\$3.00 PER YEAR IN ADVANCE.]

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

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S. S. JONES, PUBLISHER AND PROPRIETOR.

### CHICAGO JULY 24, 1869.

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## Biterary Department.

#### For the Religio-Philosophical Journal. MY DREAM OF ST. VALENTINE. BY ADDIE L. BALLOU.

I had a beautiful dream last night, And bright was the vision that swelled on my sight Of the upper world-and as wondrous raro As the zones that encircle the habitants there

Sweet Fancy-lent me her golden wings. And swift as an unchained Perl springs, For, far, I sped through the ether blue, Till the world in its darkness sank from view.

Then in sudden splendor I saw arise, The gates that open to Paradise. Lo! the angel that walts on those arches wide, Is flinging those golden barriers aside!

I enter, it seems, with a noiseless troad; I float in an air where fragrance is shed, As sweet as the austrial zephyr's sigh O'er the sex, where the isles of the spices lie.

Now a gush of sweet harmony, liquid and clear, Bursts forth like a c' arm, on the ambient air. Now it sinks to a cadence, now rises and swells Like the pealing tones of the chiming bells.

Nobough ever waved under tropical skies But graces these gardens of Paradise; No flower ever bloomed upon earth's fertile sod, But blossoms more sweet, in this valley of God.

No bird ever warbled in hawthorn or prune, But sings in the bowers of eternity's June; No hopeless wish of the human breast, But finds in this heaven its want redressed.

Lolanced wherethe notes of a musical strain Came trembling up from a grass green lane; There acrystal fount in the sunlight played, And hanging harps by a b. eath were swayed.

There myriad groups o'er the wide expanse Were circling round in a bridal dance. No havem veil hides half the graces,

And'I saw not, amid that countless throng, One heart that beat for itself, alone, But each, for another, more fondly dear, As if no sin were in loving here.

That glow among their love lis faces;

Isighed as I turned from the evergreen glade, For I thought these joys too soon will fade, For I knew even then it was only a dream

That must die with the dawn, like a bereal gleam. As if answering back, a voice replied. ('Twas He who waits in those arches wide.)

"Our joys renew, with the changing years, And its always St. Valentine's day in the spheres."

I woke, the vision forever was gone, Like hopes that spring fairest in youth's sunny dawn, Or the dewdrop that rests on the lip of a flower, It gladdens its heart, though it lives but an hour.

### WILFRED MONTRESSOR;

OR, THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND ORIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC.

BOOK SEVENTH-THE DENOUEMENT

## CHAPTER XLVII.

THE MEETING OF THE SEVEN.

At the circular table in the octagon chamber sat Wilfred Montressor, robed in the vestment of ceremony of the Secret Order of the Seventhe secret hood being thrown back over his shoulders.

The rays of colored light from the shades of the bronze chandelier, shone with a curious effect upon the table crowned with implements. the arm chairs, the rich tapestry and carpeting

By the side of Montressor stood Hamet the Georgian youth, in the garb of a messenger. The man of thirty five, and the youth were

silent—the scene recalled the memory of Zorah, the page of Montressor. The lady Zorah, my mistress," said Hamet

weeping.
"She has left us, said Montressor gravely

and her murderer-Hamet turned eagerly toward the speaker.

"Her murderer no longer pollutes the earth with his presence." The master has slain him," exclaimed the

Georgian fiercely. No. Hamet.

The countenance of the youth manifested the most intense interest in the words of Montressor;
"The justice of God," said the traveler, "has been quicker than the vengence of man. The murderer of Zorah has terminated his earthly career by a cruel and violent death, inflicted in cold blood, by one of his associates,"

A ferocious delight beamed on the features of the Georgian youth.

"It is wrong, perhaps," said Montressor, "to retoice in the occurrence of a deed of violence which rids the world of a brutal rufflan, but Alfred Tracey has left none to regret or to lament him. In this I rejoice truly that the responsibility of avenging the death of Zorah rests upon me no longer. The most hardened and guilty men are instruments in the hands of their fellow men, from hatred or a desire of plunder, their malice and wickedness are over-

ruled to the satisfaction of the Divine Justice.' Montressor was silent, but after a moment's nause he continued: /

"The bretheren of the Order of the Seven will soon arrive. To your post, Hamet. Be secret, be vigilent, be faithful, for on these virtues depend the greatest achievements of human act-

Hamet retired, and the traveler in a musing posture sat leaning against the circular table.

But little more than a week had elapsed since the establishment of the Secret Order of the

How many startling events had occurred, how many subjects of reflection had arisen.

One after another they recalled to his memo ory—the death of Zorah; the secret of the burglar; his confession; the suspicion of Alfred Tracey's guilt, and then the certainty of it; the apparent infidelity of Mrs. Tracey; the insult and proposed duel; the rescue of Mrs. Tracey from the flames of Owen Tracey's mansion, the journal containing the record of her innocence; her sufferings, and love; and more recordly the result of inquires by the officers of the law, establishing, beyond dispute, the murder of Alfred Tracey by John Harker under circumstances of the most atrocious character; and the death of Owen Tracey by fire; some remains of his person, his watch, and a few trinkets that he usually carried with him, having been discovered among the flames.

Montressor was roused from his revery by the sound of foot steps in the ante room. He had little time to adjust the hood of the vestment of ceremony over his features, for almost immediately the door of the octagin chanter

opened, and a personage arrayed similarly to
Montressor, entered the apartment.
And a strange voice was heard, saying,
"Behold! the First." The personage took his seat in one of the

arm chairs near the circular table. Presently, another personage, similarly entered the octagon chamber.

The strange voice was heard, saying: "Behold I the Second." The personage seated himself at the circular

Others followed, at brief intervals, until at length the door of the apartment opened a sixth time and a personage, arrayed in a silken vestment of ceremony, entered and seated hi nself

at the circular table. And the strange voice was heard, saying: "Behold! the sixth."

The seven chairs were occupied. The sitters in them were silent.

Wilfred Montressor, in a slow, measured voice addressed his companions, "Brethen, the Seventh is ever in the midst

of you.' The strange voice was heard saying: "The Seventh holds the key to the mysteries

of the Secret Order of the Seven." Montressor continued:

"Bretheen the golden key is the emblem of the power of the Seventh." And taking a small golden key from the circu lar table, he added:

"Brethren; the bane of society is deception and falsehood. "Deceivers and liars stand in the tribunals of human justice; in the seats of parliaments and

senates; in the palaces of kings; in the temples of God. Therefore dynastics perish, senttes become corrupt, and nations decay and are forgotten

Deception must be encountered by vigilance, and falsehood by the test of experience " If there be false pretenders, to-night, in this chambers, in the true bretheren, the key will detect them." And the strange voice was heard, saying:

"Each one of you repeat, audibly, the watch-word of the evening, according to your num-And the seven personages, commencing with

the first, uttered, successively, a word of the sentence: " May-you seek -true-excellence -rashyouth.

"Brethren," said Montressor: the initials of the words is the key, and the key is mystery.

Ye are true—not false. "To night the Seven are convened, at the desire of the Seventh, that ye may learn the re-ults of the combined action of the members of

the Order. Be not curious overmuch. "Knowledge is power, yet power does not always confer happiness.

ly from impulse, from hope, from the mere necessity of action, " Alas! for the farmer, if he knew when sowing his seed, that the increase thereof would be parched by the sun and mildewed by the rain,

"The myriads of hum in beings act continual

Alas! for the soldier, if he knew, when go ing forth in the pride of manhood to win glory on the tented field, that he should fall a prey to wasting fever or sudden pestilence. "Alas! for the mother, if she know that the

babe she fondles so tenderly, and cherishes so proudly, would grow up to manhood to be a hissing and reproach among the people. " The strange voice was heard saying. "The luture is wisely concealed from man but the past is a mirror in which he may dimly

behold it. "Brethren,' continued Wilfred Montresson taking a book fom a drawer in the circular table," in this book are contained the names of the Seven, and a record of their acts and their

"It is not meet that ye know one another. "It is impossible that the Several should preserve the secret of his name in the turmoil of

incessant action. "The Seventh is Wilfred Montressor." Thereupon, Montressor, with the small volume in his hand, related minutely the circumstances and events which had attended the action of the Seven. He dwelt upon the results of their combined movements—results which the ordinary agencies of wealth and power and crawned hearls were unable to accomplish. Yet, so skil-fully were the details of the narrative woven together, that not one of the personages could conjecture the identity of any of the actors other than himself.

Montressor replaced the volume in the drawer of the circular table, and looking around him, inquired.

"Brethren, are ye content?" The six personages bowed in silence. In the days that are coming as in the days

that are past, if any brother is pining in sickness or dis tress— There came from behind the tapestry of the

chamber, the echo of a stange voice saying.
"The Seven will aid him." "If any brother is in danger, of person or

property, from the assaults or artifices of open r concealed enemies—— Again came the ech

The Seven will at 1 him." "If any brother is striving to obdie wealth.

and distinction among his fellow men-"The Seven will aid him," "If any brother is deeply and irreparably wronged, if he is attacked by slanderers or dishonered by pretended friends-

The Seven will aid him."

One by one the six personages rose from their seats and departed through the door lead-

ing to the ante room. Montressor was alone in the octag m chamber.

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#### NOTE.

By The Author. DEAR READER.—Six mentus have clapsed since the occurrence of the events related in this veritable Romance And although our story is completed, we feel desirous of imparting to you all the imformation we have been enabled to gather in relation to the fortunes of the surviving personages.

High Stamson was convicted of barglary. and atrocious assault and battery, before the recorder, a few weeks after his arrest, and sentenced to the State prison, at Sing Sing for five

In the case of Andrew Williams, indicted for burglary, a nolle pro equi was entered on the record by the district attorney, the consent of the court' in consideration of the circumstances attending the commission of the offence, and of the information frankly communicated by him to the police. He is now living in the country, with his children, who, by the will of Owen Tracey, are entitled to the inheritance of a

considerable estate. Caroline Percy has been transformed by the magical pawer of the Rev. Mr. Wig bury into Mrs. James Pettigrew, but she is still artful and ambitious, and leads the auctioneer-(he has lately turned his attentions, by the by, to patent medicines)—an exciting, stiring sort of life.

Jack Highflyer and his squad still congregate at Bill Smith's porter house in the Bowery.

The speck broker is still operating in Wall street. Mark Masters, the police officer, may be seen daily in the vicinity of the Tombs, and Doctor Everard, the idol of his patients, still believes in animal magnetism, and to this day argues upon the wonderful results produced by that science on Miss Caroline Percy.

John Harker was convicted of marder in the

second degree; the jury believing that killing of Alfred Tracey was done in a paroxysm of anger, and sentenced to the State prison for life. Frederick Willoughby has become strongly attached to Hellen Everard-has won her heart, and plays a losing game at chess with the most amiable temper.

Wilfred Montressor and Mrs. Tracey are in daily intercourse under circumstances which permit them to refer to the past with entire

## Voices From The Leople.

#### " For the Religio-Philosophical Journal. Letter from Sterling.

S. S. Jones: - We had a delightful rile to this place on Saturday, and found friends at the depot ready to accompany us to the Wallace House, where we were hospitably entertained by the kind generous hosts, Messrs. Hutfield and Seely. In the afternoon we received several calls fron friends, among whom were Mr. and Mrs. H. S. Powell.

The exercises of the Fourth were appointed to take place ic a beautiful grove one mile from town, a spot well calculated to awaken the inspirations of the day. Eleven A. M. found us on the platform before a large attentive au dience, which was called to order by Doctor Hews nominating Col. Seely, the venerable father of our host,—a firm Spiritualist of long standing, as President of the meeting for the day; Mrs. H. S. Powell, Secretary; Doctor Hews, Assistant Secretary. The exercises commenced with appropriate music and singing by the Miss es Albertson, Pettigrew and others, after which Doctor Wm. R. Joscelyn was introduced, and gave an inspirational discourse. The central idea being, life, liberty, and the pursuit of happiness, as given to the people in that everlasting document, the Declaration of Independence, showing how the nation had struggled up to its present position through the influence of this central idea. How, through the devastation of war it had liberated four millions of men and women from abject slavery,-how it was struggling still to a higher altitude of liberty in the pursuit of happiness, throwing off the bigotry of sect and fanaticism, which had no foundation in reason,-how it had come to demand the spiritual philosophy as a remedy, in order that the nation might have sufficient room for continuous growth, and that there could be no growth to the human soul, unless it had the greatest freedom of reasoning from every stand-point and every subject that comes before it,-that the grander Declaration of Independence was connected with the present legacy of the Great Fathers of the Republic, and that it would continue to grow with the outgrowth of thought, and would not cease by the si le of the grave, but would be still interlinked and joined with our common humanity after that change had taken place. That reason was the great lever given to the race to p-netrate through all the vast domain of being; that spirits were coming to and fro to the earth to declare this to mankind through their ross ming faculties, and their affectional natures; that that was the only true religion or philosophy, that would or could expand the human soul, and leaf it on to life, liberty, and the pursuit of huppiness; that the world of mind demanded it, and that the Divine Author of all being, was supplying that demand. There was no stopping place, there was no power to say to man that thus far shall thou investigate and no further, that we were all children under one Great Eternal Father and Mother, which was Love and Intelligence, and that that Love and Intelligence was boundless,

vast; it would supply every need. He concluded with a beautiful poem, invoking all the angencies of nature and mind to a demonstration of truth in unity; that love might eternally reign and lift up the world to a continuous celebration of each natal day both here and in the Spirit World; progressing on and realizing life, liberty and happines. This is a mere outline of what was suid.

The session closed by singing, and adjource l until 214 P. M., to collect into many groupes, to partake of the bounteous supply of good things that had been so liberally provided by the

At 21, o'clock, Mrs. Doctor Stillman was introduced as the speaker for the afternoon. She delivered in a clear and audible voice, a well written discourse upon "Woman's Suffrage," Her appropriate illustrations and sound arguments were 'istened to with much interest. At the close of her lecture, Doctor Joscelyn improvised a poem upon subjects given by the audience, and answered questions to the great satisfaction of all present.

After the announcement of a lecture to be given by Doctor Joscelyn in Farwell Hall, in Sterling, Wednesday evening of the present week, on the subject of Spiritualism, its adaptation to the needs of manhood, womanhood, and childhood, of the nineteenth century, the large gathering shook the good by-hand with brighter eyes and warmer hearts, for having had a Spiritual Celebration on the Fourth of July.

As I close my report, the Doctor is inspired

To let the truths go round and round ! High and holy, good the sound! A trumpet blust, to wake the world I The banner-no more to be furled !

A love lighted harp forever attuned! A minetrelay grand, forever illumned With the brightness of life !

The good old ship is safely moored,

To a platform more blear!

The Republic is rising from the dark and the dead Being by truth, honor, virtue and liberty led. Up, up, with the ensign-To the yard arms-the main ! Pipe all hands I heave! heave the Anchor! let go the chain.

Her colors f ee are flying The right to pursue life, liberty, happiness, The nation underlying. 'Tis a grand natal day that has come around, Welcomed with love, 'tis humanity's bound

For the Spiritual Philosophy, Let us all give a cheer ! Truly yours in the cause of universal advancement

MRS. JULIA ALDRICH JOSCELYN. Sterling, Ill., July 6th, 1869.

A natural cave of indefinite size having an opening of six feet in diameter, with passages running in different directions, has recently been discovered at White Pines.

A single vessel recently landed twelve hundred Asiatics on our shores.

Department Of Arts And Sciences.

#### Minute Calculations.

M. Marcy has determined that a common fly, when held captive, moves its wings 330 times a second; a honey bee, 190 times and a cabbage butterfly (Pieris) nine times. The wings describe a figure 8 in the air. Landois, calculating the rapidity of the vibration by the sound produced thereby, states that the fly, wheh produces the sound of F, vibrates its wings 352 times a second, the bee, which makes the sound of A. 41 times a second. On the contrary, a tired bee hums on E, and therefore vibrates its wings only 330 times a second. A bee in the pursuit of honey hums continually and contentedly on. A. but if it is excited or angry, it produces a very

different note. Describing the sound-producing organs in everal genera of flies, "He distinguishes three lifferent tones as emitted by these insects; during flight—a relatively low tone, a higher one, when the wings are held so as to prevent their vibrating, and a higher still when the fly is held so that all the motion of the external parts is prevented. The last mentioned is the true voice of the insect; it is produced by stigmata of the thorax, and may be heard when every other part of the body is cut away. The first sound is caused by the rapid vibration of the wings in the air; the second is caused, or at all events accompanied by the vibration and friction of the abdomental segments, and by a violent movement of the head against the interior wall

There will occur a conjunction of the planet venus with the sun in 1874 and 1882. Astronomers will eagerly improve the opportunity these rare occurances afford, of determining with nucer precision, the mean distance between the earth and the sun.

### Animals Without Brains.

M. Voit is demonstrating, -by experiment, that a warm blooded animal, a bird at least may live after its brain has been removed. He skillfully remover, with hooks and scalpel, the cerebral hemispheres from the skull of a pigeon. When the operation is concluded, the poor bird hides its head under its wing, and remains motionless, with closed eyes, in this attitude, which it resumes whenever it is disturbed, in order to receive nourishment, and seems to be overcome with profound slumber. Tois condition lasts a few weeks, after which the victim of the singular mutilation leaves its somnolent condition, opens its eyes, and even attempts to fly. It avoids obstacles, shuns the hand that would seize it. and appears to enjoy in full force the faculties of hearing and seeing.

Thenceforth the pigeons without brains cannot be distinguished from those with brains, except by their entire forgetfulness of the means of securing nourishment. They would die of hunger in a heap of grain, it is necessary to introduce food into their beak and stomach by the aid of a small rod. They coo boldly, come and go, and seem thereafter to be strangers to every sentiment of fear. When once they commence walking, they continue the impetus following the same path around the same table, and continualy taking refuge in the same corner.

One of these animals deprived five months before of its cerebral lobes, seemed to have recovered almost all its primitive faculties. It was sacrificed—to use the coventional expression and its skull opened. Previous to this, the space originally occupied by the central homispheres, in other victims, was found to be silled either with a fibrous mass or a scrous fleid, while the cerebellum maintained its primitive condition, and the skull was sunken. In the skull of the pigeon in question there existed a white mass which presented the character and consistency of the white mass of the brain, divided in two hemispheres, and filling the place which the operation had left vacant.

In each one of the hemispheres there was a lttle cavity filled with liquid, while a septum maintained them separate. The mass was composed of primitive nervous fibres, twice convo luted, and of true ganglion cells.

It is the first case known of the renovation of the brain, and the reestablishment of its activity

### A Significant Fact.

Engineering contains the following, which needs no other comment;

"In the United States patents are granted for seventeen years for a single payment of £7. Eyery specification is carefully examined by experts previous to granting the patent. The consequence is that about four times as many patents are applied for, yearly, as are protected in England, and that no nation has derived so great benefits from useful inventions as America. In Switzerland there is no patent law, and practically, no inventions. Nobody, we think, ever heard of an invention coming from Switzerland, unless, as in the case of Bodmer and Heilmsn, the inventor came with it to England or the United States."

### Enormous Belt.

There is now on exhibition at the warehouse of the New York Belting and Packing Companv. 37 and 88 Park Row, a mammoth rubber belt which is quite a triumph in the way of American manufactures—being the largest ever made. It is 4 feet wide, 520 feet long, weighs 3,600 lbs, and is to be used as a main driving belt for the largest grain elevator in Chicago. To make a leather belt of this size the hides of 180 cattle would be required, and these would have to be selected from three or four thousand in order to get the necessary size and quality.

## Zacific Department.

BY.....BENJAMIN TODD

### Career of Satan.

My venerable father, the Governor of Pandemoneum, having become incapacitated, through ago and infirmity, to do business on earth as he need to do when in the prime of devilhood, has cent me, his son and heir, on a trial trip to the world, to prepare me for the carrying on the business which he has so succesfully established there. It was very hard to leave the home of my childhood, and all my early associates, to come to a cold cheerless world where liberty is only known by name.

"But duty first before pleasure." Before leaving, my father addressed me as

"My son, it is with considerable anxiety on your behalf, that I send you an unsophisticated devil, into a world grown old in hypocrisy and deceit, where you will be subjected to the permicious influences of subservient policy, and other trickery which distinguished man from devil, and marks the inferiority of the man It has long ago grown expert in the tricks which I introduced for its benefit, and so improved upon them that I hardly know my own work HOW."

"Times have changed since I first introduced our business there. Then the world was young, very young, docile and obedient. It graduated on the first lesson, and soon absorbed all my stock of deviltry. The Opposition firm of F. S. H. G. & Co., attempted to run me out of the Market with but little success; in fact, mankind soon became so expert in the trade as to trade in their own behalf, and regarded neither the representatives of heaven nor hell. Still I had business enough, but the losing party lost their temper, and drowned the world through spite. Nevertheless, I found agents among the chosen

> "Who stole the livery of the court of heaven To serve the devil in."

<sup>00</sup> The history of the contest is well known to you, for I have spared no pains in teaching you the history of the past, and indoctrinating you in the principles which govern the contest of all respectable devils. The doctrine which we coteem the most, is that which damned us in the eight of the opposition party,-namely: The attainment of knowledge. True, I adjocated pleasure as one of the duties of devils and men, and if mankind, through folly and ignorance, have made mistakes, and gained pain instead of pleasure, I am not to blame,—the blame rests with the opposition whose aim has been to keep men in ignorance, ever since the acquisition of knowledge by Adam and Eve, or rather Eve and Adam."

Once when business was dull, I traveled up and down the earth in search of a "job," and met one of the firm of Opposition, who dared me to do business in Uz. I tried it, but poor Job could learn nothing (Job, xvii, vi,) so I gave him up as unworthy of me. It is different now: you will find us very well represented everywhere, yet there are only two places which I can especially designate as worthy the study of a juvenile devil; only two places, Chicago and San Francisco. The tricks of Paris, London, New York and other lage cities, are beneath the notice of an ambitious imp, and would disgrace a progressive devil. In Chicago and Ban Francisco, they are not so much bound to the fetters of custom and conservative ideas there, new projects find ready acceptance; and there you will find a suitable feld for the exercise of your ingenuity. Go, my son, be careful of your character, and my blessing be with you; learn all you can, and report progress as often as you can. An revoir."

On my arrival on earth, I found Chicago and San Francisco a considerable distance apart.— For the present, I have chosen San Francisco as my headquarters, and ask permission to report my experiences and observations through your columns, as my father read the Chicago papers, and is particularly fond of the Journal. By this means I will also have the opportunity of ingratiating myself with the citizens of Chicago before my advent there. Yours in the advocacy of progress.

SATAN JR.

### The Satanic Platform.

A misunderstanding may arise in the minds of your readers, Mr. Editor, in regard to the principles which my father has so long and so patiently endeavored to establish in the hearts of the sons of men and daughters of women, and which I have been sent to promulgate and elucidate till the hour arrives when I shall return to my father. To provide against such a mishap, I beg leave to lay before you very briefly, a few of the more prominen t points in our articles of faith and practice.

It is well known that my father left the Courts of Heaven, taking with him the very flowers of

"None but slaves Eurrived,-cold-blooded slaves who did the work Offgranous Omniputence; whise souls No hone: indignation ever urged To clayated d ring, to one deed Which gross and sensual selfdid not pollute."

It is also known that he left because his free spirit could not brook the galling chains of Jehoyah's rule; he could not be a slave, as one of earth's poets well says:

Hail! patriot spirit, thy labors be blest, For of all great reformers, thyself wast the first; Thou wast the first with discornment strong, To perceive that all rights divine were wrong: And long hast toou spent thy sovereign breath In heaven above, and on earth beneath, And roared it from thy burning throne, The slory of ind pendence slone; Proclaining to all with fervor and irony That kingly dominion is all humbug and tyrauny; And whose listeth may be free, For freedom, full freedom is the word with thee : That life has its pleasures—the rest is a sham And all that comes after a fire and a fiam. Speed thee, speed thee.

Liberty lead thee;

Many this night shall hearken and heed thee. His abroad Demi-God! Who shall defame thee?

King of the elements, how shall we name thee?

It is with pleasure that I see the princip'es of freedom for which my father and I have so long contended so deeply established, and so earnestly cherished by the people of America. Liberty to exercise and develop every faculty of our being is the central idea of Satanic philosophy.

Nearly allied to treedom is knowledge. Ignorance is the mother of devotion, and devotion is the bridle by which the Oppositon lead man kind in the service of slavery. When man commenced business on this planet, the Elohim took measures to keep him in ignorance, and would have done it had not the philosophic benevolence and philanthropy of my father urged him to the rescue with his greater wisdom to circumvent his haughty foe. It was done through satanic genius and womanly wit. And now mark the cowardly, contemptible subterfuge of the Deific Company, "Behold," said they, " the man has become as one of us, to know good and evil, and now lest he discover more, let us drive him out."

Such is theological policy. Since my advent to this planet, I have heard similar sentiments uttered in regard to negroes, Chinamen and women, by Americans. "Give them the franchise," say these cowardly imitators of Jehovah, and they will become as one of as." They have an instinctive idea that their superiority is not inherent, but only so by usurping powers belonging with equal justice to those deemed inferior. The Satanic platform calls for a fair and open field for all, black, white or copper colored, male or female.

I hope, Mr. Editor, that now you and your readers will understand me well, and lay aside the prejudices which our mutual foe has so perseveringly endeavored to establish in the minds of mankind against my father and I. My father and I are one. More anon. From your loving friend.

SATAN JR.

## Satante Observations.

I cannot send you anything very definite in regard to what I have seen since my advent in San Francisco. Everything seems so conflicting and contradictory that I am the more bewildered, the more I see of the queer anties of mankind.

I cannot see what possessed my father when he told me that San Francisco was a liberal city. He told me I would find friends among the Spiritualists, but I cannot lay my hands on them; here they have no abiding place, no central place of gathering, though they have no fewer than seven public lecturers, beside private exhorters and mediums innumerable.

I was told Infidelity had a strong hold on pub lie opinion; but really, if San Francisco be more liberal than the rest of the world, "the rest of the world" must be in a deplorable condition, and it was high time for my advent to reform it. I have been looking round and I find the following churches:

Five Baptist: four Congregational: seven Episcopal; twelve Methodist, two of which are colored; nine Presbyterian; twelve Roman Catholic; two Swedenborgian: one Unitarian; one Chinese Mission House; one Mariner's: one Disciples of Christ; four German Lutheran; one Evangelical Association; one Reformed church; one Greek; one Mormon; one Quaker; four Hebrew; besides Chinese Josh houses, Masons, Odd Fellows, Temperance Societies, and other associations which I cannot now enu-

Now, a city that can support all these churches cannot have invested very largely in liberal ideas. But I will see into this. I will visit the churches and see who go there and what they do and how, and I will determine, it possible, their motives for going.

The theatres are closed on Sunday evenings, not to give the actors rest, but because theatres are noisy and barbarous amusements.

Now, this is one of the queer things which puzzle me. The migician Harlz, is not allowed to perform the usual week night programmes on Sunday evening, but is allowed to do so when he pretends to expose Spiritualism by his tricks.

The opera is a dreadfully wicked thing on a Sunday evening; but when named a sacred concert it is right and legitimate. A rose by any other name does not smell, as sweet; and a violin drawling out Old Hundred is a holy in strument, while a fiddle playing "The Devil among the Tailors" is a very wicked one.

Boys playing base ball on Sundays is wicked and unlawful, while lager beer saloons with pretty waiter girls to dance attendance on the young and old fools who attend there, is perfectly legitimate.

I am almost sorry I left my comfortable quarters below, where everything was at least consistent. But not my will, but the will of my father be done; and if I am to be sacrificed to save the world from the bondage of priestly inconsistencies, I will drink the bitter cup. I have had a noble example set me by the son of the Opposition, who took up his cross and stuck to it. I will emulate his example and bravely do my father's will. But I do sincerely hope that after I have done my work and gone to my father my name will not be abused and prostituted as has been that of my noble exampler.

To subserve their own mean and selfish purposes, men call themselves Christians, and act for "the glory of God." I hope no future Satanites will bemean themselves by acting for themselves, and pretend at the same time to serve me, their master.

Mr. Finney will lecture next Sunday evening. I will (D. V.-diabolus voluntas) attend and re-

SATAN JR.

Nor Victor Emanuel is said to be the best shot of all the European monarchs, and Napolcon the best horseman.

## The Rostrum.

Lecture On the Future of Man, By J. G Fish, Delivered at Concert Hall, Philadelphia, April 25th, 1869.

Photographically reported f.r the Religio-Philosophical Journal, by H. T. Child, M. D.

As die away in stillness, the last lingering tones of the music to which you have listened, so has it been said, that man is to die away from the face of the earth; that the average of his life is becoming less and less, with each succeeding generation, weaker and weaker becomes the race, and more and more decrepid, and but a few years will clapse and it will be said by the angel-world, as it looks upon a depopulated earth, man has gone; he has eased to be a warrior of time; he has fought the brave fight mortally, and has laid off his armor; the battle is over, and he has departed, and the earth that he once inhabited is furrowed up with

This is the melanchoty picture that has been drawn of man. Fears have been entertained of the race, and this is the doctrine that is taught in your churches to day.

Do you believe, that the earth is old, that the night of years is upon it, that it has advanced to the decreptude of age? That it now reels and totters in its orbit, and very soon will return to its primeval condition of chaos? This is the prophesy of the christian world:

That all of mankind, and all that pertains to man here upon the earth, will soon pass away. It is not a pleasant picture to look upon; it is melancholy in the extreme, but the question may naturally be entertained, is it true? It is very true, as the ancients have told you, that deluges have enveloped the face of the earth, and swept away the inhabitants, and every vestige that has per tained to their progress and development.

We know, that at successive periods, your own continent has been plunged beneath the waves of the ocean. The briny deep has swept over the tops of your loftiest mountains, and these have been heaved up miles into the air, until their summits have reached the regions of perpetual snow, carrying with them shells and marine tossils from the bed of the ocean. The snow upon these summits, have washed down some of these and even worn away the surface of the rock, and thus made the soil which you till to-day.

Friends, if there is evidence that the earth is old, certainly there is truth in the assertion of a deluge. but there is no supposition that the earth will be consumed by fire or destroyed by water, so far as these are concerned, the danger becomes less and less every year. There is evidence, too, that the race is yet in its intancy. There is evidence that it has not advanced to the standard of its manhood. It has scarcely thrown off its swadling clothes; and, in view of this subject, it becomes us to examine the result with regard to his pros-pects here on earth. You have been told by an-cient theologians, that the average of human life is becoming less and less every year,—but we know that such is not the fact, and if you will take the statistics of your men of business who are engaged in life insurance, you will find it so. These men make few mistakes in figures, and according to the best results that they have arrived at the average of human life is becoming greater every year. There is the best evidence in the world, that the

race of man is not destined to a sudden extinction. You know, that your Adventist brethren have been going to have the world destroyed at several different periods. No longer ago than last October, the world was coming to an end. Jesus was to make his appearance, and God was to claim his own, and destroy those who had proved continually rebellious against him. But Octover passed, as had different periods before, still the earth moves along and continues its existence.

For the sa islaction of those who fear such a fermination, we have only to say, that even the calcul tions in regard to Encke's comet'approaching the sun, would make it require one hundred and fifty million years, so that we need not trouble ourse ves, even if there should be a mistake about it. We need not fear these astronomical catastrophies. With regard to the race of man being in a decline, there may be some evidences that would lead to such a conclusion, if we consider that man and woman have become perfectly unfolded, then there is nothing to do, but to seek a place for the material body, and go into the spheres

But let us take another view of the race; it is not sufficient to take a partial view,—you must take every fact into the account, and from all these come to as just a conclusion as you can of the buman race in its state of development

We believe, that to-day the race of man is in its infancy. What are the evidences of this? The race has not learned to keep itself clean. The race has not learned to live without the use of that fifthy weed known as tobicco Are you not aware that man does not understand how to employ his powers, and preserve the balance of his system, so as not to need stimulants to restore the broken balance! Man overtaxes himself physically, and says, give me stimulants, give me something that will arouse my (xhausted energies, and thus preserve the hal ance of the forces in the system. The race of man does not understand this yet, and the consequence is, that you fled this balance continually broken. In all countries, the use of stimulants is common it matters very little what it is, but it must be a stimulant. The people of the United Sta es, have used tobacco, until they have actually converted this country into a great national spittoon. What does this great fact work for the race? It proves that it does not yet understand the use to be made of these material bodies, in connection with the immortal mind. Intemperance is evil, and is the results of the partially developed condition of the race, and as such, it must be treated, and the ter mination of intemperance is, to be looked for in the ages of the future. We need not anticipate its speedy eradicati n There are principles at work. which will accomplish this; means within the range of man's own power, to be brought out b the gradual unfolding of the race, through age af ter age. Geological period after geological period must be looked forward to, ere man can see him sell redeemed from this infantile condition of the race. Suppose we were to go through this con gregation, and ask even the wisest of you to give t bill of fare. No two of you would agree. The proves the fact, that man does not understand yet that is necessary? What is wholesome? What is best for him to use as daily articles of food? It is a question yet to be solved. Esculapians have been studying the problem for ages. Spiritual mediams have been talking upon the subject and have received the most glowing inspirations upon the matter and the problem is yet to be solved. Cer tainly the race is yet in its infancy, if it knows not what is best to take for breakfast or dinner.

There is another question that tells upon you in language not to be misunderstood, and that is the social question. Some do not believe that the monoganic law is the law of nature. There are those, who think it is well to have a multiplicity of wives,-very few have thought it was better to have a multiplicity of busband

Husbands and wives have not learned to live to gether in harmony. Men have not learned to choose their wives prop erly, neither have women their husbands; when this

is the case, there will fewer mistakes. Woman is more intuitive than man, and should be left to choose her companion. She may not give a reason, -for you know the word "cause" is said to be an old woman's reason,—she may say, "It is my choice. I don't know why, but it is Philosophy tells you that there is a language of

the soul. Here is the marriage question,—that is still an unsettled problem before the human mind. It tells you in language not to be misunderstood that the race is young; that men are children yet m this respect, and have not learned to arrange the domestic affairs to as to live in harmony and peace together.

Brothers have not learned how to treat their sisters, neither have they learned how to treat one another.

Nations have not learned how to live amicably together. Standing armies are the order of the day, and men have not learned to live without all these things, and yet they boast of a knowledge o

We ask you is there any prospect of all these ab. struse problems being solved, and all the great questions that are now before the world? It you take the Esculapians, you find one tells

you that mercury is absolutely necessary in the treatment of disease; another will say it is not at all so and should never be used. So far as the sci-ence of medicine is concerned, there is nothing definite or fixed, and we do not know whether it

is the best to use a remedy. This indicates the whereabouts of the race. Men have not yet learned what and where is God? From time immemorial the answer to the question has been undergoing

various modifications.
Anciently it was believed that the world was governed by subordinate intelligences; subsequent. y to this period, the idea has undergone a change. If you ask the different nations, the Africans, the Chinese, the Japanese, and other nations, each have their ideas, and when you come to the chris. tians, the answers to this question are so numerous that you can not come to any conclusion. This shows the mind of man has not yet been able to settle this question. They can not tell you whether God is outside of nature or in it; whether He sits with His brow wreathed in smiles or wrink-

led with frowns. Again, man does not understand his duty-toward God. One believes that human sacrifices are most acceptable to God; another thinks the silent operations of the heart are more acceptable; others believe that God was never angry with His children, but that He brings about their reformation in love, though it may be by severe experiences to which they are subjected in accordance with the divine law. These are all uncertainties placed be-fore the mind of man by the various ideas that he entertains of them. Yet man is constantly advancing, and knows that all the great problems that are now before him, will be solved in the coming ages of the future, and others will continue to come up before him. We know there have been great achievements made by the human mind, wherever there has been an imperative necessity man has surmounted every difficulty and come off triumphant. We recollect the uncertainty of navigation by wind and waves, the necessity of the age demanded something more speedy and certain.

The world calls for a man to do this, and that man stands forth and says, I will take water and turn it into strength. I will make the power of ateam propel machinery. The world says it can not be done, this man is an idle dreamer, he is a fanatic; he is insane; it is impossible. But Fulton stands forth in answer to the demand of the age, constructs his engine, and puts it upon his craft, and says to the winds and the waves, you can have a holiday now. It was an achievement of the human mind. It shows the power of the human mind when the necessity is laid upon it. When the demands of age are such that it must inva-riably respond to it. Thus we observe that by an invention of your day, through the intelligent powers of the human mind, your broad Atlantic that has swallowed up immense crafts has been reduced in its dimensions to a mere ferry. When the bolts of heaven attacked your dwellings and laid them in ruins, the world said, we need protection, and your own Franklin went out like school boy with his kite to the banks of your Schuylkill, where the shrill whistle of the locomo tive is now heard, and there he caught the lightning from the clouds and bottled it up, and exhibited it to the world of philosophers.

Philosophy raised her fing its of iron, and invited the boits of heaven to a quiet resting place in the earth. It was a grand triumph of the human mind. It was a play with the elements that led to their control. It was a grand achievement. Time rolled on, new demands were made. The world demanded the telegraph, it came, and we were satisfied to have the price current from New York in a few minutes. Then we wanted that of London in the same lind In answer to this demand,— Morse constructed the telegraph, and taking the very electricity which Franchin had caught from the clouds, sent it as an errand-boy to carry messages to the distant and the dear. Here you sit in Philadelphia to night, and you

want to know the price current in Loudon.

To morrow the sun will come from Loudon here. He is passing over the broad Atlantic guzing down into its sublime depths. The sun is a great traveler, you know. He makes the circuit of the globe in twenty-four hours. The sun gazes down up in that wire as it leads the day forth, but a few clicks of the machine have sent over the message, and here in Philadelphia, you have the price current of London, but the sun will not be along for two or three hours.

Another achievement of the human mind which tells you that it is equal to the necessities of the case. Let us take another familiar example. A demand is made by the Old World that you sent your flowers there fresh and blooming. Science had said, you can only have the withered, but man places his pump in the blue dephts of the atmos-phere, produces a vacuum in which he has placed the flowers, and they are received in Europe as fresh and fragrant as when in your gardens, and there they are in the parlors of the Old World

Again, the human mind has been triumphant, and the Old World acknowledges the offering. Do you look for further evidence of the power of the

iuman mind? Do you not recollect, when a few years ago, in order to improve the commerce of this country, Mr. Clint in said we will join the waters of the Hudson and Lake Eric, -some of the old fogies laughed, and said they only wished to live long enough to see Clinton's big ditch completed It was done, and the waves of Eric were wedded

to the Atlantic by that ditch. So you will find, friends, wherever a necessity has existed, there has been an exercise of the inellectual powers equal to that necessity, and man has come off triumphant in every struggle that he has made. In many places, man has redeemed the soil from the washings of the ocean. In the north of Holland, and Germany, thousands of acres have thus been redeemed by the ingenuity of man. It is said that there is nothing yet that man shall find a necessity for him, that he shall not be able to ac-

complish.
With all these problems that are ever before us and others that are to come from time to time, and you may see that just as soon as there is a real necessity even the most abstruce of them will be solved. the triumphs of the past gives evidence

that man shall triumph in the future. You ask how we shall answer the question with regard to the best means of healing diseases? God is telling you every step of lite. He was been tell ing you all your lives, but you have not heard the voice. Spirits from the Spirit World have come reiterating the truth in your ears, yet how few he lieve in the natural process of healing? How does God talk to His children? You has a toothache the other day; you laid your hand upon it, and blew your warm breath upon it, and so you do with every pain where you can, and this is God's voice to His children. He is saying that is my plan, and I have been telling you ever since the birth of the race. The race is in its infancy yet. It is scarce y out of its cradle. The world has seen these hings and yet it does not understand the voice of the infinite Father to His children. Does he not tell you that if one arm and hand are not strong enough, take two, and if your own hands is not enough, go to another and another, until you have enough to accomplish the object. Join the vital forces until relief is obtained. This is the voice that man has heard from God, from time immemorial, and he is just beginning to understand the teachings of the infinite Father that is to enable him to heal disease.

Thus the prophesy comes that in the future men shall cease to use drugs. When the influences of nature are properly understood, the old system will inevitably fall. The signs of the times and he success attendant upon your mediums every where, is prophetic of the grand feet in the future, that nature's means shall be understood and ap preciated and the race be relieved from its present

Again, you ask with regard to intemperance. Is here a possibility that man will outgrow these What is the great question before the world to-day, with regard to tobacco? What is the meaning with regard to your anti-tobacco pledge? Why is it that we hear anywhere excuses made for the use of tobacco? This shows that man knows that it is not natural. The ex-use is a proof that he admits the practice to be wrong. And if his conditions were different, and he had more control over his feelings, he would abandon the use of tobacco. Let us therefore, labor for man's freedom,—labor to break these fetters by which men are enslaved.

So it is with intemperance, we have the standing knowledgement of the inebriate, that it is wrong, and man as he grows stronger, will discover the means by which he may escape from all these things, and temperance shall cease from the world.

remove them, are so many prophecies that man shall outgrow the use of intoxicating drinks. What then of the social problem that is before the mind? This conjugal question that is so exer-

The efforts to discover the causes and means to

We shall certainly understand by and by, that the very happiness of the race depends upon it; the very good of society depends upon it; the fu-ture of the race, as inhabitants upon the earth, and the best possible condition of spirits that pass from it, absolutely depends upon the harmony of the

sexes,—upon more harmonous offsprings.

Now, another demand is made upon the bank of the human intellect, and that shall never fall, that draft will be honored, and be paid in due time, the mind of man shall not disappoint your expectations,-nor blight your hopes.

But again, with regard to the future of our race here upon the earth, there are some things yet to be mentioned. We told you a while ago, that the average of human life is greater now than in former times, that it is becoming greater with every generation. What then may we expect in the future? Certainly, the race of man will be so increased, that there will scarcely be found room for him. Shall we prophesy a geological era? Shall we tell you that your continent is going beneath the waves of the ocean, and that the time is to come ere long, speaking geologically, when all this greatness and grandeur, will be swept away, and succeeding generations will see the ruins of these, and as they gaze upon these monuments, they will wonder what sort of people lived here? We do not mean to alarm you, since it will take forty thousand years to submerge the State of New Jersey. So by degrees, sinks your Continent, the climate becomes warmer,—million of years will roll away, and it may take an opposite

direction. But allowing the race to continue and increase, there is yet to be wrought by the power of the human mind great changes in the surface of the earth.

When man learns to live without tobacco, all the land that is now used to raise this, will be used for growing food, necessary for his subsistence. For when man learns to live without stimulants, the soil will be used for growing articles necessary for his support, then there may be supported on the earth a vastly denser population than can possibly subsist now. The aborigines are disappearing from the face of the earth, by the inevitable laws that are very restlessness of the Caucasian mind, the written in their being; is must be so. enterprise of that branch of the race, leads him everywhere. We could live on the product of a single acre of land, while your North American Indian in a wild State, required twenty thousand acres to live on. The stronger must take the hand from the weaker, it is the destiny of the race, and one by one of the weaker races, must disappear before the stealthy onward march of the superior races, and the latter will reign triumphant, and alone upon the surface of the earth, in the future. But when the inhabitants increase so greatly, what are we to do for fuel. By and by all the timber will be exhaustedwe may then have recourse to the coal fields of Pennsylvania, Illinois and other States. You may have heard of the old lady, who wept when she was told that at the end of two hundred thousand years, this would all be consumed. The human mind will never be without resources. The oil and the peat may all be exhausted, but we can and will burn water, and after it is burned, it will return to us, for no element ever was or ever can be lost.

There are changes going on in the production of your earth from year to year. You need not look for a return of the fruitfulness of your orchards in the future; but there are other fruits taking their places, and by the use of sulphur, your lightfruits will be secured all the year with all their freshness preserved in the open air. There is another achievement of the human mind. Thus, the human mind will join winter and summer, and then you will find that your fruits by the ingenuity of the human mind, will be upon your tables the entire year, and the mass of the human family shall live upon them. The time will come when another kind of diet will be used; man will not stimulate forever. The present changes that are going on, are the processes of Nature. The human mind has been at work anticipating this necessity, and these changes that are taking place.

You know that nothing will sooner bring a smile upon the face of a child, than a stick of candy, or any article which will sweeten. What does this prove to you? Does it not prove that this is one of nature's articles of food? And when you keep your bodies swe tened, you may have your spirits a little sweeter also, for there is a close connection between the buly and the mind, and the effect of the body on the mind is most salutary.

We know, that by the abolition of slavery in Cuba, the price of sugar is raised; but this seems to have been anticipated by the spirits; they have drawn near to this earth, and have scientifically demonstrated, that from every bushel of corn that is grown upon your soil, three gallons of good syrup may be made. It is a matter of fact before the world to-day, and thus the mind of the spirits have anticipated a necessity that was coming upon us, and instead of working your corn into had whiskey, we may now turn it all into a wholesome and pleasant article of food. Do you not know that we may shut out winter from the year almost entirely? Suppose it is necessary for the human family to have more land, they will have it. Suppose the winters are too severe, and too long, they will that them up; they will melt the snow. There is iron enough, and glass enough in New England to cover the entire Cortinent. You may decide it a fanciful idea, to think of growing pine apples in green houses, in Mr. Seward's cold Alaska. Only wait till it is demanded, and it will be done. It is not a problem; it is a fact already tried; the powers of the human mind are entirely competent. Man turns his telescope towards the heavens, and resolves the nebulæ into suns; and when he would measure the sizes and distances of these, he takes the spider's web, and stretches it across his glass-but it is too coarse,-he takes the finest iron wire, and that is too coarse for his purpose, and the world waits in silence for something fine enough. Philosophy in the dignity of a mere chance arises, and placing platina about iron, submits it to the rolling process, then dips it in acid, and he applies this to his glass, and he has a beautiful and perfect wire, and there it is to-night in that telescope, stretched before many a star. It is a triumph of the human mind, and with all their problems before it, we know the human race is in its infaucy.

With all that man has already accomplished, we know that there is much more for him to do, aided as he is, and will be by the Spirit World. While yet a dweller upon the earth, their voices are distinctly heard; those forms that seemed only as uncertain shadows in the distance, and those truths that he has long asked for, are clearly perceived, and appreciated.

The great rolling dark billow of death, has been furrowed down till it is less than a ferry. Thus we see some of the achievements of the human mind. That mind has laid hold of an element more subtile than electricity, more suttile than water for air, more subtile than day or night or breath of flowers, that immortal intellect, has laid hold upon that element, and has discovered the vehicle for the transmission of thought; how it is that thought is transmitted

to the distant and the dear. The two worlds separated, as we have said. have been brought into rapport, the one with the other, and many a shaking of hands, and many a responsive accent is now heard, received and felt, by the dwellers of earth, from those that have closed their eyes in death, and as they transmit to you on earth the tokens of their love, you will rejoice and move onward, and their communications shall increase and be more clearly established in the future, and you

shall know more of the distant and the dear upon the immortal shores. Heart shall beat responsive to heart, soul shall communicate with soul and exchange sympathics and thought, one with the other, and life's burdens shall be borne more easily. Thus we see some of the glowing pictures of the future, and when they are presented, we cannot think of the race as being old. The vigor of maturity is not yet fully arrived at. You have not exercised the strength of manhood. The great power of the race will yet make all the elements subservient to man. Then shall come those days of which Bards have sung, and Prophets foretold, and the heart of man has longed for; when Zion's Watchmen shall see eye to eye, when the Spirit World shall strike hands with the world mundane, when death shall be known only in history, only in the dark and gloomy ages of the history of the race; when God shall be under stood, approciated and worshipped "in spirit and in truth;" the soul of man shall be redeemed from a state of ignorance and infancy, and stand forth in the diguity of humanity, that shall know no decline, no age, no decrepitude.

## Philadelphia Department

BY...... CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wastes to or retail, at 614 flace street. Philadelphia.

#### Inspirational Mediums.

There are hours when the shades of materiality become like a misty veh, and the soul, lifted upon the pluious of its own mighty powers, looks forth and sees, not as dim and shadowy images, visions of a fitful dream, but as grand realities the forms of the loved ones, who walk the air unseen by mortal eyes,-realities that fill, for a time, the highest consciousness of the soul as these move around us,

"In the white robes of angels clad And wandering by that sacred river, Whose streams of holiness make glad The city of our God forever."

Oh, ye blessed children of earth, who have thus stepped forth upon this high plane of existence on earth. How little do you realize the grandeur of the position that has come to you through the higher and holier growth of your soul natures. It la wise and well that such growth should be slow, and through the gradual unfolding of interior

powers. From these Transfiguration Mounts, we must return to earth again, and we may bring pictures of the glowing scenes of the life within, which thrill many of our fellow beings, and tend to open wide the gates of aspiration. Then, these inspirations become the common property of humanity, valued, however, according to man's condition, in some cases, as "pearls cast before swine," in others as bright jewels in the diadem of man's crown of immortality. Well has the inspired Whittier said:

> "Alas for him who never sees The stars shine through his cypress trees. Who, hopeless, lays his dead away, Nor looks to see the light of coming day Across the mournful murble play. Who has not felt in hours of faith, This truth, to flesh and sense unknown, That life is ever lord of death, And love can never lose its own."

other Thomas L. Harris is one of the gifted inspirational mediums of the present day. His improvisions give evidence that he is in rapport with the heautiful spheres of Poesy and Song. Sitting with this brother some years ago, we caught the following lines, as they fell from his lips, fresh and sparkling from the foutains of inspiration:

MEDIUMS. "These are the deathless palms, That rise above the deserts of the world, In their quiet, cool shade, sweet flowers exhale their balms,-

Flowers of delight whose petals are unfurled To cheer wanderers o'er the dreary waste; Yet n orta's pass them by in eager haste.

These are the glowing stars Kin iled above earth's firmament; the lamps Shining on prison'd natures, through the bars Of mortal flesh, and casting o'er the damps . And vapors of the sepulchre, the light Of the eternal world beyond our sight.

These are the mystic lyres, That quiver, thrilled by angel hands, the blow. Wafted from where, on high, seraphic choirs Chant their fall anthems. Strains of human woe Discordantly oppose their holy song, But end, as death itself shall end, ere long.

These are the Eden birds. That soar and sing while all the world is dark, Raising from heaven their sweet and holy words, For few as yet, the deathless music hark. Being enthralled in sleep. Alas they sing Too oft with bruised breast and broken wing.

These are the pioneers. Treading the unknown path that leads the race From midnight's gloom, to morn's eternal years. From the Jeep graveyard, up to God's own face, The champions of the race, though bearing

Ever bringing good tidings in the Father's name.

These shall multiply, Till every land their mighty works shall know, And every heart hold converse with the sky, And every spirit freed from mortal woe Share in heaven's sacraments, and earth grow calm

As whitest angel singing 'neath His palm."

#### Communication Received Through Miss A. Hamberger

We have come from the land of the beautiful to bring you peace and enable you to travel in the blessed path of beauty and glory. Oh, may the shadows never come to you unless they come to raise you up to brighter and more beautiful sunshine. The dark shadows of night must fall around man in order that he may revel in the beauties of the sunlight, when the darkness disappears and the glorious orb of day is over him.

Therefore, when the shades come to you through life, and when you find that it is all dark around, you know that that darkness is for your own benefit, for when the sun shines again, you will feel a deeper appreciation of its gorgeousness and beauty than you could ever have had if there had been no shadows.

Again, nothing so soon softenes the heart of man towards his fe lo v man as sorrow; nothing makes him feel for hamanity at large so much as this. Then his soul seems to open like a flower, that has almost withered. But as sorrow cometh to it, acts like the dew and the rain upon the flower and amount to 10.000.

when the sunshine follows the darkness, it opens Its blossom and selfishness is no more active and it would give to all humanity peace and prosperity, both as individuals and nations. For nations as individuals will grow selfish and eventually fall. You will see that in that instance progression has

cease I for a time. Sometimes it seems that progression ceased when the nation or the individual is in prosperity. But it is intended by the Over-raling Power to help us by the undevelop a condition of the globe we inhabit. It is necessary that the dark clouds should surround us at times, and that we should grieve because there is no sunshine, and then we feel that we have a deep and abiding sympathy one for another. Mankind as they now exist are up to the very best standard that they can possibly arrive at, under the existing conditions of the earth. It may seem strange to some persons to know that the earth has anything to do with the development of individuals upon it, as though man was independent

But, my friends, the deeper you go into the truth the more you will find of mystery; the more you go down into this earth, the more you will find the conditions of undevelopment are such that sorrow must come to man. He will outgrow the darkness and selfishness of his own nature through development, but until that comes, he is doing the best he can. Some will say, "If this is the case why should a man strive to do better, to be better than he now is?" We reply, that the very striving assists in the development. Every time an individ ual strives to arrive at a higher condition, though it is imperceptible to the person and to those who surround him, yet the very desire lifts him higher and higher. It is not alone through the elements of mun to day that he is thus lifted, but the elements composing the earth must also be advanced to higher conditions. Therefore, we say to you, strive to do better, and to be better, to live higher lives, to be more unselfish, to leave all discord and unpleasantness to those who are far back, and have not walked so far up the puth of progress.

When you have seen the sunshine, you will not be willing to turn your faces again to the darkness. When you have seen the brilliant orb of day, you will not want to turn back to the night.

But some say it can not be avoided,-darkness and sorrow will come. We say strive on, keep on, look forward to the bright sunstine. Try to move onward and upward in this path forever, and you will grow stronger.

The desire to progress is felt by all mankind, but is much more active in some than in others. Truth is everywhere and reaches all minds that are in a condition to receive it. It only waits for a progressive condition of mind to receive it. It is a part of the spirit of God, which has been from all time and through all time. As man becomes sufficiently developed to be able to recognize the divinity around him, his thoughts are opened to receive grander and nobler truths. The spirit within man is ever urged forward by the presence of progressive thoughts and ideas around us and with

#### On the Duty of Spiritualists to the Government. A Communication From Abraham Lincoln, Through a Lady,-Reported by M. T. Child.

You need to watch the President; you must keep watch over him, as you know that he is often in the hands of the Philistines. I remember once I was on the Ohio River-by the way did you ever read the Boatman's Song, written by Clark? That song is immortal and the subject of it would now speak to you. But to my story-the water was very low, and a ratt came along side of my boat; it was rather heavy laden with lumber. It came so near that we discovered we were all aground. It was the duty of some one to jump into the river and push the rait along, and it was very natural that they should look to the longest and strongest man to do this. There was no dodging this, and so I jumped in and we soon moved off. Now,you Spiritualists should know that the Government has a very heavy cargo on board. You should stand ready to do your work; you are among the longest and strongest people I see. I enjoin moon you to have no hesitation in jumping overboard, for Government waters are very shallow.

The cargo is human souls and there are dangers all around us. You should be ready to do all you can to sustain every right measure. You need not get into political excitement, but you should ever stand for the right.

Turning to the reporter, he said, "You sir, I am told, are interested in the subject of Peace."all well enough, but let me drop a word here; go to work Spiritualists. I think you will do more toward peace than in any other way. That is what I mean by comparing the Spiritualists to the tallest and strongest people; they have the most light on all subjects and should shed that light in the world in any way they can. When they told us that our little boy was not dead, I believed them for I never could realize that he was away from my side. And when you tell people that their friends who pass away, are not dead, they will believe you in their hearts even though they may not acknowledge it. Especially if you tell it often enough, and in a manner that convinces them that you are sincere. Nobody believes that such a multitude of people as you are, are either idiots or insune. I enjoin upon you, Spiritualists, to let this sublime truth go out into the world. The small amount of good which we might have done in earth would have been greatly augmented by presenting the absolute and positive proof of this fact. Many spirits like myself see this after we come here. I have no doubt but that the smoking warrior whom you have made my successor, and whom I like very well, would feel better satisfied if he knew the fact that some of us are right at his side all the time. doing all we can for him. If he knew there were a hundred thousand eyes upon him from this side. it would have an effect upon him.

The above was received in our city when President Grant was here. The spirit concluded: Tonight as he was near at hand, I thought I would send some shot through your head. We have an immense job on hand to get the Government straightened out, but we will succeed.

An English physician has just discovered that the moon passes successively, during its different phases, from a temperature of moistened lead to that of the congelation of mercury, While the sun darts its rays upon her, a thermometer suitably constructed would indicate a temperature of nearly 200 deg. While, on the contrary, upon the side opposite the sun, the instrument would descend to 70 deg, below zero, thus given a fortnight of Siberian winter follow. ed by a fortnight of super tropical summer!

In Europe there are about 10,000 known species of flies, included in genera. In North America about 25,000 species have been described, but the whole number will probably

## a Original Essays.

For the Religio-Philosophical Journal. Organization-The American Association of Spiritualists.

BY DR. J. E. BAILEY.

The arguments and efforts already put forth in behalf of the organization of Sphitualists, as a religious body, have failed to convince many of the utility and wisdom of the movement. Many yet under the influence of an intense tendency to individualization, see no need of, or fear the effect of societary combination, under the forms of neces-ary business and legal rules, definite powers and restraints thereof. To such we would say: That while nature everywhere presents beautiful and illimitable variety of individualization, she is equally profuse in unending variety of combinations, forms and organic means of unfolding all conditions in the upward march of eternal progression.

While the grand object of nature's unceasing evolutions, is evidently the highest possible status of individual self-poise, her processes are undeviatingly through organic forms and combinations. and, because the forms are, of necessity, imperfect, the God of nature does not reject or fail to use them. Indeed, there is no other process possible than that exemplified by nature. Her lessons teach the undeviating fact of growth, development, and progress only in and through combination, association. Individualized consciousness, tangibility, progress, potency, can only be realized through forms. Much less societary influence and useful. ness without associative effort and means.

But siys one, we have not yet attained that perfected unfoldment necessary to a proper and healthy organization of our adherents in a religious society which will fairly represent our exalted philosophy and do that justice to the individuals of the association and society at large, which we proclaim to the world as a cardinal principle of it.

Well timed, brother, -look over nature's exhibits. Do you find perfection anywhere? Does not every form of organic matter (through whichmeans only can spirit,-refined etherialized sublimited matter,-individualize and exemplify it self), present gnarled, crooked, angular deformities, imperfect fruit? Nature does not reject any means, however imperfect; but earnestly uses all for the attainment of the utmost good, possible to each and every condition. When this end is attained, each organic form falls into decay; another means of endless progress.

Yes, says another, all this is true; but men are so treacherous, selfi-hly ambitious and unscrubulously determined to use these means of power for personal aggrandizement, that the organization only becomes an instrument of personal place and power to such, enabling them to en-lave and lord it over the mass of members. This objection has much force; but can only have temporary and partial existence, for the good reason that the genius of Spritnal influx inspires most individuals with an intense disgust with such actions and actors. while the combative tendency aroused, will root out the evil, ere the foundations of success have been undermined.

But the argument need not be extended. Suffice it to say, that organization is an elemni flat of nature: and hence, societary combinations, with humanity is a necessity to the promulgation and acceptance of new philosophies and facts bearing upon human relations and possibilities.

Assuming the necessity and usefulness of organization, as admitted,—questions arise as to formula, modes and means.

All Spiritualists, we think, agree that creeds, tenets of faith, binding, unchangable declarations of principles, authorative dieta, in any mode or form, so far as belief, faith, or individual practice is concerned, ought not-shall not enter into the conditions of membership or the formula of organ-

Then, articles of association will only set forth such rules and regulations as are essential to rational order, system, a judicious endowment and restraint of duties and powers of executive boards and officers and adherence to legal requirements. In our humble judgment, articles of association should explicitly define the powers and functions of and require frequent reports from officers; so as to retain for the society, or mass, an unbroken supervising power over the entire affairs, functions and status of the society. Under such regulations, with implicit rules for removing obstinate officers. little fear need be entertained that the rights of rny, will be jeopordized in organization. The condition of membership, should be assumed or discarded, at the option of the individual; and none but moral obligation, should bind any to financial -no more than to mental, moral and spiritual con-

As governmental, societary, or associative powers can only be rightfully assigned and assumed by and through the will of the judividuals who compose the association, the government or society can only legitimately use the powers assigned to them in a written constitution, adopted after due deliberation and free expressions by the sovereign members thereof. And the principles involved in the constituents of human life, should be adhered to in the organization of any societary forms.

These propositions admitted, it would follow that as with the individual, so with the society,sovereignty of individual societary affairs, should supremely reside with each society. This principle prevailing, the procedure of organization would naturally develop as follows:

First. Local Societies and Lyceums combined under one legal charter endowed with all legal rights, powers and functions belonging to religious organizations. Each society determine whom it will endow with ministerial functions, under the law of the respective States and Territiries. [No other power or function should ever be conferred. in certificates of ordination than such as place the recipient on an equality before the "law of the State," with ministers of other denominations. No priesthood, authoritative ministers, or teachers: no privileged class, as "clergy" among Spiritu-

Meetings for mental, religious culture should be held weekly or oftener; business meetings, monthly or quarterly.

Second. County or District associations, which need not be legal bodies. The purpose of these,co-operation; assembling together of the members of the several local societies; comparing notes. results, plans and prospects; gathering, arranging and publishing of statistical facts and information for the benefit of the cause, etc. Meetings, quarterly, if practicable, in different localities of the district.

Third. State and Territorial Associations,-delegated bodies from Local and County Associations. We see no need of legislation of these-no supervising or controling functions, -simply the acquain\_

tance and strengthening counsel of active members of the various local societies,—the collection and publishing of statistical and such other information as will be useful to the cause; and such tendency to unity of plan and purpose, as naturally flows from contact and comparison of ideas, in the spirit of devotion, candor, love and charity; without harsh criticism and contention; semi-annual or annual meetings in different localities from time to time.

Fourth. National Associations,—Conventions yearly, composed of delegates from State and Territorial organizations. The same objects, functions and results to flow from this association, over an extended area, as from State associations.

As to Missionary efforts, let each county, State and Territorial Association create a Missionary Board, if they choose—raise the necessary funds, if it can, by voluntary subscription, and put its agents into the field. The National Association can do likewise; but, if judicious counsels pervail will only send agents where no State or Territorial organizations exist.

If these positions are correct and wise, then the first work of the coming Convention of the American Association of Spiritualists, should be to suspend the clause of the Constitution which requires a yearly fee of membership, upon the part of delegates; next to raise a committee on revision of the Constitution, with instructions to report an amended Constitution, which shall place the Association in its true position.

These ideas are not presented in the spirit of dogmatism, but as suggestions, in the hope of good. White we would see radical changes in the articles and powers of Association, we would not ignore it or refuse to recognize or take part with its deliberations. The true way, it seems to us, is to change nuceasingly (if necessary), until we get right if that

Let this and kindred matters be discussed, before the meeting of the Convention; and not wait until you get there and find some ambilious individual or 'ring" with prepared articles and plan, to spring upon the Convention. All are aware how easy to pass, by "parliamentary tacticts," and rush through schemes and ill digested articles, resolutions etc. We say again, emphatically, let us have calm and temperate discussions through the mediums of the press, before the Convention assembles, not personal abuse or harsh criticism.

It vampires have lodged themselves in our temple, remove them in the quietest way possible. No rapacions hawk or buzzard, can long perch upon the standard of our glorious banner.

The London Spectator states that among the collections of the minister to India, the libary of Tamerlane, accumulated by that conqueror in the course of his expeditions, has justbeen discovered. It is said that among the riches which it contains, are valuable documents relating to the life of Maltomet.

### SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

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

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The Pen is mightier than the Sword."

### THE SUPERNAL SPHERES.

EMPLOYMENT OF SPIRITS IN THE AF-TER-LIFE.—THE CREATION OF PLANETS AND COMETS-THE SPIRITUAL CONGRESS-THE GRANDEUR OF MAN'S DESTINY.

Humanity is constantly in need of a Savior. The gentle Nazarene came at an auspicious moment. At that time, the world was in darkness. The doctrines of Moses had corrupted the morals of the people, perverted the true idea of God, and so turned the attention of mankind from the path of truth, that the world was indeed in a bad condition. The advent of the Savior,-the Nazarene, was at an auspicious moment, and the good accomplished at the time was transmitted to posterity, and to-day his teachings are reflected in the ninetcenth century. Others may compare him to "Cock Robin," and deride his name, but we prefer to breathe it with a holy reverence, for within his mind were thoughts and aspirations, that, in their loving kindness, encircled all humanity. Knowing

"We are all parts of one stupendous whole, Whose body nature is, and God the soul,"

we realize the sublime truthfulness of his assertion, "I and my Father are one." Grand,-rhythmic, sublime! A flash from the throne of the Infinite when he uttered the sublime fact. Ah! who would dare deny it,-"I and my Father are one." In that statement was a key that unlocked the storehouse of knowledge, enabling humanity to walk therein, and survey the true relation of man to God. But what is man and what is God? "I came to do my Father's work," was an expression that foreshadowed a grander truth than he fully appreciated. Like Pope in that rhythmic emotion that bubbled up within his interior, blooming into a flower of transcendent beauty, to glisten in the fields of Poesy, was even wiser than he knew when he said:

"We are all parts of one stupendous whole, Whose body nature is, and God the soul."

A flash from the Infinite! An emotion from the field of poetic grandeur!

Well, we shall launch our bark once again into the infinite realms of space. Telegraphic communication is established between our mind and a wise sage of the Spirit World. With evelide drooping, with a heavenly influence striking the sensitive chords of our nature, our whole being tingles with emotions of delight, and within our inmost soul we say, God bless you, noble sage!

Well, we shall advance on disputed domains, and though our own interior nature may interfere somewhat with the inspiring influence, yet we will give the reader a few facts to consider, to ponder well.

The children of earth did not recognize the true significance of the declaration of the Savior "I and my Father are one," for they entertained the idea of a personal God, and that Jesus was His Son, and like Him was omnipotent in na ture. The only meaning he intended to convey was this, that he was only a part of the Infinite, possessing every distinctive characteristic of God himself, for the moment you find a characteristic of God that is not manifested in man, at that moment you destroy his claim to immortality. But it was not our aim in this article, to define all the intricate relations that exist between min and God, but to show some of the grandeur of man's operations on this earth and in the future. And we here remark that man can control no element of the universe, and that in all cases and under all circumstances, it acts in obedience to its own innate nature. You can not control electricity to transmit your thoughts only by acting in accordance with its own innate laws, and then it controls itself. If you could control electricity, you would rise superior to it, and overturn the beautiful theory that wa ter cannot rise above its source. Besides, all the elements in existence being a part of God, if you could control any of them you could control God. The electric current raises the hammer at a distant battery, and in so doing, manifests power-if God is all powerful, the force or power exerted by the electric current must be a part of God, or there would be a power distinct and separate from Him, consequently He could not be all-powerful. Reader, you recognize that grand truth, do you not? Now, here we establish a grand fact, that God is the source of all power, and we are a part of Him, just as much as the rays of the sun are a part of that gorgeous luminary.

Well, pause a moment. For example, look at the levees on the banks of the Mississippi, thrown up through the instrumentality of man to prevent the inundation of the surrounding country; look at those rods on churches and residences to transmit the electric current from the positive cloud to the negative earth, in order to protect them; look at the "governor" on the engine to indicate the amount of steam and designate the power it can exert; look around you on all sides, and you find man controlling the elements

by acting in obedience to their innate nature. In one instance, the water was directed in a certain channel and rendered subservient to the wishes of man: in another instance, the electric current was brought from a cloud to the earth without inflicting injury on any one. We find that such action on the part of man is constantly required in order to protect himself, for mind you, man must act in accordance with law in all cases, and then the elements are subservient to him,-that is, they control themselves, and bring him happiness and prosperity. Thus far we know. We find man on this mundane sphere controlling the elements by acting in obedience to their divine laws. But here on earth, our information is limited, and our knowledge of the true nature of the elements amounts to but lit-

But hark-I catch the key-note to a grand truth! Sweet chimes from an angel harp! A celestial spark within the dark chamber of our mind, to guide us to the Central Source of

> "For Aspiration is the moral lever, raising The carnest spirit to its destined height; But Inspiration only comes from gazing Upon the perfect Source of Life and Light!"

Man here controls, in the manner specified, a few of the elements of the universe. But how inconceivably grand his mission-it is to be able to control all of them. And scout the idea as you may, deem it absurd as you will, there are wise sages in the Spirit World that superintend the formation of nebulous matter; that launch, through a process known to them, a comet into the infinite realms of space to dance among the stars, and frolic with the planets; to circle its way with mechanical precision, to gaze upon the earth and to give us mortals an insight into the ways and doings above. Well, this is grand. We know it to be a truth. We do to some extent control the elements here, and there,-yes there, that cherubim within the temple of whose mind are thoughts inconcievably grand, is mapping out on paper a new system of worlds to move along in harmony with the key-note to the ponderous wheels of creation. By his side, the mathematician stands who can with unerring precision calculate the power of the forces employed in the creation of that new system, who assigns each body its respective place, who determines its various motions, and gives to each its allotted satellites.

How little we are in comparison with the wise sage who stands by our side. Ah, the tear comes,-but shame on a weak nature, he whispers, "You will yet be equal to me,-yea, in the course of ages, you, too, in connection with a Congress of Spirits, can have a voice in controlling the forces of nature, and in establishing in the regions of space, worlds and systems of worlds." Look at that comet, -the mathematician made a slight mistake in his calculations The elements within it are in great commotion. But there is an angel band there. There is activity manifested such as we never witnessed before. Ah! breakers ahead. No, but danger is at hand, but through active exertions, the comet was again placed in its appropriate orbit.

Thus, dear reader, you will ever find the condition of affairs. You will never see God. You see Him now as much as you will ever see Him. Even when first on the other side, those wise sages that govern the destinies of nations, will be invisible to you, and the new manifestations that may be wakened into life in the material or spiritual worlds, you will foolishly attribute to God, when in fact, they are only the action of those unseen intelligences in the peerless heights

These thoughts, impressed upon our mind, gentle messengers of encouragement, touching a sad, strangely sad nature, "my own," ever open before our enraptured vision, a field of usefulness that mortals will acknowledge, and from that sadness springs a cheerfulness at the grandeur of the destiny of each one of us.

Then, each one of us is a savior, just in the same sense that the gentle Nazarene was, who when he quieted the troubled waters, was en rapport with that Congress of Spirits who control to a great extent the forces of nature. " Peace, be still "came from his lips in trembling accents. and the response was "Peace," for the wind became as gentle as a mother's sigh over the loss of some dear friend; and those spray-capped waves dancing in high carnival, soon slumbered on the breast of the placid waters, in response to the direction of those sages who sit in the Council Chambers of the Celestial Courts.

As the skillful chemist and electrician can control the elements and exhibit a miniature earthquake, or imitate the belching volcano. so can these peerless sages above, control the elements on a grander and more magnificent scale. and form worlds and systems of worlds for the habitation of man.

Thus, dear children of earth, it can be with you. There is a response to all the noble impulses of nature. It may not come as signifi cantly as it did to the gentle Nazarene-but it will come, you may rest assured. Wipe away that tear, then, struggling man or woman,

That, conraing its way down the cheek, Falls trembling at your care-worn feet, A crystal beauty!

for rest assured that your destiny is inconceivably grand in the realms above, where you can watch the formation of worlds, and find genial companions to render your pathway pleasant; yes, wipe away those tears, then, all humanity, for the wise sages of the Spirit World are beckoning you upward on that beautiful Road of Progression. Thruk not that you will ever see a personal God.

"Look at you distant star. The splendor of which none can mar, Rising high in yonder sky, It seems as if it could never die

In its beauty so sweet." That star was not the creature of chance. There is a peerless sage who could tell you its history. There is a mathematician in the Celestial Courts who designated its diameter and allotted it a position; there is a Congress of Spirits who directed its formation. Ah, it is just as easy for these sages in the Celestial Courts of i never fall—a virtue and beauty in the emotional

the Spirit World to fastion a sun, planet or comet from the elements of space, as it is for the mechanic to build a house from the materials of this mundane sphere.

Reader, peruse these thoughts carefully. By and by we will give you still grander truths,-show you your relation to God, to man and the universe, and finally picture to you your destiny in thoughts radiant with the truth of an angelic messenger. Don't you feel better on reading this article,-to know how inconceivably grand is your destiny? These words are facts, imprinted in letters of gold in all the works of God's vast universe, and he who contemplates the grand thoughts here presented by the wise sage by my side in spirit life, will rise up with new vigor and go to work for himself, for others, for all humanity, recognizing the fact that each act of life is always accompanied with an effect written in enduring letters on the organization; we would, therefore, exhart you to lead pure and virtuous lives, remembering that you, each one of earth's mortals, has within his own interior nature, a mirror that reflects each act of life.

#### MRS. ADDIE L. BALLOU.

" Elevate yourself by lifting some one up below you." This highly inspirational and gifted medium occupied the rostrum at Music Hall, last Sabbath morning and evening, much to the edification of a large and appreciative audience. Mrs. Ballou has resided in the West for some time and has many characteristics of Western life deeply impressed upon her poetical and emotional nature. Indeed, it would be difficult for a person so highly inspirational, to pioneer on our Western prairies, especially in Minnesota so rich in wild beauties, without having the emotional and inspirational nature so sensitively attuned, that its delicate sensitive chords will respond freely and sweetly to those beautiful thoughts that cluster like ripe fruitage in the mind of the angelic circle who have her in charge. She has been developed amid the romantic scenes of rural life, by her angel band, for a loving mission among earth's mortals, to give them clearer and more comprehensive views of the hereafter, a more thorough insight into those domestic problems which humanity to-day are endeavoring to solve, and finally to disenthrall woman from the chains of bondage that seems to bear down so heavily upon her in many respects. Naturally enthusiastic and emotional, her soul seems to love the fields of poesy, and she drinks in from the inspiring scenes of nature, intuitively, a knowledge of her laws.

Her address on last Sunday morning was a portraiture of her own interior nature in one respect, for it seemed so full of loving sympathy for all humanity, enunciating in chaste and beautiful language the sublime fact, that no one. however aspiring, can elevate bimself in the scale of existence, without first taking some one by the hand below him, and in words of gentle kindness and encouragment, lifting him up in the scale of existence. This is, indeed, a grand idea, extracted from the purling inspiration of an angel's heart, full of sublime pathos and poetic fervor. By lifting others up, your own interior nature becomes brightened and the natural buoyancy of your spirit becomes greater. and you are lifted up! and grand and beautiful is the ascent on Progression's Ladder.

Not only has Mrs. Ballou been a pioneer on our Western prairies, but the impulses of her kind loving nature, prompted her to pioneer as a nurse among our "boys in blue" in Southern hospitals. Then, perhaps, amidst the suffering of our noble boys, "lifting them up, she also lifted herself up," to her present proud position Passing around among our wounded and sick, and laying her cooling hands upon the fevered brow, giving this one gentle words of encouragement, writing a letter to bereaved parents for another, recording the last words of love and endearing terms of a third, and with her gentle sympathy and loving kindness, sitting beside the fourth to aid by her sympathetic nature the liberation of his spirit to the bright realmanbove, she has, indeed, had that experience that has unfolded and made more comprehensive her interior nature.

dopting this principle, that to elevate herself higher, she must reach down and aid suffering humanity, she was prompted to enter the army in the capacity of a nurse. Beautiful and rhythmic are such emotions! A pearl dropped in the garden of the soul from the Celestial Courts! A sentiment robed in the spirit of love for suffering humanity! Would that all could be actuated by this high and holy thought that blooms only in the fields of poesy, where fanned by the breath of angels and moistened by the tears of their loving kindness, occasionally its seeds find lodgement in the human soul, resulting in an outgrowth of practical work.

"Elevate yourself by lifting up others !" sweet chime from the cathedral of the Universe! A rhythmic emotion from the Celestial Courts! Grand truth, ennobling thought, an impulse diamond-tipped, winging its way from a wise sage in the Spirit World, to find lodgement in some loving sympathetic heart!

There is poetry, grand, sublime, beautiful, rhythmic, in the thought that "to elevate ourselves, we must lift some one up below us." A sentiment bearing ripe fruitage from the gardens of the higher spheres! A sympathetic emotion encircling the whole world with its love! A response to the beckoning of an angelic circle!

Then we would say to each one, obey this heaven-born mandate, unlock the doors of your soul, and let the winged messenger, "Love for all and malice towards none," enter within that soul of yours, and examine its contents, for remember, each one of you, that every act of life, whether good or bad, carries with it a certain effect that is transmitted to your own interior nature. What does that winged messenger from the pearly gates find in your soul? It would be difficult to tell. In this city are five thousand faded flowers, fallen creatures from some loving family circle-fallen? Nay; for we do believe that to-day there can be found in the dens of vice in this city, that which can

nature, that can never fade. We place ourself en rapport with the world around us.-and it tells us no lies! We drink in the words of wisdom of an angelic messenger, and it leads us onward and upward, on the beautiful but tremulous waves of inspiration. Think them not fallen, but unfortunate, and we here say that the beauty and grandeur of that sentiment uttered by Mrs. Ballou, presents itself,-for who have you elevated, who have you cheered, who have you assisted among the thousands of outcasts in this city? We are fearful, -it may be so, it is not impossible, that when you enter the pearly gates, you may find just one grade higher than yourself,—the fallen woman you have shunned.

Yes, "Elevate yourself by lifting up others." How many of you have adopted in your family an orphan child, a little flower, with eyes of innocence and cheeks of ruddy hue, little hands and pattering feet, with a mind yearning for some one to love-yes, how many? Ah! my mind saddens at the thought. Look at that lady; by her side is a wealthy husband. How the angel world would smile on them, if actuated with the spirit of love, they would receive into their own family circle, one or two of these orphan children, and feed, clothe and educate them. But we must close this article, written under the influence of the inspiring sentiment of Mrs. Ballou, "Elevate yourself by lifting up some one below you." We hope the Spiritualists will keep her constantly employed in the lecturing field.

#### THE WORK OF REFORM.

A daily paper of this city took up this subject a few days since, and offered some remarks. It pointedly adds:

"Those who make it a specialty to mend shoes clocks or steam engines, have no difficulty in agreeing upon the modes by which it may be done. But when a human being is to be amended, there is an endless diversity of mode. If he is young and rich the general advice is, " to let him sow his wild oats" and have a good time. If he is young and poor, a few months in the Penitentiary are supposed to exert a benign influence. If he is old and rich, no two things exert so sanctifying a power as for him to marry a widow and take an active interest in foreign missions. If he is poor as well as old the verdict of society is-

"Rattle his bones Over the stones, For he's only a pauper Whom nobody owns."

It may be assumed, however, as a general rule that the first thing done by most people when they propose to reform somebody—as for instance, to send ragged street boys to Sunday School—is to get up a magnificent organization. with President, Secretaries-Recording and Coresponding-travelling agents, a bank account, officers, a library, black walnut furniture, salaries, residences, and carriages for the President's wife, pleasant reunions with cake and cream at the Sccretary's "umble" marble front, and an occasional picnic or other excursion to relieve the monotony of the arduous labors incident to "reform." What wonder if occasionally the original object of this vast organization is quite forgotten in the maze and whirl of the machinery set in motion for his generaon. What wonder if nine tenths of of the organization is wasted in overcoming its own friction, or if an equal share of its revenues are expended in supporting its officers, and not in doing the work they are designed to do."

Every friend of humanity knows that there is even too much truth in the picture here drawn. Love of fame is, in nine cases out of ten perhaps, the real, or at least the predominating power prompting the man or woman to acts assumed to be charitable; while the purely seltish man or woman is not unfrequently unawares and unintentionally doing that which eventually works far greater good to the needy and dependent.

Our cotemporary then proceeds to number the means of reform, classifying them into eight. Of the eighth and last, which it says is "participation in ecclesiastical or organized movements of reform," it says:

"The agency which we have placed eighth and last in the list, many, and, indeed, the mass of those who claim to have been won from sims exclusively selfish to those of a broad benevolence, place first and sole, as the all sufficient reformatory agency, and politely assume that all the others have already been taken This is so pointed and true that we will make

no further comments, but leave the reader the full benefit of all its force.

#### TURKISH BATH AND SWEDISH MOVE. NEEDIT.

Among the many sensible curative agents resorted to now-a-days, the Turkish Bath and Swedish Movement is very efficient.

One of the main objects in this mode of treatment, is to aid Nature in doing her work,-to make conditions favorable for the organs of the human system to perform their functions in their own legitimate manner.

We have neither time nor space to treat upon the theory of this system of cure, but we will say that we believe that the Turkish Baths and Swedish Cure Movement, or something akin thereto, should be used in every Cure that is conducted upon reformatory principles. By this system, the organs are quickened into action (partly by the most thorough cleansing process), and thereby made receptive to the magnetic treatment, by "the laying on of hands," or manipulation.

At No. 194 South Clark st . Chicago, is an institution of this kind, on a small, but very efficient scale, presided over by Miss Dr. S. L. Hendrick, a highly intelligent and scientifically educated lady. Chronic and acute diseases are treated with great success, as to which, many of the most intelligent citizens of Chicago and other places in the West, will bear witness.

#### PHYSIOLOGY OF WOMAN AND HER DIS-EASES.

We call the attention of the reader to the above entitled advertisement as worthy of nerusal. We are advised that this is one of the most valuable books of the age, and should be in the hands of every thinking temale.

We shall publish a review of the work in our next issue.

THE LYCEUM PICNIC AT CHICAGO.

The Children's Progressive Lyceum of Chicago, held a grand picnic at Hyde Park, on Friday the 16th inst. The procession was large and made a fine appearance. The grounds selected were fine, and no pains were spared to make everything pleasant and agreeable for the little ones. The speaking was good, and everything went off well. The rain that came on in the afternoon would have marred the festivities of the occasion, but for the kindness of the Landlord of the Hyde Park House, who kindly threw open his doors, and welcomed the party to his spacious rooms, where the enjoyment of the occasion was renewed and continued until time to take the cars and steamer for the return trip. It was a gala day for the children, which will long be remembered.

#### STERESCOPIC VIEWS.

We are indebted to Br. J. W. Love, artist, Portage City, Wisconsin, for beautiful specimen copies of his work. One of them represents Minne-ha-ha (Langhing Water), Minnesota. The other is a view on Conoquenesseny Creek, Pennsylvania. We have no hesitation in pronouncing these specimens to be of exquisite workmanship, and we only wish we had more of them. Our friends who desire something beautiful in the line of the art will do well to address Mr. Love upon the subject.

#### "GOOD REALTH."

The above is "a Journal of Physical and Mental Culture," published by Alexander Moore. No. 21 Franklin street, Boston. The July number is upon our table through the politeness of the "Western News Company, Chicago. Price 20 cents single copy; \$2 yearly; 6 copies \$10. We cheerfully recommend this Journal as worthy of patronage.

#### NICHOLAS HELMER,—THE MEDIUM AND HEALER.

The above named young man is now stopping at No. 16, North Green street, Chicago. He is a good medium and worthy of patronage. He is also a good healer, can diagnose disease read ily and correctly

His general appearance indicates that he will soon become a medium of a very high order for many phases of spirit control.

#### DR. WM. R. JOSCELYN

Is in the city again, having just arrived from Sterling, where he has been lecturing. His ability as a Speaker, Medical Clairvoyant, Test Medium and Improvisatore, is unsurpassed .--He will be at Dixon,-Sterling and Prophetstown, the ensuing week.

### REMEMBER THE PRINTER.

Newspaper publishers that succeed in building up & permanent and enduring weekly Journal. ask no credit, but pay as they go along. To enable them to do so, subscribers must be prompt in their remittances. A word to the wise is suf-

In our next issue we shall publish a very excellent test communication from the spirit of John Howard, late Sheriff of Tuscaroras Co., Ohio, through Mr. Mansfield, medium, taken from the Ohio (New Philadelphia) Democrat.

#### THE LITTLE SOWER, W. W. Dowling, of Indianapolis, editor. The

above is a neatly embellished monthly, intended for juveniles. Four numbers are bound in a neat cover, embellished with Little Red Riding Hood. HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office. Good mediums always in attendance.

# EXETER HALL.

An advertisement in this number of the Joun-NAL. We shall publish a review of the work shortly.

### 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.

What was Eve made for? Adam's Express Company.

## Bersonal and Bocal.

Doctor E. B. Wheelock and lady, of New Hartford, Butler county, Iowa, are now traveling through Wisconsin in the direction of Milwaukee, with private conveyance. Mrs. Wheelock is a very successful Medical Clairvoyant. Friends who need her services will do well to consult her in her travels. The Doctor will also lecture when convenient; he has been twenty years in the field as lecturer and physi-

He can be addressed at Rome, Jefferson Co., Wisconsin, till the 1st, of August.

The ill health of A. B. French, an able exponent of our philosophy, compells him to cease lecturing during the summer months. We regret his condition, and hope he may be in the field again soon. His address is Clyde, Ohio.

Mrs. A. Wilhelm Slade will address the citizens of Ganges, Michigan, in a beautiful grove. August 7th and 8th.

D. W. Hull is lecturing in Kendallville, Ind. E. Sprague who has been lecturing for sometime in Minnesota, has returned to his home in Schenectady, N. Y.

Our good readers responded nobly to the call of Brother Austin Kent for assistance.

Mrs. Laura Hasting Hatch, the musical trance medium, is sojourneying in Vermont.

E. V. Wilson lectures at Batavia, Illinois. July 22nd and 23rd; at Aurora, Illinois, July 24th and 25th; at Monroe, Green Co., Wisconsin, July 31st and August 1st., 2nd and 3rd.

#### Amusements.

#### MCVICKER'S THEATRE.

The success of the distinguished Boston Pantomine Troupe, continues unabated at this theatre. We hear nothing said yet about their leaving.

### CROSBY'S OPERA HOUSE.

The Peak Family with their bell ringing and other beautiful and wonderful musical manifestations, still hold the boards of this theatre to good audiences, considering it is the beginning of the heated

#### AIKEN'S DEARBORN THEATRE.

Emerson and Manning's Minstrel Troupe are doing a rushing business at this theatre. They are certainly a very excellent company, a fact which our Chicago citizens and visitors are not slow to appreciate. Much of their performing is seldom equaled and never surpassed. It is well worth the while of all who love their style of entertainments to go and see them.

#### WOOD'S MUSEUM.

"The streets of New York," has been the attraction at this theatre. It includes a thrilling fire scene, and has drawn good houses considering the heated state of the atmosphere.

#### THAYER'S CIRCUS,

Will exhibit on West Randolph and Elizabeth streets, on the 26th, 27th, and 23th inst., and on Twenty-second and State streets on the 29th, 30th and 31st.

#### WRITINGS OF OMAHA.

Chicago, S. S. Jones, Publisher, Religio Philosophical, Publishing Association.

The above named pamphlet, in neat covers-should be in the hands of every reader. Spiritual philosophy is the

The first chapter treats of-Division of substances-The Souses—their Number and Limits—Man a Duality—Spirit Intangible—The World Opens as Senses are Multiplied . The second chapter treats of-Man Strange to Himself-Bees and Sycless Fish may See in the Dark-Matter, how

Character-Firce-What it i -The Magnetic Bar. The third chapter treats of Transverse Currents of Magnetism and Electricity Surrounding the World-their Pressure-Pressure of Atmosphere-Matter-Theories of-

Determined-Magnetism and Electricity -their Choice of

The fourth chapter treats of the Duality of Man-The Spirit Body only Lives-Why It Lives after the Material Body Dies-The Abnormal State-How We Know of Spiritual Things.-The Modern Discovery of Communications. Baps, Moves and Tips-The Fox Girls-Media-Spiritual Atmosphere around the Body-Magnetization-Snakes Charm Birds-Spiritual circles-Spirits magnetize Meamer-Religious Conversions Through Magnetism.

No little work has ever been published which abounds with more intensely interesting and instructive matter. Price 25 cts. Postage 5 cts. Address S. S. Jones, 192 South Clark St., Chicago, III.

#### PUBLIC MEETINGS.

The Second National Convention of the Friends of the Children's Progressive Ly-

Persuant to adjournment of the First National Convention of the friends of the Children's Progressive Lyceum, the Second Annual meeting will be held at Kremlin's Hall in the Citly of Buffalo, State of New York immediately after the adjournment of the Fifth National Convention of Spiritualists on Thursday, the second day of September, 1869 at ten o'clock in the morning and to continue in ses-sion from day to day until the business of the Convention shall be accomplished. We therefore, invite each Progressive Lyccum on the con-

tinent to send two delegates and an additional one for every fifty or fract onal fifty over the first fifty members, and each State Organ zation to send as many delegates as they may have Representatives in Congress, and each Local Organiza-tion where there are no Lyceums to send two delegates to attend and participate in this most important and practical ork of the age On behalf of the Board.

Mary F. Davis, President, Orange, N. J. Henry T. Child, M. D., Sec't., 634 Race street, Philadelphia.

### Notice.

The Sixth Annual Meeting of the Spiritualists of Boone county, Ill., will be holden in Belvidere, commencing Friday, Angust 20th, and continue to Sunday evening, 22nd.
All lowers of free untrammeled thought and free speech are cordially invited to attend
Provisions will be made, as far as possible for the entertainment of those who come from a distance.

Brother E. V. Wilson is engaged to speak,
D. G. ESTELL, Secretary,

#### Sixth National Convention, or the American Association of Spiritualists.

TO THE SPIRITUALISTS OF THE WORLD:

The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth Annual Meeting at Kremlin Hall. in the city of Buffalo, State of New York, commencing on Tuesday, the thirty-first day of August at ten o'clock in the morning, and continuing in session until Thursday, the second day of Septem-

ber, We therefore, invite each State Organization to send the same number of delegates that they have Representatives in Congress, and each Territory and Province having an Organized Societies is in vited to send delega es according to the number of Representatives, and the District of Columbia to send two delegates to attend and participate in the business which may come before said Convention By direction of the Board of Trustees.

HENRY T. CHILD, M. D., Secretary. 934 Race street, Philadelphia.

## SPECIAL NOTICES.

Dr. E. P. Miller's Books. Vital Force, How Wasted and How Preserved; Paper, 50

cents, postage, 4 cents.

How to Bathe; 46 cents, postace 4 cents.

The cause of exhausted vitality; Muslin, \$1 postage 12

Important Truths, Mrs. E. P. Mi lor; 20 cents, postage 2 nus. The above books all treat of the sexual organs and the laws of health. They should be placed in the hands of every man

woman and child.

For sale at this office. Address S. S. Jones, 192 South Clark street, Chicago, Ill. 1 Vol. 6, No. 17.

### DR. J. M. GRANT.,

Magnetic Physician. No. 193 South Clark St., Chicago, Ill. Office hours 9 to 12 M. and 1 to 4 P. M. Vol. 6., No. 16.

TOBACCO ANTIDOTE—A NEW AND Pleasant Cure for the habit of using the bacco—DR. SMYTH'S Nervine Tablets. Sand 50 cents far a package or address for Circular, showing its wonderful power to correct all kinds of Nervous Diseases.

Vol. 6, No. 16, tf.

ANTED, AGENTS to canvass for the Americau Choppine Machine Co. The best opening ever offered to Agents for making money. For Circulars, giving Cut of Machine, terms, and full particulars, call on, or address, at once, D. A. Nawron & Co., 126 Washington St., Chicago, Ill. Vol. 6, No. 16 tf.

TERVINE TABLETS—A NEW REME-by FOR ALL NERVOUS DIBEASES Pleasant to the taste, and safe and sure in effect. Send 50 cents for a package to Dr. Smythe, Hallsport, Allegany Co., N. Y., or 5 cent stamp for Circular. Vol. 6, No. 16. tf.

Wanted in Every Family.

The Disease Preventative Lamp-wick. Hon explosive.
Direct Alleghany City, 3 doors from the corner of Webster
treet. James R. REESE.
1009 vol 6,tf.

#### A PLEASANT STORY. In the streets of Chicago, I wandered along,

And carelessly sung a familiar old song, While viewing the cars-horses, and such .-The Irish-the Scotch-the French, and the Dutch. And the strange Advertisements of these latter days. On the Bulletin Box ds, for concerts, and plays, When all on a sudden I saw something new, On nice printed paper in Red, White and Blue: It told of the virtues of something so neat, So handy-so harmless-so perfect, complete. For coloring heard, the mustache or hair, Without any poison, or slopping, or care, And not only so, but the color is "fast," And like a shoemaker, it "sticks to the last !" In reading I pondered, and thought of my hair, Now as "gray as a rat," once so glossy, and fair. I hunted, and found it-I bought it, and tried. When all my gray hair, in a "jiff" stopped aside! Mylago is renewed-I feel twenty years younger-I will marry next week-no use to wait longer, I will have mea wife, and the comforts of home,

For all will be gained by the New Magic Comb. Yeasir, I found that Comb at 192 South Clark St., where they have a few more left of the same sort. Don't forget the place.-Enclose \$1,25 and address MAGIC COMB AGENCY, 192 South Clark St., Chicago Illinois, and you shall receive the MAGIC COME by mail post-paid. U. B. WISE.

#### THE PATENT MAGIC COMB.

Beauty on the Mountain, Beauty in the vale, Beauty in the forest trees, That bend before the gale, Beauty in the Ocean, With crest of dancing foam. And BEAUTY in the special work

Yes sir, this is really, and emphatically true, and if you desire to change dingy, yellowis , gray, or bad looking Hair or Beard, to a BEAUTIFUL dark Brown, or Glossy Black, you will enclose \$1,25 to The DIAGIC COMB AGENCY, 192 South Clark Street, Chicago, Ill., and receive the Magic Comb by mail post paid and if you follow the directions on the Comb, we guarantee perfect sat-

#### To Dealers and Traders.

If any of our readers or friends who are Dealers or Traderswish for the PATENT MAGIC COME to put intomarket, we will furnish the Wholesale " Price List" upon application. The trade can find money in it.

Address, MAGIC COMB AGENCY.

J. M PREBLES.

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POSITIVE AND NEGATIVE POWDERS.

Asthma, Catarrh, Neuralgia,

Bloated Bowels.

South Williamstown, Mass., Oct. 25th, 1963. PROF. SPENCE—Dear Sir: Whereever I hear of a hard case of disease, I go and have the POSITIVE AND NEGATIVE PEWDERS, and urgs them to try them. I did this with Richard Estes, our neighbor, a man 75 years old, who had the Asthma rising 46 years. He also had old, who had the Asthma rising 46 years. He also had the Catarrh, and the Neuralgia, and was badly Bloated across the Bowels. He commenced using the Powder on the 10th of this month, and on the 15th he declared himself Noth of this month, and on the 15th he declared himself perfectly free from Asthma, and all the above mentioned ills. His wife told me she did not think he could live through the coming winter; but she says he now eats and works as well as ever he could, and sleeps like a kitten. A harder case of Asthma 11 seldom known, as all who know him will testify.

Yours truly,

MES. MARY E. JENES.

Erysipelas,

Manchester, Mass., Feb. 9th, 1869.
PROF. Spence—Dear Sir: A year ago last June I had a swelling just shove my ankle, and every one who saw it said it was Erysipelas. In a fortnight it became a sore, and from that time for fifteen months I was hard'y able to go about the house. And as I take the Banner or Light, I had read about your POSITIVE AND NEGATIVE POW DERS; and thinking they might reach my case, I sent to the nanner office and got a box. I had had before taking them, eleven sores in that fifteen months, and anothcaking them, eleven sores in that litteen it onths, and another was nearly ready to break. Before taking them three days, the sore began to disappear, and after using one box, was entirely well. I have taken over two boxes, and can now walk as well as I ever could. The swelling is all gone. I have nothing to show but the scars.

Yours truly, MRS. Sallie Young.

Fils,

Catarrh, Dispepsia, Neuralgia, Liver Complaint,

Chronic Diarrhaa. ALBERT FROST, of Bucksport, Me., under date of Nov.27th, 1868, writes as follows: "When I first told the people here about the POSITIVE AND NEGATIVE POW-DERS, they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get hold of them. A lady here who was troubled with Fitssent

for one box, and they cured her right away." I take the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 18th, 1868 Mrs. Dart and daughter have been taking the **POW**: DERS the one for Catarrh, and the other Neural-gia. They are about as good as new. My wife has taken them for Liver Complaint and Chronic Diarrhoon. She is now well Mrs. Ames gave them five months old, for Fits. It is now well,

St. Vitus Dance. General Prostration,

A. VILLE Diptheria, Scarlet Fever, : Cholera Morbus,

Delirium Tremens Winens, Minn, Sept. 25th, 1869.
This is to certify that I have cured the following cases, and many others too numerous to mention, with MRS.
SPENCE'S POSITIVE AND NEGATIVE.

Fever and Ague, Spasms of Stomach,

POWDERS. A young lady of St. Vitus' Dance, of near six years'

A young lady of St. Vitus? Hance, of near six years' standing, and given up by all other noctors. Cared by five boxes of POSATEVES.

A lady of General Prostration of the nervous system. She had tried everything. One box of NEGATIVES cured her. She is in now better health than she has been for five years, and is delighted at the happy change,

A lady of Chronic Diptteria. 'Two boxes of POSE-TIVES cared her, after the Doctors had made her worse with fodine and such harsh things

A little boy cared of Scarlet Fever. A little boy cured of Scarlet Fever.

A woman of Cholera Morbus. She was so bad that her life was despaired of. She was cured in a few hours.

A woman who had the Fever and ague all the spring and summer. Cared with one box of POSITIVE AND NEGATIVE POWDERS, altertrying dimest every other remedy.

A man of Delirium Tremens, He is now a Good Templar.

A woman cured of Spasms of the Stomach from which she had suffered for five or six years. The Spasms were so had that when she took one, her friends would despair of seeing

Deafness. I have the following extract form a letter from F.W. I have the following extract form a letter from F. W. Green, of Columbia, S. C., dated Jan 22d, 18t9: "I got half a dozen boxes of Mrs. Spence's Positive and Negative Powders of you about four and a half months since, and I have not missed curing in any instance where I have used them. I took the Negative Powders which you complimented me with for Designess and am cured. I am treating two cases of Neuralgis. One is

Oliver Peppard, of Kansas City, Mo., underdate of Feb.2d, 1869, writes as follows: "Iwo months ago I got six boxes of your Positive and Negative Powders for Deaf ness of three or four months stanning, and I am happy to state that I am much relieved; in fact, nearly as well as

ever.2

Milk leg. Rheumatism, Fits,

Dyspepsia, Deufness. Yorkville, Ill., Dec., 21st, 1868. Dr. Spence-Dear Sir; I received a letter from you almost a year ago, asking me to give an account of the cures made by the **Positive and Negative Powders** under by the **Positive and negative Powders** under my directions. One was the case of Mitk-leg of sixteen years' standing, one of falling sickness or Fits of sixteen years' standing, and a number of cases of Dyspepsia. The Pewders have also helped my Deaf. name. Powell Hallock.

Fever and Ague, Dysentery, Coughs and Colds.

Stowe, Vt., Dec. 2d, 1868.
PROF. Spence—Enclosed please find \$2.00, for which send two boxes Positive Powders. We have used them in our family until we know they are all they are recommended to be, having proved a perfect success in Fover and Ague, Coughs and Colds, Dysentery, and other diseases. Direct to John A. Sanford.

## Kidney Complaint.

J.P. Mist, of Ridgwood, Lond Island, under date of Jan. 30, 1869, reports substantially as follows: Spent several years in the army. Returned with a shattered constitution, and among other complaints, Disease of the Kidneys. Nothing in the shape of medicine relieved him. Bought six boxes of Positive Powders, took them according to directions, and was cured. Also a lady friend of Mr. Mist's has a little boy, now three months old, which for several days after its birth gave unmistakable signs of Diseased Kidneys, probably inherited. The Positive Powders were administered. They gave it relief, and it has never been troubled since.

The Magic control of the Positive and Negative Powders over discases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing. Men, Women and Children and them a silent but a sure suc-

Men, Women and Children and them a silent but a sure success.

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The Negatives cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Desinees, loss of

muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostrain or Relaxation.

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ONE of my correspondents assures me that he "would rather chop a cord of wood than write a letter." There are thousands who feel just as he does, and who, although they might not prefer chopping a cord of wood to writing a letter, yet, not having occasion to write often, and being therefore out of practice, prefer doing almost anything elso. Even when there is an urgent necessity that they should write a letter, they delay, and postspone, and procrastinate, until perhaps six months or a year has elapsed, and still the letter is not written. I have had correspondents acknowledge that they had been thinging about writing to me for the last year or two. There are hundreds of such in every neighborhood, who are very a xious to got a box of the GREAT SPERTOAR REMEDY. MIRS. SPENCE'S POSITIVE AND NICGATIVE POWDERS, and yet, who never do get a box, because there happens to be no Druggist near by who keeps them for sale, and it is too much trouble to write to New York for them. I am cenident that notwithstanding the many thousand boxes of Positive and Negative Powders which we annually sell, still there are tens of thousands more which are as badly needed and as carnestly desired, and would be bought were they within the immediate reach of all who desire them. Now, to all such persons we would say: Send on to us, or prevail upon your neighbors (male or female) to send on to us, and get an Agency for the sale of the Positive AND NEGATIVE POWDERS; set hat your intire neighborh od may be earabled to buy the Powders when needed with in the get an Agency for the sale of the Positive and Nedative Powders; so that your intire neighborhed may be enabled to buy the Powders when needed, with ut the trouble and delay of writing to New York. Do not fear taking an Agency even if you are the only Spiritualist or reformer, in your neighborhed. The Agency will be profitenble to you: 1st, by paying you well for your trouble; 2d, by enabling you to confer the blessing of health upon your neighbors; 3d, by converting your neighbors to the truth, while showing them what good there is in Spiritualism. It is important also to remember that, under our present arrangement, there is no risk that, under our present arrangement, there is no risk twhatever in taking an Agency—you can not less anything, while the chanes are that your profits will be

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Questions, to be answered at our Inner Life seance should be laceric, well written, and directed to the editowhen inconvenient for the questioner to be present at the

#### INVOCATION.

Our Father, as we realize Thy blessings fro day to day-the beauties with which Thou has surrounded us—the love Thou hast implante within every soul-words fail to express ou thankfulness unto Thee-and if our souls can not find expression in words, may we find it i kind deeds and gentle manners towards on

May we realize that every child is but filling the mission Thou hast given unto him, and though his path may differ from that which seemeth to us the way of purity and truth, yet may we be enabled to see and realize that his path is marked out and guarded by Thee.

May we realize that sorrow is like unto the pearly dew, and performs its mission well, and only awaits the appearance of the morning sun light to illuminate and clear it of its every shad ow. May we realize that we are all Thy child ren-that every thought, word and deed is e Thee. And realizing Thy presence, sorrow and gloom, which enshrouds milhons of Thy children would pass away, and they with brightness and purity of soul would look upon Thee with th same confidence that & child of tender year would look upon a loving and kind parent.

May all realize that Thou art a father of lov--that anger and revenge are unknown to The -that Thy blessing rests alike upon all, and that with Thy wisdom there is no high, no low-nrich, no poor, and that none are forsaken by Thee, and that all are alike the recipients of The bounteous love, are ever blessed with Thy pres ence, and as Thou art yesterday, to day and for ever the same, so shall all ever continue to unfold in wisdom and goodness. .

### QUESTIONS AND ANSWERS.

QUESTIONS BY E DAYTON.

Q. Do persons who die insane continue s after death?

A. We hold, my brother, that no spirit, o that the spiritual portion of man or woman, i ever insanc. Were it so, then a part of the great Principle we term God, would be insane, for every being is a part of the great Positive Min

or great Spirit of life. The organism through which a spirit mani fests itself often becomes so deranged by diseas or other causes, that we suppose from the actioof the spirit through that organism that the spirit itself must be insane. Yet when that spiri is freed from the deranged external organism you will readily perceive that it is also released from its insanity.

O. Is it a fact, as some allege, that there are apirits who room in darkness and misery for hundreds of years?

A. My friend, we are happy, extremely hap pv, to say that we know of no such instances. Were it possible for the spirit to remain in such darkness upon the spiritual plane, it seems to us that it would prove beyond a doubt that the spiritual plane is inferior to the material; for with the advantages that we believe every hu man being has, and ever has had, it would be impossible. Yet when we see individuals upor the material plane of life, that can conscientious ly consign a brother or sister to eternal punish ment, (and mark you eternity is longer than one hundred years), we do not wonder that the same spirit, after extering upon the spiritual plane o life, would conceive of and give those upon the material plane of life something almost as terrible as that punishment. When you can slow us a human being that is not susceptible to an external influence, then perhaps we shall have found one that could remain in a dark and benighted condition one hundred years!

Q. Does a wicked man on entering the spirit life find his conditions for happiness and pro gress more limited than they were here?

A. In our previous answer you will see that we do not believe that to be possible. Then the next question is, what is wickedness-what is it that prompts a wicked man to act? Is it something that is within his organism, or is it something brought to bear upon that organism over which he has no control? Looking upon it in that light, we will be a little more cutious in passing condemnation upon any individual.

Q. In what way does the acquisitive or wealth getting faculty of this life, manifest itself

in the spirit life?

A. My brother, from the knowledge you have already gained of the spiritual plane o' life, you will readily perceive that there are not any surroundings to call such faculties into action as there are upon the material plane. Thafaculty is exercised upon the material plane to gain material things, to add to their happines while on the material plane, and when upon the spiritual plane there is no treasuring up of exter nal things, but on the other band, it is the gath ering into the storehouse of knowledge something that is real and of permanent use and value.

Q. Is the spirit body, after death, clothed in garments procured by itself, or others, in the spirit condition? If so, are those garments pro vided through labor?

A. So far as the body is concerned it does not need protection from any inclemency of the atmosphere; yet every spirit that occupies a spiritual body partakes so much of the material as to require clothing. Now, what is that clothing? Is it acquired by the spirit itself, or is it supplied by surrounding spirits? We answer, that when a spirit has gathered sufficient intelligence to select apparel-have a choice as to what it shall be—it then gathers or aggregates that apparel from the surrounding elements. In infancy we do not desire clothing. We have no thought upon the subject, but our friends have for us, and as they would provide that upon the material so likewise would they provide it upon the spiritual plane.

Spirits are often described by different mediums as appearing to them in thin or gauze like garments, and it is a query in the minds of individuals who give any thought upon the subject, whether it is something that belongs to the spiritual or is something that is presented by the

spirits to them. We say to such friends that they must bear in mind that the spiritual plane is an outgrowth of the material. There is nothing that possesses life, and everything does possess life, as we have often stated, be it animate or inanimate, but that life also has its existence upon the spiritual

Q. Is progress natural and easy in spirit life,.

or is it attended with much difficulty? A. We say that spirits upon the spiritual plane of life do not experience what we denominate a task-they do that which they are attracted to do, and that only. Then it is done easily—that which is done with a light heart is easily done. It is not the spirit that is weary, but the organism through which the spirit has to manifest itself.

Q. Does the spirit after the death of the body retain the bodily form or take a different? In either case, has it the power to change its form

A. We would inter that our brother thinks that if it was like the physical be would readily recognize it. Every spirit that has a material form has a spiritual form-not separate and distinct. This spiritual form is what has been termed the soul. It is like the physical form, but more beautiful. Infants upon entering upon the spiritual plane have a form like the one they have left, yet they continue to grow the same, as they would up in the physical, until they attain to maturity. Thus with the aged, when the finger of time has left its imprint upon the material, the spiritual body does not present that decrepit appearence. The material shows the effect of time—the spiritual body never grows old—time has no power over it. It matters not how much intellect, how much knowledge they may acquire, it has no effect upon the material body. The greater the knowledge, the more brilliant the spirit form. On this plane the soul is mirrored upon the countenance. There is no deception on the spiritual-all is vivid and visible.

Q. Does the spiritual body possess in a spiritual sense the same physiological and phrenological organs as on the material plane? A. It does not certainly in every particular.

## The Dial-Frank's Journal, No. 29.

GIVEN THROUGH THE MEDIUMSHIP OF FRANK.

The facts given in the following communication are well known to the citizens of Baltimore. Four men were launched from one scaffold about ten years ago. One of them now relates his story. He speaks of a "cussed thing going off, that seared him away." The fact in relation to it, I have from Mr. Robins himself. A short time before the occurence named, he was awakened by burglars att-moting to enter the house, and upon examination, found that holes had been bored into the weather boarding, and cotton saturated with oil put in, all ready for the match. This excited intense alarm in the family, and there was no more repose that night. His mind dwelling continually upon it, caused him to invent a most ingenious burglar's alarm which on opening a door or window, exploded a cap and rung a bell that sounded throughout the house. Not a week elapsed after this had been set, when the "cussed thing went off" as described, and saved his property and perhaps their lives, for again the augur holes were discovered filled with saturated cotton. I knew nothing of all this until told me by Mr. Robins.

It was at a circle that the spirit first came and controlled the medium, when I invited him to

visit me at my room. He came the next day,

"I am Mal Cropps. I saw you last evening at a circle, and you invited me to come, but if you think I can answer all your questions, you are ringing at the wrong bell. You can give advice how to get out of this hell, for I have heard spirits tell about you, and I hope you can do me some good. I am as bad a man as ever lived. I was born in this city, and lived in different places, but my mother lived last in Robary street. I never did any business of much account: but got work of one kind or another whenever I had no money. I always refused to bind myself to a trade, and kept company with bad boys, and stayed most of the time at the engine house. There I got acquainted with John Gamble and his brother. I roomed with them; and we had plenty of fellows to come there. I always wanted to be a fireman, and at last they let me in-then I spent most of the time at the engine house. Many a time us fellows set fire to a house on purpose to have a run. I set fire to the Johnson building, and I set fire to Richard Person's house; and I helped to set fire to a good many others. I know all about the night they fired Mr. Robins' barn; and I opened the door when that " cussed thing went off and scared us away." I helped Dammans to burn Mr. Damman's house. I rather think I was the worst of the whole crew.

One night I got up and went to see Gamble for he lived then in Poppleton street. I proposed to rob some fellow on the Harford road, and he agreed, and I went home to get a revolver, and while I was gone, Gamble, he set off, He had not gone far before he fell in with a man coming to Balimore and made up. Gamble had a trooper's pistol, and as soon as he came up he asked for his money; but the man had a pistol, too, and before Gamble could fire, the stranger let, him have it, but missed, and Gamble shot him through the head. His name was Toppan, I came up soon after. I knew I should be charged with it, and so I cleared out. Gamble was seen to shoot by a police officer named Benton, and he arrested him and carried him to the police office. No one saw it but Benton, and he was the only witness; so we determined to kill him I called on Charles Corry and proposed that one of us should kill him, and we got the dice; the lowest throw was to kill him, and he threw the lowest. He fell in with Benton near the foot of Pennsylvania Avenue and shot him through the heart. A police officer named Rigdon, saw the flash and gave pursuit. He came up with him after a long chase and carried him off. Benton had been killed, and Henry Gamble was cleared, for there was no one to give evidence against him; and now Rigdon was the only witness against Carry, and so he had to be got rid of. John Gamble and I agreed to throw as who was to kill Rigdon, and I got the lowest. I got a rifle from a shop where they sold old iron. It was not long before I popped him. I stole up to the window while he was at supper, and made a hole through his head. His wife was with him. I run, but a police officer happened to be near the end of the street. He heard the rifle, and seeing me rur, made after me, but I gave him a long chase. I think I should have got clear if it had not been for a man, who passed in after me in an alley in the rear of Baltimore street, near Pennsylvania street. I could run no more, and they captured me and took me off to the watch house. When my trial came on I had nothing to say, and one of the lawyers refused to speak for me, and I was condemned to be hung. Corry was condemned, too, and so was Gamble for another

matter, and there was another man hung at the

would not. First let me say that hanging is about the easiest death you can die. You are popped off so quick that you don't feel nothing.

I came to my senses very soon, and there was such an uproar I couldn't hear nothing. There was the bigest crowd of people I ever saw. All as ugly as possible, and as dark almost as Negroes. The moment they saw me they came rushing upon me, and dragged me by the hair until I lost my senses. When I came to, I saw a great big serpent coming to me. I was seared so bad I could not move; and he came and wrapped bimselt all around me, and cracked every bone in my hody. After a while I looked up, and here was more than a million lizzards, snakes and frogs all about me. I tried to run away, but could not run fast enough, for they were everywhere. I got out of breath and fell down, and then they carried me up and I could see nothing. I suppose they went away at last, for when I opened my eyes, I saw prodigious quantities of lice. They crawled all over me, and they got into my eyes and mouth and almost choked me, for I could not spit them out fast

First of all, you must not believe a word the preachers tell you about a hell fire; but what I suffer is a thousand times worse than any fire; and no one can know what hell is, till they come here. Bitter have been my sufferings, but I have desired every bit of it. I am just about as bad a man as a man can be. I never did no good thing to anybody, and all I thought of was my own pleasure. I have now been here many years, and I don't see that I am a bit better off. If you can say anything to help me I will go down on my knees and thank you."

Here I gave at length some religious instruction.

"I cannot reason on what you have said, for I never had any education; but somehow I feel that you have done me good. You are better able to understand all this than I am, and you can reason better. I believe you are in earnest, and that you believe in the truth of every word you say; but I am afraid I cannot do as you wish. All I can do I will."

Then my attendant spirit said:

"I rejoice that you suffered this poor fellow to come. Your remarks were exactly adapted to his comprehension, and an immense throng were here of the same character. You have done a great deal of good."

#### Spiritualistic Investigation.

From the Advertiser and Gazette, Eng and.

Another meeting of the committee appointed by the Dialectical Society, to investigate "the Phenomena of spiritual manifestations," was held last week at 4. Fitzroy square, Dr Edmunds in the chair. Many of the committee were considerably puzzled by the manifest sincerity with which persons, not mere gobemouches, testified to having witnessed phenomena of so extraordinary a character, their bona-fides being as unquestionable as their intelligence. The investigation p.omises to disclose new vistas, if not of the spirit world, at least of the nature of the mind and of the extent of its capacities for belief.

Mr. E. L. Blanchard favored the committee with his testimony. Some years ago, he said, circumstances threw him much in the way o haunted houses, about which he wrote magazin e articles, and he in time came to feel a regard for them from finding them so profitable. He then heard that the Marshalls in Red Lion-street were in the habit of raising ghosts to be seen at a shilling a head, and, indignant at this profanation of beings which he regarded with a sort of affection, he went to see the Marshalls for the express purpose of "showing them up." found that pieces of glass, whitened, when held under the table, had names and sentences witten on them in remarkably small hand. The Marshalls were people who would have been unable to write some of the things which came up on the glass. Well, he went there six years. A spirit would lay hold of his arm, and "pump' the vital force out of him. Sometimes a small speck would appear on the floor; it would in crease, and grow into a hand. Then arose the question, could the hand sustain a weight, and to test it a handkerchief would be thrown into it, and the spirit fingers would slowly uplift it into the air. At other times bells and accordions were played in mid-air, the table would rise, &. He would sometimes be uplifted by the spirits, and kept in the air; he used to ask them to let him down gently, lest he should be hurt. All this so weakened him that he did not half like it for he found that nothing but chops, &c., could sustain him under the "pumping" which he had to endure, so much was his vital force acted upon. He went there one evening after the death of his friend, Francis Taltourd, at Mentone; a paper and pencil were flung under the table, and the name, Francis Talfourd was written. The Marshalls did not know the name; he used to go to their place, but they only knew him as "the young man with the fair hair." He took the signature to the club, and there compared it with an undoubted autograph, and it was found that it could not possibly have been the result of torgery. At Foster's he placed a name in a pellet on the table; the name was divined. He then said, "What name is written on my arm, under my sleeve?" "William Blanchard; your father." "How long has he been dead?" While he was calculating, "25" appeared in a hand-the exact number of years. He had given up Spirituvism during the last four or five years, for he found it very inconven ient when the printer was waiting for copy to be interrupted by spirits, who wanted him as a

Mr. Blanchard subsequently related that the spirits of Alexander the Great and Joan of Arc appeared to write their names. Joan of Arc was asked if there was any other name by which she was known, and she wrote "La Pucelle." The Marshalls, of a certainty, did not know so much French. The Hon. Mrs.—said:

The most remarkable manifestations I have seen were those of last Sunday evening, at my house. We were seated in a room which would have been dark but for the moonlight. We first heard raps, and then we saw a figure at the window. It entered, and then figures came trooping in by dozens. One waved its hands and passed through us—the atmosphere became fearfully cold. A figure—that of a relative came behind my chair, leaned over and brushed my hair lightly with its hand. It was eight feet high, and approaching Mr. Lindsay, passed through him. Mr. Lindsay sobbed hysterically from the intense cold. But the most extraordinary thing of all was the laughter. One of us said something and the spirits laughed with jov. The sound was indescribably strange, and it ap-

peared to us as if iticame from the ground. That was the first time we heard voices."

Interrogated by the committee, this lady stated that she had seen things when Mr. Home was not present. We sat, she continued, in a circle

same time. I confessed, but Corry and Gamble | at first, and we were seven in number. Five of | a warm discussion, the following preamble and the seven saw just what I have described, and

the others saw something, but not so distinctly. Mr. Home said there were nincteen spirits in the room at one time, and I could see their eyes -peculiarly brilliant eyes-looking at us. Mr. Home said to me, "Don't be frightened, there is a spirit coming to you," and in a few minutes I saw the bright eyes of a figure looking at me. The figure was defined. There were no clothes but there was a peculiar rustle like that of silk. Mr. Home was in the trance state. He walked about the room. I did not sleep much that night, for the spirits followed me to my room. Mr Home had no previous access to the room, beyond having dined there.

Mr. Jenchen, barrister, read a paper of great interest, which treated of the different classes of spiritual phenomena. Speaking of the remark able "levitations" (floating in the air) of the body of the medium, Mr. Jenchen said:

"These levitations you will find recorded as having occurred as far back as the year 1347, and another instance took place in the year 1967. Goethe refers to this wonderful phenomenon in his life of Philioiniari. The levitations of Mr. Home are well known. Upwards of one hundred levitations have taken place during his lifetime, of which the most remarkable are the carrying of his body out of one window of the third floor at Ashley-house into an adjoining window, and the hf ing of his body, raised three or four feet off the ground at Adae Manor for twenty or thirty yards. The second group of phenomena is that of the producing of raps or knocks, to which no doubt, the tradition of the Poltergeisters owes its origin. Thousands have heard them and received messages spelt out by these means, the well known alphabetical meth od being usually employed. I have known messages spelt out by the tilting of a semi grand piano, accompanied by loud raps, no one being within several feet of the instrument. The third group of phenomena includes the uttering of words and sentences, sounding of music, and singing without visible agency. Thus at Great Malvern, at Dr. Gully's, I heard three voices chanting a hymn, accompatied by music played on an accordion suspended in space, eight or nine leet from the ground. At the passing away of an old servant of our household, a strain of solemer music was heard by the nurse and servants in the room of the dying w man; the music lasted fully twenty minutes. The fourth group includes the playing on musical instruments, the drawing of figures, flowers, and writing by direct spiritual unseen agency. Of these facts, innumerable instances are on record, and the books of Mr. B Coleman and Baron Guldenstube are valuable publications upon th s phase of spiritual phenomena. These phe nomena are of frequent occurrence. The fo'lowing are more rarely exhibited: The fire test I have seen several times; I have seen Lord Adare hold in the palm of his hand a burning live coal, which Mr. Home had placed there, so hot that the mere momentary contact with my finger caused a burn. At Mr. C. S. Hall's, a large lump of burning coal was placed on his head by Mr. Home; and only a few days since a metal bell, heated to redness in the fire, was placed on a lady's hand without cauling rejury. At Mr Henning's house I have seen Mr. Home place his face into the flames of the grate, the flame points penetrating through his hair without any injury being sustained. The next class of phenomena are the extraordinary elongations of the medium's bidy. I have witnessed the elongation and shortening of Mr. Home's person many times, and at Mr. S. C. Hall's, about three m mihs ago, Mr. Home and Miss Bertollacci were simultane justy clong ited " Two ladies present stated that they had seen

the phenomena referred to by Mr. Jenchen.

One of the committee asked what kind of evidence Mr. Jerchen would think adequate to get a jury to believe that a man had walked down the street carrying his head under his arm? Mr. Jenchen said that he would simply ask the jury to come into the street and see the fact for themselves (laughter).

Mr. Simkins said that having been induced to disbelieve all religions, he went to America. and then heard of Spiritualism which he set down as the newest American humbug. Three years ago his wife had been thrown into a trance by spirits. For days she eat nothing and for two months she partook of very little. Spirits sometimes possessed her. One was that of a Scotchman, and she, on such occisions, spoke broad Scotch—a feat she was wholly unable to accomplish when not possessed.

Mr. J. Murray Spear, a professional medium residing at Ampthill square, Hampstead road said that originally he did not believe in Spiritualism; but now he, from a lock of hair or a line of writing, could, by the spirit power judge of character, aptitude, disease, &c. He had been sent to give a course of lectures at Hamilton Col'ez, New York, on geology. He knew nothing of geology. When he arrived at the co lege be told the professor, who gave him the use of his cabinet. Sometimes the spirits guided his hand; sometimes they supplied him with words when he stood up to speak. Reporters took down his twelve lectures, and the professor said, "He takes up geology where the books leave off. He contradicts nothing that is ascertained, but he explains much."

In the same way the spirits caused his hand to write a paper on socialism, which Robert Owen-a good judge on that question-said was

the ablest he ever read. This closed the testimony, and the committee

#### Proceedings of the Fourth Annual Convention of the Wisconsin Spiritualist Association.

adjourned.

Agreeably to the published call, delegates met at the City Hall in the city of Madison, Wis., on Friday, June 18th, 1869.

Convention was called to order at 11 o'clock

A. M., by the Vice President, Mrs. Palina J. Roberts, of Racine. U. S. Hamilton, of Beloit,

was chosen Secretary, pro. tem
H. S. Brown M. D., of Milwaukee, J. M. Trowbridge, of Racine, and Lyman C. Draper of Madison, were appointed a committee on credentials. A general conference was now had, in which delegates from different localities spoke of the cause and its progress, which was encouraging. Adjourned to 2 o'clock, P. M.

### AFTERNOON SESSION.

Convention called to order promptly by the Vice President. Committee on credentials reported thirty two delegates in attendance. Report adopted. The conference was continued, and produced a very harmonizing effect. Adjourned to 70'clock, P. M.

### EVENING SESSION.

Called to order promptly by Vice President. After the appointment of committees on resolutions, finance, and nomination of officers for the ensuing year, a conference was had. Dr. Brown spoke of prayer and who to pray to. Dean Clark followed in his impressive style and closed by C. W. Hazeltine,-theme, "Liberality and Charity."

E. V. Wilson took the stand, and addressed those assembled in his usual earnest manner, which produced a very marked effect. The lecture was interspersed by several fine and re. markable tests of spirit presence.

Adjourned to 9 o'clock on the morrow. MORNING SESSION, JUNE 19th.

Called to order by the Vice President. After

resolutions were passed:

Whereas, Reverend J. O. Barrett has been disfellowshipped by the Universalist Church at Sycamore, Ill., and many other worthy persons have been excommunicated from orthodox churches without having been charged with a disobedience of any command of God, or of any violation of the laws of man; and

Whereas, The only pretext for this action is, that these persons interpret the Scriptures to advise them to try the spirits whether they be good or evil; and believe they have held personal communion with their beloved and departed ones, therefore, be it

Resolved, That the gratitude of this Convention is not due, but is tendered to the organized sectarians above mentioned for suffering themselves to be made agents in the release of many immortal souls from spiritual bondage, and in securing to them that liberty which is life and

Resolved, That we congratulate this brother and thousands of others who have recently escaped from darkness into this marvelous light of a new dispensation,—from a theology whose Jehovah is angry with the wicked to a faith where God is love; from a church whose heaven is small and whose hell is large, to a religion that leads all souls in endless Progress; -- from ignorance to knowledge, and from evil to good;-from spiritual despair which lays its children in the grave, and knows not where they go, to a spiritual knowledge that confidently lifts the veil, and walks and talks with the loved ones day by day.

Resolved, That we earnestly thank our spirit friends for their assistance in breaking dungeon chains and bringing forth the captives, and for their ameliorating influences upon the spirit of persecution until free thought encounters nothing more than the harmless menace of dogmatism; and we beseech them to persevere in executing the decrees of the Infinite Father who, even through the wrath of man is perfecting

The following resolutions were discussed elequently, and adopted:

Resolved, That the revelations of God to humanity to-day, are of more importance to us than those of any past time, and these revelations are general, and not confined to any rank, class or caste in society.

Resolved, Tust this progression has been made brough the outgrowth of thought, and contrary to the teachings of the so called religious world; as sectarian religion has ever been opposed to the advance of ideas.

Miss Edna Rutty, a young trance medium, improvised and sung sweetly, a beautiful song, Mother, rock me to sleep.

Miss Mary Hays, a trance medium, addressed the convention. Subject given her, "What are the habits and customs of beings in spi it-life?" The subject was handled in a masterly manner, and was listened to with marked attention.

#### Adjourned to 1 o'clock, P. M. AFTERNOON SESSION.

In accordance with the report of the committee on nominations for officers of the Association, the following persons were elected to the different offices of the association:

President, U. S. Hamilton of Beloit, Rock Co. : Vice President, Mrs. Palina J. Roberts, of Raeine, Racine Co.; Secretary, J. M. Trowbridge, of Racine; Treasurer, Lyman C. Draper, of Madison; finance committee, Captain C. M. Palmer, Madison: William York; -- Beloit, -- Wallace Pratt, Milton Junction; Henry B. Howarth, Mazamanie, and Mrs. M. C. Brown, of Milwaukee.

The following resolution was introduced, and made the subject of a powerful address by Dean Clark, and which was listened to with interest.

Resolved, That Soiritualism is a religious eclecticism, embracing universal truth. That as a science, it embraces all the facts and phenomena of nature, and as a philosophy it is the interpretation of nature to human consciousness; that as a demonstration of immortality it robs death of its sting, and the grave of its terrors. That as a system of ethics, it is the greatest reformatory power that has ever moved upon hu-

The resolution was adopted unanimously, as was also the following:

Resolved, That Spiritualism is the Key that unlocks the spiritual significance of the Jewish Bible, and that every thrust at the present spiritual phenomena is a blow struck at the facts and truths of the Bible.

Adjourned to two o'clock, P. M.

### EVENING SESSION.

Order called promptly on time by the Vice President. The Secretary read the following resolutions, and on motion were laid over until to-morrow at 9 o'clock: Whereas, The central idea of Spiritualism is

the equalizing of all the forces mankind are subjected to, therefore be it Resolved, That we as Spiritualists recognize

every effort to produce equality in the relation<sup>9</sup> of life as one of our fundamental principles, and to which, we extend our cordial support. Resolved. That the efforts to place woman on an equality with man as to the rights of individ-

ual members of society, in their every relation, is of the highest importance and we hereby pledge ourselves to assist to the extent of our power, to her ultimate success. Resolved, That one of the most important steps towards this equalization, is the enfran-

chisement of woman. Resolved, That the free exercise of the ballot

gives responsibility, and consequent power of action, to every individual; thus tending to the advancement and growth of humanity. Conference of an hour, in which several

related their experience in entering in and fraveling the broad fields of Spiritualism. They were listened to with great interest. At twenty minutes past eight, Brother E. V. Wilson addressed the assembly in one of his soul stirring lectures; read several characters and described many spirits. He was cross questioned sharply, but gentlemanly and with good effect.

Adjourned to 9 o'clock to morrow.

morning session, sunday, june 20, 1869.

Called to order promptly by the Vice President. A few present. Dr. H. S. Brown spread his printed circulars among these few with some

The time for regular speaking having arrived. Miss Edna Rutty, a young country girl, and a fine trance medium, spoke for three fourths of an hour, and commanded earnest attention.— She was followed by J. M. Trowbridge, also in a trance, and he by Mrs. Hays under the same influence. The large audience seemed well satisfied.

Adjourned to 11/2 o'clock, P. M.

AFTERNOON SESSION.

Called to order on time by the Vice President. Conference for half an hour. At two o'clock, Brother Wilson addressed the multitude for two hours, in his usual earnest and convincing manner. He was often applauded during this truly eloquent effort of this talented brother. An inspirational song was sung by Miss

Rutty. Mrs. Mary Hays in a trance, announced many The Merits of Jesus Christ and the Merits of Thomas Palne as a substitute for merits in others. What is

the difference between them?.

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

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Unhappy Marriages, by A. B. Child.
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\*4:30 a. m. †6:08 a. m. \*8:00 a. m. 9:35 a. m. 6:30 p. m. \*6:55 p. m

†9:30 p. m. \*8:30 a. m. \*4:15 p. m. \*9:14 a. m.

\*6:20 a. m.

\*4:30 p. m.

\*7:50 a.m.

18:15 p.m. \*7:05 p.m. \*1:20 p.m. 2:03 a.m. \*4:55 a.m. \*8:45 a.m.

 Uay Express
 \*3:00 a. m.
 \*8:00 l. m.
 \*5:00 a. m.
 \*5:00 a. m.
 \*19:00 a. m.
 \*19:

P. A. HALL, Ass't Gen'l Superintendent.

Accommodation......\*4:15 a. m.

RRIVAL AND DEPARTURE

Leave.

\*8:15 a. m.

#9:00 a. m.

\*5:00 p. m. \*3:30 p. m. 5:30 p. m.

\*3:00 p. m. ‡11:00 p. m.

Arrive.

\*6:50 p. m. \*1:30 p. m.

\*9:20 p.m.

4:00 p. m. 11:10 a. m.

\*9:00 a. m. \*3:10 a. m.

\*9:45 p. m. \*3:10 p. m

\*4:00 p. m. \*11:10 a. m.

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After a recess of a few minutes, the Convenion proceeded to the election of delegates to the National Convention of the American Association of Spiritualists to be held in the city of Buffalo, in August next, with the following result.

E. V. Wilson and Dean Clark, Delegates at large; H. S. Brown and Mrs. M. A. Brown, Milwankee; U. S. Hamilton, Beloit, Rock county; Mrs. Palme J. noberts, of Racine; Mrs. Mary Hays, Waterloo, Jefferson county; Miss Edna Ruity, Dayton, Green county.

The following resolutions were discussed and adopted:

Resolved: That the system introduced into this world by A. J. Davis, from the educational system of the Summer Land, has proved one of the greatest blessings to children that the purest angels of heaven have ever restowed on mankind; and we recommend that Progressive Lyceums be established in every place where the Spiritualists can form them; thus to give to the people their estimable blessings.

Whereas, It has been demonstrated by experience, that the one speaker plan in our meetings, is no better adapted to advance the cause of Spiritualism, than the one man-power is to promote the cause of Republicanism; therefore, Resolved, That we recommend to all Spiritunlists and truth seekers to meet together frequently and hold curies, and develop mediums, to get tests, also to hold conferences and reason together and to employ well-known test mediums when able to do so; and thus to advance

the cause more substantially.

Resolved, That the State University of Wisconsu, should impart its instruction and honors alike to male and female, who by passing a successful examination prove their claims by their capacities and acquirements. Adjourned to 7 o'clock, P. M.

EVENING SESSION.

President in the Chair.

The following resolutions were adopted:

Whereas, Tue State Temperance Convention recently held in Milwaukee, "Resolved, that past history shows that no great reform can succeed, unless it be carried to the ballot box;"

Resolved, That the above named Convention announced a great truth, which it would be well for us to follow.

Resolved, That we as Spiritualists and Reformers, will labor to place all these great questions before the people to be decided at the ballot box. Resolved, That the proceedings of this Con-

vention be published in the Religio-Philio SOPHICAL JOURNAL, Banner of Light, American Spiritualist and Spiritual Rostrum.

Brother E. V. Wilson closed with a masterly effort, carrying conviction to many doubting

The utmost harmony prevailed throughout the Convention; each vieing with the other in the work to be done; and surely blessings will follow these undivided efforts.

J. M. TROWBRIDGE. Secretary.

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# Crontier Department

#### Life in Chicago.

The effect of life in Chicago on a elergyman of Cincinneti, may be comprehended by the following which we take from a Chicago paper. It is a clear ease of inspiration, and this minister at least has found his affinity and his heaven. Well,-Chicago is some on hogs, and ministers, and each naturally turn their faces towards the metropolis of the

The Cincinnati papers are publishing, as a specimen of "splendid wit," the remark made by a clergyman of that city at a festival in Boston. The remark was "That it was no use for a Western man to claim any particular place of residence before a Boston audience, unless he hailed from Chicago." This is considered in Cincinnati to be wit, and we suppose the wit consists in the truth, and the fact that it was spoken by a clergymar.

#### Are the Methodista Free People? Lay Representation.

We cut the following item from a Chicago paper and it will tell the whole story. They are not a free people, but striving for freedom and the right of franchise in the church, and the very many prospects of shaving a voice in the affairs of the soul make them feel well,—and we find the ladies cast eighty-ceven votes, over half. O, the ladies won't vote; they don't want too.

The Centenary Methodist Congregation, on West Monroe street, suiting the action of other Methodist churches, took a vote on the question of lay representation, yesterday. To add additional interest to the occasion, the ladies improvised a strawberry and ice cream festival in the evening, and when heated with the exercise of the suffrage, the wild and body was cooled with the grant things. the mind and body was cooled with the good thing of the season. The attendance was large, and both the lecture room and dining room were continually crowded. The number of votes cast one hundred and eighty-one. Of these one hundred and sixtyone were for lay delegates and nineteen against. The ladies pirited, and the best of feelings and human and the best of feelings and human and the best of feelings and human and the spirited. mor was apparent.

### Woman and Her Mission.

What is the mission? Has any one any idea? Is it identical with man's? If so, why not admit her to the right of franchise? "O, she don't want to vote; has no taste for political matters, and would not vote if she had the right, and besides, she would always vote as her husband did, hence she would be a power in the hands of designing polititicious, and open the door for corruption."

The above remark we overheard on the cars not

Now being on the Frontier Line of Progression, we were at once interested in these remarks and at once took part in it.

Spiritualist.-How do you know she does not want to vote?

Stronger.—Because she is not qualified; her ophere is in-door,—not out Let her take care of the house and its contents, is my motto.

Spiritualist .- You do not answer my question. How do you know she does not want to vote,-of your own knowledge? Has any one woman told you that she did not want to vote?

Stranger.-Yes, there has, and more than one. Spiritualist.—Will you give me their names? Stranger.-No! I won't.

Spiritualist.—Then I infer that you do not know of a woman who does not want to vote.

Stranger.-Yes I do. My wife, for one, would not

Spiritualist .- Is your wife on the cars?

Stranger.—Why do you ask? Do you doubt my word?

Spiritualist.-No, but I would like to know for

myself. Stranger.-Well, sir, I am good authority, and I know what I say to be true; and again, if she was

disposed to vote, I should do my best to prevent

Spiritualist.—Just as I thought; she has suffered so much under your rule-felt the rod so sharply. that you are afraid to grant her the right to suf frage, for fear she will turn the tables upon you. and your in your turn suffer at her hand, thus pay. ing the penalty of your oppressive rule.

Stranger.—Are you a Woman's Rights' man? Spiritualist.—Yes, we are.

Stranger.-Did you ever know any respectable woman that wanted to vote?

Spiritualist,-We will not answer any question that involves the respectability, for it is no part of the qualifications of a voter. Make male voters respectable and then ask for respectable women to vote.

Stranger.-Well, then I will drop the respectable. Will you now answer my question?

Spiritualist.—Yes. I not only know of one but many, yes, thousands, and among them we count vour wife, for wherever we find a man so bitterly opposed to the right of franchise for woman, we are sure to find a woman in that house that is opposed to oppression.

Stranger.-Please answer my question. Do you know personally one woman that desires to vote. Spiritualist.—Yes, your wife, my wife, Mrs. Cady Stanton Mrs.S., of Mich.; Mrs.E., of Cleveland : Mrs. R. of Chicago, and here is a notice of a vote taken in a Methodist church in Chleago, where one hundred and sixty one votes were cast in favor of lay representation, and eighty-seven of them were wo. men and is significant of their interest in the right of franchise as well as their desire to have a representative voice in affairs of the church.

Stranger. - Woman has no executive ability if not qualified for office, and would be insulted at the polls if she should go there for the purpose of voting.

Spiritualist .- "Ipse dixits" are not arguments or answers, and prove nothing. Your reasons are stale and unworthy of your manhood; your first nosition is an insuit to woman. Why is she wanting in executive ability? If she is, we, the men, -her sons have made her so. But we deny it, and refer you to Queen Esther, Cleopatra, Catherine, or Russia : the Empresses Josephine and Eugenia, of France; Elizabeth and Victoria, of England; and Mrs. Cobb. of Washington, besides thousands of other able women of our country.

As to these being "insulted at the polis," that is all bosh. They are not insulted at the theatre, opers, circuses or fairs, and if they should kill the man that offered the insult,—but there is no need of going to the same polls with the men; let a place be prepared on purpose for them to vote.

Stranger.-Well, sir, you have a right to your opinion, I to mine, and I am opposed to petticoat government in all its phases and shall vote against

Spiritualist.—And I have a right to my opinion. and I am in favor of woman's right to enjoy the franchise of our county and am opposed to pan. taloons monopolizing petticoats and are willing to

share the spoils with them, and shall vote for woman's suffrage.

The whistle of the cars called our attention to the fact that we were at our destination, and the convention closed.

### Ten days in Wisconsin Continued.

Sunday, June 20th inst, we lectured to large and intelligent audiences, at 21% and 8 o'clock, P. M. The subject being, "Why am I a Spiritualist?" The evening subject, "The law and the Testimony."

During the day, we gave many fine tests and readings.

#### NUMBER ONE.

We saw a man, when a boy, thrown from his horse, and nearly killed; you are ten years of age, describing the horse fully. Subsequently the man told us we were right in every particular, save one. You say the horse was a dark bay, which is not the case; he was a dark iron-gray. NUMBER TWO.

By a man who was trying to prove that these things seen and recognized by mediums, "was our double, or the mind wave." We saw him in a hoat with two others, and the boat came near swamping, thus endangering their lives, repeating this to him, he said, "I have no memory of any such thing." We then repeated again what we saw, giving the time and describing the the place minutely. He then said, "It is correct, and you have described the place with marvelous acuracy." We asked, "Where now is your "double or wave mind?" "I can not tell." he replied.

#### NUMBER THREE.

We saw from the platform, and, at a distance of twenty five feet by a lady, the spirit of a woman holding in her hand a little box, she said, "This is for this woman, and she is my own dear, dear-," (here we lost the sentence), but we fully described the spirit, which was fully identified by the lady's mother, who was present.

NUMBER FOUR.

We pointed to a lady, saying you are suffering thus and so, these troubles beginning eleven years ago, giving a full diagnosis of her complaint.

"You are correct," said the lady. Many other public tests we gave during the

day and evening, which were fully identified What is it?

One or two private tests are worthy of a place

We saw a beautiful little boy with Mr. C. and Mr. D., describing him very accurately, giving his age. He proved to be Mr. C's nephew.

Sitting in the parlor of L. C. D's farm house we heard a voice say, "Hellen is here; tell them Hellen is here." One said. "Who is this Hellen?" We then saw in the midst of a bright band of spirit girls, the one who called herself Hellen. and thus she said:

"We come to greet thee, mother, from our home divice; from the land of flowers we come to meet thee. Our love continues free and unabated toward those on earth, with whom we once were mated. Do not mourn us as lost, dear friends, for we are not dead, nay, nor far from you.

Father, mother, I greet thee from the Summer Land, greet you in company with my angel band of mates,-these, my companions and I, come to you with glad tidings of great joy, testifying that I still live,—live to bless you, to call you ever by the sweet, endearing names of father and mother."

And now in joy, and in song, with my angel sisters. I take my leave away to our arbors of love, in the midst of trailing vines and flowers, whose odor fills the Summer Land. To our beautiful homes, we go awaiting thy coming,dear father, mother, we wait your coming,"-HELLEN.

NOTE: The above was spoken in part to the parents of this spirit at the time her name was given, and has been repeated to us since. We having seen her and heard her in the spirit twice; and thus our work ended in Madison, the capital of Wisconsin.

### A Beautiful and Affecting Test.

Just before our dear old mother past away last January, she called her daughter to her and said, "Mary, I want you to remain near my body until you are satisfied that I am free from it. Will you do so?"

"Yes, dear mother, anything you wish me to do. I will do."

Well, after mother had ceased breathing for hours. Mary remained in the room near her until late at night. Mary says,"I felt that my mother was near me, and then I heard her step, felt her breath on my cheek, and then I heard her say in a whisper close to my ear, "Mary, open the door and let me out," and I arose, went to the door, opened it wide-I felt her pass me; heard the whispered good by, and I knew then, that mother had left the form, and was with father, once his bride, pure and unsullied, and I know they are happy in their home in the Summer Land, and then I closed the door locking it. and retired to rest.

I had let dear mother go after eighty-three years sojourn here, and now I know that she is happy, and with my father, her lover and husband. God is good."

Thus spoke the wife and daughter to us on our return from our winter tour.

Mother is not dead, but an angel in heaven, and the place where we laid the casket away. we are ornamenting and intend to make of the ground a beautiful flower garden, with a momument of roses, beneath which, by and by, we will lay away our forms and our immortal part join those that have preceded us.

Remember us, dear ones, in your own beautiful home.

The Boston JOURNAL says that an old lady who was troubled with a ringing in her ears, was cured by attending the Jubilee. Some husbands who are similarly troubled would be glad of a like

through the Alps continues to be most satisfactory. Of the length of 13,000 yards, originally contracted for to be tunnelled, they had cut through, on the 1st of May, 1869, 10,200 yards, leaving only 2,800 yards to be pierced at that day. Calculating for the future an average monthly cutting of 120 yards, we may expect this immense undertaking to be completed in about two years hence.

New York is becoming alarmed for the purity of its Croton.

New Hampshire is suffering from a protract-

Two thousand Remington rifles are to be shipped to Havana next week.

#### NOTICE OF MEETINGS.

Chelsea.—The Associated Spiritualists held meetings at Frement Hall every Sunday afterneon and evening, commencing at 5 and 7½ 2. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lycoum assembles at 10½ a. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dadge, Guardian, All letters addressed to J. H. Crandon, Cor Sec.

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

TEMPERANCE HALL.—The Brot Society of Spiritualists hol-their meetings in Temperance Hall, No. 5 Mayerick square East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Maccomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

M. Peebles during May.

Webster Hall.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M. President,—; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ a M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 6th.

Lowell, Mass.—The Children's Progressive Lyceum held meetings every Sunday afternoon and evening, at 214 and 7 o'clock. Lyceum session at 1014 a. M. E. B. Carter, Conduc-tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

LOUIS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They us the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice Presidents dent; F. A. Coleman, Secretary; D. A. Gardser, Treasurer; Johnathan Swain, Collector.

Baltimore, Mp.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday even-ings, at Saratogo Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lycenm meets every Sunday at 10 A. M.

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

Music Hall.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

Springfield Hall.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No.80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

Union Hall.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. Brench,

The Andover, Ohio.—Children's Progressive Lyceum meet at Moriey's Hall every Sunday at 11/2 A. M. J. S. Marley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian. ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Quardian of Groups, Mrs.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a.m. and 7½ p. m., in City, Hall, Main atreet. Chidren's Progressive Lyceum meets at the same place at 12 m., under the auspices

lycoum meets at the same place as a same Mrs. Martha Hunt, of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwip, Secretary. Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kind-

BOSTON.-MERCANTILE HALL.-The First Spiritualist Association meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Duncklee, Treasurer. The Childrens' Progressive Eyeeum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

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

Briotz, Wis.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Quardian of Groups. flattle Creek, Mich.—The Spiritualists of the First Free

Church, hold meetings every Sunday at 11 A. M. at Wake-lee's Hall. Lycenm session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening 10½ and 7½ o'clock. Children's Progressive Lycenm meets at two o'clock. W. F. Jamiseon, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Haram Bidwell, Guar-Ervrato, N. Y .- Meetings are held in Kremlin Hall, West

Eagle treet, every Sunday at 10½ a.m. and 7½ p. m. Children's Lyceum meets at 2½ p.m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian. BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y The Spiritualists hold mer. berland street Lecture Room, near DeKalb avenue every Sunday at 3 and 7½ p.m. Children's Progressive Lyceum meets at 10½ a.m. J. A. Bartlett, Conductor; Mrs. R. A. meets at 10½ a.m. J. A. Ba Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking spiritual meetings for inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Oilice, Green Point. Contribution 10 cents.

CAMBRIDGEFÖRT, MASS.—The Spiritualists hold meeting ery Sunday in Williams. Hall, at 3 and 7 P. M. Speaker

Du Quoin, ILL.—The First Society of Spiritualisat, hold their regular meetings in Schraders hall, at 10 o'clock A. M. the first Sunday in each month. Childrens Progressive Ly' ceum at the same place at 3 o'clock each Sunday evening J. G. Mangold, Conductor; Mrs. Sarah Pier Guardian c. Groups. Social Levee for the benefit of the Lyceum, every

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M. and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Bpeaker engaged:—Mrs. C. F. Taber during January. FOXBORO', Mass.-Meetings in Town Hall. Progressive Lycoum meets every Sunday at 11 a. m.

Geneva, New York,—The First Society of Spiritualists of Geneva N. Y., hold meetings every Wednesday evening 712 o'clock at the residence of R. B. Beach, Sunday 3 o'clock r. M., at the residence of Dr. Newell. Georgetown,Colorado. The Spiritualists meet there three yenings each week at the residence of H. Toft. Mrs. Toft.

clairvoyant speaking medium. HARTFORD, COMM.—Spiritual meetings are held every funday evening, for conference or lecture, at 7 % o'clock. Children's Progressive Lycoum meets at 3 F. M. J. S. Dow, Con-

HOULTON, Mr. — Meetings are held in Liberty Hall (owned by the Spiritualist Society,) Sunday afternoons and syemings. Hammonzon, N. J.—Meetings held every Sunday at 1014, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Bandall, Guardian of Groups. Lyceum numbers 100 members.

Havana, Ill.—Lyceum meets every Sunday evening at two 'clock, at Halygroff's Hall. H. H. Philbreck, Conductor; Miss R. Rogers, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10\( \) a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7\( \) colock, by yolunteer speakers, upon the Science of Spiritual Philosophy.

CLEVELAND, ORIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyccum Hall 290 Super-lor St. at 2 and 7 p. m. Lyccum at 10 a. m. Lewis King, Conductor, Mis. D. A. Eddy, Guardian, D. A. Eddy, Cor. Becretary.

Chicago, Illinois.—The Chicago Spiritualists meet every Sunday in Crosby's Music Hall at 10: 45 A.M and 7: 45 P.M. Speakers sugaged.—Mrs. A. H. Colby, June 6th and 18th; Miss Susie M. Johnson, June 20th and 47th. The Children's Progressive Lyccum meets immediately a ter the morning locture. Dr. S. J. Avery, Conductor.

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

CLYDE. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

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

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

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

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

Mn. Maurer, Wis.—The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 10½ A. M. Addres and Conference at 7½ P. M. Geo. Godfrey, President.

The Progressive Lyceum meets in the same hall at 2 P. M. T. M. Watson, Conductor; Bettie Parker, Guardian; Dr. T. J. Freeman, Musical Director.

Monmouth, I.L.—Lyceum meets every Sunday forencon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

Morrissania, N. Y.—First Society of Progressive Spiritual-lits.—Assembly Rooms, corner Washington avenue and Fifth atreet. Services at 3 p. m.

Milan, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle. Marlboro, Mass.—The Marlboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prof. Wm. Denton, once a week for a year. Mrs. Lizzie A. Taylor, Sec MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee,

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenue, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lycoum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dedsworth Hall, 800 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

way. Conf Seats free.

New York.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free,

and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine
Hall, corner of 5th avenue and West 29th street. Lectures
at 10½ o'clock s. m. and 7 p. m. Conference at 3 p. m. NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Oswego, N. Y.—The Spiritualists hold meetings every Sunday at 214 and 714 p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 1214 p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guerlie.

Omoro, Wis.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups. PROVIDENCE, R. L.—Meetings are held in Pratt's Hall, Wey-boset street, Sundays, afternoons at 3 and evenings at 714 o'clock. Progressive Lyceum meets at 1214 o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. PLYMOUTH, Mass.—Lyceum Association of Spiritualists hold

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

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 11/2 o'clock. Progressive Lyceum at 101/2 in the forenoon. Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.—The Philadelphia Spiritual Union "meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures. Philadelphia, Pa.—Children's Progressive Lyceum No. 1

Quincy, Mass.-Meetings at 234 and 7 o'clock P. M. Progressive Lyceum meets at 13/2 P. M.

RICHMOND, IND .- The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p. m. ROCKFORD, ILL.-The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lycoum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn. conductor; Mrs. M. Rockwood, guardian,

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall, Sunday and Thursday evenings. W. W. Parselis President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHLAND CENTER, Wis.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor.

Mrs. Delia Pease, Guardian. SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lanpheur Secretary. Children's Progressive Lyceum every Sunday at 20'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Bycamors, Ill., mests every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Ho-

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

by Kingrieus, Mass.—And Frauerial Society of Spiritualissis hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

dian, Mrs. Mary A. Lyman. Loctures at 7 F. M.

Sr. Louis, Mc.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 20 a m. and 8 p. m.; Lyceum 3 p. m. Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Idbrarian; Myson Coloney, Conductor of Lyceum.

Lerre Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "Spiritual Times," London, for the year 1869. J. H. Stanly

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 s. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'pnding. Secretary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian Toledo. O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Thor, N. Y.—Progressive Spiritualists hold meetings in Harmony Hali, corner of Third and River street, at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monros J. Keith, Conductor; Mrs. Louisa Keith Gnardian.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. lish ir. Trustees; and A. Tillotson Secretary and Treasurer.

TOPEKA, KANSAS.—The Spiritualists of Topeka, Kausas, meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avelus. Mrs. H. T. Thomas, Inspirational Speaker.
F. L. Chang, Proc't. VINKLAND, N. J.—Friends of Progress meetings are held in Plum street Hail every sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevers Corresponding Secretary and Treasurer, S. G. Sylvester; E-cording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hoses Allen, Conductor; Mrs. Forta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Williamsburg.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Frankin street, opposite Post Office, Green Point. Contribution 10 cents.

Point. Contribution 10 cents. Washingron, D. C.—The National Spiritual Association. Hall corner 4½ street and Pa. Ave. Regular lecture Sundays at 10½ A. R. and 7½ P.M. Maj. Geo. Chorpenning Prest. John A. Landvoigt, Secretary, J. S. Jones, Tressurer.

YAYES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 21/2 p. m.

### PROSPECTUS

## RELIGIO-PHILOSOPHICAL JOURNAL

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

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