



Pacific Department.

BY BENJAMIN TODD

Sunday.

The PACIFIC, a religious paper published in San Francisco, is going into religious spasms over the idea that the Central Pacific Railroad is running the cars on Sunday. Its Editor says that God built the railroad, and if he does not wish to have it run over on Sunday, why does he allow it? It would be a fine idea on this great international route to have the train stopped wherever they might be on Saturday night, and wait until Monday morning. It would just suit the Pacific, undoubtedly, to have things so arranged, and they would probably send out and build churches at those points, and have the people forced to come and listen to their religious twaddle and mockery all day on Sunday. The idea that Sunday is any more sacred than any other day, is the merest bosh imaginable. When we were a little boy we hated Sunday with a most inveterate hatred, for it was a day of crucifixion and torment to us.

All who can go back forty years in their experience will recollect the manner in which Sunday was kept by a good old orthodox deacon, and such an individual was our father. We could not run, laugh, whistle or give vent to the natural exuberance of a child, in any form, as children are by nature inclined to do, without having to walk into the shop on Monday morning and settle up for our Sunday delinquencies by being made practically acquainted with a certain strap that formed a part of the working tools of our worthy progenitor. We recollect distinctly a certain institution in existence at that time, namely, that of flogging men whose business was in part to go out and secrete themselves in the public highways in order to be ready to pounce upon any poor unfortunate traveler that might happen to be journeying on that sacred day. It mattered not what reasons were given for this desecrating God's holy day,—no excuses were sufficient to exculpate the culprit.

It might be that a sick or dying child was lying and anxiously waiting their arrival that they might behold the face of their protector and loved one once more before his eyes closed forever in death. But that was no excuse,—stop they must until Monday morning, go before the Justice of the Peace and pay their fine before they could be allowed to proceed.

In the land of clocks and wooden nutmegs, the laws were more rigorous than in the old Bay State. There the law attached a severe penalty to the act of a mother's kissing her babe or a man's kissing his wife on Sunday. There is a case on record of a man who was a sea Captain, his dwelling was situated on the banks of Long Island Sound, his ship was lying in the offing. Having a fair wind he concluded to sail on Sunday. That he might do so on Sunday, for a fair wind was considered a permit from the Lord. His wife accompanied him to the foot of his garden when the boat came from the ship to receive him. A long voyage lay before him and thinking that no one saw him, he stole a kiss from his wife in bidding her good by. But alas for him, the hawk eye of a sitting man was upon him, and the next morning a suit was commenced against him for desecrating the Sabbath, and a fine of ten dollars with costs was collected from his property.

Oh! shade of a dying God of eighteen hundred years ago, what follies and what heart-revolting crimes have been, and are still, committed in thy name!

The idea that it is God's day, preeminent to others because it is called Sunday, is without foundation in history; for every day in the week commemorates some goal of ancient mythology.

Sunday, the first day of the week by the old Saxons was called Sunna day, from the fact that it was formerly dedicated to the Sun.

Monday was formerly called by the Saxons, Moonday or Moon-day, on account of its being sacred to that planet.

Tuesday, or the third day of the week, was called Tuesday, or Tuesday, the god of ancient times, that presided over strife and litigation.

Wednesday, the fourth day of the week, was called in the Saxon, Wodnesday, or Woden's day from Woden or Odin a deity of the northern nations of Europe.

Thursday the fifth day of the week, was called in the Danish, Thursday or Thor's day, being consecrated to Thor, a god of Scandinavian mythology.

Friday the sixth day of the week in the Saxon, was called Frig-day, from the fact that it was consecrated to Friga, a goddess of the North, and was the wife of Thor.

Saturday the seventh day of the week, was called in the Saxon, Saterdag, in the Danish Saturday or Satura's day. Saturn was considered in ancient mythology as one of the oldest and principal deities.

The word Sabbath does not mean any particular day of the week; it means a Jewish religious institution, and by them fasted first on to Saturn's day, and the Christians, they stole Sunday from the Sun-worshippers for their use. Hence the Sabbath is as useless as the fifth wheel of a coach, there is no place or day in the week for it. When we come down to the strict definition of the term, that is to cease from labor or to rest, then no sensible mind will object to it for a moment. For our part we would sooner have two in a week than to do away with the one we have. But let it be a day of rest, to cease from labor. Let it be a day of recreation for those that are confined in our large cities during the week that they may get out into the country and get a few breaths of fresh air, at least. Old Theologians don't like that; they would if they could, put a stop to the running of steam and horse cars on Sunday, for they preach such dull, prosy, nasty old stuff soaked up in the blood of a dead God. Very few at the present day wish to go and hear it if they can get anywhere else.

Coming to California.

We learn by private correspondence, and through the Spiritual papers, that there are several speakers that are intending to come to California next Autumn. We would certainly welcome all that wish to come and join us in the great work of evangelizing his Coast; with the doctrine of Spiritualism; but let me whisper a word of caution to your ears. Do not come expecting to have any easy time and reap golden harvests,—if you do, you will be disappointed.

Again; let none but the most energetic and successful workers come, if they wish for success at all. A majority of the speakers in the Atlantic States, know nought of the hardships of a speaker's life here in the Pacific Slope. When a speaker goes to his appointment in the East, it is a pleasant railroad ride of a few hours at most, and on a slow

arrival, they meet with a hearty welcome to a home in some private family, where the temporal wants are well supplied, and home-like influences are thrown around, and in most cases, a stipulated sum that amounts to a fair remuneration awaits the completion of the engagement. The remuneration may not be excessive in amount, yet when the light expenses are taken into consideration, the reward for their labors is reasonable.

But let them come here and have to ride over the dusty plains, and climb over the rocky roads that lead over the mountains, in a stage coach, paying as we have often done, all the way from fifteen to thirty cents per mile, then stop at a public house and pay two dollars a day for your fare, and then run your own risk whether you make enough to pay your expenses, and quite often fail, and then you might have something of an idea of what pioneering on this Coast amounts to.

There are but two places on this coast at present that number sufficient Spiritualists to warrant them in sustaining meetings every Sunday, and they are San Francisco and Sacramento. And none but first-class speakers can sustain themselves for any length of time in those cities.

Again; the months of December, January, February and sometimes March, it is so muddy throughout the country, that it is next to impossible for speakers to get about, or to get an audience except in those two cities we have named. Such an individual as E. V. Wilson, with his remarkable test mediumship and strong physical constitution, and indomitable energy, would do well, undoubtedly. We hope that it will not always be thus, on this coast; but we have given a true statement as it now stands. The harvest is great and the laborers are few, and what is more, the day wages are small after expenses are paid. We would not be understood that there are no good liberal souls on this coast, for it is far otherwise. And could they all be collected in one place, no doubt, in that place, speakers would be well supported, kindly treated, and the cause thrive.

Original Essays.

For the Religio-Philosophical Journal. Man's Destiny, Life, &c., BY N.

It would require more than human efforts now seem capable of doing, to discover and recount the innumerable wants, desires and aspirations of man, that exist in his nature, and by possibility may be called into action. It is a real and wise conclusion that all reasonable wants can and should be controlled and governed, or else suffer the penalties of their indulgence and gratification.

As knowledge increases the capacity and capabilities, new questions and wants of a continued higher grade will be presented with the ability to satisfy them.

Man wants to know the cause and the purpose of his creation, and of his destiny here and hereafter. These are wants that cannot be satisfied without due effort in time, opportunity, and effective application.

Something like the following, may lead to a few steps in that direction: Necessary, indispensable, elementary substances and conditions of human existence.

1st. The earth. The planet Earth was not created wholly and solely for the exclusive benefit and occupancy of man on its surface, but has its relative value, power and influence of gravitation, attraction and repulsion, with other considerations, in the planetary system. Aside from all that, it would seem to have been made for the abode of man, the theatre of his actions, and his enjoyment of life's numerous blessings, and an endurance of its sufferings, and of his dissolution.

On this theatre of land and water, are enacted all the scenes of earth life, disease and death, whether comic or tragic;—of quiet or commotion, of domestic enjoyments and sorrows, of friendships and enmities, of love and hatred, of peace and war, of hope and fear, of reverence and devotion, of ignorance and knowledge, and of all other conditions of contrast of body and mind, and of their various wants.

Nothing short of Almighty power could so temper, regulate and control all these loving and hating, ever-variant and discordant elements and conditions, as to preserve man from total destruction by his fellow-man and continue him in a state of social and progressive improvement.

The physical, anatomical and intellectual structure of man, fitting him for his destined condition on earth, altho' attended with much suffering here, is a demonstration of infinite wisdom and power, it being a probationary, preparatory state for another sphere of spiritual existence.

2nd. The atmosphere. "The breath of life" of man is at all times dependent on the atmosphere by his continual existence.

It is also alike necessary to almost all animal existence, excepting some whose element of life is in the water, some of which are amphibious reptiles and insects. It is essential to the life, growth and maturity of vegetation. In its different degrees, as rightly tempered by heat, it is essential to the health of man if pure, if impure, noxious, according to the quality and degree of impurity.

All the labor of man depends in a great measure upon the right temperature of the air, suitable and practical for the kind of work to be done and the safety of his health in doing it. It is the medium of light, heat and sound, and in some form or quality fills all space, and thus reveals "nature" of the abhorrence of a vacuum.

NO. 1. LIFE.

Human life is that state and condition of vitality in which the body and soul are united. In that state and condition, in health or disease, all human acts in this world, in this life, are done and finished. It is of great consequence that they be rightly and wisely done. Human beings are imperfect in knowledge, wisdom and power and so will often act indiscreetly, wrongfully, and must suffer the penalties of all such acts. Even in that condition, life's blessings and enjoyments are numerous and precious. The love

of life is so strong, we are never willing to lose it, until we see, or think we see, an unavoidable necessity for it. Animal life is that state of vitality in which the functions of the animal can perform their destined offices. Vegetable life will bear nearly the same definition.

Human life on earth requires the indispensable elements, condition and presence of air, space, light, heat and time. It is not life the origin of motion? and if so, is it not the original power and "first cause" of all existence,—of everything?

Does it not sustain and maintain everything in its destined course, and its changing, and in its changed condition? It obeys the power that orders the changes in life that are periodically necessary, called death or dissolution, for other and further life. Many things in this world are limited in length of life and must wear out in fulfilling their allotted time. Vegetable and animal death may be caused by power greater than exists in their life, by accident, or intended violence. The power of life originates life anew. Does not the power and doings of life conclusively give the true answer to the long, anxious and unsettled question and inquiry, "Of what is the first cause?" Hitherto, the best and most authoritative answer made to that question, was, that God was the "first cause."

That answer seemed to preclude all further examination. Yet it did not fully and understandingly, universally, absolutely and satisfactorily settle the question. The inquiry next made, was, "What is God?" Numerous replies and attempted answers have been made, according with the views and opinions of those who made them. They are mainly inferential, as they should be,—inferences of what they considered His doings, His ways and His works.

A believed revelation of His character and of what would be His future doings, principally, with mankind, has been relied upon many.

Yet still the question of what God is, is a matter of opinion and belief.

As to the "origin and first cause" of all things, the field of inquiry is still open for further investigation and further proof.

As life must be the first cause of motion and as motion produces change,—thus by the continued operation of these powers, action is commenced, and thus by necessity their action must continue, perpetually. No state of absolute rest can follow. The world is thus put in motion, and change is the order for all time. One change makes some other change necessary, and so on *ad infinitum*.

The question of who or what made life, is on a higher ground than the question of who or what made God, that is, if we confine it to the Christian God alone. When viewed as the God, believed in by all races of men who believe in any god, it comes nearer the unanswerable question of both questions. The answer to the question of who or what made life, must be intelligence, knowledge, wisdom and power united. The attribute of infinity ascribed to the knowledge, wisdom and power of the Christian God, precludes any and all "first cause," because in infinity there can be neither beginning nor end. All nature's works within the range of our knowledge and observation, show that everything has had its beginning, its "first cause." If there be no first cause, it is clear there can be no second cause; and where there can be neither a first and second cause, there can be no cause at all.

The expression of first, shows there must be a second, and so on, secondary to a final end of cause.

Let us look in a brief way, at some of the productions and adventures of this land and water theatre, and inquire what must have been the principal object and purpose of its creation. The very first step on its surface is a foundation upon which to stand and act, and perform, enjoy and undergo all the various and complicated scenes of earth-life, and ready for action of some sort.

Its productions are firstly, such as are spontaneous, and next, such as are produced by cultivation. They are too numerous and various to attempt any mention of them. We may not notice some of the qualities and values and peculiarities of a few of them with the necessity for their use. First, the covering of the earth's surface with an endless variety of forest trees, growing perpendicularly—their trunk and branches symmetrically formed, and in the best possible form. For use, they are in the best position, shape and size. First, for a building to live in, then for fuel, and all kinds of lumber, and when crops are to be raised, then for fence. A great portion of household furniture is made of wood, and most agricultural instruments, as well as manufacturing machinery, ship building, musical instruments, and scientific apparatus, forms of defense in war, and for protection in storms and winds. Upon the exhaustion of wood for fuel, coal is provided. For medicinal purposes, the roots and bark of great remedial power, as well as gums and resins, are provided, as is, also, the important uses of the india rubber.

We next come to the building of school-houses, colleges, churches, universities, storehouses, elevators, bridges, wharves, piers, abutments, piles, conservatories, theatres, jails, and public and private superb residences, as well as necessary hovels, wells, cisterns, aqueducts, ladders and all kinds of wheel and other carriages, down to velocipedes. A consideration of some note is the superabundance of the necessary material for all these purposes.

We now come to the almost endless variety of fruit bearing trees,—the beautiful and rich apple, pear, quince, peach, plum, apricot, nectarine, cherry, olive, date lemon, orange, the persimmon, lime and pomegranate; the endless variety and abundance of small fruits, the currant, gooseberry, blackberry, raspberry, whortleberry, barberry, bush and vine cranberry, strawberry, grape, wintergreen berry, partridgeberry, juniper berry, which huckle berry, spikenard berry, elderberry,—and many others. The variety of nuts,—the almond, acorn, beach,

butternut, brazilnut, chestnut, walnut, cocoanut, filbert, hazelnut, W. India nut, peanuts and pecan nuts, and several others.

Salt, spices, peppers, allspice, ginger, cinnamon, cloves, mace, nutmeg, sassafras, sweet cicely, fennel, tea, coffee, sugar and honey, tea, tobacco and medicinal; the poppy for opium, stramonium, lobelia, peppermint and other mints, pennyroyal, catnip, tansy, and for their flavor and pungent taste withal, sage, parsley, celery, wild turnips, spikenard root, wormwood, prickly ash bark, and hundreds of other medicinal.

Garden vegetables,—potato, beet, carrot, peas, beans, parsnip, turnip, onion, cucumber, squash, pumpkin, melon, citron, egg-plant, or 'salads, lettuce, cabbage, cauliflower, broccoli, celery, radish, rhubarb, artichoke, horseradish,—cress, peppergrass, cives.

For bread,—wheat, rye, barley, oats, corn, rice.

For clothing,—flax, hemp, wool, skins and furs of animals, the product of the silkworm, India-robe and cotton.

Animal food, in countless numbers and endless variety, supplies all that is needed for that kind of food, as well as for many other purposes.

All the useful and necessary minerals, ores and metallic substances, are stored in and on the earth, in great abundance as well as in every variety.

All these numberless provisions are evidently so abundantly prepared for the necessary use and enjoyment of man. No other adequate object or cause can be rationally assigned for such provision.

What, then, is proved by all these evidences? One thing, certainly, that the existence of man, his welfare and his present and future destiny, was of importance enough in the mind of the power that made this creation to justify its doings. What cause, then, has man to fear or doubt that this same power will fail to take the wisest care of him through all future time?

The next point of consideration is the waters that cover so large a portion of the earth. They are filled with innumerable multitudes of animals for the evident support of man. The seas, lakes, ponds, rivers, and rivulets are filled with them, and these are so situated as to best accommodate earth's inhabitants quite decisively.

The mineral springs for the healing of disease are numerous, and are found more or less in all quarters of the earth. There are other mineral waters, valuable for other qualities and properties. Rich mineral ores and metals of all kinds exist in great abundance. Can there be any reasonable doubt that all these things are provided for man's existence, worldly prosperity and happiness?

We have thus, in a very cursory manner, looked over some of the provisions and preparations for the sustenance and abundant earthly support of man, and the all-important question here demands a satisfactory answer,—could these provisions have been prepared for any thing else, and if so, for what else? If no sufficient answer can be made, then it remains conclusively settled that they were made and provided for man. Then the true and decisive considerations and consequences must necessarily follow. If then, this earth and man and his residence upon it, have thus been made and prepared, as the principal object of their creation, it places man in a much higher scale and grade of existence than has been generally entertained. It then follows, of course, that this earthly state is a preparatory condition for something vastly more important to follow.

What that state and condition will be, we must learn here as well as we can, by inferences and conclusions, from what already exists within our knowledge and experience.

Fire and water, acting separately, as well as jointly, put the whole world of machinery in motion, and manufacture, probably, more in one year than the whole world of mankind could do of the same kinds without machinery, in ten or even twenty thousand years.

The atmosphere is absolutely necessary to put and continue these two agents in action, the three thus acting necessarily and harmoniously together.

The action of these elements or agents are absolutely essential to the existence and welfare of man in his condition on the earth. Leaving man out of the question, where would be the necessity or use for these agents?

The beautiful provision for the good of man shows conclusively enough that it was, and is, provided for the necessary use and support of man. Among the animal and vegetable departments, there are in each, many that are not for food, but may be for his use in other ways, some animals for work in various ways and other uses, and many that are his deadly enemies, and enemies of each other, and others medicinal. Some are in our way, fatally dangerous, others extremely annoying, as flies and mosquitoes by day, and fleas and bedbugs by night.

As a kind of finale to our notices of the innumerable uses of the forest tree, we observe that in some form it is so manufactured as to be present and in use with us through all of life to the grave, and waits upon us there, with the coffin and the hearse.

The reader must be in some fault of neglect unless he can add greatly to these details and descriptions, and add, also, some profitable reflections on the cause and preparation of them.

Thus at considerable length in detail, we have looked over the necessary and bountiful supply of food for the support of man on the earth, the supply for clothing, and the supply for shelter, rest and protection.

We have also stated that these provisions could not rationally have been made for any other purpose. It remains, therefore, to now mention other substances and conditions of human existence.

SPACE.

The earth, as before noticed, is the grand theatre of human action. It must of course have the requisite room and space for all kinds of

necessary action. Space is boundless, and said to be infinite. That is beyond our power to determine, as it is impossible for us to comprehend any infinity. The atmosphere surrounds and furnishes the necessary room, and heat regulates its temperature. There is no useless deprivation of necessary room for all useful purposes, either by mountains, hills, rivers, lakes and oceans, or any other obstruction, as all such obstructions are not impassable, the room only differently located, and are as much needed as such partially obstructed room.

LIGHT.

Light is another of the necessary essentia and elementary substances and conditions of human existence.

This is a power so well known as to need no argument or illustration to show its priceless and precious value.

Without it, the human race would not be likely to maintain their existence. Life is precious, but without light it could hardly be a blessing. We could not live as a people without it. This consideration shows its constant and vast importance. The sun furnishes the principal part of the light for our planet earth, and the heat that accompanies it, insures, with other constituent aids, the growth and maturity of all the necessary, beautiful and luscious vegetable products of the earth. So far, we have discouraged on light as a power only. Of what material use would it be, if objects could not be seen by it?

To provide the sense of sight, and the active and perfect organization and location of the human eye, is one of the most valuable, skillful and enjoyable parts of machinery in the human composition.

Who does not love to see the realities and beauties of nature and art?

Who would not, or could not, with intense anxiety and enjoyment and inextinguishable desire, wish to see their relatives and friends, to see, in fine, "the human face divine," and the uses and fitness, as well as the beauties and glories of all creation? The human eye is the most perfectly prepared that man may see and enjoy all this. As without the organ of vision nothing can be seen, so without light nothing can be seen.

It is natural, that a realizing perception of these wonderful provisions for man's enjoyment should produce a deep sense of reverence and gratitude for their author. Yet the necessity for this provision of light and vision was absolutely necessary for man's existence.—He could not live long if he could not see how to live. A deprivation of the sense of sight would defeat the object and purpose of his existence.

We have now, at last, come to the consideration of that which we should have commenced with in the first, viz: A consideration of another of the necessary elements and conditions of human existence, called Time. Any one who regards the old saying that "Order is heaven's first law," may remember an older saying, that "The first shall be last," so we justify our mistake by the oldest saying. Even Moses in his short history of the creation, arranges everything in strict order through the first seven days, but after that time, order is less regarded and matters seem at loose ends, happening at random and disorder.

But to begin at the beginning, Moses again said, "In the beginning God created the heavens and the earth;" evidently meaning the beginning of creation, not the beginning of time. Time must have had precedence of creation, as well as of all things else, that ever had being or existence. In reality nothing could first be ushered into existence before it. It is said and generally believed, that time is infinite in duration, all question as to its preexistence to all things else, must be considered as conclusively settled.

Be all this, however, as it may, it is evident that anything or nothing can not be till there is time for it to be, nothing can be done until there shall be time for it to be done. It, therefore, necessarily follows, that time was the original primary element and condition, preparatory to all existence. After all, what time is matter or quality really is, is a mystery we can not set out to define. It is said, "There is a time for all things." If so, there is time to be right, to do right, and rightly enjoy life's numerous blessings. If we fall in these moral duties, and do otherwise, there will certainly be time enough to suffer the penalties. The eternal division of time into the past, the present, and the future, is very expressive and useful. How fortunate for us that there is now, and always will be time enough to do so many good deeds, and add so much to the comfort and enjoyment of those who need it. But without time, we can do nothing, neither can Deity. The moment a stop is made to time, that moment a dead stand-still is made to all existence, and past-all revival until time itself shall be revived.

Life produces motion, and motion produces change, and one change prepares the way for all changes that follow such change. Motion and change thus put in operation, can never again be put at rest.

Motion and change must of necessity be perpetual, absolutely endless.

There must, necessarily, be limits and regulations in such motion and change, depending on the power that put them in operation. On that power we are dependent for our life and its continuance, as well as for the continuance and origin of all things else.

May it not be said, as the fashion is, that, "providentially," our origin, our destiny here, as well as hereafter, has during our inquiry and examination been disclosed with sufficient certainty to relieve and quiet all our various fears and forebodings on these subjects?

What a vast accumulation of evidence already seen, and more in great abundance at command, showing the provision made for the life, support and enjoyment of man during his earthly life.

When so much has been done for man on earth, what rational fear can be entertained that an endless continuation of the same kind care will not always exist? The design of Providence is so clear and decisive that no other object or purpose can be discovered.

Instead of quarreling with ourselves, how powerful are the inducements to live peacefully and kindly, and richly enjoy the blessing of life, so abundantly prepared for us.

Six thousand homestead settlements have been made in the St. Cloud land district, Minnesota.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 614 Race street, Philadelphia.

Poem Delivered By N. F. White, on Sunday Afternoon, Feb. 7th, 1869, at Concert Hall at the Close of a Lecture on Tediumity.

Shall thought be stilled and the blinded Past Its darkest shadows o'er our pathway cast? Shall error rule and custom's mandate tend To slavish science, man's progressive mind? Shall that alone be sacred which has age? That worthless on the present living page? Shall canonized absurdity endure, Because enshrined in sacred place secure? No! God forbid! Now, to the present is the holiest time, Those thoughts most sacred, the divinest which the brightest elixir.

What though the present from its judgment seat, Should the stern judgments of the past repeat, What though enthroned a stately condenser, And spurs as vile, truth's brightest, noblest gems,— So has she ever done,—but truth survives, And in despite of judge and torturing gyves, Erect above the contingents of time, Her banner waves pure and unspotted, every fold complete.

White those enthroned authorities are trampled Neath her feet. Then taking courage from the historic old, Conscious of right, let faltering hearts be bold, Let struggling souls, the glorious truths proclaim, Till like a fierce consuming tongue of flame, It sweeps old error from the cumbered earth. So shall new thoughts be quickened into birth, And where the endless past has gloomed the way, Where ignorance—shadows dark and heavy lay, Rich, rare gleams shall sprout in brightness till The world awakes From its long trance-dream of fear, and off its fetters shakes.

The Recognition of Spirits Hereafter. One of the greatest failures of certain modern teachers of theology, is that there is no evidence of a recognition of our friends in the after-life. We recollect hearing a very eminent minister say that this was one of those mysteries that we had no right to inquire about. Another equally distinguished preacher declared "That this was a speculation unworthy the study of intelligent minds." It is not uncommon to hear ministers declare that "they expect to be occupied thousands of years in the life to come, contemplating the glory of God, and the majesty of Christ, and therefore will have no time to inquire after those who have been their friends,—their loved ones, here." This is very natural in a system of ethics that consigns nine tenths of mankind to perdition. But we have no sympathy with such stupidity; nor have we any hesitation in declaring that if there be to recognition hereafter, then there is no immortality. If we are to go into a new world and lose all our familiar surroundings, and above all, all our dear loved friends, it is a fare to talk about continued existence, identity or immortality. Our lives here are made up of experiences in the world around us, especially of our association and intercourse with our fellow men, each of whom as we meet them give us something, and some of whom by their beautiful relations to our interior soul-nature, are essential to its unfolding. Take all this away and you make the fancied heaven worse than the gloomiest cell of earth's dungeons, for here, at least, though we may be shut out from human intercourse, which is a fearful thought, we have some little sympathy with the cold walls, the very granite of which they are built, we see our companions in early days, and we may recall with pleasure the hours in which we played upon its rugged surface.

Take us to an entirely new world, and we shall not be ourselves any more, but somebody else, and more than that, somebody else that we do not care anything about. When all the experiences of the journey of life are gone, we shall have little inclination to commence the labors of life again, and even if we do, we may be troubled with the feelings that all we do, may be lost again.

Not friends, the highest, the holiest, and purest feelings of our natures, all demand the recognition of our loved ones in this life, hereafter, which is but a continuation of this, and not a new life in any sense. The facts and phenomena of Spiritualism are like a wall of adamant against all doubts upon this point. The Alpha and Omega of the teachings are proofs of the identity of the loved ones. "Not lost but gone before," and the very basis of this must be recognition.

We consider this question absolutely demonstrated. Talk about there being no recognition in heaven! Recognition is heaven! We have said appreciation is heaven; so is recognition. The absurd dogma of certain theological schools about lost souls, is put to shame by the merest lyro in physics, who knows that not a single atom of matter in the universe can be lost. The moment you admit the possibility of losing a single atom of matter, you have sprung a leak in the great ship of the universe that will inevitably sink the whole into oblivion's dark night and leave God upon a barren mass of empty nothingness, without a vestige of creation upon which to rest the sole of his foot, or in which to manifest the infinite power of his mighty will.

Pennsylvania State Society. We have held our Third Annual Meeting. It was not large, but there was harmony and earnestness of purpose in those who came together that promises well for the coming year. There were several new speakers who acquitted themselves well and gave good promise for the future.

Mr. Stearns one of our Missionaries gave us some good advice from the spirits. She has gone into the Western part of the State for the Summer. A full report will be sent to the JOURNAL by our worthy Secretary.

The cause in this section of the State never was in a better condition. Opposition on the part of some has awakened a deep interest. We spoke in the Carversville Free Church on the 16th, to a large and attentive audience. The opposition of the clergy in this county is doing the cause good.

Memory is a patient camel, bearing huge burdens over life's sandy deserts. Intuition is a bird of paradise, drinking in the aroma of celestial flowers.—Harris.

Moral Laws.

The moral laws of the universe lie in layers or strata, like the geological strata of the earth. The moral condition of humanity with its convulsions and earthquakes, have upheaved and changed these strata, so that it requires even a greater amount of study and research to discover the true lines and relations of the moral laws, than it does that of the geological strata of the earth, which for thousands of years has required the most elaborate study to evolve from confusion into order. So we believe it will be a study of ages to develop the true relations of the moral code.

Many persons have held strange opinions in regard to breaking the moral laws. This has never been done and never can be done. While man remains in proper relations to the moral laws on the plane which he occupies, he will progress properly and rapidly, and be happy, but whenever he comes in contact with a law below the plane which he occupies, he must and will suffer, and may imagine that he has broken a law. For instance, the time was when the elements which compose our bodies were benefited by the action of fire or concentrated heat; but we all know that this is not the case at the present time, and if we bring them in contact with this, which is a lower law, they will be burned, and disintegrated. It is only when we adjust our relations to the conditions and laws around us and on the plane which we occupy that we realize heaven. This will be the only heaven we shall ever realize, and can be found in any condition of life, here or hereafter, whenever we escape from the mists of ignorance and error, and learn enough to know this simple truth.

When the moral laws lie in their proper order as the strata of the earth lie when undisturbed by volcanic eruptions and earthquakes, and man maintains his integrity,—uprightness, he will continue to rise directly up through strata after strata of these laws, and will not be compelled to suffer as he now does from coming in contact with laws which are below the plane that he should occupy.

It may be asked whether the conditions of the earth which were necessary for the production of soil, plants, animals and man, that is the breaking up of the earth's crust, are not also necessary in the moral world and that the evils, suffering and discord that exist here, should be in order that man may progress more rapidly, and that is the philosophical view of the Spiritualist, that evil and undeveloped conditions are necessary conditions in the progress of mankind, and may be found hereafter to have been among the most practical and profitable lessons of our experiences.

Even now, we may see that suffering furnishes the very best lessons that we can have, to bring us out of inharmonious conditions into the true relations of life.

Thus the sufferings of the inebriate,—of the victim of tobacco, and of all other forms of intemperance, are the means by which they are not only brought out of these lower conditions, but enabled to preach the most practical lessons to others.

We must not infer from the fact, that these practical experiences enable men and women to preach more earnestly and effectively, that all should therefore be drunkards,—base as the use of tobacco or to any other bad habit.

True progress is not through the zigzag lines of these evils which have produced, and are producing so much suffering, not only to their victims, but upon many others who are made to suffer by their course.

An upright life, as we have said, enables man to avoid the conflict with these lower laws, passing beyond them. True, in the upheaved state of the moral strata, it is impossible for a man to move upward without suffering from disturbed conditions around him.

But the time will come in the progress of the race, when these inharmonious conditions will not exist, and the moral laws by virtue of their inherent qualities will assume their proper relations to each other, and then the course of humanity will be straight forward, without these numerous conditions of sufferings which now mark and mar its career.

Ignorance, which is the only devil there is, and undeveloped, which is the only hell, will be the exception, and not the rule, as they now are. Such results are desirable, not only from the individuals who are suffering from their own acts, but even more so, for the sakes of those innocent ones, who, by their association with the ignorant and undeveloped portion of humanity, while they possess advanced and sensitive organizations, are the greatest sufferers, apparently without even the fault of being wrong doers themselves.

We say apparently, because we believe justice will be vindicated, when we can understand all the compensations that belong to the various conditions of life.

Innocent children suffer much on account of the ignorance and imperfections of their parents, and this is the only way by which parents can be brought to see the responsibilities of the positions they occupy. Sensitive persons suffer very much from their inharmonious surroundings, and this is the only means by which mankind can be brought to see the effects of these conditions, and be induced to remove them. Let us therefore, study our relations to the divine laws, in the physical, mental and spiritual universe, and we shall soon find a better state of things in the world. Mankind are growing every day more thoughtful upon all these questions, and the Spirit World is throwing a flood of light over many of the dark problems which have heretofore puzzled humanity.

Let us join hands with each other and with our spirit friends, and help onward the good work. Every step in the right direction lifts the entire family of man into higher conditions and holier relations to ourselves, the Spirit World and our common Father,—God.

Victory. "Every battle of the warrior is with confused noise and garments rolled in blood." Never did we realize this until July, 1869, we stood upon the grim and gory battle field of Gettysburg in this State. The dead bodies of horses and of men lying all around us, swollen and disgusting, filling the air with disease and death; thousands of men in the field hospitals, mostly lying upon the bare ground without shelter above, save the blue canopy, or protection beneath them; the moans of the sick and the dying falling upon our ears.

Again, the Spring of 1864, professional duty called us to Frederickburg, to witness again the sad pictures of the war, and here the most terribly revolting scenes of all were those in the Wilderness, where, after the "victory," came the terrible fire, which for miles swept through the woods, burning the trees and partially consuming the bodies of men, horses and mules, many of whom being wounded, had yielded up their lives to the devouring flame. As we gazed upon these terrible scenes, a voice seemed to say, "There are no victories here,

—Peace alone hath her victories," far more sublime than any that war can claim.

Life is a grand struggle, and the soul that marshals its own hosts and keeps its outposts well guarded, knows something of these victories. We did an inspired writer say, "He that keepeth his own soul is greater than he that taketh a city." Here indeed, are the victories which he who heroes of all time have gained. How we delight to turn to the example of good old Socrates, whose victory, through principle, over death, is no less sublime than that of the gentle Nazarene, who has left us a grand legacy of the triumph of the human soul in his ever memorable declaration, "Father forgive them for they know not what they do." This was a sublime victory. All through our lives we are either being overcome or having victories, and as it hath been said, "Each soul knoweth its own bitterness,"—so each soul knoweth its own victories, and rejoices in them.

Our grandest victories have been in rising above surrounding circumstances and overcoming temptation and with a calm unflinching trust moving onward peacefully and quietly through the shades, and even the darkness of life's journey. As we go on conquering and to conquer, we shall realize that the soul must have immortal victories, and every successful victory of the soul on earth is a step toward the march of placing us upon a higher plane, the result of which is to remove us from the discordant influences which are at times around us. The soul that is thus victorious within itself, does not feel hurt though the foul tongue of slander may point its venom at it.

With pity and sympathy it turns away, and would bless those who in trying to injure it, are really injuring themselves. It was this kind of victory that Jesus referred to when he advised his followers, to bless those that cursed them, and do good to those that would injure them. We are beginning to realize and appreciate these real soul-victories, and not only to respect and admire them, but in past ages have gained them, but what is far more important and practical, to learn that our own real greatness comes from the soul-victories of our own.

Death may be compared to a mirror, in which we see the life of the departed, and as we gaze back over the events, how natural it seems that the shadows should cover the weakness and follies that are the common lot of mortals, and that the good and noble deeds should stand forth prominently. This is as it should be, for error is transient, and must pass away, while truth and goodness are eternal and can never die.

Theodore Parker in speaking of Gen. Taylor, remarked that "It is said he was a religious man. Sometimes that means that a man loves God and loves men; sometimes that he is superstitious, forward, hypocritical, that he does not love man and is afraid of God and the devil."

For The Religio-Philosophical Journal. The Answer. BY LARRY SUNDERLAND.

"Now we would like to ask Mr. Sunderland how an object of the medium's own creation, can detail some event of which he (the medium) knew nothing, and in relation to which, no one present was thinking, and yet invariably professes to." RELIGIO-PHILOSOPHICAL JOURNAL, May 29th, 1869.

Here is my answer. You have failed in your statement of my position, entirely. Thus you have affirmed that I had endeavored to prove "that all sensitives are the afflicted ones of a Mental Epidemic," and that the Mystic Rap had "nothing to do" with the phenomena, which make up the movement in mediums; and you represent me as asserting, "that all the phenomena, of which the Mystic Rap is a representative type, are merely the results of the automatic action of the brain, and nothing else."

This statement of yours, happens to lack the element of truthfulness, and the column of words you have added upon this false assumption, I do not propose to notice in this connection, albeit I should, perhaps, and I do hereby, and herein, protest against the injustice you have done me, in representing me as having maintained that "all sensitives are crazy," and fit subjects for the mad-house.

The drift of my article in the *Champion*, which you have so grossly misconstrued, was to give the rationale of mental phenomena, the Physiology, and Pathology of mental contagion, a scope and design, which evidently enough, the Editor of the JOURNAL, has filled in comprehending. Hence, there was nothing in that article to justify the question which you have put to me, as I have never during the past forty years, ignored or doubted the fact of Clairvoyance, as all my writings during this period are abundantly sufficient to show. Clairvoyance I know to be a function of the human mind, and when manifested by a medium, I recognize it as a mental manifestation, and so I recognize it as clairvoyance when manifested by the Mystic Rap. It is clairvoyance, nothing more nor less, however manifested—certainly the personal identity of the dead, is not very often demonstrated by any clairvoyance ever manifested through human mediums. How can personal identity be demonstrated by clairvoyance? Here, then, is my position:

1st. I use the term Mystic Rap, as representative type of all phenomena, evincing mentality, when produced by forms of force, respecting the rationale of which mankind are wholly in the dark. Its appeals are made first and last to the organs of wonder, and its chief characteristics are in its spontaneity, irregularity, and address; while it is capricious, enigmatical, and not under human control. It is exceptional, and therefore mystical.

2nd. By Mediumism, I mean, all is human in the movement of which this term signifies the basic foundation. It includes all and singular that human beings do in the capacity of mediums.

3rd. Mental Epidemics. The mind has its diseases similarly as the body has, hence, it is affected by contagion; and when masses of people become similarly "impressed" with an idea, it gives rise to the use of this term, Mental Epidemic. A sectarian revival, so called, is a Mental Epidemic. Now, suppose I were to undertake to give the rationale, the psychology of a common "revival," by describing the tem-

peraments of those most liable to become "impressed," and "converted," and on doing so, a Zealous "revivalist" pounces upon me, and says, "Larry Sunderland belongs to an unfortunat class. He avoids the truth in his investigations. He starts out with a determination of explaining all the revival phenomena without recognizing the Holy Ghost, by which they are produced!" Hence, the injustice: you do me, when you say that I had affirmed that the Mystic Rap "had nothing to do" with the mediumistic phenomena, when I have always and everywhere asserted that the Mystic Rap may be considered as the *suppedit*, or remote cause of them all. The immediate cause of all human phenomena is in the human mind, while the remote or suggestive cause may be any one of ten or ten thousand ideas of things true or false. And here it may be in place to notice your misapprehension of the allusion I made to the case of Doctor Winslip, in Boston, who now is able to lift two thousand nine hundred pounds, and he thinks he may yet lift three thousand. The force by which this is done is not outside of Doctor Winslip, it is his own will, exerted in his own body, the only place where the volition of any man can be exerted. And the point I made was based on the fact, that while the will of Doctor Winslip was thus powerful in himself, it was powerless without physical contact outside of himself. As if the mesmeric, or mediumistic theory of the *cell* were true, Doctor Winslip should be able to "control," and entrance a whole nation at once. But as I have elsewhere shown, that the trance is never produced by the will of another, as the immediate cause. The will of another may be the remote or suggestive cause, while the trance is induced by the emotional element in the medium's own temperament.

Quincy, Mass., June 1st, 1869.

SPEAKERS' REGISTER.

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

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The Pen is mightier than the Sword.

FORCED INTO THE WORLD—FORCED OUT OF IT.

"To be, or not to be," is the question; There is no choice of life. Ay, mark it well! For death is but another name for change. The way shall-of-the-ir-mortal-cit, And think to slumber in an eternal night. But! the man, though dead, is living still; Unearthed, is clothed upon, and his mortality is swallowed up of life."

That was the language of the immortal Shakespeare given through the mediumship of the highly gifted medium, Lizzie Doten. No statement was ever made that had upon it a deeper impress of truth; no truth was ever enunciated to the world that so clearly owes its origin to one of the immortal dead. "There is no choice of life," is a fact which no one would have the audacity to deny. "No choice of life" comes in thundering accents from the Spirit World, and entering within the portals of our mind, it there finds lodgement, recognized as one of the grandest truths ever uttered by man. But what of that?—"No choice of life." Can a lesson sparkling with rare gems of knowledge, be learned therefrom? Are mortals made any better by the enunciation of this grand truth, coming forth in trembling accents from the lips of Lizzie Doten, impressed upon her mind by the immortal Shakespeare? Above us is one vast cloud, from which are daily dropping grand truths, which bear upon them the impress of angelic touch, and which cause the soul chords of humanity to vibrate in harmony with those of the Spirit World. "What manner, what of the night" was a more pertinent inquiry than this, "What good is accomplished, supposing there is no choice of life?" No choice of life to mortals! They are forced into the world, and forced out of it, and the question might be well asked, where is the dividing line between active force in our destiny, and no force at all? This is certainly an important question, and in one that should be well considered. It is always our aim in the discussion of any subject, to assume certain acknowledged facts as a platform on which we can stand, and therefrom direct our observation for other truths, the same as the astronomer from his lofty observatory gazes around him to detect some new movement or feature among the starry orbs that gladden so beautifully throughout the infinity of space. Thus we assumed in a previous article what is acknowledged by the orthodox churches as true that God is all powerful, coming to this conclusion:

- 1st. If God is all powerful, the power of man must be the power of God. 2nd. If the power of man is separate and distinct from God, he cannot be all-powerful. 3rd. If the power of man is the power of God, then man is a part of God. Thus we find it always better to assume an acknowledged truth as a stand point on which to stand to extend our observation, and reason therefrom. This course is better than the simple fact that the reason derived therefrom is more conclusive, and is brought home to the consideration of the people with more effect and potency. In this article we have assumed that man is forced into the world and forced out of it, and from these two stand points, our mind, bowing meekly to the peerless influence of our spirit guide, whose presence we feel and whose superior wisdom we acknowledge, we start off on a voyage of discovery, searching for truth in the infinite realms of space, rejecting everything that does not accord with the platform on which we stand to extend our observation. With a compass in the mid-ocean, the mariner defies storms and billows, and moves on his course with unfeigned confidence, knowing that he will in due time reach the destined port. With two acknowledged truths, we feel the same confidence of the mariner as we float off on a voyage of discovery in the peerless realms of space, feeling that truth, like the compass, never misleads. Forced into the world,—"the cradle,"—forced out of it,—"the coffin." Again the inspired utterances of Lizzie Doten come rumbling in our mind like the sweet chimings of the morning bell:

The cradle or coffin, the robe or the shroud, Of which shall a mortal most truly be proud, The cradle or coffin, the blanket or pall, O, which brings a blessing of peace unto all, The cradle or coffin, both place of rest, Tell me, O mortal, which like ye the best!

The question is a pertinent one—"which like ye the best? There should be no choice between, two forces over which man has no control, both of which act an equally important part in the life of each individual. The question, however, with us is, as there is no choice of life, no choice of death, and both result from a force over which we have no control, it would be well to ask when this force that brings us into the world ceases its action, and that force which takes us out of the world commences its action. There must be a dividing line somewhere, or else the free agency of man is, to some extent at least, destroyed. Free agency does not commence at birth or during early childhood, for then we are helpless; it does not exist in extreme old age, for then we are again helpless, and the enjoyment of the fullest free agency could avail nothing. The question naturally arises then for us to determine the exact time that this force that brought us into the world ceases its action, and

that force which takes us out is set in operation, for only between the action of these two forces can man be said to be fully free, acting independent of other forces and fully carrying out the principle of independent sovereignty. The forces which bring a man into the world never cease their action, for if they did, men at that moment would cease to exist both in spirit and body. That power which creates is required also to sustain. That admitted, our way is clear, the clouds that obscured our vision pass away like a pleasant dream, the future of man is unfolded and understood, and we feel that we have added another plank to our platform, and as each additional one extends the area of our observation, we feel that our labors are to be greatly benefited by our first voyage of discovery into the somewhat hidden recesses of nature. Feeling now that our way is clear and that nothing can impede our progress, we proceed onward, ever careful to remove the errors that obstruct our pathway.

- 1st. Man is forced into the world. 2nd. The same power that creates, is required to sustain. 3rd. Then, if we have no control over the forces that create, have we any over that which sustains?

These conclusions must be correct, for we can control no force,—we can only act in obedience to force. We do not control electricity,—we only act in obedience to its innate nature, and in so doing, it controls itself. If we can control a force of nature, at that moment we rise superior to it, and overturn the well established principle that water cannot rise above its source. It may be said, then, that man is a machine, an automaton, subject to the forces of which he is composed, and that his greatest happiness is achieved by acting in perfect obedience to those forces. Man is free to act thus far and no farther. He can control electricity, as we have remarked, by acting in obedience to the laws of the same. He can control himself only by acting in obedience to those forces of which he is composed. How so? In nature everywhere, we invariably find that man controls no elements therein, unless he scrupulously acts in obedience to the laws which govern them. It is impossible, all will admit, to control steam, only by acting exactly in accordance with its own innate laws, and then it controls itself, and acts, as it were, in one sense entirely independent of man. Suppose in experimenting with steam, the boiler is burst,—and immense damage is done. We desire to know if the accident was not caused in accordance with the law of steam, what law did cause it? If you can make steam act, contrary to its own inherent powers, you can perform an impossibility; but that is idle talk, for it is a recognized fact that none of nature's forces can be controlled only by acting in obedience to their innate laws. Then, supposing these forces, or the constituent parts thereof, should be transferred to the organic structure of man, can he then control them only by acting in obedience to them? We answer most unequivocally, no! Then we might well say, forced into the world, forced through the world, forced out of the world.

Then, again; it might be well asked, is not man a machine? We answer emphatically, no. For he can control all the forces of which he is composed by acting in obedience to the laws which govern them; and in that sense only is he a free agent. Therefore—we may conclude that:

- 1st. Man is a free agent when acting in obedience to the forces of which he is composed. 2nd. That he is not a free agent when he attempts to act in disobedience to the forces of which he is composed. 3rd. That he can only act in obedience to the forces within him, consequently he is in every sense of the word a free agent. 4th. To act in disobedience to law would indicate that man is superior to the law, when in fact he is only a creature of law. 5th. Man cannot violate a law, for to do so he must rise superior to the law, which is impossible. 6th. By thrusting your arm in the fire you act in obedience to law; the burning sensation is caused by the action of law, and consequently your arm is in every sense in conformity with law, and we defy the whole world to show to the contrary.

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.

TRIAL SUBSCRIBERS.

Our terms for three months' trial subscribers are fifty cents, and have been for the last four weeks, and yet we are receiving applications under the old proposition. The best we can do in such cases, is to send the JOURNAL for six weeks for twenty-five cents.

THE INDIANA CONVENTION.

The Convention of Spiritualists held at Indianapolis, proved a grand success. The proceedings were highly interesting, and demonstrate conclusively the good results that flow from these conferences.

Prof. J. M. Barnes, of Newcastle, made an application for a license to represent the spiritual philosophy of the public, so he could stand on an equal footing, in point of legal privileges, with the clergy of orthodox churches.

Mr. Dr. Clark, of Attica, addressed the convention. She regarded the old orthodox religion as darkness compared to the light of Spiritualism, which must, sooner or later, pass away before the advanced ideas of the new philosophy.

The secretary announced that some of the best mediums in the world were present, and there would be some rousing demonstrations for the benefit of the public before the session closed.

A conference was announced, and those who were moved by the spirits stated what they knew about spiritual matters.

Mr. G. S. Pratt, of Cincinnati, said they must cease politics, as spiritualism was not to be mixed up with such matters. He had been a Spiritualist for 20 years, and had seen its powerful workings.

Mr. J. H. Hudson, of Terre Haute, thought there was a wonderful opportunity in the world. He wanted the Spiritualists to buckle on their armor, and commence the great reformation.

Mr. Treise, of Brooklyn, said he was once a Methodist, and opposed Spiritualism, but had his eyes opened. He was entirely convinced that spirits often conversed with us. Spiritualism proved the immortality of the soul.

Mr. Treise, of Brooklyn, said he was once a Methodist, and opposed Spiritualism, but had his eyes opened. He was entirely convinced that spirits often conversed with us. Spiritualism proved the immortality of the soul.

Judge McDonald said spiritual photographs had been taken in Jeffersonville, and Mr. Ephraim Kligwa corroborated the statement. They had both seen them. They had also been taken in other parts of the state.

Dr. T. A. Island had a portrait of his mother taken under the influence of the Jeffersonville medium, and it is an excellent likeness.

Dr. Clark stated they had spirit photography working finely at Laporte.

Mr. Asgwin, of Jeffersonville, gave an account of the wonderful operations of the spirits in that locality. His wife became a medium, and the demonstrations in his own family were wonderful. They could move with spirits, talk to them, hear answers, shake hands with them, and they traveled about the house night and day, playing all kinds of pranks.

The account of the seance that was also held at Indianapolis, may be found in another column of the paper. It will be read with deep interest. The denizens of the Spirit World are not idle at the present time, but are giving daily evidence of their power to communicate with mortals. The statement of Jacob Young, the victim of the Cold Spring tragedy, with reference to the person who murdered him, sent a thrill through those present at the seance, and demonstrated conclusively the good effects that will accrue to humanity by opening avenues of return to those who have been foully dealt with, that the guilt or innocence of those who have injured them may be established. This is not the only instance that spirits have returned and pointed out their murderer. Several who have went to E. V. Mansfield on matters of business, or to get a communication with reference to some subject, have been confronted by those they murdered, and all the circumstances of the case pointed out, and who, with eyes wet with tears, have implored Mr. Mansfield to never reveal the occurrence. Establish the fact that spirits can return and confront the perpetrators of dark deeds, and murders will become far less frequent than at the present day.

EVANGELICAL ALLIANCE.

There is renewed agitation amongst the united sects upon the subject of a united Christian Church. Many of the evangelical leaders—ministers, are wise enough to discern the signs of the times, and are not without reasons believing very much alarmed, for the welfare of their present systems of religion.

As hostile as the various Christian sects may have been in the past, a common danger seems to impel them to attempt an Evangelical Alliance of all the various sects of Christendom.—they have measured their strength single handed and know their inability to stay the tide of truth that, to them, satanic influence of Spiritualism has spread, and is constantly spreading throughout the world; and at the same time prefer either of the so called christian sects, to the success of any of the progressive ideas now agitating the public mind. The success of Spiritualism, to them, would be equivalent to the triumph of the devil. It is not to be wondered at therefore, that an effort is being made to unite all the christian sects in a world's conference, to make common cause against a common foe.

The New-York World of a late date, says that the New-York branch of this alliance lately held a preliminary conference in that city for the purpose of instituting an increased activity on the subject in this country. A large number of clergymen were present representing the various religious denominations comprehended in the alliance.

Rev. Dr. Wm. Adams first addressed the meeting. He stated that after conversation between seven persons representing the branches of the alliance in different countries, it had been decided to hold the next general convention in New York during the autumn of 1870. It was desirable that the churches all through the country should be beforehand with, and will be expected to send representatives from all parts of the United States would be expected to be present at the conference. Dr. Adams alluded briefly to the past history of the alliance, and the good it had effected.

The Alliance was an association of christians of all countries, and its object was in effect that union which finds all true believers together in the fellowship of Christ. During the thirty five years existence of the alliance, four general conferences had been held, at London in 1851, at Paris in 1855, at Berlin in 1857, at Geneva in 1861, and at Amsterdam in 1867. At each of these conventions, representatives had been present from all parts of the world to give information relative to the state and progress of Christianity.

Rev. D. J. C. Smith next addressed the meeting. He spoke of the encroachments of the Roman Church in this country, and the alarming increase of rationalism, or materialism. To check these, the whole power of the combined Christian churches would be required.

Several other speakers addressed the meeting. The action of the British Government in regard to the Church of England, and the attempts to free the Church of Spain, were highly commended. The great question of the day was, is, or is not, the Church capable of standing alone by itself without the aid of any other outside influences? The union of all the Christian denominations in the world, and a united ministry, was strongly advocated as the only hope against the success of Romanism, rationalism and infidelity. All through the evening, if one were traveling, he would see in every village a half dozen little churches erected by the different denominations. No one of them was half supported, and if the church-going population were gathered in one respectable church they would hardly fill it.

This ought not so to be. They should all be merged into one.

Dr. Anderson was the strongest advocate of a united church and ministry. He would be willing to accept the code of any one sect, Baptist, Presbyterian, Methodist, or Episcopalian. He would willingly be immersed if they should decide to unite in the Baptist Church.

If the sentiments expressed in the foregoing remarks, do not evince a state of mental desperation, we fail to gather the purport of the Rev. gentlemen's language. It is clearly fore-shadowing the culmination of the great religious crisis, as that straws indicate the direction of atmospheric currents.

Rationalists have long expected this, and will be ready to meet it with the two edged sword of truth to enter the arena of mental combat. As the hour of a final contest nears, we may reasonably expect that the interest will widen and deepen. We have no fears for the final result. Truth can only be dimmed to shine with brighter effulgence.

LETTER FROM J. M. MATTHEWS, LECTURES IN PAMPHLET FORM FOR FREE DISTRIBUTION.

BROTHER S. S. JONES:—I would like to offer a suggestion,—not advice, mind you. Would it not greatly assist in spreading the beauties of our system, to print Thomas Gale Forster's lectures in pamphlet form, on "What good has Spiritualism done?" in pamphlet form, for gratuitous distribution by lecturers, brothers and sisters, who will distribute them. I will take \$3 dollars worth paying costs of printing, and will distribute them free to those who have a disposition to learn. I make this suggestion because I have been asked a hundred times that same question, "What good have you done?" This effort of brother Forster's answers all. What think you?

J. M. MATTHEWS, Heyworth, M'Lean Co., Ill., June 10, 1869.

REPLY:—In our opinion, it would be a movement in the right direction, and do more to enlighten the minds of the people than any other measure that has yet been suggested.—We shall be most happy to second any effort of the kind by publishing at the lowest figures it can possibly be done for. Let us hear from others upon the subject.

M. MILLESON.

Has just completed the likenesses of two of Dr. Stone's daughters, now in spirit life. Dr. Stone is a resident of Troy, N. Y. He will, no doubt, prize these likenesses highly, for they sparkle with innocence and beauty, and represent to him the "prides of his heart," in loving embrace in spirit life. As we gazed upon them, our soul chords vibrated with love for Mr. Milleson, who under angelic ministrations, is doing so much to open the avenues of communication between the mundane and super-mundane spheres, and the "tip" of whose crayon pencil, utters a language as potent as that ever spoken by seer or orator, and emits a beauty that glitters within the eye as it speaks of forms and features of loved ones in spirit life.

DELINQUENTS.

Delinquents must expect to be prompted every week, until they remit what is justly our due from them for the JOURNAL. We are making great sacrifices every week to give our readers an acceptable paper. To do that, we must have the money that justly belongs to us. We regret being under the necessity of publishing these calls to be paid by all of the subscribers to the JOURNAL. Those who are not in arrears will pardon us, when we assure them that this article is not intended for them!

DR. J. M. GRANT.

The above named healing medium, late of San Francisco, California, whose arrival in the city was announced in the last number of this paper, has taken rooms and entered upon business. His card will be found in another column of the JOURNAL.

E. S. WHEELER.

E. S. Wheeler is an indefatigable worker, and is a popular and entertaining speaker. He has been lecturing in Washington with great success. He is now ready to make engagements for any part of the country. His permanent address is in care of AMERICAN SPIRITUALIST, Cleveland, Ohio.

FANNIE T. YOUNG.

Fannie T. Young, of Boston, Mass., trance speaker. Address her during June at Dubuque, Iowa, care of W. Chaudier. During July, her address will be Marengo, Illinois, care of Miss H. H. Carlton.

Literary Notices.

THE QUESTION SETTLED. A careful comparison of Bible and Modern Spiritualism. By Rev. Moses Hull. Wm. White & Co. publishers. Moses Hull is well known throughout the West, and we have no doubt his book will meet with a ready sale. The Spiritualism of the Bible and that of modern times is carefully examined and compared, and the "Question Settled."

Those who desire to put themselves in order to successfully meet the orthodox opponents of Spiritualism on their own platform, should consult this work, for they will find therein all the information they desire. For sale at this office. Price \$1.50; postage 16 cents.

ALICE VALE: A story for the times. By Lois Walsbrooker. Wm. White & Co. publishers, Boston. An excellent story, well worthy of perusal.—Send for it.

For sale at this office. Price \$1.25; postage 16 cents.

THE ATLANTIC MONTHLY.

The July number of the above named popular Magazine, has come to hand, laden with its usual store of valuable articles from the pens of its able editors and correspondents. Its table of contents consists of the Drummer Ghost; Birch Browning, a statue; The Fox in the Household; Thomas Cooper, an eulogy; Gabrielle de Bergerac; Three years as a Negro Minstrel; The Restored Picture; Marrying a Pickpocket; The Greek Goddesses; Our Inebriates harbored and helped; French and English Art Writers; Reviews and literary notices; Goghriht's recollections of men and things at Washington; Hale's Igloo papers.

THE AMERICAN LAW REGISTER.

The June number of the above named ably conducted Journal is upon our table. It contains reports of several important cases, one of which is in regard to liabilities of life insurance where a party comes to his death through carelessness, the court deciding against the insurance company.

THE LITTLE SOWER.

The June number of the above named weekly paper for children, is before us. "The Little Sower" is neatly embellished, and contains many interesting tales designed to interest children. Indianapolis, Ind. W. W. DOWLING, Editor.

OLIVER OPTIC'S MAGAZINE.

"Our Boys and Girls" for June has come to hand as usual, filled with valuable articles for children.

AFTER-DEATH OR DISMEMBERED MAN.

"After-death or Disembodied Man," by Dr. P. B. Randolph. This wonderful book should be in the hands of every Spiritualist. It gives an intensely interesting account of the Location, Topography and Scenery of the Superior Universe; its Inhabitants, their Customs, Habits, Modes of Education; Sex after death; Marriage in the world of Souls. Send for it. Price \$1.00; postage six cents. For sale at this office.

Personal and Local.

Miss Susie Johnson lectured on Sunday, the 20th ult., at Music Hall, to a large and appreciative audience. She has a host of admiring friends in this city.

J. M. Barnes has entered the lecturing field again. He is represented as an efficient worker. His address is New Castle, Indiana.

Thomas Gale Forster's lectures in Philadelphia, on "What good has Spiritualism done?" were read with deep interest by our many readers.

During July, Mr. Dray will make arrangements to lecture anywhere within fifty miles of New Orleans.

Will C. Elliot writes us an interesting letter from Wisconsin. Would like to hear from him often.

Brother Forester, in his third lecture, is published in the JOURNAL, the name Gatria was inserted through mistake, for Galvani.

Lois Walsbrooker is lecturing in Maine.

Dr. H. P. Fairfield has been lecturing in Franklin, Mass.

Mrs. Sarah A. Byrnes lectured in Central Hall, Charleston, Mass., on Sunday last.

POOR AUSTIN KENT:—Our friend, G. W. Walker, thus feelingly alludes to this unfortunate gentleman: "Poor Austin Kent! I hope the kind friends will promptly respond to his dire necessity. He is in a sad state. Some of his notes to us are enough to melt the most stony heart. He deserves a better fate than to be crippled, and not able to work or feed himself."

We unite with Brother Walker in his statement with reference to Austin Kent. His address is Stockholm, N. Y. Will not the friends of humanity occasionally respond to his call for assistance.

Amusements.

MEYICKER'S THEATRE.

The Matti and Burbotchew, Comic Pantomime Troupe, of Boston, have won laurels for themselves and afforded an immense amount of amusement to their patrons, during the present week. Matti as a clown is an unsurpassed genius. One can sit and laugh at him all night long.

The performances of the Levantine brothers, Mlle. Rosetta on the flying trapeze are excellent; while Cotteller is a king in the art of lofty tumbling, as well as a giant in strength. He displays gymnastic attributes that should give him the crown of supremacy over all his professional fellows. The pantomimes also constitute a very important feature of each night's programme.

We presume that the company will remain another week, if not longer.

OPERA HOUSE.

The multifarious attractions of the "Forty Thieves," at Crosby's Opera House, are still attracting a large auditory each evening and at the Matinees, and would doubtless continue to do so through the entire season, did not the management see proper to allow it to keep the boards; but we observe that this is to be the last week. Among the new features of this week, are the "Clown's Dream," combining twenty new and extremely ludicrous effects; with the wonderful fifty-foot aerial summerault of the unrivaled Rizarrelli.

On Monday evening, June 28th, Manager Heas is to be the recipient of a complimentary testimonial.

AIKEN'S DEARBORN THEATRE.

The preceding part of the present week was occupied in the representation of the "The Ticket of Leave Man's Wife," at the Dearborn Theatre; but it is to be replaced on Friday evening by a new French comedy, entitled a "Cup of Tea," and a new Celtic drama written by a gentleman of this city, on which occasion Mr. Keller takes a benefit. Among other attractions will be a drill between the acts by a company of the Irish rifles, and the appearance of Miss Clara Angela, a promising young amateur of this city. The great characteristic of this management and



Communications from the Inner Life.

He 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 be the spirit world.

INVOCATION.

Light of all life, permeating and pervading Spirit-God. We feel to offer unto Thee thankfulness and praise for the many blessings Thou art constantly bestowing upon us, for Thy ever watchful care and ever abiding love. Everything that Thou hast created below us, Thy children seem to join in anthems of praise unto Thee. And as Thy children that Thou hast created for a wise and beneficent purpose, would offer unto Thee constant adoration. We would ever lift our souls unto Thee; we would ever be mindful of Thy presence, realizing that Thou art with us alike in darkness and light; and that out of darkness Thou in Thy wisdom wilt bring us to see naught but light and goodness. We would thank Thee for our sorrows as well as our joys; we would thank Thee for the many changes through which we have to pass, and look upon them as the winter, spring, summer and autumn of our life taking on new forms—passing through the different shadows, and at each change laying off the one only to take on a newer and higher form of life and wisdom. May we realize that the winter of life, although severe, is necessary for us as well as the spring time of existence, when, like the forest, we were clothed with the beautiful foliage to enjoy the summer, and in the autumn we changed to a golden hue. May we feel that all are blest with Thy presence, and that Thy watchful eye is ever upon us and upon all which Thou hast created. We feel to praise Thee, oh Spirit of Life, for the realizing sense Thou hast implanted within us, that we have but to aspire and offer from the innermost recesses of our souls a sincere desire for a higher and more perfect understanding of Thee; and that with that aspiration it shall be given unto us. We feel oh God, to offer praise unto Thee for Thy blessings in the past, Thy watchful and tender care in the present, and the assurance of Thy abiding love in the future; and unto Thee we will ever offer praise and thankfulness.

QUESTIONS AND ANSWERS.

QUESTION BY GEORGE MORAN.

Q. Is the life principle in man the same as that which animates all other things in nature? A. The life principle is the same, manifested in proportion to the form through which and by which you, by the life principle within yourself, take cognizance of that same principle in other things in every form in nature. Q. If so, is it a principle of eternal life? A. Certainly, for there is no such thing as destroying life: the life is the same, although the form through which it manifests itself is not the same. For instance, the life of the vegetable, although consumed, as you would say, by higher forms of life, is not destroyed. The form only is changed. The life-principle is not destroyed. Q. From whence or whom has it been derived? A. Could we with our limited capacity for reasoning conceive of a time when life should cease to exist, then by the same power we could trace back and find out its origin. But the only way that every thing is manifested and revealed is from the great ocean of life and light. Q. If from God, is it not the same in essence as the life-principle that created and moves the universe? A. I can not conceive of its being from God, for it is part of the great whole, from which you term God, or the great master mind—the great moving principle, Father and Mother, Lord and Saviour. What it is, you may, it is the same. The wind, whether it is from the east, west, north or south, is the same—it is wind. So with life—it is part of what you term God—not separate from Him, but a part of Him. Q. If so, how can God punish any of His creatures without punishing Himself? A. All the hell there is, you carry within you. Within your own soul you carry that which makes both heaven and hell. When the spirit that actuates the body is manifested through the combative portion of your nature, you would call it hell. When it manifests itself through the benevolent portion, you would call that heaven; yet, mark you, it is the same principle in both manifestations. It is only the organs through which it manifests to you that create the difference. Inasmuch as we have in our natures, in our bodies, every form of that which we can call good and evil, hell and heaven, we conceive them to be necessary to us for a wise purpose, whether we are enabled to comprehend that purpose at the time or not. Q. Many Spiritualists incline to abstract themselves from all surroundings, and make themselves just as vacant of thought as possible for an hour each day, for interior or spiritual unfoldment. Is it beneficial to do so? A. It is not necessary, but such persons feel it to be useful, or they would not do so. That desire shows that it is necessary and useful to them for development or for the unfoldment of the mind. When they feel that by placing themselves in a passive condition they receive impressions from the spiritual plane of life, and that it is best for them, and that it will tend to their more rapid unfoldment than anything they could gather from the material world, as we said before, it is well for them to do thus.

The fact of their feeling that it was necessary, shows at once that if they did not comply with that feeling they would not be at rest, or feel that their duty was done if they neglect to devote one hour to that which they call spiritual development. We hold that there is no such thing as standing still, whatever may be your condition or surroundings. Everything tends to the unfoldment or the bringing to your external senses of the powers within.

Q. We're told that in order to become individualized, we must have an experience, and the sadder the better. We would ask whether we are not equally individualized when by thought and observation we are led to avoid sad experiences?

A. We hold that experience is necessary for individuals to understand the powers within after becoming organized beings. Experience, however severe, tends to show by the external manifestations that power that is within the spirit; and were it not for that experience you would never know whether it were possible for you to endure such experiences—what you call trials upon earth—trials, because at the time that you suffer you can not see any good that can come from it. If you could see the results you would not grieve so much at the cause. All are equally individualized, yet no two individuals have the same style of experience. By observation or thought, and by witnessing what you term sorrow in others, you are led to keep clear of their particular experience; yet at the same time there will be scenes in your own life that others who do not pass through the same would gather from, as you would gather from them. So you will see that all is essential to make up the great whole; that is the experience of mortals upon the material plane of life, and not only upon the material but upon the spiritual. There are experiences upon the spiritual as well as upon the material, not so severe, however, because on that plane the dwellers are enabled to see more clearly their result.

For the Religio-Philosophical Journal.

The Dial—From Frank's Journal—No. 28

Misery is mine more than mortal can conceive of. I am Francis Morse of Newark, N. J. I never knew a moments peace after I had killed my wife. You can not imagine the horror that possessed me. Day and night was all the same. Her bleeding form was ever before me, nor could I banish the thought, do what I would.

Dear friend, I am told that you have consolation for such as I. Spirits have repeated to me a few things which you have told them, and which now brings me here. Have pity on one so miserable.

I am certainly a strange creation. You can hardly conceive of one so steeped in crime.—From my earliest recollection, I cared for no one but myself, and do anything that I thought could add to my ideas of happiness; and lived only to gratify my appetites. I thus grew up to man's estate caring for no one, and no one caring for me. I had sufficient means to live, and followed no occupation. Daily did I move in quest of victims. I made many a family wretched by my villainy and caused infinite woe to many a poor girl that trusted me; at length I became so notorious that against me every door was shut, and I was obliged to leave.

I then went to Newark, and there became acquainted with a lady of fine endowments and great personal beauty. She knew nothing of me, but I managed to gain her affections, knowing at the same time that she could be mine only with the marriage tie; accordingly we were married; but hardly a month had elapsed before I became tired of her, and thought only of a release. She soon discovered a change in my behavior, and wondered what could be the cause. But I became more and more indifferent, and at length my feelings grew so hostile, that there could not be a moments peace.

One day I had been with a friend in the country and returned home at a late hour;—found my wife in bed and fast asleep. I had been drinking; called for a light,—but no one answered, for the servants had all retired. Furious at this, I deliberately seized my wife, and threw her upon the floor. In falling her head struck against the fire place which caused a frightful wound, and there she lay insensible. I then procured a light, but a single glance convinced me that I had committed murder. This sobered me in an instant; and now my thoughts were all upon my own safety. Having placed her in bed, and knowing that suspicious would be excited, I endeavored to make it appear that she had fallen in her sleep, therefore made a great outcry; the servants came running in,—the neighbors were aroused; and all the appearances of grief were assumed. Not the slightest suspicion attached to me, and I continued to be regarded by all as a most unfortunate man. But a more miserable one never existed. Her bleeding form was ever before me. I could not shut out the horrid picture. Look where I would, I saw that the horrid work I had done; maddened at last, I jumped from a ferry-boat, and was drowned.

The first sight that met my startled vision was my bleeding wife; she spoke not a word, but gave me a look that penetrated my very soul. Her soiled garments, steeped in blood were constantly in sight. I groaned in anguish and reaching forth my arms I implored her forgiveness; but her countenance gave no cause for hope. I sank to the ground in hopeless despair, bereft of all consciousness.

How long I so remained, I know not, but found myself surrounded by a multitude of men and women all roaring blasphemies against God, curses against each other and creating a horrid din. They soon discovered me to be a new comer, and in an instant I was overwhelmed. Every torture that can be conceived of was inflicted upon me, and reason took its flight. There I lay insensible for a long time, and would that I could have remained so forever; but no such blessings belongs to us; life is ours

and cannot be extinguished.

How gladly would I sink into nothingness, were it possible; but the fires of conscience burn without ceasing; remorse is mine continually, and I look forward to an eternity of woe. Eternity! Oh that awful thought; my brain reels while I think of it.

Dear friends, I have been told that you have known spirits who have sinned like me, and yet passed to a better condition. Can there be any truth in this? Can God ever forgive a wretch like me, so steeped in every crime? I was told while on earth, that vengeance was everlasting; that hope never visited a soul in hell; but you teach that God can have mercy. I crawl at your feet, humbly lifting up my eyes, imploring one word of consolation.

"What was your early education as it regards religion?"

"I had none; lost my parents at an early age—and failed to learn anything about religion."

"You knew I suppose, what was generally taught by the church, and to what end they consigned the wicked?"

"Yes; I knew all about that, and on entering spirit life supposed it was all true."

"You then believe that you have fallen into the hands of a revengeful God, who makes you suffer for your wicked life on earth?"

"I hardly know what I believe for I am so wretched that I cannot think."

I then gave him religious instruction, denying there being a God of wrath, but that his sufferings are the natural consequence of an ill spent life, and but the workings of conscience to purify his soul.

"Dear sir, I can scarcely speak. I did not think it possible for me to drink in such words. They have caused a new life to enter my soul. I can hardly realize it. Let me come again. I wish to do as you have directed. I will leave my guilty companions, and turn my thoughts to penitence and strive to begin a new life. Bless you, my dear sir, and may every happiness be yours."

Then an attendant spirit said, "Could you have witnessed the scene that has just occurred,—an immense throng had assembled to hear your instructions, and the spirit, and you can have no idea of the effect it had upon them. A shout went up that filled the space around when your lecture closed, and all blessed your name for the truth each one felt you had uttered."

"You appreciate too highly the few trifling words which any man of plain common sense might give."

"It may seem trivial to you, but not so to them. I have never known one who could speak so to the purpose as yourself. Fine words, a learned discourse, rounded sentences and polished language, would find no entrance into their hearts, but your talk to them as a brother, and as if you felt the truth of every word. A glorious entrance awaits you here."

Another spirit said:—"Fain would I profit by your teachings but I cannot. Why I cannot tell I have listened to what you have said to others, but it falls upon a lifeless ear. I have witnessed the most exciting scenes that have transpired at your circles for the unhappy; have heard thousands shout for joy, while I remain totally unaffected. Intellectually, I believe in the truth of every word, but it makes no impression on my heart. I am the same I was fifteen years ago. How many have I seen dark as myself, pass to better conditions, and came afterwards in bright array for our instruction. Long have I believed that progression is the universal law, and that in the dim future, I too, shall be subject to its powers. You say that I can change if I will; but you cannot make that impression on my heart that is necessary to cause a movement in the right direction. Alas, alas, how can I escape my present state of degradation. I am anxious for something that will work a change; something that will cause me to reflect, but all seems in vain."

For the Religio-Philosophical Journal.

Leaves From the Unwritten Life of a Recluse.

BY F. B. DOWD.

NUMBER TWO.

"GOD IS LOVE," fell in low musical accents from the lips of the minister, as he labored through his sermon and sought with look and gesture to carry conviction to the hearts of his hearers. But there was one in that congregation upon whose soul the words fell without any meaning, and jured like a discord in some mournful tone, or wailed like a funeral dirge to some heart broken mourner. Still they echoed and re-echoed along the empty chambers and corridors of his soul, and found no response, for memory went back through the long vista of the past, and again the phantom throng of buried loves and blighted hopes, of joys whose realization had been long years of agony, of failures over glittering baubles which proved not worth the effort of acquisition, of the loves of dear children who in after years drove him mad, of her who had sworn Eternal Love in youth's glad sunshine, but who proved the hurricane that laid waste the ripening fields of his manhood—passed in weird procession, and one by one with childish laughter, in tones of thunder hissed in his ear, "He lies!" With a frantic effort, he fled from the scene, and sought his bed, and throwing himself upon the bed, he wept and cursed by turns till night had wrapped her shroud 'er hill and vale, and sent her angels and her demons abroad upon their errands, one of which entering his room bade him listen and learn. Rising from the bed, he saw standing in the middle of the room, a being of matchless beauty and grace. A look of more than angelic calmness rested upon the features, god-like in their expression of conscious power and benignity; a smile that sent boundless sunshine, and thrills of ecstasy whenever it rested; a frown that turned love into hate, and froze up the rivers of life and joy, and rained ruin and despair wherever he touched his glance. Well might he fall upon his knees in an ecstasy of delight, or try to hide from the lightnings that flashed from those eyes through every nerve of

his being. "I come," said he, "at your call. I visit not the vain and frivolous, the joyous and the gay; but to such as you, when India's journey you have grown weary, when you have seen and felt to the very center of your being, the utter futility and nothingness of all things earthly, and you faint by the wayside; then I flash out upon you in your night of gloom—for I am the gloom, I am the shadow—and touching you with the magic wand of change, I turn you up another street, and you become, as it were, another man." You have heard that "God is Love," but your soul says, nay. I say that God is unfathomable mystery, the incomprehensible, the unknown, unrelenting power—unchangeable, non-emotional; the universal light, within whose beam, man journeys,—not unlike a firefly which emits its own light as it launches into the unknown vortex, and gathers life as it goes, and whose light only illumines a little of the pathway over which he has traveled, while before him all is gloom—mysterious night.

God is unchangeable,—man changeable; He is darkness,—man is light; He is stillness,—man is motion; He is coldness,—man is warmth; He is death,—man is life; He is power,—man is weakness; He, perfection,—man, imperfection. He, harmony,—man, inharmony; He, unity,—man, discord; He is fullness,—man is vacuity; He, the north,—man, the south; He, the frozen ocean,—man, the rippling sea; He, non-emotional,—man, emotional; He, the principle, man,—its manifestation.

Love is not a principle, but is only the manifestation of that which a principle does. Hence, love has its degrees and is as changeable as any emotion. It grows and dies like all else. In its growth, it becomes distorted, dwarfed and gnarled like a tree of the forest, and produces various kinds of fruit,—some we call good and some bad. Love is the highest expression of Deity that we know of, and all there is of man in reality. And yet there cometh a time in God's great interlude, in which human love will appear childish; when love will be the lowest, as it is now, to us, the highest manifestation. Is God Love? So is the lurid lightning as it buries itself in the bosom of the storm cloud, or visits the dwelling of some luckless wretch. So is the sunbeam as it opens the tiny flower, or stirs up the malaria from the swamp and diffuses disease and death among men. So is the frost that seals up the book of life to untold myriads of chirping insects in autumn. So is the want and hunger that visits the little children of the poor of our large cities, who never did harm to God or any one. So is the hurricane that churns old ocean to depths unknown, and swallows up the mariner and his bark, or the earthquake which causes mother earth to vomit her loadings out, and swallows up in vain whole empires and buries vast continents smiling with peace and plenty,—with desert sands or wastes of water. Love is for man.

Behold this acorn, it represents love. I plant here, and sowing the acorn to the world, he stooped and planted it in what a few moments had been the floor, but which now was the ground. I beheld the acorn die, but out of it came a tree, which raised its trunk through the atmosphere, and spread its branches away towards the heaven, shooting out leaves and flowers. Still it grew and passed beyond my sight. Said he, "as you see the acorn die, so dies love in the human soul." The child loves its toy for a few hours, then loves it no more; and so we grow; one love dies, another comes. So "round and round we run," loving this thing to day and that to morrow; until we have exhausted all the toys of earth; then disgust follows. As from the dead acorn comes the tree, so from buried love comes the tree of life. There is no tree of life to him who loves the things of earth; for 'tis a law of nature that like attracts its like. Man grows toward and to be like that which he loves. So the tree as it grows bends again to earth, so long as there is any attraction there for it. The acts and deeds we do are its trunk and branches; our thoughts its leaves; our tears and groans its blossoms. What the fruit shall be no man knows, yet some day I will reveal it to you. This tree is our home in the world to be; we make it ourselves. From ourselves it grows; and as it ascends, so its branches interweave with the branches of others; its fragrance blends with others until we are as it were, one in spirit, and yet each an integer. Then weep no more for buried love, but grow beyond. Learn this that no earthly thing is worth the labor and love of an hour, for its own sake, and should be prized only as a means, to be held in trust. Culture well your tree of life; for as you grow, so shall you reap; as you build, so shall your inhabitation be. There is more of God in calmness than in emotion.—Equanimity is the jewel of great price. Vacuums create hurricanes; then become full, for God's fullness. It is only when empty that circumstances agitate the human soul, for all motion is caused by vacuums. I give you from this hour the power of reading the life tree of any man you may wish; abuse not the gift, adieu." And he was gone. I saw the philosopher in the morning and he seemed like another man. A holy calm had settled upon his countenance, a benignant look that I have never since seen disturbed had taken the place of that wild, haggard, maniac look, which characterized him in days gone by.

A Haunted House in New York.

The New York Tribune, of May 17th, says:—"An old mansion in the First Ward has acquired the reputation of being 'haunted.' It was formerly occupied by an ex Commodore of the navy, and superstitious people aver that the old gentleman pays periodical visits to the house, sometimes inside, and at others to the veranda, up and down which he walks as was his habit in life. Two policemen state that while sitting in the veranda one night, about three weeks since, one had his ear slapped, and the other was suddenly seized and dragged to the opposite side. A reporter of one of the local papers, who boards in the house but disbelieves the tales of its being haunted, positively asserts that after retiring on Saturday night his pillow was suddenly raised about six inches, and then as suddenly let drop again."

For the Religio-Philosophical Journal.

The Advent of Ideas.

BY J. TINNEY.

Whenever the world is prepared for the advent of a new idea, that idea is sure to present itself, and although generally an unwelcome child to the aristocratic conservatives of the past, its advent is hailed with delight by the lowly and down-trodden. That there never was a time in the history of this planet, when there was greater need of such an advent, or when one was looked for with more anxious solicitude, few will pretend to dispute; but what form it will assume, or in what way discover itself, is a mystery that none have as yet been able to solve. The distracted condition of all forms of society furnish conclusive evidence that the foundation on which they are based, is an unstable one, and that a better one must be substituted or the superstructure must fall. The idea, then, for which we are looking, is one that will solve this seemingly inexplicable mystery, and explain the cause of existing antagonisms. We have assurance that does not admit of a doubt, that in giving our views of the idea that is to produce this mighty change, we are only anticipating what science is working out with unerring certainty, but by a more slow and laborious process. We believe that the producing cause of all the trouble lies in a mistaken idea of the relations existing between the material and spirit worlds. That these relations are sexual, mutual and reciprocal; that the relation between the material and spirit world, are identical with the relations existing between the male and female in their outgrowth, and that neither could exist independent of the other, each being equally necessary to that existence.

The idea, then, is this: The universe as a whole is sexual, male and female. Its relations are mutual, reciprocal and convertible, and what is true of the whole, is equally so of all its parts. In making the application to our planet, we find instead of reciprocal relations, a mysterious supernaturalism attached to the Spirit World by means of which the masses have been held in subjection to the few, both mentally and physically. In opposition to the natural solution of Darwin, the knowable and unknowable of Spencer, and the creations of religion, we shall try and show the mutual relations existing between the material and spirit world, the necessity of those relations in the production and development of species and the simple manner by which it is affected. The base on which we found our theory is this, and we hope all who read will examine it thoroughly. The male and female of any species united, constitute the individual male or female of the next species above, and on this principle our theory stands or falls. To illustrate: The lobster and crab are said by creative theorists to be successive orders in creation; that they do not overlap each other, but that one begins where the other left off, thus showing the necessity of a creative power. We on the contrary claim that the male and female spirit lobster united as one flesh, constitute the individual, material, male or female crab. The organic law by which this is effected is simple. Death in any of its various forms, sends what was the material lobster to the spirit side; the next species, the male and female crab on the material plane, by united action, unite the male and female lobster and the two become one flesh as a material crab. What was a male and female lobster by the union, has become individualized as a male, or female crab, and have advanced one degree in the scale of being. Were the lobster the lowest form in existence, it would be represented by No. 1, and what was No. 1, has now become No. 2; by repeating the process, becomes No. 3, thus passing from one condition to another through all forms in the line to man the spirit, and the ultimate of forms on this planet. All forms below us are pursuing the same route we have traveled, absorbing the material we have cast off as useless to us, but becoming a part of their being; so nothing is lost or left behind. All will eventually reach the position we now occupy, while we by the same process are passing to higher and more refined worlds. We fear our description is not sufficiently lucid to explain our theory without the aid of a diagram, but is the best we are able to do at present, and is summed up in the fact that the material and spirit worlds are sexual in their relations; that neither could exist independent of the other; that the same outgrowths are represented in both with a constant interchange between; that every species in their outgrowth are derived from the next below them, the male and female of the lower being made one on the plane of the higher, by the united action of the male and female on that plane. Instead of repeating ourselves on the same plane as we have formerly supposed, we unite a male and female spirit of a lower plane, and bring them to our material plane. Each plane, whether spiritual or material, being but way-stations on the road to higher conditions. The foregoing is a rough sketch of what we believe to be the organic law on which existence is founded, is in perfect harmony with the law of numbers, higher species derived from lower by combinations, as higher numbers are combinations of lower ones, instead of creative fiat. As union is the order of the day, and as no union can be permanent when relations are not reciprocal, we submit this as the only base on which union can be effected, and as the result of impressions derived from higher sources than we at present dare aspire to.

Westfield N. Y. June 11th 1869.

A chemist in England has discovered a fluid preparation which he affirms will cause bodies plunged into it to petrify and become stone within five years' time. The secret of this process is known only to himself. He throws out the suggestion that, in time, if persons will only preserve their relatives and friends with his fluid, they will be able to construct dwellings with them, and thus live in residences surrounded by their ancestors.

In Colfax, S. C., a few days ago, a colored woman presented her husband with four sons at one birth. The father is 67 years old.



Frontier Department

BY E. V. WILSON.

You Spiritualists Break up Families and Teach Free Love.

"Now Mr. W., we call upon you to parallel free love doctrine from the Bible?"

We had the above charge and question hurled at us last night, when speaking on the Resolution, "Does the Bible, King James' version, sustain Spiritualism, in its teachings?"

We answered the charge and question thus: First, We deny emphatically that Spiritualism teaches any such doctrine, and now call for the proof.

We do affirm that the Bible does teach free love, lust and the breaking up of families.

Second, I now quote: "And it came to pass when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God saw that the daughters of men were fair; and they took them wives of all which they chose. There were giants on the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

"And God saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." Gen. 6. 1, 2, 4, 5.

Third, Abram lies to Pharaoh in regard to his wife and advises her to deny him and accept Pharaoh. "Say, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee." Gen. 12-13.

Fourth, Sarah, Abram's wife, is connived and advised Abram to take unto him an affinity.

"And Sarah said unto Abram, Behold now, the Lord hath restrained me from bearing; I pray thee go into my maid, it may be that I may obtain children by her, and Abram hearkened unto the voice of Sarah." Gen. 16-2, read also 3, 4, 5, 6.

Here we have free love, lust and affinity. Sarah hands her maid over to Abram and he is nothing loath to go into her.

Fifth, "Behold now, I have two daughters which hath not known man, let me I pray you, bring them out unto you and do ye to them as it is good in your eyes, only unto these men do nothing, for therefore come they under the shadow of my roof." Gen. 19, 8.

What a condition of society in the days of Abram and Lot. Women, wives, maids and daughters, are offered at the shrine of sensuality without even consulting them.

Seventh, The bargain between Jacob and Laban in regard to Leah and Rachel, read the 28th chap. of Gen.

Eighth, Gen. 34th chap. 1, 2, 3, 4. The case of Dinah being ravished by Shechem, although disapproved by the sons of Jacob, there is no evidence to show that Dinah was unwilling, and the act comes within the rule against us, and hence is free love.

Ninth, "David and Abigail, their intrigue, the death of Nabal: David seetheth for Abigail and take her to wife and rejoices in the fact that God had taken away Nabal.

Free love a sequence of the Bible.

More anon, with chapter, versed and name.

Queer Revelations in a Criminal Trial.

We clip the following queer revelations from the Chicago Daily Journal of June 1st; it speaks for itself:

The town has been touched this week by an incident related during a criminal trial. A young lad, not sixteen years old, was clerk in a merchant's office. An old clerk, dismissed for misconduct, persuaded him to steal from his master's till. One day he was sent out to collect a draft for \$4,000. As soon as he had pocketed the money he went to the old clerk, and pretending that his plunder amounted to only \$1,000, proposed they should divide the money. She divided the money between them and set out for Bordeaux, where they greatly amused themselves. In a few days they parted, and the lad of sixteen went to Toulouse. His first visit was to a brothel. He had some time of course, for it is notorious that criminals, after the commission of a crime, resort to these places, that a grave crime is no sooner reported to the police than he has some honey in the pot for some time. The woman he met in the Toulouse brothel was so much surprised to see so young a man in possession of so large an amount of money, she told him he could have some honey by it. He for some time sustained the cotary, but she was so earnest in her exhortations to repentance and to restore the stolen property before all of it was wasted, that he at last consented to do so. He then persuaded him to go to some good clergyman, repeat his confession, and seek advice. In order that his good resolutions might not cool she went with him to the paragon, and remained at his door until he had made his communication. The lad placed \$3,200 in the clergyman's hands and returned to Paris and surrendered himself to justice. Who would have expected to find a good angel in such a way?

If the angel of the Lord was not present in that brothel, then there are no angel influences.

What may be the spiritual condition of the woman that wrought the change of purpose of this young lad, but not hardened youth; and will the authorities deal with him in the same spirit of love and truth? Our Heavenly Father forgives many offenses, for the reason that many young people commit crime when "they know not what they do."

Rich and Easy.

The following fish incident occurred a few days since at a railroad station not hundred miles from Chicago. We were changing cars. On the platform of the depot were many idlers, and among them, a stout, eccentric, feminine looking old man of some seventy summers.

Two passengers were in the act of getting off of the cars, a lady and gentleman. The man had his long hair, and very black and full, hanging to his waist, also long black beard. The woman was well dressed and nothing in her outer appearance to attract attention, but on stepping down from the car exhibited two neat feet enclosed in a pair of close fitting men's boots, made of fine French calf. These boots caught the old man's eyes, as had the long hair of the man. This was more than the old man could stand. His manhood had received a severe shock, and he exclaimed with marked emphasis, "God there's a woman with boots on, and a man with a woman's hair on. This man and woman have changed places,—he's got her shoes and hair, and she's got his boots! What's this queer coming to? Come Jenny, let's go home,—this is too much for me," and the old man and Jenny left the depot in evident disgust at the degeneracy of the times.

Homoeopathy is the orthodox medical faith in Brazil.

New York to have a woman's... (part of text cut off)

In Jesus the Nazarene President of a Railroad, and His Agents and Conductors on the North Western Road?

The following check or card, in the shape of a conductor's check, was handed us lately on the North Western Railroad. On one side, in large letters was:

Do I love Jesus S. S. HOWLAND?

What the interrogation point means, we can not say, but think that there is a question in the mind of the donor in regard to his right to thrust his trash as well as his views, on strangers.

A Grand Seance at Indianapolis, Ind.

From the Indianapolis Sentinel, June 19.

The committee appointed by Messrs. Kelgwin and Burtop to make arrangements for holding a seance, at which the spirits should write upon a slate placed in a table drawer, agreed to meet last night at Judge McDonald's office in the United States court house. Accordingly, at 8 o'clock the following persons made their appearance there: Judge McDonald, Mr. and Mrs. Kelgwin, Mrs. Edridge, Dr. and Mrs. Bland, John D. Campbell, John S. Davis, Samuel Douglas, William Wallace, W. W. Leathers, T. E. Jones, and B. R. Pratt. A corps of reporters from the city papers, all well present, and viewed the proceedings with a great deal of interest.

Some Believers.

Nearly all the company had arrived before Mr. and Mrs. Kelgwin, but as they came, a few minutes was allowed before the business of the evening commenced. This was occupied in general conversation in reference to spirits and spiritual manifestations, a leading part in which was taken by Mr. B. R. Pratt, of Cincinnati, who formed a company that he himself was a medium, and had been for some time a skeptic of the most abandoned character. Mr. Kelgwin, who acted as a sort of major domo, questioning the spirits and explaining matters to the audience, is a small man, with light hair and blue eyes, and a quick, nervous manner. He is a fair, well-dressed man, with a wife, the medium, is a lady who in general appearance has a marked resemblance to Miss Annie White. Her manner is rather delicate and she talks graciously and well.

How Operations were Conducted.

A small stand with a drawer in it, was placed in the middle of the room and covered with a table cloth, so as to prevent people from seeing under it. Some objection was made to the cover because it was white, but it not being convenient to make a change, the objection was overruled. The table was covered with a white cloth, and a pencil by a string, held in one hand under the table, the cloth being between her hand and the slate. The company were drawn about in a circle, and for a short time joined hands, after the manner of such gatherings.

What was Done.

When all was ready, Mr. Kelgwin, in polite terms requested any spirit that might be present to indicate it by writing on the slate. For a time there was no answer, which was explained on the table, and a great deal of adverse elements were not present, it required considerable time to get to work among strangers, as the spirits must become familiarized before they would do anything. The slate was drawn out and looked at several times, but there was not the faintest scratch upon it. Finally, however, a faint light came from the table, which, after several examinations had been made, and two or three faint raps, indicating the end of the communication, were heard, and upon the slate was found the name of M. W. McDonald, Judge McDonald's deceased wife. Being put under the table, the spirits were again called, and on examination the name of Dr. Runcie, called on the slate in dim characters. The reverend gentleman still being in the flesh, that response was not considered a flattering one, and other spirits who might happen to be present were invited to make themselves known. The pencil commenced scratching more vigorously, and wrote Walpole, and upon being asked what one of the Walpoles it might be, answered Tom Walpole, and a further question revealed the fact that he was now enjoying the comfort and blessings to be had in the second sphere. To Mr. Kelgwin, the spirit wrote that was questioning the spirit, "write with thy finger" "Walter Lathers," which did not create a great degree of astonishment, as everybody in the room was aware of the fact.

A Good Test.

At this juncture, everything seemed to be working as well as could be wished, and Mr. Pratt announced that he felt a strong current towards him, and would like to know if the spirit of Dave Ryan was present. This seemed to throw a ban upon the manifestations, for no further character was scratched upon the slate, and the spirits were again called, and finally, that the spirits had only one name, which was Dave Ryan, but when he was asked, and instead of Jenny, announced that it was Jenny. This was the name of a brother of Mrs. Roland's who was killed during the war, and the test was considered by the experts present as a remarkably good one, and indeed was the best specimen the evening had afforded. The mystification having been done away with, Mr. Kelgwin put the question "Could you write on a slate, Jenny, if we put it in the stand drawer?" Jenny was very slow in answering, but after renewed questioning replied that he didn't speak, Mr. Kelgwin, at this point, stated that he spoke him to learn to write in the drawers, it being an arduous task. "The spirits then wrote on all strangers, and would have to be educated.—New spirits never know how to do such difficult things.

JACOB YOUNG APPEARS.

A flutter of excitement seized the company when, in a response for more spirits, Jacob Young, the victim of the Cold Water tragedy wrote that he was ready to learn to write, "who killed you?" was immediately asked by half the company in the room, but Mr. Leathers, taking the slate, wrote on it: "Will the spirit of Mr. Young communicate to Mr. Leathers?" The slate was turned over and Mr. Leathers, who placed it under the stand, heard, with three vigorous knocks at the end, and the slate was again turned over, and the answer to Mr. Leathers, but it was finally explained that it was in answer to the general question, "Who killed Hartman in killing you?" The answer came very especially Abram. The spirit, who was communicating to Mr. Leathers, spoke so emphatically at this point, for here was the opportunity to learn from both hands all about the mystery

which a dozen lawyers and two hundred witnesses could not unravel, and so the spirit was asked, "Did you one else assist, and who was it?" "Mac Will Williams," was the answer. A look of blank incredulity was on the face of a dozen or more of the audience, and in Mr. Young's spirit was evidently deprecating. "Who?" was asked; "please write plainer." "Mac Will Williams," the spirit wrote, and that was the name of a man, though a foreigner. This mixed up matters considerably, for no such person as Mac Williams had ever been connected with the murder in any manner, but a happy thought struck one of our inquirers if that name was not an alias. At the same time, however, another person was asked, "Did Mrs. Ciem assist in the murder, or was she a party to it?" "Yes," was the answer, "Frank Clark."

Here again we were at fault, but again the thread leading from the labyrinth was discovered, and it was declared that Mac Williams was an alias for Frank Clark.

Spiritual stock began to rise, for the spirit evidently knew what it was talking about, and Judge McDonald, inquired, "Did Mrs. Ciem have any guilty hand in the murder?" "The answer was, "I don't know all about it." There being a difference of opinion as to one word, the spirit was requested to rewrite the sentence, and did so in a bold hand with the same result. "The answer was, "I don't know all about it."

Then followed these questions, which were put by Judge McDonald and Mr. Leathers, and answered: "Who was with Young and his wife when they drove out, and when they were killed?" "Answer—"Frank Clark."

"Who was with them?" "Frank Clark."

"Where was she at the time of the murder?" "At home, asleep."

"Who killed Hartman?" "Who killed Abram Hill Hartman?" "Because he was afraid he would confess."

Mr. Kelgwin thinking that the murder business was to be investigated, and the matter of interest, proposed to this point, much to the regret of a portion of the company, by asking: "Mr. Young, will you write for us if we will put the slate on the table, the cover having been taken off, and the spirits were requested to commence. None answered, and after a while the company, becoming restless, commenced talking and making considerable noise.

NOTICE OF MEETINGS.

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