same power that enabled David to sweep the chords of the prophetic harp. It is the same power that was with Daniel and all the seers and prophets, and poets and artists of ancient and modern times. It was the same that was manifested in the days of Jesus and enabled that great teacher to speak the memorable words that set on fire the world by their irresistible logic and power.

Has this writer forgotten the simplicity of all these? Has he forgotten how, in the old time, at the mouth of the cave, the prophet stood and the strong winds swept through the defiles of the mountains? Has he forgotten that the prophet declared that God was not in the wind? How he remembered when the wind ceased, the earthquake shook the mountain to its very center, but God was not in that; and when the earthquake ceased its murmurings, the fire presented itself and wrapped the shades of the mountains as with a burning shield of omnipotence, but the voice of God was not there. When the winds had subsided and all the elements had become quiet, when there was stillness, the prophet drew his mantle about him, and the manifestations came to him in the "still small voice." Spiritualism is what comes to each soul, and to those who receive it, it is grand in its power, gorgeous in its beneficence and universal in its good.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

This World is What We Make It.

Perhaps, this may not be unqualifiedly true, yet it is true to a very great extent, especially with a certain class of persons.

It is a fact well established, that the world is governed by spirit. All the forces in nature are spiritual, and their potency is in proportion to their spirituality.

The human mind, when properly developed, approaches nearer to omnipotence than any other force with which we are acquainted. We are accustomed to classify humanity, and it affords the best means of judging character.

There are a large class of mankind who do not make much of the world: they float along like drift-wood, and generally move down the stream at random. Another class make some effort to direct themselves in particular channels and thus accomplish something in making the world different from what it would be if they had not lived in it.

There is a class of firm, earnest, strong men and women, who, while they move down the stream of life, hold the helm with power, and control many of the events around them. They are those who have some knowledge of the laws of nature, as manifested to mind and matter, and by this knowledge, have been enabled to direct many of the operations of these into channels which are capable of rendering the most potent blessings to the world. They have brought forth the grand discoveries in arts and sciences, and evolved from the beautiful and harmonious laws those results which are so abundantly blessing humanity now, and which distinguish the civilized world from the savage of to-day, and from the primitive world where ignorance of most of these laws left man in bondage to circumstances. The truth of the declaration, that this world is what we make it, is strikingly illustrated in the progress of the last quarter of a century. Many of us need not go to written history, to see the most wonderful changes that mark the onward march of progress, but grand and important as these are, they are only the beginning of a career, which shall place man at the end of another century, so far above his present condition that he will hardly be known as the same being. The energies of mankind have too often been spent in disputing over trifles. War, slavery and ignorance have held their sway long enough, and the people realizing the wrongness of the spirit world, and the grand and beautiful light that is streaming down from the mountain-peaks of the Summer Land, are beginning to ask themselves, why all this strife and contention about matters which we know are insignificant except in their influence for evil? Why should man spend so much of his energy in that which is useless or injurious to himself and the race? Having asked these questions, it will not be long before the answer will come. Those who have determined to make the world better, are beginning to realize that it is not necessary to go back among the misty tones of the past, to ask what is right; and what is truth? This is one of the results of Modern Spiritualism. The power of the spirit world has been brought to bear upon the human soul, and to lift from it the fetters of the past. Old authority, sacred and dusty with age, trembles beneath the tread of this young giant, which is bidding the people rise and be free. We hear the echoing notes coming from the Spiritualists, "be up and doing." "This world is what you make it."

Let There be Light.

Spiritualism has penetrated the darkness of earth in many directions, and in all our investigations, like the miner working in the darkness of earth, we are striking valuable veins, the first specimens of which are beautiful and attractive, but they do not reveal the value and extent of the truth which lies embedded.

The mass of mankind are very much like those miners who have been born under ground, and have been laboring all their lives in the darkness of those gloomy caverns, and it is just about as difficult to give the people any correct ideas of spirit or spirit life, as it is to give the miner who has known nothing but his poor rush lights, a conception of the sun light and its glorious productions and revelations in nature around us.

Language will not convey any adequate idea of matters so distinct from our perceptions and consciousness, hence the people must be led gradually to a recognition of spiritual truth. Not many years ago, the miners in the deep caverns of the earth were subject to serious and often fatal accidents from the explosion of certain gases known as "fire-damps." Sir Humphrey Davy discovered that by placing a fine wire grate around the light, so as to make a small lantern of it, which could be readily worn in the cap of the workman, all damage from such explosions would be removed. So it is in the theological world; if the miners in search of truth, could take a light into its caverns, it was sure to produce an explosion of a terrible character. Hence, most persons preferred to grope in darkness and take only such gems of truth, as they might chance to find.

But Spiritualism, like Sir Humphrey's safety lamp, places a light upon the head of each workman, and gives human reason, the means of seeing many of the beautiful gems that lie hidden all around us, and more than that, it prepares the mind for the brighter light of the celestial wisdom and beauty, which is ever shining.

The world is beginning to realize this, and the ancient fiat, "Let there be light," is echoing over the hills and mountains of humanity, and with the perception of this light, comes greater freedom, higher aspirations, and noble works to bless all humanity, in time and in eternity.

Great Powers and Their Results.

Walking out on a pleasant May morning, we were inspired by the beauty of nature, at this the resurrection day of the year, when renewed life is everywhere springing up from the grave of winter, which flees away before the tramp of the fire-god's steeds, and the proud earth, clad in her regal robes of green and purple, and violet, seems so full of transport, that it fills the soul, not only with new life, but with thanksgivings.

In dreamy mood, we were contemplating the wonderful powers that were producing their magic effects through the operation of laws so perfect, that no failure was manifested in all the beauty that was everywhere around us, in such a "confusion of order" when our attention was drawn to a crowd of boys, who were eagerly absorbed in some object. As we drew near, we saw one of them with a magnifying lens or "burning glass," endeavoring to concentrate the rays of the glorious king of day, into a focus, upon the stump of an old segar.

Prometheus like, he was drawing down fire from heaven, and that, for the miserable purpose of making a disagreeable smoke.

He succeeded, and they all shouted their "Eureka!" but, for a time, all the poetry was taken from our thoughts; we rallied, however, and determined not to lose the lesson of the hour, which came now with more clearness and beauty by the contrast. We saw how the same grand cause,—type of the Infinite, that built up vast forests and clothed them in rich and rare verdure, called into activity millions of forms of life, and that, in the ancient times called the worship of man, could also be made to minister to the low and base appetites of man.

And this gives us a lesson, that we are to gather the good, and avoid the evil, by the inherent powers of our own beings. Oh, how grand and beautiful then, did the great power, and all its refulgent sublimity; but still more grand and sublime than these, is the human mind, which can thus perceive these, and also realize the fact that there must be a great positive mind, from whence it springs, as well as all these wonderful results which are all around us. To perceive these, and our own existence, is joy unspeakable, and so we worshipped in the grand Cathedral of Nature, holding communion with her invisible powers.

Voices From The People.

For The Religio-Philosophical Journal.

Blessed Cured By Faith And Works.

Dad, Jones — I could not, with justice to Prof. Solomon, myself and the world, longer refrain from giving a true statement of a wonderful and almost instantaneous cure which occurred on the 11th day of July last.

The circumstances, in brief, are these: This old friend and neighbor, who had long been absent to California, met me on the road, and although overjoyed to see his face once more, it was with difficulty and great mental effort that I could express to him my situation, as my mind and body had been impaired for six years previous by a paralytic shock, which disabled me from daily labor and ordinary farm business, enfeebling my body, mind and speech. My friend, at once seemed to appreciate my situation, and out of sympathy, kindly proposed to return, and with my consent would not leave me until I was restored to health and vigor; and that I should be able to pursue my business and labor as heretofore.

These assurances, all seemed so queer and new to me, that I did not, at first, accept this generous boon of recovery without any visible medicine being given. However, we journeyed on together two miles to my home, and as I had promised to comply fully with all of his wishes and requirements, we then put out some five miles, before the treatment was administered.

As the professor left our house, he took my wife on parting that I should return to her a sane and sound man, without giving any explanation to either of us. That which was so peculiar and plain to himself alone, seemed very new and strange to me.

I will close by saying that almost instantaneously, the heavy weight on my right arm no longer remained. I could then raise my hand for the first time in three years; my speech and mental faculties improved, and I soon returned homeward with a cheerful heart and a quickened brain; and, although unusual hot weather, I forthwith entered the harvest field and finished a good day's laboring and can state further that I have continued to labor daily ever since.

AMASA HUNTER.

Waybridge, Va. Apr. 18th, 1869.

Reference, — Silas Sprague, P. M.

Letter from Alexander King.

Thinking that a few items from this portion of the world may be interesting to your numerous readers, I send you a short account of the condition of Spiritualism in this section. We have a few open Spirituists here, who are doing all they can to advance this glorious and liberal faith. There are many of the church members who are Spiritualists in belief. There was a prominent member of the Methodist church, who made the remark yesterday, at Oak Grove cemetery, "that it was a consolation to him to believe that his departed friends could and did return to this world, and were conscious of his joys and sorrows."

I have frequently heard a prominent man, who formerly belonged to the Methodist church, say "that he believed that his dear departed mother was conscious of his life here, and that when he lived upright, it was a source of happiness to her."

There have been a few private circles held in this place, but we have never had a public lecture here on the subject of Spiritualism.

Why do not some of your public lecturers come among us? They could, no doubt, accomplish much good, and I think would meet with a welcome reception by the liberal minded part of our community, although they would also meet with much opposition from the regular old-fashioned theological people.

I am much pleased with the JOURNAL, and when my three months' trial is out, I think I shall continue to be a subscriber. It is my earnest desire that superstition and ignorance may be banished from the earth, that truth may prevail over error, and that all mankind may learn to obey nature's laws; so that they may live harmoniously here, and be prepared to enter upon a happy immortality.

ALEXANDER KING.

America, Ga. April 27th, 1869.

Ferries Sustained.

Henry Tripp writing from Portage city, Wis., says:

W. Ferries is at my house, and we all think that he is a truthful medium. I presume that I could get thirty names to sign a paper accordingly. He is, in addition to his physical manifestations, a very good healing medium, when under the influence of Warsaw, an Indian spirit. We have with us a young lady quite unwell, and Mr. Ferries has been of very great benefit to her as a healing medium.

D. W. Hamby, writing from Snake Lake, Cal., speaks as follows of the death of his little boy: "I buried my little boy last Sunday, after an illness of about 23 days. Age ten years, six months and three days. He was seen by my elder son and guest, to walk through the rooms, took a farwell look, to appearance, and then left, which was about two hours and a half after he was declared by the physician to be dead—but I say liveth. He was a medium, only partially developed as yet when he died."

C. V. W. Rouse writing to us, alludes as follows to the Spiritualists in Kansas city:

This tells us of stray ones abroad in the land seeking a compass, outside of popular channels. Thus rolls on the Car of Eternal Progress. We are having good lectures now from Mrs. Lucy and Mrs. Hildebrand, to good audiences.

One hundred and fifty acres of woodland in Wenham, Mass., belonging to a Mr. White, were burned over on Wednesday last. Two thousand cords of hard wood ready for market were also destroyed.

Among the incidents of the late storm in St. Louis, was the return of a sportsman with five dozen snipe which he found killed by the hail. A pigeon was brought down in the city by hail-stones.

Mr. Gilmore has received a Grand Peace March, written for the National Peace Jubilee by an Italian composer, whose name is not to be made known, until judgment is passed upon the composition.

There are five weekly American papers in Paris, chiefly supported by advertisements seeking the eyes of American travelers, and there is serious talk of establishing a daily.

SPEAKERS' REGISTER.

PUBLISHED QUARTERLY 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 earned by special correspondence with the individuals.)

J. Maclean Allen will lecture in Terre Haute, Ind., six months, from May 1st. Address box 261. Harrison Angier, Calamus, Clinton Co., Iowa. C. Fannie Allen, Stouman, Mass. Mrs. N. K. Anderson, trance speaker, Delton, Wis. Mrs. M. K. Anderson, trance speaker, Taurtot, Mass., P. O. Box 48. Mrs. Orrin Abbott, developing medium, 127 south Clark-st. room 16. Charles A. Andrus, Rushing, Mich. J. G. Albee, Springfield, Mass. Dr. A. T. Amos, Address box 2302, Rochester, N. Y. Mrs. Anna E. Allen, 147 West Washington street, Chicago. Joseph Baker, Editor of the Spiritualist, Janesville, Wis. Wm. Bush, 123 South Clark St., Chicago. A. P. Bowman, Joyfield, Michigan. Rev. J. G. Barrett, Sycamore, Ill. Dr. J. F. Bailey, Lupton, Ind. Dr. Barnard, Lansing, Mich., lectures upon Spiritualism and scientific subjects.

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 6966, Chicago, Ill. Mrs. E. F. Jay Ballou, 161 West 12th street, New York. Mrs. Nellie J. C. Brigham, Elm Grove, Colerain, Vt. Mrs. M. A. C. Brown. Address West Randolph, Vt. Addie L. Baird. Address Manhattan, Miss. Wm. Bryan. Address box 25, Camden P. O., Mich. M. C. Bent, inspirational speaker. Address, Almond, Wis. J. H. Bickford, Charlestown, Massachusetts. John Corwin, Five Corners, N. Y. Mrs. G. S. Coley, 73 Broadway, N. Y. Warren Chase, 544 Broadway, New York. Dean Clark, Permanent address, 23 Westmont street, Lowell, Mass. Mr. Cowen, St. Charles, Ill. Mrs. Augusta A. Currier. Address, box 815, Lowell, Mass. H. T. Child, M. D., 634 Race street, Philadelphia, Pa. J. P. Cowles, M. D. Address Box 1374 Ottawa, Ill. S. C. Child, inspirational speaker, Camppoint Adams Co. Ill. Mrs. Dr. Wm. Crane. P. O. box 935, Elkhart, Indiana. Albert E. Carpenter. Address care of Banner of Light, Boston, Mass.

Mrs. A. H. Colby, Trance speaker, Penlandville, Jay Co. Indiana. Dr. J. R. Doty, Stockto, Ill. Miss Lizzie Doten. Address Pavilion, 57 Tremont street, Boston, Mass. Henry J. Durgin. Permanent address, Cardington, Ohio. 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. Miss Eliza Howe Fuller, inspirational speaker, San Francisco, Cal. Miss Almeda B. Fowler. Address, Saxtonville Wis A. T. Fass, Manchester, N. H. Charles D. Farlin, clairvoyant speaker, Dearfield, Mich. N. S. Greenleaf, Lowell, Mass. Isaac P. Greenleaf. Address for the present 82 Washington avenue Chelsea, Mass, or as above. Mrs. Laura De Force Gordon, San Francisco, Cal. E. 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, Treasure City, white Pine District, Lander Co., Nevada. Dr. L. P. Griggs. Address Cedar Falls, Iowa. E. D. Goodwin, lecturer, Kirkwood, Mo. Miss Luma Hutchison, Owensville, Cal. O. B. Hazlett, Muzo, Manila, Wis. Dr. M. Henry Houghton. Address, Milan Ohio. Miss Julia J. Hubbard. Address 33, Chestnut street, Boston Mass. Hobb, Holbert, Lake County, Ind. Mrs. E. A. Horton, 24 Walnut street, Lowell, Mass. Miss Nellie Hayden. Address No. 20 Wilmet street, Worcester, Massachusetts. Mrs. F. O. Hyzer, 122 E. Madison street, Baltimore Md. Dr. A. Hunt will receive calls to lecture Sundays. Cold Water, Michigan. Dr. E. B. Holden, North Clarendon, Vt. W. A. D. Hume. Address West Side P. O., Cleveland, O. J. D. Hascall, M. D. Address 264 Walnut street, Chicago. D. W. Hull, Coldwater, Mich., care of N. T. Waterman. Lyman C. Howe, inspirational speaker, Box 69 Fredona N. Y. Charles Kell, Warren, Warren Co., Pa. Mrs. M. S. Townsend Hooley, Bridgewater, Vt. Dr. William Jordan, Speaker, Wales, Michigan. Wm. H. Johnson, Corry, Pa. Dr. F. T. Johnson, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Belvidere, Ill. Abraham James, Pleasantville, Venango Co., Pa., box 24. E. A. Jones Spencere, Ill. S. S. Jones, Drawer 623, Chicago. Dr. G. W. Kirby, speaker. Address this office. George F. Bittidge Buffalo, N. Y. P. O. Kelly, East Trumbull, Ashtabula Co., O. Dr. S. King, trance speaker, care of Joseph Smith, P. O. Box 1118, Indianapolis, Ind. J. B. Loveland Mounmouth, Ill. Mrs. F. A. Logan, Winona, Minn. W. A. Loveland, 35 Bromfield 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 Kewland st., Boston, Mass. Mary E. Langdon, 60 Montgomery street, Jersey City, N.

John A. Lowe. Address box 17, Sutton, Mass. C. B. Lyon, inspirational speaker, Sturgis, Mich. James B. Morrison, box 376, Haverhill, Mass. Dr. Leo Miller, Appleton Wis. Dr. John Mayhew, Washington, D. C., P. O. box 67. Dr. G. W. Merrill, Jr. Address Boston, Mass. Mrs. Hannah Morse, Joliet, Will County, Ill. Mrs. Anna M. Middlebrook, box 778, Bridgeport, Conn. J. W. Matthews, Hopeworth Illinois. Mrs. Sarah Helen Matthews, Quincy, Mass. Charles S. Marsh. Address Wrentham, Jamaica Co., Wis. Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. D. 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, 175 Windsor street, Hartford, Conn. Mrs. J. Mann, Canton, Ill. Prof. R. M. McLeod, Centralia, Ill. A. L. E. Nash, lecturer, Rochester, N. Y. Mrs. S. Nash, hearing medium, Dearfield, Mich. Riley C. Noe. Address, Dearfield, Mich. C. Newwood, Ottawa, Ill. J. Wm. 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Address care of Dr. H. T. Child 634 Race Street, Philadelphia, Pa. Dr. Nathan Smith, Keenawadille, Ind. J. H. W. Trenchy, Room 7, 2 E. Clark Street Chicago, Ill. Francis A. Tuttle, box 23, Lupton, Ind. Will answer calls to lecture in the West. Mrs. E. A. Tallmadge, inspirational speaker, Westville, Indiana. Mrs. Charlotte F. Taber, trance speaker, New Bedford Mass., P. O. box 22. Hudson Tuttle, Berlin Heights, O. Benjamin Todd, Grass Valley, Cal. Mrs. Sarah M. Thompson, inspirational speaker 161 St. Clair street, Cleveland, O. James Trask Keamskong, Me. Dr. Samuel Underhill, No. 12, 2nd st. Chicago, Ill. Dr. J. Voland, Ann Arbor, Mich. A. Warren, Beloit, Wis. Mrs. E. W. Warner, Box 229, Des Moines, Iowa. N. Frank White, Providence, R. I. Mrs. M. Macomber Wood, 11 Dewey st., Worcester, Mass. F. L. H. Whiles, M. D., 27 West Fourth street, New York. Dr. E. H. Whipple, speaker, New Hartford, Iowa. Mrs. Fannie Wheeler, clairvoyant, New Hartford Iowa. E. V. Wilson, Lombard, Ill. Mrs. N. J. Willis, 3 Tremont Row, Room 16, Boston, Mass. Mrs. M. J. Wilcoxson will speak in Orange, Ill, during June. Address, care of S. S. Jones, 162 E. Clark street, Chicago, Ill. Henry C. Wright. Address care of Banner of Light, Boston, Mass. Mrs. E. M. Wolcott. Address Danby, Vt. Mrs. Hattie E. Wilson, (colored). Address 70 Tremont street, Boston, Mass. Elijah Woodworth, inspirational speaker, Leslie, Mich. Address, Waukegan, care of Geo. G. Ferguson. Gilman R. Washburn, Woodstock, Vt. Dr. R. G. Wells, Rochester, N. Y. Prof. E. Whipple, Clyde, O. A. A. Wheelock, Toledo, O. A. A. Whiting, Albion, Mich. Warren Woolson, trance speaker, Hastings, N. Y. Miss L. T. Whittier, 402 Syracuse st., Milwaukee, Wis. Zerah C. Whipple. Address Mystic, Conn. Mrs. L. A. Willis, Lawrence, Mass., P. O. box 473. Mrs. Mary E. Withee, 182 Elm street, Newark, N. J. A. C. Woodruff, Battle Creek, Mich. Miss H. Maria Wortling, Orange, Ill. Mrs. E. Wheeler. Address care of Banner of Light, Boston S. H. Wertman, Buffalo, N. Y., box 1464. Willie F. Wentworth, Waukegan, Ill., care of George G. Ferguson. Fannie T. Young, care of E. H. Gregg, Fort Dodge, Iowa. Mr. and Mrs. Wm. J. Young, Hope City, Idaho Territory. Mrs. Juliette Teaw, address Northboro', Mass.

MISSOURIANS AS LARBE. Dr. E. C. Buss, Rockford, Illinois, P. O. Box 1000. W. Jamieson, Drawer 5266 Chicago, Illinois. Gentlemen wishing the services of the Missionaries, should address them personally, or the Secretary of the Bureau. Contributions for the Illinois State Missionary Cause will be acknowledged through this paper each month. Contributions to be sent to Mrs. J. L. M. MANN, No. 92 North Dearborn Street, Chicago, Illinois

A NEW BOOK JUST FROM THE PRESS. "TALE OF A PHYSICIAN; OR THE SEEDS AND FRUITS OF CRIME." BY ANDREW JACKSON DAVIS.

A wonderful interesting book. Society is unveiled. Individual miseries and the great crimes, caused by circumstances are brought to light. Mr. Davis has, after twenty years, fulfilled his promise. (See his sketch of a night visit to a Cay on Long Island, detailed in "The Texas Lip.") In this volume the reader is introduced to distinguished men and noted women in New Orleans, Cuba, Paris and New York. The startling trials and tragic events of their lives are truthfully recorded. This book is as attractive as the most thrilling romance, and yet it explains the producing cause of theft, murder, suicide, forgery, infanticide and the other nameless evils which afflict society and alarm all the friends of humanity. It is therefore a good book for everybody. It will have a very extensive sale. Published and for sale by WILLIAM WHITE & CO., 126 Washington street, Boston, Mass. Retail price \$1.50; postage 10 cents.

FOR LAMPS ONLY.—For an article on the "remedy" for the sale, address Mrs. M. G. BROWN, 132 Fulton St., New York.

Religio-Philosophical Journal

OFFICE 192 SOUTH CLARK ST., 2d FLOOR.

S. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

Late the

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

CHICAGO, JUNE 5, 1869.

For Terms of Subscription see Premium List and Prospectus on eighth page.

These contributions to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

All letters and communications should be addressed to S. S. Jones, 192 South Clark street, Chicago, Illinois.

The Pen is mightier than the Sword.

METHODISM AND OUR SOLDIER'S GRAVES.

The religious ideas or tenets entertained by the Methodist church cannot be sustained by reason or common sense.

We have heard entertained by leading Methodist divines, the opinion that there are infants in hell, "not a span long."

The Methodist church is not what it should be. The two branches, one North and the other South, keep up a constant wrangling.

We think the arrangement a beautiful one, to decorate the graves of the fallen heroes of the rebellion, on the Sabbath.

The ancient Greeks and Romans were accustomed to decorate with flowers the graves of poets and the heroes of wars.

"Wind gentle evergreens to form a shade. Around the tomb where Sophocles is laid."

The custom adopted by the citizens of this Republic, of decorating the graves of our soldiers, is one well calculated to refine and elevate the feelings, and imbue them with a higher intellectual and poetical fervor.

It seems quite strange why the orthodox church should regard with such extreme displeasure any movement on the part of the people for innocent amusement on the Sabbath.

We look upon this action on the part of the clergy as the culmination of insolent interference, and, in the future, we would recommend those would-be potentates to attend to preaching "Christ crucified," assuring them that they will thereby do more good to their flock, than by protesting in the name of God against "desecrating the Sabbath."

If God desired man to "remember the Sabbath and keep it holy," it seems to us that he would stop the birds from singing, the trees from growing, the seeds from germinating, and the sun from shining.

CAN'T DO IT.

We are frequently called upon to furnish back numbers, to the commencement of the story we are publishing, entitled "WILFRED MONTRESOR, or The Secret Order of the Scow."

If we can get sufficient encouragement, we will publish it in book form. It will make a large volume, and cost \$1.50 per copy.

The object of the author in writing the book, was evidently substantially the same as that of A. J. Davis, in writing his recent popular work, entitled the "Tale of a Physician," but is far more extensive in detail.

Those who would like to have the work pub-

lished in book form will oblige by informing us by letter of that fact, and if we get sufficient encouragement, we will publish it in book form.

THE MORAL STATUS OF THE MORMONS AT SALT LAKE.

The great and crying evil of our day, in what we sometimes think, is erroneously termed civilized society, is the sin of prostitution.

Our attention was called to this subject from perusing a recent correspondence from Salt Lake City, to the Cincinnati Commercial.

"The Mormons claim that they are the most virtuous people in the world, and perhaps they are virtuous within their laws."

If, therefore, prostitution be, as most christian sects aver, the great and crying sin of the age, it can not be denied that the Mormons, in overcoming that stupendous evil, have, in a moral point of view, wrought the greatest achievement of the age; and it affords us a calm and substantial satisfaction to be able to chronicle the fact, that prostitution is almost unknown among the Mormons at Salt Lake City, as it is, so far as we know, in any Mormon church or community.

There is unquestionably tyranny and oppression—a circumscribing of personal freedom, the inalienable birthright of every human soul, in the Mormon church, as we know there must necessarily be in any and every similar theocratic or ecclesiastical organization, which we very much deplore; and no one will hail the day or hour more than we when the gladsome echoes of universal equality in all the relations of life, shall reverberate through the defiles and from the lofty peaks of the Rocky Mountains; yet in being able to suppress an evil, which all christian communities have more or less to deplore, the Mormons at Salt Lake are justly entitled to take precedence in rank among the numerous sects of the professed followers of Christ.

And with this established result in their code of morals, if they would extend the same rights, socially, religiously and politically, to the female portion of their members that they do to the males, we should hail Mormonism as a moral evangelizer. But the indulgence of one sex in any right, privilege or immunity, to the exclusion of the other, is contrary to the genius of America, established in natural right and enunciated in the Declaration of American Independence, and inculcated in the Constitution of the United States; upon the authority of which we declare that a woman has just as much right to a plurality of husbands as men have to a plurality of wives; for it is an incontrovertible truth, that all men and women are born alike free and equal, and are by their Creator endowed with certain inalienable rights; and that amongst these are life, liberty and the pursuit of happiness.

Yet we do not expect professed christian churches or communities to accept, practically, such simple primitive truth; it is too early in the morning of the millennium for that. It is a brighter truth than many human souls can yet look at.

But thankful that the day of universal freedom and equality is dawning, and that the night of superstition and oppression is even so rapidly passing away, we will rejoice over what is already accomplished; seeing that it will at least be so great a help to the generations that are to live after us, in establishing throughout the world universal love, freedom and equality.

THE MAD STONE.

This sovereign remedy for that appalling disease, Hydrophobia, can not be too highly estimated. Many, no doubt, look upon its magical effects with an eye of doubt and suspicion.

Some people, it would seem, would about as soon suffer death by hydrophobia, or any other cause, as to be humbugged. But were we bitten by any animal supposed to be rabid, we should hasten to obtain relief from the magical stone, if we knew of one within a reasonable distance; not merely to avoid a death, but rather the terrible convulsions that we know we would have to suffer in order to reach death's door, even at the risk of being humbugged. And we are sure that thousands of our readers would do the same. Therefore, it is with pleasure that we lay before our readers, the following communication in a late number of the Daily Tribune of this city.

BRADFORDSVILLE, Marion county Ky. May 12th, 1869.

I noticed an extract from your excellent paper of April 27th, of the death of a young man, caused from the bite of a mad dog. I own a mad stone, which has been tried sufficiently to prove, beyond the possibility of a doubt, its virtue. Last June, a gentleman was bitten by a mad dog—the wound was inflicted between the knuckles of the first and second fingers, and was deep and painful—and, on the seventh day after he was bitten, I applied my mad stone, and he is yet a well man. The same dog bit two head of cattle, several hogs and a cat, all of which took hydrophobia and died. There was a lady in the southern part of Kentucky, bitten by a mad cat through the finger. She got to my house the fourth day after she was bitten, and the mad stone proved a preventive of the disease in her case. I could give many other instances of its virtue. My object in writing is simply this: The mad stone is large enough to make two, and I propose to sell half of it to any man, or association of men, that are permanently located where public conveyance is good. I thought the city of Chicago would purchase it—I mean the Board of Health. I have no acquaintance in your city, and I thought perhaps,

that you might feel interested enough in the matter to name it to the town authorities. For further particulars any person can address me at Bradfordsville, Marion County, Ky.

WILLIAM F. CLARKSON.

Were we to advise, we should most assuredly recommend every reader to preserve the address of Mr. Clarkson, and be prepared for themselves or friends or neighbors, to make an early visit to him in case of being exposed to the ravages of this most frightful malady.

Should the city of Chicago avail itself of Mr. Clarkson's favorable proposition, we hope to be able to make the fact known through the columns of the JOURNAL.

SUNDAY SCHOOLS AND NATURAL SCIENCE.

"It is said that Professor Huxley anticipates a time when Sunday-schools for teaching natural science will be organized very generally. No doubt the works of God should be devoutly studied, and could be made an instrumentality of great value in instructing the young. Yet the Word of God comes first—in order to infuse a new life, to quicken with love, and to bring the little ones personally to the personal Father. This approach to God, is through a living being, Jesus Christ, who is the Word. The works of nature are indeed full of teaching, for one who has thus known the Creator, but without Him they give, at best, only a dreamy sentimentalism, which is too often mistaken for religion. When the children have learned to love the Lord Jesus, then they can go forth to learn of his works in creation.—Church Union."

"The way to approach God is through a living being, Jesus Christ." It would be well to ask how the millions of inhabitants on earth prior to his advent, approached the Lord? It is possible that prior to his coming, communications had not been opened between the children of earth and God, and consequently there was no way to approach Him. This method of communicating with God through Jesus, is indeed a tortuous course, even more so than the Rio Grande River, which is so very crooked that a bird has never been known to fly across it. The probability is, however, that there may be different routes to him, the same as to the Pacific coast. For our part, we don't propose to travel the road designated above, for we believe there is a much better road, less subject to dangerous accidents, and besides, a cheaper one, too. If it were really necessary for Christ to shed his blood for the redemption of the world, we think that Judas, in bringing that necessity about, is entitled to great credit, and we see no good reason why we could not travel to God through him as well as Jesus. The arrangement that God made to send Jesus into the world to be offered up as a sacrifice, rendered it also necessary for him to send one along that would betray him, or else the divine command could not have been consummated. Then, in our opinion, Judas can save humanity, just as easily as Jesus.

Besides, the Union don't want the arts and sciences studied in Sunday Schools, from the simple fact that the only approach to God is through Jesus. "If ignorance is bliss, it is folly to be wise."

RADICAL.

The news from Paris of May 25th, is, in substance, that the Orleansists, Legitimists and moderate Republican candidates, have been beaten everywhere in the elections. The Radicals are victorious in Paris and Lyons.—M. M. Thiers and Jules Favre are defeated. The new corps legislatif will be composed almost wholly of government and radical members. It meets on the 15th of June. Tranquillity prevails through the country. Such is the political news from France. What does it signify? To us, it is food for thought, and points to the principles that always lead to success in every enterprise, no matter what be the department in life.

The Governmental party, from the commencement of the present Dynasty, has been positive. Against that party are now arrayed the Radicals, the outspoken reformers in governmental matters; and the Republican element that in due time will revolutionize the government of France.

To us, radicalism is a potent power; it is the revolutionary element that exposes the fallacies of the old, and presents that which is better,—perhaps, that which is the best for the time being.

To us, the radical element is potent for reform. It is that which is especially needful to break up the theological fossilization of old systems of religion, and give in lieu thereof, a system of rational philosophy.—Spiritualism.

A conservative element in Spiritualism is sure to share the fate of the Orleansists and Legitimists of France. To some, the condition of neutrality is agreeable—Radicals to them are offensive. "All things to all men," to some, is pleasant and acceptable. Such an element never works a reform, never feeds the hungry soul. Radicalism is a power that makes itself felt wherever it exists.

TO THE READERS OF THE RELIGIO-PHILOSOPHICAL JOURNAL.

BROTHERS AND SISTERS:

I have learned by long and sad experience, that it is bad for a poor man to be theologically unpopular. Thirty years ago, I left a good pasture (pastorate) and threw myself on to the commons. Twelve years ago, inflammatory Rheumatism crippled me. I have not stepped on my feet, nor have I fed myself for seven years.

I GAVE the best of my life to the world without charges. Now I beg. I am a Lazarus. He "desired the crumbs." I have resolved to ask for them. I am sixty, and may live some years.

If any of you who are able, and are blessed with a heart to help those who are less favored, will put my name on your poor list, and occasionally send me something, it will be gratefully received. If I am ever freed from poverty, I will make it known.

ALSTIN KENT.

Stockholm, St. Lawrence Co., New York. REMARKS.—We know the condition of Br. Kent. He is worthy the reader's sympathy. Any little pittance you may feel able to contribute for his relief, will be well bestowed.—ED. RELIGIO PHIL. JOURNAL.]

CHRISTIAN MISSIONARIES IN CHINA.

The fallacy of christianizing the heathen, is one of the weak points in the popular religions of those peculiarly dubbed christians in America and Europe. There are excesses and extravagances, denominated sins, by the score, in so called christian countries, that are entirely unknown among the heathen nations. This being the case, the missionaryry should be from the other side. Were the persons known as missionaries to go among the heathen, for the purpose of introducing the useful arts and sciences, unknown to them, the pretext would be laudable and commendable. But to attempt to introduce a system of religion which, at best, is but an improved code and formula of mythology, can have no sympathy except from the illiterate, who in mental development are scarcely superior to those they assume to reclaim and save.

We are not surprised, therefore, that intelligent people as many of the Chinese are, are becoming disgusted with the assumptions and pretensions of this class of claustral bipeds. A late dispatch from Hong Kong says that a placard had been extensively posted up throughout the Chinese Empire denouncing the Christian missionaries in violent terms.

We confess our want of sympathy with a class already too large for the good of the world, who eat what they have not earned, and reap what they have not sown. The time will yet come when every calling will be critically weighed in the balances of common sense, and the useless and impractical will be cast aside, and only that which is productive of good and benefit to mankind will be retained.

SANCTIONIOUS.

"Remember the Sabbath day and keep it holy," is considered by the orthodox portion of the community as a divine command. He who would violate the Sabbath by working or recreation, is looked upon by the various so called religious denominations as a very great sinner, and meriting nothing but eternal punishment in a hell, burning with fire and brimstone. We have no disposition to interfere with the various churches in their belief that Sunday should be especially dedicated to God, or, in other words, all humanity should abstain from work or recreation on that day, while their thoughts should be concentrated on God, ascribing to him all praise. If any one has a particular desire to remain "sluggish," or physically and mentally inactive on one day in the week, we would say that no one should interfere with the privilege that he seems to enjoy so much. We only object to being called a sinner because we choose to read the "Gates Ajar," Randolph's Disembodied Man," "Humboldt's Cosmos," or "Robinson Crusoe" on Sunday. To be called a sinner, don't sound well in our ears, and when walking forth on this "holy day," reading from the book of nature, and giving our system, physical and spiritual, a little airing, we do not like to have some sanctionious baby think that we are a candidate for that bottomless pit so often referred to in the sermons of a certain class of ministers,—for we are not. Our religion extends through the seven days of the week. We should be no more religious or sanctionious on Sunday than any other day.

E. S. WHEELER ON THE CONSTITUTIONAL AMENDMENT, RECOGNIZING THE GOD OF OLD THEOLOGY.

There is a class of Protestant religious bigots, who are now, and for many years, have been sending out circulars, and otherwise urging the necessity of so amending our constitution, as to, in an especial manner, recognize their notions of a three-headed God. Brother Wheeler feels called upon to contest their claims. His arguments are sound and good, and we would publish them, but for the reason that there is about as much necessity for his labors in that direction as there would be for him to spend his time in argument with "Deacon Homespun," to convince him that the earth is round and revolves upon its own axis.

The age for incorporating any clauses into the Constitution of the United States, declaratory of any especial religious dogma, had elapsed in this country, long before the declaration of American Independence.

BEAUTIFUL PAPER.

We take pleasure in calling the attention of our readers to the beautiful, fine white paper on which the JOURNAL is this week printed. In future, we shall use the same quality of paper.

We are proud of the RELIGIO-PHILOSOPHICAL JOURNAL'S mechanical appearance, as well as the intensely interesting matter found in its columns. It is not to be excelled in either. That it shall command the approval of its readers, is our aim.

AN EARNEST APPEAL TO DELINQUENTS.

We most earnestly call upon all who are in arrears, to make payment immediately. We have earned the money that is our due. At most, it is but little from each one who owes for the paper, but to us, those little amounts are of great importance. No one who receives the JOURNAL will deny that justice demands that it should be paid for. Don't let another week pass without making a remittance on arrearages, even if it be small. By reference to the margin of the paper, each delinquent subscriber can easily determine how much he or she owes. Our appeal is in earnest and we hope to receive a prompt response from all who are indebted for this paper.

DR. BLAIN.

Dr. Blain, no. 142 South Clark Street, is now at home, and will receive calls to lecture week day evenings or on Sundays. Dr. Blain describes spirits after each lecture, who are generally recognized by their friends present, and we are happy to say that the Dr. gives satisfaction wherever he goes.

A NEW PROPOSITION.

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of fifty cents.

That will barely cover the expense of the blank paper, and putting the name of the subscriber upon the regular mailing machine lists.

Hereafter, the rate of three months' trial subscribers will be fifty cents. We have sunk several thousand dollars during the last five months, that we have sent out our papers to trial subscribers at twenty-five cents each.—The JOURNAL is now extensively and favorably known, and it is but justice that our friends should pay at least two-thirds of what it costs.

The labor and perplexity attending our trial list, has been beyond all expectations, and to avoid which in future, we have determined to put all new trial subscribers' names on to the regular list, as a guarantee against all mistakes. To enable us to do so, we must receive at least fifty cents for three months' trial subscription, and we will take a renewal for the second three months also, for fifty cents.

Will our friends be so kind as to make another effort to circulate the JOURNAL, on these most liberal terms, thereby aiding in disseminating widely, the principles of the spiritual philosophy!

We return our most heart-felt thanks to those who have already done much for us.

Literary Notices.

We have received a specimen number of Merry's Museum, an illustrated monthly magazine for young people. It is claimed that it is the oldest magazine for young people published in the United States. It is unquestionably a live, entertaining periodical, and well worth the subscription price, which is \$1.50.

Address Horace B. Fuller, 14 Bromfield street Boston. The Atlantic Monthly for June has arrived, and we find that every article in it is well worthy of a careful perusal.

Fields, Osgood Co., Publishers, Boston.

The June number of the "Western Monthly" is on our table, and contains much that cannot fail to interest Western men. Being a Western adventure, and aiming high in the firmament of literature, it certainly should be well patronized by those who wish to encourage home talent.

To the citizens of the East, this monthly will be of especial interest, for they will see therein the reflection of the tastes and feelings of Western life. We predict for this journal, the success its merits deserve.

Reed, Brown & Co., publishers. Terms \$2 per year. Single number, 25 cents.

"Our Young Folks," a magazine for boys and girls, is before us, for June, and as usual is replete with interesting reading matter.

Personal and Social.

Mrs. Nellie J. T. Brigham is lecturing at the Everett Rooms, New York city.

J. H. Powell is desirous of visiting Ohio, and would like to make lecturing arrangements with Spiritual societies.

J. M. Peebles will visit Europe the coming summer.

Mrs. F. A. Logan is still lecturing in Minnesota. She is, no doubt, accomplishing a great good.

Dean Clark is now prepared to answer calls to lecture anywhere in the West. He is an eloquent and entertaining speaker, and will, no doubt, receive numerous calls.

Mrs. Susie M. Johnson is lecturing in Kalamazoo, Mich.

A. B. Witing, lecturer, is at Portland, Maine. Will lecture in Charleston, Mass., June 6. Will return West the middle of June. His address is Albion, Mich.

Mrs. A. H. Colby, trance speaker, will lecture in Crosby's Music Hall, Sundays, June 6th and 13th, at 10:45 a. m. and 7:45 p. m. The Children's Progressive Lyceum meets in the same Hall immediately after the morning lecture.

Amusements.

Pareppa Rosa is to give a grand musical festival at Farwell Hall in this city on Friday, May 28th, and Tuesday, June 1st. The performances are announced to be given on a scale of great splendor and unprecedented brilliancy.

The great and attractive burlesque, "Lion, or the Man at the wheel," will be given at the Opera House, every evening this week, and on Saturday at the matinee. This will give many, an opportunity to witness it, who have not done so.

At Aiken's Dearborn Theater, the following interesting programme is announced: Monday evening, May 24th, benefit of Harry Linden; when will be presented, first time this season, Comedy in three acts,—"Married Life." Henry Dove, —Mr. Harry Linden; To conclude with Sweethearts and Wives.

Billy Lackaday, —Mr. Harry Linden.

Wednesday evening, Benefit of McKee Rankin.

Tuesday evening and Wednesday, Matinee—Eustice, or "The Man of Destiny."

Friday evening, Benefit of Alice Holland.

At Col. Woods, Museum is presented for the first time, in this city in the beautiful domestic drama, "Dot; or, the Cricket on the Hearth."

It is given with new scenery and new appointments, good cast. It will be given every evening during the week, and at the matinee on Saturday afternoon, and is to conclude with the screaming farce of "The Two Puddifoots; or Holler Agin'."

On exhibition in the upper hall for a few days, Stephens' grand Panorama of The Indian Massacre in Minnesota, in 1862. Commencing in the morning at half past ten o'clock, and in the afternoon at half past two.

At Mc Vicker's, Chanfran still holds the boards in his great character of "Kit." Next week, Mark Smith will appear in a brief season of Legitimate Comedy.

Anniversary Meeting at Sturgis, Michigan. The Spiritualists, Friends of Progress, of Free Thought and Free Speech...

Quarterly Convention of Minnesota. A Quarterly Convention of the State Association of Spiritualists will be held in Opotona, Minnesota...

CONVENTION. The quarterly meeting of the Society of Spiritualists of Nunica, Ottawa Co., Michigan...

Applications for Fourth Annual State Convention of Illinois Association of Spiritualists. The officers of the Association will consider applications for the holding of the Fourth Annual meeting...

Sixth National Convention of the American Association of Spiritualists. TO THE SPIRITUALISTS OF THE WORLD: The Board of Trustees of the American Association...

SPECIAL NOTICES. Hop Yeast Cakes. Winslow & Co's Hop Yeast Cakes have become so popular that some unprincipled grocers are selling those of other manufacturers...

Important to Ladies. We call the special attention of our lady readers to the advertisements in another column, headed "FOR LADIES ONLY" and "WANTED-LADY AGENTS"...

A NEW OPENING FOR HOMES. Our readers, who are interested to own their own homes, instead of paying rent...

SPIRITUALISM. Just published, the following valuable work. PLANCHETTE; OR, THE DESPAIR OF SCIENCE. Being a full account of Modern Spiritualism, its Phenomena, and the various theories regarding it...

Wanted in Every Family. The Disease Preventive Lamp, which, now expensive, Direct Allegheny City, 3 doors from the corner of Webster street. James R. Reese.

should sing at her funeral that beautiful hymn, "Home of the Angels" when a few moments after, without a struggle, she passed through the golden gate...

ADVERTISEMENTS. THE BOOK OF THE TIMES. JUST ISSUED. PLANCHETTE. OR THE DESPAIR OF SCIENCE! BEING A FULL ACCOUNT OF MODERN SPIRITUALISM, ITS Phenomena, AND THE VARIOUS THEORIES REGARDING IT: WITH A FULL SURVEY OF FRENCH SPIRITISM. BY EPEL SARGENT.

MODERN PHENOMENA. That broke out at Hydeville and Rochester in 1847, and which have since that time attracted the attention of the scientific world...

Theories of Investigators. Who admit the phenomena but reject the spiritual hypothesis; and the reader will be surprised to find what a change is taking place in the opinions of the scientific world in respect to the genuineness of these manifestations...

WHAT SCIENCE SAYS OF IT; The Phenomena of 1847; MANIFESTATIONS THROUGH MISS FOX. Including the extraordinary experiences of Mr. C. F. Livermore, of New York.

DEEPLY INTERESTING CHARACTER, "PLANCHETTE" Is the Cheapest Book that has appeared for Years. It can not fall of an extensive circulation. Price, in illustrated paper covers, \$1.00; in green cloth, \$1.50.

THE FUTURE LIFE: As Described and Portrayed by SPIRITS. Through Mrs. Elizabeth Sweet. WITH AN INTRODUCTION BY JUDGE J. W. EDMONDS.

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Spiritualism Always Radical and Revolutionary. Spiritualism is profoundly radical and revolutionary in all of its movements. This is evident to the most casual observer. The unseen intelligences which we recognize, do nothing after the old fashion, and seem determined that all things shall pass away, and all things shall become new...

THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. THE magic control of the POSITIVE AND NEGATIVE POWDERS over diseases of all kinds, is Wonderful beyond all precedent. They do no violence to the system, causing no purging, no sweating, no vomiting, no purgation, no evacuating, no vomiting, no purgation, no evacuating, no vomiting, no purgation, no evacuating...

GREAT INDUCEMENTS TO MEN AND WOMEN EVERYWHERE. WE are now offering great inducements to those who wish to engage in the sale of the Great Spiritual Remedy, MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS, in their own neighborhoods...

DR. JOEL C. HOWES, Clairvoyant Physician. The Doctor devotes his whole time with the sick in improving their health and vitality by his Magnetic Healing Powers...

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THE SPIRITUAL HARP. The new Music Book for the Choir, Congregation and Social Circle. By J. H. PEEBLES and J. O. BARRITT. E. H. Bailey, Musical Editor.

GREAT INDUCEMENTS TO MEN AND WOMEN EVERYWHERE. WE are now offering great inducements to those who wish to engage in the sale of the Great Spiritual Remedy, MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS, in their own neighborhoods...

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Communications from the Inner Life.

We shall give His angels charge concerning thee. All Communications under this head are given through MRS. A. H. ROBINSON, well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world. (Excerpted by Hattie and Edwin, chest hand Reporter, 118 Dearborn street, Chicago, Illinois.)

INVOCATION.

Eternal and immutable principle,—Life; within and around us we see Thy work. Upon every form Thou hast left Thine impress, and as Thou dost breathe upon us, quickening and awakening new thoughts and new desires, making us reach still higher and higher for Thy divine truth and wisdom, with those desires for that higher truth, Thou hast given us the assurance that it shall be given. For that assurance in the past and present, we feel to offer sincere thanks. We see Thy perfecting influence in all vegetation; we see it spring from, as it seems to us, almost inanimate life into youthful bloom and manhood's vigor, until it reaches age, and then upon its face we see a change, taking upon itself a higher form of life. And as Thou art perfecting all vegetable life, so wilt Thou perfect us with the many changes through which Thou in Thy wisdom shall lead us, until by Thy power we shall be enabled to see wisdom and goodness in Thy every form and manifestation. Unto Thee, oh, Life, may we all look for strength, and may we realize that Thou hast implanted within us that principle, that we have but to look within ourselves for the blessings that we crave—the blessing of a forgiving spirit, the blessing of kindness, and the blessing of love. All these, and more hast Thou implanted within the breast of every child of earth. As we are enabled by Thy light that Thou hast given unto us, to realize the blessings within, then will our souls, full of gratitude and praise, ever offer unto Thee love, adoration and thankfulness.

QUESTIONS AND ANSWERS.

MADISON, MARCH 5, 1866.

S. S. JONES—Dear Sir: I have just been conversing with a gentleman, who lost his right arm by the premature discharge of a cannon while firing a salute recently. He remarked that he felt his arm still in its place, suffering the pain naturally caused by the wound; felt his fingers cramped and stiffened; and afterwards, as if they were recovering, felt them loosening and moving, passing through the various sensations which it is natural to suppose a person would feel whose arm had been badly torn, and not being taken off, was getting well. If the spirits controlling your medium will explain, I should be glad to have them do so.

Yours respectfully, READER. A. It was a psychological influence upon the brain by virtue of a natural law. There is nothing mysterious about it. In his mind he could conceive of the symptoms and feelings that would naturally attend such conditions. The thought being strongly riveted upon the brain it might seem really true to him. The same effect could be produced, under psychological conditions, from the loss of one of your feet or a limb. When you use the one limb, making use of the crutch for the other, you would feel the foot when it struck the pavement, by the same psychological influence. Some are more subject to such feelings than others, from the fact that they possess stronger sympathetic natures. Many feel not only the injuries received by themselves, but many times the injuries received by others as keenly as though they were inflicted upon themselves.

Q. Is it so in both real and imaginary cases? A. It is real to them, although it might in fact be imaginary only to the one they sympathized with. Q. How can an individual be assisted to rid himself of the psychological condition thus induced? A. By bringing into action other organs of the brain. Those organs of the brain that produce the psychological influence want to be diverted from that particular train of thought. In other words, the mind needs to be diverted from the limb that it dwells upon. Nature herself in time works out a remedy in that way. Anything that will change the intense action of the mind upon that subject, will produce the desired result.

Q. Is it not under the same law that spirits when they return for the first time to control a medium, feel the disease which induced their death? A. The fact of spirits feeling disease is owing to their being brought en rapport with material objects and material influences. The mind of the spirit is thereby fixed intently upon the disease from which it died. It is a psychological condition thus induced upon the spirit.

QUESTION BY M. K.

Q. Can the light of a candle be put out by a sudden and powerful effort of the will? Being confined to the house for several days with a sprained ankle, I was unable to work off my superabundant magnetism. Upon seeing a younger brother go into an adjoining room with a lighted candle, the thought struck me that I would put out that light, if possible. Smiting the action to the thought, I blew fiercely, at the same time willing the candle to go out. The child came back frightened, saying that something had put his light out. A. Most certainly, the light of a candle can be extinguished by a sudden and powerful effort of the will, if the will is accompanied by a pow-

erful breath from the lungs, or by the atmosphere put in motion, then called wind; but not by will unaccompanied by natural law. We cannot agree with our brother in his idea that by disease in any portion of the system there would be a superabundant amount of magnetism. The fact that there was such derangement after the accident sufficient to confine him within doors, would prove at once that the magnetism that he would feel, would be required to restore the affected parts of the system. Hence you will readily perceive that there was no undue amount of magnetism. Then again the desire to extinguish the light led him to ask himself whether or not it were possible that his desire could affect the light to such a degree that it would be instantly put out. The child being left in the dark suddenly, and somewhat frightened, would not be enabled to give a correct statement of the manner in which it was done. I see nothing marvelous about it. We can explore the field of thought in natural law, but we cannot go outside of it.

QUESTION BY A SUBSCRIBER.

Q. Please give us the true definition of prayer, and tell us whether it is taught in the Bible that man must speak audibly when he prays.

A. We look upon prayer, my brother, as the desire of the spirit, commonly called the soul. It matters not whether that desire be clothed in words to be comprehended by others or not. The prayer, or the desire of the soul and spirit, is the same, whether expressed in audible language or not. The infant when it desires food, prays. The youth who desires to accumulate wealth, prays. The mother, as she bends over the cradle of her infant, desiring its happiness through all time, offers a prayer within her soul for its welfare, yet gives not her wish an expression in vocal utterance. The husband and father prays in his desire for the happiness of his wife and children. Every spirit in its desire sends forth prayer to the Infinite Father; clothed in words or not, that prayer is responded to. We would say with the poet, that "prayer is the soul's sincere desire, unuttered or expressed." We would naturally suppose from the language of the Bible, that it was necessary to pray aloud, that we might be heard by all men; and then in other portions of it, you are commanded to enter into the secret closet of your own soul, and there pray to the Infinite Father for all blessings. By that passage we would infer that prayer was a desire; yet by the expounders of that book, who cling to the letter with such devoted reverence, we are taught to kneel in prayer and make known our desires to mankind, as well as to the Father. With all due reverence for their belief, they seem to think that it is necessary that we should pray in a manner to be heard by men, in order that it might reach the Infinite Mind.

QUESTION BY G. W.

Q. Can I be convinced of some sort of a condition after death? I feel as though I was at the end of my rope, and that I shall be obliged to drop before I find the bottom.

A. There are some individuals so constituted that nothing but actual experience will convince them of the reality of any existence of things upon the material plane. It is not at all strange that such persons should not be convinced of a future state until they themselves have entered upon it, and realized its true condition from experience. At the same time that my brother gave utterance to those thoughts there was a small voice that whispered assurance, but it was not satisfactory to him. He is not at the end of his rope, for no one has ever found the end yet. By reasoning, we can go back to a time when we as individuals first had an existence upon earth, but not by experience and knowledge of our own. By an existence can we realize that fact, our senses taking cognizance of our experiences. To my brother, let me say that he will be convinced, we can say for a certainty, and it will not be by coming to the end of his rope either, for it has no end. He will find that it is like a ball—without an end.

Written for the Religio-Philosophical Journal.

The Dial—From Frank's Journal—No. 27.

Several months have rolled on since your readers have had extracts from my Journal, for the simple reason that I had none to give.

Your readers were told the history of my development in 1863, and how, for some time, what joy was mine in conversing with my spirit friends as freely as we now do in social intercourse; and how all this was put to naught by the interference of undeveloped spirits, and that for three years my intercourse was wholly with them. Much of it was highly interesting, given from week to week in your columns, but there was also much falsehood and deception. Disgusted at last, I put away the dial in January, 1867, and for some months never touched it, and when curiosity induced me to try what it had to say, I found it dead—not a word could it give, not a motion could it make. Before this interruption, I could hardly touch it but it was off—the spirits seemed ever in attendance, ready to respond, and often, when alone, a shake of the hand was the signal for the dial.

While this change was wrapped in mystery, converse with my angel friends could only be had through other mediums, chiefly in answer to sealed letters. The two last numbers, gave specimens of this through Miss Mattie Cassien, Newark, N. J.

In February last, business called me to New York, when my heart was made glad during a two hour's sitting with Mr. Mansfield. Thirteen messages were received, while not a word from me, but prompt answers given to mental questions. My present excision from the dial was spoken of by several, and hopes held out that ere long it would be restored. Besides my own immediate relatives, others came as for instance:

"MY DEAR FRIEND AND BROTHER:—While

on earth, I took pleasure in reading your investigations in book-form before I made your acquaintance, and since my arrival here, I have come to you, and wondered if my feeble aid would be of any avail. Talking with Bishop Wainwright and Edmond Kent Kane, and your old friend H. V. D. Johns, they said I must join their circle, and be ready to assist in future controls for you. I told them I had corresponded with you in years past. Now count me as one of your advisers in the future.

N. P. TALLMADGE."

"MY OLD FRIEND AND BROTHER:—For a long time, I have been intending to speak with you, but the way has not been opened to do so, and even now, I have not permission to encroach on time intended for another, but that you may know it is me, I will say after I bless you, my dear faithful friend:

Then onward, upward, I progressed, To spheres of glorious light; Grasping at knowledge as I went, Upwards with spirits bright."

A. E. POE.

The curious part of this is, that these lines form part of a poem given to me in 1856, through a young lady of this city, repeated now, no doubt, as an assurance of his presence.

Then came the following which interested me very much as coming from one who was a constant attendant at our weekly circles, and from whom I received a series of lectures of the most elevating character.

"MY DEAR FRIEND OF EARTH:—Though in the form, I never beheld thee, yet since my departure in spirit realms, I have had great pleasure in days that are past, talking with you through that instrument called the dial. I was in hopes, and now am, that we should be able to compromise the matter with those who seem and really do annoy you. All that we can do to win their favor by and through love, we will do.

I have now with me Faraday, and although his big, thick English head is not quite clear yet on many points; yet he has consented to assist to convert Tyndall to a knowledge of this all-important truth. Be patient, we yet hope to work the dial reliably.

HUMPHREY DAY."

I will now relate a most singular event. For more than a year past, I have been endeavoring to apply the Drying Tunnel to the drying of Irish potatoes as an article for sea stores. At first they came forth dark and forbidding; but I then discovered that by subjecting them to steam for a few minutes, a mucilage is formed that protects them from the influence of the atmosphere, and they come forth bright and almost semi-transparent. But this increases the degree of moisture so much, that while fruits, sweet potatoes and other vegetables require but one day, these require more than two. I had requested my brother to make further experiments, and had suggested several alterations which I hoped would produce the desired effect; but no—no improvement as to the time, and while one half of the potatoes were bright and beautiful, the rest were disgusting. Here was a sad disappointment, and this last difficulty was more discouraging than all—I could make nothing of it.

While reading my brother's letter, I felt the spirit's influence. My friends can always respond to me, no and yes, by one or three shakes of the hand. I inquired: "Have you read my brother's letter?" "Yes." "Can my grandfather assist me?" "Yes." "Will he answer a sealed letter through Miss Cassien?" "Yes." The following was sent:

"MY DEAR GRAND FATHER:—Nearly thirteen years have passed, since I was blessed with your first communication, in which you said: "I have so often tried to impress you with some of my inventive genius." Since then much pleasant intercourse have I had with you, and often, I believe, been aided in the progress of my inventions. You are no doubt aware that I have encountered some difficulty in drying Irish potatoes on a large scale—they require too much time—it ought to be done in twenty-four hours, but they require twice that length of time. There is a trifling defect somewhere in the tunnel which I am unable to discover. I am promised an answer to this. Oh, if the dial were restored to me, how easily I could obtain the desired information. YOUR GRANDSON." March 3rd, '69.

The answer came in a few days.

"MY DEAR BOY:—I can not see much difficulty in drying Irish potatoes, although there may be something wrong, which I am now looking for; therefore, be not discouraged. My time is much occupied with your inventions; no need, therefore, of writing to me about the matter. I am looking earnestly into it. Frank, your father and mother all send love to you. Be of good cheer. Your grandfather, HOPKINSON."

Next comes a most important event—nothing less than

THE DIAL RESTORED.

It was brought about in the following manner: Early in April, I was invited by a gentleman to spend an evening at his house to converse with his family on the subject of Spiritualism. It seems they had read the little work I published some years ago, which awakened some interest in the matter. After an hour's pleasant chat, it was proposed to form a circle. Accordingly, my host, his wife, a grown son and daughter with two friends who happened to be present, drew around the table, which in about ten minutes began to move and the usual manifestations were seen. Then the son was entranced, and wrote page after page for more than an hour, in communications from friends of the family, but chiefly from his elder brother who had passed away three years previous, and, as the father said, a perfect fac simile of his hand. The messages to his mother were, some of them, very touching and caused the tears to flow freely.—What astonishment filled that family who had never given the subject a serious thought. At the next sitting, with fingers lightly resting on

the table, it rose up from the floor and so continued while I counted seventy-three! It also moved about without contact. The young man was again entranced, and a spirit spoke through him, unknown to every one, giving his history. Then several friends of the family spoke, and I also was told by my son to sit with this medium as it would lead to my being again developed for the dial,—most joyful news to me.

He came to my room the next day, and after quietly sitting for half an hour, some few sentences were given, one, urging me to sit with him often, and success would be certain. Three or four sittings followed, each one better than the last. Several unknown spirits came, among them General Lyon, U. S. A., killed in Missouri. At length, on the 15th, my son said:

"NOW DEAR FATHER:—I am instructed to say that after a few more sittings with this medium, you will be able to move the dial alone, and we can commune as freely as ever. It will assist you and benefit him. Know that you are lying in two worlds, eye, in the world of matter and the world of spirits. Undeveloped spirits will be brought to give you strength, and at the same time be instructed by you. After a while you will be developed as a messenger from spirits to their friends on earth, for many desire to use you for that purpose. Allow all to come and forward their messages."

For a few days after this, the dial moved and communications came freely as ever.

Spirits at Gilmore's Hall.

A NEW STYLE OF PHYSICAL MANIPULATION. The seance of Charles H. Read, "physical medium" from Boston in Gilmore's new hall, Saturday evening, was very little like the cabinet shows of the Davenport brothers, or Laura Ellis, which were so thoroughly exposed as humbugs by Dr Van Vleck in this city some two years ago. It was indeed characterized by phenomena of a sort that have not as yet been imitated by jugglers, or attempted to be explained by men of science. Although Mr Read has been noted in Boston for a year past, his presence here drew a very meager audience, hardly more than 30 people, who were chiefly of spiritualists. Its sparse numbers indicate pretty accurately the low ebb to which the theory of spiritualism has sunk in this city and shows that such here need but a little encouragement to keep the breath of life in them.

Read is a medium-sized man, perhaps 42 years old, with light hair, a tuft of thick beard on his chin, gray eyes, a wide mouth with an almost constant smile, which might be deemed cunning, and is certainly self-conscious. His movements, language, and manners show that he is an uneducated man of mediocre abilities. While he speaks he contorts his body alarmingly, and wanders over the platform with an awkward restlessness. He used no cabinet, remarking that he made the room his cabinet. To begin with he produced seven or eight steel rings, three rope rings linked together, several ropes, a tambourine and a guitar; and, besides, these used a little stand without a drawer, and a chair belonging to the hall. All these things were examined by many people, and pronounced solid and genuine. Mr Read was then bound securely to the chair by arms, neck, feet, and hands. The rope was knotted tightly around both wrists, his hands drawn down to his knees, and the rope fastened to the rung of the chair, and so thoroughly was this done that his hands grew swollen and purple, and blood settled beneath the knots at his wrists. He was left alone on the platform, while his agent turned down the gas. In a minute's time it was turned up, and the chair by his side was placed with his arms between its rungs, and the knots absolutely undisturbed. Other queer things followed rapidly. The rings were put on his arms, one ring and a tumbler of water from the table were set on his head, and the tumbler being taken off was replaced upside down, with the water out, but where it had been emptied none could tell. Two men among the spectators took off their coats; and presently one sleeve of each coat was on Reid's arms, beneath the knots; and again the sleeves of both coats were put on the rope which fastened his wrists to the chair. A pair of handcuffs were brought in, which, on trial could barely be forced over the hand of a lady wearing number six kids, and which took considerable maneuvering to clasp upon Reid's wrists, but over their uniting chain was hung the steel ring. Persons from the audience went on the platform and held him tightly, but the rings would appear over their arms. The musical instruments were strummed and were laid between them and himself, on the arms of both light finger touches were felt upon them, and Reid's coat was taken from his back and laid at the other end of the platform. All this, mind you, while Reid was not only tied but firmly held. There was no evidence of collusion. To be sure, these things were done in the dark, but the darkness was only momentary, and the tricks, if tricks they were, were invented by man. Mr Read, of course, claims that spirits are the operators; if so, it decidedly detracts from the charms of the next life to anticipate lingering over the country in such paltry and worthless business. But it's very queer.

Mr Read will show his peculiar gifts at Gilmore's Hall again this evening, and will be carried around the room in a chair by invisible means, if the "spirits" keep their engagement with him. We must suggest to Mr Read, that if he wants to keep a clean record for fairness, he must not prescribe the way in which he is to be held during some of his feats, but let the holder choose his own method. Spirits, of course, can't be particular about a trifling deviation in this regard.—Springfield Republican.

Original Essays.

For the Religio-Philosophical Journal. Spirituality vs. Spiritualism. BY G. W. BLAIN.

The essence or vital element of all true religion is spirituality, and without it, as a pervading element, no church or religious form, can long be of value to humanity. Do we, as Spiritualists, have this vital element, or is our religion solely a scientific fact based on the evidence of mediums and seers of spirits? so-called by us. And is a belief in the statements of mediums that they do see, hear, feel and converse, with the supposed dead, all that is essential to the building up and sustaining of a cause of so vital importance to mankind? We answer for ourself, this is not all that is needed. Practical, daily life must demonstrate to the world whether we are Spiritualists or merely believers in the ism. Are those who profess to believe in the ism, leading lives, such as will warrant to the world a faith in the spiritual worth of our religion, or is it no religion at all, and governed only by each man's caprices of mind, without soul, and

void of spirituality? We claim that it is a religious and sacred faith, not only in the fact of spirits returning, but also in the soul worship of the Power that controls and directs man's destiny, call that power what you will,—God, Nature, or any other term. And, until we lead spiritual lives, net with long faces and bowed heads, but as did the Nazarene, teaching and practicing purity as well as charity, can we expect the world to accept our belief or unite with us in the redemption of humanity from the relics of pagan idolatry.

Having given our mite, we trust some abler minds will give their views through your ANGEL MESSAGES JOURNAL, as to whether spirituality, or simple belief is to be the controlling element with Spiritualists.

Being forced to enter the field as a speaker, we take no credit to ourself in having given seven lectures in Springfield, and over three hundred tests of spirit presence, but give the spirits controlling our organism all the credit, for we know that some good was done, and many sad hearts made cheerful and hopeful, not only by the word spoken, but by the convincing fact of their loved ones being near with words of love and cheer; and we hope ever to be ready to be controlled by them in doing good to suffering humanity, whether it be by speaking or hearing.

For the present, I shall remain in Chicago, subject to the guidance of the angels, who, we trust, are commissioned to direct us in the path of duty, purity and truth. Gladly, my dear brother, would we uphold you in your noble self-sacrificing efforts in the spreading of truth, not with words only, but with that which is the essential in publishing a paper (dollars), were it in our power; yet we know that your heart is often filled with joy by angel's cheering, which is of more real value to your spiritual nature, than dollars and cents.

May you be more fully blessed, is the prayer of your humble servant.

For the Religio-Philosophical Journal.

Will Progression Ever Cease and Will Man Ever Lose His Identity—Reply to Austin Kent.

BY M. L. SHERMAN.

Mr. Kent in his reply to my article in the RELIGIO-PHILOSOPHICAL JOURNAL, of January 16th, says: "If matter in the form of our bodies can lose its identity in that form, why not a spirit in the form or condition of a human soul, as well?"

If by a human soul, friend Kent means the "spiritual body," or covering of the immortal spirit, I say he may lay it on or off at pleasure, and the spirit may be clad in many kinds of garments; but that does not argue that man will lose his identity no more than we have lost our identity seven times, if we have lived forty-nine years. Those who profess to know, tell us that we have passed seven entire changes of our bodies in that time, and yet we retain our identity.

Again, you find fault because I say that the spirit in man is eternal, and that it is destined to become infinite in experience. I contend that the son can know as much as the father by experience, and sometimes he knows more. What objection have you to that? I argue from what I know in this life; the son becomes a father, and so on through all generations; can you tell which father is the most infinite? Does it not take all to make one infinite? And if one being can learn what all beings know is he not infinite in experience? Then you make me say, that man's spirit has had an eternal experience. I did not say so. You say that "if man's spirit has not had eternal experience, it had a beginning." How do you know that? Could I not have existed without eternal experience in all things? If the laws of progression is true, we might learn all that is now known, then we should be infinite up to the present, in experience, but the wheels of time roll on, and will continue to roll so long as new changes can be made. I said it took eternity to repeat itself in one particle of matter and that it would repeat itself in all particles, and the last revolution made would cast another shadow in advance.

Now, Mr. Kent, we will look at your idea of having the whole human family swallowed up in the first father. It looks to me as though you might have some difficulty in getting them all back. For your benefit, I will suppose you to be the first father on this continent and the generations through which your blood has passed amounts to ten thousand, and then you conclude to call them all back to yourself; now what process will you take except upon the same railroad you started them upon. You must now begin with the least, or last child, and he or she must go back to their father, and their father to their father, and so on until they all get back to you. You will find in the vast generations that emanated from your loins, fathers as powerful in physical strength and knowledge as yourself and they may dispute your authority, as the experience of some of the fathers may be greater than your own, and they may have built railroads and will switch off from your track; so friend K., be careful not to follow them beyond your own powers or experience or you may be swallowed up in the power and wisdom that is in advance of you.

I am convinced that others can build railroads, as well as you and that scientific Spiritualists will not take much stock in your road, that leads to an annihilation. You will be careful in future not to run your little craft that has so long hugged the rock-bound shores of Old Theology, into such deep waters, especially when the rudder is made from the material of the old theological personal God that is outside of Nature.

I do not yet see why one particle of matter is to lose its identity any more than another. You seem to be much exercised about old theological errors such as a son being as old as his father, and a woman being mother of a God, and exhorts all Spiritualists not to run into such extravagance as to believe in a being without beginning of days, and end of life. Have you not got a God without beginning? Please to inform me how you have made your Melchisedek; also, tell us when the spirit, or son began to exist in the father? If we use words without sense or reason, it will not harm us to know it.

I will now refer you back, with the readers of the JOURNAL, to a careful perusal of my article in question, of January 16th ult., which is so plain that those who have had experience in our new philosophy, can not fail to understand.

M. L. SHERMAN. Sacramento, Cal., May 12th, 1869.

Frontier Department.

BY E. V. WILSON.

Prof. Craft Again, of Farmington, Ohio, Under the influence of a "thoughtful dung-hill," feels sore and vicious.

May 5th, 1899 I challenge Wheelock or Kellogg to debate with me, at Dover, the first proposition discussed by Wheelock and myself, at Farmington, in March, last.

Oh! oh! oh! Prof. Craft, do you know that in this challenge, you concede that you were whipped, awfully beaten, and that the force of public opinion compels you to renew the fight!

"Our session of the discussion to be devoted to public tests by any spiritualist medium, allowing me to parallel them by natural means at the same time and place."

The above remark is as untruthful as your religion, Prof. Craft. No representative man of good moral character and truthful, ever urged E. V. Wilson to debate his great subject, and received a negative answer, besides your own letter to us of the 17th of March, 1899, gives your statement the lie, emphatically.

What say you now, my dear Professor? for this quotation is from our answer of March 17th, 1899, declining our challenge.

"The expression, 'thoughtful dung-hill,' occurred in the letter, because E. V. Wilson admitted that having out-force they could think. Mr. Graham heard the admission."

Again, my dear Professor of the "thoughtful dung-hill," your inspiration is at fault, and God has sent you a strong delusion that you may believe a lie and be damned. I must have been the lying spirit that Joe Tiffany cast out of Graham some year ago, that is inflicting you, Professor Craft.

The words "thoughtful," prefixed to "dung-hill," came from the profile minds of Craft and Graham and occurred in this wise. We stated that all persons having cold vicious hands and skin, was good subjects for revival influences; and that a large percentage, if not all converts in the revival meetings, were of this condition of life, and that every convert to religion made in 'revival' meetings, was noted for the warm viscid condition of the ankles; that, in fact, revivals were ever noted for the marked perspiration of the converts, the cold clammy condition dominating, and that we found the same indications extant in the spiritual circles; hence, the law in both cases was identically the same.

In Elder Graham's replication, he says: "Religion comes through a sweating process; hence when a man sweats, he has got religion; when a horse sweats, he has religion; the dung-hill sweats, it has religion; hence, religion is a sweating process all the way from the dung-hill to the revival meeting. We are sweating out our sins, and sweating in our religion."

The adjective "thoughtful," prefixed to "dung-hill," came from the poetic Prof. Craft, and is an original production from his refined and clastose soul, and in creative genius and ability, equals the sentiment from Graham, when he made God a great infinite invention being out of a clause in the Constitution of the American Association of Spiritualists.

Let us consider for a moment, the expression, "thoughtful." It is Prof. Craft's adjective, prefixed to "dung-hill." Let us quote the sentence: "The expression 'thoughtful dung-hill,' occurred in the letter because Mr. E. V. Wilson admitted that having out-force, they could think." Professor, is not the word "they," a pronoun, plural, nominative case, and pertains to thoughtful dung-hill. Will the Professor tell us under what rule in grammar, he uses the plural pronoun "they," instead of the singular pronoun "it." Again, Professor, your dog Spirit Guide is at fault, and you are deluded about what you may believe a lie and be damned.

"The good people, outsiders, of Farmington, gave me a donation of \$25.00, immediately after the debate. They had given me \$80.00 before; in all \$105.00. They gave Graham 120.00; in all, \$425.00 for 'blesting' Spiritualists."

Professor, do you mean that the people outside of the Methodist church and village of Farmington, donated the sum referred to (in your letter of the 17th of March, 1899); if so, you pronounce it untruthful, and not according to the fact, and we call for the proof. "Ocular demonstration," Professor: give us the facts, names, date and sum paid by parties outside of Farmington. And finally, Professor, we think your chickens are coming home to roost, minus their feathers.

We again offer you or Mr. Graham, our Resolution for discussion. We will debate with either of you in Cleveland, Ohio, during the fall of 1899, or winter of 1899.

A Spiritualistic Incident.

We clip the following rich incident from an old California paper. It is worth reading.

The male and female Media, who make a business pleasure of holding consultation with disembodied spirits, for those who are not similarly gifted, but whose curiosity leads them to seek a glimpse "beyond the veil," have some curious experiences occasionally, and meet now and then very eccentric clients. There is a medium of the female sex, who does business, we believe, on Howard street. To her there came, inspired by the universal curiosity, and a reverend divine, of this city, skilled in theology, and at home in the Asiatic languages. It was his firm determination to expose this humbug and destroy, as Paul did of old at Ephesus, the profits and emoluments of all who minister to "strange gods."

"Madam," said he, turning to the medium, who had risen with him, and was standing demurely by his side; "Madam, your art is from the devil; abandon it for the sake of humanity, and your own peace of mind."

"Doctor," said she, in calm but decided tones, "you, I presume, are a minister of some church in this city, and you make a living by the practice of your profession. I simply do the same thing by the exercise of my peculiar gift. It may be right, or it may be wrong; I do not presume to argue that point. Let it rest. But I may say this: If as you assert, the gift is from the Father of Evil, does it not follow from the premises, that your readiness with which you answers came, that your friends must have a very near relation to that much-abused individual?"

"This was too much for the Doctor. He was beaten at all points. With a muttered 'Good-day,' he passed out into the street, and the medium saw him no more.

"Are we wrong in supposing that the little golden-haired lady had a quiet laugh to herself, after the remarkable interview was over?"

Whipping Children.

The following, on whipping children, is from the pen of the Rev. Henry Ward Beecher. We clip it from the columns of the inspired New York Ledger published by the prophet Bonner, and the spirits of the prophet are subject to the prophet.

We don't believe in it to any great extent. It is but seldom that a child needs the rod, especially if taken from the time it is able to understand language and firmly yet kindly treated, and given to know that No and Yes mean No and Yes, without any shadow of twining. In every instance, and especially those who have unfortunately come up, instead of being judiciously brought up, are ever made better by harshness, under the name of discipline. The late Rev. Dr. James W. Alexander, in one of his published letters, remarked: "In managing my children, in rebuking my servants, in quelling refractory boys, in every instance, and small, I find that what I love causes failure. Often, for the moment, everything seems against this; but events always bring me back to it. I hope I have more disposition to yield up my own rights, for love's sake."

Laying on of Hands.

BY JANE M. JACKSON.

"They shall lay their hands on the sick, and they shall recover." The Bible teaches us that these sayings were fulfilled, and that the apostles laid their hands upon the sick and they were healed. It was not intended that only certain men should have this power. It is plainly commanded by Christ in these words: "Neglect not the gift that is in thee, which was given by prophecy, with the laying on of hands." Every man, woman and child can, to a certain extent, magnetize the sick. The apostles were temperate in all things, lived much in the open air; consequently were strong and healthy. Mesmer healed thousands who were brought to him. He lived on the banks of the Rhine, in Germany; was fond of out-door sports. He first supported his power lay in the magnet, but he found he could heal just as well by passing his hands over the sick. To be in the same room with him, has affected many. His fixed look and silent will, were the only means used in the majority of diseases. Charles II cured the sick by his touch. Gassner commended the disease to depart. Grethkeles was a noted healer; he prayed to God to assist him. We have many in our day who surpass all that has been related of past healers. The French have Jacob, the wonderful Zouave. We have Dr. Newton and many others who are working silently but surely among us. All can heal who are healthy and lead pure lives. A loving, sympathetic heart, a wish to benefit the sufferer, a strong will and good magnetism will do the work. Your will acts on the brain; your fingers are the wires of an electric battery that sends the living streams of health into diseased limbs or bodies. Magnetism is a natural remedy; it acts directly on the nerves and muscles. If a trance can be produced, the most severe surgical operations can be performed without pain. Each day the usual passes should be made, to assist Nature in her curative powers.

Dr. Esdaie says, "In surgery, the benefits of magnetism is not confined to the extinction of pain during an operation, but are of the greatest advantage in the after treatment. The nerves and brain have not been shattered by bodily and mental anguish which causes an irritating fever in the system, wasting all the powers of life, and arousing local inflammation in the injured parts. Magnetism is too often the last thing tried, when it should be the first. When a patient has a violent fever, place yourself by his side, take his hands for a few minutes, close his eyes, then make gentle strokes or passes from his shoulders down to his feet. Keep all around him quiet, and generally in thirty minutes, he will be asleep. Do not awake him; magnetism

is life to the sick. Although relationship is not restricted in the treatment, I think a stranger or friend will have the most power, as he can exert his will, without anxiety, or fears as to the results. No one should permit a weak or diseased person to magnetize him. As health is transmitted, so is disease. Being magnetized for fun, is very wrong. It is of benefit only to the sick who lack vitality. As it is a powerful medicine, it should only be administered to those who need it. The Apostles believed the power bestowed upon them was to be used in a reverential manner, and they fasted before they approached the sick. Paul entered in and prayed; and he laid his hands on the sick, and healed them."

From my own experience, I recommend magnetism. It was the sole remedy used for me after I met with a serious accident. I wished to practice what I had so long preached, and magnetism performed a cure that was considered miraculous. To learn the art of magnetizing is easy, the study interesting, and with the blessings of God, can be rendered of the greatest benefit to mankind.

NOTICE OF MEETINGS.

- The ANGELO, Ohio.—Children's Progressive Lyceum meet at Morley's Hall every Sunday at 10:15 A. M. J. S. Morley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian.
ATHENS, Miss.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. M. Webster; Guardian of Groups, Mrs. H. A. Allen.
ATLANTA, Miss.—Regular Sunday meetings at 10:45 a. m. and 7:30 p. m. in City Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m. under the auspices of the Adriaan Society of Spiritualists. Mrs. Martha Hunt, President; Ezra K. Sherwin, Secretary.
ASTORIA, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers, traveling their way to give them a call. They will be kindly received.
BOSTON.—MORNING HALL.—The First Spiritualist Association meets in this hall, 32 Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Duncanson, Secretary. Meetings every Sunday at 10:15 a. m. and 7:30 p. m. D. N. Ford, Conductor; Mrs. Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 61 Pleasant street.
BOSTON.—EVENING HALL.—The Spiritualist Society meets every Sunday afternoon at 2:30 o'clock in the City Hall, Main street. Address all communications to A. J. Chase, 1071 Washington street.
BRIDGEPORT, Conn.—The South Boston Spiritualist Association hold meetings every Sunday at 11:30 a. m. and 7:30 p. m. President, R. H. Gould, Secretary; Mary L. French, Treasurer.
BROOKLYN, N. Y.—The First Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday at 10 and 7 p. m. Benjamin Odiorne, 91 Lexington street, Corresponding Secretary. Meetings every Sunday at 10:15 a. m. and 7:30 p. m. Mrs. M. Blomfield Wood, during February; Mrs. Sarah A. Lynch, during March; Mrs. Juliette Yew during April; J. M. Peckles during May.
WESTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday evening at 7:30 o'clock, P. M. in Wester Hall, corner Orleans East Boston, at 3 and 7 1/2 o'clock, P. M. President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. E. Williams; Secretary, J. H. Egan; John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian of Groups.
BALTIMORE, Md.—The Spiritualist Congregation of Baltimore hold meetings on Sunday and Wednesday evening at 7:30 o'clock in the City Hall, Main street. Mrs. F. O. Myzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.
BROADWAY HALL.—The Society of Progressive Spiritualists of Baltimore Services every Sunday morning and evening at the usual hour.
BOSTON, Mass.—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.
BOSTON, Mass.—The Spiritualists of Boston hold regular Sunday meetings at their church at 10 1/2 a. m. and 7 1/2 p. m. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 m. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.
BATTLE CREEK, Mich.—The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wakefield Hall. Lyceum session at 12 M. George Chas. Conductor; Mrs. L. E. Buldy, Guardian of Groups.
BUFFALO, N. Y.—The Spiritual Society hold meetings in Green Hall, 100 West Main street, every Sunday morning and evening, 10:15 and 7:30 o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. E. Jamison, Conductor; S. O. Hayward, Assistant Conductor; Mrs. Hiram Bidwell, Guardian of Groups.
BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10:15 a. m. and 7:30 p. m. Children's Lyceum meets at 2:30 p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian of Groups.
BUNGAY, Conn.—Children's Progressive Lyceum meets every Sunday at 10:15 a. m. at Lafayette Hall. H. H. Cranford, Conductor; Mrs. Anna M. Middlebrook, Guardian.
BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 11:30 a. m. and 7:30 p. m. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.
SPIRITUAL MEETINGS for Inspiration and Trance Speaking are held every Sunday evening at 8 p. m. in the Lyceum Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7:30 o'clock, in Continental Hall, corner Court and Third streets, Williamsburg. Also, Sunday at 5 and Tuesday at 7:30 o'clock, in McCarthy's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.
CAMBRIDGE, Mass.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 p. m. Speaker engaged.
CLEVELAND, Ohio.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 230 Superior street at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor; Mrs. D. A. Edly, Guardian, D. A. Edly, Cor. Secretary.
CHICAGO, Ill.—The Chicago Spiritualists meet every Sunday in Crosby's Music Hall at 10:45 A. M. and 7:16 P. M. Speakers engaged—Mrs. A. K. Colby, June 6th and 13th; Mrs. E. W. B. Taylor, June 20th and 27th. Children's Progressive Lyceum meets immediately after the morning lecture. Dr. S. J. Avery, Conductor.
THE Bible Christian Spiritualists hold meetings every Sunday in Williams Hall, Chelsea, at 3 and 7 p. m. Speaker engaged. D. J. Bicker, Sup't.
CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 11 a. m. and 7 p. m. Conductor; J. Dewey, Guardian; Mrs. F. A. Perin, Cor. Sec.
CARNEGIE, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Cleric.
DOVER AND FOXBORO, Mr.—The Children's Progressive Lyceum meet every Sunday at 10:15 a. m. and 7:30 p. m. E. B. Averill, Conductor; Mrs. R. K. Gray, Guardian. A conference is held at 1:30 p. m.
DE QUON, Ill.—The First Society of Spiritualists, hold their regular meetings in Schradler's hall, at 10 o'clock A. M. and 7:30 P. M. Children's Progressive Lyceum meets at the same place at 3 o'clock each Sunday evening. J. G. Mangold, Conductor; Mrs. Sarah Elmer Guardian of Groups. Special favors for the benefit of the Lyceum, every Wednesday evening.
DES MOINES, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10:15 o'clock A. M. and 7:30 P. M. Children's Progressive Lyceum meets at 1:45 P. M. B. N. Klyon, Corresponding Secretary.
FERDINAND, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged—Mrs. C. E. Tower during January.
FOXBORO, Mass.—Meetings in Town Hall, Progressive Lyceum, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.
HARTFORD, Conn.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7:30 o'clock. Children's Progressive Lyceum meets at 9 p. m. J. S. Dow, Conductor.
HOUTON, Me.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society.) Sunday afternoons and evenings.
HAMPSHIRE, N. J.—Meetings held every Sunday at 10:15 a. m. and 7:30 p. m. in the City Hall, Main street. C. A. E. Moore, Secretary. Lyceum meets at 1 p. m. J. O. Hanson, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.
HAYMAKERS, Ill.—Lyceum meets every Sunday evening at two o'clock at Hallock's Hall.
H. E. Hallock, Conductor; Miss E. Rogers, Guardian.
HARTFORD, Conn.—Spiritual meetings are held at the Church of the Holy Spirit, 244 York street. Lectures in the morning at 10:15 a. m., upon Natural Science and Philosophy, and in the afternoon at 7:30 o'clock, by volunteer speakers, upon the Science of Spiritualism and Philosophy.
SPIRITUALISTS hold meetings every Sunday at 11 a. m. and 7:30 p. m. in Temperance Hall, Market street, between 4th and 5th.
LOWELL, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2:30 and 7:30 o'clock. Conductor, Mrs. E. W. Wright; Guardian, J. S. Whiting, Corresponding Secretary.
LYNN, Mass.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.
LYONS, Ind.—The Friends of Progress organized permanent meetings at 10:15 a. m. and 7:30 p. m. at the "Salom Library Association," but do not hold regular meetings. J. P. Barnard, President; Mrs. Carrie S. Hindlestone, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; John L. Gardner, Guardian.
MAZMANE, Wis.—Progressive Lyceum meets every Sunday at 1 p. m. at Willard's Hall. Alfred Senter, Conductor; Mrs. Jane Senter, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m. Conductor, O. B. Hazeltine, President; Mrs. Jane Senter, Secretary.
MILWAUKEE, Wis.—The First Society of Spiritualists meets at Bowler's Hall. Social Conference at 10:15 A. M. Address all communications to E. G. Godfrey, President. The Progressive Lyceum meets in the same hall at 2 P. M. T. M. Watson, Conductor; Bettio Parker, Guardian; Dr. T. J. Freeman, Musical Director.
MONROEVILLE, Ill.—Lyceum meets every Sunday forenoon at 10 o'clock in the City Hall, 270 Grand street. S. S. Loveland, Conductor; D. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.
MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.
MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10:15 o'clock A. M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.
MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Building, State free. R. A. Scoville, President; S. P. Scales, Secretary.
NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, corner of thirty-fourth street and sixth avenue, at 10:15 a. m., and 7:30 p. m. Conductor, G. T. Leuch Conductor; Mrs. Harriet Parsons, Guardian of Groups. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.
THE First Society of Spiritualists hold meetings every Sunday afternoon and evening in Dudsonworth Hall, 800 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.
NEW YORK.—The Friends of Humanity meet every Sunday at 7:30 P. M., in the convention and comfortable hall, 270 Grand street, northeast corner Fomyth, 21 block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of experiences, facts and phenomena. Seats free, and contribution taken up.
The Spiritualists hold meetings every Sunday at Lexington Hall, corner of 8th avenue and West 25th street. Lectures at 10:15 a. m. and 7 p. m. Conferences at 3 p. m.
NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2:30 and 7:30 p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leuch Conductor; Mrs. Harriet Parsons, Guardian of Groups.
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 12:30 p. m. J. L. Pool, Conductor; Mrs. E. Doolittle, Guardian.
OSKONO, Wis.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs. Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.
PATERSON, N. J.—Meetings are held in Pratt's Hall, Westchester street, Sundays, afternoons at 3 and evenings at 7:30 o'clock. Progressive Lyceum meets at 12:30 o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.
PITTSBURGH, Mass.—Lyceum Association of Spiritualists hold meetings every Sunday at 11 o'clock A. M. in the same hall. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storv, Feb. 2 and 9; I. P. Greenleaf, March 1 and 8.
PRINCETON, Conn.—Meetings are held at Central Hall every Sunday forenoon at 11 o'clock. Progressive Lyceum at 10:15 in the forenoon.
PHILADELPHIA, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 10:15 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian of Groups. Lyceum No. 2, at Thompson street, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7:30 P. M. on Sundays—K. L. Philbrick, Spiritual Union, meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.
QUINCY, Mass.—Meetings at 2 1/2 and 7 o'clock P. M. Progressive Lyceum meets at 1:30 P. M.
ROCHESTER, N. Y.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10:15 a. m. Children's Progressive Lyceum meets in the same hall at 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, corner Fourth and South Main streets, at 10 o'clock, A. M. Dr. E. O. Duhan, conductor; Mrs. M. Rockwood, guardian.
ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Schiller's Hall, Sunday and Thursday evenings, W. W. Parsels President. Speakers engaged, Mrs. Sarah A. Byrnes, during Nov.; C. Funnie Allyn, during Feb. 1899; Mrs. L. P. Porter, Guardian of Groups. Conductor; Miss E. G. Beebe, Assistant Conductor.
RICHMOND CENTER, Wis.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Della Pease, Guardian.
SPRINGFIELD, Ill.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams streets. A. H. York, President; H. M. Lanpher Secretary. Children's Progressive Lyceum meets every Sunday at 10 o'clock P. M. B. A. Richards, Conductor; Mrs. Lizzie Porter, Guardian.
SPRINGFIELD, Ill.—The Children's Progressive Lyceum of Springfield, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.
SPRINGFIELD, Mass.—The Friends of Progress hold meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams streets. A. H. York, President; H. M. Lanpher Secretary. Children's Progressive Lyceum meets every Sunday at 10 o'clock P. M. B. A. Richards, Conductor; Mrs. Lizzie Porter, Guardian.
SPRINGFIELD, Mass.—The Friends of Progress hold meetings every Sunday at 11 o'clock, at Capital Hall, South West corner 5th and Adams streets. A. H. York, President; H. M. Lanpher Secretary. Children's Progressive Lyceum meets every Sunday at 10 o'clock P. M. B. A. Richards, Conductor; Mrs. Lizzie Porter, Guardian.
SPRINGFIELD, Mass.—The Friends of Progress hold meetings every Sunday at 11 o'clock, at Capital Hall, South West corner 5th and Adams streets. A. H. York, President; H. M. Lanpher Secretary. Children's Progressive Lyceum meets every Sunday at 10 o'clock P. M. B. A. Richards, Conductor; Mrs. Lizzie Porter, Guardian.
SACRAMENTO, Cal.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 a. m. and 7 p. m. Mrs. Laura Cuddy, regular conductor. E. F. Woodward Corresponding Secretary. Children's Progressive Lyceum meets at 3 p. m. Mrs. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian of Groups.
TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7 1/2 P. M. All are invited free. Children's Progressive Lyceum in the same place every Friday evening at 7:30 o'clock. A. Whetlock, Conductor; Mrs. A. A. Whetlock, Guardian.
TOY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 10:15 a. m. and 7:30 p. m. Children's Lyceum at 2:30 p. m. Monroe J. Keating, Jr., Conductor; Mrs. Louise Keating, Guardian.
THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E. Hubbard, Z. Stockwell, M. Hall Jr., Trustees; and A. Thilston Secretary and Treasurer.
TOPEKA, Kan.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.
VINLAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10:15 a. m. and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Conley and Mrs. E. Stevens; Corresponding Secretary and Recording Secretary, E. H. Gardner; Recording Secretary, H. L. Gardner; Children's Progressive Lyceum at 2:30 p. m. Hester Allen, Conductor; Mrs. Forta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tamm, Assistant Guardians.
WILMAMSBURG.—Spiritual meetings for inspirational and trance speaking and spirit test manifestations, every Sunday at 3 p. m. and Thursday evenings at 7:30 o'clock, in Grand Hall (upper room), No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7:30 o'clock, in Continental Hall, corner Court and Third streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7:30 o'clock, in McCarthy's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.
WASHINGTON, D. C.—The 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. Nettie M. Howe. Dec. Ursula L. V. Daniels. Jan. N. Frank White. Feb. and March. William B. Brigham. April Frank M. Reebles. May, Alcinda Williams. June, H. H. Williams. July, Mrs. Hester Allen. August, Children's Progressive Lyceum. Geo. B. Davis, Conductor; Mrs. Horace Guardian of Groups. Miss Maggie Sloan, Assistant Guardian of Groups. Commence 12:30 p. m. Conference Free Platform every Wednesday evening at 7:30 p. m. Societies Thursday evening once in two weeks.
YAZES CITY, Ill.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2 1/2 p. m.

PROSPECTUS OF THE RELIGIO-PHILOSOPHICAL JOURNAL.

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

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