

# RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS, SCIENCES, LITERATURE

NOTED TO

ROMANCE AND GENERAL REFORM

\$3.00 PER YEAR IN ADVANCE.]

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

[SINGLE COPIES EIGHT CENTS.]

B. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, AUGUST 28, 1869.

VOL. VI.—NO. 23.

## Literary Department.

For the Religio-Philosophical Journal.

### THE FADING DREAM.

BY MRS. M. J. GILHAM.

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 bright divine,  
Where with thee I've often strayed;  
Where the fairy skipped,  
And the flower nymph tripped,  
And the sunbeam dotedly played.

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

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

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 ear e'er rings  
The oft-repeated strain  
Of tortured bliss  
In wilderness,  
To hear the burning pain.

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

While thus I sing,  
The echoes ring,  
With a glad, soul-filled refrain;  
And my being's bliss  
With sweet calm rest,  
For my joy has come again.

Brighton, La Grange Co., Ind.

## STRANGE PHENOMENA.

A Singular Case of Fast-Ing.—What Sustains Her Life—How she derives her nourishment from the Elements of this Atmosphere.

From Human Nature

Soon after my arrival in Wales, I became aware of the "Strange story from Carmarthen-shire," from a paragraph in the *Cambria Daily Leader*, of Feb. 5, 1869; and I resolved on making an investigation of the case as soon as my engagements would permit. Accordingly, when I reached Carmarthen, I first put myself in communication with the Rev. E. Jones, Vicar of Llanthangel-ar-Arth, in whose parish the farm of Llanthangel-ar-Arth is situated, and where the girl, Sarah Jacobs, 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, on the morning of Wednesday, March 10. I took the rail to Pencader, and reached the farm after a walk of two miles further. I found the girl, Sarah Jacobs, 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 countenance. 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 force, 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 inches 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 heating much mental susceptibility and cerebral activity. The social and domestic propensities are full and harmonious; she is energetic and courageous in disposition; frank and candid, yet manifesting considerable discretion and reserve. Cautiousness is large, as also approbateness; and the moral group is quite full, with the exception of veneration, which is a degree smaller than the others. True, constructiveness, and ideality are all large, and the type of head belongs to the literary and artistic class. Imagination is also large, especially where it joins with ideality, hence she has an intuitive tendency of mind, and is capable of being impressed with poetical ideas, spiritual thoughts, and premonitions. The organs in the forehead are all full or large, with the exception of those at the corners of the brow, from weight onwards.

In length she measures about 4 feet 8 inches. She has not the power of moving her body. The left side is quite paralyzed, 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

temperature by being held in my warm hands. Though the muscles are much shrunk and flaccid 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. When 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.

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 Welsh, as the family do not speak English. She will be 13 years old in a few weeks. About the middle of February, 1867, she was seized with violent fits, from which she partially recovered. About six weeks later she had a continuous fit, during which she did not eat anything, 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 began to eat 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 become a question whether a little is not perceptible sometimes. Contrary to expectation the abdomen is not in a collapsed state, it is quite full, 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 morning. 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, but as they were in Welsh, 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. I 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 Squire, whose case, in some respects, was even more remarkable than the one under notice. It is 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 considerable mental activity. She has acquired the accomplishment of reading English, though she does not understand the language; and she reads Welsh 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 of every 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 predilections are greater than has been observed by those around her. I feel convinced, that she has the power of imbibing vital magnetism 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 little 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 temperament place his hands lightly on her chest, shoulders, hips, knees, and feet at different times, concentrating his will in the act, so as to bring himself in sympathy with her state, and entertain the desire that he might be able to infuse benefit into her system. Then she might be subjected to mesmeric passes which would circulate 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 subjected to any influence or magnetic operations unsuitable to her case. As she progresses towards 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 23½ 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 imagination 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 parental 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 unceasingly—How can such things be? Can the afflicted girl be restored?

### PROF. C. F. VARLEY.

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

Mr. C. F. Varley, C. E., F. R. G. S., wrote the following letter to Mr. Dyle, the secretary of the London Diocetical 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—Last Monday week I witnessed at a séance a phenomenon which is new to me. There were nine ladies and gentle men present. The séance 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 enable us to distinguish the features of all present, the light being furnished by a street lamp outside, 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 phenomena 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, by 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 1½ 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 possessed the power of seeing what Reichenbach calls the flames from magnetic 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 half. This is one of the prettiest and most complete pieces of evidence I have had of bodies possessed of weight moving without anything 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 complied with, the presence of people with very active mind weakens or destroys the power, but as soon as the phenomena commences, 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

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 physical 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 of those who may be called "rational" mediums come, namely, that a sudden violent death is very prejudicial to an individual 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 prejudicially 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 pleasure in doing mischief, and as they possess the power of influencing the thoughts of those on earth, delight in stimulating others to imitate their own low nature, the weak minded being their chief victims.

While the committee are undecided in their opinions 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 forward 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 subjects, 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 library 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 conclusive, 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 communicated 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 ladies and gentlemen who have the time and ability to investigate should combine, and then take up the different branches of these extensive questions, and pursue the inquiries 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 pity 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. SHERMAN.

The smooth, 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, hark called his devoted followers to the sanctuary, 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, as 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.

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 theological darkness, and securely locked within the iron 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 passed out into the sunny embrace of smiling Mother Nature; the sinner to marvel at what he had heard, the saint to peruse 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 Brief.

U. S. Hamilton, of Beloit, Wis., says: For the sake of a correct report, 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 presages work. We do not have speaking engagements, but Mrs. E. M. Batty, of Dayton, Ohio, will visit us on the 23d and 24th. She is a lady of elegant and cultivated tastes, a singer and speaker.

John S. Adams, of Hartford, Conn., writes as follows: I have been reading your Journal, July 3d, and will say I have more than received any man'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 "Reconciliation of Spirits Hereafter," is a grand good article. From such articles great good will come.

F. Grasmueck writing from Weston, Missouri, says:

The JOURNAL is doing a good work, and we will do our utmost to sustain it. Our cause is in like sensible grounds on the doctrine of the churches. Witness the following lines I 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 sing it with great gusto. Thus the great work goes on; thus they unconsciously sow it. Soon they will fill it 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 Ill.

A beautiful Union Church was erected here last season by the people, who as a class are characterized by intelligence, morality, enterprise and comparative wealth. There is but little of the Orthodox element here, the prevailing sentiment being more liberal and progressive, still, not sufficiently active to sustain (only at long intervals) other speakers than those located here by the Methodist Conference. Their meetings are usually attended with but little interest, although one of them not long since, avowed, "That the people of Ill. were the cleverest set of sinners he ever knew." A new impetus has, however, been given them by the recent visits of Rev. Mr. G., from the Universalist ranks of your city. His discourses are replete with beautiful logic; his eloquent powers of a high order; his deductions so comprehensive and his illustrations so finely drawn, that those of his audience who can not find upon the stale bread of Orthodoxy, are delighted with the thrilling potency of the higher truths he utters. But 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 deceased.

Mrs. Mary S. Manning has been appointed by the Selection of Pittsfield, Miss., as Town Liquor Agent, at a salary of \$175 per year.



Pacific Department.

BY.....BENJAMIN TODD

An Expose of Spiritualism.

Within the short 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, Spiritualism is a subject that does not expose good, hence the failure of all the knowing ones that have attempted 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 himself for the benefit of the public at large and to the discomfort of all Spiritualists.

Accordingly, when the crowd came together, a committee was appointed who tied this wonderful negro, maner most securely. Presto changed! but it would not change nor would the ropes slip, and after struggling a long time to free himself, and finding it impossible, he gave up in despair and begged the committee to release him.

Should any one else undertake to expose Spiritualism, we would advise him not to attempt it unless he feels sure that he can accomplish it.

Dr. Scudder.

The Rev. Dr. Scudder, of San Francisco, is sadly troubled with periodical attacks of frenzy on account 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 acrid character, in the form of a sermon against Spiritualism.

In a discourse of this kind not long since, he remarked that this horrid doctrine of Devils that was making havoc in the land, must be put down; and if it could not be put down in any other way, it must be put down by the point of the bayonet in blood.

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 its dying groans will fill the land, Its tenuous 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 be afraid of these snarling hounds of Theology, for they are old and decrepit.

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 flag, the Stars and Stripes.

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 curiosity to investigate the matter, he paid the house a visit, and learned from the family, the circumstances concerning the ghostly visitant.

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

He went through the usual ceremonies for such occasions, and wound up by praying loud and well, and finally to make the matter doubly sure, he determined to rest in during the night.

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.

A thorough investigation of the affair proved the whole family to be good seeing mediums, also able to get communications in various ways.

those still in earth-life, and oftentimes accomplishing more unaided by the inhabitants of this world than in any other manner.

With such circumstances constantly occurring before the world, how many there are that shut their eyes, and boldly declare that there is nothing in it; that it is all cheat, fraud and deception at best; or if there is anything in it, it is the Devil's work.

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

The Postscript.

For the Religio-Philosophical Journal.

PURGATORY. A Lecture Delivered by N. Frank White at Concert Hall, Philadelphia, Feb. 14, 1869.

[Photographically 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 the 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 because 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.

Do not understand me to say that the Catholic idea 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 assigned 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 finally come.

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 discovered the fact manifested in nature, and recognized in his own individual experience, that through suffering comes knowledge, and through knowledge purity.

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 mitigation of the sufferings by prayers, and they have found in this, a means of filling the coffers of the treasury of the church.

Let us look now at the true idea of purgatory, the great fundamental truth upon which this circular 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.

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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 comprehend these laws, but in proportion as we comprehend them, do our souls expand, that expansion 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. Punishment 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.

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 entamped 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 applicable 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 applies equally as well for the future, 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.

Presenting this idea of heaven and hell, however 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 clashing 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.

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 positions, 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 suffering 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 purgatories,—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, grief and sorrow; 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.

There will be countless purgatories to pass,—countless other hells, and, perhaps, mingled with them, will be the heavens whose brightness, 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, benighted and made stronger as well as better. Then while there is sympathy for the present suffering, there is a larger rejoicing for the future joy.

Coming, then, to this comprehension 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 been reached.

Recognizing these grand truths, there will be no room for selfishness, and thus laboring, thus rejoicing, humanity will rapidly advance, rejecting 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 mingled with its heavens, like 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 fairs all have vanished, And my vision's wider range, Beats upon a traveled highway Over which a mighty throng, Mingling mournful wails of sorrow With light hearted joy and song, Like an ocean hurrying current, Sweeps tumultuously 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 smiling mother Worshipping her darling child; Joy elated at his 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, Hoarding 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 sunbeam, 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 through another Hope dashed, trips along, By a cloud his soul is shaded, Eight the measure of his song. In prosperity, the caudles He is building, all of joy, Broad of base, sublimely towering, Yet like morning's glittering toy, Faint as the last-gathered dewdrops That the early rays destroy.

Ever tripping, ever sinning, Building ever on the air, Surface gazing all his castles, Beauty's brightest lustre bear, In a moment all has vanished, Swept away by sudden blast, And amid chaotic ruins Stands a helpless soul aghest, Eastered hopes like rayless pebbles, Worthless all about him cast.

But that trembling soul despairing May not mind the ruins dwell, Rough adversity has fingers That will wear a mighty spell, Even while that soul is weeping O'er the fearful ruin wrought From the fiery glowing furnace Comes the ore; the nobler thought And a feeble soul is stre. ghtened By the lesson it has brought.

Up that traveled highway walking, Careless feet go whirling by, Eyes all musical with laughter, Pleasure sparkling in each eye, Mirth its merry changes ringing, Till its echoes fill the air, Leaving never room for sorrow Never room for brooding care, Joy, sereneest radiant impress All those glowing faces wear.

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

Ever at its altars bowed, Whirls into a dark deep valley And pollution's turbid stream, Slowly, slowly rises round her, 'Till the clearer crystal gleam Of the purer springs of pleasure, Like a half forgotten dream,

Grew to be a dream, a torture, And a fierce consuming flame Burns within the inner chambers Of that heart of sin and shame. Scorn and insult all around her, Soul-consuming fires within, Through the fiery pangs of torture, Through the agonies of sin, Do the deepest, truest lessons Of that anguish'd soul begin.

Longing amid the fumes of passion For the cooler clearer springs, Soul desires intense and earnest, Grew to be like angel wings, And that anguish'd soul arises From its purgatory pains, Rises from the flames of passion, Breaks its soul debasing chains, Joyfully ascends the mountain, Leaves behind the shaded planes.

So that living, sweeping current With its uttered 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 shrine, 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.

Mediumistic and Ethereal Life—Flood—Mud—The Convention at Indianapolis, &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 nasty 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 "Crossway," 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 "smeary" of above indicated conditions, there is a bright, pleasant and remunerative side 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 in flowing 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 the 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 peculiarly 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 all.

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 piteous and unenviable being.

I have preached 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

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be considered (by "old stagers") as somewhat primitive and preponderantly given to phenomenal Spiritualism, yet it was a decided success for the cause.

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.

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 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 inculcating 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.

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.

True; but flags, silk and paraphernalia do not cost much, perhaps, in that land of flowers and well-woven fabrics. To come directly to the point, only in large villages or cities can this system be carried out.

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 wike up to the necessities of the hour upon this subject. While we are tearing away the bands of a false education—the legitimate fruit of 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.

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 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.

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 Spiritualist, with enlarged vision and exalted sense of duty and right, will.

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 pet scheme or medium. But what is this to the great collective mind and interests, which desire

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.

Philadelphia Department.

BY..... H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 633 Race street, Philadelphia.

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 found in the fact that the softer tissues invariably wear away those which are harder, and apparently more enduring.

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.

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 skull, so that if after death we examine the skull 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 yielding.

Brother A. J. Davis has presented the following interesting formula of matter in the universe. First God, then intellect, then principles, then ethers, vapors, fluids and solids.

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 materialist 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 with 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 identified to retain its existence for a great length of time separate from and independent of a physical organization. (We have a report of a lecture by I. Behn, of this city, on this subject, which we shall present to the readers of the JOURNAL at an early day. It shows what evidence has done and where it has been compelled to stop.)

In man, we have the proof through spiritual manifestations, that his spirit has independent identity even while in the form. Spirits and clairvoyance see and speak of these as living realities, and this identity 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 human 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.

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 I 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 spiritual labors in a few moments, and then wonder why you cannot have just such experiences in the time that he or she is relating these. We would not discourage 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 then 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 mundane 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 baracades to a ship, which, though they may retard its progress, are certain 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 chaff and froth that has been upon its surface. We know that soap bubbles please children and are willing they should have them. 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 snuk any other system than this. We do not admit all this folly and fanaticism to belong 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.

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. 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

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 cars roomy and pleasant, the scenery along the entire route either to Pittsburg or to Erie—for the Philadelphia and Erie Road is a branch of the former,—is picturesque, and often sublime.

It may not be known to many of our readers, that the depot at West Philadelphia, stands on consecrated 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. Travelling through the rich counties of Chester and Lancaster, we have a fine view of modern agriculture. Along the Su-quahanna 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 undeniably romantic, 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.

Endorsement—Extract From a Letter By Dr. Nathan Smith.

DEAR BROTHER:—I found in your JOURNAL, 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 each new issue, and your bold, unflinching exposure of tricks and eliques, your strong defence of mediums, make the paper worthy of all true men and women everywhere.

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 occurred. That unusual convulsion of this globe have been followed by universal eccentricities in the atmosphere. I ventured to predict during the convulsion in Peru and Chili, that they would be followed by whirlwinds, tornadoes and eucroky dons in the atmosphere. Even now, the waves in the melted lava 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 resume their wonted quietude. It may continue another year; it may change its form of action. We may have less rain and more ball storms. This dry action under us may say that she is one of the finest examining and psychometric mediums of the age. A lady, an entire stranger, called for examination and prescription. 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 had from a sailor to her. "No, 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 pronounced by her old school physician, a cancer, and she was told that she must have it cut out, etc.

Now I received at the hands of the man, or poor wretch she had just had from a sailor to her, the name of Paducah, she gave me one of the finest tests concerning my translated daughter 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 gifts. Like many fine mediums 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 symptoms. Mrs. F. can bring the best of references, as 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 necessity of taking a reasonable compensation. Will Spiritual papers please copy and assist another deserving disciple to the plane of public usefulness?

SALT LAKE.

Extract from a Letter by Abby M. Larkin 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. LARKIN FERREE. Salt Lake City, July 18th, 1869.

The Spirit Home of Father Hinshaw.

BY WILL G. ELLIOTT.\* There changeless beauties, rich and bright, Immortal glories, gems of light, Eternal joys of truth and love, All-bright, glow around, above!

A mansion in the Inner World was built by his angel friends for Father Hinshaw, the spirit of whom, many a day had been calmly waiting for its free flight from earth.

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 holiness, the two are wed, in a blissful angelhood, dwelling together in unity and love.

A few years ere the beautiful spirit of this good man 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 placid 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 my-tic way. Lo! how burns, here and there, the summer freshness of the graceful trees. In their evergreen boughs flit 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 us there! Bright spirits from their homes above, For oft they linger as a rose "Round us with gems of love!"

This higher home is but slightly foreshadowed in the painting. Room 3, 155 South Clark street, Chicago, Ill. \*A grandson of the Quaker 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 SPIRIT is action, spiritual 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 rid 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 variety 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? and 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 Philosophy," and much of its teachings seem to accord and harmonize with that "book of books"—Nature. We endorse many of its views 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 Medical 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-Philosophical Journal

OFFICE 102 SOUTH CLARK ST., 2d FLOOR.

S. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

Late the

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

CHICAGO, AUGUST 28, 1869.

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

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.

If any 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 desires to take the paper after his or her time of prepaid subscription has expired, payment will be required at regular rates, until all arrears are paid.

All letters and communications should be addressed to S. S. Jones, 102 South Clark street, Chicago, Illinois.

The Pen is mightier than the Sword.

THE INDIANS.

A SEANCE—WONDERFUL DEVELOPMENTS—WILLIAM PENN—THE INDIAN CHIEF AND THE DIPLOMATE—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 bows 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 advance of those who believe in the stoning 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.

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 proceedings 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 seemed 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 the door, thus ending the seance.

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 the skeptic 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 mediumistic qualities often become finely developed from that source alone. The little flower, the murmuring stream, the noise of the winds sweeping 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 diplomat, 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 officers 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 diplomat 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 firmament, 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 consists of over seven hundred and fifty words, while it is often the case in some tribes that one hundred and fifty 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 pure 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 future in the Spirit World! Upward they will progress, towards the highest angel band, never falling 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!

"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! From their dove-breathed 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 wreath of Aspirations, beautiful, grand, Each pulsation of which they understand, Interpreting the language it imparts "From the Book of Nature,—God's counterpart!"

LOVELAND ON THE NATIONAL CONVENTION.

"It proposed in the future to establish a Publishing House, or a Central Bureau, carrying on the publishing and analogous work for the progress 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 serve except to furnish books, pamphlets, papers, etc., at cost to the public. It would hurt their

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 held 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 set 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 disgrace 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, impurity 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 Sub-bureaux, is by no means to be abandoned.

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 himself 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? 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 attended by some two hundred and twenty-five delegates, seven of whom were colored, and one 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 having 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 Miss Anthony's advocacy of Woman's suffrage.

Miss Anthony may be hurt at such proscriptive

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 proscription 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 petulance 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 MORALITY.

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 theatres 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 "indulgences" by the Catholics. In the first place, no fee is exacted, 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 vices, sins, in numbers untold, And there you will find enough to do To heal the wounds of your own sin-stick soul!'"

MRS. ADDIE L. BALLOU IN DAVENPORT—B. B. JONES—ECLIPSE—MARRIAGE CEREMONY.

A pleasant little affair came off at Davenport, Iowa, 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 eclipse, 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 Sol" 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 *Religio Philosophical 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 dew 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 few 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. Price 75 cents; postage 8 cents.

SPIRIT PICTURE.

Dr. Morrell, late of Chicago, now residing in New York City, sent us by mail, a few days since, a most beautiful photograph, 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 form, it may consistently be believed that this likeness is true to the life of the spirit of the lovely 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.

MARXIN THATFORER.

Who is referred to by Dr. Swan, under "Special 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. T's) 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

Personal and Local.

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

J. H. W. Toohy 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.

Moses Hull speaks at La Porte, Indiana, Aug. 20th. 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's Music Hall, to good acceptance, for the benefit of the Children's Progressive Lyceum, of Chicago.

Mrs. Wilcox, 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 Spiritualists." Societies who desire her services, can address her in care of this office.

Mrs. Fannie Wheelock, 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. Joseclyn 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. Joseclyn, 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, Waukegan, 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 and 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 Sweeney, of Chicago, at Kendallville.



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.

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

REMEMBER THE PRINTERS.

Newspaper publishers that succeed in building up a permanent and enduring weekly Journal ask no credit, but pay as they go along.

BUFFALO CONVENTION.

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.

MISSISSIPPI.

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 artists, 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 Westera, M. W. Leffwell, 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.

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

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!

This is your idea of peace! Your "constructive intellect is disposed to peace if possible—it was only in self-defense, while the destructive perpetually assails." All opposed to popery 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 haunting at its head, its "God and Devil have been in collision."

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 societies. 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."

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 expose 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!

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!"

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 opportunity to the deliberations of the coming council at Buffalo.

"Nine-tenth of these publications have been given to the public by the most indefatigable industry, in connection with other important labors, and at the cost of an individual risk and sacrifice which has left very small, if any, pecuniary profit. Still, so far, it has given us a pleasing and not unprofitable variety, and has thus proved itself of some cop with any empiricism that may be brought to bear against us."

SPECIAL NOTICES.

Free Passes for Delegates. We have made arrangements with the Pennsylvania Central, Philadelphia and Erie, and Northern Central Railroads, for free return passes to all delegates attending either the American Association, or the National Lyceum Convention, who pay full fare in going to said Convention on either of these roads.

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

DR. J. M. GRANT'S CURES. Geo Johnson, Cor. of 17th and O. streets, Sacramento, had three successive shocks of paralysis, and suffered from general debility; had been unable to sit up for a period of six months, more than two hours at a time.

Not Ourselves by the Ancients. The following is copied from an Eastern paper: "Long before the Christian era the wise men or magi of India were in great renown for their medical skill. It was among them that the physicians of Persia used to learn medicine before the schools of Greece and Egypt had any celebrity."

RETURN OF MR. WEST. PETER WEST, the Medium, has again returned to this city, and has taken rooms at 189, S. Clark St., Rooms 13 and 15, where he will be glad to see all of his friends and form the acquaintance of new ones.

TAYLOR'S BED SPRINGS. ARE FREE FROM EVERY FAULT AND ANNOYANCE that accompany other Bed Springs, more or less. All who try them are pleased with the freedom of the springs on receipt of price, \$1.00. A good chance for Agents to make money. Send Stamp for Circular.

Persons wishing further evidence of what Dr. SWAN has been able to accomplish in Eastern Cities well as this, are requested to call on Martin Thatcher, Secretary of the Stock & Mutual Insurance Company of this City, (Merchants' Bldg.) he having had personal experience in his own family, while residing in New York City, and ocular demonstrations of many other remarkable cases.

Money Made Without any Risk. Sent for an Agency of the Positive and Negative Powders. Address Prof. Payton Spence, No. 517, Box 5817, N. York City. See advertisement of the Powers in another column.

Spence's Powders. The ingenuity of man has never devised a remedy for the Erysipelas, Catarrh, Chills and Fever, equal to the Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders.

ADVERTISEMENTS.

SPIRIT PHOTOGRAPHS.

Persons desirous of having a Spirit Photograph taken by Mr. W. H. MULLER, can obtain the necessary information by addressing, with two three cent stamps, W. H. MULLER, No. 22, Vol. 6-6 wks. (14)

PHYSIOLOGY OF WOMAN.

Including all those of her Critical Periods, Pregnancy and Childbirth, their causes, symptoms and appropriate treatment, with hygienic rules for their prevention, and for the Erysipelas, Catarrh, Chills and Fever, the management of Pregnant and Parturient Women, by which their pains and perils may be greatly obviated.

SWEET EGGS AND BUTTER.

Eggs kept fresh for a year. Sour and Rancid Butter rendered sweet. White and streaked Butter made yellow. Fresh Butter kept sweet.

NERVINE TABLETS—A NEW REMEDY FOR ALL NERVOUS DISEASES.

Pleasant to the taste and of great efficacy. Sent by mail for a package to Dr. BURTON, Hallport, Allegheny Co., N. Y., or 5 cents stamp for Circular.

TOBACCO ANTIDOTE—A NEW AND PLEASANT CURE FOR THE HABIT OF USING TOBACCO.

Prepared by Dr. BURTON, Hallport, Allegheny Co., N. Y., and sold at 50 cents per bottle. Sent by mail for a package to Dr. BURTON, Hallport, Allegheny Co., N. Y., or 5 cents stamp for Circular.

DR. J. M. GRANT, Magnetic Physician.

No. 163 South Clark St., Chicago, Ill. Office hours 9 to 12 M., and 1 to 4 P. M. Vol. 6, No. 16.

WANTED—LADY AGENTS.

In every Town and Village. To sell what every lady will purchase at sight.—Address Miss WILLIAMS, 129 Fulton St., New York.

SPIRITUALIST'S HOTEL.

Board by the DAY or WEEK, at \$1.00 per day, at 54 HUDSON STREET, Boston, Mass. No. 15, Vol. 6, No. 15.

CHICAGO.

Dr. J. Wilbur, Magnetic Physician, (Late of Milwaukee), has fitted up a suite of rooms at 65 Madison St., Cor. of State, where he will heal the sick without medicine. Patients at a distance cured by Magnetized Paper. Office hours from 9 A. M. to 5 P. M.

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ARE FREE FROM EVERY FAULT AND ANNOYANCE that accompany other Bed Springs, more or less. All who try them are pleased with the freedom of the springs on receipt of price, \$1.00. A good chance for Agents to make money.

MORE GREAT CURES.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

Asthma, Catarrh, Neuralgia, Bloating Bowels. South Williamstown, Mass., Oct. 25th, 1868. PROF. SPENCE—Dear Sir: Wherever I hear of a hard case of disease, I go and have the POSITIVE AND NEGATIVE POWDERS, and urge them to try them.

Manchester, Mass., Feb. 9th, 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 about the house.

Winona, Minn., Sept. 25th, 1869. This is to certify that I have cured the following case, and many other too numerous to mention, with MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

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

General Prostration. A lady of Chronic Prostration of the nervous system. She had tried everything, and was nearly broken.

Cholera Morbus. A woman who had Cholera Morbus, she was so bad that her life was despaired of.

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

Deafness. I have the following extract from a letter from F. W. Green, of Coleraine, Ireland, dated Jan. 23d, 1869.

Rheumatism, Fits, Dyspepsia, Deafness. Dr. SPENCE—Dear Sir: I received a letter from you, most a year ago, asking me to give an account of the cure made by the Positive and Negative Powders.

Fever and Ague, Dysentery, Coughs and Colds. Stowe, Vt., Dec. 24, 1868. PROF. SPENCE—Enclosed please find \$2.00, for which send two boxes Positive Powders.

Kidney Complaint. J. P. Mist, of Ridgwood, Lond Island, under date of Jan. 30, 1869, reports substantially as follows: Spent several years in the army.

Both the Positive and Negative Powders are needed in Chills and Fever. Physicians are delighted with them.

Box and also sent free if you address Send a brief description of your disease, if you prefer Special Written Directions.

Send money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Order, or Drafts, or else, it is at your own risk.

OFFICE, 517, N. Y. Ave., New York. Address, PROF. PAYTON SPENCE, N. D., Box 5817, New York City.

If your Druggist hasn't the Powders, send your money by order to PROF. PAYTON SPENCE, or above directed. For sale also at the Office of the Home-Exhibition, Jewett's, 123 South Clark Street.

Vol. No. 12

A FORTUNE IN ANY STATE—Rights for Sale—New Patent Article for every Female. Sample \$2. Address INVENTOR, P. O. Box 2149, N. Y.

Eclectic, Magnetic & Clairvoyant Physicians.

"By their Works ye shall know them."

Dr. S. McBride, W. Cleveland, and Mrs. F. J. CLEVELAND. Have permanently located at 137 1-2 Madison St., Chicago, Ill. (Room 65) Popes Block, Second Floor.

Where they have fitted up a fine suit of rooms, and are now prepared to treat the sick on reasonable terms. From long experience in treating the various diseases to which the human family are subject, we feel confident that we can restore to health those who are afflicted with any curable disease, having in many cases cured those who were abandoned as incurable by all other systems of practice.

Laying On Of Hands. Special attention given to the treatment of female diseases by Mrs. Cleveland, who is clairvoyant, and can perfectly diagnose disease, either present or absent.

Consultation & Clairvoyant Examination, \$1.00 The post treated gratuitously every day from one to two o'clock. Clairvoyance absolutely required.

Developing circles held at our office every Tuesday and Friday night.

The Female Regulator and Uterine Tonic, cures all diseases incidental to women; its application is local. Taking medicine into the stomach to restore the Generative Organs to a healthy condition, is nonsense; any female who uses the lozenges and does not receive ten times the benefit of any other remedy, Mrs. Cleveland will refund the money.

We are furnishing many eminent Physicians. A box of 25 Lozenges \$1.00; of 50, \$2.50; of 100, \$5.00. Sent to any address in the United States. A liberal deduction to Physicians and Druggists.

Address: Drs. S. McBride & Cleveland, Popes Block, Madison St. Office room, 65. nov21 vol 6

Winnow's & Co.'s Hop Yeast Cakes.

MOSEBACK & HUMPHREY, GENERAL AGENTS, 34 RIVER STREET, CHICAGO. These cakes are made from the best material, are put up in large packages, and in the best of style. They will never sour and are warranted to give entire satisfaction in every instance.

VITAL FORCE.

How Wasted and How Preserved. BY E. P. MILLER, M. D.

This is one of the most valuable books ever published. It could be read and heeded in every family; it would do more to prevent sickness, preserve health and prolong life, than any other one thing.

Agents should read it, and give it to their children. Young married people should read it; young men and women should read it; and everybody should practice the purity of life which this book inculcates. Price, paper, 50 cents; muslin \$1.

Address S. S. Jones, 192 South Clark Street, Chicago.

THE "EUGENIE"

OR LADIES COMPANION. Is a Periodical Bandage.

Patented Nov. 17th, 1868. Recommended by many eminent Physicians in Europe and the United States, approved of and worn by the Ladies of the several Courts of Europe, and is commended by every Lady at sight.

It is always ready for use; is very compact, being kept in a small ornamental, perfumed box, that can be carried in a lady's pocket if required.

It is made of pure, soft and smooth rubber, it cannot in any way chafe or irritate the skin.

It more than saves the cost of toilet material, as the Eugenie with ordinary care, will last five or ten years.

Send anywhere by mail on receipt of \$4.00. Address: "KROONIN," 122 E. Clark St., Chicago, Ill. nov16

PLANCHETTE SONG.

Words by J. O. BARRITT, music by E. W. FOSTER. A new song—the first and only one of the kind ever published. The authors have popularized the Planchette, by sweet, inspirational songs, that voice the low thoughts of a ministering spirit.

Price, 50 cents—two cents additional for postage. The following is the beautiful chorus: Write, write, canny Planchette! Set the truth—canny humming!

Write, write, canny Planchette! Answer, angels coming, angels coming. For sale at this office. vol 6 no 2

BENNETT COLLEGE OF ECLECTIC MEDICINE AND SURGERY.

This College offers facilities to students for acquiring a MEDICAL EDUCATION unsurpassed by any College in the Union.

LADIES ADMITTED TO ALL THE LECTURES ON PERFECT EQUALITY WITH GENTLEMEN.

Lectures commence the first Tuesday of October, 1869. For announcement with full particulars address: Prof. R. A. GUNN, M. D., 103 South Clark Street Chicago. 9w vol6 no20

ONARGA NURSERY, AND EXPERIMENTAL GARDEN.

Onarga, Illinois, PERKINS & CONDON. Proprietors.—Wholesale and Retail Dealers in all kinds of Nursery Stock. Special attention paid to the Cultivation of the Grape's Peaches and Cherries.

EVERGREENS AND ROSES, BULBS, &c.; all kinds of Vegetable Garden Seeds and Plants.

All the above will be offered as low as can be obtained in the market. Give us a call and we will do you good. No. 26, Vol. 5, ft.

GO TO THE BEST. BRYANT'S CHICAGO BUSINESS TRAINING SCHOOL.

The largest, "and universally acknowledged to be the most thorough Institution of the kind in the country." Book-keeping, Penmanship, Commercial Arithmetic, Commercial Law, Business Correspondence, Telegraphy, Business English, Political Economy, Banking, Geology, Customs of Trade, etc., thoroughly taught and illustrated.

This is the Model Training School for Business-men of the country, having the largest corps of Professors and Teachers, and the greatest number of students in attendance of any Institution of the kind in America.

The Penmanship Department of this Institution has a wide reputation for its completeness and thoroughness of instruction. Teachers of Penmanship can here perfect themselves for the most artistic execution of pen-work of all kinds.

ALL GO TO CHICAGO.

Young men look to this Institution from all parts of the United States and the Canadian Provinces. Mr. H. B. Bryant, the founder of the Chain of Schools, gives his whole attention to the Chicago School,—having transferred his interest in all other Colleges to other parties. He is prepared to make this the Great Practical Business Training School of the West.

Send for the Chicago Courier, the organ of the Institution. For further information please call at the College Office, or address—For College Paper, Circulars, Specimens of Penmanship, etc.—BRYANT & STRATTON.

vol 6 no 22



Communications from the Inner Life.

We shall give his angels charge concerning thee.

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

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

Questions, to be answered at our Inner Life seances, should be laconic, well written, and directed to the editor, who is convenient for the questioner to be present at the seance.

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 truth, divinity, is within every immortal germ.

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.

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 conditions and surroundings known to Thee; and whatever Thou dost approve is well—that it is not for us to condemn in others that which seeth necessary for their individual unfolding.

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 earth'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.

Q. Does the 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.

Q. Are personal enmities in this life ever carried with us, 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 spirit life is unassisted of anything which he had on earth, hence if a person has a very bitter feeling on the material plane, he will hold it in the Spirit World.

Q. Do individuals on the spirit plane possess personal property, in any sense of that term? A. Yes, inasmuch as every individual possesses himself, which is all the personal property that the spirit needs.

Q. If spirits desire beautiful grounds and dwellings, 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.

Q. 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 leaving the old form, is encased in a spiritual body, which never decays, and which is not subject to disease.

Q. 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 circumstances, was well educated, and had no cause of complaint against any one.

Q. I became acquainted with a young man of prepossessing manners, who professed great admiration for me. 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.

Q. I am much easier for spirits to gather force from a medium than from one who is not susceptible to their influence.

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 external covering you behold which is negative to me.

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 manifestation. It does not follow that because the germ is transplanted it comes into immediate possession of all the powers that are 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.

Q. Does the spirit of the medium entirely leave her body while another spirit has possession of it? A. We have answered that question before. The spirit, when disengaged from the organism, will never take possession of it again.

Q. Then, how is it, that while sitting with a person, a doctor who was controlling told me—Spirit: Was he a doctor of the body or of the soul? Answer: Of the body, a doctor to cure diseases of the body.

Q. 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.

Q. 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.

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.

Q. 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, and cared for no one but my companions.

Q. 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 waiting for you a good while—glad you have come at last. No more shall we be parted.

Q. I had to try to do when full of tenderness. He smiled and said, "Clara, I have been waiting for you a good while—glad you have come at last. No more shall we be parted.

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Q. I had to try to do when full of tenderness. He smiled and said, "Clara, I have been waiting for you a good while—glad you have come at last. No more shall we be parted.

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 reputation 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 babe was nursed by its mother.

But all in vain—he died in my arms. Desolation how was mine—all nature seemed a 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. A gentleman was at once excited, and I had many offers, but I refused them all.

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.

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 did 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 waiting for you a good while—glad you have come at last. No more shall we be parted.

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assembly dispersed to the shelter of the Hall 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 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.

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 impromptu 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.

SPEAKER'S REGISTER.

PUBLISHED GRACIOUSLY EVERY WEEK.

- [To be useful, this should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the single address having particulars to be learned by special correspondence with the individuals.] J. Madison Allen will lecture in Terre Haute, Ind., six months from May 1st. Address box 547. Harrison Angier, Galena, Ontario Co., Iowa. O. Fannie Allen, Stoneman, Mass. Mrs. N. K. Andrews, trance speaker, Detroit, Mich. Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. O. Box 48. Mrs. Orrin Abbott, developing medium, 127 south Clark St. Chicago. Harrison Avey, M. D., 194 South Clark Street, Chicago, Lectures on Laws of Life, Temperance, and Reform and Progressive subjects. Charles A. Andrus, Fitching, Mich. J. G. Ailio, Springfield, Mass. Dr. A. T. Ayres. Address box 2001, Rochester, N. Y. Mrs. Anna E. Allen, 147 West Washington street, Chicago. James M. Barges. New Castle, Ind. Joseph Baker, Editor of the Spiritualist, Janesville, Wis. Wm. Bush, 183 South Clark St., Chicago. A. P. Bowman, Joyfield, Michigan. Rev. J. O. Barrett, Glen Summit, Wisconsin. Dr. J. K. Bailey, box 394 LaPorte, Ind. Dr. Bernard Lansing, Mich., Lectures upon Spiritualism and scientific subjects. Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambridge, Mass. Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. H. F. M. Brown. P. O. Drawer 5936, Chicago, Ill. Mrs. S. F. Jay Sullivan, 161 West 12th street, New York Mrs. Nellie J. F. Brigham, Elm Grove, Colerain, Mass. Mrs. M. A. C. Brown. Address, West Randolph, Vt. Addie L. Ballou. Address Chicago, care of ELIGIO-PHILOSOPHICAL JOURNAL. Wm. Bryson. Address box 35, Camden P. O., Mich. M. C. Boat, inspirational speaker. Address, Almond, Wis. J. H. Blockford, Chartistown, Massachusetts. John Corwin Fire Corners, New York. Mrs. G. S. Coles 735 Broadway, N. Y. Dean Clark. "Purmont address, 24 Wamsit street, Lowell, Mass. Mr. Owen St. Charles, Ill. Mrs. Angus A. Currier. Address box 816 Lowell, Mass. H. T. Child, M. D., 531 Race St., Philadelphia, Pa. J. P. Cowles, M. D. Address Cedar Falls, Iowa, Ill. S. O. Child, Inspirational Speaker, Camp Point Adams Co. Ill. Mrs. Dr. Wm. Crane. P. O. box 935, Elk Hart, Ind. Albert E. Carpenter, address care of Banner of Light Boston, Mass. Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co. Ind. Dr. J. R. Doty, Stockton, Ill. Miss Lizzie Doten. Address Pavilion, 57 Tremont street Boston, Mass. Henry J. Durgin. Permanent address, Cardington, Ohio. George Dutton, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N. J. Mrs. E. DeLamar, trance speaker, Quincy, Mass. E. O. Dunn, lecturer, can be addressed Rockford, Ill. Miss Eliza Howe Fuller, inspirational speaker, San Francisco, Cal. Miss Almada B. Fowler. Address, Sextonville Wis. A. T. Fox, Manchester, N. H. A. F. Fishback, Sturgis, Michigan. Charles R. Facile, clairvoyant speaker, Dearfield, Mich. N. S. Greenleaf, Lowell, Mass. Isaac P. Greenleaf. Address for the present 92 Washington avenue Chelsea, Mass., or elsewhere. Mrs. Laura De Force Gordon, San Francisco, Cal. K. Graves, author of "Biography of Satan." Address Richmond, Ind. Laura De Force Gordon will lecture in the State of Nevada till further notice. Permanent address, Treasure City, white Pine District, Lander Co, Nevada. Dr. L. F. Griggs. Address Cedar Falls, Iowa. R. D. Goodwin, lecturer, Kirkwood, Mo. Miss Luys Hutehinson, Owensville, Cal. O. B. Hazeltine, Massena, Wis. Dr. M. Henry Houghton. Address, Milan Ohio. Miss Julia J. Hubbard. Address, Oremont street, Boston Mass. Mrs. Hull, Hobart, Lake County, Ind. Mrs. S. A. Horton, 24 Walnut street, Lowell, Mass. Miss Nellie Hayden. Address No. 20 Wilmet street, Worcester, Massachusetts. Mrs. F. O. Hyzer, 122 E. Madison street, Baltimore, Md.

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All contributions for the Illinois State Missionary Cause will be acknowledged through this paper each month. Contributions to be sent to Mrs. JULIA N. MARSH, No. 92 North Dearborn Street, Chicago, Illinois.







Frontier Department.

BY..... E. V. WILSON.

Spirit Shaking Hands. Keeping Her Promise.

Concluded from last week.

Thus things continued for several days. One afternoon in March, we called on her and found her as 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.

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 they were repeated. We then asked, "Are these raps made by a spirit?"

"Yes."

"A relative of ours?"

"No."

"A friend?"

"Yes."

"Were you well acquainted with you?"

"Yes."

"Will you rap how many years you have been dead?"

"Ten."

"How many?"

No raps.

"Have you been in the Spirit World a year?"

"No."

"Six months?"

"No."

"One month?"

"No."

"One week?"

"No."

"One day?"

"No."

"Twelve hours?"

"No."

"One hour?"

"No."

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 were the rejoinder.

We then asked the spirit to rap on the exact time of death, and then was rapped out, "Oh, E. V."

"What," we replied, "you died this evening at 10:15?"

"Yes."

"And was our friend and acquaintance?"

"Yes."

"Well, spirit, we do not believe you, and as we are 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 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 fusillade of raps.

I started, lost in wonder, for we were young in the knowledge of Spiritualism; we were silent, and the raps continued. We then laid our right arm and hand on the outside of the bed, and as we did so, we 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 gently but firm manner, and was clearly and distinctly shaken.

Reader, we cannot 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 were 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 10:15, a little before, and again at 10:15 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 Bluff county, Ill., and surrounded by well improved farms—a rural village indeed, with intelligence and happiness the dominant 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 infidels 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 referred 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 unrighteousness, 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.

NUMBER 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.

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

NUMBER THREE.

Two boys appeared who were drowned some twelve years ago,—these were but partially identified.

NUMBER 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. Husbanded 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,

disgraced for its dry but rich soil, a gigantic water melon has been discovered, which is a native delicacy of the whole continent, and is largely consumed by the native inhabitants as food. In order that this melon may flourish, it is necessary that it should strike its roots down through the sand thirty feet to reach permanent moisture. 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, every one would be destroyed by wild beasts before 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 freshness. 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 protective.

NUMBER THREE.

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, spiritually 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 earth-form, he would be near a hundred years old.

Mr. Averil replied, "It is a fine description of my father, and had he lived he would be ninety-five years old this spring."

NUMBER FIVE.

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.

NUMBER SIX.

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

NUMBER SEVEN.

A peculiar looking old man, fair, fleshy, and lame of one leg, presented himself to us. We asked his name and he said, "describe me." We did so, and they said with one accord, "This is our old friend and neighbor, Mr. Hill."

NUMBER EIGHT.

Standing in a door on the further side of the house, a man leaning against the door-post, directly 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 fully. The spirit then said, "I am this man's sister, and his name is Wassell."

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

NUMBER NINE.

To the right some little distance, we saw in an 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? "No," was the reply.

We then described it again, after which, there came to us, a Mr. Emery, saying, "The child you saw and described belongs to our family."

"How can that be?" we asked.

"Simply from the fact that its mother, my wife, sat directly under the window and was so affected that she could not answer."

NUMBER TEN.

A spirit spoke to us and said, "Tell the people that Mary Eastman is here."

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. Spencer."

"No," said the mother, who was present, "he frequently wrote his name F, instead of T, as a joke, and this is a good test to me."

NUMBER TWELVE.

We saw a spirit man, describing him very carefully, saying, "This man when living was an infidel,—honest, upright and just," and the people said, "In this man, we recognize our old acquaintance, John C. Pratt."

NUMBER THIRTEEN.

We saw standing by an old lady, a fine looking spirit man, who asked us to describe him to a lady sitting 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 testified 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 on each side 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 Charley's 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.

NUMBER 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 to-day, he would be in his 23rd year; his mother also came from the Spirit World. They were fully identified.

NUMBER THREE.

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disgraced for its dry but rich soil, a gigantic water melon has been discovered, which is a native delicacy of the whole continent, and is largely consumed by the native inhabitants as food. In order that this melon may flourish, it is necessary that it should strike its roots down through the sand thirty feet to reach permanent moisture. 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, every one would be destroyed by wild beasts before 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 freshness. 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 protective.

NOTICE OF MEETINGS.

The ANDOVER, Ohio.—Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11 1/2 a. m. J. S. Morley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. M. J. Coleman, Ass't Guardian.

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

ANDREW, Mich.—Regular Sunday meetings at 10 1/2 a. m. and 7 1/2 p. m. in City Hall. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Andrian Society of Spiritualists. Mrs. Martha Hunt, 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 Association meets in this hall, 33 Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckley, Treasurer. The Children's Progressive Lyceum meets at 10 1/2 a. m. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51 Pleasant street.

BRIDGEPORT, Conn.—The Society of Spiritualists hold their meetings in Temperance Hall, No. 122 West Main street, East Boston, every Sunday, at 3 and 7 P. M. Benjamin Spillars, 91 Lexington street, Corresponding Secretary. Speakers engaged: Mrs. Susan B. Weston, during January; Mrs. M. M. Manning, Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs. Juliette Yeaw during April; J. M. Peebles during May.

BRIDGEPORT, Conn.—The First Progressive Lyceum Society hold meetings every Sunday at 10 1/2 a. m. and 7 1/2 p. m. in the corner of Orleans and East Boston, at 3 and 7 1/2 o'clock, P. M. President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. W. Barrett, Secretary, J. C. Jones; John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.

BRIDGEPORT, Conn.—Lecture every Sunday afternoon at 2 1/2 o'clock, and will continue until next May under the management of Mrs. E. F. W. Wood, who has been made with able, normal, trance and inspirational speakers.

BRIDGEPORT, Conn.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 89, Springfield street. Children's Progressive Lyceum meets at 10 1/2 a. m. and 7 1/2 p. m. J. C. Chase, Conductor; J. W. McQuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1071 Washington street.

BRIDGEPORT, Conn.—The South Boston Spiritualist Association hold meetings every Sunday at 10 1/2 a. m. and 7 1/2 p. m. Mrs. Keene, President; H. L. Gould, Secretary; Mary L. French, Treasurer.

Baltimore, Md.—The Spiritualist Congregation of Baltimore hold meetings on Sunday and Wednesday evenings at Saratoga Hall, south-east corner Calvert and Saratoga streets, at 7 1/2 o'clock, P. M. Speakers: Mrs. F. E. W. Wood, during January; Mrs. M. M. Manning, Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs. Juliette Yeaw during April; J. M. Peebles during May.

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HAVANA, Ill.—Lyceum meets every Sunday evening at two o'clock, at Halcyon's Hall. H. H. Halcyon, Conductor; Miss B. Rogers, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are held at the Church of the Holy Spirit, 23 York street. Lectures are given on the 10th of each month upon Natural Science and Philosophy as a basis to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the evening at 7 1/2 o'clock, by volunteer lecturers, upon the Science of Spiritual Philosophy.

LOUIS, Ind.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Bible Library Association," but do not hold regular meetings. J. B. Barnard, President; Mrs. Corwin S. Huntington, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swan, Collector.

LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 7 1/2 p. m. in Temperance Hall, Market street, between 4th and 5th.

LOWELL, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2 1/2 and 7 o'clock. Lyceum session at 10 1/2 a. m. E. B. Carter, Conductor; J. B. Wright, Guardian; J. B. Whiting, Corresponding Secretary.

LYNN, Mass.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at 2 1/2 and 7 o'clock. Lyceum session at 10 1/2 a. m. E. B. Carter, Conductor; J. B. Wright, Guardian; J. B. Whiting, Corresponding Secretary.

MADISON, Wis.—Progressive Lyceum meets every Sunday at 1 p. m. at Willard's Hall. Alfred Senter, Conductor; Mrs. Jane Senter, Guardian. The First Society of Spiritualists meet the same place every Sunday, at 3 p. m. C. O. B. Hazzlett, President; Mrs. Jane Senter, Secretary.

MILWAUKEE, Wis.—The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 10 1/2 a. m. Address and Conference at 7 1/2 p. m. Geo. Godfrey, President. The Children's Progressive Lyceum meets in the same hall at 2 p. m. T. M. Watson, Conductor; Bettie Parker, Guardian; Dr. T. J. Freeman, Musical Director.

MINNEAPOLIS, Minn.—Lyceum meets every Sunday forenoon and evening. J. S. Loveland, Conductor; D. R. Abbott, Assistant Conductor; Helen Nye, Guardian of Groups.

MORNINGSTAR, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 9 p. m.

MORNINGSTAR, N. Y.—Children's Progressive Lyceum meets every Sunday at 10 o'clock. A. M. Conductor, Hudson Tuttle, Guardian, Emma Tuttle.

Marlboro, Mass.—The Marlboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prof. Wm. Davis, once a week for a year. Mrs. Lizzie A. Taylor, Sec. Mansfield, N. H.—The Spiritualists hold meetings every Sunday, at 10 a. m. and 7 p. m. in the Police Court Room. Seats free. R. A. Beaver, President; S. Puelice, Secretary.

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

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

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

NEWARK, N. J.—The Spiritualists hold meetings every Sunday at 10 1/2 a. m. and 7 1/2 p. m. in Lyceum Hall, West Second street. The Children's Progressive Lyceum meets at 2 1/2 p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

OKLAHOMA, Okla.—Children's Progressive Lyceum meets every Sunday at 10 o'clock, in John Wilson, conductor. Mrs. Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.