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

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S. S. JONES, PUBLISHER AND PROPRIETOR.

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Biterary Department.

For the Religio-Philosophical Journal. THE FADING DREAM.

BY MRS. M. J. S. GILHAMS. My head is aching, And my heart is breaking With the time so long delayed ; When we shall meet In communion sweet, In the beauty of love arrayed.

"Tis thus I pine . For the height divine, Where with thee I've often strayed ; Where the fairy skipped, And the flower nymph tripped, And the sunbeam deltly played.

I am looking still With a subtle thrill, To those fancy towering steeps; For the love-lit gleam. And the flowers that scem, But my soul in sadness weeps,

For the towering height That gleamed so bright, Now gleams for other than me ; And the trailing vines My spirit entwined, Have deadened, e'en on the les.

No thrilling look From that fairy nook, Now greets with a subtle smile; For the sunny beam Has hid its gleam, And I must wait the while,

O yes. I live, And my sad coul gives The oft repeated stasin; Of tortured bliss In willingness, To hear the burni

Though the muscles are much shrunk and flacid to the touch, yet she does not present an emaciated appearance. I could not perceive any arterial action in the wrists, with the exception of a slight nervous flutter, but, in the temples, there was more to be perceived. On a subsequent visit the pulse was distinct and regular, but not strong; more vital heat was also apparent. Her face looks full and even healthy, and there is occasionally considerable flush on her cheeks. The skin of the face feels rather hard and flinty to the touch. Her temples are warm, as well as the other parts of her head. The brain seems to be quite active and under her control. She has fits several times a day, each one lasting from three to four minutes. I saw her in one, she was apparently unconscious; her eyes were nearly shut, slight nervous tremor was visible in the head, and she breathed heavily. The eyes gradually opened and she looked up suddenly and stretched the muscles of her face as if waking from sleep. When in her normal state again her cheeks were more flushed than before.

temperature by being held in my warm hands.

I had heard some rumors of the history of I had heard some rumors of the history of the case—namely, that she had existed without food or drink for a great length of time; but after examining her, I made a series of inquiries, which Mr. Jones kindly repeated to the parents in Welch, as the family do not speak English. She will be 12 years old in a few weeks. About the middle of February, 1867, she was seized with violent fils from which she parwas seized with violent fits, from which she partially recovered. About six weeks later she had a continuous fit, during which she did not eat a continuous ht, during which she that hot eas enything, but lay in a dozing unconscious state. About the end of April, she called for milk and took food for about two months, when she be-gan to est less and less, and only took a little cooked apple for a month or two. During the last seventeen months her parents declare she has not eaten anything at all. She does not even desire drink; her lips had been wet with a drop of water that morning, the first time since the previous Monday week. No evacuations from the body are noticed ; but it has becomes a question whether a little is not perceptible sometimes. Contrary to expectation the ab lomen is not in a collapsed state, it is quite tull, and has the appearance of that of a person in health ; sometimes it is distended beyond normal proportions. There seems to be a continual action of gasses in the bowels and much flatus is voided during sleep. I was informed she was rather improved in health during the last few days : she sleeps better, and sometimes is even moved a little on one side in the morning, and her helpless limbs are slightly altered in position during sleep. She generally sleeps from about twelve at midnight until about four in the morn. ing. Since she was taken ill, she has improved her mind very much; she reads a great deal, and enjoys the company of those who come to entertain her mentally. She has composed some verses of which she repeated a specimen, put as they were in Welch, I can give no opinion of their merits. Her voice is rather high keyed, sharp, and hurried. The question now arises -Does she positively live without food, and if so by what means is the life sustained? I can neither affirm nor deny the statement that she has not taken food during the last eighteen months.] only have the testimony of the parents which I can neither support nor deny. The father, however, declares that he is quite ready to allow any person or persons to live in the family and watch the case continually for any length of time. This is a matter which should not be neglected; It would afford great satisfaction to the public, as well as to the parents, that is, supposing their statement to be true. Such a committee watched Elizabeth Squirrel, whose case, in some respects, was even more remarkable than the one under notice. It it be proved that she does live without food-how is life maintained ? It is evident that the nutritive forces of her system are almost nil, but she manifests consi lerable mental activity. She has acquired the accomplishment of reading English, though she does not understand the language ; and she reads Welch considerably, and talks, and composes verses in it. Yet any powerful excitement, such as the sudden barking of a dog, will at once throw her into a fit. Such a case powerfully impresses the mind that the phenomena of life, the modus operandi of existence, are not at all comprehended or explained by the science of the day. It may be that the atmosphere plays an important part in sustaining life in her case as it does in that of every living creature, and that in a way not at present thought of. The atmospheric air contains in solution, or in another form, nearly all the elements of organic bodies, and it is through the correlations established by vegetable growth that mankind already feed upon air and light in a solid state. May it not be possible that the human organism derives much more nutrition from the air than has been supposed, and that under certain negative states of the body these atmospheric elements are assimilated or correlated more readily by the physical system? Another probability respecting her sustenance, is, that she draws or derives vitality from those around her. I learn that during the earlier part of her illness she was more specially attracted to some, while others were repelled by her, and I feel sure that her magnetic predelictions are greater than has been observed bythose around her. I feel convinced, that the has the power of imbibing vital smagnetism from the various organisms that come in contact with her. I have seen this effected repeatedly, both by accident and by design, on the part of nurses and relatives, who wished to sustain the low-vitality of their patients. One fact tends to confirm this supposition. I was informed that a younger sister, a fair haired, warm blooded, full bodied httle girl, had been sleeping with Sarah recently, who had improved in health of late This leads us to the means whereby she may be restored to health, viz. ; vital magnetism

supplied by the laying on of hands and making passes down the body. I would recommend that a person of suitable bodily condition and tem-perament place his hands lightly on her chest, shoulders, hips, knees, and feet at different times, concentating his will in the act, so as to bring bimself in sympathy with her state, and enter-tain the desire that he might be able to infus-benefit into her system. Then she might be subjected to mesmeric passes which would cir-culate the vital principle throughout the body, and bring into harmonious action that flow of nerve aura which at present is almost entirely suspended in all parts of the body excepting the brain. These operations, however, should be conducted carefully, and under the superintendence of some responsible person. Nothing would do her greater injury than to be subject ed to any influence or magnetic operations unsuitable to her case. As she progresses to-wards recovery, she might be exercised by gently manipulating and rubbing the muscular surfaces of the body. In fact, such treatment might be instituted at once, as by it, vital magnetism could be infused into the body.

Some newspaper writers have been very unkind in their expressions towards the Rev. E. Jones, Vicar of the parish, charging him with credulity and mental imbecility. This is entirely gratuitous: he is a man of the opposite type entirely. I had the pleasure of examining his head. He is a man of facts, and had great difficulty in accepting phrenology, till he saw it put into operation in his own case. His head is about 231/2 inches in circumference. The intellect is very fully represented, especially the perceptive. The side organs are rather weak, so that he is devoid of extravagant simigination and wild enthusiasm. Veneration, firmness, and benevolence are very full, as also the domestic feelings. He is, therefore, a sincere straightforward, solid, practical man. He takes a pa-rental interest in the afflicted child, which she very warmly reciprocates. She was quite gratified to think that Mr. Jones' head had also been examined. The Vicar looks on the case as a mere matter of fact and his intellectual and moral feelings prompt him to inquire uncensing ly-How can such things be? Can the afflicted girl be restored?

two of us were repeatedly called to order by raps, and told to engage in light conversation till the phenomena commenced. This is the reason why, more especially with weak media, some scientific men have failed to get any satisfactory results, where less active people succeed with ease.

The spiritual beings who produce the physieal phenomena seem in almost all cases to be very limited in intelligence, generally more so than any the human beings present. With the clairvoyant phenomena, especially where the medium is capable of being entranced by the unseen intelligence, themselves, the activity of the brains of those present does not impede the manifestations, at least as far as my experience goes. Through the latter sources of communications, one is frequently enabled to converse with intelligences, spirits, or whatever you like to call them, whose knowledge is in advance of our own on many points.

The process of dying does not seem to add to the intelligence of an individual, so far as I have been able to observe. It seems to be merely a change of state. Superstition seems to reign on the other side of the grave as much as on this, and appears to be as difficult to eradicate as here.

There is one more point to which I should like to draw your attention of the society, and it is which all of those who may be called 'ra-tional' mediums concur, namely, that a sudden violent death is very prejudicial to an individu-al in the next life. Such a man is nearer in condition to material bodies than those who die a gradual natural death, and when his wisdom is of so low a character that he is maliciously inclined, he is much more able to influence prejudically those on earth than those who have died a natural death. I am fully persuaded that inquiry into this branch of the subject will lead to the termination of capital punishment on what may be termed 'selfish 'grounds; because when a criminal of the lowest type, is executed, the lowness of his type, added to his violent death, makes him a spirit very nearly material in nature. Such beings seem to derive great

VOL. VI.-NO.23-.Then came the sermon ; but where the point

came in, I failed to see. It was about God in the flesh and dying for sinful man, and God's anger with His children, and such stereotyped twaddle, not worth repeating. I wanted to ask him how he knew so much about God's feelings; but remembered that he was one of God's chosen vessels, and he ought to know.

But my sinful nature would not rest; it asked how God could live in the flesh and die, and then rise again, for how could the dead raise the dead? And I looked at the man so hedged about in theojogical darkness; and securely locked within the fron walls of self love and egotism, and my soul exclaimed,-"Satisfied, deluded mortal, your God is an outgrowth of yourself, nothing more-you have not the faintest conception of loving Father God ; and you close your eyes to the light that is shining so brightly around you, and hug to yourself the musty creeds of man's fashioning, and ignore the great, grand Scripture, whose every leaf is written by God's loving finger, full of spirit pure and true. "If ignorance is bliss, is it folly to be wise ?"

I can not think so in this day and generation. The morning services ended, the saint and sinner passeth out into the sunny embrace of smiling Mother Nature ; the sinner to marvel at what he had heard, the saint to persue his old way shutting his eyes to the light divine and hugging his purse of gold, the price of his intellectual (?) labors, Sacramento, Cal.

Correspondence in Briel.

U. S. Hamilton, or Beloit, Wish, says :

For the sake of a correction I drop this note, to enable you to change an item in your excellent paper. We have just had our election of Society and Lyceum officers for the coming year, all in harmony and an earnest zeal that presares work. We do not have speaking events about the Miss Ed-na Rutty of Dayton, Wish as the although the lath-

Yet the morrow's light Deans on my sight, With a hope crown d glittering gem ; That the tide, ebbed low With souls below. But they soon mount up sgain;

While thus I sing, The echoes ring, With a glad, soul-filled refrain; And n y being 's blest With a sweet calm rest, FOR MY JOY HAS COME AGAIN. Brighton, La Grange Co., Ind.

STRANGE PHENOMENA.

A Singular Case of Fasting,- What Sus-tains her Life-Does she derive Nourish-ment from the Elements of this Atmos-phere.

From Human Nature

Soon after my arrival in Wales, I became aware of the "Strange story from Carmarthenshire," from a paragraph in the Cambria Daily Leader, of Feb. 54, 1869; and I resolved on making an investigation of the case as soon as my engagements would permit. Accordingly, when I reached Carmarihen, I first put myself in communication with the Rev. E. Jones Vicar of Llanfibangel ar-Arth, in whose parish the farm of Lletherneuadd is situated, and, where the girl, Sarah Jacops, lives with her parents, who are farmers. To my request to be permitted to examine the case in company with him, I received a very courteous reply, stating that he would meet me at the farm, of the morn ing of Wednesday, March 10. I took the rail to Pencader, and reached the farm after a walk of two miles farther. I found the girl, Sarah Jacops, lying on her back in bed, in the bed-room which her parents occupy. The bed was covered with books and pamphlets. I was much struck with the intelligent and pleasing aspect of her coun-tenance. The face is round, the features small, sharp, and regular; the eyes are particularly brilliant and intelligent looking, and of a dark brown colour. The brow is smooth and rounded, indicating large form, individuality, eventuality, and comparison ; but the side organs are also full, which gives the forehead more of a broad than sharp appearance. After few preliminary questions, I proceeded to make an examination of her head. As near as I could measure, it is twenty and a half menes in circumference, it is remarkably harmonious in all regions, with few exceptions. These are the organs of self-esteem and firmness. The organs are sharp in development, in licating much mental susceptibility and cerebral activity. The social and domestic propensities are full and harmonious ; she is energevic and courageous in disposition; frank and candid, yet manifesting considerable discretion and reserve. Cautiousness is large. as also approbativeness; and the moral group is quite full, with the exception of veneration, which is a degree smaller than the others. Tune. constructiveness, and ideality are all large; and the type of head belongs to the literary and artistic class. Imitation is also 'arge, especially where it joins with ideality, hence she has an intuitional tendency of mind, and 18 capable of being impressed with poetical ideas, spiritual thoughts, and premonitions. The organs in the forchead are all full or large, with the exception of those at the cornea of the brow, from weight outwards.

In length she measures about 4 feet 8 inches. She has not the power of moving her body. The left side is quite paralyze d, but she can use the right hand a little, the skin of which is red as if the blood were congested in the capillaries as one's hand is when exposed to the cold. It felt cold and clammy, but readily increased in

PROF. C. F VARLEY.

His Views on Spiritualism, Addressed to the London Dialectical Society.

Mr. C. F Varley, C. E., F. R. G. S., wrote the following letter to Mr. Dyte, the secretary of the London Dialectical Society, from Brest, just before starting on board the Great Eastern with the French Atlantic Cable.

> "ELEETWOOD HOUSE, BECKENHAM, KENT, June 16th. 1869.

My DEAR SIR-List Monday week I witnessed at a scance a phenominon which is new to me. Taure were nine ladies and gentle men present. The secuce was held in a private house, the residence of an engineer, in a room unburdened with an excess of furniture, and with sufficient light to earble us to distinguish the features of all present, the light being furnished by a street kimp outsi le, as well as by the twilight, the two windows being uncovered either by blinds or shutters.

The medium present was Mr. D. D. Home. The company consisted of the son of an earl of considerable talents, three civil engineers, including myself, a private gentleman, and four ladies, two of whom are well known for their ability. Two of the company were skeptics receiving the r first lesson.

The usual phenomena took place, such as the raising of the table bodily from the floor. the tilting of it in various directions, and pushing us about the room, mental questions being answered by raps, to the great astonishment of the novices, one of whom was properly very sharp in demanding proof and making close scrutiny.

Opposite one of the ladies, and about twelve inches from the nearest hand, there was lying on the table a scent-bottle, about 4 inches long by 1% inches broad. The table was a large round one of mahogany, without any cover Mr. Home was on the opposite side of the table to the bottle. One of the engineers and one of the ladies present posessed the power of seeing what Reichenbach calls the flames from magnet ic poles, and these two saw a pyramid of light over the scented bottle, whilst two others, endowed with clairvoyant vision of a deeper kind. saw a hand. I am unable to see these appearances except upon very rare occasions, and, in this instance saw nothing of them.

Shortly after these phenomena had been described to the rest of us, the scent-bottle began to rock very rapidly, producing much noise, and making about eight or ten beats per second for about half a minute. Then it began gyrating, the rocking motion continuing during the gyrations, and we all nine of us sat watching this motion for about a minute and a halt. This is one of the prettiest and most complete pieces of evidence I have had of bodies possessed of weight moving without snything visible to me touching the same.

There is a circumstance of some interest to students connected with physical manifestations; for, in order to obtain them with power, it is necessary that the minds of those present should be in as passive a state as possible during the collection from the medium and others present of the power necessary to produce the phenomena. Unless these conditions be comblied with, the presence of people with very active mind weakens or destroys the power, but as soon as the phenomena commence, then the activity of the brains of observers is not detrimental. I have very often found that my presence puts a stop to, or greatly weakens, the physical manifestations; and last Monday week

pleasure in doing mischief, and as they possess the power of influencing the thoughts of those on cards, delight in stimulating others to imitate their own low nature, the weak mended being their chief victims.

While the committe are undecided in their opinious about the physical phenomena, which are but the very footstool of the subject, it is out of place to say much of the uses of Spiritualism, One important fact you may learn by questioning the witnesses-namely, that all who have been gradually coming into communication with their departed friends, have bit, by bit, lost the fear of death. Many, in fact, look for-ward to it as to promotion. The teachings already received from the higher spirits have many of them been left unrecorded, but some of them will be found in the literature of the sub jects, which is almost wholly American, and comprises hundreds of volumes published during the last twenty years. The books are obtainable in London only, so far as I know, at the libary of Mr. Burns, 15 Southampton-row, Bloomsbury-square. Of the English works, that by Mrs. and Professor de Morgan is about the best.

Before concluding, I wish again to impress upon the committee and all Spiritualists that no one should rely upon his own evidence as conclasive, unless supported by collateral testimony. It was for this reason that when before you I cited chiefly those cases in which the same information had been communicate i to me, and to others at a distance from me, at the same time, neither of us expecting the messages delivered. I omitted many of the more striking cases not so corroborated by others. I hope that Spiritualists will not object to my stating, that as a body, I think them far too credulous.

What is wanted at the present time is that those tadies and gentleman who have the time and ability to investigate should combine, and then take up the different branches of these extensive questions, and par-ue the inquires with the same perseverance that characterizes the investigators of natural philosophy, making it a rule to accept nothing as true until denial becomes impossible.

In my opinion it is a grievous pivy that so much attention is given to fiction, and so little to the truths which are being revealed by astronomy, geology, chemistry and natural philosophy generally. These studies reveal truths before which the interest of the greatest fiction pales. Were children taught more of these interesting facts, and less of fiction, superstition would find fewer dupes to the great moral progress of the world.

I am, my dear sir, very truly yours C. F. VARLEY."

THE CLERGYMAN.

The Little Brown Church Opposite, and What I Heard.

BY MRS. M. S SHERMAM.

The smooth, well-fed, well-dressed clergyman who entered the little brown church opposite, carried upon the external nothing by which a sinner could even suspect he was any better by nature or grace than any other man; but wait till the deep tones of the bell in the belfry, hath called his devoted followers to the sauctum, and listen as he addresses the Lord God in solemn prayer.

He tells God he has done many things he ought not to have done, and left undone many things he ought to have done, which Las a true sinner, sincerely believe, and if God had dealt justly with him, and his followers, they would be in ceaseless torments, but thanks be to His holy name, an atonement has been made, etc. Satisfied that he has once more pleased his God, he complacently sits down and the followers say, Amen.

and 23. She is a ludy of eighter and a thir transsinger and speaker.

John S. Adams, of Hardberd, Pennsylvania, writes as follows :

I have been realing your Joranat, July Srd, and will say I have more than received my money's worth in that single paper as a three months trial subscriber.

Enclosed you will please find \$3,00, for which send me the JouRNAL as long as you can afford to. The article from our Brother Henry T. Child, M. D., Philadelphia, on " Recognition of Spirits Hereafter," is a grand good article. From such articles great good will come.

F. Grasmuck writing from Weston, Missouri, 88.YS ;

The JOURNAL is doing a good work, and we will

do our utmost to sustain it. Our cause is miking sensible inroals on the doc-trines of the churches. Witness the following lines heard sung at the Methodist S. S., yesterday, viz: "There'll be something in heaven for children to

do, None are idle in that blessed land ;

There'll be loves for the heart, there'll be thoughts for the mind And employment for each little hand.

There'll be lessons to learn of the wisdom of God, As they wander the green meadows o'er, And they'll have for their teachers in that blessed

abode All the good that have gone there before.

There'll be errands of love from the mansions above,

To the dear ones that linger below ; And it may be our Father, the children will send To be angels to many in woe,"

I was overjoyed to find so much Spiritualism in the church, and delighted to find the song a great favorite with the little ones, who shout for it on every occasion, and sang it with great gasto. Thus the great work goes on; thus they unconscionsly spread it. Soon they will fall in with the current, and then our faith will triumph.

Miss Jane M. Stevens writing from Libertyville, Illinois, says :

Knowing that you are ever interested in the advancement of truth, from whatever source, I venture to pen you a few items and thoughts relative to our condition here in L.

A beautiful Union Church was creeted here last season by the people, who as a classare characterized by intelligence, morality, enterprise and com-parative would. There is but little of the Orthodox element here, the presiding sentiment being more liberal and progressive, still, not sufficiently active to sustain (only at long intervals) other speakers than those located here by the Metho-dist Conference. Their meetings are usually at-tended with but little interest, although one of them not long slace, avowed, "That the people of L. were the eleverest set of singers he ever knew."— A new impetus has, however, been given them by the recent visits of Rev. Mr. G., from the Universnlist racks of your city. His discourses are replete with beautiful logic; his elocutionary powers of a high order; his deductions so comprehensive and his innertations so finely drawn, that those of his nudience who can not feed upon the stale bread of Orthodoxy, are delighted with the thrilling po-tency of the higher truths he utters. But I fear we have already taxed you beyond forbearance, and will close with many earnest wishes that the JOURNAL may meet the appreciation it so richly merits, and for your success in the noble efforts in which you are engaged.

The Pope manifests great grief at his brother's death, and the day after he received the news, performed the devotion of ascending the Holy Stairs on his knees for the benefit of the soul of the decensed.

TT Mrs. Mary S. Manning has been appointed. by the Selectmen of Pituslield, Mass, as Town Liquor Agent, at a salary of \$175 per year.

RELIGIO-PHILOSOPHICAL JOURNAL.

Pacific Department.

BY BENJAMIN TODD

An Expose of Spiritualism.

Within the chort life of Spiritualism, numbering only twenty-one years, many an individual has sought wealth, renown or the applause and approbation of the sectarian world, by attempting to bring to light what they suppose to be the fraud and tricks of Spiritualism ; but somehow or other, Spirtualism is a subject that does not expose good. hence the failure of all the knowing ones that have attempted it. Within the last year, the tylog and untying of mediums has been one of the most prominent features of the phenomens that has been precented to the people of Oregon, consequently it must be exposed or the people would be carried away with it.

There was a certain character not very widely known to fame, who of late had been engaged in driving an exceedingly large ox around the country. exhibiting him at so much per head, moved by his great philanthropy for mankind, felt called upon to make a show of kimself for the benefit of the public at large and to the discomforture of all Spiritualists. Hence he got out some flaming handbills, stating that on a certain evening at Oro Fino Hall, he would demonstrate that all spirit tying and untying was a trick, by submitting to be tied in the same manner, and untying himself before the audience.

Accordingly, when the crowd came together, a committee was appointed who tied this wonderful necro. mancer most securely. Presto change ! but it would not change nor would the ropes slip,-and after struggling a long time to free hunself, and finding it impossible, he gave up in despair and begged the committee to release him. Our Orthodox friends that went there in high glee, expecting to see Spiritualism exposed, went away sadly disap. pointed, minus their half dollar, and we hope wiser people.

Should any one else undertake to expose Spiritualism, we would advise him not to attempt it unless he teels sure that he can accomplish it. "And let him that thinketh he standeth, take heed lest he fall."

Dr. Scudder.

The Rev. Dr. Scadder, of Sin Francisco, is cadly troubled with periodical attacks of frenzy on ac-

count of Spiritualism. When seized with one of these monomaniacal turns, he is sure to give vent to a large amount of theological bile of the most aerid character, in the form of a sermon againts Spiritualism.

In a discourse of this kind not long since, he remarked that this horrid doctrine of Devils that was making havoe in the land, must be put down ; and if it could het be put down in any other way, it must be put down by the point of the bayonet in blood. Poor old Dr. Scudder, how we pity him!

Theology dies hard, but die it must : there is no power above or below that can save it. It has the dry rot in its bones. To quote Pollock :

** Soon Ite dying groans will fill the land, Its tuneful numbers filled."

That speech of the Reverend Doctor, shows plainly that if theologians had the power, the fires of Smithfield would be kindled again, and martyrs by the thousand would be called for. But no one need beafraid of these snarling hounds of Theology,

tiose still in earth-life, and oftentimes acompl ing more unaided by the inhabitants of this worl then in any other manner.

With such circumstances constantly occuring bafore the world, how many there are that shut their eyes, and boldly declars that there is nothing in it : that it is all chest, fraud and deception at best, or if there is anything in it, it is the Devil's work.

Poor blind bats, they are in the condition of the man who shuts his eyes at mid.day, and swore that the sun did not shine.

The Bostrum.

For the Religio-Philosophical Journal. PURGATORY. A Lecture Delivered by N. Frank White at Concert Hail, Philadelphis, Feb. 14, 1869.

[Phonographically reported by Henry T. Child, M. D.]

While the devotees of religion have gone to the extreme, in their readiness to adapt themselves to any belief which their acknowledged leaders decide to present for their acceptance. there has been an evident disposition on the part of the free thinkers, to go to ti e extreme in the other direction.

While the one has endorsed the dogmas without any regard to their absurdity, trusting to the mantle of mystery to hide the defects, the others without hesitation have put them aside as unworthy of consideration.

While the latter course may be exceedingly sensible with a great majority of beliefs presented by the religious world to day, I' cannot but think that a middle course with some of these beliefs would be more proper,-not that the belief as presented is worthy of much consideration. but b cause there may be underlying it, a truth which would be beneficial to the world at large,

Every hour of thought tends more and more to convince me that underlying all beliefs, there are beautiful truths, and truths which while we are compelled to reject them as presented by the expounders of these beliefs, yet when properly investigated would assist us materially to the comprehension of the laws that govern the universe, and our relations to those laws. One of these beliefs that pertains particularly to the Catholic church, which is scouted at by the Protestant church to day as absurd in the extreme, I propose to look at this afternoon. I refer to the state intermediate between heaven and hell, called purgatory. It is common for doctors of divinity, men of high sounding titles, with the lesser rabble to say ?" Blanche and sweet heart," who follow them, as well as the mass who accept from them without consideration the dogmas they offer, to talk loudly and flippantly of this belief, which they declare to be only worthy of their contempt and ridicule. But Protestant divines are not by any means infallible, and in this case, they seem to have overlooked the fact, for fact it is, that underlying this belief is a truth so plainly stamped upon the pages of Divine revelation, that no unbiased mind can escape the conviction of its reality, only as we escape it through the obstina e prejudices which refuse to believe that which does not accord with certain standards.

Do not understand me to say that the Catholicidea of purgatory is right, but that underlying it, is a truth, which must have been presented to the minds of those who originated that belief. It cannot be unprofitable, then, that we spend a short time in the examination of this belief.

The Catholic idea is, that it is a condition into which the spirit enters after death, to be purged by its flames and prepared for heaven, in other words, a condition of torment from which there is an escape. Whilst a great majority of this world are consigned at once, after death, to a condition of fixed and eternal misery, the members of that church are allowed the privileges of this purifying process, where the torment is graded in its length and intensity by the crime, but from which they will figally come. Let us look for a moment at this idea of purgatory. It is easy enough to see that the credit for its exclusiveness belongs to the contracted circle of conservatism which their churches and their religion have invariably drawn about them. The great fundamental ides,-the idea of purification through suffering, is correct, and upon it the Catholic has built his temple of beliet. The nearer we get to the original cause of a movement, a belief, an idea or a thought, the better we comprehend it, because we come more closely in rapport with the mind through which it originated, consequently we understand the why and the wherefore of that mind's conclusion. Profiting by this fact, I propose, in analyzing this belief in purgatory, to go back to the old Brahministic religion, where this belief in purgatory originated, and from which, it is evident that countless other thoughts in this direction originated. The Brahmin, I present as representing the first religion of which we have any record. Wrapped in seclusion from all that could divert his mind from the study of God, he soon discov. ered the fact manifested in nature, and recognized in his own individual experience, that through suffering comes knowledge, and through knowledge purity. Thus the grand foundation of a glorious truth was before him, and upon it he commenced to build the temple of his belief. It is not at all strange that this temple had many rough, absurd and useless angles then, and that in the experiences of the centuries since, through all which this temple, then started, has been growing up, there have been added many things which are neither useful nor ornamental. The great fundamental idea was correct, and upon it the Brahmin commenced to build his temple, but, through the ignorance natural to his condition, he could not understand what brought about these things, but he recognized that through grief and sorrow came purification, He naturally believed that spirit was good and matter was evil, and adopted the idea that through the conflict with matter, the spirit finally became progressed, and so he started with this truth as a foundation, and drifted onward into the grand mistake of working continually for matter's present modification and future anhibilation. The great error of these religionists was, that they did not recognize the mission of the spirit, and the Catholic church has gone so far as to declare the possibility of the mutigation of the sufferings by prayers, and they have found in this, a means of filling the coffers of the treasury of the church. In this case, wealth was more important than goodness, and the wicked man, who possessed this, had a means of escape. The Catholic, therefore, made his purgatory a place of punishment for the wicked of his own church. whilst the world outside must writhe in agony through all eternity. Let us look now at the true idea of purgatory, the great fundamental truth upon which this oracular temple of belief rests. We must understand what punishment was. To read the ancient records we should come to the conviction, that it was a manifestation of anger upon the part of some one, that man had in some way offended. There is, however, a mightier Book all about us, from which we can read grander lessons than in any written record. Millions of tongues are uttering mightier lessons than any of the records of the past; these lessons are

Going out, then, to this understandable book of Nature, we see stamped upon it, in inerasable characters, the uses of punishment. We see on every side, laws in operation, and these laws are necessary for the unfoldment of higher good, Being finite, of course, we cannot fully compre-hend those laws, but just in proportion as we comprehend them, do our souls expand, that expausion being a necessity for our happiness.

Whenever we come in angular contact with these laws, we feel their opposing forces, bringing us suffering, pain, agony, and not because the law is offended at us, but because the punishment is an absolute necessity of that contact, Pupishmont is not only the means through which we arrive at a comprehension of these laws, but the very best plan to teach us to bring ourselves into proper relations to them, and thus adapt ourselves to the law, whatever it may be, so that we may receive the benefits and escape the penalties. For instance, the lamp blaze brings such a cheerful light, and gives to the child each night, such stores of pleasure also such pain as every-child knows if they place the hand in it. Thus water is very refresh ing,-essential to life here, but if I allow it to occupy the air cells of my lungs I shall suffer. but it is not because either the lamp or the wa-ter is offended, but it is because the flame and the water have certain fixed and immutable laws and movements, and because all angular contact with these movements bring necessary and inevitable punishment; a punishment, too through which these laws are recognized,punishment whose mission it is to elevate and advance man, so that he cannot fail to come to a comprehension of the laws, and by this meansmen arrive at a comprehension of the uses and the necessities of purgator.es for the sonl.

Reading from that great page of Revelation, -from that Word of God in which there can be no mistake,-from that mighty text book of nature which furnishes to the simplest minds a feast that will satisfy every one, there stands upon its pages the fact of the existence, the necessities and uses of these purgatories of the soul, so plainly are they enstamped upon its pages that there is no chance of mistake, there is no necessity for any divinity doctor to bring them to the light.

So far I have only spoken of these as applica-ble to the earth, allowing this life to be continuous, and one of progress, which most intelligent men to day admit, the argument for the necessity of purgatories here app ies equally as well for the fature, for the necessities of the soul in the future will be the same. It must there as here come in angular contact with law,-it must there as here receive the punishment which is a necessity of that contact. There is no necessity, then, for any argument in support of purgatories in the future, the necessities of the purgatories of the present being acknowledged. We do not hesitate to declare that the Catholic idea of purgatory, when presented from a broad unsectarian basis, 18 as far superior to the Protestant idea of the future, as the light of the noonday sun is superior to the blackness of the darkest night. The Protestant still has his heavens and his hells, somewhat modified it is true, from what they were. His heaven is a little more agreeable place for migration than the old six by nine one, whose chief enjoyments were singing hallelujabs, playing forever upon golden harps, walking upon golden pavements, surrounded by walls of jusper and other precious stones. His hells are no longer the repulsive, seething, boiling lakes of fire, above whose waves of torture, for ages in untold agony, the souls of the damned lift their voices, and wail out "How long, oh,how long " while the pendulum of the great clock in hell is swinging back and forward, back and forward, and echoing, cternity, eternity! Not exactly that to day, but something a little more endurable, a life goaded by the constant gnawings of conscience, for the ness, whose goodness you could comprehend only through the sufferings of the purgatories through which you have passed. Looking back from the bright Celestial World,

and down through the dark shades of earth, seeing the suffering and agony that is there, one would feel unhappy,---did you not recognize the necessity of that suffering and that sorrow; but knowing that the soul bowed by its great burden of sorrow, the soul that like "Rachel, is mourning and will not be comforted," will come out of that purgatory of sorrow, benefitted and made stronger as well as better. Then while there is sympathy for the present suffering, there is a larger rejoicing for the future

Looking, then, as the poor, despairing child of shame, who wrapped about as with a burning flame of passion, knowing that she is clinging to vice and crime, we can not but feel out of those purgatories she will come, and from those mountain heights above, there is no word of complaint over these sufferings of earth. Bitter and dreadful must be the draught that this soul must drink; but this terrible purgatory even had its uses, and this soul will recognize them after they have passed through them, and come forth into the grander light,

Coming, then, to this compehension of the necessity and uses of punishment, we come to understand to some extent, the sublimity of the beautiful idea underlying the belief of the necessity for purgatories both here and hereafter. Purgatories are then seen to be for the advancement of the soul; they are the means through which it will ascend the sublime mountain heights of the Eternal World, realizing the fact, after it has passed through them, of the necessity of alternate valleys of sorrow and agony,-realizing the fact that only after these valleys, the succeeding mountain summits could have bee . When the soul comes to a comprehension of this fact, there is opened to it a new life, and from this life, the soul finds such a beauty, such a harmony that in the realization of the Divine completeness, it forgets all its pain, and finds its happiness increased a thousand fold, when it comes out into the sunshine that illuminates the mountain of the Celestial World, and even while groping through these dense vales of darkness, and while groaning in the sorrow that sweeps through these vales, will be blessed with a consciousness of the brightness which is fringing the upper surface of these clouds, with a sparkling sea of brilliant light, illuminating the summits of these mountains with a beauty indescriba ly grand and glorious! None less intense will be the desire of the soul, to grow out of that darkness, recognizing its necessity from having caught a glimpse of the light, it cannot go back.

Recognizing these grand truths, there will be no room for selfishness, and thus laboring, thus rejoicing, humanity will rapidly advance, re-jecting the absurd theories that for long ages have disgraced religion. Then we shall not hear attributes accorded to Deity which are abhorrent and hateful in man. Pride and hatred will take their proper places, and the teachers of religion will find their sensation description of an eternal lake of fire, and a lazy soul degrading heaven alike useless. Over all the world will be seen earnest and noble soul-labor, through which and through which alone, humanity can advance; then the heavens of earth mingled with its hells, like the heavens of the Eternal will give forth more joy, because more wisdom. Then the hells of the earth mingling with its heavens, line the hells of the Eternal, will each through its quickened comprehension, have a shortened existence.

By some strange mysterious movement. Like a panoramic change. Walls and faces all have vanished, And my vision's wider range

Ever at its altars bowed. Whirls into a dark deep valley And pollution's terbid siresm. Blowly, slowly rises round her Till the clearer crystal gleam Of the purar oprings of pleasure, Line s half forgotten dream,

frow to be a drend, a forture, And a fleros consuming fame Barne within the inner shambers Of that heart of sin and shame. Scorn and insuit all around her, Soul-consuming fires within, Through the flery pange of torture, Through the sgonles of sio, Do the deepest, truest lessons

Of that anguisb'd soul begin.

Longing amid the flam a of passion For the cooler clearer springs, Soul desires intense and carnest, Grow to be like angel wings. And that angulahed soul arises From its purgatory pains, Blace from the flames of passion, Breaks its soul debasing chains, Jovfully ascends the mountain. Leaves behind the shaded planes

So that living, awceping current With its attered joy and pain. But repeats the olden story, Acted o'er and o'er again ; Whether carved by sainted Brahmin On his altar's sacred shrino, Woven anew in monkish legend.

Or in nature's word divine:

God's own language plainly uttered Sacrifice each living line!

Original Essays.

For the Religio Philosophical Journal. INDIANA.

Medlumistic and Itinorant Life-Flood-Mud-The Convention at Indianapoling &c.

BY DR. J. K. BAILEY.

A trip through the mud in a time of flood,torrents of rain falling nearly every day, for over a month-upon (water beneath the surface of) such roads as are found in a large portion of Indiana, I think, will take much of the starch of enthusiasm out of any who participate in the hardships of "the soft and pasty deep!" mud of Allen, Wells, Jay, Blackford, Delaware, Hancock, Tipton and other counties. "Bless the Pikes" of Henry, Marion, Howard and other counties, is sure to find oft repeated ejaculation from the weary, worn and bruised traveler through the wood and over " Grossway," though . bearing a "mission" freighted with golden truths and divine usefulness.

This deponent testifies of that which he hath seen and felt, but notwithstanding the" smear " of above indicated conditions, there is a bright, pleasant and remunerative sile to the experiences of even such a trip. The consciousness of instrumentality in relieving distress and suffering, of either body or mind, is a glorious compensation to the soul imbued with the aspirations and sympathies inflowing from angel hearts, and outflowing to a suffering world of humanity. To bask in the golden rays, though only feebly reflected, of the spirit of the precepts taught and practiced by the humble Nazarene, is, indeed, a baptism of the Holy Ghost; a treasure imperishable. To do such a life, is to build the "temple of greatness;" the house of soul life, upon he rock of truthfulness, faithfulness and everlasting glory. But the body must be cared for, wife and babies fed and clothed, housed and warmed : not only by and through those elements, but also as to material physical needs. Would to heaven that I could say as much for the realization of pecuniary compensation as for that of the heart. Oh, when will the time come wherein humanity will as willingly and justly pecuniarily remunerate the truthful, faithful teacher, physician, medium, as is now ungrudgingly done to and by nearly every other phase of human interchange of commodities, services or time? Oh, ye skeptical, uncharitable, envious scandal dealing, criticising men and women, ye who seldom do that which will strengthen, build up and encourage the mediums and workers; ye who wring your hands in apparent. glee over a scandal; ye who search so industriously for a flaw; ye who delve in the mire and scum of human hatred and meanness, in search after something bad in a brother or sister mortal, turn, we beseech you, to the better, nobler, grander and more remunerative,-to the divinely compensational work of encouraging,strengthening and giving cause of rejoicing,to the finding of rubies, pearls and diamonds of worth in each and every mortal worker and seeker after truth and goodness for self and humanity. Do this, and better, nobler, purer results will flow on every hand and to each and ail I sometimes think it hard to decide which side of the scale is heaviest laden; for the beam is continually changing, each end alternately up or down, according as the emotions are electrified by the vibratory emanations from the surroundings, of hate, envy, jealousy, scandal and "all uncharitableness;" or of confidence, appreciation, justice and trusting love. Who that is, or has been a medium, but has experienced these changing emotions, as the result of dispensed charity and justice or their opposites; and who that can declare (aside from the glorious consideration of the fruit only to be realized in the Summer Land), that mediumistic life is enviable or desirable? When looking from the standpoint of worldly consideration alone, I unhesitatingly affirm that the mediumistic itinerant is a pitcous and unenviable being. I have presched the gospel of truth, as I understand it, and healed the sick, body and spirit, according as opportunity and conditions have favored, at various points in my journey through the counties above indicated. Hope that only good is the result. I attended the recent convention of the State Association of Spiritualists of Indiana, held in the city of Indianapolis last week and closing on Sunday last, A fair attendance from the State at large, was manifest. But few noted speakers were present, and while the convention would

for they are old and decripit. Public opinion has robbed them of their teeth, and all they can do is to snarl. It is their nature, let them take what little comfort they can.

The Reverend Doctor had better go back again as Missionary to India, for his preaching would be far better adapted to its moral and civil condition, than that of America, over which floats that grand old flug, the Stars and Stripes. Our fathers bathed that flug in their blood to secure civil liber. ty, and should it ever prove necessary, their sons will do the same to secure-liberty of conscience, When we hear such boastful threats made by theologians, we can not help being amused. We would just like to see them marshal their ranks once, and compare numbers with the liberal minded people of to day. They would run and hide their heads with shame, nor ever dare open their months again.

A Haunted House. "All houses are haunted houses

Wherein men have lived and died."

A friend of ours in this city (Portland), not very long since, paid a visit to Puget Sound, and while there, he heard of a haunted house a few miles distant, and having a carlosity to investigate the matter, he paid the house a visit, and learned from the family, the circumstances concerning the ghostly visitant. The family consisted of a man, his wife and two little boys. The first indications of any. thing unnatural, were strange noises around the house, and the appearance of a female dressed in white, walking at night in the boys' sleeping room, startiling them by her sudden and unceremonious appearance, and as suddenly and unaccountably taking her departure without the opening or shutting of doors.

The family being of the Catholic persuasion, the priest was sent for, to come and exorcise the Davil, and put to rest the night walker.

He went through the usual ceremonies for such occasions, and wound up by prayingliong and well, and finally to make the matter doubly sure, he determined to rem in during the night. Scarcely had he retired to rest in an upper room, when the ghostly visitant, not having the fear of the priesthood before its eyes, bounced the priest out of his bed on to the floor. He rose quickly as possible, and returned to his bed, and with a firm grasp upon the bed clothes, thought himself secure. But he had not long to enjoy his security, for instantly, out he came again upon the floor. Finding himself, priestly robes and all, no match for the ghost, he cowardlike retreated from the field, leaving the ghost to epjoy its victory,

A certain young man, living some little distance away, on hearing of the affair, went to the house and said he would defy all the spirits of the other world or this, to disturb his slumbers. Being invit. ed so to do, he retired to rest in the room, previous. ly occupied by the priest; and to bis utter astopishment, as soon as he was in bed, the furniture in the room and even the bed he occupied, commenced dancing around the room, as though they were in high gles. His courage failed him, and calling for assistance, the lady of the house went up and roquested the ghost to desist, and it did so.

A thorough investigation of the affair proved the whole family to be good seeing mediums, also able to get communications in various ways. And thus the work of the spiritual world goes on, proving beyond a dentit of their power to communicate to adapted to our present conception and needs. acts of evil done in the body and unrepented.

Presenting this idea of heaven and hell, how ever much the Protestant may have modified it. he utterly ignores the true uses of punishment. making this heaven a place of eternal reward for the few deeds of virtue done in the body, in that which is almost an infinitesimal space of time. He utterly ignores the fact that the soul being infinite, must of necessity, though it be in heaven, clash with laws, and though that clash ing be eternally growing, and so he makes his hell a plea for eternal punishment, for the few deeds of evil done in the short space of a life on earth. He utterly ignores again the true neces sity and uses of punishment, making it an expression of vengeance and vindictiveness which on the part of a man would be abhorrent in the extreme, and on the part of God, is simply absurd. Who does not see that such punish ment would be entirely devoid of use, and man-ifest upon the part of man that which would make him a fit subject for a penitentiary. The true idea of purgatory is far superior to the common idea of a heaven or hell. Look at the two just for a moment,-heaven a place of eternal reward for the few deeds of goodness done in the short space of a life on earth,-hell a place of eternal torment for the few evil deeds committed in the same time. On the other hand, purgatory presents the true uses of punishment or suffering, the absolute necessity of contact with law, a punishment whose sole mission is to elevate and advance the individual, a purgatory that brings purification which is continuous and eternal.

What intelligent mind is there? What soul throwing aside all prejudice can fail to recognize the utter uselessness of the common idea of heaven and hell? What soul can fail to see the sublime necessities and uses of purgatory ? It is enough to condemn heaven or hell, that they are fixed position, from which there is no change no escape. Purgatory is a school in which the soul may learn that which is necessary for its growth, where pain brings pleasure, and suffer-ing and torture become ladder rounds on which we ascend to the sublime heights of wisdom and goodness.

The purgatories of this life are continually purifying our souls of their ignorance and error How beautifully are these manifestations evidenced in the experiences of a little child who is passing through purgatories innumerable,bruised heads, jammed fingers, broken bones,scalds and bruises,-become daily torments through which the child learns some new and valuable lessons that could not be received in any other way. Through many a painful fall and bruise, the child comes to understand its relation to the laws of gravitation; through many an acute pain, it learns to avoid contact. with the fire, to understand its relation to that. and then receive the beneficial effects of fire without the pain and penalties. So the boys and girls and children of a larger growth, who have passed through the purgetories,-have gained some wisdom from each. All of us know what these purgatories are, and in passing through these, we have learned the best lessons of our life, and have often recognized the good they have brought. Some of them,-we are still in, so can not yet recognize their results to day, we only feel the pain and agony, griet and sor row; but all these have their uses, they will bring you good, and sometime in the future (after you have passed through them) you will recognize that fact. The memory of the bruised head and cut fingers, which to the child were calamities almost unbearable, you may smile at now; and so will it be with these purgatories after you have recognized their true uses .--There will be countless purgatories to pass,countless other hells, and, perhaps, mingled with them, will be the heavens whose bright-

on a traveled highway Over which a mighty throng, Mingling mournful walls of forrow With light hearted joy and song, Lik e an ocean hurrying current, Rweeps tumultuouly along.

And that living, sweeping current, With its uttered joy and pain, But repeats the olden story, Acted o'er and o'er again, One I see, a amiling mother Worshiping her darling child ; Joy elated at its pleasure, At its anguish-suffering wild. By its sweet and childish prattle, All the weary way beguiled.

And that mother heart adorning The whole world forgets beside. Heaping treasures all about it, Watching that it be not tried. As a cherished flower is shielded. Guarded from the gale and frost, Strengthening wind, nor laughing supleam Ne'er its sheltered path has crossed. By no wave of care or sorrow Has its bark of life been tossed.

While I gaze a fearful whirlwind Up that traveled highway sweeps, Passed a sorrow-stricken mother O'er her prostrate darling weeps,

Loud and wild her wails of anguish, And her heart with grief is sore, Bitter, bitter, was that lesson That its quivering fibres tore:-But that mother heart is growing As it never grew before.

In that highway throng another Hope elated, trips along, By no cloud his soul is shaded Light the measures of his song. In prosperity, the castles He is building, all of joy, Broad of base, sublimely towering, Yet like morning's glittering toy, Frail as the leaf-gathered dewdrops That the early rays destroy.

Ever tripping, ever singing, Building ever on the sir, Burface gazing all bis castles, Beauty's brightest impress bear. In a moment all has vanished, Swept away by su iden blast, And amid chaotic ruins Stands a helpelses soul sghast, Ecattered hopes like rayless pebbles, Worthless all about him cast.

But that trembling soul despairing May not 'mid the ruins dwell, Rough adversity has fingers That will weave a mighty spell, Even while that soul is weeping O'er the fearful ruin wrought From the flory glowing furnace Comes the ore; the nobler, thought And a feeble soul is sire. gthened By the losson it has brought.

Up that trave ed highway wallzing, Careless feet go whitling by. Lips all musical with laughter, Pleasure sparkling in each eye, Muth its merry changes ringing, Till its echoes fill the sir, Leaving never room for sorro Never room for brooding care, Joy, serenest radiant impress All those glowing faces wear.

But the scene is slowly changing She who leads the giddy crowd Captive to the tyrant pleasure

AUGUST 28, 1869.

be considered (by "old stagers") as somewhat primitive and preponderately given to phenomenal Spiritualism, yet it was a decided success for the cause. Important among the results, is the identification with us, of such men as Judge David McDowell, of the U. S. District Court; Dr. Bland and lady, of the North Western Farmer and Ladice Friend; and Rev. Z. B. Taylor, associate editor of those publications, and a Methodist clergyman of twenty year's standing. But you will be favored with a report of the doings of the convention from Brother T. D. Wilson, whose efficiency, urbanity and faithfulness, as Secretary of the Association, is so patent to all in attendance.

On Sunday forenoon, I attended the meeting of the Unitarians at the Academy of Music. Rev. Henry Blanchard is pastor, and treated his congregation to one of the ablest and finest discourses it has been my lot to listen to. He is polished, cultured and highly elequent. He preached as good Spiritualism as we have, so far as he went; and even mentioned a communication he had lately received from the other world. This subject was the "irrepressible confliet" of religious ideas. Why not be true to his evident faith, and proclaim himself what he really is? June 24th, 1869.

For the Religio-Philosophical Journal. The Children's Progressive Lyceum.

This institution, acknowledged by all as a movement in the right direction, with all of its beauties, attractions and advantages, does not fill the gap, yet so wide, in the lines of our army of reform.

It is not the purpose of this article to weaken the confidence of any in this heaven born plan of inculcatin, better ideas of life, present and future, but to point out wherein it falls short of its noble purpose and the hopes of its inspired projector. For be it known that this deponent has, from its first effort in New York city to the present day, advocated, and as oppo.tunity presented, worked with and for the Lyceum.

The most potent cause of whatever failure attends the movement, is the demand of its prominent apostles for a rigid adherence to every feature of its elaborate system. No innovition of any formula or emblem can be tolerated. Every flag, target, badge and exercise must conform to the system. And why should it, forsooth? Did not Brother Davis see this identical arrangement in actual exemplification in the Spirit Spheres?

True; but flags, silk and paraphernalia do not cost much, perhaps, in that lan1 of flowers and will-woven fabrics. To come directly to the point, only in large villages or cities can this system be carried out. In the country where population is sparse and children few, this system is utterly impracticable. And if one or more earnest son's attempt to rectify the plan, so as to have a Sunday gathering of children for · the purpose of inculcating correct ideas of life and its duties, relations and needs, other faint hearted Spiritualists raise the cry, "Innovation, traitor to our Lyceum system-we will have nothing if we can not have the exact system the angels have presented us, through the Seer of Poughkeepsie, -nothing but the Children's Progressive Lyceum." Any attempt to simplify or in any manner improve the exercises, paraphernalia or manual, is met with a united front of the faithful sticklers for the system. This is simply old theological dogmatism and authority re-vamped; and this spirit must be banished from our fold, ere we can make that progress in a proper culture of the young, that truth and human interest demands. And Spiritualists must write up to the necessities of the hour upon this subject. While we are tearing away the bands of a false education -the legitimate fruit af a false theology-our children are still being taught their errors, while they in turn will find bands of iron upon their consciousness of right and duty. Shall we sit supinely and permit this netarious work of dark error to go on? Nay, nay! Unshackled from the terrorisms of a "damnation" religion, let us not be so false to duty as to omit some kind of gathering each Sunday, for the benefit, instruction and development of both body and mind,-the culture in the graces of posture, gesture, movement and carriage of body; of acute ness, method, scope and intelligence of mind--a higher and better understanding of religion or the laws of life. If to do this, involves the necessity of a deviation from Brother Davis' system,-then deviate. If improvements upon that plan can be made-if the manual can be bettered, then let it be done. Let anything be done that will insure work and its consequent influences upon the young and old, for the better--that will educate more in harmony with nature, and prevent the reception of talse theories, because filling the mind with higher and better truths, leaving no room or opportunity for theological Sunday school stuffing.

general and collective progress? Give us improvement, enlarged understanding and consequent possibilities; and we will not stop to enquire by what means or whose system. Action, friends,—onward !

PROGRESS.

LIFE.-NUMBER 3. Which is Most Powerful,-Spirit or Matter,

and How do They Act? Among the beautiful lessons of Nature, a very interesting one is to be foun 1 in the fact that the softer tissues invariably wear away those which are harder, and apparently more enduring. Thus the dust of the diamond is used by the lapidary to cut and polish the solid stone. The machinest finds that the brass bush cuts the hard steel journal, and constant dropping wears away the hardest rock.

But this fact is more strikingly illustrated in the beautiful domains of life, where the softer tissue always make their impression upon those which are harder. The little moss and lichen, upon the hard rock, burrows out its nest, and with its tender and delicate fibrils, penetrates the solid stone. There is a plant which grows upon the walls of old ruins, and sometimes of buildings that are less anclent, that pushes its delicate roots into the pores of the stone, and causes it to crumble and decay.

In the animal kingdom, the softer tissues usually wear away the bones, even the soft and delicate tissue of the brain will scoop out the hard, bony surface of the scull, so that if after death we examine the scull of a person who has long been an active and laborious student, accustomed to great mental labor, we shall find certain portions of it so thin as to be transparent.

From these and other illustrations which might be given, we see that it is not the substance but the spirit or force that precipitates the material that we call substance, that is the real power, and this works with more force in the softer tissues than in those which are more solid and unyielding.

Brother A. J. Davis has presented the following Interesting formula of matter in the universe. First God, then intellect, then principles, then ethers, vapors, flaids and solids. Or reversing it, we have solids, fluids, vapors, ethers, principles, intellect and God. We have noticed this fact that life is more dependent upon these in the order in which they are named above. We can live without solids a longer time than without fluids, without fluid longer than vapors or air, without air longer than without principles, and so on to the end of the list. Let us take a solid substance, a bar of iron for instance, and apply that form of force called heat which is now known to be a mode of motion. The first change will be to a fluid, then a vapor, then an ether, and it is gone ; but as we re move this form of force and allow that which had held it before to come into action again, it will bring back the bar of iron in the same order to its original condition. In this experiment, we are acting altogether with the forces, and whatever changes occur in the atoms, are merely incidental. to these changes of force. A similar process may be applied to every substance of which we have any knowledge. We are beginning to learn that matter is temporary and transient, while force or spirit is eternal, and ever enduring, and while we, as spirits, are using our material forms as instruments to manipulate other substances around us, if is evident that it is in reality the spirits within us and within these substances around that are working together. There is a very unpleasant question that has puzzled many of the most cultivated minds, and that is precisely where and how spirit and matter come in contact and the latter is made subject to the influence of the former.

RELIGIO-PHILOSOPHICAL JOURNAL.

Evidence,

There are few things that the world needs more than satisfactory evidence. A friend, whose father has recently passed over the river that men call death, said to us, "Oh, that I could have the evidence you have of the truths of this spiritual communion. I like the doctrines you teach; I am pleased with the philosophy, and I would be happy if I knew positively that it was true, and that that dear father, whom I have loved and 'honored all the days of my life, is still my father,—still interested in me and mine, and more than that, as you teach, is watching over us and aiding us in all that is right and true. How shall 1 obtain that evidence which will satisfy my mind in regard to these things?"

We replied, "Brother, that is a matter of growth." Well did Mrs. Stearns say at the meeting of our State Society, "That while we are talking familiarly about the Spirit Land, and our relationship to them, we could not realize what our feelings would have been twenty-one years ago, had any one spoken to us as we now speak to each other of these things."

Friends, it is a matter of growth, and many who hear of the wonders of Spiritualism, are continually asking, "Why can I not have just such evidences and manifestations?"

We answer, not with any disposition to sneer at you because you have not grown up to the conditions to receive these things. You have not labored patiently and earnestly for that development of your spiritual powers. You must learn the truth of the declaration that "Spiritual things are spiritually discerned."

You may hear a Spiritualist relate the concentrated experiences of years of mental and spiritnal labors in a few moments, and then wonder why you cannol have just such experiences in the time that he or she is relating these. We would not dis courage any from the investigation of this subject which we think is the most profoundly interesting one that can claim the attention of mankind. We know from experience that in this earnest investigation, we receive our compensation from day to day, and have a happiness which can only be obtained by no other means. One of the most important lessons in this investigation is that we be passive-satisfied with what comes. There is such a strong desire, at times, to have wonderful tests, and to have those of a peculiar character, and given precisely in the same way that we have determined to have them, that we lose very much by this. We should be willing to take just what comes to us, doing the best we can to prepare conditions for our spirit-friends, and them receive with gratitude that which they see fit to bestow.

Such investigators have invariably found that the very best and most convincing tests come to them when they are not looking for them, and often in a manner that precludes the possibility of any mundanc interference.

Spiritualism is not a mere mountebank show, in which we are to be continually looking for some wonderful novelty, but it is a grand religion and philosophy calculated to feed the soul and give it the very highest and best means of unfoldment and growth.

Those Spiritualists who have realized these facts. are not troubled about the folly and fanaticism which cling to this system, as barnacles to a ship, which, though they may retard its progress, are cer. tain to be carried by it into the clear waters of a pure life, when they must die and fall off. We have sometimes wondered that Spiritualism should have taken such a firm hold of the minds of the people, and spread so extensively, when we have witnessed the amount of chaif and froth that has been upon its surface. We know that soap bubbles please children and are willing they should have then. But there is that which is more substantial than these in true Spiritualism,-that which stamps itself upon the lives of those who accept it. Spiritualism as thus presented to the world by true men and women is a refutation of the folly that would have sunk any other system than this. We do not admit all this folly and fanaticism to be. long to Spiritualism, it is only an expression of the credulity and undevelopment of humanity, which may be more fully manifested in the free atmosphere which Spiritualism has brought to the world, but which is in no way responsible for it. On the contrary, Spiritualism has within it that which will do more to remedy this evil than any system that has ever dawned upon the world.

of sight of the rail or the shrill whistle of the locomotive, it gives us pleasure to know that some of the older roads keep pace with all the improvements which mark the new. There is no better road than this,—its Conductors are obliging, its ears roomy and pleasant, the scenery along the entire route either to Pittsburg or to Eric—for the Philadelphia and Erie Rcad is a branch of the former,—is pleturesque, and often sublime.

I: may not be known to many of our readers, that the depot at West Philadelphia, stands on censecrated ground. It is located upon the spot that was immortalized by Franklin in flying his kite, and which should be marked by a monument, for the wire of that kite was the first telegraph wire. Traveling through the rich counties of Chester and Lancaster, we have a fine view of modern agriculture. Along the Su-q tehanna to Harrisburg, the river scenery is often beautiful, but it is in crossing the mountains and along the blue Juniata, so famed in song and so undescribably romantie, that the traveler finds many scenes that are unsurpassed in the world.

We would say to our friends that if they wish to see the evergreen mountains, they will find that this road furnishes the best opportunities.

Voices from the People.

Fadorsement-Extract From a Letter By Dr. Nathan Smith.

BEAR BROTHER:--I found in your JOUENAL not long since, comments on the proceedings of the Illinois State Convention, and the conduct of its would be controllers ; and allow me to say that I freely and fully endorse the position you have taken, and I find that all with whom I have met, concur fully with you in regard to the conduct of the persons who have done and are doing more to injure our beautiful philosophy than thousands of its opposers.

Your paper is growing better with cach new issue, and your bold, unflinching expose of tricks and cliques, your strong defence of mediums, make the paper worthy of all true men and women every where.

CONVULSIONS OF NATURE.

Letter From Dr. Samuel Underhill.

BROTHER JONES:—I have inquired of Nature, why we have such eccentric movements in the elements above us. The answer is, "They are caused by the vast internal commotions in the elements below us."

In turning back in the leaves of my memory, I realize that twice or thrice in my three-score and three years, somewhat like this has occured. That unusual convulsion of this globe have been followed by universal eccentricities in the atmos phere. I ventured to predict during the convulsion in Fern and Chili, that they would be followed by whirlwinds tornadoes and eurockly dons in the atmosphere. Even now, the waves in the meltedlava below us is not quiet. Within a week, the inhabitants of Paducah have been shaken out of bed. Not until these internal commotions cease can we expect the elements above us to resome their wonted quietude. It may continue another year; it may change its form of action We may have less rain and more hall storms. This firy action under us may send forth subtile gases that incline people to suicide and murder; for there scems to be an epidemic in these respects. S. UNDERHILL, M. D.

Mrs. Emeline S. Fairchild, Examining

and Psychometric Medium.

Mrs. Wilcoxson gives the following account of her visit to Ripon : In my recent visit to Ripon. Wisconsin, Thad good opportunities for testing the mediumship of Mrs. Emeline S. Fairchild, and have no hesitation in saying that she is one of the linest examining and psychometric mediums of the age. A lady, an entire stranger, called for examination and pre-scription. Mrs. F., controlled by her Indian girl, went over the life of the invalid in the most wonderful manner; told of the most terrible abuses she had received at the hands of the man, or poor wretch she had just fled from ; said to her, don't you have it cut out, it is not a cancer, etc.' The woman sobbed like a child,-owned it all, and said that an ugly sore on the back had been pro-nounced by her old school physician, a cancer, and she was told that she must have it cut out, etc. Now I know that Mrs. F. had had no information whetever from any mundane source, of this case. Upon one occasion, she gave me one of the finest tests concerning my translated daugh er and her husband, that could be given. I truly hope the investigating public will patronize Mrs. F., and encourage her to the fullest exercise of her valuable gitts. Like many fine medlums in our land, family cares have hitherto robbed her of her best powers, and the public of a truthful and aspiring life. Her terms are one dollar for examination. Let applicants state sex, with one or two leading symptoins. Mrs. F. can bring the best of references, an one who for years has given her talent in her own neighborhood without money and without price, and is now reduced by circumstances to the neces sity of taking a reasonable compensation. Will Spiritual papers please copy and assist another deserving disciple to the plane of public usefulness :

The Spirit Home of Father Hinshaw.

BT WILL C. ELLIOTT.* There changeless beautics, tich and bright,

Immortal glories, gems of light, Eternal sols of trath and Livo, All-brilliant, glow around, above t

A mansion in the Inner World was built by his angel friends for Father Hushaw, the spirit of whom, many a day had been calmiy wait ing for its free flight from ear.h.

It was a happy day to "Uncle Seth," at last," when the band of spirits, which he so often had seen in his last earthly moments, rejoiced with him at his own "new birth."

"All is well," were his heart-felt expressions just before his spirit passed to the "beautiful beyond," where awaited him a most loving one with blessings, a wreath in immortal bloom.

Now, in the beauty of hollness, the two are wed, in a blissful angelhood, dwelling together in unity and love.

A few years ere the beautiful spirit of this goodman first ascended to the Summer Land, a picture of his Spirit Home was painted in oil, and sent him by Mr. Wolcott, trance artist. It was of very large size, most skillful in design,—the painting glows in most pleasing colors. The work was done in two hours.

The scenery around the heavenly edifice is most enchantingly beautiful. Away beyond, there rises in glory a mountain. How plucid and lovely is the lakelet yonder, whose nectar waters, flashing in endless light, come forth into a pleasant basin, and thence flow on in laughing ripples along in the brooklet's mystic way. Lo ! how burns, here and there, the summer freshness of the graceful trees. In their evergreen boughs filt and sing the sweetest birds ! Near the golden banks is a flowery arbor. It is social retreat. In the sweet homes of inner life, how many "a thing of beauty is a joy forever," in spirit !

Away, away up in the holy distance, dimly to be seen from this celestial palace, there is another still, far, far brighter and purer home. It is the permanent abode of this angel pair.

> Oh! come ye all and welcome those Bright spirits from their homes above, For oft they linger as a rose

'Round us with geme of love!

This higher home is but slightly foreshadowed in the palating.

Room 3, 155 South Clark street, Chicago, Ill. *A grandson of the Qaaker Spiritualist.

> For The Religio-Philosophical Journal. "THE FIRST CAUSE "

of Existence, Essentially, Positively and Briefly Stated.

BY N----.

Life and spirit are either one and the same power, acting separately or jointly in concert with different degrees of power,—or they are two powers, necessarily acting together in harmony, as before said.

The essential element and character, and purpose of LIFE, is action,—the action of life for the production and manifestation and protection of life.

The essential element of spinrr is action, spir-

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Any individual who stands in the way of this most needed work, is false to his own aspirations. Brother Davis does not desire it. No true S Iritualist, with enlarged vision and exalted sense of duty and right, will.

Let'Lyceums be established everywhere, with or without paraphernalia, literal system of groups, &c. Let the old and young participate as instructors and instructed, and a few short months will give evidence of the good that all can do.

Away with this wrangling over methods, systems or leaderships. Give us work--earnest unselfish labor for the right, the truth and the cheery heart, unburdened from the leaden weight of theological hell-fire, vicarious stonement and a thousand and one erroneous teachings of socalled Christianity.

Any improvement, any change, any plan which will do the desired work in any particular locality, is the true method for that place. What do the angels care for pet plans or individuals? Special bands or circles may stickle for their pit scheme or medium. But what is this to the great collective mind and interests, which desire

If it be true, as we are inclined to believe, that matter is but a precipitation resulting from the decussating or crossing lines of force, and that the peculiar harmony of these lines of force, produces the varied forms and conditions of matter, this will explain a part of the question. But it remains to be answered, how and where does identified spirit take hold and control an organism? It must be through the localized spirit which has produced the matter, and which remains in it, and is all that the miterialist owns of spirit.

It is known that this connection is in the nervous system; here the forces in the material and visible come in rapport w th those of the spiritual, and as these become co-ordinated, the results are harmonious and beautiful. Life is the force which connects spirit with matter.

In the lower forms, we believe that the spirit is not sufficiently ientified to retain its existence for a great length of time separate from and independent of a physical org mization. (We have a report of a lecture by I. Rehn, of this city, on this subject, which we shall present to the readers of the Joun-NAL at an early day. It shows what science has done and where it has been compelled to stop.)

In man, we have the proof through spiritual manlfestations, that his spirit has independent identity even while in the form. Spirits and clairvoyance see and speak of these as living realities, and this iden. tity being immortal, produces special individualities that are indestructible, and thus distinguishes these from other forms of spirit which are immortal in essence but not in individuality. Matter through organization, is raised to a plane high enough to be influenced by identified spirits. Thus on the other hand, force raises matter to a plane high enough to be influenced by higher forms of spirit. These improve and elevate the conditions of matter, so that after it has passed through various forms of organic life, spirit can use it, as was shown in our second article. We know that many ages must have passed before primordial matter was in a condition to yield to the action of identified human spirit.

We have seen that the mission of life everywhere, is to raise matter to higher conditions. It remains for Modern Spiritualism to prove that within each buman organism an identified spirit exists which presides over the organism and through the vital forces, holds and governs the body, and causes it to do all that it can do. We prove the presence and power of the spirit, first, by its being seen by clairvoyance; second, by its actions in and through the body, and third, by the cessation of all these actions when it is removed either temporarily as in sleep and certain magnetic conditions, or permanently at death. Holding every one responsible for their acts is the only means by which mankind will learn to be wise.

THE SHAKERS.

A Revelation of the Extraordinary Visitation of Departed Spirits of Distinguished Men and Women of all Nations, and Their Manifestation Through the Living Bodies of the Shakers.

BY A GUEST AT THE COMMUNITY NEAR WATERVLIET, NEW YORK.

This is a pamphlet of forty pages, giving an account of some wonderful manifestations which took place in the presence of the writer, who visited a society of Shakers in the year 1843,—five years before the Rochester knockings.

The account is very interesting and very similar to the communications published weekly in the Inner Life department of the JOURNAL.

The communications are not reported verbatim, but bear evidences of being characteristic of the parties from whom they are said to come.

We have no doubt that the Shakers had many such manifestations, and we see in these another evidence of the folly and weakness of narrow sectarian association. They made no impression upon the public mind, and doubtless might have continued to this day without being heard of outside of this little circle of peculiar people, and would certainly not have been believed by one where they are now by thousands. We do not mean to speak disrespectfully of the Shakers. They are a strictly moral people, so far as we know, but wonderfully ignorant of the physiological laws, if they suppose celibacy to be a natural condition. Their regular habits of living and temperance have doubtless tended to develop many excellent mediums among them, but their peculiar notions would give color to the communications received, while Spiritualism with its diversity of individual character gives such a great variety of manifestations as to require an exercise of the judgment and reason.

This little book is quite readable and suggestive, and we would recommend its perusal as corroborative testimony in regard to spiritual facts and phenomena. There is a simplicity in the statements that is attractive, and an internal evidence of truthfulness which is always pleasant to meet with. It will be sent by mail. Price 25 cents.

eenv oy mann a noo no conto.

The Pennsylvania Central Rail Road. In these days when rail roads have spread over our land so that it is almost impossible to get out

SALT LAKE.

Extract front a Letter by Abby M. Lafiln Ferree.

••

BROTHER JONES—: I sit under the trees in a beautiful garden, the fruit hanging in rich clusters over my head, while the water is running in little streams about a foot apart. I like Salt Lake; yes, certainly I do—what I have seen of it. It is a most wonderful city, resting on the mountains, inclosed by greater mountains.

In coming to this city by stage, we ride along the lake over twenty seven miles. The lake looks like a broad belt of blue, with amber edge. Along the stage route are fields of waving wheat and corn, and fruit trees and flowers in every garden. The holly hock is beautiful, with its deep red blossoms, pink and white, which welcomes us to the Territory of the Saints; reminding us of olden times, of the old home on the hills in the Empire state.

The footprints left by man are the same all over the earth. Prejudice is the only barrier to shut out from us, rest, peace and happiness. Under the trees yesterday, telling the lady and

gentleman I board with, of "The Magic Staff" of Emma Hardinge, the lady asked, "Have you some of those books? I should like to see them."

I was sorry that I had not, but I told them that I could send for them. How I wish that I was well and strong enough to speak to these people.

I called on Amelia Young, the favorite wife of Brigham Young. Saw Joseph Young's wife there. Amelia is a pleasant lady—interested me very much, and opened her pretty parlor and showed me the portrait of Brigham, and the photographs of her father and mother,—fine looking people. She opened the fine piano, and then retired for a moment, returning with some strawberry wine, which she made herself. It was very good.

ABBY M. LAFLIN FERRE. Salt Lake City, July 18th, 1869. itual action, in union with the action of life for the production and preservation of spiritual life. We have here, then, the two highest powers known, acting in concert, and capable of producing whatever has been produced, or whatever can be produced, in any state of existence. Matter always existed, and always will exist. There is no way of getting rul of it.

It always had qualities and properties and conditions of existence, and these have been continually changing in some way. In nature, one of the main consequences of change is improvement, tending more or less toward perfection. Life and spirit have always been in active operation, at work in and with matter. What else was there for them to operate upon ? What else was needed ? Were they not qualities, properties, powers inherent in, and component parts or elements in some degrees of matter? In their operations, do they not germinate, invigorate and reproduce, most distinctly, their true nature and character, in some visible degree, with and upon matter?

Is it not so in the mineral kingdom? Is it not so, very visibly, in the vegetable kingdom? and still more so in humanity, in the great variity in the different human species. The matter of the planet earth, both land and water, is most wonderfully alive, as shown by its innumerable and necessary and useful productions?

Endless time and boundless space are generally considered as not being matter, but afford the necessary time and space for the location and storage of all quiet or changing matter, free for all kinds of action.

Second; must not that life and spirit necessarily be in the matter acted upon, properties and qualities of it; or is matter a property and quality of life and spirit? an I under their control so far as existing conditions will permit?

Of all the doings of life and spirit, what have they produced that does not have and partake of the three qualities and powers of life, matter and spirit?

So far as we can see, do life and spirit, or can they act independent of matter, or of something actually connected with matter? What do we know of mind, the human mind, the intellectual power, only as it is connected with matter?

The Religio-Philosophical Journal.

This ably conducted and well printed journal has been laid upon our table. Without going into any detail, as regards its merits, or demerits, we are pleased to see a disposition, on the part of its editorial corps, to treat all subjects and persons with candor and courtesy.

It is a bold advocate of the "Spiritual Philosphy," and much of its teachings seem to accord and harmonize with that "book of books"— Nature. We endorse many of its view and honestly believe that all would be benefited by perusing its well filled columns. It would cause people to think and read—a thing so much to be desired, yet so lamentably neglected.—The Matical Scalpel.

The rays of the sun shine upon the dust and mud, but they are not soiled by them. So the true philanthropist can pursue his noble work among the vilest of humanity and remain pure and untainted.

RELIGIO-PHILOSOPHCAL JOURNAL.

Zeligio-Zhilosophical J urnal

OFFICE 192 SOUTH CLARK ST., 24 FLOOR.

S. S. JONES. BDITOR, PUBLISHER AND PROPRIETOR.

Late the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

CHICAGO, AUGUST 28, 1869,

RI-Roy Terms of Subscription see Premium lists and Pros picius on eighth page.

AP-Those sending money to this office for the Journal, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

Trany person receiving this paper after the time for which it is prepaid, desires to have it discontinued, he or she should inform us of that fact by letter, without delay and if any one continues to take the paper after his or her time of prepaid subscription has expired, payment will be required at regular rates, until all arrearages are paid.

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

The Fenis mightier than the Sword."

THE INDIANS.

A SEANCE-WONDERFUL DEVELOP-**MENTS-WILLIAM PENN-THE IN-**DIAN CHIEF AND THE DIPLO-MATE-THE MEDICINE MAN CONSULTED.

There are hardly two religious denominations at the present day that agree in regard to the attributes of Deity. The Mahomedan,-the Bramin, the Chinese, in fact all the so-called Pagan nations, entertain as correct ideas of Deity and the peculiar manifestations of His inherent power, as any of the so called orthodox churches of the present day. The idea entertained even by the Bramin, that the soul will be eventually absorbed by Bram, and that it will become a part of the Infinite, and rule over the destiny of nations, has within it a certain element of consistency, which, when closely examined, any one can not fail to recognize. That the human soul will become a part of God is a mistake; but that it is already a part of Him, is correct. The Bramin only expected to realize what already exists,

Even the Indians, rude and uncultivated as they are, have some beautiful notions in regard to God and His dealings with His children, far more consistent in their nature than those entertained by the various orthodox churches. In burying hows and arrows, cooking utensils, and oftentimes a pony with their dead, they only symbolize what they believe exists in the Summer Land. Their views in regard to the beautiful hunting grounds and homes in the Spirit World. are indeed sublime, and convey the important lesson that their ideas were gathered from those who saw the scenery there with their interior vision or inner senses, and described the same to those less favored. Some of the religious creeds of the Indians are indeed grand, and demonstrate conclusively that they are far in ad. vance of those who believe in the atoning grace or Christ crucified,-or who believe in a place of endless torment, where burning sulphur sends forth its disagreeable odors to greet the senses of those confined there through the endless ages of eternity. As is well known, the Indians attribute the manifestations made through their different mediums to the Great Spirit, and, of course, attach greater importance thereto than we do, for we well know that communications from the Spirit World, many times, are not truthful, owing to the simple fact that the spirit communicating has not a clear idea of that which he wishes to impart.

Spiritualism among the Indians is indeed worthy of careful attention, for the phase of manifestations are of that character which are, many times, more convincing to theskeptic than those produced through our own mediums, for it is not generally supposed that the Indians are as skillful in the practice of deception as the whites usually are. The prophets of the Indians are generally very

mediumistic, and are not often mistaken in their conclusions in reference to future events .-Among some tribes, the real cause of the manifestations are not well understood, and of course it is perfectly natural to ascribe the cause thereof to the Great Spirit.

Living generally in the forest, they are brought in close contact with Nature's works, and inclined as they are to muse thereon, their medi. umistic qualities often become finely developed from that source alone. The little flower, the murmuriug stream, the noise of the winds sweep. ing over the prairies, the music of the birds, the tramping of the buffalo,-when left alone to their influence,-they exercise a wonderful effect over the mind.

At one time, when several tribes of the Western Indians were congregated at one of the forts in Kansas, for the purpose of making treaties, one of our officers, a skillful diplomate, had by his artful interrogatories and cross-examination, so bewildered one of the chiefs that he finally would not answer him at all, but requested him to desist a few moments. Stepping aside from the group of chiefs with whom he was associated, he held there a brief interview with a young Indian, who was quickly seen to jump on a fleet pony, and start in a westerly direction, for what purpose, of course, our offlcers could not divine. However, the mission of the young Indian was easily solved. The questions of our officer had puzzled the old chief, and he had despatched this messenger to hold communication with the Spirit World through one of their mediums, or Medicine Men, and obtain an answer to those identical questions, and receive such information as the controlling spirit might see fit to communicate. After the interview, he hastened back to camp, and imparting to the chief the information desired, the council was renewed, and all the questions of our officers were clearly and satisfactorily answered, and a new field of thought originated, that they had not anticipated.

At this interview, the chief was indeed puzzled; but the Spirit World-the kind messengers there, imparted to him the information desired. and enabled him to meet the skillful diplomate sent to treat with the Western tribes.

Indeed, how little we know of the grandeur of their past history. There is beauty in their language that speaks of flowers, of rippling streams, of the bland zephyrs, of the starry firm. ament, of the impulses of the heart, and that is eminently calculated to expand the mind and enlarge one's comprehensions of Deity.

Hardly a Western tribe whose vocabulary

gains ; hence it must be hindered. Others don't happen to have been chosen as officers of the Association, and their inordinate egotism is hurt, and therefore, the sentence of death is passed, in their intention. Still again, there are not a few fanatics, who having abdicated all their own common sense, if they ever had any, and given themselves up to every breath of impulse, under the pretense of spirit influence, would abrogate all law and order, and give every convention, and all the concerns of life over to the control of spirits. They have always fought every form of organization, and will unite to destroy the organization.

The above is from the brain of Rev. J. S. Loveland, published in the Present Age, of August 21st. It will be remembered by those who were at the First National Convention holden at Chicago, that this same man came to the Convention with his pockets filled to repletion, with articles for organizing the Spiritualists of America. A Central "Bureau" was then his theme. A place was provided for a Pope and sundry Archbishops and Bishops. Priests were also provided for under names-Central Bureau, and subordinate Bureaux, &c., &c.

Suffice it to say, that Mr. Loveland's plan was rejected. Hence it will be seen why he so soundly berates the members of that Convention. The whole thing was a collation of principle-from the ecclesiastical organizations of Old Theology,-designed to give prominent places, money and power to officials.

Two years after that defeat, Loveland and Wadsworth turn up at the Third National Convention at Providence, and got themselves appointed to the censorship of all mediums, to define Spiritualism, etc., etc. They devoted one year's time to their labors upon this subject, and made their report at the Cleveland Convention, therein denouncing mediums in more vituperative and vindictive terms (giving names of many of our best mediums) as impostors, than has ever been done by our most bigoted opponents. The action of that Convention, upon their report, is fresh in the memory of the people. It was indignantly rejected, and its authors have been held in digrace ever since. Still Loveland prowls about the flesh-pots,-he is after the pot luck. He was a priest before he became a Spiritualist, and knows that good things are often laid away for the priesthood-that impudence, importunity and opportunity are means never to be lost sight of by men of his stripe, so he turns up again in the columns of the Present Age, urging his plan of organization, -- his " Bureau" system.

The centralizing power of a Bureau and Subbureaux, is by no means to be abandoped.

His plan of determining who are mediums. who are impostors, who are "fanatics, who have abdicated all their own common sense, if they ever had any, and given themselves up to the very breath of impulse, under the pretense of spirit influence," is to be carried out by a Board of Censors, of whom he is to be chief, of course. The same Bureau is to control inspiration, and determine what shall be said and published. O, fie! The twaddle about "some individuals who aspire to become the publishers of Spiritualistic literature as a private speculation," is too contemptible to require notice. This happens to be a free country where anybody has a right to start a printing establishment and publish such books and papers as they please. What would have been the condition of the "Spiritualist Literature" to day, but for the "private enterprise of individuals"? His reference to disappointed would be officials is perfectly applicable to himself. He has ever aspired to official position. Hence he sought to become President of the Illinois Association of Spiritualists when there was no vacancy. To that end he conspired with Jamieson to get up a spurious meeting, at which but two small societies had delegates; he kimself assuming to represent a society that never elected him. At that august meeting holden in one of the most out-of-the-way places in the State. he had his name proclaimed as President of the Illinois Association of Spiritualists, an office, then and now held by Milton T. Peters, Esq., of Chicago. No wonder the ex-Reverend talks of "inordinate egotism being hurt!" Who has had more experience in that class of hurts ?

tive action on the part of those professing to be engaged in the cause of reform, but the cause, of which she is one of the acknowledged leading advocates, will not suffer. Such prosoription will tend to nourish and invigorate it rather than retard its spread and growth.

It was often said that every egg which was thrown at the abolitionists, hatched a dozen .--And the illiberal, blinded and bigoted, who essay by their proscriptive malice to stay the progress of female suffrage, do but accelerate its growth. We, therefore, rather rejoice to learn of the manifestations of petulancy of the opponents to this branch of reform ; as it clearly evinces the fact that the friends of the cause are beginning to be heard and felt.

Miss Anthony was finally admitted to a seat by a close vote, 55 to 52. This is a triumph to be pleased over, and speaks badly for the liberality of a large proportion of what we thought we had reason to hope, was a more liberal body. But ground has been gained never more to be lost. Glory to God! the car of progress does move, though it be but slowly ; and event after event is hastening the day when the fact that "all men (and women) are alike free and equal." will be practically accepted.

ORTHODOX MORALIFY.

We notice that a clergyman in Indiana has been condemned to receive an "admonition" from his superior in office, for the offense of "going to see the Black Crook." This reminds us that the naughty newspapers of New York, which do not have reverence for "the cloth" before their eyes, asserted that during the religious anniversaries in that wicked city, the attendance upon theatres manifestly increased, particularly at the spectacular theatres.-Ex.

It is really astonishing at the amount of vice and crime at the present day among the various orthodox churches. The sanctimonious garb of pretended believers in the vicarious atonement, Christ crucified, and endless torment, covers a multitude of sins, the real nature of which the people know but little, until the false garb is thrown off, when the true character of the "image of darkness" is made apparent. It is a well attested fact that all religious anniversaries or conventions in the City of New York, largely increase the attendance at theaters and opera houses, especially when spectacular drama is the principal attractions of the stage.

How many crimes have been committed under a religious cloak! How many fair flowers taken from the family circle and deprived of their purity by orthodox divines! How many acts of licentiousness are committed by those who in solemn mockery say their morning and evening prayers! Well, orthodoxy should hang its head in shame, or endeavor to inaugurate a higher standard of morality among its professed believers. What better, however, can we expect of the devotees of a doctrine that inculcates the idea that, sin first-then repent, and your garments are as white as ever ! Such a doctrine offers a license to sin, and is no better than the sale of "indulgencies" by the Catholics. In

AUGUST 28, 1869.

SPIRIT PICTURE.

Dr. Morrell, late of Chicago, now residing in New York City, sent us by mail, a few days since, a most beautiful pholograph, taken from one of Anderson's drawings of the spirit likeness of "Sunshine." This spirit often entrances and speaks through Sister Morrell, in a manner to really cast a halo of sunshine around the circle, however gloomy conditions may be. We speak from our own observations.

This is the likeness of one of the aborigines of America,-an Indian girl. For exquisite mold of features and form, we never saw superior in earth-life,--no matter of what nationality or culture.

When it is considered that Anderson's spirit likenesses are often recognized as true to life, only as much more beautiful, as the spirit form may be more refined than the gross material torm, it may consistently be believed that this likeness is true to the life of the spirit of the loyely Indian girl, known in the Summer Land as SUNSHINE.

Thank God for a knowledge of the truth of spirit communion; for a knowledge that when we lay aside the gross material form, we shall be clothed upon with immortality,--a spiritual body, true to our own individuality, but almost inconceivably beautiful!

We shall in a few days have a supply of these photographs for sale, when terms for the different sizes will be made known through the columns of this paper.

MARTIN THATCHER,

Who is referred to by Dr. Swan, under " Snecial notices," was some months since, induced to come from New York to our city to superintend the management of one of our best Insurance Companies, His office is 151 Washington Street. He will tell how Dr. Swan restored to him. the use of his own arm, which had become nearly useless; of a cure performed by him, on his(Mr. Ts') daughter, nearly if not quite as marvelous as anything heard of in modern times, also how his Uncle, Gen T. R. Pratt, of New York, was suddenly rescued from an attack of apoplexy by him, and at the same time cured of the effects of a former paralytic shock.

He can also give many other cases of which he has personal knowledge, of what would seem almost miraculous cures effected, by Dr Swan, through this wonderful gift of healing

Lersonal and Bocal.

Mrs. F. O. Hyzer is still engaged speaking at Baltimore.

J. H. W. Toohey has returned to Providence. R. I., and is ready again to answer calls to lecture.

Dr. Newton, the healer, will be in Buffalo Sept. 4th, 5th and 6th. He then goes to Leavenworth City, Kansas.

AN INDIAN SEANCE.

An Indian seance, especially among some of the Western tribes, is really of great interest, for it foreshadows a grand truth connected with spiritual manifestations, although the proceed. ings thereof are conducted in a manner not calculated to interest those who have seen manifestations of a high order.

An Indian agent, whose name we do not now remember, was invited by the Medicine Man of the Camanches, to visit his tent, and he would show him some wonderful manifestations of the Great Spirit. At the time appointed, the agent repaired to the place designated, and found the Medicine Man ready to hold conversation with the intelligences of the Spirit World. In appearance, the medium was tall, his eyes large, and seemed to glisten with an inward consciousness that he possessed more than ordinary powers. After sitting a few moments, he became entranced, and rising from his seat,-delivered an address in plain English to the agent, detailing the grievances of the Indians, and the wrongs they were subject to from the hands of the Government, and appealing to him to do all in his power to remedy the evils that already existed, and give the Indians their just due. The controlling influence purported to be William Penn. After he had withdrawn his control, he was taken possession of by the spirit of a Frenchman, and was made to talk in the French language, much to the astonishment of the Indian agent. The influence that next controlled was an Indian connected with this tribe, who had been cruelly murdered by some soldiers while in his own wigwam, molesting no one, and attending to his own business. He appeared to manifest a revengeful spirit, and actually took hold of a hatchet, intending, no doubt, to kill the agent, but was induced to desist by the spirits who allowed him to communicate. After these peculiar communications, the influence scemed to be exerted to cause a different character of manifestations. The tent became at once agitated as if the wind was blowing furiously, although at the time there was a perfect calm. It swayed to and fro, as if some mighty power was at work, and gentle raps were heard all about, resembling the falling of small hail stones This continued, perhaps, for about twenty minutes, when the bow was taken from the side of the tent and the string properly adjusted, and this same invisible power carried it out of the tent and hung it on the limb of a sapling near serve except to furnish books, pamphlets, papers, the door, thus ending the scance. the door, thus ending the seance.

• 4 *

consists of over seven hundred and fitty words, while it is often the case in some tribes that one hundred and filty words constitute the language to express ideas.

The tone of voice used in talking by some of the tribes, is indeed beautiful, commencing always in the expression of a sentence in a high tone of voice, musical and sweet, which gradually becomes lower and lower until the full utterance of the thought to be conveyed.

But the destiny of the Indians is known. Fading away is written on their leafy homes. The burial grounds of their ancestors, sacred always to the living, are no longer respected. The past has been to them full of vicissitudes, and the present foreshadows no bright future on earth. Corrupt traders have sown the seeds of vice and crime among them, and they have "become as one of us," no longer the nare children of nature, as when in the past they sketched on sand, the ship that was to convey the white man to their shores, or when one of their number invented an alphabet to convey the ideas of his tribe. Yes, fading away ; but after they pass over the shining river to their beautiful spirit homes, all they can desire,-and with their pure magnetism, sparkling with health and vitality, they return to earth to benefit those who have been instrumental in causing them so much trouble. Beautiful is their mission in the Spirit World ! With their wigwams wreathed in unfading flowers, they can repose and hold communion with the Great Spirit, knowing that the vices which they learned of the whites, can not invade the same.

How weird their history,-so full of hopes, romance and mystic charms! How bright their fature in the Spirit World! Upward they will progress, towards the highest angel band, never failing to send from the sparkling fountains of their nature, jets of pure spiritual magnetism, to assist struggling humanity on earth-life. God bless the Indian spirits in the Summer-Land, for Spiritualism would not stand where it does to-day, had it not been for their influence 1

"Children of Nature in the spirit spheres, Who visit the earth, each heart to cheer, To impart from their overflowing souls. Sparkling magnetism-more precious than gold I From their flower-wreathed tents above They come to earth on a mission of love, "With love towards all, malice towards none," They come from their joyous spirit homes. To elevate those within whose mind Faith, Hope and Charity have entwined A Wranth of Aspirations, basatiful, grand, Each pulsation of which they understand, Interpreting the language it imparts "From the Book of Nature,-God's counterpart !" "

LOVELAND ON THE NATIONAL CON-VENTION.

"It proposed in the future to establish a Publish-House, or a Central Bureau, carrying on the publishing and analogous work for the pro-gress of truth. Do these things need to be done? They must be done as well as many more. But. as said before, the intention is to kill the Association, and thus nip these incipient efforts for good, in the bud. Why? Some individuals aspire to become the publishers of the spiritualistic literature as a private speculation. They don't wish a rival establishment having no ends to

Poor fellow, he should know that sharp-edged tools are not designed for the use of children.

• -NATIONAL LABOR CONGRESS.

This body, which met in Philadelphia during the past week, to hold its third annual session, was at ended by some two hundred and twentyfive delegates, seven of whom were colored, and one a woman from Massachusetts.

A disgraceful attempt was made on the part of some, to exclude Miss Susan B. Anthony from a seat, she having presented credentials from the Working Women's National Association, of New York city.

The report says that quite "a breeze" was raised by the Committee on Credentials, asking to be excused from examining Miss Anthony's credentials. They were excused, and a motion made to admit her,

A printer from New York denounced her as being the foe of labor, not paying the same wages to women as to men, and having the Revolution printed by rats. Before any motion could be made to let Miss Anthony reply, her assailant moved to lay on the table the motion to admit her, thus cutting off debate. Everything was confusion. The President, a German, evidently prejudiced against Miss Anthony, decided that the tabling motion had been carried, and the convention adjourned.

Miss Anthony was called to the platform, a meeting organized and her reply was heard .-Her paper was printed in a job office, she not owning any part or baying control over it. The women employed in it were paid more than any other office paid to them, and she had no knowledge until recently that it was what is technically called a " rat office."

There was a great deal of feeling displayed at the hasty action. It evidently springs from a dislike of Mar Anthony's advocacy of Woman's suffrage,

Miss Anthony may be hurt at such proscrip- | Price 75 cents; postage 8 cents.

the first place, no fee is exocted, while in the second place, the forgiveness must be obtained through the priest at so much per sin.

"Orthodox, look at your own acts impure, Nestling in the heart of your 'angel band,' Remembering that Morality will not endure Your charges made to reprimand The acts of Spiritualists, harmonious, free ! But who, indignant, defiant, bold ! Says, " Look beneath your sanctimonious garb, For ulcers, sins, in numbers untold, And there you will find enough to do To heal the wounds of your own sin sick soul !"

MRS. ADDIE L. BALLOU IN DAVEN-PORT-B. B. JONES-ECLIPSE-MARRIAGE CEREMONY.

A pleasant little affair came off at Davenport, Iows, the other day. The people of that goodly city were surprised on the morning of the 10th. by the matrimonial union of one of Rock Island's oldest citizens, Mr. Alvin Hull, and Miss Maggie Meiers, of Davenport, niece of the indefatigable photographer, B. B. Jones, to whose faithful devotion to science and his art, aided by others, that city will ever be deeply indebted for the magnificent photographic delineations of "old Sol" in different periods of the colipse, and of whom the Gazette speaks as being a "martyr to science," for while others were gazing in wonder and awe at the celestial phenomenon, his expansive roof was so crowded with spectators as to make it necessary to bar the doors to prevent the rush of the curious from crushing it. He, shut into the "dark room," or developing closet, was "doing old Sil" in living art.

Mr. Jones is a Spiritualist of long ago, and will be remembered as a worker for the cause in extending the circulation of the RIGIO PHIL-OSOPHICAL JOURNAL and Banner of Light, and who, two or three years ago, was assisted through their influence and his many warm friends, in re-establishing his business and a home, over the ruins of a merciless fire which swept away his all, leaving his family homeless and himself without visible means of support.

Maggie, true to the faith of her kinsman, chose to have the ceremony performed by a minister of the Spiritualist Gospel, and sending to Chicago, obtained the services of Mrs. Addie L. Ballou, and just as the first blush of early morning spread her crimson on the cheek of a cloudless day, kissing away the dews by the warm lips of glad sunshine, and drying the tears that night had wept under her sable robes, with the white kerchief of day, a tew friends met in the spacious rooms of B. B. Jones, where the marriage ceremony was performed in accordance with the privileges granted by the Religio. Philosophical Society of Illinois.

The parties started on a trip to the East, on the early train, where, perhaps, many blessed angels will accompany them, till tired of wearying travel, they return to their pleasant home at Rock Island, and accept the cordial greetings of many warm friends.

"EXETER HALL,"

Don't fail to send for the above entitled Book, See advertisement in another column. It is worth six times its cost. For sale at this office.

Moses Hull speaks at Ly Porte, Iadians, Aug. 29th. Former announcements in reference to his speaking there, were incorrect-hope we are right this time.

Dr. W. D. Blain lectured, morning and evening, Sunday the 15th inst., at Crosby'si Music Hall, to good acceptance, for the benefit of the Children's Progressive Lyceum, of Chicago.

Mrs. Wilcoxen, who, during the past four months, has been lecturing in Illinois, Nebraska and Wisconsin, is now at liberty to answer calls. She has been doing a good work, and should be kept constantly in the field.

In the Speaker's Register, this week will be found the name of Dr. Akely, who announces his willingness to aid the cause of progress and reform by entering the field as a lecturer We recommend him as an honest and upright gentleman.

Addie L. Ballou is now in Michigan. She attended the Battle Creek Convention, lecturing on the following subject: "True religious reform and the delinquencies of professed Spiritu. alists." Societies who desire her services, can address her in care of this office.

Mrs. Fannie Wneelock, the well-known medical clairvoyant, has now returned from an Eastern tour, and can be visited or addressed for medical advice at her residence,-New Hartford, Butler Co., Iowa. This is a small railroad town, nine miles west of Cedar Falls. Iowa.

Dr. Wm. R. Joscelyn and his most excellent lady, have returned to Chicago, and may be found at 148, Fourth Avenue. The past few weeks, the Doctor has been engaged in lecturing, healing and giving clairvoyant examinations of the sick, at Sterling, Dixon and Prophetstown. Ill. His mediumistic qualities are finely developed, and we predict for him a brilliant future. Aided by Mrs. Joscelyn, no disease, however stubborn, but soon yields to their united efforts.

E. V. Wilson sends us the following :

"We have just closed a series of very interesting meetings at Lockport, Bloomington, Watseka, Canton and Yates City, Ill. Our success has been all we could wish it; pay all we asked; attention superb; attendance large, and an abiding interest manifested everywhere, each meeting concluding with the question, "When will you come again ?" Bless the people everywhere, for they are earnest an I faithful to the demands of Spiritualism. In our next, we shall write in detail."

D. W. Hull has been lecturing in Watrousville, Mich. He holds a discussion at Salem Centre, Ind., commencing Sept. 6th and continuing ... until the 11th, with Rev. R. D. Macartha, on the following questions,-Mr. Hull taking the affirmative of the first, but the negative of the second proposition :

1st. That the phenomena and revelations of Spiritualism, proceed from spirits of the departed.

2nd. The Bible is the basis of moral obligations.

Mr. Hull is also soon to have a discussion with Elder Sweeny, of Chicago, at Kendalville.

AUGUST 28, 1869

RELIGIO-PHILOSOPHICAL JOURNAL.

A NEW PROPOSITION.

To any one who has never taken the JOURNAL. we will send it for three months on trial, on the receipt of fifty cents.

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 slways in attendance.

Car Our notice of the wonderful romance by Dr. P. B. Randolph, which is to shortly appearin the JOURNAL, was unavoidably crowded out this week.

REMEMBER THE PRINTER.

Newspaper publishers that succeed in building up a 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 sufficient.

BUFFALOCONVENTION.

Delegates to the Sixth National Convention to be held at Buffalo, August 31st, will find a Committee in attendance at the Hall to wait on them. Hall is situated on West Eagle street, corner of Pearl.

By order of of Committee. 8. H. WORTHAN, Chairman.

Amusements.

MC VICKERS THEATER.

The Starring Season opens at this theater on Monday evening, August 23d. It is announced by the managers that they have engaged the following well known artistes, who will appear in the order given;

Edwin Adams, Mrs. Bowers, Joseph Jefferson, Maggie Mitchell, John Brougham, Miss Lotta, Dominick Murray, John E. Owens, Lucille Western, M. W. Leffinwell, Mrs. Scott-Siddons, E. S. Chanfrau, Mr. and Mrs. W. J. Florence, Forming an array of Talent seldom presented in one Season.

WOOD'S MUSEUM.

" The Victim of Circumstances" adapted from the French by A. W. Young, and recently produced for the first time at the Boston Museum, where it had a long and successful run, was on Monday evening, August 16th, introduced at Wood's National Museum, where it fills the house and is destined to have a long run. As a comedy, it gives entire satisfaction.

> For the Religio-Philosophical Journal. American Association. BY A SPEAKER.

DEAR JOURNAL :-- I am glad that in the last number of Present Age, Aug. 21st, one of its editors has at last partly stated his true position which, doubtless expresses the real aim and object of the whole enterorise.

lege of hearing you read the law. And you ask us to let you alone, while you persist in stretching your lines over the heads of speakers and so" cicties. To all whose labors in the cause have proven this unparalleled growth of "millions in numbers," you read your popish curse, emphatically assailing " popular lecturers and journalists," as "opposed to all forms of organic action, if not by open denunciation, yet by a carping criticism on incidental features, crippling and retarding their progress," a direct contradiction of what you afterwards complained of, viz, : "Free religious meetings, etc." Sir, did you ever abdicate all your " common sense " before, in your futile attempts to blind your readers? "And if the plottings of the enemies of the A. A. are successful, the fields for free religious meetings

will be multiplied,-and all the crackings, of the whip of persecution will not deter them. Such an event will be quite likely to lead to an expose of the petty persecutions visited upon those who have dared to speak the truth, and ex; ose fraud and villainy, which may not be as palatable as might be, to some, who, self appointed, have essayed to represent Spiritualism to the world!" Just so, Brother ; exactly so ! And you can not help speaking the truth in this respect. Our judgment-day is at hand. "By their works shall ye know them." Remember, you have placed " the sheep on the right hand, and the goats on the left;" and then told us who were the goats and who were the sheep. And these goats, "lecturers and journalists," who have been so successful in getting the leaven of Spiritualism into such "multiplied" fields of free thought, are set down as the "enemies of A. A.", and dangerous persons, who must be ostracized, as of the " devil." Brother L-, you are bound to show yourself up. From the day that you forsook your early love, and began to speak contemptuously of "spirit influence," denying the faith, and betraying the Christ, your attitude has been a most ridiculous one. In Spiritualism, you have seen nothing but " a mob of anarchists "-in mediumship, no pentecost but a "bedlamite fanaticism!" Wnen do you graduate from National College, and give the public as Post Master General, " pamphlets, papers, etc., at cost ;" and thus stop the " private speculations" of some journalists, and poor but hard working publishers,-for instance the Banner of Light, A. J. Davis, Mrs. Walsbrooker, Rostrum, and fifty others whose devotion and energy has answered to the famishing call of thousands ?* It is the genius of the Spiritual philosophy thus to awaken and stimulate indi. vidual talent; and when any A. A. claims the right to control and direct it, or begins, as it has in this article, to strike against the freedom of the individual, it is doomed, just as surely as any other aggressive and proscriptive hier-

But in conclusion, we thank you for your article, which is the best and frankest exposition of " the true aim" and object of the A. A., its official organ has ever published, and so opportune to the deliberations of the coming council at Buffalo.

archy!

Persons wishing further evidence of what Dr. Swan has een able to accompliah in Mastern Cities as well as this, are requested to call on Martia Thatcher, Secretary of the Stock & Mutual Insurance Company of this city, (Merchant's Ine. Building) he having had personal experience in his own family, while residing in New York City, and occular demon-trations of many other remarkable cases. vol. vi, no. 23 .-- 1t

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The ingenuity of man has never devised a remedy for the The ingenuity of man has never devised a remedy for the Fever and Ague, or Chills and Fever, equal to the Great Spiritual Remedy, Mirs. Spence's Pos-itive and Negative Powders. I have known a single Box to cure two or three cases, radically and perma-nently, in twenty-four hours. See adver isement in another columa. Mailed, post paid, on receipt of \$1,00 for one Box, or \$5,00 for six Boxes. Address, Prof. Payton Spence, M. D., Box 5817, New York City. For sale also at this office. Address S. S. JONES, 192, S.

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ADVERTISEMENTS.

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Including all those of her Critical Periods, Pregnancy and Including all those of her Critical Periods, Pregnancy and Childbirth, their cause, symptoms and appropriate treat-ment, with hygenic rules for their prevention, and for the Preservation of Female Health; also, the management of Pregnant and Parturient Women, by which their pains and peris may be greatly obviated. To which is added a Treat-ise on Womanhood and Manhood, Love, Marriage, and He-reditary Descent: being the most approved views of modern times, adapted to the instruction of females and profession-al reading. In three books—complete in one volume, BY C MORPELL M D

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SWEET EGGS AND BUTTER.

Eggs kept fresh for a year.

MORE GREAT CURES.

MRS. SPENCE S

POSITIVE AND NEGATIVE POWDERS.

Asthma. Catarrh, Neuralgia,

Bloated Bowels.

South Williamstown, Mass., Oct. 25th, 1963. South Williamstown, Mass., Oct. 25th, 1965. PROF. SFENCE-Dear Sir: Whereever I hear of a hard case of disease, I go and have the **POSITIVE** AND NEG- **ATIVE P4 WDERS**, and urge 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 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 perfectly free from Asthma, and all the above mentioned like. 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 sleep like a kitten. A harder case of Asthma is seldom known, as all who know him will testify. Yours truly, him will testify.

Erysipelas.

Manchester, Mass., Feb. 9th, 1869. Manchester, Mess, Feb. vin, 1869. PROF. SPENCE-Dear Sir: A year ago last June I had a swelling just above 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 hardly able to go aboat the honse. And as I take the BANNER OF LIGHT, I had read about your **POSITIVE AND NEGATAVE DOWNER DE A** and this ing they might reach my case I **POWDERS**; and thinking they might reach my case. I sent to the banner office and got a box. I had had, before taking them, eleven sores in that fitteen n onths, and anothor 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 awelling is all gone. I have nothing to show but the scars. Yours truly, MRS. SALLIE YOUNG. Yours truly,

Fits,

Catarrh, Dispepsia.

Neuralgia, Liver Complaint,

Chronic Diarrhaa.

ALBERT FROST, of Bucksport, Me., under date of Nov.27th, 1863, weives as follows: "When I first told the people here about the POSITIVE AND NEGATIVE POW-**IDENS**, 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 the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 18th, 1869 "Mrs Dart and daughter have been taking the **POW**-: **DERS** the one for **Catarrh**, and the other Neurai-gia. They are about as good as new. My wife has taken them for Liver Complaint and Chronic Diararhoca. She is now well. Mrs. Ames gave five menths old, for Fite. It is now well,

St. Vitus Dance.

General Prostration,

Diptheria, Scarkt Fever,

Cholera Morbus,

Fever and Aque, Spasms of Stomach,

Delirium Tremens

Winons, Minn, Sept. 25th, 1859. This is to certify that I have cured the following cases, and many others too numerous to mention, with MHS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

A young lady of St. Vitus' Dance, of near six years' standing, and given up by all other doctors. Cured by five boxes of POSITIVES.

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

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 Diptheria. Two boxes of **POSI-TIVES** cured her, after the Doctors had made her worse with Iodine and such harsh things A little boy cured of Scarlet Fever. A woman of Cholera Morbus. She was so had 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. Cured with one box of **POSITIVE** AND **NEWS** A TIVE FOR WHERE's alter trying almost a serv

NEGATIVE POWDERS, alter trying almost every other remedy. A man of Delirium Tremens. He is now a Good Tem-plar.

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We call the special attention of all Spiritualists heretofore in doubt concerning the matter, to this article, and if they will any longer suffer themselves to be hood-winked, it will be no fault of ours. There can be no mistake now. While crying" peace," it is the peace with which the hungry lion pounces upon and drags away the lamb,-then calls you "destructive," because you tried to save it! It is the peace with which your young, tender plants and choice flowers are robed of vitality and life, or torn up to minister to the selfishness of some vaudal. Hear these fulminations and condemnations of all that is liberal and free! "Destructive individualism?" In attempting to suppress liberal meetings, made up largely of former Spiritualists, there is noth. ing destructive, is there, Brother L. ? In your article, you complain that these "free religious Societies will be immensely acce erated if the A. A. should be demolished at Buffalo." Just so. exactly-and you have admitted that A. A. is openly and avowedly the foe to free religious meetings and societies.

This is your idea of peace! Your " constructive intellect is disposed to peace if possible-it wars only in self-detense, while the destructive perpetually assails." All opposed to poperv and priestcraft are "destructive,"-all seeking the sovereign excellence of individual growth, unitarian and congregational independence, are of the "devil." All opposing taxation without representation (in their true principles), must be set down as agitators, apostates, infidels! Really. A. A. must be hard up when it has to ride into power with the old orthodox mythology flaunt ing at its head. Its "God and Devil have been in collision." "It's Devil (destructive) has warred with God (constructive) and thus our energies have been frittered away." As in the olden time, this Lucifer is getting the better of his "const:uctive" Majesty, and numbers the " popular lecturers and journalists," the" free religious meetings, being greatly accelerated,"and a large number of persons who dare publish spiritual literature as "a p-ivate speculation !" Our "Inordinate egotism" is not hurt, but we take honest, hearty pride in defense of those principles which have given us present results. We know that all you have admitted of our strength and power is true. We know that facts can never lie, and that this unprecedented growth of "liberal meetings" and "free religious societies" which you admit, is the best argument in our support you could have referred to. And still with all this evidence of the "constructive" on our side, we belong to your "destructive" devil1 Now, Mr. Constructive A. A., show us what you have done. Where are your works? What one society have you made truely self supporting? Why, you do not deny that your whole object is to absorb or combine just as many societies as possible, in your endeavor to subordinate the whole machinery to your control. Without the aid of these societies you could not pretend to have an existence.

Your bread and butter must come from their larder, and they must pay five dollars as the yearly clip, and keep themselves in their holy Dilgrimage to Buffalo, for the miraculous privi; | eity he would return with one leg.

*Nine-tenth of these publications have been given to the public by the most indefatigable industry, has left very small, if any, pecuniary profit. Still, concerns with this last "God" and "Devil" theory, free press?

in connection with other important labors, and at the cost of an individual rick and sacrifice which so far, it has given us a pleasing and not unprofit-able variety, and has thus proved itself able to cope with any empiricism that may be brought to bear against us. Why A. A. should object to so laudable a work is now fully evident, -- and when it seeks to manage and entirely control our publishing excommunicating and expurgating, where is our

SPECIAL NOTICES.

Free Passes for Delegates.

We have made arrangements with the Pensylvania Central, Philadelphia and Erie, and Northern Central Baliroads, for free return passes to all delegates attending either the American Association, or the National Lyceum Convention, who pay full face in going to said Convention on either of these roads. The fare from Philadelphia to Buffalo is \$11,00. The return fare to Canandigua is \$2,15. The passes will be good for the return from Canandigus, to the 10th of Sept. H. T. CHILD, M. D., Secretary.

Convention at Hacine.

A Conventi n will be held at the Court House in the city of Racine, Wisconsin, on Saturday and Sanday, October 2nd a d 3rd, 1869; for the purpose of organizing a Southern Wisconsin Spiritualist Association .

Good speakers will be present. Provisions will be made for entertaining all who may come. Then, friends, let us have a grand raily to this feast of reason and fi w of soul. By order of Com.

DR. J. M. Grant's Cures.

Geo Johnson, Cor. of 17th and C. streets, Secremento .had three successive shocks of paralysis, and suffered also from general debility; had been unable to sit up for a period of six months, more than two hours at a time. After the first treatment by Dr. Grant, was able to sit up during the whore of every day. In the second week of treatment, he was sufficiently restored to be able to work, and actually dug a cellar for himself.

The wife of Mr. Johnson had been suffering for twelve months with prolapsus stori, and was cured by Dr. Grant in two treatments.

Not Outdone by the Ancients.

The following is copied from an Eastern paper :

The following is copied from an Eastern paper: "Long before the Christian era the wise men or magli of India were in great remown for their medical skill. It was among them that the physicians of Persia used to learn medicine before the schools of Greace and Egypt had any, consisted chiefly of accret manipulations, and in the account given by him of the wonderfal ourse performed by them, he relates the case of a man whose arms were paralyzed. Dur-ing the mouth of April, Dk. Swax, was in Albany. While there, a man by the name of V. O. Swrpar, residing at No. 15 Van Euren streef, Syracme, was brought to the dector with his lower limbs paralyzed, and, to use the leaguage of the Evanue Post, one of the editors happening to be a wit-mess of the case, "In a few moments he was enabled to use his limbs with the same apparent case as ever, and, to con-vince persons present of the doctor ff it had been to save his ife."

The following goes to show what Dr. Swan is doing in this

Mr. L. F. Mullery of Omaka, Nebraska, had been suffring for a long time, with what physicians termed White Sweling of the knee joint. He was sent here by his employers. Harris & Foster, Lamber Merchants of this Oity, to consult DR. SWAN. In a few moments after removing the bandages, the limb was straightened,-the soreness removed, and the young man found himself able to walk on it without the use of ern'ch or cane. The most encouraging advice which he says he could get from his physician, on leaving Omaha was, that if he took the advice of any good surgeon of this

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AG Circulars sent razz, relative to the above. Agents wanted. Liberal inducements offered. PRACTICAL CHEMISTRY CO... Address

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MRS. FERRE'S NEW PAMPHLET FOR THE THOU As Mrs Southworth says," No one is so good or so wise but will be made better and wiser and happier by perusing the Spirituelle."

MY LOVE AND I.

By Mrs. Ferree. "Read it at nigh. and think of it," as, the Hon. Thos. Corwin said up in reading the manuscript, "It teaches the higher relations of man and woman," sosays the Boston INVESTIGATOR. Price30 cents ; postage 2 cents,

Vol. 6. No. 13.

N ERVINE TABLETS-A NEW REME-DY FOR ALL NERVOUS DISEASES. Pleasant to the taste, and safe and sure in effect. Bend 50 cents for a package to DR. SWITHE, Hallsport, Allegany Co., N. Y., or S cent stamp for Circular. Vol. 6, No. 16, tf.

TOBACCO ANTIDOTE-A NEW AND Pleasant Gure for the habit of using tobacco-DR. BMYR'S Nervine Fablets. Seud 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.

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(Late of Milwaukee), has fitted up a suit of rooms at 66 (Lowe of minwayses), nas niced up a sais of rooms at 66 Madison St., cor. of State, where he will heal the sick with-out madicine. Patients at a disance cured by Magnetized Paper. Office hours from 9 A. M., to 5 r. M. Vol. 6, No. 14.

RETURN OF MR. WEST.

PETER WEGT, the Medium, has again returned to this city, and has taken rooms at 189, 5. Clark St., Rooms 12 and 15, where he will be glad to see all of his friends and form the acquaintan Vol. 6, No. 19. tf. aintance of new ones,

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that accompany other Bed Springs, more or iess. All who iry them are pleased with them. Sent free of freight en re-cept of price, Six Dollars, A good chance for Agents to make money. Send Stamp for Circular. Address J. C. Taylor, Ann Arbor, Mick. no20vol6tL

roman 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 her come to again.

Deafness.

I have the following extract form a letter from F.W. Green, of Columbia, S. C., dated Jan 22d, 1869: "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 Pow-ders which you complimented me with for Deafness, and am cured. I am treating two cases of Neuralgis. One is cured.?

Oliver Peppard, of Kansas City, Mo., under date of Feb.2d. 1869, writes as follows: "Two months ago I got six boxes o your Positive and Negative Powders for Deaf ness of three or four months standing, and 1 am happy to state that I am much relieved; in fact, nearly as well as ever.

Milk leg.

Rheumatism, Fits, Dyspepsia, Deafness.

Yerkville, Ill., Dec., 21st, 1868.

DR. EFENCE-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** made by the **Positive and Negative Powders** under my directions. One was the case of Milk-leg of sixteen years' standing, one of Rheumatism, one of Falling sick-ness or Nits of sixteen years' standing, and a number of cases of Dyspepsis. The Pewders have also helped my Deaf-ness, and cured the Numbness in my legs. You can use my name. Powski 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 recom-mended to be, having proved a perfect success in force and Ague, Coughs and Colds, Dysentery, and other diseases. Di-rect to John A. Samoan. JOHN A. SANFORD.

Kidney Complaint.

s. P. Mist, of Ridgwood, Lond Island, under date of Jan. 30, 1869, reports suostantially as follows: Spent several years in the army. Beturned with a shattered consilution, and among other complaints, Disease of the Kidneys. Noth-ing in the shape of molicine relieved him. Bought six boxes ing in the unspe of mission released nim. Bought six boxes of **Positive Powders**, took them according to direc-tions, and was cured. Also a lady friend of Mr. Mint's has a little boy, now three months old, which for several days at-ter its birth gave unmitatable signs of Diseased Kidneys, probably inherited. The **Positive Powders** were ad-ministered. They gave it relief, and it has never been troub-led since.

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

The Positives cure Neuralgia, Headache, Rheuma-The **Positives** cure Neuralgia, Headache, Rheuma-tism, Pains of all kinds; Diarabes. Dynestery, Vomiting, Dysposis. Fistulence, Worme; all Female Weaknesses and derangements; Fitz, Cramps, St. Virus Dance, Spasna; all high grades of Fever, Small Pox, Mossles, Scarlatins, Kry-sipelas; all Inflammations, acuts or chronic, of the Kidneys, Liver, Lungs, Womb, Sladder, or any other organ of the body; Catarrh, Consumption, Brouchitis, Coughs, Colds; Scrofuls, Nervounnes, Sleeplesness, Ac. The Negatives cure Paralysis, or Paky, whether of the muscles or of the senses, as in Blindness, Desfness, loss of taste, smell, feeling or motion; alt Low Fevers, such as the Typhold and the Typhus; extreme nervous or muscular Prostration or Relaxation. Both the Fuestive and Negative are needed in

Both the Positive and Negative are needed in

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Box 5817, New York City. If your Druggiet insen't the Poweders, send your mon-sy at once to PROF. SP MNCE, as above directed. For said also at the Office of the RELEWO-PREDesersion, Joyana, 182 South Clark street.

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- Write, write, canny Planchette1
- Answer, angels coming, coming, angels coming. Formale at this office.

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vol 6 n 13

ELIGIO-PHILOSOPHICAL JOURNAL

Communications from the Juner Zife.

Re shall give Ris augels charge concerning thee. 1.

All Communications under this head are given through MRS. A. H. ROBINSON.

A well-developed trance medium, and may be implicitly refied upon as coming from the source they purport to-the pirit World.

[Reperied by Ritchle and Novins, short hand Reporters, 118 Dourharn street, Chicago, Illinois.]

AG-Questions, to be answered at our Inner Life seances, should be laceric, well written, and directed to the editor, when inconvenient for the questioner to be present at the SPance.

INVOCATION.

To-day and forever let our thoughts go out to the great and divine Principle-God. Not only our thoughts, but the different expressions of thought; and let us realize that trith, divibity, is within every immortal germ. Let us also realize the immortal, the unending existence of all, yes, all. Everything in the universe, high or low, has an unending existence equal to it. self, as the immortal germ within us is equal. Oh, Father ! eternal Principle of all life and

light, guide and protect us, Thy children. May every one feel Thy ever blessed presence. May all feel and realize that whatever their condition may be, they are not alone, for when we can feel the divine Presence, the Father of wisdom-then all things appear to us in their true light, showing that each act is necessary unto itself, and will eventually redound to our good.

Give us, O Father, that kindness of heart, that nobleness of character, that shall enable us to deal gently, lovingly with one another.

May we feel that all are governed by condiflons and surroundings known to Thee; and whatever Thou dost approve is well-that it is not for us to condemn in others that which seemeth necessary for their individual unfoldment.

We would not ask Thy blessing, for every day Thou art blessing us-bringing us to a more perfect understanding of ourselves and of Thee. Yet the desire of our souls will ever go forth to the great, all-pervading Principle.

QUESTIONS AND ANSWERS.

Q. Are all on the spiritual plane confined to carth's atmosphere; or have they power to pass through space, from planet to planet, at will?

A. My brother must realize that everything that has material existence to be taken cognizance of by material senses, must of necessity have a spiritual center, and it is upon that spiritual center that spirits after leaving the earthly form exist, and move at will. Having the desire to visit certain planets, they do so. Everything upon the material plane has its existence upon the spiritual plane.

Q. Does 'he victim of suicide suffer in the Spirit Land on account of the act?

A. That depends much upon the condition of the person prior to the act. If, for instance, by any disease or misfortune a person was led to commit that act and leave friends that were near and dear ; finding a separation by the material and witnessing the grief of friends, he, too, suffers in sympathy with those friends; but . not because of the act itself.

What you term suicide is not looked upon by us as it is by you here. It is by similar means that the spiritual body is separated from the oral by accident or disease. le same re sults follow the spirit in each case. There is no suffering in consequence of the act itself.

acorn is within, but it takes time to unfold it; so with the spirit-its power is within. It now manifests itself upon the material plane-the external, and you take cognizance of its manifestations. It does not follow that because the germ is transplanted it comes into immediate possession of all the powers that are within. It must, in accordance with the laws of the universe, take time.

Questioner : That is, the mind or spirit must be unfolded in intelligence?

A. Yes, every unfoldment gives to the soul more grandeur, more beauty. If spirits wish to explore certain portions of the universe, they do so. Their wishes depend upon the spirit within.

Q. Then a spirit which passes from the body with little intellectual power could not, at once, travel to the planets?

A. Not until it had a desire to do so. Suppose, now, that you should, with your desire, be changed to the spiritual, be rid of the body with which you are now encumbered, you certainly could visit other planets. It does not depend so much upon intellectual power as to whether spirits will visit planets, as upon the desire so to do. How many individuals there are upon the material plane of life who think they will do so and so, but who are never ready. There are forces-interior forces-which accom-plish the work. The Spirit World is near your earth.

O. Does the spirit of the medium entirely leave her body while another spirit has posses sion of it?

A. We have answered that question before. The spirit, when disengaged from the organism, will never take possession of it again. If the spirit of this medium is unnecessary for us to manifest ourselves, then we may as well take a dead body-yes, a body without a spirit.

The life-principle animaling this body we make use of to manifest ourselves to you-spirit to spirit. Questioner: Then, how is it, that while sitting with a person, a doctor who was control-

ling told me-Spirit : Was he a doctor of the body or of the soul?

Questioner: Of the body, a doctor to cure

diseases of the body. I asked him if the medium was at that time, while he was controlling, conscious of what the controlling spirit was saying. He said no. I asked him where the spirit of the medium was at that moment. He said she had gone to Iowa to visit a relative of hers. In a little while he said, "The spirit of the medium has come back and I will have to go." He then bade all good by. When the medium came out of the trance. she said she had been on a visit to her son. A. You think unless she did visit that son

she could not have experienced all that? Well, my dear brother, I shall say right here that there are persons unconscious to the mate rial plane, and while thus unconscious are impressed by spirits and realize certain conditions.

Take the case of a medium who is perfectly conscious, conscious of all that is transpiring; this proves that the spirit of the individual is present and takes cognizance of all that transpires. That the spirit of the organism leaves the body while the spirit of the departed has possession of it, we have never known. Such cases were supposed to be real.

Q. How do you account for Mrs. Conant of the Banner of Light manifesting herself in different places while being controlled by spirits.

A. My dear sister, how do we account for Benjamin Franklin being in so many places and giving so many different communications. The litle, the name, has great effect upon the indi-SAV riquat. claims to be thus and so, it knows that it can, by representing itself to be such persons, sooner gain its hearers' attention. If the spirit leaves the body there is no life-principle left; then, how could the spirit leave the body and again take possession of it? Spirits must have the No one suspected the cause of my illness, and after a week I was again walking the street. In a short time, Louis and I were again together ; and in less than a year the former scene was again repeated.

We had now become reckless; and my repu tation suffered. Louis allowed me to come at all times to his office, and I cared for nothing but his society. But at length this reached the ears of my father and his distress was agonizing. Gradually his health gave way, and in a few months the grave received him. I wept a good deal, for I loved my father; he had ever been so kind and indulgent.

Louis now took me to his own lodgings, and we continued living in the same way for another year. Louis became ill, I nursed him as tenderly as ever habe was nursed by its mother. But all in vain-he died in my arms.

Desolation now was mine-all nature seemed blank. What to do, where to go, I knew not. No one would receive me in their family, and no hospitable roof offered me a shelter. I made no effort, but waited for death.

I had been thus for several days without food when my condition became known. Compassion was at once excited, and I had many offers, but I refused them all. At length, a gentlem in agreed to wed me if I would not claim him as a husband. What could I do? I had no place of refuge and was obliged to consent. He furnished handsome lodgings, and we lived very hanpily together for several years, in which I gave birth to three children.

In five years I had made myself a new reputation, and was much respected by all who knew

My husband left me for Europe, expecting to return in four months, but he was lost at sea, and again I was desolate. I had let him keep the evidence of our marriage, which he took with him to sea. His executors took everything, and I was turned out penniless.

I tried to support myself by my needle, but could get no settled employment, and I had three children to provide for. They were suffering for want of clothes and the winter coming on, I had but little clothing myself, not sufficient to shelter me from the cold. I could scarcely keep my senses while reflecting on my condition, and was near committing suicide when a gentleman called and asked if I had another triend. My indignation was roused, and he apologized. He inquired into my condition, and I frankly declared everything. He took fifty dollars from his pocket and begged my acceptance. My heart was full and the tears flowed. He told me to have no more fears, for he would see that I should not want. No language can express what I felt. He called again and asked if I wanted anything. Seeing my children's scanty clothing, the next day a large supply was brought. Having learned that my wardrobe was not overflowing, he sent a milliner to look after it, and before another week had passed every want was supplied. The furniture, too, was not forgotten, and in a few days everything presented quite a different appearance. But could I deny him anything-he became master of all.

I lived in some degree of elegance; had everything I could desire, and my table was abundantly supplied. Kind as one could be, respectful in his department, and tender in his attentiouswhat more could I desire? He came at early candle light, and watched for day before he left. Thus we lived with scarce a change from

month to month for three years, during which I bore him a son and daughter. His devotion to them knew no bounds.

I tried to bring up my children as well as I could, but found it very difficult to correct bad habits formed while playing with other children. I lived in retirement; seldom went out; r no one luit my companian. Liv TPS ing thus, I seldom went to church, and gave but little thought to religion.

assembly disnersed to the sheller of the Ha!where he concluded his lecture. He was followed by Miss Nettie Pease in an eloquent, practical address.

The inclemency of the weather made it unadvisable to conclude the day with an evening lecture, and it was announced that circles would be held in different places, which were largely attended.

Sunday morning dawned bright and cool, and a vast concourse of people gathered from far and near to enjoy the golden opportunity of forest worship. The morning exercises were interspersed with music, a poem read, and reports of committees. The reading of the resolutions handed in by the committee, drew forth a decidedly animated discussion as to their adop tion, there being one endorsing the constitutional fifteenth amendment, and which was supposed by some to give too much to the "mu and a brother." Most of the morning had passed before the turbulent element became calmed, when J. S. Loveland delivered another address. The noon interval was spent in refreshing the physical wants, and in the outpouring of sweet, st song.

The afternoon exercises were-first, music, and an invocation by Miss Nettie Pease, followed by a lecture by the enthusiastic A. B. Whiting, illustrating the merits of Spiritualism, its naturalness, and comparing it with the orthodox and ancient creeds. After him,-G. B. Stebbins offered his amended resolution, and spoke with ardor and great vehemence on the necessity of a better political condition,-and thought our religion must accept and furnish it. He was followed by W. F. Jamieson, ably expressing his convictions that religions were known by their government, and that they could not be separated; but Church and State unite to govern and educate to a higher manhood.

In the evening, the Opera House was filled to repletion,-and after a song and invocation, A. B. French was introduced and gave a most excellent lecture; his words of burning eloquence thrilled every heart, and roused the audience to new and determined resolutions, tending to elevate themselves and the rest of humanity.

Miss Pease then delivered an impromtu poem, and a benediction followed by the President, closing one of the most successful Conventions it has been my lot to experience, and gave credit to the able talent engaged for the occasion, and also the hospitality of the friends of the cause in Battle Creek, and will be long pleasantly remembered by all.

ADDIE L. BALLOU.

[To be usaful, this should be reliable. It therefore be-E. Eprague, M. D., Schenectsdy, N. Y.J hooves Locturers to promptly notify us of changes when-Mrs. Fannie Davis Smith, Milford, Mass. over they occur. This column is intended for Lecturors N. H. Swain, Union Lake, Bice Co., Minn. only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address having partice lars to be learned by special correspondence with J. W Seaver, Byron, N. Y. viduals.1 J. Madison Allen will lecture in Terre Haute, Ind., six months from May 1st. Address box 547. Mrs. C. M. Stowe. Address San Jose, Cal. Harrison Angier, Calamus, Crinton Co., Iowa. Selah Van Sickle, Greenbush, Mich. O. Fannie Allyn, Stoneham, Mass. Mrs. M. E. B. Sawyer, Baldwinsville, Mass. Mrs. N. N. K. Andross, trance speaker, Delton, Wis. Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. Abrom Smith, Esq., Sturgis, Mich. O. Box 48. Mrs. Orrin Abbott, developing medium, 127 south Clark-St room 16. burg, Long Island. Harrison Abely, M. D., 194 South Clark Steet, Chacago, Lectures on Laws of Life, Tempere ce, and Reform and ney street, San Francisco, Cal. Progressive subjects. Charles A. Andras, Flushing, Mich. J. G. Allbe, Springfield, Mass. 634 Race Street, Philadelphia, Pa. Dr. A. T. Arios. Address box 2001, Rochester, N. Y. Dr. Nathan Smith, Kendslville, Ind. Mrs Anua E. Allen, 147 West Washington street, Chicago, James M. Barnes. New Castle Ind. Joseph Baker, Editor of the Spiritualist Janesville, Wis. calls to lecture in the West. Wm. Bush, 163 South Clark St., Chicago. A. P. Bowman, Joyfield, Michigan. Boy. J. O. Barrett, Gien Beulah, Wisconsin, Man., P. O. box 392. Dr. J. K. Bailey, box 394 Laporte Ind. Hudson Tuttle, Berlin Heights, O. Dr. Barnard, Lausing, Mich., Lectures upon Spirituaism Benjamin Todd, Grass Valley, Cal. and scientific subjects. Mrs. Sarah A. Byrnes. Address S7 Spring street, East Cam. Clair street, Cleveland, O. bridge, Mass. James Trask, Kenduskong, Me. Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. H. F. M. Brown. P. O. Drawer 5956, Chicago, III. Dr. J. Volland, Ann Arbor, Mich. Mrs. E F. Jay Bullene, 151 West 12th street, New York Mrs. Nellie J. f. Brigham, Elm Grove, Colerain, Mass. A. Warren, Beloit, Wis. Mrs. M. A. C. Brown. Address, West Randolph, Vt. N. Frank White, Providence, R. I. Addie L. Ballou. Address Chicago, care of Religio-Philo SOPHICAL JOURNAL, Wm. Bryan. Address box 35, Camden P. O., Mich. M C. Bent, inspirational speaker. Address, Almond, Wis. J. H. Bickford, Charlestown, Massachussetts. E. V. Wilson, Lombard, Ill. John Corwin Five Corners, New York. Mrs. G. S. Coles 735 Broadway, N. Y. Dean Blark. Permanent address, 24 Wamesit street, Mass. Lowell, Mass. Mr. Cowen, St. Charles, Ill. Clark Street, Chicago, 111, Mrs. Augu-ts A. Currier, Address b x 815 Lowell, Mass. H. T. Child, M. D., 631 Race St., PhilSkelppia, Pa. Mrs E. M. Wolcott, Address Danby Vt-J. P. Cowles, M. D. Address Box 1374 Ottawa, Ill. S. C. Child, Inspirational Speaker, Camppoint Adams Co. street, Boston, Mass. **T**11. Mrs. Dr. Wm. Crane. P. O. pox 935, Elkrart, Ind. Address, Waukegan, care of Geore G/ Fergeron. Albert E. Carpenter, address care of Banner of Light Gilman R. Washburn, Woodstoci, Vt. Beston, Mass, Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co Ind. 111 Superior st., Cleveland, Ohio. Dr. J. R. Doty, Stockton, Ill. Dr. B. G. Wells, Rochester, N. Y. Miss Lizzie Doten. Address Pavilion, 57 Tremont street Prof. E. Whipple, Clyde, O. Soston, Mass. A. A. Wheelock, Toledo, O. Henry J. Durgin. Permanent address, Cardington, Ohio. A. B. Whiting, Albion, Mich. George Dutton, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N. J. Mrs. E. DeLamar, trance speaker, Quincy, Mass. Zersh C. Whipple. Address Mystic, Conn. E. C. Dunn, letterer, can be addressed Rockford, Ill. Miss Riiza Howe Fuller, inspirational speaker, San Francisco, Cal. A. C. Woodrnff, Battle Creek, Mich. Miss Almedie B. Fowler. Address, Sextonville Wis. Miss H. Maris Worthing, Oswege, Ill.

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Q. Are personal enmittees in this life ever carried with us to, or experienced in, the Spirit World?

A. Well, we may say most certainly that the enmity does not exist wholly with the physical body. It must, of necessity, be with the individual; and, inasmuch, as the individual in apirit life is possessed of everything which it had on earth, hence if a person has a very bitter feeling on the material plane, he will hold it in the Spirit World. Yet as the person unfolds in wisdom and truth, all such feelings must, of necessity, be swept away from the human breast. All discord and inharmony will pass away .--Certainly the spirit does not have the opportunity of revenge upon the spiritual plane, as up on the material, because on the latter the person may be wrought up to that pitch of anger as to take life, and send the individual into another world. In spirit life there is no "other world' to be sent into, therefore one bears with another until wisdom is developed. Let individuals realize that they do not rid themselves of enemies by sending them out of your world into ours.

Q. Do individuals on the spirit plane possess personal property, in any sense of that term ? A. Yes, inasmuch as every individual pos-

sesses himself, which is all the personal property that the spirit needs. If spirits desire beautiful grounds and dwell-

ings, they come, we have told you repeatedly, with the desire for them. You have with them, unlike their possession upon earth, an entire absence of care and anxiety. The desire is the creative power upon the spiritual plane.

The desire of individuals are to be realized on the spiritual plane in all their glory. Through experience you will understand yourselves, the powers within, the God given powers of your own souls. Desire, then, to be in harmony with yourselves, and you will enter more fully into the presence of the God of wisdom.

Q. Is spirit, after leaving the body, possessed of matter-is it material?

A. All matter is subject to decay. Spirit is not. The spirit, after having the old form, is encased in a spiritual body, which never decays, and which is not subject to disease. The query in your mind is, that if it is not composed of matter, or what would be to you substance, it cannot be real. That is your ides. Now, why is it? Because you are of the earth, earthy; surrounded by material things, and view things from a material standpoint ; but when you lay off the material you will see the spiritual body and take cognizance of spiritual life, but not . fully till then.

Questioner: I agree with you in your idea. I was told by some that spirits are material.

A. Material to themselves. Not real and tangible to you. The idea meant to be conveyed was probably that spirits were immaterial to your sensés.

Q. Can two spirits occupy the same space at the same time?

A. Certainly they can. I can prove it to you by the position that I occupy. Now, here is the spirit of this lady. Here I am with my individuality, my spirituality. The same exter-nal covering you behold which is negative to me.

Q. Is space annihilated in point of time? Do spirits travel from planet to planet?

A. Certainly, when you desire to visit any locality on the material plane, you can visit it in your mind. How much time does it take ? Does it take any at all? So when you are in spirit, you can traverse space in no time.— Spirits travel to planets? Certainly:

You know the Bible says that all things are possible with God. As souls are parts of God, we believe, in accordance with the idea that all things are possible with Him, that with spirit all things are also possible. The germ of the

vital principle upon which to operate. Q. Then the spirit can not move anything that is material, without the aid of the vital forces ?

A. Without the aid of the forces, that is true. [Placing the medium's hand upon the table.] this is manimate, is it not? [Yes.] We charge it with magnetic force, and thus move it, making use of the forces obtained from the persons sitting around the table.

Q. Could you move bodies—inanimate bod-les—if there were no persons near them? A. We gather from surroundings.

Q. Can spirits move inanimate substance

without vital force? A. 'That little globe for instance, referring to a globe on the table, could be moved; but if there were none here to see it done, how could it be known that it had been moved ? Now you want to know if spirits can move things in that way? We say, yes, they can.

It is much easier for spirits to gather force from a medium than from one who is not susceptible to their influence. Q. Has every spirit the power to manifest

itself? A. No; because all have not equal concen-

tration. If all had, they would all manifest themselves. Questioner: [Thank you for your replies; most of them are very satisfactory.]

CLARA NORRIS, HER HISTORY. Frank's Journal, No. 32.

GIVEN THROUGH THE DIAL,-FRANK, MEDIUM.

"Let me give the history of my life." " Who are you?"

"I am a wicked woman,-one who broke the heart of my father, and died a shameful death.

My name is Clara Norris. I was born in this city-lived in easy circum-stances, was well educated, and had no cause of complaint against any one. At the age of fit teen. I knew no gentleman but my father, for I had been kept in seclusion. At that age I was ushered into society; was considered beautiful. and soon attracted around me many admirers, but none proposed marriage.

I became acquainted with a young man of prepossessing manners, who professed great admiration. He lost no opportunity of pressing his suit, but wanted to get fixed employment before offering marriage; thus a year passed, but brought us no nearer to the consummation of our hopes and wishes.

In the memptime, I refused several offers of marriage; for my heart had been already given, and I could feel no hking for another.

Another year rolled on, and still my beloyed had no certain means of support. He had left his emyloyer to engage in a rolling mill, having been promised a share in the profils, which he thought would accomplish all he desired. Another year found us in the same position, and no hopes of better times. Our intimacy had now become almost as

though we were married. We often took rides together to the neighboring villages, and on one occasion, our names were registered as man and wife. From that moment, all sense of purity was gone, and I cared for no one but him.

It was not long before I knew that Lishould It was not long owner I and we have to conceal it become a mother, and now how to conceal it was my main desire. I had heard of physicians who could do this, but I feared the risk of life. I called upon one living on Gay, weet, and he gave me medicine that caused the death of the child. I t would have seen the light in about three months. The father was Louis Norris

At length I became ill; a physician was sent for who was with my husband in his last voyage. He recognized me, and made some remarks that called up my indignation. He left in anger. Another came, but I would not see him. The disease grew worse, and my companion sent his physician to attend me. I began to improve, and in a few days was well. Kind indeed was he to me throughout my sickness. Feeling better I went out and took cold; it fell upon my lungs and in a few weeks terminated my life.

I am but a child. I had no education as it regards religion. I sometimes went to church, but it made no impression ; in fact, I di 1 not understand much that was said; and all about hell fire to me, ever was nonsense. I had not clearly made up my mind whether there was a future life.

I opened my eyes to see my Louis looking at me just as he used to do when full of tenderness. He smiled and said, " Clara, I have been wait-ing for you a good while-glad you have come at last. No more shall we be parted. But you will have to suffer. I have had to pay the penalty for my sins, and you must do the same."

He then led me to a garden where he said I must remain until conscience had purified my soul. I sat down and began to think over my past life.

First, how I had trifled with my father, how kind he had been, how ungrateful my conduct ; then my straying from virtue, destroying my unborn children, and having lost my reputation, being willing to sell myself to another, and then to a thrd. I did not condemn myself much tor this-b.cause my children had claims that I could not resist; but I mourned and lamented over my ingratitude to my father more than all. This is my present condition. I have been told that you can give comfort to the fallen-oh do comfort me."

Having spoken religiously at some length, she said :

"What words of consolation-I could go down upon my knees and kiss your feet in thankfulness. I will return to the garden and meditate on what you have said."

MICHIGAN.

The Battle Creek Convention.

The three days' meeting at this place was largely attended, convening Friday P. M., at the fair grounds, when, after the greeting of friends and organizing, an able Bilutatory address was given by A. B. French, of Ohio. In the evening a festival and dance was held in a hall beautifully decorated for the occasion.

Saturday morning's exercises were upon the grounds, beneath the broad branches of the gr en oak trees.

Miss Nettie M. Pesse offered an invocation. It was followed by a very able and logical lecture by G. B. Stebbins, setting forth the merits of Spiritualism compared with other religions, &c. After a poem was read by the President of the meeting, Professor Putram, Mrs. Addie L. Ballou gave a radical lecture on "True religious reform, and the delinquencies of professed Spiritualists."

After partsking of a "basket dinner." the continually increasing numbers gathered together to listen to the soul inspiring words of Ji S. Love and, of Illinois: but scarce had a dozen sentences been uttered, when a sudden dash of rain interropted him by sending discord and commot ion in the midst of his hearers. As

A. T. Foss, Manchester, N. H. A. J. Fishbesk, Sturgis, Michigan.

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ton avenue Chelses, Mass., or as above. Mrs. Laura De Forse Gordon, San Francheo, Cal.

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soon, however, as the elements were quiet, the | Mes. F. O. Hyzer, 122 E. Madison street, Baltimore Md.

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Targeson.

during August and Septon ber. Mr. and Mrs. Wm. J. Young, Bonse City, Idaho Territory. 14.16

AUGUST 28, 1869.

RELIGIO-PHILOSOPHICAL JOURNAL.



That broke out at Hydesville and Rochester in 1847, and which have claimed so much of public attention here and in Europe, the writer, after giving a most interesting account of such contemporaneous incidents as are commended by irresistible testimony to be the consideration of all liberal and thoughtful persons, shows their pertect analogy with the well-attested marvess of the past, the phenomena of witchersft, somnambulism, clairvoyance, &s. The author then gives the various

Theories of Investigators

Who admit the phenomena but reject the spiritual hypothe-eis; and the reader will be surprised to find what a change is taking place in the opiniors of the scientific world in re-spect to the genuineness of these manifestations. Science is fast abaudoning the " pooh-pooh method of de-

nial" with which to treat the subject. The subjects of the chapters are ;

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RELIGIO-PHILOSOPHICAL JOURNAL.

distinguished for its dry but rich soil, a gigantic

perennial melon has been discovered, which is a

most delicous, wholesome fruit, and which is large ly consumed by the native inhabitants as food. In order that this melon may flourish, it is nec-

essary that it should strike its roots down through

the sand thirty feet to reach permanent mois-

ttre. This it does, and grows in great luxuriance

where all else is shriveled and parched by heat. But this is not all. If it were simply a

huge melon, with smooth and delicate skin, ev-

half matured. To prevent this, nature has

armed its outer rind with a covering of long,

sharp, terrible thorns, which so lacerate the

mouths and noses of animals that they are glad

to leave them alone in all their tempting fresh-

nest. Man, with his hands and sharp knives,

finds little difficulty in opening the luscious fruit. The natives have no necessity for putting fences

about their melon patches, for the plants are self

NOTICE OF MEETINGS.

ery one would be destroyed by wild beasts before

Sconfier Department.

BY E. Y. WILSON.

Spirit Shaking Hands, Keeping Her Fromilse.

Concluded from last week.

Thus things continued for several days. One afternoon in March, we called on her and found her sa she had been for several days past, gradually failing, but the prospect for the next ten days as it had been for the past ten days. As we were taking our leave, we felt a gentle pressure of the hand. We held our ear close to her lips and heard her say, "I shall keep my promise," and then we left for our home.

On that evening, we had a good deal of writing to do, and continued at it until late into the night. In the evening, at a late hour, we heard raps on our desk, faint but distinct. We listened, and shey were repeated. We then asked, " Are these Taps made by a spirit ?"

- "Yes."
- "A relative of ours?"
- 40 NO. 42
- "A friend ? "

8

40 Hes."

"Were we well acquainted with you ?"

- 60 Tes."
- 46 Will you rap how many years you have been. dead ?"
- Go Yes."
- "How many?"
- No rope.
- "Heve you been in the Spirit World a year?"
- "No."
- "Six months? " "No."
- "One month?"
- 66 NO. 22
- "One week?"
- 66 NO. 33
- "One dey?" 60 Mg . 22
-)60 Twelve hours?"
- 65No.22
- "One hour?"
- 05No. 92
- We took out our watch and found that it was ten o'clock and fifteen minutes. We then said, "We do not believe you. We have no friend that
- has died to day."
- Loud and continuous raps was the rejoinder.
- We then asked the spirit to 1ap out the exact time of death, and then was rapped out, "9:15. P. M. ...
- "What," we replied, "you died this evening at 0:15 ? **
- "Yes."
- "And was our friend and acquaintance?"
- 61 Yes. ??
- "Well, spirit, we do not believe you, and as we ere anxious to complete the writing before us, we will be obliged if you will leave us ".
- At this request there seemed to be a mournful pause, and then a few slow, solemn raps as if the power was disappointed, and then all was still.
- On and on we wrote until late into the night, and when we were done, we arose and stated for our bed. The raps came again, passed through the house with us to our room. We questioned them a little more, but with no satisfactory result, and then we retired.
- After we were in bed, the raps came

NUMBER TERES

Saw by Mrs. Fuller a little boy ; described him. "My son," said the lady.

NUMBER FOUR.

By Mr. Averil, we saw a fine looking man, spiritnally looked very young. We then entered into a minute description of him, giving in detail his looks, size, form, observing that his eyes are in the middle of his face, and if he were in the earthform, he would be near a hundred years old. Mr. Averil replied, "It is a fine description of my father, and had be lived he would be ninty-five years old this spring."

NUMBER FIVE,

and neighbor, Mr. Hill.

and his name is Wansell."

"No," was the reply.

that she could not answer."

that Mary Eastman is here."

Spencer."

John C. Pratt."

Saw by Col. C., a spirit ; fully described him and said, he calls you uncle, and was a soldier. "It is my nephew," said Col. C.

MUMBER SIX.

Saw a spirit standing by the door, described him carefully. Several exclaimed, "This is our old friend Newhall,"

NUMBER SEVEN.

NUMBER EIGHT.

Standing in a door on the further side of the

house, a man leaning against the door post, direct-

ly on the opposite side-the door being open, and

leaning against the door looking into the man's

face, stood a spirit woman. We described her ful-

ly. The spirit then said, "I am this man's sister,

NUMBER NINE.

open window the spirit of a little girl. Outside of

the window, and close to it there was a buggy in

which sat two persons, a man and a woman. We

called their attention to the vision, describing the

child carefully, asking them, do you identify it?

We then described it again, after which, there

"Simply from the fact that its mother, my wife,

sat directly under the window and was so affected

NUMBER TEN.

NUMBER ELEVEN.

A spirit was present who gave his name as Charles

F. Spencer, emphasizing the letter F. "There is a

mistake," said several persons, " It is Charles T.

"No," said the mother, who was present, " he

frequently wrote his name F., instead of T., as a

NUMBER TWELVE.

fully, saying, "This man when living was an Infidel,

-honest, upright and just," and the people said,

"In this man, we recognize our old acquaintance"

NUMBER THIRTREN.

We saw standing by an old lady, a fine looking

spirit man, who asked us to describe him to a lady

We saw a spirit man, describing him very care.

joke, and this is a good test to me."

A spiric spoke to us and said, " Tell the people

came to us, a Mr. Emery, saying, "The child you

saw and described belongs to our family."

"How can that be?" we asked.

To the right some little distance, we saw in an

"Correct," said the man, "it is my sister."

A peculiar looking old man, fair, fleshy, and lame of one leg, presented himself to us. We asked his

protective.

The ANDOVER, Ohio.-Children's Progressive Lyceum meet at Moriey's Hail every Sunday at 11% A. E. J. S. Morley, Conductor; Mrs. T. A. Vuspp, Guardian; Mrs. E. P. Coleman, Asst. Guardian. name and he said, "describe me." We did so, and ATHENS, MICH .- Lyceum meets each Sabbath at Lo'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. they said with one accord, "This is our old friend L. B. Allen.

ADBIAN, MIGH.—Regular Sunday meetings at 1014 a. m. and 714 p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the amplices of the Adrian Society of Spiritualists. Mrs. Martha Hant, President; Ezra T. Sherwin, Secretary.

Astoria, Clatsop county, Or.-The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

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

Assistant Becretary, bi, Pleasant street. TEMPERANCE HALL.—The nrst Society of Spiritualists hol their meetings in Temperance Hall, No. 5 Maverick 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. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

M. Freenes 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 756 o'clock, s. m President,——; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Re-cording Secretary, H. M. Wiley. Lyceum meets at 10% A m John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

MUSIC HALL.-Lecture every Sunday afternoon at 2% o'clock, and will continue until next May under the man-agement of L. B. Wilson. Eugagements 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 Pro-gressive Lyceum meets every Sunday at 1014 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 714 o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

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

Briadway Institute .- The Society of "Progressive Spiritu-alists of Baltimore." Services every Sunday morning and evening at the usual hours.

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

BLOIT, WIS.-The Spiritualists of Beloit hold regular Sunday meetings at their church at 101/2 a. M., and 71/2 P. M. Wm. S Tost, President; U. S. Hamilton, Secretary. Lyceum meets at 12 x. Mr. Wm. Wadsworth, Conductor; Miss O. Barnes, Guardian of Groups.

Battle Creek, Mich .-- The Spiritualists of the First Free.

HAVANA, Ill.-Lyceum meets every Sunday evening at two Velock, at Halygroff's Hall. H. H. Philbreck, Conductor; Miss B. Rogers, Guardian.

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LOTUS, IND.—The "Friends of Progress" organized par-manently, 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. Huddheston, Vice Presi-dent; F. A. Coleman, Secretary; D. A. Gardwer, Treasurer; Johnothen Smain, Collector; Johnsthan Swain, Collector.

Louisville, Ky.-Spiritualists hold meetings every Sunday at 11 a. m. and 7% p. m., in Temperance Hall, Market street, between 4th and 5th.

Lowall, 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,

LINN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall. Laportz IND, Association of Spiritualists hold meetings every Sunday, at 1014 A. M., and 3 P. M., at " Concert Hall."— Dr. S. B. Colains, Pres't; F. A. Tuttle, Sect'y.

Mazo MANE, Wis.-Progressive Lyceum meets every Sun-day 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 3 p. m., for Confer-ence. O. B. Hazsitine, Prosident; Mrs. Jane Senier, Secretary.

MILWAUKER, WIS.—The First Society of Spiritualisis meets at Bowman's Hall. Social Conference at 10½ A. M. Addres and Conference at 71½ P. M. Geo. Godfrey, Freident. 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, ILL.-Lyceum meets every Sunday forencon. About one hundred nupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of iroups

MORRIBSANIA, N. Y .- First Society of Progressive Spiritual ists-Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MILAN, O.-Children's Progressive Lyceum meets every Sunday, at 10% o'clock A. M. Conductor, Hudson Tuttie Guardian, Emma Tuttie.

Mariboro, Mass.—The Mariboro 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. Scats free. B. A. Scaver, President; S. Pushee, Secretary.

NEW YORK CHY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10/2 a. m. and 7/2 p. m. Conference at 12 m. Children's Progressive Lycsum at 2/2 p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farns-worth, Guardian.

The first Society of Spiritualists hold meetings every Sun-day morning and evening in Dodsworth Hall, 806 Broad-way. Conference every Sunday at same place at 2 p. m.

NEW YORK .--- The Friends of Humanity meet every Sunday at 3 and 714 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 Sth avenne and West 29th street. Lectures

at 1014 o'clock a. 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, st 21/4 and 71/4 p. m. The afternoon is devoted wholly to the Children's Pro-gressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Par-sons, Guardian of Groups.

Oswrgo, N. Y.-The Spiritualists hold meetings every Bun-day at 2½ and 7½ p.m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p.m. J. L. Pool, Conductor; Mrs. S. Doolittle, Onerview Guardian.

OMORO, WIS. - Children's Progressive Lyceum meets every Sebbath at 10 o'clock a. m. John Wilcox, conductor. Mrs-Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-dian of Groups.

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

PLYMOUTH, MASS.-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 Contral Hall every Sunday afternoon at 114 o'clock. Progressive Lyceum at 1014 in the forenoon.

Philadelphia, Pa.-Children's Progressive Lyceum No. 1, meeta at Concert Hall, Chestaut, above 12th street, at 91/2 A. M. on Sundays, M. B. Dyott, Conductor ; Mrs. Mary J. Dy-M. on Sundays, M. S. Oyor, connector same mary s. 27-ott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Laugham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lec-turce at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays... insta Abita Atobia Solitimal Union? I masta at Washington "The Philadelphia Spiritual Union " meets at Washington Hall, every Sunday, the morning devoted to their Lycenm, and the evening to lectures. QUINCY, Mass.-Meetings at 2% and 7 o'clock P. M. Pro-gressive Lyceum meets at 1% P. M.

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THIS WEEKLY NEWSPAPFR 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 rising generation. In fact, we intend to make our Journal cosmopulitan in charac-

fact, we intend to make our Jourgal cosmopultan in charac-ter-a friend of our common humanity, and an advocate of the rights, duties and interests of the people. This journal is published by S. S. JUNES : late the

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The JOURNAL is a large quarto, printed on good paper with new type. The articles, mostly original, are from the pens of the most popular among the liberal writers in both hemis-

All systems, creeds and institutions that cannot stand the All systems, creeds and institutions that dannot stand the ordeal of a scientific research, positive philosophy and ep-lightened reason, will be treated with the same, and no more consideration, from their satiquity and general acceptance, than a fallesy of modern date. Believing that the Divine is unfolding the Human Mind to-day, through Spiritual inter-course and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the matching creatible of science and reason. analyzing crucible of science and reason.

analyzing crucible of science and reason. A watchful eye will be kept upon affairs governmental While we stand aloof from all partisanism, we shall not heai-tate to make our journal potent in power for the advocacy of the right, whether such principles are found in platforms o a party apparently in the minority or majority. A large space will be devoted to Spiritual Philosophy and communications from the inhabitants of the Sminer Lard

Communications are solicited from any and all who feel

that they have a truth to unfold on any subject; our right always being reserved to judge what will or will not interest or instruct the public.

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sertion.

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Clear and distinct upon the head board of the bed. We again questioned and finally asked for the first time, "Is it the spirit of a woman?"

"Yes. yes," came in quick response.

At that moment, we for the first time thought of Charlotte Stewart, and following the thought came a shower of raps. . We then asked, " Is this our friend and sister Charlotte Stewart?" and in response there was a perfect fusiliade of raps. I startled, lost in wonder, for we were young in the knowledge of Spiritualism; we were silent, and the rans continued. We then laid our right arm and hand on the outside of the bed, and as we did so, wa said, "If this is the immortal part or spirit of our sister and friend Charlotte Stewart, take our hand and shake it."

Instantly our hand was taken by two hands in a gentle but firm manner, and was clearly and distinctly shaken.

Reader, we can not describe our feelings. Suffice it to say that we were out of bed instantly, and we slept none that night. Early in the morning we we called at our friend's house and was informed that Charlotte Stewart had taken her departure at 9, the evening before, for her Spirit Home ; was with us at 10%, and a little before, and again at three in the morning, thus keeping her promise. Are we not surrounded by ministering spirits?

Prophetstown, Illinois,

A pleasant little place on Rock River, in White Bide county, Ill., and surrounded by well improved farms,-a rural village indeed, with intelligence and happmess the domina nt elements.

Friend Averil, one of the Quaker Commission appointed by Gen, Grant to settle our Indian difficulties, residing here, tendered us the use of his fine school house in which to hold our meetings, and moreover attended the course of lectures.

What a criticism this Quaker Commission is on the Evangelical Christian efforts to christianize and keep pace with the American Indians. It is, indeed.a lamentable spectacle, when a great nation turns from its Christian teachers, to those who have been pronounced Infilels in their day and time, asking them to do in their own way, what *"the children of light" in their generation and day, have failed to accomplish. Are not these Christian teachers, "the unjust stewards" of the Lord refered to in the 16th chapter of Luke; and may not the words of Jesus in the 9th verse be applied to them? "And I say unto you, make to yourselves friends of the mammon of uarighteousness, that when ye fail they may receive you into everlasting habitations."

On the 10th and 11th of July,-we gave a course of three lectures to good attentive audiences in this place. The country was well represented, people coming from twenty and thirty miles to hear us. During the course, the following tests and facts were given.

NUNBER ONE.

Dr. Holt, an old citizen-his character as a man. was correctly given and fully identified ; three important incidents related and fully accepted.

NUMBER TWO.

20

Of Mr. Hotchkiss, a gentleman present, we said. "He is peculiar and unlike other men." We then proceeded to define his peculiarities, gave two datas in his life ; saw and described his alster minute. ly. Fully identified.

21. And Malue

tting on the other side of the house. We did so. The lady to whom this spirit was described said, "The spirit is my father and the old lady by whom you see him, is my mother."

The lady who testilled was Mrs. Mattson. We refer our readers to Mr. A. J. Mattson, Esq., Mr. Emery, or any other responsible person who was present at the meetings, for the truthfulness of the above statements.

Are we not surrounded by a cloud of witnesses, -those who have preceded us into the Summer Land ?

Dixon, Illinois, We gave two lectures and one seance in this place

on the 13th and 14th of July, to good audiences. There is a deep interest here in our practical and heaven-sent Spiritualism, and there was a spiritual compensation, to us over and above the amount of greenbacks we received in every place we visited : it is in the compensation of the soul in the discharge of its duty, and we feel this very strongly indeed.

We gave many fine tests in Dixon, among which we may mention the following :

NUMBER ONE.

There came before us a man and woman, hand in hand, and gave their names as Charley and Mary. We then described them very carefully and the people said, " These spirits we knew when in the form, their names were Charley and Mary Johnson." Directly there came a third spirit, who gave his name as Henry, saying, "I am Charles' brother." We observed that these male spirits seemed to be very dissipated when in the form. Henry was fully identified as the brother of Charley, and they were very dissipated men.

NUMBMR TWO.

There came the spirit of a young man, standing near a group of ladies, and stated that he was drowned about one year ago, and that if living today, he would be in his 23nd year; his mother also came from the Spirit World. They were fully Identified.

NUMBER THREE.

Two boys sppeared who were drowned some twelve years ago,-these were but partially identified.

NIMBER FOUR.

Dr. Nash, who was killed on the planes some few years ago, came and told us how he was killed. differing somewhat from the account usually accepted. He stood by his sister in the back part of the house and was fully identified.

This test was not of as great value to the public as others we gave, from the fact that we had met the Doctor while living, hence could describe him, but we knew nothing of the particulars of his death. And thus concluded our reading up to date, Tuesday, July 13th.

In a future number we will continue our account of tests in Dixon, Sterling and other places.

A Curious Melon. The wonders pertaining to organized structures are not confined to animals, but there are many plants whose form, instincts and capabilities are most curious and interesting. In a tract of country in the south western part of Africa,

lee's Hall. Lycenm session at 14 M., George Chase, Conduc-tor; 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 even-ing 1014 and 714 o'clock. Children's Progressive Lycenm meets at two o'clock. W. F. Jamiseon, Conductor; S. C. Haywood, Assistant Conductor ; Mrs. Hiram Bidwell, Guar-

FEFALO, N. Y .- Moetings are need in Krealin Hall, Wes Eagle treet, every Sunday at 1014 a. m. and 714 p. m. Children's Lyceum meets at 214 p. m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian.

BRIDGEFORT, CONN.-Children's Progressive Lyceum meets every Sunday at 10% a. m., at Lafayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y The Spiritualists hold mer. Cnmberland street Lecture Room, near DeKall svenue every Sunday at 3 and 7/2 p.m. Children's Progressive Lyceum meets at 101/4 a.m. J. A. Bartlett, Conductor; Inrs. R A. meets at 101/ a.m. J. A. Ba Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 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, Sun-day at 3 and Tuesday at 7½ o'clock, in McOartle's Temperance Hall, Franklin street, opposite Fost Office, Green Point. Con-tribution 10 cents.

CHRISES,-The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commenc-ing at 3 and 7½ p. m. Admission-Ladies, 5 cents; gentle-men, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, As-sistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

CLEVELAND, OHIO. ---The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Super-ior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, M.s. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

Chicago, Illinois .-- The Chicago Spiritualists meot every Sunday in Groeby's Music Hall at 10:45 A.M and 7:45 P.M. Speakers engaged, --Mrs. A. H. Colby, June 6th and 13th; Miss Susje M. Johnson, June 20th and 27th. The Children's Progressive Lyceum meets immediately a for the morning lecture. Dr. S. J. Avery, Conductor.

The Bible Christian Spiritualists hold meetings every Sun day in Winnisimmet Division Hall, Chelses, at 3 and 7 p. x Mrs. M. A. Ricker regular speaker. The public are invited Seata 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.

CAMBRIDGEPORT, MASS,-The Spiritualists hold meeting ery Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged.

DOVER AND TOXOBOFT, ME .- The Children's Progressive Lyceum holds its Sunday seadon in Mervick Hall, in Dover, st 10/4 a.m. R. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1/4 p. m.

Du Quoin, ILL.-The First Society of Spiritualisst, hold their regular meetings in Schraders hall, at 10 o'clock A. M. the first Seuday in each month. Childrens Progressive Lycommat the same place at 3 o'clock each Sunday evening, J. U. Mangeld, Conductor; Mrs. Sarah Pier Guardian o. Groups. Social Leves for the benefit of the Lyceum, every Wednesday evening.

Des Moines, Iows.-The First Spiritualist Association meet Des mones, lows. - Ins First opinitualit Association meter regularly for lectures, conferences and music each Sunday in Good Templar's Hall (wost side) at 10½ o'clock A. M and 7 P. M. Children's Progressive Lycenm meets at 13 P. M. B. N. Kinyon, Corresponding Secretary. day, meets at 11

FITCHBURG, MASS .- The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson Halt. Speaker engaged :---Mrs. C.F. Taber during January. Foxnoxo', Mass .-- Meetings in Town Hall. Progressive

Lucoum moets every Sunday at 11 A. M. Geneva, New York, -- The First Society of Spiritualists of Geneva N. Y., hold meetings every Wednesday evening 714 o'clock at the residence of R. B. Beach, Sunday 3 o'clock r. H., at the residence of Dr. Newell.

Georgetown, Colorado. The Spiritualists meet there three evenings such week at the residence of H. Zoft. Mrs. Toft, clairvoyant speaking medium.

Harroze, COMM. - Spiritual meetings are held every Sun-day staning, for conference or lecture, at 71/4 o'clock. Chil-dren's Progressive Lycaum meets at 3 P. M. J. S. Dow, Con-

HOULTON, MR. - Meetings are held in Liberty Hall, (owned by the Spirisualist Society,) Sunday alternoons and TODAC DE.

Hanmowron, N. J.-Meetings held every Sunday at 1014, at Spiritualist Hall, 8d street: J. B. Holt, President; Mrs. O. A. K. Peore, Becretary, Lycenn meets at 1 p. m. J. U. Bansom, Conductor; Miss Lizzis Randall, Guardian of Georges, Lycenn mumbers 100 members.

RICHMOND, IND.-The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 1014 s.m. Chil-dren's Progressive Lyceum meets in the same hall at 2 p.m. ROCKFORD, ILL.-The First Society of Spiritualists meet and

Rockroap, ItL.--The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, s. m., in the same hall. Dr. E. C. Dunn.conductor; Mrs. M. Rockwood, guardian. Rockresses, N. Y.--Religious Society of Progressive Spirit-nalists meet in Eclitzer's Hall, Sunday and Thursday ere-nings. W. W. Parsells 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, Con-ductor; Miss E. G. Beebe, Amistant Conductor.

RICHLAND CENTER, WIS .- Lyceum meets every Sunday at half past one at Chaudler's Hall. H. A. Eastland, Conductor. Mrs. Delia Posso, Guardian.

Mrs. Dens Fosse, Guardian. Spansorizio, Iti. — Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Wor-then President, H. M. Lanpheur Secretary. Children's Prog-resive Lyceum every Sunday at 20'clock P. M. B. A. Bichards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORS, ILL.-The Children's Porgressive Lyceum of Bycamore, Ill., meets every Bunday at 2 c'clock, p. m., in Wilkins' New Hall Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

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

SPRINGFIELD. MASS .- The Fraternal Society of Spiritualisal bold 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.

SACRAMENTO, CAL .-- Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a. m. and 7 p. m. Children's Programive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

TERRE HAUTE IND-The First Spiritual Society hold Lictures at 11 A. M., and 8 P. M. Speakers engaged, J. Madison Allen, for six months, from May 1st. Childrens Progressive Lyceum mets at the same place at 214 P. M. E. G Granville, Conductor.

Toledo, O .-- Meetings are held and regular speaking in Old

Masonic Hall, Summit street, at 71/2 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. ock. Guardiau. Wheel

TROY, M. Y.-Progressive Spiritualists hold meetings in Harmony Hali, corner of Third and River street, at 10/5 s. m. and 714 p. m. Children's Lyceum at 214 p. m. Monros J. Keith, Coudactor; Mrs. Louisa Keith Guardian.

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

TOPEKA, KANSAS,-The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenno, Mrs. H. T. Thomas, Inspirational Speaker. F. L. CRANE, Pros't.

VINNLAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10% a. m., and evening. President, G. B. Campbell; Vice-Presidents, Mrs. Sarah Obon-ley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ledd. Children's Progressive Lyceum at 13% p. m. Hoses Allen, Conductor; Mrs. Ports Gage, Guardian: Mrs. Julis Brigham and Mrs. Tanner, Assistant Guardians.

and Mrs. Tanner, Assistant Guardians. WHALAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sun-day at 3 p. m., and Thursday evening at 7½ o'clock, in Grana-da 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 Thuesday at 7½ o'clock, in McCartle's Temperance Hall, Franklin street, opposite Post Office, Green Point, Contribution 10 cents.

Woncessram Mass.—Meetings are held in Horticultural Hall wery Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum mests at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Sec-retary and Conductor of the Lyceum; Mrs. M. A. Stearas,

Washingsron, D. C.—The National Spiritual Association. Hall conser 455 street and Pa. Avs. Regular lectores Sun-days at 1056 A. M. and 756 P.M. Maj. Geo. Chorpsnning Prest. John A. Landvoigt, Secretary, J. S. Jones, Treasurer. YATE CITT, ILL-The First Society of Spiritualists and Friends of Progress meet every Bunday for conference, at Long's Mall, at 25 p. m.

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