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

[SINGLE COPIES EIGHT CENTS.

VOL. VI.--NO. 26-

8. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, SEPTEMBER 18 1869.

Eiterary Department. has not proved herself a much m prophet. While the recent content

From the Phrenological Journal. THE PLANCHETTE MYSTERY.

Its Definition-Its Construction-Its Wonderful Answers to Questions-Its Predic-

tions

FIRST PAPER,

This little gyrating tripod is proving itself to be something more than a nine day's wonder. It is finding its way into thousands of families in all parts of the land. Lawyers, physicians, politicians, philosophers, and even clergymen, have watched eagerly its strange antics, and listened with rapt attention to its revelations its mystic oracles. Mrs. Jones demands of it where Jones spends his evenings; the inquisitive of both sexes are soliciting it to "tell their tortunes;" speculators are invoking its aid in making sharp bargains, and it is said that even sagaing snarp Gargatus, and it is said that even saga-cious brokers in Wall Street are often found listening to its vaticinations as to the price of stocks on a given future day. To all kinds of inquiries answers are given, intelligible at least, if not always true. A wonderful jumble of possibilities in mental and moral character is this little bit of wood, now giving utterance to child-ish drivel, now bandying jokes and badinage, now stirring the conscience by unexceptionably Christian admonitions and now uttering the baldest infidelity or the most shocking profanity; and often discoursing profoundly on science, philosophy, or theology. It is true that Plan-chette seldom assumes this variety of theme and diction under the hands of the same individual, but in general, manifests a peculiar facility of adapting its discourse to the character of its associates. Reader, with your sanction, we will seek a little further acquaintance with this new won-The word "Planchette" is French' and simply signifies a little board. It is usually made in the shape of a heart, about seven inches long and six inches wide at the widest part but we suppose that any other shape and convenient size would answer as well. Under the two corners of the widest end are fixed two little castors or pantograph wheels, admitting of easy motion in all horizontal directions; and in a hole, pierced through the narrow end, is fixed, upright, a lead pencil, which forms the third foot of the tripod. If this little instrument be placed upon a sheet of printing paper, and the fingers of one or more persons be laid lightly upon it, after quietly waiting a short time for the connection or rapport to b come established, the board, if conditions are favorable, will begin to move, carrying the fingers with it. It will move for about one person in every three or four; and some times it will move with the hands of two or three persons in contact with it, when it will not move for either one of the persons singly. At the first trial, from a few seconds to twenty minutes may be required to establish the motion ; but at subsequent trials it will move almost im mediately. The first movements are usually indefinite or in circles, but as soon as some control of the motion is established it will begin to write-at first, perhaps, in mere monosyllables, "Yes," and "No," in answer to leading ques tions, but afterward freely writing whole sentences, and even pages. For me alone, the instrument will not move; for myself and wife it moves slightly, but its writing is mostly in monosyllables, or consisting of two or three words at a lime. With my daughter's hands upon it, it writes more freely, frequently giving, correctly, the names of persons present whom she may not know, and also the names of their triends, liv ing or dead, with other and similar phenomena. Its conversations with her ar grave or gay, much according to the state of her own mind at the time; and when frivolous or, I am sorry to say it, a trifle wicked. For example, she on one occasion said to it : "Plancheite, where did you get your education ?" To her horror, it instantly wrote : "In h-l," without, however, being so fastidious as to omit the letters of the word here left out. On another occasion, after receiving from it responses to some trival question, she said to it : " Planchette, now write sorrething of your own accord with out our prompting." But instead of writing words and sentences as was excepted, it immediately traced out the rude figure of a man, such as school children some times make upon their slates. After finishing the outlines-face, neck, arms, legs, etc, it swung around and brought the point of the pencil to the proper position for the eye, which it carefully marked in and then proceeded to pencil out the hair. On finishing this operation, it wrote under the figure the name of a young man concerning whom my daughter's companions are in the habit of teasing her. My wife once said to it : "Planchette, write the name of the article I am thinking of." She was thinking of a finger ring, on which her eye had rested a moment before. The operator, of course, knew nothing of this, and my wife expected either that the letters R i-n g would be fraced. But instead of that, the instrument moved, very slowly, and, as it were, deltb stately, and traced an apparently exact circle on the paper, of about the size of the finger ring she had in her mind. " Will you try that over again?" said she, when a similar circle was traced, in a similar manner, but more promotly. During this experiment, one of my wife's hands, in ad dition to my daughter's was resting lightly upon the board; but if the moving force had been supplied by her, either consciously or unconsciously, the motion would evidently have taken the direction of her thought, which was that of writing the letters of the word, instead of a direction unthought of.

has not proved herself a much more successful prophet. While the recent contest for the United States Senatorship from the State of New York was pending, I said to my little oracular friend: "Planchette, will you give me a test?" "Yes." "Do you know who will be the next U.S. Senator from this State?" "Yes." "Please write the name of the person who will be chosen." "Mr. Sutton," was written. Said I, "I have not the pleasure of knowing that gentle man; please tell me where he resides." Ans.

"In Washington." I do not relate this to disturb the happy dreams of the Hon. Reuben E. Fenton by suggesting any dire contingencies that may yet happen to mar the prospects before him. In justice to my little friend, however, I must not omit to state that in respect to question as to the kind of weather we shall have on the morrow ? will such person go or such a one come ? or shall I see, or do this, that, or the other thing ? its responses have been generally correct.

To such to a conclusion respecting the rationale of so mysterious a phenomenon, under the sole guidance of an experience which has been so limited as my own, would betray an amount of egotism and heedlessness with which I am unwilling to be chargeable; and my readers will now be introduced to some experiences of others.

A friend of mine, Mr. C., residing in Jersey City, with whom I have almost daily intercourse, and whose testimony is entirely trustworthy, relates the following:

Some five or six months ago he purchased a Planchette, brought it home, and placed it in the hands of Mrs. B., a widow, who was then visiting his family. Mrs. B. had never tried or witnessed any experiments with Planchette and was incredulous as to her power to produce any movements on it. She, however, placed her hands upon it, as directed, and to her surprise it soon began to move, and wrote for its first words: "Take care!" "Of whit must I take care?" she inquired. "Of your money." "Where?" "In Kentucky." My friend states that Mrs. B's husband had died in Albany about two years previous, bequeathing to her ten thousand dollars, which sum she had loaned to a gentleman in Louisvill, Ky., to invest in the drug business, on coadi i in that she and he were to share the profits; and up to this time the thought had not occurred to her that her money was not perfectly safe. At this point she inquired : "Who is this that is giving six years before.) Mrs. B. "Why! is my money in jeopardy?" Planchette. "Yes, and needs prompt attention." My friend C, here asked : "Ought she to go to Kentucky and attend to the matter?" "Yes." So strange and unexpected was this whole communication, and so independent of the sugzestions of her own mind, that she was not a little impressed by it, and thought it would at least be safe for her to make a journey to Louisville and ascertain if the facts were as represented. But she had at the time no ready money to pay her traveling expenses, and not knowing how she could get the money, she asked : "When shall I be able to go?" "In two weeks from today." was the reply. She thought over the matter, and the next day applied to a friend of hers, a Mr. W., in Nassau street, who promised to lend her the money by the next Tuesday or Wednesday. (It was on Thursday that the interview with Planchette occurred. She came home and remarked to my friend: Well, Planchette has told one lie, anyhow; it said I would start for Louisville two weeks from that day. Mr. W. is going to lend me the money, and I shall start by next Thursday, only one week from that time.' But on the next Tuesday morning she received a note from Mr. W. expressing regret that circumstances had occurred which would render it impossible for him to let her have the money. She immediately sought, and soon , another person by whom she was promfound. ised the money still in time to enable her to start a couple of days before the expirati n of the two weeks-thus still, as she supposed, enabling her to prove Planchette to be at least wrong in that particular. But from circumstauces unnecessary to detail, the money did not come until Wednesday, the day before the expiration of the two weeks. She then prepared herself to start the next morning; but through a blunder of the expressman in carrying her trunk to the wrong depot, she was detained till the five o'clock P. M. train, when she started, just two weeks to the hour, from the time the prediction was given. Arriving in Louisville, she learned that her friend had become involved in consequence of liaving made a bad sale for large amounts, and had actually gone into bankruptcy-reserving, however, for the security of ner debt, a number of lots of ground, which his creditors were trying to get nold of. She arrived not a moment too soon to save herself, which she will probably do, in good part, at least, if not wholly-though the affair is not settled yet. Since this article was commenced, the following fact has been furnished me from a worthy source. It is offered not only as the test which it involves, but also to illustrate the remarkable faculty which Planchette sometimes manifests, of calling things by their right names. A lady well known to the community, but whose name I have not the permission to disclose, recently received from Planchette, writing under her own hands, a communication so remarkable that she was induced to ask for the name of the intelligence that wrote it. In answer to her request, the name of the late Col. Haker, who so gallantly tell at Ball's Bluff, was given, in a perfect fac simile of his handwriting. She said to him: "For a further test, will you be kind enough to to tell me where I last saw you ?" She expected him to mention the place and occasion of their last interview when she had invited him to her

house to tea; but Planchette wrote: "In the hall of thieves." "In the hall of thieves." said the lady; "what on earth can be the meaning of that? O! I remember that after he was killed, his body was brought on here and laid in the City Hall, and there I saw it."

In Planchette, public journalists and pamphileteers seem to have caught the "What is it ?" in a new shape, and great has been the expendi ture of printer's ink in the way of narratives, questions, and speculations upon the subject. There are now lying before me the following publications and articles, in which the Planchette phenomena are noticed and discussed,—from which we propose to cull and condense such statement of fact as appear to possess most intrinsic interest, and promise most aid in the solution of the mysteries. Afterward we shall discuss the different theories of these writ ers, and also some other theories that have been propounded.

"Planchette's Diary," edited by Kate Field, is an entertaining pamphlet, consisting of details in the author's experience, with little or no speculation as to the origin or laws of the phenomena. The author herself was the principal medium of the communications, but she occasionally introduces experiences of others. The pamphlet serves to put one on familiar and companionable terms with the invisible source of intelligence, whatever that may be, illustrating the leading peculiarities of the phenomena, giving some tests of an outside directing influence more or less striking, and candidly recording the failures of test answers which were mixed up with the successes. We extract two or three specimens:

"May 26th-Evening. Our trio was reinforced by Mr. B., a clever young lawyer, wio regard ed Planchette with no favorable eye—had no faith whatever in Spiritualism, and maintained that for his part he thought it quite as sensible, if not more so, to attribute unknown phenome-na to white rabbits as to spirits. * * * Planchette addressed herselt to Mr. B, thus : 'You do not think that I am a spirit. I tell you that I am. If I am not an intelligence, in the name of common sense what am It If you fancy I am white rabbits, then all I have to say is, that white rabbits are a deal cleverer than they have the credit of being among natural historians." Later, doubt was thrown upon the possibility of getting mental questions answered, and Planchette retorted : 'Do you fancy for one moment that I don't know the workings of your brain? That is not the difficulty. It is the impossibility-almost-of making two diametrically opposed magnetisms unite. After this rebuke, Mr. B. asked a mental question, and received the following answer : 'I am impelled to say that if you will persevere in these investigations, you may be placed en rapport with your wife, who would undoubtedly communicate with you. If you have any faith in the immortality of the soul, you can have no doubt of the possibility of spiritual influences being brought to bear upon mortals. It is no new thing. Ever since the world be-gan, this power has been exerted in one way or another; and if you pretend to put any faith in the Bible, you surely must credit the possibili ty of establishing this sub ile connection be tween man and so called angels." This communication was glibly written until within eleven words of the conclusion, when Planchette stopped, and I asked if she had finished. 'No,' she replied.

no communications from any celestial or spiritual sources. Its chiography is generally good, and frequently excellent. Its remarks evince an intelligence often above that of the operators, and its talent at answering or evading difficult questions is admirable. We have no theories about it."

It seems, from other passages in the article, that this Planchette disclaims the ability to tell anything that is not contained in the minds of the persons present, although it frequently gives theories in direct contradiction to the opinions of all present, and argues them with great persistence until driven up into a corner. It simply assumes the name of "Planchet," leaving off the feminine termination of the word; "on being remonstrated with for illiteracy, it defended itself by saying," I always was a bad speler,"—an orthographical blunder," says the writer, "that no one in the room was capable of making."

Although the writer in the paragraph above quoted disclaims all theories on the subject, he does propound a theory, such as it is; but of this we defer our notice until we come to put the several theories that have been offered, into the hopper and grind them up together; at which time we will take some further notice of the amusing peculiarities of this writer's Planchette.

The Ladies' Repository of November, 1869, contains an article, written by Rev. A. D. Fteld, entitled "Planchette; or Spirit-Rapping Made Easy." This writer mentions a number of test questions asked by him of Planchette, the answers to which were all false. Yet he acknowledges that "the mysterious little creature called Planchette is no humbug; that some mysterious will power causes it to answer questions, and that it is useless to ignore these things, or to laugh at them." The writer submits a theory by which he thinks these mysteries may be explained, in a measure, if not wholly, but this, with others, will be reserved for notice here-

or not doing as at any other time. Or if it be morally possible to suppose that they all, invariably, and with one accord, *lie* when they assert that the board moves without their volition, how is it that the answers which they give to questions, some of them mentally, are in so large a proportion of cases, *appropriate* answers? How is it, for example, that Planchette, under the bands of my own daughter, has, in numerous cases, given correctly the names of persons whom she had never seen or heard of before, giving also the names of their absent relatives, the places of their residence, etc., all of which were absolutely unknown by every person present except the questioner? A theory propounded by the Rev. Dr. Patton, of Chiever is a supervision which is find the supervision of the supervi

A theory propounded by the Rev. Dr. Patton, of Chicago, in an article published in *The Ad*vance, some time since, may noticed under this head. He says:

" How, then, shall we account for the writing which is performed without any direct volition? Our method refers it to an automatic power of mind separate from conscious volition. * * Very common is the experience of an automatic power in the pen, by which it finishes a word, or two or three words, alter the thoughts have consciously gone on to what is to follow. We infer, then, from ordinary facts known to the habitual penman, that if a fixed idea is in the mind at the time when the nervous and volitional powers are exercised with a pen, it will often express itself spontaneously through the pen. when the mental faculties are at work otherwise. We suppose, then, that Planchette is simply an arrangement by which, through the outstretched arms and fingers, the mind comes into such relation with the delicate movements of the pencil, that its autom tic power finds play, and the ideas present in the mind are transferred un-consciously to paper" (Italics our own.)

sciously to paper," by means of Planchette, is no more wonderful than that the same thing should be done by the pen, and without the intervention of that little board. But for the benefit of a sorely mystified world, be good enough to tell us how ideas that are not present, and that never were present, in the mind, can be transferred to paper by this automatic power of the mind. Grant that the mind possesses an automa'ic power to work in grooves, as it were, or in a manner in which it has been previously trained to work, as is illustrated by the delicate fingerings of the piano, all correct and skilltul to the nicest shade, while the mind of the performer may for the moment be occupied in conversations; but not since the world began has there been an instance in which the mind, acting solely from itself, by "automatic powers" or otherwise, has been able to boly forth any i lea which was not previously within itself. That Planchette does sometimes write things of which the person or persons under whose hands it moves never had the slightest knowledge or even conception, it would be useless to deny,

While Planchette, in her intercourse with me, has failed to distinguish herself as a preacher or a philosopher, I regret to say that she 'Then why don't you go on ?' I continued. 'I can write fister than this.'

Planchette grew exceeding wroth at this, and dashed off an answer :

'Because, my good gracious! you are not obliged to express yourself through another's brain.'

I took it for granted that Planchette had shot very wide of the mark in the supposed response to Mr. B.'s mental query, and hence was not prepared to be told that it was satisfactory, in proof of which Mr. B. wrote beneath it:

"Appropriate answer to my mental question, Will my deceased wife communicate with me?-I. A. B."

"May 28th. At the breakfast-table Mr. G. expressed a great desire to see Planchette per form, and she was brought from her box. Miss W. asked a mental question, and Planchette im nediately wrote:

* Miss W., that is hardly possible in the present state of the money market; but later, I dare say you will accomplish what you desire to undertake.

Miss W. 'Planchette is entirely off the track. My question way, Can you tell me any thing about my nephew?'

Mr. G. 'Well, it is certainly very queer. I asked a mental question to which this is to a certain extent an answer.'

Mr. G. was seated beside me, thoroughly intent upon Planchette. Miss W. was at a dis tance, and not in any way en rapport with me. If this phenomenon of answering mental questions be clairvoyance, the situation of these two persons may account for the mixed nature of the answer, beginning with Miss W. and finishiag with Mr. G." Putnam's Monthly Magazine for December,

Patnam's Monthly Magazine for December, 1868, contains an interesting article entitled "Planchette in 2 New Character." What the "new character" is in which it appears, may be learned from the introductory paragraph as follows:

"We, too, have a Planchette, and a Planchette with this signal, merit: it disclaims all pretensions to supermundane inspirations; it operates freely—indeed with extraordinary freedom; it goes at the tap of the drum. The first touch of the operators, no matter under what circumstances it is brought out to reveal its knowledge, sets it in motion. But it brings

after.

Harper's Monthly Magazine for December, 1868, contains an article entitled "The Confessions of a Reformed Planchettist." In this article, the writer, no doubt, drawing wholly or in part from his imagination, details a series of tricks which he had successfully practiced upon the credulity of others, and concludes by propound ing a very sage and charitable theory to account for all Planchette phenomena, on which theory we shall yet have a word to offer. Hours at Home, of February, 1869, contains an article, by J. T. Headley, entitled "Planchette at the Confessional." In this article, the writer cogently argues the claims of these new phenomena upon the attention of scientific men. He says: "That it [the Planchette] writes things never dreamed of by the operators, is proved by their own testimony and the testimony of others, beyond all contradiction ;" and goes so far as to assert that to whatever cause these phenomena may be attributed, "they will seriously affect the whole science of meutal philosophy." He relates a number of facts, more or less striking, and propounds a theory in their explanation, to which, with others, we will recur by and by.

The foregoing are a few of the most noted, among the many less important, lucubrations that have fallen under our notice concerning this interesting subject—enough, however, to indicate the intense public interest which the performances of this little board are exciting. We will now proceed to notice some of the *theories* that have been advanced for the solution of the mystery.

THEORY FIRST-THAT THE BOARD IS MOVED BY THE HANDS THAT BEST UPON IT.

It is supposed that this movement is made either by design or unconsciously, and that the answers are either the result of adroit guessing, or the expressions of some appropriate thoughts or memories which had been previously slumbering in the minds of the operators, and hap pen to be awakened at the moment.

After detailing his exploits (whether real or imaginary he has left us in doubt) in a successful and sustained deception, the writer in *Hurper's* reaches this startling conclusion of the whole matter:

"It would only write when I moved it, and then it wrote precisely what I dictated. That persons write 'unconsciously,' I do not believe. As well tell me a man might pick pockets without knowing it. Nor am I at all prepared to helieve the assertions of those who declare that they do not move the board. I know what operators will do in such cases; I know the distortion, the disregard of truth which association with this immoral board superinduces."

This writer has somewhat the advantage of me. I confess I have no means of coming to the knowledge of the truth but those of careful thought, patient observation, and collection of tacts, and deduction from them. But here is a mind that can with one bold dive reach the inner mysteries of the sensible and supersensible world, penetrate the motives and impulses that govern the specific moral acts of men, and disclose at once to us the horrible secret of a conspiracy which, without preconcert, has been entered into by thousands of men, women and children in all parts of the land, to cheat the rest of the human race-a con-piracy, too, in which certain members of innumerable private families have banded together to play tricks upon their fathers, mothers, brothers and sisters! I feel awed by the overshadowing pres ence of such a mind-in fact, I do not feel quite at home with him, and therefore most respectfully how myself out of his presence without further ceremony.

As to the hypothesis that the person or persons whose hands are on the board move it *wnconsciously*, this is met by the fact that the persons are perfectly awake and in their senses, and are just as conscious of what they are doing [TO BE CONTINUED]

The Midnight Sun

The following is a description of the scene witnessed by Mr. Campbell and his party in the north of Norway, as they stood on a cliff 1,000 feet above the sea. The passage is unsurpassed in graphic beauty :

The ocean stretched far away in silent vastness at our feet; the sound of its waves scarcely reached our airy lookout. Away in the north the huge old sun swung low along the horizon, like the slow beat of the pendulum in the tall clock of our grandfather's parlor corner. We all stood silent, looking at our watches. When both hands come together at 12 o'clock midnight, the full round orb hung triumphantly above the wave-a bridge of gold running due north, spanned the water between us and him. There he shone in silent majesty which knew no setting. We involuntarily took off our hats: no word was said. Combine, if you can, the most brilliant subset and sunrise you ever saw, and its beauties will pale before the gorgeous coloring which now lit up ocean, heaven and mountain. In half an hour the sun had swung up perceptibly on his beat, the colors changed to those of morning, a fresh breeze rippled over the flood, one songster after another piped up in the grove behind us-we had slid into another day.

Time of the Drift Period,

..... Mr. E. Andrews, M. D., has collected in a paper in the Advance.a series of observations from which to estimate the time of the drift period. Since that time the bluffs on the Western lakes have been wearing away under the influence of the waves at a rate, as found by observations at places on Lake Huron and Lake Michigan, ot about six feet each year. The U.S. Lake Survey has shown that the shoal water near the shore extends about six miles, where it becomes suddenly much deeper. This marks the original shore line. Supposing the rate to be uniform, this would allow but 5,500 years on Lake Huron, and but 7,140 on Lake Michigan. since the waters began to wash the shores. A thind estimate, made by Government engineers, and depending on the amount of sand annually carried along by certain pier-works, gave but from 4,000 to 6,000 years. With these estimates agrees that of General Humphrey, chief of the U. S. army engineers, who found that at the present rate of deposit the delta of the Mississippi might have been formed in 4,400 years. Dr. Andrews calls attention to the fact now remarkably these independent estimates confirm the chronology of the Scriptures, it being yet generally admited that man was introduced at the close of the drift period.

RELIGIO-PHILOSOPHICAL JOURNAL.

Pacific Department.

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BW.....BENJAWIN TODD

OREGON.

Resolutions Passed at the First Spiritual Grove Meeting in Oregon.

Whereas this is the First Spiritual Grove meeting ever held in Oregon, we that are assembled here do take occasion to give expression to our vlows by the following resolutions :

RESOLVED: That we do honestly and sincerely beliove that our Spiritual friends can and do under favorable circumstances hold intercourse with us In the carth-life.

2nd. That our standard of great moral worth as a body and as individuals, consists in the constant progression and development of the mind, the temperate and wise control of the body, also a tree moral, honest and honorable deportment. Srd. That we do not countenance or uphold any practice that can be construed by any honorable minded person in any manner as tree-lovism, or more properly termed free-lust.

4th. That we do recognize and advocate the harmonizing of Science, Religion and Politics, that the greatest amount of freedom may be intelligent. ly administered to all.

5th. That we do not subscribe to any creed or doctrines that are calculated to bind us in any form, or in any way cramp the full and free development of truth in all of its varied departments.

6th. That in accordance with the great progress of the age, we advise and recommend the full and free equality of woman with man in all rights as on American citizen, that her influence may be exerted for good.

7th. That all Spiritualists in this State do make it a special point to meet and celebrate the Anniversary of Modern Spiritualism which occurs on the last day of March, each year.

8th. That we hall this spiritual light as the morning star of the nineteenth century ; a light that will eventually open the understanding and direct the doubting mind into a train of thought that will lead to a satisfactory solution of the fuênro.

Oth. That we do recognize all the truths conceined in the Bible as sacred. In the same light as all other truths, and Jesus Christ as the greatest mediator between God and man of all others down to his day.

10th. That the experience of the religious world goes to attest the fact that all new opinions, however true they may be, are met and combated with a spirit of unpardonable animosity and hatred.

11th. That if we were to trace the history of Christlanity from the time it sprang up through the combined opposition of Judais a and Pagonlom, we would find uniform succession of persecutions on the part of those sects who had already gained a footing.

12:h. That the Catholic church, the mother of Protestantism, has never ceased to abhor and chastics her offspring with all her power, and in return, the Protestant churches stigmatize her as the mother of harlots, and other offensive names too foul to mention; that to us, it seems that all the sects claiming the name of Curistians, are to use the words of Henry Ward Beecher, "Like a great compound threshing machine, whose business it is to thresh and pound each other."

13th. That in view of the experiences of all the

On the whole, dear brother, the cause seems to be brightening in the far West. I notice the JOURNAL is, in many places, eagerly sought for at the news stands, and we hope and pray that its circulation may become more and more extended, as we verily believe it ought to be in every family Believing as we do, that the JOURNAL tends to make us all better men and women, may God and angels bless the efforts that are being made for its circulation and its ultimate success. Kansas City, Aug. 17th, 1869.

AMERICAN SPIRITUALIST CON VENTION

AT BUFFALO, N. Y., FROM AUG. 31 TO SEPT. 3, 1869.

By Henry T. Chlid, M. D., Sec'y.

(Official Report.)

TUESDAY MORNING'S PROCEEDINGS. The President, Dorus M. Fox, called the meeting to order.

The presidents of the s v.r.l state societies, being vice presidents, were invited on the platform

Song by the Buffalo choir. Invocation by Mr. S. A. Horton :

Oh Thou whose presence we seek, whose life

permeates our own and blesses us with every blessing, we seek those conditions this morning that will best fill the necessities of the occasion Nowhere else but unto Thee would we seek for all ald to sust in us, and while Thou dost make use of these intermediate agencies, we thank thee for the recognition of thy divine authorship within each one. Oh, Father God! Spirit Divine, whose presence fills immensity and draws by the sanctifying chords of love, every human soul unto Thee, let us feel the strong arm of Onnipotence surrounding us, and Infinity blessing us, as we realize our own finite lives. Thou art our Father, and we thy chill ren are consecrated to good objec's and purposes of life. We would, this morning, as we assemble in convention, draw from the magnetism of life and love. May celestial influences draw us nearer unto each other, and prepare us for the duties and responsibilities of this meeting. May its requirements, legitimately observed, recognize in each a fitness for the work that is before us, and while the ministering angels in the Congress above meet with us, may they consecrate the time and place and purposes and objec's, and harmonize every mind and bring it into subjec tion to that infinite law; may this lift every soul higher and bless us with its hallowed influence. Thou, O Source of all life and intelligence, we look to thee as the Fountain, and while the little tributaries shall flow to refresh us, weary, weak and helpless of earth, we rec ive all as from thee and will thank thee for all these blessings forevermore. The President stated that the Spiritualists of

Buff .1.) had selected one of their members to read a short welcoming address. Samuel H. Wortman then read the following

address: MR. PRESIDENT, DELEGATES AND FRIENDS-The task of welcoming you to our beautiful city, and as far as possible to the hospitalities of our

homes, has devolved upon me; and though I wish it were given to one more cupable of expressing the joyous emotions that the Spiritual is's of Buffalo experi nce in meeting congenial souls, those that unite them in the same glorious work of humanity's redemption, yet as far as I my be able, I shall offer you in words, that

which they hope to substantiate by deeds. To most, if not to all of you, the part that the Spiritualists of this city have been called upon by the angel world to act, in the spread of this the living gospel, is too well known to need reiterating. Here have been developed mediums, through whose agency, a knowledge of immortality, and of man's eternal progress, has been c inveyed to millions of our race that before "sat in the regions and shadows of death." Here was first inspired those lips of girlish infancy from whose utterances of heavenly wisdom and eloquence, thousands have drank their first Jeep draughts of the waters of life. And here, Stephen Albro, the old man truly eloquent in discoursing of that light which had come to him in the eve ning of life, disseminated through the age of of progress a philosophy that still remains unshaken, amid all the sifting and critical analysis that has been brought to bear upon it. And here, too, through the organism of a young girl, did the spirit of Elgar O. Dayton make his debut in soul felt elequence, to a small circle of appreciative friends that are now numbered by tens of thousands, from Plymouth Rock to the Colorado of Texas. We mention these names and circumstances in our spiritual history in no vain glorious spirit, but because the phenomena and the truth as given through their instrumentali'y, have become the common property of you all. They have become the joint stock, the invested capital, from which we to-day, as Spirit ualists, are drawing our dividends. Dividends of a knowledge that takes away death, and him that hath the lear of death, the "Devil of Iguo rance." Dividends of truth that makes free indeed; dividends of love that reaches the lowest of our race; and dividends of charity, that like the quickening beams of God's love, sees in the lowest forms of life the germs of that scraph yet to be. In view then of this common inheritance in the joys of the past and the hopes of the fu ture, in the mutual interest at stake in the success of our cause, we bid you welcome; not in our own name alone, but in the names of all those that have lived in the past history of our race, and whose storied lives have placed them among the world's great benefactors; noble men and women, that have offered up life, reputation, and all that made life desirable, for the truths of religion and science; we welcome you in the names of our own sainted ones, those who in this city were pioneers in this great work, men whose souls were in earnest, and whose earthly life was sanctified by Spiritualism. Dudly, Gibson, Albro, Rathbun, Maynard and Oliver, these are in our midst to day, not as helpless spectral forms, but as active co workers. with us, not far away in some local heaven telling a personal God of his great glory, but in rapport with us, and through various agencies striving to carry on the work so auspiciously begun. Thus welcomed, may the time spent with us, be a pleasant and profitable season to you all; may the ties of friendship formed here grow stronger at each recurring meeting of this association, until in the Summer land of the soul with golden chalices filled with the waters of life, we pledge each other snew forever and for sye. The secre ary called the roll; delegates present as follows:

attends her mission. Address for the present, Briggs, Benj. T. Horne, Dr. G. L. Ditson, Lyman Mrs. L. H. Lacy, in care of E. E. Perkins, Onarga, C. Howe, J. R. Pherce. C. Howe, J. R. Pierce.

Pennsylvania-H. T. Child, Ellen M. Child, Alice Tyson, Damon Y. Kilgore, Caroline A. Grimes, Isabella Hooper, Fred. Gourley, Susan Baker, Peter Beitel, Eliza Beitel, Mary Beans, H. N. Richards, Amar M. Lowry, Eliza M. Beal, Carrie S. Burnham, Jos. J. Harman, Mary Burke, Geo. D. Gleason, Isaac P. Walton, John I. Isett, Wm. Barnesdale, Hannah T. Stearns. Harriet Fowler.

New Jersey-L vi K. Coonly, James G. Fish, David Allen, P. C. Mills, A. Jackson Davis, Mary F. Davis.

Maryland-Levi Weaver, John Frist, Jacob Weaver, Isaac Corbet:, Mrs. Jane Bay, Wm. Masson, J. W. Weaver, Willis Gardner.

Ohio-D. N. Pratt, Mrs. John Hall, Wm. Aulesdale, Geo W. Shepard, M. Howe, Sarah E. Wheeler, C. R. Fowler, Mary C. Hall, Sarah Thomson, Oliver Stevens, J. M. Hall, Geo. R see, Milo Harris, John Keene, A. A. Wheelock, E. S. Wheeler, A. B French.

Illinois-Gen. Jas. M. Ruggles, E. W. Ruggles, Frank L. Wadsworth, Sharon Lyndale, Harvey A. Jones, D. J. Boggs, A. W. Frazer, Lou. H. Kimball, Dr. E C. Dunn, Dr. S. J. Avery, Mrs. Avery, Prof. A. H. Worthen, H.m. Geo. Gage, Warren Chase, James I. L. weland, W. F. Jamie 800.

Indiana-James K. Bailey, E'i F. Brown, Eu-genie L. Marse, Amelia Willard, Marcus S. Ward.

Wisconsin-E. V. Wilson, Dean Clark, H. S. Brown, Mrs. H. S. Brown, F. W. Dcering, A. J. Deering, U. S. Hamilton, Palmer J. Roberts. Mrs. Mary Hays, Chauncy C. Miller, Miss E ina Rutney, Emily R. Miller.

Michigan-D rus M. Fox, Jno. S. Young, D. B. Harrington, Hon. J. S. Wait, Ed. Whipple, Saml. A. Horten, Nettie M. Pease, E Stafford. Other names will be received at the future sitting,

On motion of Warren Chase it was

Resolved: That all persons having creden tials from local societies, be requested to pre-sent them to the State delegations for action. On motion of D. Y. Kilgore it was

Resolved: That the rules in Cushing's Manual of Parliamentary Order be adopted. On motion of the same it was

Resolved: That all resolutions that may be presented shall be referred to a Committee on Resolutions after being read, without discussion and that no delegate be allowed to speak more than ten minutes at one time, or more than twice on any one subject without leave of the convention.

Dr. J. K. Billey offered the following:

Resolved: That the delegates from each State be requested to select one of their members to constitute a Business Committee. Mr. Kilgore made an amendment that the Chair appoint a committee of five. Adopted.

The Chair appointed Mr. D. Y Kilgore, Pa; J. S. Loveland, Ill.; Sarah A Burts, N. Y; John G. Wait, Mich.; and John Frisk, Md.

On motion of Warren Chase it was Resolved: That the delegates from each State present the name of one person to serve on each of the following committee :

One on Resolutions; one on Revision of Constitution; one on Education.

On motion, the Chair appointed Henry Fitz-gerald, D. U. Pratt and M. J. H. Young, as a Finance Committee.

TUESDAY AFTERNOON SESSION.

The Basiness Committee reported the order for the atternoon an i evening session : song by the choir ; recitation by Frederick Greenlief. The delegations reported the following names

for the committees : Committee on Resolutions-Sirah A. Horton,

1869, at 634 Race street Philadelphia, present, Michael B. Dyott and Henry T. Child, there being no quorum, we adjourned to meet on Tuesday, July 18, 1869, at the same place.

July 13th, 1869. At a meeting held at 634 Race street, Philadelphia, present, Warren Chase, R. T. Hallock, George A. Bicon, Michael B. Dyott and Henry T. Child, (tive).

By the accompanying report of the Secretary, it appears that the Board has received the names of one hundred and seventeen who have joined the Association as annual members; these have contributed five hundred and eightyfive dollars. Also one life-member, to wit, D. A. Hopkins, of New Jersey, fifty dollars. To A. B. French's account, \$335 N. Frank White, missionary for the Eastern District, has received the names and contributions of sixty nine annual members, \$345. He has also collected at meetings and in donations, \$664,68. Total, \$10,009,68.

Almon B. French, Missionary for the Western District, has received the names and contributions of thirty-seven persons as annual members, amounting to \$180. Collections at meetings \$331, and one life member, \$50. Total, \$551.45.

He has also received names of subscribers to the American Industrial College, with sums varying from \$5 to \$200, to the amount of \$6,655 which is to be paid in four equal semi-annual payments, provided no part of the amount shall become due until one hundred thousand dollars shall be subscribed, in notes or other securities, for the purpose of establishing a college,

to be under the direction of Spiritualists. Prof. E Whipple has also obtained like sab scriptions to the amount of \$600, making a total of \$7,255.

By the reports of Mrs. H. F. M. Brown, it appears that she has collected \$140. By the accompanying report of the Treasurer, N.B. Dyott, it appears that he has received cash to the amount of \$2,718, 88 and has paid out \$2,686 80; halance in treasury, \$32, 68;

N. Frank White has been engaged since last October, and has reported eight months of se v ice during which time he has lectured to 12, 430 persons, for which he has received one thous and dollars.

Almon B. French has been engaged five months, for which he has received six hundred and twenty-five dollars

Mrs. H. M. Brown has reported two month's service on her way to California, tor which she has received one hundred and fifty dollars. The Board have endeavored to perform their

work. They feel fully satisfied that their missionaries have labored earnestly and faithfully, and we regret that Mr, French's health was such that he was obliged to resign.

The field of labor was new, and it was our desire, as was expressed in the annual meeting. to extend our labors in those sections where there are no societies, especially in the South; but we felt that to do this it would be necessary to send our missionaries into those fields where they could raise funds.

We would suggest several modifications in our constitution. An omission was that of an important part of the labors of the Spiritualists, namely: the Children's Progressive Lyceum. We think the establishment and encouragement of these should be announced as one of the ob jets at the Association. The subject of a college is one of vast importance. We are satisfied of the wisdom of the measure, but would recommend that the name be changed to university. There should be some change made in the representation at the annual meetings, so that it shall be more in accordance with the number of Spiritualists in the different States.

We believe that in no one of the twenty one years since the advent of Modern Spiritualism has there been a more rapid spread of the knowledge of our en profitable investigation and reception of it than during the past year. Honest differences of opinion must always exist where minds are left free to examine all subjects, and a broader and more liberal charity is evident in the world. Our cause is culculated to promote civil, social and religious liberty, and to spread a healthful

"no personalities will be permitted in their columns, etc. etc."

The time of the late Illinois Convention was largely occupied in a ventilation of the indignation and enmity of two or three of its members toward the publisher of the JOUBNAL; and all of this vituperation, embodied in the form of addresses or resolutions, were interwoven with the official report of proceedings, and sent to the different journals for publication. What shall we think of a convention which prostitutes its high mission to such personalities as this? One ought to be ashamed of his presence and partic ipation in such a convention, who permits such a report to go unprotested to the public. Its publication by the "organs" of Spiritualism, involves a breach of the rule (as above) so ostentatiously paraded in the same columns. How stands the account in this matter, with the several "organs ?" The Present Age publishes nearly the entire report. In editorial comments thereon, it says:

"Some parts of the report refer to persons and circumstances which we should not publish were we not by vote requested to do so, and being embodied in the official report of the convention, which we have no right to change."

This last affirmation (italicised by the writer hereof) is very retreshing from such a source. Who ever knew the editor of the Age to fail to take any liberty with matter for publication in his paper, which he deemed best? How glaring an inconsistency, presented by the fact of omissions in that very report whereof the editor of the Age says :

"For want of room we omit the remaining part of the constitution, the resolutions passed at Springfield, etc."

The parts omitted, having no personalities in them, the editor was at perfect liberty to exercise bis undoubted and unchallenged right to a bbreviate; but where the personalities swell this voluminous report, our conscientious editor had" no right to change,"-or omit to thus publish his own "weakness."

Other editors seem to have taken the liberty to change the report. The Universe, while it does not traverse the entire proceedings, does retain the obnoxious personalities bearing upon the JOURNAL, and its publisher and editor. A. resolution recommending it and all other Spiritualistic publications (of this country) by name, except the JOURNAL (and the names are evidenlty designated in that resolution on purpose to negative the recommendation as to the Jour-NAL), is again given a conspicuous place in the editorial columns of the next number of that paper, following that which contained the above named report.

Of course, the publishers and editors of these pagers have made no direct personal attack upon the JOURNAL or its editor; and to them belon s the decision of the question as to the motives actuating their course in the matter. On the other hand, the good old Banner of Light, blazoned all over with scintillating stars of heroic self control, never having stained its maestic folds with an attempt to pull any man o paper down, that it might thereby fatten upon the corpse, sifts this report of nearly every mean attempt to spit venom upon its contemporary, ere it publishes the doings of that convention of personal warfare. Noble contrast ! Noble editor, publisher, and organ of a noble cause, may angels of light and charity ever hover over thee and thy labors, that much more fruit of thy noble deeds shall bless the world. May others than the RELIGIO PHILOSOPHICAL JOURNAL take pattern after thy glorious example in this respect, if in no other-and may that JOURNAL hereafter be enabled to prove more faithful to its model saint, even against the pressure of tantalizing provocation and desperate and persistent attempts at its life. The more vile the means and the more vigorous the attempt of unholy strangulation, starvation and extinguishment; the more violent and destruct. ive the rebound which is sure to come upon all evil doers; therefore, it for no higher and no. bler reason, let all desist from " out spoken " or "shyster" personal warfare.

Christ'an sects that have gone before us, and in view of the present exhibition of hatred and animosities toward each other, it muy well be said of them as it was of Cain with the guilt of fraticide upon his conscience, his hand is against every man, and every man's hand is against him, and in view of the whole matter, we religiously

Resolve: That we think the world wide enough for people quietly disposed, to walk side by side without quarreling, wrangling or trying to batter each other down; and we would thus live with all humility, and without wishing to intermeddle with other peoples' business, suggest to our brethren of the different Christian persuasions, that a little reformation in that particular on their part. would be very creditable.

RESOLVED : That a vote of thanks be tendcred to Mr. Ell Cooley, for his very kind and be nevolent effort in calling together the First Spiritual Grove meeting held in Oregon; also his untiring efforts to accommodate the people and make harmonious all its proceedings.

Col. C. A. Rsed, President.

For the Religio-Philosophical Journal. KANSAS.

Mrs. L. H. Lacy on a Lecturing Tour in Kansas-The Good She is Accomplishing. Glathe, Paola, etc.

LETTER FROM E. E. PERKINS.

DEAB BROTHER :- Thinking, perhaps, it might be Interesting to you and also the readers of the Jour-NAL, to hear about the progress of Spiritualism in the State of Kansas, as you are doubtless aware of the fact that I am traveling in the West this seacon, in the interest of the firm know as P. and C, of Onarga, Illinois, I take the liberty to address yon a few lives.

I arrived here in Kansas City, Mo., on the 10th of June. After making a few inquiries relative to the progress of Spiritualism, I was happy to find a few earnest friends who had been at work in the cause, but at present are not doing much from a lack of funds to defray expenses. The society here has become somewhat disorganized for the above reason, yet there area few warm-hearted support-ers of the cause in Kansas City. During my stay of some three weeks, I made the acquaintance of our beloved Sister and co-worker, Mrs. L. H. Lacy, who being most fortunately blessed with good health, and has an iron constitution, is just the one to labor in the West. Sister Lacy is a powerful healing medium and one of the most eloquent trance speakers of the day, and like Jesus the Nazarene, when he traveled in the fulfillment of his mission to the aucient Jews, so with our beloved Sister, the sick and imprisoned flock to her to witness the power manifested through her organi-zation in healing. I also had the pleasure of Aletening to her lectures at the following named places : At Olathe, Kansas, Aug. 8th, she lectured In the Court House to an interested audience. After listening for one hour to a telling discourse, the controlled submitted to the criticisms of the audience. All, I believe, agreed that they had for one hour been fed on heavenly food. Our Sister then went to Paola, Miami county, Kansas, where she lectured in the Hall now occupied by a society of Presbyterians, who being a little more liberal than usual for that sect, kindly allowed our Sister the use of it to lecture in two evenings, Aug. 16th and 17th. The Hall was filled two evenings by interested audiences, all suparently eager to listen to the divine tru hs, and I can assure you they fell with telling effect among the dry bones of Old Theology, and on the whole there seems to be a growing interest in the cause of Spiritualism all through Kausas, for it comes to those honest beated Western pioneers, in all its sublime purity and in the honesty of their hearts, they receive

Let me say to all who are interested in this glorious cause, that now is the time to secure the services of our highly gifted Sister, as a trance speaker and healing medium, for the Angel World

A CARLES AND A CONTRACT

Vermont-D. P. Wilder.

1

Massachusetts-Geo. A. Bacon, Jas. S. Whitney, A C. Robinson, Miss Louiss Bacon, Cephas B. Lynn, H. B. Storer, A. E. Carpenter, Wm. White.

New York-Mrs. H. H. Cheeney, S. H Wort man, Lester Brooks, P. I. Chum, Em ly Beebe, Sarah Burtis, J. W. Seaver, Geo. W. Taylor, Jas. McClure, John Brownell, B. P. Froggert, Mary Lune, A. L. Nash, John G Still, Amy Post, B. A. Beals, Mury Parkhurst, Cornelia H. Maynard, Robt. Dygen, Saml. Chamberlain, Peck-ham Rathbun, Mrs. F. Wortman, J. M. Chap-man, David A. Smith, Robt. Hallock, Elisha Waters, S. C. Cuyler, John Sybrook, Mrs. D. B.

Eli F. Brown, Levi Weaver, H. S. Brown, D. Y Kilgore, C. B Lynn, J. G. Wilt, Mrs. S. E. Warner, E. S. Wheeler, L. K. Coonley, J. W. Seav er, D P. Wilder.

Elucation-J G. Wait, Amelia Willard, Wm Mason, A. J. Deering, Carrie S. Burnham, A. E. Carpenter, F. P. Baker, Wm. F. Jamieson, A. A. wheelock, S. H. Wortman, D. P. Wilder. Revising Constitution - D. B. Harrington. Jas. H. Bulley, John Frist, Dean Clark, Caroline A. Grimes, Geo. A. Bacon, F. P. Baker, J S. Loveland, Milo Harris, J. G. Fish, P. J. Clum, D. P. Wilder.

The Board of Trustees presented the follow ing report which was read and referred to the appropriate committee :

The Board met in the city of Rochester, N. Y., on the 29th of August, 1868. President-Dorus M. Fox, John C. Dexter, Hannah F. M. Brown, Michael B. Dyott, George A. Bacon, Warren Chuse and Henry T. Child, (seven). Dorus M. Fox was elected President and Henry T. Child, S cretary.

We then proceeded to draw the names of the members who were to serve one, two and three years. Almon B. French and Robert T. Hal lock were drawn to serve three years.

Hannah F. M. Brown and George A. Bacon were drawn to serve two years, and Warren Chase and John C. Dexter were drawn to serve one year. The term of office of the two latter expire at this time. Arrangements were made for printing an address to the world.

Sept. 8th, 1863 The Board met at 634 Race street, Pailadelphia. Present, Dorus M. Fox, Michael B. Dyott, Robert T. Halleck. Warren Chase, George A. Bacon and Henry T. Child чіх).

Estimates were received for printing ten thousand copies of a pamphlet addressed to the world. That from Messrs. Rawling & Zeising, of Philadelphia, being the lowest, was accepted and arrangements were made for the publica tion of it.

It was resolved to employ two missionaries at a compensation of one hundred and twentyfive dollars (\$125) per month, without any allowance for traveling or other expenses.

Two districts were proposed—an Eastern, to be composed of New England, New York Pennsylvania, New Jersey, Deleware and Mary land; and a Western to be composed of the States west of these.

Nov. 27th, 1868. The Board met at Horti cultural Hall, Philadelphia. Present, Dorus M. Fox, Almon B French, Hannah F. M. Brown Warren Chase, Michael B. Dyott and Henry T. Child, (six). The President reported that N. Frank White

had been engaged for the Eastern District and Almon B. French for the Western, and had commenced their labors on the first of October.

The Treasurer was requested to execute a bond, running to the other members, for five thousand dollars, which was accordingly done and placed on file.

A proposition was received from Dr. George Haskell, off-ring a tract of land at Ancora, New Jersey, and after consideration it was resolved that in the present condition of the affairs of the Association, the Board does not think it proper to locate a college.

Feb. 24th, 1869. The Board met at 544 Broadway, New York. Present, Hannah F. M. Brown, George A. Bacon, Michael B. Dyott, Henry T. Child, Robert T. Hallock and Warren Chase, (six).

Arrangements were made for holding the annual meeting at Buffalo, New York, and the Secretary directed to issue the call for the same.

Mrs. Hannah F. M. Brown was engaged to go to California, with a compensation of seventy-five dollars per month. At a meeting of the Board, held May 11th,

society. The foundations of Spiritualism are laid deep lv in the human soul, and it is a privilege to be able to labor for the spread of this great gospel which is glad tidings unto all people. Continued next week.

and liberalizing feeling in all departments of

Original Essays.

THE CONTRAST. Thoughts Worthy of the Attention of the Reflective Mind.

BT PROGRESS.

Personal warfare is painful and sickening to the good, the well balanced souls of any movement of human reform. It is particularly so when indulged in by leading advocates of the deepest, broadest,-most divine dispensation for the progress of human development, a consciousness of the true relations to the race, to G id and the future. The use of it is disclaimed, reprobated and denied by teachers from the pulpit, rostrum, forum and editorial sanctum. But alas I how often indulged in. Specious and circumlocutory ways are resorted to by the shrewd and Paul-ish, that the "letter of the law" may not be infringed while deeply practicing "the spirit" of this most excellent rule.

There are widely different modes of personal warfare. These need not be enumerated, as they will readily occur to the mind upon reflection. Undoubtedly, differences of opinion will obtain as to what mode is most wise, (?) potent or honorable.

And it will certainly be admitted-lamentable though it be, that occasional resort to it seems unavoidable-at least is indulged in by nearly all. If this must be, then out spoken, "straight.

to the mark " language, instead of that " whipthe-devil around-the stump " style, ever resorted to by "shysters," is the most manly.

It has been a source of deep regret to many friends-as no doubt to the editor-that the noble JOURNAL has felt the presence and culmination of causes which have impelled this resort. Undoubtedly there are facts and irritating conditions, only known to those directly concerned, (and all very well know that an enemy only presents that which will most plausibly sustain his case), which cannot be retailed, nor even wholesaled,-broadcast to the world; therefore, the motives and prompting influences rest with the individuals of the war. Outsiders can only lament the infringement of the wholesome rule of propriety and true etiquette. Certainly, conducto rs of public meetings and journals, should avoid interference. How has it been in the case above alluded to? Every publication in the in-terest of the Spiritualistic movement, keeps standing, or frequently publish notices, that

Not having seen any allusion to the aforesaid report in the spiritualistic publications not herein mentioned, no comment upon their course is presented. But wherever and by whomsoever "the coat fits, let it be worn."

If we have a religion which really does reach higher pinnacles of truth, faith, love and charity, let us exemplify the grand fact to the world. Let one and all go "up higher"-drink at purer fountains-breathe more refined atmospherevibrate more divine emotions--centralize more fraternal aspirations-that we may project more universal good--eliminate grander results--set in motion mind waves, laden only with refreshing and invigorating magnetism, pertuned with the sweets of angelic sympathy, saintly forgiveness and divine forbearance-and thus ever wear upon the crown of our imperishable reward, the diamond jewel, Consistency. Detroit, August 8th, 1869.

LA PORTE, INDIANA.

Progress of Spiritualism-Speakers,

LETTER FROM DR. S. B. COLLINS. BROTHER JONES :-- In greeting you from this part of "God's moral vineyard," we do so to part of "God's moral vineyard," we do so to speak of the cause of Spiritualism, which for the past two months, has been gaining ground, and bids fair to move on, carrying away in its march, much of the false, and building the new with found-ation firm and true. Our workers have been the following: Mrs. F. A. Tattle started the ball in motion argin have been been been to be the started. motion again here, by speaking the last Sunday in June, and by helping to organize, and speaking for the Society at various times. Mrs. Sada Balley has spoken three times, and with good success; Mrs. E. A. Tallmadge, once, and to a good audi-erce. She has many friends here We have also been favored with two lectures by J. L. Mansfield, from Ohio, who has left a good impression among the people, for all feel that he is honest in his work, and that he is a help to any society he may be called to work in. He is a good speaker and a sound reasoner. Last but not least, comes Moses Hull, and he truly is a host, and makes every word tell, and is ready at any time to defend Spiritualism, and also to meet the clergy on their own grounds, with their own weapon, the Biole. Thus we are progressing, and bid the car of pro-

SEPTEMBER 18, 1869.

RELIGIO-PHILOSOPHICAL JOURNAL.

" HONOR TO WHOM HONOR IS DUE." Spiritualism in Chicago-The Lyceum and the Societies-Lectures-Injustice to Speakers.

BY MRS. M. J. WILCOXSON.

In the Present Age of Sent. 5th, is an article headed, "Lectures in Chicago," which is calculated to convey to the minds of its readers the most serious misconception, and hide the actual facts of the case : and as a faithful defender of the truth, I must beg the Present Age to publish this article, in honor and justice to the misrepresented parties.

The writer, W., says: "This enterprise on the part of the Lyceum is an experiment, but in Chicago it seems to be the allotted way of the progressive work. The history of Spiritual Societies and Lyceums with us, is, that either the Society has opposed the Lyceum method of education and executive management, or the Lyceum. to secure the good-will of the Society, has paid it tribute money, thus paying all of its own expenses and helping to support the Society.

Under this experience, the Lyceum brain and muscle has been pretty thoroughly disciplined, and no wonder the conclusion has been reached that it will be far easier and better for the Lyceum to have charge of the course of lectures and be able to use its entire energies in aggressive and constructive work, rather than be obliged to parry thrusts of a bigoted society, or be the supporter of a weak one."

Now, Brother W., what do you mean by such talk? Fifteen months ago, I followed Mrs. Colby at Music Hall, under the following state of things: Some little time previous, the "First Spiritual Society," to which the Lyceum was virtually attached, had found itself unable to liquidate its liabilities, amounting to some three or four hundred dollars, and in business meeting, voted the whole financial and business department of the meetings into the hands and control of J. Snettigue, who accepted the offer only at the urgent solicitation of the Society. With fair promises of co-operation on the part of friends, Mr. S. rented the hall on his own individual responsibility, and conducted the meetings with such marked ability, as to clear all expenses and raise, besides, over one hundred dollars, the first month of my service, to cancel the old debt. Indeed, the second Sunday evening of my labor in Music Hall, one hundred and two dollars were raised at the close of the lecture, as was stated, and for this express purpose. I continued speaking at Music Hall for three months, and closed with full house, including galleries, and even at that sultry period. During the entire course, the Lyceum paid not a dollar's rent for the use of the hall, and for all this time, it used it every Sunday afternoon.

As for the "good will of the Society," I know not where or how it was once "bought with tribnte money ;" and how did the Lyceum ' pay all its own expenses and help to support the Society?" As for the congregation, then growing and prosperous, it included some, yea, many of the noblest hearts that ever best, and so truly in

some time, and we know whereof we speak. Within the last year, Societies in two large cities, in which we have labored to packed houses, have defaulted in their contracts, to the sum of over fifty dollars each, which amount they honorably owe us to day. One is not a great way from Chicago. In each case, the Lyceum hung, financially, a helpless child, or dead weight upon the lecturing department. I have just refused a "call" to a large city where the Society rents the finest hall in the place, and has just organized a Lyceum. Reasons for refusal: They could not guarantee me the low price of ten dollars per Sunday and board, but expected me to go at a heavy fare out of my own pocket. and give them a charity service of two months, for less than ten dollars per Sunday! Look at this, you loud-mouthed reformers, prating about the wrongs of poor sewing women! And then, called as we are sometimes half way across the continent, with "terms satisfactory" a pended. to find ourselves footing up at the end of the term, less than five dollars a Sunday! It has be come the practice in many places, I find, to adopt this system of fleecing the overwrought speaker, and it is time to protest against it. Indeed, we will never sanction or assist any Lyceum, having no higher law than that of the mere speculator or swindler! What a system of fraud we might tolerate or foster. Look at the Orthodox churches you condemn Who ever heard of their starving or robbing their pastor of his salary for the needs of the Sunday school? It would be well for us to follow their example, in the line of humanity, at least ! Again, the miserably cold, calculating spirit which such a course engenders, is ruinous to all the finer susceptibilities of our nature. Shall our Lyceum children be brought'up to talk about "bigoted Societies," of whom their own parents are members and faithful workers? I know of one parent, who took her little girl from the Lyceum last summer, for no other reason than this. Oh Brother W., we are far from the kingdom of heaven! We must get higher ourselves, or we will profane the majesty of childhood, in our egolistical attempts to teach it ! We have not learned the A, B, C, of justice; and as for "good will," the golden mean of prosperity, we have almost dropped it into the hells of selfish ambition which burn as of yore! When will we come up higher, and stand redeemed upon the mountains of justice? When will we seek equally, the good of all, and render unto every soul its righteous due? Can we dare to teach the rising generation, by precept or example, anything short of this? O, should we dare to

We have wanted to ventilate this question for

plant in these youthful souls the thistles of unholy hate or lust, may our hands be palsied and our lips silent, and may the fires of purification flame on, till our divinity arise, and we walk and work in the love and majesty of our God-like being.

quite injurious. Persons are submitted to " packs," and long-continued baths, and these are frequently repeated. As each of these tends to reduce the vitality of the system, and especially of the skin and subcutaneous tissues, there will be brought on, boils or sores of various kinds, which the ignorant practitioner calls "a crisis," when, in fact, it is simply the result of reduced vitality, rendering these parts subject to disease. A boil is the death of a portion of tissue, too

large to be taken away by the absorbents, and the processes of nature, by cutling out a portion of the living tissue around it, are tedious and often very painful, consisting of an inflammatory action in the living tissue around the foreign body, which is separated with a covering of living tissue in the form of a "core." The proper treatment for boils is, as soon as we know there is a portion of dead matter, to cut it out. This will give much less suffering than the tedious and painful operation nature requires to accomplish the same object.

We know water to be a most powerful remedy for the removal of diseases.

Cold water is nature's febrifuge, in 1 should be used freely but judiciously in all cases of fever. But it is a rule that in proportion to the power of any remedy should be the skill with which it is applied.

Cold water, when taken into the stomach, especially in warm weather and when there is thirst. passes very rapidly into the blool, and assists in cooling it and removing impurities therefrom. The large quanties of fluid taken at meals, act-

ing often as a "labor-saving machine," are injurious, preventing proper mastication and interfer. ing with the action of the gastric juices.

Water, being an essential ingredient in every living tissue and entering very largely into the sap of plants and blood of animals, must be con. tinually supplied to support life in a healthy condition. It should be taken at proper intervals, and in moderate quantities.

Much of this fluid is obtained from the food we take, and there are persons who seem to require very little except what they obt in in thit minner.

Diet is much influenced by the climite. In the cold regions of high latitudes where the snows cover the earth most of the time and prevent the growth of vegetation, meats and especially the blubber of the whale and other fats, are relished, These supply a large amount of carbon, and thus aid in keeping up the temperature of the body. In the troples, luxuriant vegetation and faley fruits tempt the palate and furnish the chief food

for man We have not laid down many rules in relation to ablutions, because we think every one should exercise their judgment, seek for knowledge in regard to their system, and endeavor by all, to ascertain what conditions are most condusive to health. There is too much of a disposition to neglect ourselves and he half sick all the time. We should follow out the best means we know, not blindly, but intelligently, ever seeking to know more, so that we may progresss into higher conditions, and be enabled to enjoy their appropriate pleasures. Let us resolve that we will do the best we know, and thus open the way for more perfect knowledge, which shall lead to higher happiness.

"This Day Shalt Thou be With Me in

is often in violation of the physical laws, and seem to know any more about their own than others. The flowers of inspiration that spring up all around us, are discarded by them, and the true spirit of reform can never find a place in such minds. They are vindictive,-be'ieve in a God of vengeance, and are determined to prove this by manifesting their own vengeance upon such poor, unfortunate ones, that are like the thief, to whom Christ addressed these me norable words. Far be it from us to censure the- men-we should be glad to help them out of their darkness into the sunlight of truth. And Spiritu . ism, notwithstanding it is reviled and scoffed at u. these, offers to them the only solution of the deep problems of life and immortality, and whenever they are ready to apply to the true source, they will find the solution, and will no longer "see men, as trees, walking;" bat when Spiritualism touclass their eyes, they will see in every man a spirit that is immortal and destined to be happy.

The American Association and the Lyceum Convention.

These meetings are among the most harmonious that we have ever attended. The delegations being restricted to States, were not as large as on former occa-lons. Twelve States were represented and there was an earnest feeling manifested by all present to continue the labors of the Association. Several modifications of the constitution were made-one fixing the annual ecn.ribution any sum not less than one dollar.

It is to be hoped, however, that no one will consider this as designed to limit the amount. The members of the B ard feel strongly impressed with the necessity of sending out missionaries into those places where there are no State societies, and especially in the South. The only obstacle to this during the past year was the want of funds. If the friends of the movement through the country feel disposed to contribute for a special fund to send missionaries to the South, we feel assured that the Board would be glad to do this. Those who feel interested in this direction, will please send their names and contributions to any member of the Board. An official report of both meetings will soon appear.

The Lyceum Convention resolved to merge itself into the American Association with a request that they should labor in this direction. An interest ing feature in the Lycenin Convention was the recitation of several dialogues by Mrs. Shepherd, of Geneva, Onio, an old lady who has much more of the freshness of youth than many who have not seen half so many summers.

One of these will appear in the official reportothers are to be printed under the supervision of a committee, consisting of David W. Allen, N.J; D. Avery, Ill.; Ell F. Brown, Ind.; Nettle C. Maynard, N. Y.; and Caroline Grimes, Pa.

A proposition to hold the Seventh Annual Meeting of the Association at Richmond, Ind., was received and referred to the Board for action. Provision is made for publishing fre quent reports of the proceedings of the Board.

SPEAKER'S REGISTER.

PUBLISHED GRATUITOUSLY EVERY WELE. To be neeful, this should be reliable. It therefore hehooves Lecturers to promptly notity us of chang s whenover they occur. This column is intended for Lec urers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the impleaddress having particulars to be learned by special correspondence with the indev.duala.] J. Madison Allen whit icoture in Terre Haute, Ind., six months from May 1st Audress box 547. Harrison Augter, Calamus, Clinton O., range C. Pannie Allyn, Stoneham, Mass. Mrs. N. N. K. Andross, trance speaker, Delton, Wis. Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P.). Box 48. Mrs. Orrin Abbott, developing medium, 127 south Clark-St room 16. Harrison Alely, M. D , 191 South Clark Steet, Checago, Lectures on Laws of Life, Tempere ce, and Reform and Progressive subjects. Charles A. Andrus, Flushing, Mich. J. G. Allbe, Springfield, Mass. Dr. A T. Aries. Address box 2001, Rochester, N. Y. Mrs Anua E. Allen, 147 West Washington street, Chicago, James M. Barnes. New Castle. Ind. J seph Baker, Editor of the Spiritualist Janesville. Wis. Wm. Bush, 163 South Clark St., Chicago. A. P. Bowman, Joyfield, Michigan. Bev. J. O. Barrett, Glen Beulah, Wisconsin. Dr. J. K. Bailey, box 391 Laporte Ind. Dr. Barnard, Lansing, Mich., Lectures upon Spirituaism and scientific subjects. Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cam. bridge, Mass. Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. H. F. M. Brown. P. O. Drawer 5956, Chicago, Ill. Mrs. E F. Jay Bullene, 151 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. Ballon. Address Chicago, care of Religio-Philo-OPHICAL JOURNAL, Wm. Bryan. Address box 35, Camden P. O., Mich. M C. Bent, inspirational speaker. Address, Almond, Wir. J. H. Bickford, Charlestown, Mascachussetts, John Co: win Five Corners, New York. Mrs. G. S. Coles 735 Bread say, N. Y. Dean Blark. Permanent address, 24 Wam sit street, Lowell, Mass. Mr. Cowen, St. Charles, Ill. Mrs. Augu ta A. Currier, Address b x 815 Lowell, Mass. H. T. Child, M. D., 631 Race St., Philadelphia, Pa. J. P. Cowles, M. D. Address Box 1374 Ottawa, Ill. S. C. Caild, Inspirational Speaker, Camppoint Adams Co. III. Mrs. Dr. Wm. Crane. P. O. pox 935, Elkrait, Ind. Albert E. Carpenter, address care of Banner of Light Beston, Ma-s, Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co Ind. Dr J. R. Doty, Stockton, Ill. Miss Lizzie Doten. Address Pavilion, 57 Tromont 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. R. C. Dann, lecturor, can be addressed Rockford, Ill. Miss Eliza Howe Fuller, inspirational speaker, San Franisco, Cal. Miss Almedia B. Fowler, Address, Sextonville Wis. A. T. Foss, Manchester, N. E. A. J. Fishbeak, Sturgis, Michigan, Charles D. Farlin, clairvoyant speaker, Dearfield, Mich. N. S. Greenleaf, Lowell, Mass. Isaac P. Greenleaf. Aldress for the present 82 Washing on avenue Chelses, Mass., or as above. 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, Br. Tressurer. white Pine District, Lander Co., Nevada. Dr. L. P. Griggs. Address Cedar Falls, Iowa. R. D. Goodwin, lecturer, Kirkwood, Mo. Miss Luns Hutchinson, Owensville, Cal. O. B. Hazeltine, Mazo Mania, Wis. Dr. M Henry Houghton. Address, Milan Ohio. Miss Julia J. Hubbard. Address 3, Cumston street, Boston Mrs. S. A. Horton, 24Wamenit street, Lowell, Mass. Miss Nellie Hayden. Address No. 20 Wilmot street, Wor-

Lyman C. Howe, inspirational speaker. Box 99 Fredom

D. W. Hull, Inspirational and Normal Speaker,-Hobart, Ind. During Sept., Kondslville, Ind.; Oct., Reat Siginaw Mich. Charles Holt, Warren, Warren Co., Pa. Mrs. M. S. Townsend Hoadley, Bridgewater, Vt. Dr. William Jordan, Speaker, Wales, Michigan, Wm H. Johnson, Corry, Pa.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.

- W. F. Jamleson, inspirational speaker, Belvidere, Ill.
- Abraham James, Pleasantville, Venango (lo., Pa., box 84. H. A. Jones, Sy camore, Ill.
- S. S. Jones, Drawer 6023, Chicago.
- Dr. Win. R. Joscelyn, Lecturer, Healer, Clai. voyant. Address him in care of this Office, Room 8,-192, South Mark S reet. D . G. W. Kirbye, speaker. Address this office. George F. Efttridge Buffalo, N. Y.
- O. P. Kellogg, East Trumbull, Ashtabula Co., O. Ira 8 King, trance speaker, care of Joseph Smith, P. G. Box 1118, Indianapolis, Ind.

J. S. Loveland, Monmouth, Ill. Mrs. P. A. Logan, Winons Minn, W. A Loveland, 35 Bromfield street, Boston. Geo. W.Lusk. Address Battle Creek, Mich. Mr. H T. Leonard, trance speaker, New Ipswich, N. H. Mrs. L. W. Litch Address II Kneeland st., Boston. Mass. M ry E. Langdon, 60 Montgomery street, Jersey City N. J. John A. Lowe. Address box 17, Sutton, Mass. C. D. Lynn, inspirational speaker, Sturgia, Mich. James 6. Morrison, box 378, Haverhill, Mass. Dr. Leo Miller, Appleton Wis. Dr. John M . thew, Washington, D. C., P. O. box 67. Dr. G. W. Merrill, Jr. Address Boston, Mass. Mrs. Hannah Morse, Joliet, Will County, Ill. Mrs. Anna M. Muhllebrook, box 778, Bridgeport, Com. J. W. Matthews, Hepworth Illinois, Mrs. Sarah Helen Mathews, Quincy, Mass. Charles 8 Marsh. Address Wonewoe, Junean Co., Wis. Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch, Mrs. E. Marquand, Trance and Inspirational speaker, 128 South Third Street, Williamsburg, Long Island, N. J. Emma M Martin, Birmingham, Mich. Dr. W. H C. Martin, 173 Windsor street, Hartford, Conn. Mrs. J. Munn, Campton, III. Prof. R. M. McCord, Contralia, Ill. A. L. E. Nush, lecturer, Rochester, N. F Mrs. S. Nash, healing medium, bearfield fich. C. Norwood, Ottawa, Ill. J. Wm. Van Namee, Brooklyn, New Yors. Mrs Puffer, trance speaker, South Hanover, Muss. O. S. Poston, 114 South 6th street, Room 2, Philadelphis.

J. H. I riest, Berlin Wisconsin, Mrs. Harriett E. Pope, Morristown, Minn. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. Mrs. Pike. Address St. Louis, Mo. Mrs. Plumb, Clairvoyant, 63 Russell St., Charlestown, Mass. J. H. Powell, Terre Baute, Ind. Miss Nettie M. Pease, trance speaker, New Albany, Ind. MIS. Auna M. L. Potts, M. D., lecturer, Adrian, Mich. J. L. Potter. La Crosse, Wis., care of E. A. Wilson. Dr W. H. Ripley, box 95, Fexboro, Mass. A. C. Robinson, Salem, Mass. Dr. P. B Randolph, care box 3352, Boston, Mass. J. T. Rouse, normal speaker, box 403, Galesburg, Illinc's,

Mrs. Jenuto S. Rudd, 140 Mainstreet, Providence, R. L. Wm. Rose, M. D. Address box 263, Springfield, O. Mrs. Frank Reid, inspirational speaker, Kalamaroo, Mich. Mrs. Sarah A. Rogers, Princeton Iowa, care of A. S Chamberlain.

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J. W. Seaver, Byron, N. Y. pr. Wm. H. Salisbury, box 1313, Portsmouth, N. H.

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earnest in the great work as to stand far above "bigotry." The proceeds netted to a certain knowledge, which others will confirm, trom thirty to sixty and seventy dollars each Sunday. Some stormy or unfavorable Sanday, less. And did this Society ever "oppose the Lyceum method of education ?" Never! on the other hand, the Mills, the Slaytons, the Harolds, the Tullers, and many most energetic and faithful souls were equally the friends of the Society and Lyceum. and some were leaders in the school, or scholars. All speakers, as far as I know, laboring on Mu-

sic Hall platform, offered their sympathies and services to the Lyceum. It was not "the method of education," which was the rock you all struck on, Brother W., it was the method, I apprehend, of doing business! The Society very naturally thought the Lyceum should pay the reasonable sum of five dollars a Sunday, per contract with Mr. Spetti. gue, for the use of the hall. Tell me now if it is true, that the Lyceum has ever paid the whole expense of one solitary Sunday. We know that speakers have done it-or at least given their services-by solicitation, too, of the Lyceum Board, and such services have kept the Lyceum afloat; but are you not at this moment in debt, and actually dependent on Charity Sermons? Will you please tell me, Brother Wadsworth, if I am mistaken in thinking that Mrs. Billou's services were in degree gratuitous, and if Dr. Blain's fine discourses were not wholly so ? Then, if so, why not state the facts, or why, above all things, take so much pains to hide the truth? Certainly, we rejoice to see the Lyceum prosperous, and care not how many speakers give charity lectures to cancel its liabilities, but it is the method, Brother, yes, the "method" of your report, we must object to. If Mrs. Ballou, Dr. Blain, Mr. Spettigue or any one else, laboring in the lecturing department, is sharing your burdens at personal risk and cost, have you no better word for them than this ar icle would indicate? Again, would it not be more consistent with our heaven-born philosophy, and the teachings of the Lyceum Manual, to avoid all injustice, and live above this morbid disposition to appropriate what does not belong to us? The fact is, there are few Lyceums that are self supporting. Most of them depend upon speakers to give them a frequent lift. Many could not hold a hall without the increased interest, and consequent increased pay, which a good speaker calls in.

Since the Lyceum, with its expenses, has become an institution, speakers are constantly solicited to give a missionary work or consent to a reduction of fifty per cent. or more. How are they to live in this state of things, and without even the poor snile of a vote of thanks, as in a recent case I witnessed? Now do not mistake me in this article. We love the Ly ceum. When it is a dear, confiding babe, we will feed it with the choicest silver spoon we have; but when it begins to kick with its highheeled boots, when it puts on airs and swells over a big pocket-book, we shall say to the stripling, "If you can do your own walking, don't | long-continued bathing. ask us to lng you."

BY..... H. T. CHILD, M. D. Subscription will be received, and papers may be obtain ed at wholesale or retail, at 634 Race street, Philadelphia ------WRAP NOT YOUR TALENT IN A NAP-

Philadelphia Department.

KIN. BY W. H. C.

I can not write-I cannot even think : Oh! darkness: then dost master all my nowers .

My mind seems passing, parting link by link; Empty and futile life's departing hours.

And am I thus at eventide of life To be the sport of Time's expiring joys? Better far better, are the scenes of strife, Or active interest in the veriest toys.

Can naught arouse me from this direful spell ? Can naught new life into my soul infuse? Ye ministering spirits, will ve tell

What makes this darkness?--Yes-you do refute To employ the powers possessed, for others' good ; When we have pressed you, tidings to impart, Our earnest efforts boldly you withstood;

Kept back the truth from many an aching heart. Know that the soul that dares withhold a boon

From those who would through its possession grow. Must suffer-(Ah! 'Tis well it should be soon), For man must reap, just that which he doth sow.

In kind, the same, in quantity increased, Is Nature's fixed inexorable law :

Would you enjoy a spiritual feast ? Would you abiding spirit influx draw?

Go then. and minister as you receive, Wait not for greater, richer gifts to come,

While you dispense you'll have no time to grieve For light and joy will make your soul their home

LIFE,-NUMBER 5.

BATHING AND ABLUTIONS. We have said that water was the only drink in nature. Its use externally is of the utmost importance in keeping our systems in a condition of health.

Many persons are in the condition of a certain widow lady, who, being rather ignorant of the language, had an advertisement inserted in a paper as follows :

"A widow woman wants washing inside and out."

From birth, all through life, health is dependent upon cleanliness, which is said to be next to godliness, though we have not been informed which is the higher. This can only be maintained by frequent ablations, especially in warm elimates, where the secretions and excretions are much increased.

The surface of the body should be sponged or washed all over daily in warm weather, and two or three times a week in col1.

Baths, especially if long continued, are exhaust ive to the vital forces, and many persons are made sick by too much bathing. It may be well to plunge into water and remain from two to five minutes, but never, except for disease, to remain longer than that, and the temperature should be that which is pleasant and agreeable. Shocks are always in violation of nature's higher laws, and if there be strength to bear them, it is a waste of vital energy to call upon it to withstand them. We desire to be emphatic on this point, because we know many persons through ignorance, have isjured themselves very much by frequent and

The practice at the "Water cure establishment,"

Paradise."

When the me lium of Nazareth, the Great Reformer of his age and the world, saw the condition of the two thieves upon the cross, he perceived that one of them was a person who had been struggling hard to overcome temptation and avoid crime; that the thoughts and intents of his soul were directed towards that which is right and true. Hence, in looking at him, he emphatically declared, "This day shalt thou be with me in Paradise." He knew that they were both, in the expressive language of Scripture, about "to give up the ghost." That their visible forms, which the outward world saw, were about to give up the ghost, or the spiritual nature ;--that death with noiseles step was coming to unlock the prison house of the material forms and set them free ! He knew too, that the spirit of this man was in a condition to be met and ministered to by him, when the shackles of the body had fallen. This is one of the many instances illustrating the knowledge which this pure medium had of the conditions of those around him. He did not condemn the man on the other side of him, although he could perceive that his condition would be very different in the other life. What a lesson is this for those who seem to think the whole mission of their lives is to be going about denouncing individuals who are doing evil. Jesus had a word of cheer for the one who needed it, and could receive it, but no denunciation for the other. It was not a time to hold up before him the light of truth; it would have been like casting pearls before swine.

The Christian churches have to-day very little conception of the pure and sublime, moral code which Jesus taught and illustrated in his life. The law of vengeance of the olden time, embodied in the Mosaic dispensation, has been strengthened and rendered more severe by the increased power of the race.

We believe the code taught by Jesus, especially In the later years of his life, to have been a very correct translation of the code used in spirit life, to reform hum unity there. Jesus by his beautiful and harmonious, physical and spiritual development, was frequently in a condition to be intromitted into the interior life, and was so susceptible to the impressions of spirits, that he could echo the music of the spheres. Hence his memorable words, "Thy kingdom come, thy will be done on earth as it is in heaven." It is no wonder that worldly minded men, man whose chief aims are the acquisition of wealth or fane, cann of appreci ate these things. Jesus declared, "It is easier for a camel to go through the eye of a needle than for a man rich in his own conceit to enter the kingdom of heaven." The teachers of modern theology are many of them rich in their own conceit and imbued with false notions of their peculiar mission .-Forced into the adoption of absurd mythological creeds and dogmas, and strenuously sought to crush out all inspirations or belief in present spiritual teachings, it is not to be wondered at, that they should fail in all those essentials that Christ declared should follow those that believel in him. There is no class in the community that are so much to be pitied; that really need so much sympathy, and that are 50 utterly ignorant of their own conditions as the little, parrow-minded secta rian teachers of modern theology. These of all persons dread death. Being afraid of ghosts, they have a dim consciousness that death is the giving up of the ghost, and they are about as much afraid of their own ghosts as of any others, and do not I center, Massachusetts.

Mrs. Elmira W. Smith, 36 Salem street, Portland, Me. Mrs. C. M. Stowe. Address San Jose, Cal. Selah Van Sickle, Greenbush, Mich. Mrs. J. E. B. Sawyer, Baldwinsville, Mass. Mrs. E. W. Sidney, trance spelker, Fitchburg, Mass. Elijah R. Swackhammer' 177 South 4th street, William burg, Long Island. Herman Snow, Liberal Books and Newsdealer, 410 Kear. ney street, San Francisco, Cal. Mrs. H. T. Stearns, Mis-ionary for the Pennsylvania State Arsociation of Spiritualists. Address care of Dr. H. T. Child 6.4 Race Street, Philadelphia, Pa. Dr. Nathan Smith, Kend slville, Ind. J. H. W. Toohey, Room 7, 192 S. Clark Street Chicago, Ill. Frances A. Tuttle, box 354, Laporte, Ind. Will answer calls to lecture in the West. Mrs. E. A. Tallmadge, Inspirational Speaker, Westville, Ind. Mrs. Charlotte F. Taber, trance speaker, New Bedford Mass., P. O. box 392. Hudson Tuttle, Berlin Heights, O. Bonjamin Todd, Grass Valley, Cal. Mrs. Sarah M. Thompson, inspirational speaker, 161 St Clair street, Cleveland, O. James Trask, Kenduskong, Me. Dr. Samuel Underhill, No 12, 22nd st. Chicago, Ilf. Dr. J. Volland, Ann Arbor, Mich. A. Warren. Beloit. Wis. Mrs. S. E. Warner, Box 329, Davenport, Iowa. N. Frank White, Providence, R. I. Mrs. M. Macomber Wood, 11 Dewey st., Worcester, Mass. F. L. H. Willis, M. D., 27 West Fourth street, New York. Dr. E. B. Wheelock, speaker, New Hartford, Iowa. Mrs. Fannie Wheelock, clairvoyant, New Hartford Iowa. E. V. Wilson, Lombard, Ill. Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston, Mags. Mrs. M. J. Wilcoxson, address, care of S. S. Jones, 192 S.n. Clark Street, Chicago, HI. Henry C. Wright. Address care of BANNER of LIGHT, Boston, Mass. Mrs E. M. Wolcott, Address Danby Vi-Mrs. Hattie E. Wilson, (colored) Address 70, Tremont street, Biston, Mass. Elijah Woodworth, Inspirational speaker, Leslie, Mich. Address, Waukegán, care of Geore G. Fergeson. Gilman R. Washburn, Woodstock, Vt. E.S. Wheeler Address care of American Spiritualist 111 Superior st., Cleveland, Ohio. Dr. R. G. Wells, Rochester, N. Y. Prof. E. Whipple, Clyde, O. A. A. Wheelock, Toledo, O. A. B. Whiting, Albion, Mich. Warren Woolson, trance speaker, Hastings, N. Y. Mis L. T. Whittier, 402 Sycamore st., Milwankee, Wis. Zerah C. Whipple. Address Mystic, Conn. Mrs. L. A. Willis, Lawrence, Mass., P. O. box 478. Mrs. Mary E. Withee, 182 Elm street, Newark, N. J. A. C. Woodruff, Battle Creek, Mich. Miss H. Maria Worthing, Oswege, Ill. 8. H. Wortman, Buffalo, N. Y., box, 1454. Willie F. Wentworth, Wankegan, Ill., care of George G. Fergeson. Fannie T. Young, care of L. Sawyor, Three Oaks Mich., during August and Septes ber. Mr. and Mrs. Wm. J. Young, Bouse City, Idaho Territory. Mrs. Juliette Teaw, address Northboro', Mass. Illinois Missionary Bureau." HARVET A. JONES, President: Mrs. H. F. M BROWN, Vi 6 President: Mrs. JULIA N. MARSH, Secretary; Dr. B. J. Avn

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Keligio-Philosophical Journal

OFFICE 192 SOUTH CLARK ST., 24 FLOOR.

S. S. JONES, BDITOR, PUBLISHER AND PROPRIATOR. Late the

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION

CHICAGO, SEPTEMBER 18. 1869.

ST-For Terms of Subscription see Premium Itsis and Prospoetus on eighth page.

are Those sending money to this office for the Journat, sould be careful to state whether it be a renews!, or a new resectiption, and write all proper names plainly.

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All lotters and communications should be addressed 60 8. S. Jones, 192 South Clark street, Chicago, Illinois,

The Pen is mightier than the Sword."

THE SPIRIT WORLD.

Evil Spirits-Disgusting Scenes Witnessed By Them-Strange Action of the Mind-Impressions Taking Form-Power and Influence of Thought,

In Spiritaalism, the close observer will always find something worthy of special interest, for there is connected therewith abstruse principles, which, when properly understood, open new fields for the investigation of the thoughtful mind. It would be difficult to conceive of a subject not intimately connected with spirit, and in its results presenting the beauties of Spiritualism. The spiritual organization being a counterpart of the physical, it surely must be a microcosm of the Spiritual Universe, embracing within its organic structure all the elements of the same, for it should be borne in mind that if one element is left out of the spiritual structure, it would disturb the equilibrium of the forces therein contained, and might finally result in its complete destruction.

In "Frank's Journal," as published in the JOURNAL from time to time, we find much food for reflection, yet therein are statements made that require explanation, or the reader would be apt to arrive at wrong conclusions.

In the statements made by some of those communicating, we are led to believe that on their advent into the Spirit World, thousands of evil spirits stand ready to maltreat them in every conceivable way, and that disgusting animais crawl over them and "eat them up "-in fact, words are inadequate to express the treatment that they seem to receive on their first entrance into the Spirit World. Now the question is, whether such is really the case. We have no doubt those communicating really think their statements are correct, and that they do actually endure the worst kind of treatment from those who have, during earth life, been steeped in all manner of depravity. The condition that they are in immediately after dissolution, is of that character admirably adapted to produce the results designated by them as realities. Cowper in his poem, "The Task," says:

on the existence and presence of something. which is exterior to the intellect itself."

Therefore, we could not think if placed in the condition designated above, only so fer as previous impressions had been made upon the mind. Now, what we desire to establish is this, that the impressions made upon the mind often assume a well-defined form, in all cases resembling that from which the impression was derived. Thus an impression is made upon the mind by a certain object-when that is removed a state of the mind may exist that will give that impression form, and induce a person to believe that he really sees the object itself, when in fact it is only the spontaneous action of the "impression," taking the form from which it is derived.

Spontaneous combustion often occurs. Thus oiled canvas, oiled wood, and many other combustible substances, when suffered to ren.ain for some time in a confined state, suddenly take fire or undergo spontaneous combustion. We find under certain conditions, spontaneous action throughout all nature, and the phenomena produced are wonderful, especially in the human mind, when an impression made thereon, as sumes the exact form of the object from which it was derived. The following incidents are illustrative of impressions producing that from which they are derived :

"A young man attends a dance where there is beautiful music. Possessing a nervous system delicately attuned, he returns home, and lying down, attempts to sleep, but in vain. The tunes he heard at the dance are still within his mind, and are as real to him while on the bed as they were at the social party."

A foreign medical journal gives the following: "Music has a strange effect on the mind of those who are highly sensitive. A young lady attends an aristocratic church for the first time The music of the orchestra, indeed beautiful makes a very vivid impression upon her, and the tunes she hears, continue to exist in her mind perfectly real and natural, until her whole system becomes disorganized, in consequence of which, she dies."

In a work of Upham, I find the following in relation to a woolen spinster :

"Becoming fatigued in consequence of her long walk, she laid down upon the ground to rest. In a short time, she felt a motion in the head, and heard a noise like a spinning wheel." At some future time, we propose to thoroughly elucidate this intricate subject, and explain why it is that impressions made upon the mind assume form and shape, or become musical, producing the exact tune from which they were derived. The incidents above given show that such is the fact, and it only remains for us to explain the reason thereof.

Blake, the English painter, was affected with the impressions made upon the mind assuming active life. He says:

" I was walking alone in my garden. There was great stillness among the branches and flowers, and more than common sweetness in the air. I heard a low and pleasant sound, and knew not whence it came. At last I saw the broad leaf of a flower move and underneath I saw a procession of creatures of the size and color of green and gray grasshoppers, bearing a body laid out on a rose-leaf, which they buried with songs, and then disappeared.

"THERE IS A DEVIL."

We see then there is a devil, and he has his min-isters; and every true Bible reader and believer will know them. If we are led astray by the teachings of Satan and his upgodly ministers, it is our own fault. I glory in our Lord and Savior Jesus Christ; for in that we find the truth. And if we close our eyes and go to perdition, we must confess that our doom is just. The devil taught that sinners should not be punished. Blen now teach that man shall not die, and that sinners must suffer to all eternity. Must we keep back the truth for fear of hurting the feelings of some? In the strength of our God, and with the sword of the Spirit, let us oppose the devil, and Spiritism, in every form. It is true that meekness should be the motto of Christians; but perseverance should go with meckness, opposing the false teachings of the present day. Look at our Savior talking to the Sadducees and Pharisees. Must we act as the Sadducees and Phansees. Must we act as though we were afraid we might lose worldly popularity? No. Raise higher the glorious Gos-pel of free grace. Regard not the teachings of Satan, only to trample them beneath our feet. Speak the things which become sound doctrine, for Christ's sake.--[Volce of the West.]

"In the strength of our God, and with the sword of the Spirit, let us oppose the devil, and Spiritism, in every form." In the strength of our Got we will do everything to encourage the growth of Spiritualism, believing that the time is not far distant when there will be one or more mediums in each family, affording an opportunity for daily intercourse with the Spirit World.

In regard to this Orthodox devil, that clovenfooted personage that has proved of such a source of terror to weak minded men and women, we know but little, not having had an opportunity of seeing his Smanic Majesty, or of conversing with any person who had seen him. According to ancient mythology, a little of which may be found in the Bible, the devil did, through the instrumentality of his snakeship, one of God's creatures, talk to Mother Eve, and induce her to partake of the forbidden fruit. This was exceedingly cruel on the part of the devil, to walk into the Garden of Elen, and in violation of all rules of etiquette, to take possession of a snake, and hold conversation with Eve, inducing her to "depart from God," to say nothing of the fact that He, though omnipresent,-and of course,heard the conversation, did not say a word in rebuke of his audacity, but stood by until the work of seduction was accomplished, and then petulantly drove the guilty pair away from the home he had provided for them. This was not our God that did such a petulant act, but "our God" referred to in the above quotation from the Voice of the West, and who belongs exclusively to the Orthodox churches. He punished Mother Eve and Father Adam, but we never learned that He did anything to diminish the power of satan or punish him for his insolent interfer-

ence. It is generally conceded that the devil gained s great victory, not only over Adam and Eve, but over God himself, when he succeeded in thwarting his designs in reference to the Garden of Eden.

The ideas entertained in reference to the devil, by the various Orthodox churches. are without any toundation. There is no such personage; never was, and never will be. The Garden of Eden was a myth; the Tree of Kuowledge, the flaming sword, and the devil, no

A PORTIC GEM. " Each thing in its place is best;

And that which seems but idle show Strengthens and supports the rest."

A pulse thrill from the Avgel World! A gem from the Celestial Courts, bubbling up, diamond like from the interior nature! The above is a grand truth, which all humanity will eventually recognize. We are too apt as a people to ignore certain things, and entertain the idea that had we the control of God's vast temple, the Universe, we would re-arrange the whole fabric and institute measures agreeable to our own ideas of right.

Man can hardly understand his own nature. much less those laws that relate to the control of the same. Still there are many things around him with which he is constantly working, and endeavoring to create or overcome, forgetting, many times, that His works

"Which seems but idle show,

Strengthens and supports the rest." The starza at the heed of this article, is only an echo of the electric flash from the fertile mind of Pope, that

"Weave all parts of one supendous whole, Whose body Nature is, and God the soul." In all your intercourse with Natare, with God,

" Believe that G d thy father is thy friend, And hath designed thee for a nob e end; Mate e rth thy home, selected each his clime, Tue age in which to live, and length of time; Ordained the path for every human soul. Before it had a thought of self-control; Illumes each soul with Hope's inspiring ray, Aud gives a foretaste of immortal day ; While all are molded by the hand of fate, Before the mind attains its conscious state ; "Just as the twig is bent the tree's inclined," Is no less truthful of the human wind. Doth man select his native land ? his birth? Can any there reject, throughout the earth? Yet clime and birth direct and mold the mind, And mark the path to which man is inclined."

"Believe that God thy Father is thy friend." Not many, outside of the ranks of Spiritualists who entertain the idea that God is really their friend, but on the contrary, they are, many times, induced to look upon Him as a being whose course in regard to the creation and final disposition of man, is not what it should be.

The various Orthodox churches, for hundreds of years, have been quarreling over what God has done, and what he proposes to do, ignoring altogether what He is now doing.

In this method of investigating the works of God, man makes a great mistake, for he is led from the objective point into a labyrinth of difficulties, from which he can never extricate himself. The man who only thinks of what He has done and what He proposes to do, will soon find himself in an arid desert, with no compass to guide him, and bewildered with what he has done, and what He proposes to do, he sinks into insignificance, and passes away without having made any mark in the world.

The past, however, has taught many lessons which are useful to the present, and we would not ignore the benefit resulting therefrom. Yet we desire to see with the eyes of to day ; to hear with the ears of the present; to feel with our own organism, and depend to a great extent on our individulality, ever remembering that the knowledge of others is not practical experience to us.

APPRECIATIVE LETTER,

R. C. Kerr writes from Augusta Ga., as follows: My subscription to the JOURNAL having expired, I hasten to renew it ; and I assure you I would not be without it for twice the amount of the subscription. The truths therein revealed, and the light shed therefrom, renders the RELIGO-PHILOSOPHIC-AL JOURNAL second to no paper published. I sent you the money for two trial subscribers

some nine months ago, which was a douation on my part for the spread of the JOURNAL and the welfare of the friends to whom I wiehed it sent, but the papers never came, nor have I received any

scknowledgement of the money sent. Enclosed please find a Post Office Order for three dollars, for the renewal of my subscription. We thank the good brother for his high appreciation of the JOURNAL, and his efforts to circulate it; and we are also very thankful that he took the precaution to send his subscription by a Postal Order. This should be done always, as letters are being stolen from the mails at a fearful rate; and in all cases where the sum forwarded amounts to three dollars or over, we will allow the cost of the Postal Order to be taken out of the money to be so sent.

The letter spoken of, as having been sent nine months ago, never came to hand, else our brother would have received the papers.

Hardly a day passes that we are not under the necessity of reporting the loss of letters containing money; and we hope these facts will be borne in mind, and that all letters containing money to the amount of one dollar or upwards, be registered, or a Postal Order sent. It seemed so hard for many who had lost their money, that for a time we practiced sharing the loss with them, until they became so frequent we were obliged to desist, and urgently recommend remittances to be made in Post Office Orders.

THE DAVENPORT BROTHERS.

In the "Inner Life Department" of the Jour-NAL, may be found an article from the pen of A.C. Bagley, narrating some wonderful tests given by the Davenports, and the close scrutiny to which they were subject. The statements made by him may be relied upon as being strictly true in every respect-only, of course, adding additional testimony to that which already exists, that the tests given, are caused by the direct agency of spirits.

The Washington Intelligencer speaks as folows of one of their seances in Washington:

Metzerott Hall was filled last evening by an nterested audience of ladies and gentlemen, to witness the performance of the Davenport Bro'hers. The exhibition was, as usual, very entertaining, and the different manifestations were greeted with enthusiastic applause.

The Brothers will commence a series of entertainments here, November 15.

INNER LIFE DEPARTMENT.

Owing to the long continued sickness of Mrs. Robinson, the regular medium for the above named department, we have not received answers to the various questions that have been forwarded to this office, to be answered by spirits, for several weeks past.

To keep up that department with its usual interest, until Mrs. Robinson shall be restored to health, our friends in various parts of the country can aid us very much by forwarding to this office, well authenticated communications from spirits, of a general interest to the readers, be the same in the nature of answers to questions, or communications of a general or personal character. All who are privileged to receive such communications, are respectfully requested to aid us in that particular.

" Me oft has fancy, ludicrons and wild, Clothed with a waking dream of house, tower Id the fed cholers, while, with peering eyes I gazed, myself creating what I saw."

The poet Beattie beautifully says :

"Where, mid the change'nl scenery ever new, Fancy, a thousand woudrous forms descries, More mild y great than ever pencil drew, Rocks, torrents, guifs, and shapes of gisnt size, And glittering cliffs on cliffs and flery ramparts rise."

Shakespeare entertained a correct idea of the action of the human mind under certain conditions. In his explanation of the apparition of the dagger which appeared to Macheth, he SBYS:

" A dagger of the mind, a false creation

Proceeding from the heat oppressed brain."

The human mind, how grand in its make-up ! How brilliant in its expression and wonderful in its action! Locke, Cousin, Hamilton, Upham and thousands of others, have attempted to define the true character of its functions, but how signal their failure. They could not grasp its true nature or come to a correct conclusion in reference to its most simple action. Indeed. they failed to explain the nature of thought or comprehend its first principles,

"Beautiful and grand is the thought sublime That enters the portals of the human mind Olothed in garments pure and bright, And shining from no borrowed light, It advances and takes the regal seat, To rule the impulses that stir the soul With aspirations grand and bold."

The question to be considered is this,-" Why is is that the evil spirit sees snakes, feels the bites of poisonous insects, and appears to be suffer ing, when, in fact, the condition realized is wholly within his own mind?"

We desire here to state that ell conditions of the mind result from thought, and that they not only influence our actions, but give such expression to the eye and the features that are plainly discernible, besides they possess a power sufficient to prostrate the strongest man.

The thought of a loathsome worm on a plate of strawberries, caused a lady to vomit. The thought that the Colonies had been declared independent, caused the death of an old man in Philadelphia. The thought of danger arising from the cracking of ice on which a man was walking, caused the hair to rise erect on his head The thought of a man that he was in the hands of a ghost, cured him of the gout. Une thought creates brilliancy in the eye; another causes the tear of sympathy to start; another lights up the countenance with a smile. Indeed, there is no limit to the power and influence of thought.

Thoughts owe their origin to certain causes. Toham truthfully says;

"It the mind were ineviated and cut off from the outward and material world, or if the outward world had no existence, we could not taste, we could not touch, nor hear, nor see. All those mental states, which we express, when we speak of the diversities of touch, and smell, and laste,

"Will Rainaute Street

The poet has truthfully said : "Alast we listen to our own fond hopes. Byen till they seem no more our fancy's children, We put them od a prophet's robe, endow them With prophet's vol:es, and then Heaves speaks in them And that which we would have, surely shall be."

The acts of life, if licentious in character, transmit impressions to the human mind, that it is difficult to eradicate, and if allowed to remain there, they are sure "to take form," thus agitating it, and tending to induce those condi tions which will eventually lead to the reformation of the unfortunate spirit. I would not say that an impression can, under any circumstances be wholly eradicated from the mind; conditions can be induced, however, by a proper course of life, that will prevent its spontaneou action.

As storms, terrific winds, and volcanic eruptions are essential to purify the atmosphere and the earth of certain gross matter, it seems to be equally true that man when depraved, must endure the painful presence of grotesque images and scenes within his own mind, the result of the "spontaneous action of impressions" taking the exact form, or something analogous thereto. of the very object from which they are derived. Remember, then, dear reader, that every act of life transmits its effects upon the human mind, and that these acts will "take form" in the Spirit World, either causing great joy or untold sorrow. There are always pure spirit friends near at hand, to assist each one of us. One of them says :

"I come, I come from my spirit-home

Like a bird in the early spring,

To the loved once here, whom my heart holdsdear, A message of love to bring. O, the heavens are wide, but they cannot divide

The spirits whom 1. Ye makes free! The green old earth, and the land ofmy birth,

With its homes, are still dear to me," Be true to yourself ; become your own "Sav

lor;" encourage the unfortunate; aid those in indigent circumstances; live for others as well as yourself, and you will altract around you the high intelligences of the Spirit World, and they will assist you in everything that pertains to your welfare.

WARREN CHASE

Has located at No. 827 North 5th street, St. Louis Mo., and has opened a store for the sale of lib eral books. Brother Chase has been long and favorably known as a Spiritualist, and his speeches from the rostrum and his articles in various papers, have been instrumental in doing great good. St. Louis needs a store of the kind designated above, and we have no doubt our Brother will be amply rewarded for his labor. He will act as agent for the RELIGIO-PHILOSOPH ICAL JOURNAL.

MAIL ROBBERY,

We desire our readers to bear in mind that when the sum of three dollars is to be paid to this office. the expense of the Post Office order, TEN CENTS, or the expense of registering-FIFTHEN CENTS, may of sound and sight, are immediately dependent ! deducted from the amount to be remitted.

less so.

WOMAN SUFFRAGE-THE CONVEN-TION.

This number of the JOURNAL would be incomolete without a brief notice of the "Woman's Rights Convention," now holding its sessions in this city. Every fair and impartial critic must concede that no august body of statesmen ever convened upon American soil with the elements of such power as are found here. It is certainly a new feature in diplomacy, when women, gifted with all the great impulses and noble self-command of their nature, can put forth such incontrovertible arguments, such convincing logic, as to command the attention of the press, the pulpit, and the scholarship of the age. Indeed, it will not be long before senates and presidents will hear them as the voices of a united people, who make senates and appoint presidents. The calm, dispassionate and earnest bearing of the great and truly eminent leaders in this movement, is significant of the genius and spirit of the times. The fact is proven that woman can face oppression, parry opposition, amend constitutions, appoint delegations and preside at conventions. with all the easy m jesty and grace of one who knows the secret of her power and the final triumph of her cause.

It is truly most inspiring to witness the quiet deep and earnest life of this movement. Like a stream, taking its tribute from every bursting spring and dashing rill, to empty its united power at last into the heart of the great ocean,these labors of the Woman Suffrage party are destined to preserve to America the fullness of fair and equal representation. The press that sneaks behind a covert or open attack upon a congress of the noblest women in our land, must be conducted by some poor "devil," who would abuse his own mother! When, in place of fashionable folly, dissipation, levity and heart lessness, such women as Mrs. Stanton, Livermore, Stone, Anthony, and their burning satellites, tear off the dark mantle of supineness and subjection, to lead on their less heroic sisters in the great battle of human rights and republican equality, the man who dare oppose, should be yoked to some heartless beauty or simpering vanity, till Grecian bends and helpless satins have cured him of his mistake.

But let the women of America know they have at last touched the right chord, and henceforth, all great and noble men, not only here, but across the Atlantic, are one with them in rolling on the car of human liberty. We say, God speed the day when constitutions framed in ignorance shall stand amended, and all enslaving enactments of the ancient rule be forever blotted from the pages of American legislation. All hall, then, to the noble women who speed the day of perfect freedom !

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 omis.

STILL ANOTHER CASE.

A man named Moore, residing at Greenville, Ill., recently murdered the wife of a neighbor, to hide an attempted shameful outrage. The editor of the Greenville Advocate, residing on the spot, says: "Moore is a member of the Metholist Church, & class leader, a Sundayschool teacher, in fact, has ever taken an active part in the church service, and has generally sustained a good character."-Ex.

Would it not be well for the various Orthedox churches to ignore for a time, their foreign missions and missionaries, and devote especial attention to reforming those who are within the immediate folds of the church. It is a lamented fact that immorality in the churches is largely on the increase, and unless something is done to avert the calamity, they will present a spectacle far from being commendable. One cause of this degeneracy among the Ortholox church members, arises from the simple fact that, day by day, those who are actuated by pure motives and high and noble purposes, drop into the ranks of Spiritualists, leaving those who are far beneath them in intelligence and moral worth, in the folds of the "Mother Church," This depletion of their ranks of those who are truly worthy, must necessarily result in the deterioration of those still remaining, and as a natural consequence, such crimes as the above become more frequent. Should Spiritualists attend regularly the services at the various Orthodox churches, it would result in the elevation of their members, and, no doubt, great good would result therefrom, Probably our esteemed friend, Judge Edmonds, had that ides in view when he assumed the position in the Banner of Light, that no harm could result to Spiritualists by attending divine worship at the various Orthodox churches. We would advise all Spiritualists who have no meeting of their own that they can well attend, to select some Orthodox church, where they will go regularly to hear the old fogy notions of the immaculate conception, the holy trinity, and like exploded ideas preached, believing that they can withstand the bad effects thereof, while their presence will have a wholesome influence over those of less liberal and enlightened vlews.

NATIONAL CONVENTION.

We are indebted to Bro. H. T. Child, M. D. Sec'y., for so much of the report of the National Convention as appears in this number of the JOURNAL. We received it on the second day of the convention, just in time for publication. Thanks to our co laborer for his promptness.

HOME.

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

.

THE ROSTRUM.

Mrs. Addle L. Ballou occupied the rostrum at Music Hall, September 4th, confining her remarks to the following subjects selected by the audience : "The Baptism of John-was it of water or the Holy Ghost?" "Is it morally right for some men to get rich

from the labors of others ?" "When will the nillenium come?"

"Where does the spirit go after the death of the body ?"

She spoke entranced, and her remarks attracted close attention.

HUMAN NATURE,

A monthly journal of Zoestic Science, Intelligence, and Popular Anthropology, embodying Physiology, Phrenology, Psychology, Spiritualism, Philosophy, the laws of Health, and Sociology, published by James Burns, London. This journal is ably edited, contains a vast amount of useful information, and should be in the hands of every Spiritualist.

MEDIUMS TAKE NOTICE.

A. Hudgins sends a list of subscribers from Arkansas, and says : "I would like to be put in correspondence with some healing and speaking mediums. The fields are ripe for the harvest and laborers are needed."

Address, Pine Bluff, Arkansas.

BASKET OF PEACHES,

We are under many obligations to our young friend, Charley Marshall, for a basket of fine peaches, from the farm of Mr. Sullivan, of St. Joseph, Mich. Their flavor could not be excelled, and as to size, we never saw their equal.

MRS. DR. STRELK.

In another column will be found the advertisement of Mrs. Dr. Steele, of St. Louis, Mo. She is an excellent clairvoyant healer, as thousands can testify, who have tried her powers.

MEDIUMS.

In another column will be found the advertisement of T. L. Mediums for physical manifestations,-please take notice

Bersonal and Bocal.

Dr. S. B. Collins, of Laporte, Ind., is performing some very remarkable cures of the "Opium Habt." We have no doubt the reniedy he uses, will cure the most inveterate case. His terms are reasonable, and suited to the circumstances of those requiring treatment.

57

Dr. Wm. R. Joscelyn is sojourneying at Manistee, Michigan.

Nellie T. Brigham is lecturing in Detroit, Mich. Mrs. M. J. Wilcoxson is at present stopping in this City. She is one of the most eloquent and logical lecturers we have in the field.

RELIGIO-PHILOSOPHICAL JOURNAL.

3. musements.

WO'VICKER'S THEATER.

"Enoch Arden" is still the successful attraction at McVicker's Theatre. But with the week commencing, Monday, September 13th, Mr. John Brougham commonces a season, and will bring out his new play " The Red Light," which is said to be the best he has ever written.

WOOD'S MUSHUM.

"Foul Play" was successfully given at the Museum for several nights, but was withdrawn on Wednesday evening, the 8th inst., in order to make room for Andy Halliday's new comedy, "Checkmate" which was produced for the first time in this city. The Museum under Mr. Aiken's management is again obtaining its wonted popularity, as the crowded houses abundantly testify.

DEARBORN THEATRE.

The success of Emerson and Manning's Minstrels continues unabated, at the Dearborn Theatre. In The ingenuity of man has never devised a remedy for the Fever and Ague, or Chills and Fever, equal to the Great Spiritual Hemedy, Mrs. Spence's Pos-itive and Nega ive Powders. I have known a single Box to cure to or three cases, radically and perma-nently, in twenty-four hours. See adver-isement in another colume. Mailed, post paid, on receipt of \$1,00 for one Box, or \$5,00 for six Boxes. Address, Prof. Payton Spence, M. D., Box 5817, New York City. For sale also at this office. Address S. S. JONES, 192, S. Clark St, Chicago, Ill. vol. vi, no. 23.-tf. fact, each evening is a grand ovation, the theatre being filled nightly to overflowing.

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RELIGIO PHILOSOPHICAL PUBLISHING ASSOCIA-TION PRINTERS.

The Medium, in his address to the public says : The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the phenom-ensof "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical.and scientific lectures have been given to attentive lis-teners. Of himself, he can only say he is an uneducated farmer, far advanced in years. He asks for

this pamphlet a careful and attentive perusal. The Introduction entitled "The Unvailing,"treats of man as the grand objective ultimate of Life's

Unfoldings. He also stands at the pinnacle of all organized Life in the native purity of all things. On page twenty-four, the author treats of "the

way mediums paint licensses, in the true order of The development of the arts and sciences. In part second, under the general head of mys-teries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of

Mediums. How the writing is done. How we in-fluence Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Intstruments around the room explained."

This work is neatly got up and consists of seven-ty-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen. The work will be sent by mail from this office to

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dren.

Lyceums.

Committee.

Kansas State Convention.

The State Society of Kanvas Spiritualists will hold their Third Annual Convention in the city of Topeks, at Constitution Hall, No. 138 Kansas Avenue, on the 1st, 2nd and 3rd days of October, 1869, commencing at 2 o'clock P. W. Friday, and perhaps continuing until train time Monday noon. Delegates and other friends will be properly cared

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Northern Wis, Association of Spiritualists. The Annual Meeting of this Association will be held at Oakfield, Fon Du Lac county, Wisconsin, Saturday and Sunday, 25th and 26th of September. Good speakers will be in attendance.

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ELIGIO-PHILOSPHICAL JOURNAL.

Communications from the Junce Zife. He shall give His angels charge concerning thee.

For the Religio Ch losophical Journal CHARLES SLADE.

Frank's Journal.-No. 34.

WIVEN THROUGH THE DIAL,-FRANK, MEDIUM.

I am Charles Slade; was born in England, in the year 1805. I began life as a lawyer, but could not succeed; then as factory agent for the sale of cloths, made some progress, but became dissatisfied and then turned my attention to dealing in horses for which I was well qualified, having always had a love for them. I soon became well known in that capacity and succeeded well.

I became acquainted with a young lady living fnour town who was very beautiful, and I became desperately in love with her, but her affections were already engaged by a lawyer several years younger than myself, for I was then thirty four. soon perceived there was not the least chance for me and I became wretched'y mi-erable. He was a fine looking fellow ; I; his inferior in overy respect.

One evening while going to the theatre, I saw him crossing the street, and before he could utter a word, my knife had entered his heart. He dropped senseless, and I escaped. No one was near, and before he was discovered, I might have been seen miles distant.

How little do we know what is best for our happiness, I supposed that were he out of the way, my success was certain; but I found my adored more repugnant to me than ever; she estually shrank from my presence and could not remain in the room with me. No reason was assigned for this, nor could she even give any explanation of it to herse!f.

And what was my condition all this while? The torments of hell raged within. I could not sleep in a room by myself, nor could I walk alone in the dark. I became haggard in my appearance, and all saw that I was a changed man. Six years of such torment did I endure. I made a confession at last; was arrested, tried and condemned; but before the day of excention, I opened a vein and passed op.

You may ask what were my views in regard to a future state. It was a subject to which I had never given a single thought. I went to church occasionally, but cared nothing for what was g ing on. I looked upon religion as merely a cloak for hypocrites, for I knew too many church members who were varnished villians and even the few sincere devotees presented mothing for my admiration. I considered them persona of feeble intellect.

As I opened my eyes, a darkness seemed to enshroud the place. Soon I heard a rushing wind; then shricks and screams; then I was grasped by a strong arm and flung violently to the ground-reason fled. Waking, I found myself lying in a pool of blood, perfectly sensible of my condition, and wondering how I came here. I tried to rise, but something held me down. I struggled, but in vain. Lioking up, there stood the murdered man, the blood still flowing from his side. Horror came over me, I quailed and would have shrank away but could not. He looked upon me in frigid silence. I preferred him to speak, but he spoke not. I Samten.

Mental auguish is far more keen than physical suffering. Remorse, remorse, can you appreciate what that means? No-not until you have experienced it. Remorse is the concentrated acme of human suffering. Not an instant's peace can one know. Remorse follows his shadow and waits upon him with unmitigated woe. Such was my lot for many Veare. One day I had stepped aside from my com nanions and began to think over my past life. I had some sad reflections from early boyhood ; sadder still as manhood advanced; steeped in crime at its close. I heard a voice-looked up-and there stood my victim wreathed in smiles. He spoke: "Charles, you have explated your crime by repentance. Come, I will show you a better place," Falling at his feet, I could scarcely utter a word. He lifted me up and led me on, and soon we came to a bower that he said was to be my home, and there I found my father and mother ready to give me welcome, beside many other friends. Here is now my abode.

me and mine. I was at a loss to know in what cmanner I should reply to her-whether I should comply with her request, not mention the sub ject again, or whether I should go more fully into details of the Harmonial Philosophy. Knowing her sensitive nature, and that her compan ing net sensitive nature, and that net compari-ion was a loy-l subject to public opinion, I was in a quandary, when some unseen loved one inspired me to write the enclosed poem, which, with this letter, you can publish if you think

Dear elster, have no fears -- lingrace shall not come, Its darkened pall ne'er shall shroud our home, By no word or deed from me, shall swell The tide of scandal or our love's death knell. To wound your heart, my soul ne'er sought, By idle word, by deed, or e'en by thought, Your carnest petition, I will not dony ; You need not shrink, or weep, or sigh, For ne'er again by word or written line Will I tell to you this new faith of mine. Let not a thought of what may be, Disturb thy peace or mar thy glee, Go on in the even tenor of thy way, May angels watch thee day by day, Aid thee my innermost thoughts to know And charity unto thy heart bestow. Lot those who scorn, watch my every move And if they can aught that's evil prove, Then let them brand me to the world, Let my name be to perdition hurled. Not in Madam Grundy's court would I stand To be tried by the egotists of the land, But before any impartial liberal judge, Who to public opinion ne'er made a pledgo, A jury empannelled, a clear minded few, Who'll give to every man, his justice due. Watch well, my sister, and if you hear Aught that a virtuous mind should fear, Then, and not till then, you may condomn My heart felt words, my inspired pen. Let nothing part the chain of love, That binds us to the world ab :ve. That sisterly affection, fond and true, Which in our hearts from childhood grow. There are but three on earth to day, Three of us have crossed the ptarly way, Our father and our mother soon will go, Suon leave their temporal home below; For that land of matchless flowers, For their home in Eden's bowers. Perchance we'll be the last to see Our kindred cross beyond the sea. Then let us not the golden circle break, That binds us in love beyond the ga e. You in faith, your church creed say, While f in faith, still onward stray, You by faith your living sustain, I'll write of angels in Gud's domain. Chant your paalms in holy mood, And I will seek the just and good. We both will strive that home to gain, Beyond the starry spangled plain, Both will seek for a mansion there, Beyond this world of strife and care, Where by bonds more firmly closely tied, United we'll a family in Heaven abide.

> For the Beligio-Philosophical Journal. THE DAVENPORTS.

The Genuineness of the Manifestations Fully Established.

BY A. C. BAGLEY.

I am aware that there is a great variety of opinions in regard to the genuineness, and if genuine, as to the utility of physical, spiritual manifestations, especially when the parties itinerate, giving public exhibitions, demand a fee for admission. If I recollect aright, M. B. Dyott, of Philadelphia, at some convention of Spiritualists, read a paper, criticising severely the genuineness of the exhibitions given by the "Davenport Boys," and this, too, when they were away from home and traveling in a foreign country. It is not my intention in this article, to go into a discussion for or against the genuineness, or the effects these manifestations have in advancing or retarding the great truths of the "Harmonial Philosophy." My object is to give your readers a plain statement of facts that occurred during an hour and a half I spent with the Davenport "Boys," in Pique, Ohio, in 1861. They are most assuredly positive facts to me, but my statements are only hearsay evidence to others. In 1861, the Davenport "Boys" were in Cincinnati. I attended one of their seances, and was elected one of a skeptical committee to superintend the tying, etc., and to discover, if pos sible, any and all trickery that might be imposed upon the audience. The seance passed off in the usual manner, and the committee after a brief consultation, was, in truth, obliged to announce to the audience that it had made no discovery of fraud, deception or sleight-of hand during the exhibition. Their next exhibition was to be given in Dayton, O., and thence north-westwardly through Indiana and Illinois. Being very anxious to learn something more about these so called sp rit manifestations, I invited them to spend Saturday evening and Sunday at Piqua, O. They gave an exhibition there. at which the mayor, city marshal and one of the councilmen were the committee. Everything passed off without any detection of fraud, but still I was i credulous and skeptical as to spirits having anything to do with the matter. The two"Boys" were to spead Sunday with me, and until late Saturday evening, we discussed the merits and demerits of Spiritualism, and the manifestations as produced through them as "mediums." I gave them full credit for being very expert prestigitators, and masters of the black art, but would not allow for a moment that disembodied spirits had anything to do with the manifestations. After a long discussion, one of the "Boys" looked me full in the face, and put the question, "What will satisfy you that we have no physical agency in these manifestations?" My reply was, nothing on God's earth unless you let me hold you. My proposition was agreed to, and the next day, Sunday, at ten o'clock A. M., was the hour fixed for the trial. I was determined that the trial, as far as I was concerned, should be a fair one, but I took the precaution to prepare myself with a small piece of phosphorus, with which to mark the instruments, unbeknown to any one but myself. The hour having arrived and everything prep red, six persons beside the "Boys" took seats in a parlor lighted with gas, the external light being entirely excluded. I placed a com mon card-table beside the wall, and seated the two "Boys," one at each end of the table. I then took a large tin horn, a violin, a tamborine, a barjo and a triangle, exhibited them to the company present, so as to satisfy them and myself that there were no wires or strings attached to them, and marking them well with the phosphorus, laid them on the table. I then took a seat in front of the table, grasping firmly the two thumbs of the"Boy" on my right, in my right hand, and the two thumbs of the one on my left in my left hand, the feet of the two "Boys" were placed close together, with my right foot on the feet of the one on my right, and my left on those of the one at the other end of the table. With these preparations, I ordered the gas turned off, and in an instant, the tin trumpet raised from the table and struck a severe blow on the top of my head, the effects of which I telt for more than a week, at the same time an audible, grum voice speaking through it, saying "What do you think of that, old fellow ?" replied, "that it was a striking, if not a convincing argument." The trumpet fell on the floor

the instruments on the table rose from it and commenced moving around the room, plaving the familiar tune of "Yankee Doodle;" the tune was not performed very artistically, still, the music was tolerable. The lights produced by the phosphorus, were distinctly visible as the instruments made the circuit of the room the instruments made the circuit of the room. The music ceased, and the gas was lighted when the instruments were discovered in various positions about the room; the banjo was balanced on the top of my head; the tamborine was hung up on a nail in one corner, out of reach of any person in the room; the violin was resting in the lap of one of the ladies present. The instruments were again placed on the table by some one of the party, myself still holding on to the "Boys." The second time, the tune selected, was "Auld Lang Syne;" and when the gas was lighted, the instruments were disposed of in an entirely different manner. As many as five or six different tunes were played during the sitting, and I have positive knowledge that the "Davenport Boys" exer-cised no physical power whatever, in producing the phenomena that astonished every one present.

MODERN SPIRITUALISM.

The Rochester Knockings-The Misses Fox -Swedenborg's Predictions.

We clip the following from an exchange :

"Modern Spiritualism first began to attract attention in connection with what were called the Rochester Knockings, in 1849 9, though these knockings really commenced the year previous in the house of M. Michael Weekman, in the little village of Hydesville, Wayne Co., N. Y. They appeared to be attached to the house rather than to parties living in it, for when Mr. Weekman moved out the rappings did not go with his family, but remained in the house, and when the family of Mr. John D. Fox moved in, it was disturbed by the rappings in the same manner as the previous occupants had been. At first, we are told, the raps occurred in the house, even when all the members of the family were absent, but subsequently they occurred only in the presence of the two younger daughters, Catherine and Margaretta. But when the Fox family soon after left the house and removed to

Rochester, the rappings accompanies them. While living in the house in Hydesville, David, a brother of the Fox girls, went one day into the cellar, where raps were being heard and said :

"If you are the spirit of a human being who once lived on the earth, can you rap to the letters that will spell your name? if so, now rap. three times.'

Three raps were distinctly given. David then proceeded to call the alphabet, and the name, Charles B. Rosma, was rapped out. The statement was likewise obtained that it was the spirit of a peclar who had been murdered in that house some years before. They were never able, however, to find out that any man of the above name

had ever been in that vicinity. Soon after the Fox family removed to Rochester a new phenomenon was developed in the frequent movement of tables and other ponderable bodies in the presence of the two girls, without visible agency. These manif-stations growing more and more remarkable attracted numerous visitors, some from a great distance, and like phenomena began to manifest themselves in other families in the neighborhood, while susceptible persons would fall into appar ent trances, become clairvoyant and affirm that these manifestations were produced by disembodied spirits. The result was that in November, 1849, a meeting was called at the instance of the alleged spirits, at Corinthian Hall, to investigate these phenomena. The Misses Fox appeared on the stage, the phenomena were freely manifested, and a committee appointed to investigate them. The committee; however, after experimenting for several days, reported that they were unable to trace these manifestations to any mundane agency. From this time forward, especially after the visit of the Fox girls to New York city in the month of May following, the subject b-came the theme of conversation and newspaper discussion every where, mediums by the score sprang up all over the country, and Modern Spiritualism became, as we may term it, one of the institutions of the country. We may here go back a little in our history to say that Swedenborg, eighty years before, had predicted that some extraordinary occurrences, such as those above detailed, would take place about this time, and certain members of the Sha ker societies at New Lebanon and Watervieit, N. Y., beame the subjects of strange psychological experiences, in which they were said to have received certain communications to the effect that the time was approaching when some wonderful things would be witnessed by and disclosed to the world. In 1846, Andrew Jackson Davis while in the magnetic state, dictated a large 8vo volume, which was published under the title of "The Principles of Nature, her Divine Revelations, and a Voice to Mankind," in which he predicted that communication with the spirit world would ere long assume "the form of a living demonstration." This Davis afterward became the high priest of the harmonial philosophy, as the Spiritualists term their sys-tem, and his book, "Nature's Divine Revela-tions," the Spiritualists' bible. Modern Spiritualism was pooh-poohed by the orthodox sects, while it was in its infancy, but after it came to have such a wide spread influence, and to embrace in its communion many men and women of note, scientific men felt called upon to give some attention to it and to investigate its claims to be what it asserted them to be, viz : a system of communication with and from the souls of those who had once tenanted fleshy tabernacles here below, but were now inmates of the "Summer Land," as they term it. The results arrived at by these savans for the most part were, that the manifestations were produced by animal magnetism or psychology. A very interesting account was published in the Atlautic Monthly last summer, by a writer whose maid-servant was the subject of the socalled Spiritual manifestations. This writer said that, suspecting the agency of magnetism in this case, he caused the bed in which his maid slept to be insulated by placing the four posts of the bedstead on glass. The result was, that al though the phenomena followed her throughout the day, and until she retired for the night, the moment she got into bed they ceased. One night, however, the phenomena appeared even after she had got into bed. An examination disclosed the fact that upon that evening the insulation was not perfect, one of the bed posts had got off the glass upon the floor; and the moment it was replaced the manifestations ceased. Some say the manifestations are produced by psychology, that principle by which the minds of susceptible persons in a certain state become conscious of thoughts passing in the minds of others who are present. For instance, if you ask a medium certain questions, say they, the answer to which you know yourself, you" will most likely get the correct answer. But ask a question the reply to which you do not know yourself, and the answer will be as likely wrong as right. As to what are the articles of belief which the Spiritualists as a body entertain, it is very difficult to define them, for there is among them a great diversity of opinions on theological questions. Andrew Jackson Davis, in his Divine Revelations, expresses his unbelief in the docback of my chair; and at the same instant, all I trine of free sgency. And Spiritualists in gene-1

ral, we believe, deny the divinity of Jeans Christ. Some of them take the Bible for their guide, as do other denominational bodies, saying that it sustains the doctrines and phases of Spiritualism, while others reject in toto, preferring the "Divine Revelations" of Andrew Jackson Davis. Others again say that all of these pretended rev-elations from Reaven—the Bible, the Koran, the Shakers', and Nature's Divine Revelations, are partly true and partly false, and that every man should judge for himself what is true and what is false.

PHENOMENAL.

The Wonders of Planchette.

New phenomena are being manifested almost every day to establish the great truths of Spiritualism, and the fact that departed spirits do communicate with mortals in various ways through mediums. We have seen and heard of many remarkable communications that were given by the Planchette, but have never read of anything like the following, as given in the Toledo Republican, which would have no object in misrepresentations.

The fact of Planchette making portraits of the dead in colors is as wonderful as the spirit photographs taken by Mumler.

"Plauchette seems to be making new developments, as is instanced in the case of a young lady of Battle Creek, Mich., who draws with crayons the portraits of deceased persons, as they appeared to their friends while living. The facts in the case are about as follows : While writing with Planchette some time since, it commenced portraying the faces of persons. It then directed her to send to a firm in Chicago, and get colored crayons, giving the price, etc. After thinking about it for some time, and having no knowledge of colored crayons, she was induced to send to the parties named, and see if there was any truth in the statements. She found them to be correct, and received the crayons as ordered. Planchette then began drawing the figures on a larger scale, and with some precision. One of the first drawn was recog nized as that of a son of her father who had died before the young lady was born, and persons acquainted with the family could easily detect a resemblance. Another was recognized by a man to be that of a daughter who had removed to California some fourteen years since, and who had been dead about five years. The man being rather skeptical about it, wished Planchette to tell who it was. It wrote something they could not read; and, as it seemed to be written backward, one of the family suggested a looking glass be brought to see if it could not be read by the reflection. This was done, and the name " Nancy " was written nine times. This fully satisfied the gentleman.

Other persons have recognized deceased relalives. One of the drawings in colored crayons is very beautiful, the expression of the countenance being quite hfe like. Planchette com-mences at the head to draw, and finishes the picture as it advances. When it came to draw the dress of the picture above named, it indicated to the medium to take a purple crayon, This she refused to do, saying it would spoil the picture. She strove to resist the power for nearly half a day, till at last, exhausted, she gave way, and let Planchette take its course. It combined several other colors with the purple, and made a very handsome golden tint, which is the admiration of all who have seen it. The young lady cannot account for any of these mysterious workings of Planchette. She has n even the rudiments ver taken lessuns

SEPTEMBER 18, 1869.

The clairvoyant testimony of John, the Revelat-The clairvoyant testimony of John, the reverse-or, also strongly confirms this, when he saw mad-am theology in her gaudy attire, astride the scarlet colored beast (which was, is not, and yet is) with seven heads and ten horns. It is strange, passing strange that this monstrons hallucination should have held the otherwise intelligent world, in its psychological bondage through the inter-

In this as well as in all other things, we behold the goodness of Divine wisdom, in permitting the human mind to thread its way through this laby-rinthian mystery, unravel the intricate threads of this Gordian knot, for the express parpose of per-fection the arouth and finit of the tree of theory fecting the growth and frait of the tree of knowl-edge, the intellectual faculties. When an individ-ual, or individuals have arrived to this point of elevation, and the principles of Jesus of Nazareth, elevation, and the principles of Jesus of Nazareth, have wrought a corresponding result upon the moral and spiritual department of our natures, it is then and not till then, they will discover that the Devil and all his works of evil, are effectually destroyed; all things pure ("To the pure all things are pure"), perfected charity thinks no evil, and mentally behold the sublime axiomatic truth, inspirationally enuncied by Alexander Pore and inspirationally enunciated by Alexander Pope, and triumphantly and philosophically sustained by Dr. A. B. Child, that, "Whatever is is right." Bainbridge, New York.

LIFE WITHOUT A PLAN.

Every Act a Part of our Soul-the Life we Should Live.

BY MRS. H. T. SHERMAN.

How many there are at the present day, who come under this description; who are living without aim or legitimate object, save to pass away time as easily as possible, and snirk the away time as easily as possible, and suma the burdens of the day and hour upon the shoulders of others, forgetting that retribution will surely follow and compel them to take up the neglect-

ed duty and perform it themselves. Would each individual understand the laws of their own being, and fully realize that the present state is but a primary condition, and that experiences, and often severe ones, are necessary for our growth, we should willingly bear the burden, even to the cross if necessary.

In nature, are mountains, hills and valleys; so in the mental, there are the same diversities, and often through the lowliest valleys we are compelled to pass, that we may gain a seat upon the mount of aspiration, and gaze therefrom, realizing that we have carned our seat by patient steps up the toilsome way ; then the retrospect will be pleasant, and the future glimpses be big with hope and promise, and the plans of life will be achieved with spirit and energy, knowing that each well performed act carries with it a soul-and why? Because every act is a part of our soul and goes to adorn and beautify that house which will be eternal and enduring.

Would we have a plan m life? The power lies within ourselves. Would we deliver ourselves from prison walls? Then let us be still and reflect; let us look at life as it is, study the needs of our spirit and come into rapport with circumstances, and become a centerstance, or individual with well poised mental and strength of spiritual.

Let our life plans be well defined so that we can bend our energies to their growth and culminations; so shall we make life profitable, and fulfill a grand design, by calling into exercise our powers and capacities, and seeing the holy, willing the just and living the beautiful. Then shall we enjoy the unchanging, yet ever-changing beauty of Life or God. Sacramento, Cal.

For the Religio-Philosophical Journal ... "THOU GOD SEEST ME."

Hagar in the Wilderness of Beer-sheba,

I delight in returning to where I have lived so long, hoping to bring some poor wretch away with me, and sometimes succeed.

Let ne thank you for the opportunity of making this confession. It has afforded me much pleasure. I had heard of this, but never witnessed it before. How wonderful that the barriers which separated the two worlds should now be thrown down.

SPIRITUALISM DEFENDED.

Views of Annie Curran Tarrey, in Defense of Her Faith,

"They tell me to be a Spiritualist is uppopular. To publicly advocate the teachings as set forth by the so-called Spiritualists of the day, will bring disgrace and shame upon my relatives. No good can or will come of it. To think that you should be so weak minded as to believe in auch abaurd doctrines! May God open your eyes. May you see the errors of your way, is the sincere prayer of my heart. Never mention the subject to me again-neither by word of mouth or by letter. It is a doctrine with which I have no sympathy whatever.'

such were the words that I received from a very dea: sister, a member of the Episcopal church,- a church of which I have been a communicant. "Disgrace Unpopular! Will bring shame to our patents !"

Yes ; these are the words written in reply to a letter from me informing her that I believed in the Spiritual Philosophy. She desires God to open my eyes. He has opened them for the first time in my life. I see as I never saw before. I see the beautiful teachings of Christ revealed in the glorious light he so earnestly labored to bequeath to his brother man. I feel the presence of my darling boy, of my kind and affectionate husband. I know that they are with me, I feel their magnetic fingers as they press my brow, inspiring me to write of their beautiful homes in the Summer Land. Is it a disgrace that the epirit of charity has grown stronger within me? That my sympathy for the unfortunate has increased? Is it unpopular to worship God in the flowery prairies? Ur in Nature's grand temple under the wide spreading oaks of the woodlands? Or at the setting of the sun, beneath the azure sky, gazing on the bright clouds of crimson and gold that seems like a curtain dropped from the celestial realms by angel hands? Is it a disgrace to my family that in every creature that moves and has a being, I feel an interest ? That I look upon all mankind as children of that Divine Being who guides the motions of Nature's great car? Is it a crime to speak of these glorious truths as they now appear to ine, after the years of uncertainty, and the puzzling of my brain in regard to that distant land that I so longed to know something about? If it is, then am I indeed disgraced, for my greatest joy is to impart to others that knowledge that I have so recently become possessor of.

I would not willingly wound the feelings of mortal never intentionally of my younger sister She says she shed bitter tears as she read my avowal of that which would bring sorrow to drawing, and, of herself, cannot, undirected, draw even the roughest sketch. We submit the case to the curious."

For The Religio-Philosophical Journal.

THE BIBLE

The Original Greek Testament and the English Bible.

BY W. B. FAHNESTOCK.

It is, perhaps, not generally known that the 7th verse in the 5th chapter of the First Epistle of John, is not to be found in the original Greek Testament.

In the English Bible, the 7th verse in the 5th chapter of the First Epistle of John, reads thus:

"For there are three that hear record in heaven-the Father, the Word and the Holy Ghost, and these three are one."

This yerse is not to be found in the original Greek.

The first question that naturally arises in regard to it is, that if it is not found in the original Greek Testament, how comes it that it is found in the English translation ?

If it were in the original Greek, and not in the English translation, we might suppose that it had been overlooked by the translator,-but as it is not found in the original Greek, it must have been put into the English epistle by design, and is, therefore, an interpolation of the most significant and fatal kind ; significant, because it shows that there was a premeditated plan of salvation, contrived expressly to mislead the unwary, and to hold the ignorant in bonds of servitude,-to which the chains of slavery are not to be compared, as the one can only nold the body while the other enslaves the soul also; fatal, because it is not true, and deceives in a direction where truth is essential to happiness here as well as hereafter.

Many other changes in various chapters have been made, but with more honesty, for all such alterations are italicised, and when a word or sentence is found, there an alteration of some kind was made. Why do not those who know these facts, and have them in their keeping, make them generally known ? Methinks a decent share of honesty should make them give the truth—if the "almighty dollar" did not interfere.

The verse above referred to, not being in the original Greek, many questions might be asked about the Holy Ghost,-the miraculous Conception, etc., but I will leave the imagination of others to find answers to the questions their own minds will naturally suggest.

Is There Original Sin ? BY'S, W. CORBIN, M. D:

Aware of immense responsibilities, yet I con cientiously and unhesitatingly answer, no! It is simply a theological myth, or more properly, a glaring perversion of the noblest faculties of the human mind. This glaring assumption rests en-tirely on the Bible history of the "Garden of Eden," where it represents man as being placed in a state of ignorance, beneath the intelligence of the serpent (the theological devil) which kindly tendered his services as teacher, and actually trained his pupils to be equal unto the Gods in the knowledge of good and evil. Hence originated the idea of a dual Deity, the one good, the other evil, or God and the Devil. Here is clearly demonstrated the chief corper-

stone, upon which the mighty fabric of all theology is erected, which arrogantly claims to remedy the gross mistakes of Divine wisdom. Physiologically considered, the tree of knowledge represents the frontal or intellectual lobe of the brain, which as it grows and expands, is susceptible of partak ing more and more of its fruit, knowledge, which is clearly demonstrated every time any new discovery is made, either in the arts and sciences, or the principles of nature; which discovery invaria-bly encounters the profane curses and damnation of ignorant, self-righteous theologians.

BY W D. REICHNER.

Welled ap spontaneously from the half-despairing, socially despised and cruelly cast out Hagar, sent adrift with her lisping darling boy on her bosom, into the wilderness drear, by the heartless father of the faithful (?) and the jealous Jewess. Sarah. Travel-worn, foot-sore and weary, her scany allowance of food and water, exhausted, she sank to the ground by the roadside famishing with hunger and thirst. Her tortured heart thropbing to bursting, lacerated with the terrible thought of her loved boy perishing in her arms, there amid the dense wilderness, her bosom, swelling with all the intensity of a mother's love, ached with soul rending anguish ! It was after some relief afforded by her tears fulling like rain, that she placed her loved boy tenderly beneath a large bush, and then that she might not witness his death struggles, turned heart-broken, and sad away, and walking a short distance, fell to the earth shrouded in agony and gloom. We have termed. advisedly, this poor, despised bondwoman a me-dium. Having lain her child beneath the shrubbery, and herself down to die, it was at this oppertune moment, and as if in response to the spirit of her sweet resignation, "Thou God seest me," that an angel appeared and conferring consolation, directed her to a well of water, and a voice said : "Arise Hagar, lift up the lad and hold him up in thine hand. Fear not, for God hath heard thee, and the voice of the lad where he is."-Gen. 21st. chapter.

Thus by angel ministration, was this despised and needy daughter of the race administered to, thousands of years ago, away back there in the night time of the world, when the race was young. and men and women were less artificial, more natural than we are to-day. How silly, then, to talk of this philosophy being only twenty-one years old; but we did not start for this and dare not let ourselves out, or we might say something. What an example for encouragement, and hope to the oppressed and opposed, truthful medium for all time, is this simple nurrative of poor Hagar, as found even in the much abused Bible. Indeed, though some Spiritualists are ostracized by the clergy for their repudiation of the Biblical Scrip-tures, still we find the old book with all its faults. lailures, interpretations and imperfections, thrilling with incidents, narrations and many exalted manifestations of spirit power. We can not now stay to recount the very numerous historical facts and spiritual phenomena therein recorded which to our mind reveal unmistakably the existence of augel ministrations, spirit control and manifesta-tions, parallel indeed with the human race. But the reason we have thrown together these few thoughts is, that the sublime soul sigh of poor Hagar, "Thou God seest me," has been latterly so frequently vibrated through our whole being, as if played on, like a well-attuned instrument, by

angel fingers. "Thou God seest me," hope inspiring and beautiful to the soul living out and up to the divine possibilities and privileges of pure exalted mediumship. How serene the assurance, and calm com-posure of the spiritually magnetized, purified soul, as the screnely rests in God, the Father of spirits. And, though shrouded at times in the sombre sorrows of the very Gethsemane of affliction, how often do we find with the calm medium, Jesus, that angels are with us to comfort and cheer, and that the healer is near. " I love thee, I love thee, saith God, my love is sufficient, pass under the rod."

139" "Children, (and older people too), don't talk against each other, calling one ugly, another stingy, another cross, behind their backs. It is the meanest sort of talk. Even if they are ugly, stingy, or cross, it does you no good to repeat it. It makes you love to tell of faults-it makes you uncharitable. Your soul grows smaller. Your heart loses its generous blood when you fattle about your friends. Tell all the good you know about them, and carry the sins to your own heart, or tell them to God, and ask Him to pardon them. That would be Christ-like. If anybody tells about Mary ---- doing or saying a mean, or wicked thing, call to mind some virtue that Mary possesses, and hold it up to her praise. For your own sake learn to make this a habit,

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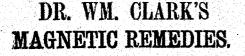
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TO THE SUMMER LAND,

containing Astounding Disclosures and Startling Assertions. Illustrated with Diagrams and Engravings of Celestial Illustrated v Scenery. By

ANDREW JACKSON DAVIS. Heiritualists-read it I

MORE GREAT CURES.

WIRS, SPENCE S POSITIVE AND NEGATIVE POWDERS.

Asthma.

Bloated Bowels.

South Williamstown, Mass., Oct. 25th, 1967. PROF. SPENCE-Dear Sir: Whereever I hear of a hard and of disease, I go and have the **POSITIVE AND NEG- ATIVE PC WDERN**, and urge them to rry them. I old, who had the **Asthma** rising 46 years. He also had the **Catarrh**, and the Neuralgia, and was badly Bloated across the Bowels. He commence using the Powder on the loth of this month, and on the 16th he declared himself perfectly free from Asthma, and all the acove mentioned ills. His wife told me she did not think he could live through the coming winter; but she says he now eats and works as well as ever he could, and sheep the a kitten. A harder case of Asthma is seldon known, as all who know him will testify. Yours truly. MES. MARY E. JENKE.

Erysiplas.

Manchestor, Mass., Feb. 9th, 1869. PROF. SPENOR-Dear Sir: A year ago last June I had g swelling just shove my ankle, and every one who saw it said it was Erystpelas. In a fortnight it became a sore, and from that ume for fifteen months I was hardly able to go abo it the house. And as I take the BANNEE or LIGHT, I had read about your PONITIVE ANDAEGATIVE POW DEHN; and thinking they might reach my case I sent to the BANNEE office and got a box. I had had, before taking them, eleven sores in the fitteen of onths, and anoth-or was nearly ready to treak. Ecfore taking them three

or was nearly ready to break. Ecfore taking them three days, the sore began to disappear, and after using one box, was entirely well. I have taken over two baxes, and can now walk as well as I ever could. The swelling is all gone. I have nothing to about the area

I have nothing to show but the scars. Yours truly, MRS. SALLIE YOUNG.

Fils,

Catarrh, Dispepsia,

Neuralgia, Liver Complaint,

Chronic Diarrhæa.

ALBERT FROST, of Bucksport, Me., under date of Nov.2748, 1808, writes as follows: "When I first told the people here about the POSITIVE AND NEGATIVE POW-

DERS, they laughed; but now they are getting excited about them, and the buctors and Apathecaries want to get hold of them. A lady here who was troubled with Fitssent for one box, and they cured her right away."

I take the following extract from a letter written by

A. S. Brainard, of North Manchester, Conn., Oct. 18th, 1868: "Mrs. Dart and daughter have been taking the **POW- DERS** the one for **Catarrh**, and the other **Neural- gia**. They are about as good as new. My wife has taken them for **Liver Comp¹** in t and **Chronic Diar- rhoca.** She is now well **M**: Ames gave them to a child five months old, for Fits. At the new well.

St. Vitus Dance,

General Prostration,

Diptheria, Scarlet Fever.

Cholera Morbus,

Fever and Ague, Spasms of Stomach.

Delirium Tremens

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

POWDERS. A young lady of St. Vitus' Dance, of near six years' standing, and given up by all other costers. Gured by five boxes of POSITIVES. A lady effeneral Prostration of the nervous system. She had tried everything. One box of NEGATIVES cured her. She is in now better health than she has been for five years, and is delighted at the happy change. A lady of Chronic Diptieria. Two boxes of POSI-TVES cured her, atter the Doctors had made her worse with Iodine and such harsh things A little boy cured of Scarlet Fever. A woman of Cholera Morbus. She was so bad that her life was despaired of. She was cured in a few hours.

If woman who had the Fever and Ague all the spring and summer. Gured with one hox of POSITIVE AND NEGATIVE POWDERS, after trying simost every other remedy.

other remedy. A man of Dellrium Tremens. He is now a Good Tem-plar.

- 363

Catarrh, Neuralgia, .

South Williamstown, Mass., Oct. 25th, 1967.

Children's Cordial, for Fits, Colle, &c., And Worm Syrup,

۹.,

 \mathbf{A}

Price \$1,50 each, sent by express. Address, MIRS. DANFOHTH, as above, or HON. WARBEN CHASE, BANNE OF LIGHT, O fice, 544 Broadway, New York: or S. S. JONEN, Editor Heligto-Philosophical Journal, Chicago, 11., General Agents

PARTIES AFFLICTED desiring to consult DR. CLARN'S SPIRIT CAR do so by addressing MRS. DANNORTH, and the proper remedies will be compounded and sent where the medicines advertised are not applicable.

By permission, the following parties are referred to :

Berkeley street, Cambridge, Mass., Feb. 5, 1969. Berkeloy street, Cambridge, Mass., Feb. 5, 1960. Drak Mas. Dawrozru.—Will you please cause to be sent by express to the address given below three bottles of your Vegetable Syrup, and one buttle of the Bronchial Syrup. They have both been used by a relative of mine in a case of bronchial deraugement and of threatened pul-monary complaint. with excellent effect, and I should be glad to hear that the sale of these medicines is extended hoth because of the good they have shown themselves capa-ble of effecting and because of the evidence they furnished that practical ad may come to us from the next world. Yours truly.

Yours truly. ROBERT DALE OWEN. Address the med cine, Mrs E. D. Owen, care Phillip Horn-brook, E-q., Evansville, Ind.

St Lonis, Mo., Nov., 1868. BEO. S. S. JONES-T see you are advertising the medicine of Dr. Clark's spirit, who, controlling, prescribes for the sick through the organism of Jeanie Waterman Danforth. Per-mit me to tell you, with deep feeling, friend Jones, that I have used these remedics—the Syrups, Nervines and Pow-ders—with the highest satisfaction. I know them to be ex-cellent, as hundreds of others will testify. Dr. Clark is a no-ble and brilliant anirit. ble and brilliant spirit,

Most truly thins. J. M. PREBLES.

M. AILLESON, New York City, writes: "Was under treatment at Mrs. Danforth's residence three weeks last winter for ulcerated inflamatory sore eyes. Returned home: well; have used the remedies in my family, and an satisfied of their virtues.

of their virtues. T. W. TAYLOR, Ancora, N. J. writes, ordering more medicine for his wife : says she has gained fifteen or twenty pounds since she commenced treatment. Neighbors notice the improvement, one of whom sends a lock of hair for diagnosis.

ABBY M. LAFLIN PERREE, Georgetown, D. C., writes: Vegetable Symp sent to her milk woman's husband, who was suffering with pains and internal tumors confining him to his room: in ten days was out and at his work.

Cincinnati, O., 1888. MRS. DANFORTH-The clairvoyant examination for the lady whose hair I sent you is perfectly satisfactory. She informs me that the diagnosis is more accurate and complete than she could give herself. Please forward remedies recommended.

Yours, &c. CHARLES H. WATERS,

ISRAEL HALL, Toledo, O.

CHARLESS. KINSEY, Cincinnati, O. PAUL BREMOND, Houston, Tex.

"A good clairvoyant medium is a blessing to humanity. We know Mrs. Danforth to be such. While practicing in this city she established a good reputation. Bhe is now lo-cated at 313 Rast 23rd street, New York. One of her con-trolling spirit gnides (Dr. Wm Clark, well known in this city as a most excellent physician) has prescribed through her several good remedies for those afflicted."-BANNER CF LIGHT, Boston, Mass.

The above valuable medicines, are for sale at this office. Address, S. S. Jones, No . 192 South Clark St., Chisage, Illinois.



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58 .2.00 90

Spirit Minatesi, by Packard and Loveland. Pa 25 cts Hoard. Sonse and Nonsense, S. M. Landis, M. D. Sorsals, or Onward March to Freedom, post paid. Sotiet Masterics, by A. I. Davis Seers of the Ages, by J. M. Peebley, Tale of A. Physician, by A. J. Davis, The Future Life, by Mrs. Sweets, The Future Life, by Mrs. Sweets, The Pearl Diver by Dr.G. W. Kithp. -\$1.00 2222 1,50 90 15 1,25 (1 25 04 The Three Voices The Orphan's Struggle, by Mrs. H. N. Green,.

The second second second

Cedar Rapide..... Pacific Fast Line..... Pacific Night Express..... *6:50 p. m. *3:51 p. m. \$8:00 a. m. *10:15 a.m. 19:15 p. m. 17:00 a.m. 4:00 p. m. 11:00 a.m Freeport Line. *9:00 a.m. *2:30 a.m Freeport Passenger ... Freeport Passenger...... Rockford, Elgin, Fox River and State Line...... •9:45 p. m. •3:45 p. m. *4:00 p.m. *11:10 a.m. Geneva and Elgin Passenger...... Lombard Accommodation,..... *5:30 p. m. *8:45 a. m. *6:10 p. m. *7:00 a. m. Wisconsin Division-Depot corner of Oanal and Kinzie street. Milwaukee Division-Depot corner of Canal and Kinzie streets. 9;45 a.m. 12:16 a.m. 1:30 p.m. 4:00 p.m. 4:30 p.m. 8:00 p.m. 5:00 p.m. 8:50 a.m. 4:00 p.m. 8:00 p.m. 8:50 a.m. H. P. STANWOOD, General Ticket Agent. Chicago, Rock Island and Pacific Railroad.

Michigan Southern Railroad. Depot corner Van Buren and Sherman streets. Ticket Office

56 South Clark street. *4:15 a. m. Accommodation 7:45 p m

Day Express...... Evening Express...... Night Express...... *8:00 a.m. *8:00 p.m. 5:15 p.m. *19:00 a.m. *19:00 p.m. *6:30 a.m. Detroit Line.

Pittsburgh, Port Wayne and Chicago-Depot, Corner of Madi-son and Canal Streets. *4:30 a.m. †6:06 a. m. 9:35 a. m.

*S:00 a. m. 6:30 p. m. ************** Illinois Central-Depot, foot of Lake street. *8:40 a. m. *6.40 p. m. Day Passenger......

*8:40 a.m. *6.40 p.m. †10:00 p.m. *8:00 a.m. .*8:540 a.m. *8:10 p.m. .*8:20 p.m. *8:10 p.m. *4:15 p.m. *9:14 a.m. *6:20 a.m. *7:45 a.m. *1:20 p.m. *1:40 p.m. *1:20 p.m. *5:15 p.m. *8:00 p.m. *5:15 p.m. M. HUGHITT, Gen'l Supt. Agent. Keokuk Night Passenger...... Kankakee Accommodation...... Hyde Park Train...... ********* Barstersterster

W. P. JOHNSON, Gen'l Passenger Agent.

Chicago, Burlington and Quinoy.

Day Express and Mail	*7:45 a.m.	*7:00 p.
Quincey Passenger	*3:00 p. m.	*4:30 p.
Aurors	*5;30 p. m.	*8:15 p.
Mendota Passenger,	*4:30 p. m.	*9:40 p.
Night Express	111:30 p.m.	16:45 a.
Robert	HARRIS, Super	Intendent
BANUML POWMLL, Gen'l Ticket Ag	t. Office in Gr.	Cent Der

Chicago and St. Louis-Depot, corner Madison and Ganal sts. Express and Mail..... *10:00 a.m. 7:50 p.m.

Obumbus, Chicago & Indiana Central Bailway, - (late Chicago and Great Bastern Cincinnali Air Line and Indiana Cen-tral Railway (Ws.) -

0	Cincinnati Express	-7:00	a. m.	*7:20	D. 10
	Columbus Express	\$8:16	a. m.	2:00	
		18:10	p. m.	*9:00	
2	Columbus Night Exoress		p. m.	*2:05	
ñ					Rana
N	dolph and Dearborn streets.			VULUU	100 M

Michigan Central Railroad-Union Depot, foot of Lake street,

*5:00 a.m. *7:49 p.m. *8:00 s.m. *8:00 p.m. tö;15 p. m. †*9:00a. m. 1*9:00 p. m. †6:30 a. m. ...3;55 p. m. *11:00 a: m

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*6:00 s. m. *9:45 p. m. 13:55 p. m. †0:30 a. m. HEMEY C. WANTWORTH, Mail and Express...... Ryoning Express.

H. R. BANGINY, Gen'l Superintendent, Chicago. Bundays excepted. †Mondays sxcepted. [Beturdays excepted.

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A LIVE BOOK OF POEMS, BY WARREN & BARLOW

Ist, The Voice of Superstition, gives the bibli-cal contest between the God of Moses and Satan, with nu-merons quotations from the Bible, proving Satan victorious, from the Garden of Iden to Meunt Calvary.

2nd, The Voice of Nature, proves Nature's God victorious, in over-ruling all for a great and glorious end. Its poetry is beautiful, while its Philosophy is most sub-lime, argumentative and logical.

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The Work is sought for, and read by thousands, and is uprooting superstitious error, and acattering truth broad-cast on its ruins. It is gotten up in most beautiful style, of nearly 260 pages. Frice \$1,25 postage 16 cents. For sale at the office of the RELIGIO-PHILOSOPHERAL JOURNAL. Address S. S. JORCE, No. 34 Dearborn street, Chicago, Illi-cols.

HOW TO BATHE. A Family Guide for the Use of Water in

Preserving Health and Treating Discase.

BY E. P. MILLER, M. D.

Water, when properly used, is one of the most effectual Health Preserving and Remedial scents known to man This work discusses the properties, uses and effects of wa-ter; describes minutely all the various water applications; both in the healthy and the sick, and explains the method

for applying it in each particular form of disease. Price 40 cents. Address S. S. Jones, 193 South Clark Street, Chicage.

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

Deafness.

I have the following extract form a letter from F. W. Green, of Uolumbia, S. C., dated J an 221, 1869: "I got half a dozen baxes of Mrs. Spence's Positive and Negative Powders of you about nour and a half months since, and I have not missed curing in any instance where I have used them. I took the Negative Pow-ders which you complimented me with for Deafness, and am cured. I am treating two cases of Neuralgis. Une is cured."

Oliver Peppard, of Kansas City, Mo , under date of Feb.2d, Onver Peppard, or Mansas City, Mo., underdate of Feb.2d, 1869, writes as follows: "Fwo months ago f gotsix boxes of your **Positive and Negative Powders** for Desf-ness of three or four months standing, and I am happy to state that I am much releved; in fact, nearly as well as ever

Milk leg. Rheumatism, Fits.

Dyspepsia, Deafness.

Yorkville, Ill., Dec., 21st, 1868. DE. SPENCE-Dear Sir; I received a letter from you al-most a year ago, asking me to give an account of the curas made by the **Positive and Negative Powders** made by the **Positive and Negative rowders** under my directions. One was the case of Milk-leg of sixteen years' standing, one of Rheumatism, one of railing sick-ness or Fits of sixteen years' standing, and a number of cases of Dyspepsia. The Pewders have also helped my Deat-ness, and cured the Numbress in my legs. You can use my name. PowerL Haltoox.

Fever and Ague,

Dysentery,

Coughs and Colds.

Btowe, Vt., Dec. 2d, 1868. Btowe, Vt., Dec. 2d, 1868. PROF. SPENCE-Enclosed please find \$2,00, for which sand two boxes **Positive Powders**. We have used them in our family until we know they are all they are recom-mended to be, having proved a perfect success in Fover and Ague, Coughs and Colds, Dysentery, and other disease. Di-rect to John A. SANFORD.

Kidney Complaint,

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

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

Men, Women and Children find them a silent but a sure ass-cess. The Positives cure Neuralgia, Headache, Bhenma-tism, Pains of all kinds; Diarrhoe. Dysentery, Vomiting, Dyspepsia. Flatulence, Worms; all Female Weaknesses and derangements; Fits, Cramps, St. Vius' Dance, Spasms; all high grades of Fever, Small Pox, Mesales, Scarlatina. Bry-sipelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Luugs, Womb, Bladder, or any other organ of the body; Catarth, Gonsumption, Bronchitis, Coughs, Oolds; Scrofals, Nervousness, Sleeplessness, &c. The Negatives cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafnees, loas of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prost ation or Relaxation.

Prost ation or Relaxation. Both the **Positive and Negative** are needed in Chills and Fever. Physicians are delighted with them. Agents and Drug-gists find ready sale for them. Printed terms to Agents, Drugsists and Physicians, sent free, Fuller Lists of Diseases and Directions accompany each Box and also sent free to any address. Sond a brief descrip-tion of your disease, if you prefer Special Written Direc-tions.

Send money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or

Address, PROF. PAYTON SPENCE, M. D.

Box 5817, New York City. If your Druggist sum't the Powders, and your mon-oy at once to PHOF. SP ENCE, as above directed. For sale also at the Office of the Raligio-Paulosoralical Jevanas, 192 South Clark street.

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9.00

tions.

las in Registered Letter.

Vol No 13

RELIGIO-PHILOSOPHICAL JOURNAL.

Sconfier Department

BE B. V. WILSON.

WONDERFUL TESTS.

E. V. Wilson at La Salle-His Reading of Characters-His Description of Spirits and Incidents.

DEAR JOUBNAL :-- E. V. Wilson has given us one of the most remarkable course of lectures over dollvered in this place. He has used but one text for the whole course of three lectures and one ccance, and the text was "Influences, or the forces around us." His remarks or arguments were admirable, and increased in beanty and logic through each lecture, concluding the course wit : a shower of beautiful gems from spirit-life, falling thick and fast around us, making each feel that we were indeed in the midst of the beautiful Summer Land, and many will ever bless the day he came among us.

His reading of character, incidents of life, and ovidence of spirit presence, are unparalleled in the history of modern mediumship. There is no guess work, no questionings, but a straightforward,-"Thus cayeth the spirit, 'Seventeen years ago, you changed your place of habitation, and this change affected you socially, locally and pecuniarily, in overy respect ; it was a marked data, and one from which you DATE. Please answer yes or no.' "

SECOND .- "There stands by you the spirit of a man six feet tall, weight near two hundred pounds. places his arms thus, about sixty years old, died or left the form seven years . ago, knows most of the people in the hall, stands as though he owned the premises, and was master of the position. He bows to you and you and you, and knew you well." Mr. W--then went into a minute description of face, form, manners and habits, giving color of hair, complexion of face, age and time of death, and in this particular instance, the people cried out with one voice, "This is our old friend and neighbor Cody. We knew him well. How can this be? He died in dur midst, and we buried him, (?) and yet he is here with us in our midst." Surely the dead are alive again.

Among the many wonderful tests he gave, we will try to write out a few, but briefly :

Mr. S.-, a well known citizen, was called upon as a test character. Mr. W-read him with remarkable accuracy, giving five incidents in his life, and describing two spirits, so that they were fully identified. Then turning to a woman, he said, "There is here with you a spirit who passed over the River at fifteen years of age. She is your plece," describing her.

" I identify her," said the woman

Orossing the room to a man, he said, "Sir, atafteen, you with two others rescued a playmate from drowning," fully describing the time, place and hoy.

Turning to another, he said, "Sir, there is with you a spirit woman," then describing her, "She holds her hand out to you, and says, "My brother."

Said the man, "I fully recognize my sister." Ho then said to the audience, "There is here a opicit, a man," describing him, " who gives me his name, Henry J. Williams; says that he was murdered here four years ago, in the night, under the

He then went to the rear of the room, pointed out Mr. C-, a man he had never seen before. and gave the most remarkable reading of the man's life and character ever heard in a public audience. relating a present trouble Mr. C---is having, so correctly that one could hardly believe but what he was posted on the subject. Mr. McC--replied, "It is true, every word of it." It was curious to note the effect of these soul searching readings, some would turn pale, some look uneasy, some would put on bold fronts, some would weep, some laugh, and others refuse in toto, to have him touch them. Whatever the power may be,-one thing is certain, Mr. W-has a wonderful gift, and what I wish to know is, "What is it ?" Can some one tell me ?

Notice of Meetings.

There will be a two days' basket meeting held at Algonquin, McHenry county, Fox River Valley, on the 16th and 17th of September, bigining at 21/3 o'clock P. M. E. V. Wilson will lecture at 71/2 o'clock on the evenings of the 16th and 17th. Our friends of Algonquin are Spiritualists indeed, and will have a good time.

On the 25th and 25th of September, Saturday and Sunday, the Spiritualists of North western Wisconsin will hold their Quarterly meeting at Oakfield, on the N. W. R R., nine miles south of Fon du Lac. Ample provisions will be made for friends from the country and abroad. Come, for these Wisconsin conventions are the best in America. E. V. Wilson * engaged to be present ; other speakers expected.

There will be a three days' debate and basket meeting at Pine Rock, Ogle county, Illinois, on Tuesday, Wednesday and Thursday, September 21, 22, and 23rd, 1869. Pine Rock is on the State road, near the Christian meeting house, five miles north from Ashton, and ten miles north of west from Rochell-Dixon Air Line railroad. E.V. Wilson affirming Spiritualism ; the Adventists through one of their able speakers denying resolution.

RESOLVED: That the Bible-King James' version, sustains Modern Spiritualism in its phases and teachings. Discussion to be governed by Parliamentary usages.

The debate will begin on Tuesday, the 21st, at 2 o'clock P. M., closing Thursday evening, the 23rd inst. Let the friends of Ogle, Lee and adjoining counties come out, for we shall have a good time. Every provision will be made by our friends at Daysville, Pine Rock and thereabouts, to accommodate those from a distance. Come with blankets to keep you warm. Come with baskets well filled to keep hunger away. Come in the spirit, prepared to have a good time ; come ! come all. for the spirils say come.

"If a man die, shall he live again ?" "Yes," says Jesus, the apostles, prophets and

mediums of to-day.

* E. V. Wilson will collect arrearages due this namer. and take new subscribers. Let our friends come to the help of the RELICIO PUILOSOPHICAL JOUENAL, the best spiritual paper in the West

Gems of Thought,

Dear readers of the "Frontier Department," are not the following lines from the inspired soul of our Sister in Spiritualism, worthy of a place in the sacred memory of friendship? May the angels bless our dear Sister, and her mate in their new home in the wilds of Arkansas. They were written while on the boat floating down the Mississippi river, by M. H---: "Dear beautiful day, thou art leaving us, going down like the secting sun of our lives, gilding the tree-tons and towers with thy beautiful rays, throwing a calm beautiful presence over all. May the san of our lives go down as lingeringly and lovingly, throwing a light and radiance over all our past lives, giving us a peaceful transit beyond the River! All day we have been gliding down the stream, gathering precious thoughts from the glowing landscape, the waving trees, the singing birds, the rippling water, as it pats, pats on the boat-side, making merry music! Oh! how my soul expands and swells with gratitude, as I think of the goodness of an all-wise Creator, in causing everything to grow in such perfect beauty and taste: even the little peobles and shells we pick up from the river side, are little tokens of His generosity, throwing down on the way side of life, to be gathered up in beautiful thoughts, causing us to aspire to something higher and better in divine life."

pleasant yein, with argumentative and reasoning faculties of a high order.

Her lecture on Sunday evening, was general In its character, embracing briefly the different theories of spirit communication with the living world, its propriety, usefulness, etc., and its ef fect on man's happiness here and hereafter.

We bespeak for her a full house, next Sunday evening, at Greve's Hall, when she will deliver a lecture on female suffrage. It is a subject the public should fully understand, as it is one of those questions of *Right*, which must and will come before the people for their decision within a very brief period. Let there be light upon it. Mrs. G. will no doubt do the question ample justice,-Sparta, Wis., Herald.

EF Mrs. Cella M. Barleigh, of Brooklyn, N. Y., is to enter the lecturing field as a lecturer this win-ter. She is one of the most accomplished, elega nt and intellectual of women, and must make a very interesting and entertaining lecturer, says the Agitator.

NOTICE OF MEETINGS.

The ANDOVER, Ohio.-Ghildren's Progressive Lyceum meet at Moriey's Hall every Sunday at 11½ A. M. J. S. Moriey, Conductor; Mrs. T. A. Vhapp, Guardian; Mrs. E. P. Colorent Acat Guardian Coleman, Asst. Guardian. Arnuns, Mich.-Lyceum meets each Sabbath at I o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mirs.

L. B. Allen.

ADRIAN, MICH.—Regular Sunday meetings at 10% a.m. and 71% p.m., in City, Hall, Main atreet. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Eociety of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwip, Secretary.

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

BOSTON.-MERCANTILE HALL.-The First Spiritualist Asso-ciation meets in this hall, 32, Summer street. M. T. Dole, President; Sanutei N. Jones, Vice President; Wm. Duncklee, The University Internet in Large State Treasurer; Sander A. Solles, rice Freedent; Win. Dunckies, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guard-ian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

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

M. Feedles uning May. WEBSTEE HALL—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orieans East Boston, at 3 and 7½ o'clock, P. M President,—....; Vice President, N. A. Simmons; Treasurer, O. C. Biley; Corresponding Secretary, L. P. Freeman; Re-cording Secretary, H. M. Wiley. Lyceum meets at 10½ A M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

MUSIC HALL-Lecture every Sunday afternoon at 2% o'clock, and will continue until next May under the man-agement of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

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

UNION HALL .- The South Boston Spiritual Association hold meetings every Sunday at 10,3 and 714 o'clock. Mr. Keene, President; R. H. Gould, S-cretary; hary L. French, Treasurer.

Baltimore, MD.-The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday even-ings, at Saratogo Hall, south-cast corner Calvert and Saratoga dren's Progressive Lyceum meets every Sunday at 10 A. M. Broadway Institute.-The Society of " Progressive Spiritu-alists of Baltimore." Services every Sunday morning and evening at the usual hours.

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

BELGIT, WIS.-The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Wm. S Yost, President; U. S. Hamilton, Secretary. Lyceum meets at 12 x. Mr. Wm. Wadaworth, Conductor; Miss 0.

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

JEESEY CITY, N. J. Spiritual meetings are holden at the Church of the Holy Spirit, 244 York struct. Lecture in the morning at 10¼ s. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7140°clock. by volunteer peakers, upon the Science of Spiritual Philosophy.

Lorus, IND.-The "Friends of Progress" organized per-manently, Sept. 9, 1866. They us the Hall of the "Salem Library Association," but do not held regular meetings. J. P. Barnard, President; Mrs. Carrie S. Huddleston, Vice Presi-dent; F. A. Coloman, Secretary; D. A. Gardwer, Treasurer; Johnston, Sandar, Collector, Collector, Treasurer; Johnathan Swain, Collector.

LOUISVILLE, Ky .-- Spiritualists hold meetings every Sunday at 11 s. m. and 75 p. m., in Temperance Hall, Market street, between 4th and 5th.

LOWELL, MASS.—The Children's Progressive Lyceum held meetings every Sunday afternoon and evening, at 21/2 and 7 o'clock. Lyceum session at 101/2 A. M. E. B. Carter, Conduc-tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-ing Secretary. ing Secretary.

LINN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall. Laportz IND, Association of Spiritualists hold meetings every Sunday, at 10% A. M., and 3 P. M., at "Concert Hall."— Dr.S. B. Collins, Pres't; F A. Tuttle, Sect'y.

MAXO MANIE, WIS.--Progressive Lyceum meets every Sun-day at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Gnardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Confer-ence. O. B. Hazeltino, President; Mrs. Jane Senier, Secre-tary. tary.

MILWAUKER, WIS .- The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 10½ a. M. Address and Conference at 7½ P. M. Geo. Godfrey, President. The Progressive Lyceum meets in the same hall at 2 P. M. T. M. Watson, Conductor; Bettie Parker, Guardian; Dr. T. J.

Freeman, Musical Director.

MONMOUTH, ILL.--Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

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

MILAN, O.-Children's Progressive Lyceum meets ever Sunday, at 1016 o'clock A. M. Conductor, Hudson Tuttle Guardian, Emms Tuttle

Marlboro, Mass .- The Marlboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prot. Wm. Denton, once a week for a year. Mrs. Lizzie A. Taylor, See

MANCHESTER, N. H. -- The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Seats free. R. A. Seaver, President; S. Puskee, Scatter, State, Sta Secretary.

NEW YORK CITY .-- The Society of Progressive Spiritualists hold meetings every Sunday, in Everet Hell, concrof thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceam at 2½ p. m. P.E. Farnsworth, Conductor; Mrs. H. W. Farns-worth, Guardian. The First Society of Spiritualists hold meetings every Sun-day morning and evening in Bodwarth Hall S06 Brad.

day morning and evening in Dodsworth Hall, 606 Broad-way. Conference every Sunday at same place at 2 p. m. way. Conf. Seats free.

NEW YORK .- The Friends of Humanity meet every Sunday at 3 and 71/2 P. M., in the convenient and comfortable half 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free,

and contribution taken up. The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Loctures at 10% o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARE, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 21/2 and 71/2 p. m. The atternoon is devoted wholly to the Children's Pro-gressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Pargressive Lyceum. G. T. Les sons, Guardian of Groups.

Oswago, N. Y .- The Spiritualists hold meetings every Sunday at 214 and 714 p.m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 121/2 p. m. J. L. Pool, Conductor ; Mrs. S. Doolittle, Guardian.

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

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

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

PROSPECTUS

Child Clauser Inte

SEPTEMBER 18, 1869

OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WREKLY NEWSPAPPE will be devoted to the ABTS and SCIENCES, and to the SPIRITUAL PHI-LOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the tiling generation. In fact, we intend to make our Journal cosmopolitan in charac-ter-a friend of our common humanity, and an advocate of the rights, duties and interasts of the people. This journal is published by S. S. JUNSS: late the

RELIGIO-PHILOSOPHICAL

PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS

It will be published every Saturday at

No. 192 South Clark Street, Chicago, Ill.

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

All systems, creeds and .natituilons that Cannot stand the All systems, creeds and anstituilons that cannot stand the ordeal of a scientific research, positive philosophy and en-lightened reason, will be treated with the same, and no more consideration, from their surjouity and general acceptance, than a fallacy of modern date. Believing that the Drvine is unfolding the Human Mind to-day, through Spiritual succe-course and general intelligence, to an apprecisition of greater and more sublime truths than it was capable of receiving of comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason. A watchful eye will be kept upou affairs governmental While we stand aloof from all partitionism, we shall not fical-tate to make our journal potent in power for the advocacy of the right, whether such principles are found in platforms o a party apparently in the min sity or majority. A large space will be devoted to Spiritual Philosophy and communications from the intabitants of the Sunney Land.

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hill, and thrown into the basin below the locks; that he came here a stranger from Philadelphia; that he was found in the water and buried as an unknown man." The incl lent was identified.

After the meeting closed on the first evening, Wednesday, September 1st. inst., a young man from Peru, an entire stranger to all, standing alone by the wall of the room some distance from Mr. W-, said to himself, "I wish that some one of my many friends in the Spirit World, would come and testify to me of their presence." At the time Mr. W-was many feet from the party, surround ed by a group of ladies and gentlemen, all eagerly questioning him. Suddenly, there was a slight twitch of the head, and turning about, he went direct to the young man, saying, "Sir, in answer to your mental inquiry, 'If there is a spirit friend,' I answer, there is here by you the spirit of a man who was your intimate friend, a railroad engineer, and was killed six years ago ;" then fully describing him, saying, Hesays " his name was John." Many had gathered around the parties, anxiously awaiting the result. The man looked up in wonder and amazement, saying, "It is all TRUE, I know the man well. He was killed in the manner mentioned, and his name was John Arnold," and the people were silent in wonder and amazement.

On Thursday evening, Sept. 2nd, Mr. W-was promptly in his place at eight o'clock, before a largely increased audience, and continued his subject of "Influences" to the edification of all present for an hour, which was all too short by far; after which, came the following reading of spiritual facts : Stepping up to an entire stranger, he sail after reading the man's character, " Your sister is with you; she died early in life; she says that when your mother was a girl and before her maniage with our father, a terrible accident took place in her father's family, resulting in the death of members of the family. It is with your mother's family, and in no way connected with the family of your father."

"It is correct," said the man. "I have heard the history related. I lost a sieter as described."

"Turning to another man, Mr. B----, he said after reading his character, "There is with you an old man who has been in the Spirit World many years," then fully describing him. "This spirit when on earth, was your uncle on your father's side. Be was odd, eccentric and marked in his character. You were his pet and favorite. To you he was more the father in deed and act than your own father. The cause of his death is unknown to you."

Mr. B----arose and stated that in every respect it was wonderfully true.

"Sir," [said Mr. W----, turning to a middle aged man, "There is with you a boy," describing him, ** who was drowned at fourteen years of age. This was many years ago."

" Correct," said the man.

A STATE

Turning suddenly sround to a man, he said, "Sir, there is with you a woman," describing her, " You were her favorite nephew."

" You are right," said the man.

On Friday, Sept. 3rd, at Mr. W--'s scance, after talking in his original way, he stopped suddenly, turning slightly pale, with a perceptible shake or twitch of the head, he crossed the room to a Mr. 8-, saying, " There is a young man here with you, killed by a rallroad accident," describing and giving the time of his death. A little later, he went to a lady, gave the same tests, but entering into detail, and then asked, "Do you Identify this incident and the spirit ?"

"Yes," said the lady," while her eves filled with tears, "It is my brother."

Spiritualism Among Savages,

Among savage animists it is to be observed that there always arises a class of professional conjurers who live in special intercourse with the spirits, and perform wonders by their aid. One of the old Moravian missionaries, a century ago, gives an account of the way in which the Greenland sorcerers used to go on their spirit journey to the other world. When the angekok has drummed and writhed about for a while, he is bound by one of his pupils, his head between his legs, and his hands behind his back. The lamps are put out and the windows darkened, for no one must hold intercourse with his spirit; no one must move or even scratch his head, that the spirit may not be interfered with ; or rather, as the old missionary says, that no one may catch the old sorcerer at his trickery, and there is no going up to heaven in broad day. light. At last, after strange noises have been heard, and a visit received from or paid to the spirit, the magician appears unbound but pale and excited, and gives an account of his adventures. The Ojibway conjurers also do this untying trick ; and across in Siberia the Shamans practice the same coarse juggle. The shaman sits down and is bound hand and foot, the shutters are shut, and he invokes the spirits; all at once there arises a ghastly horror in the darkvoices are heard in different parts, and a ratiling and drumming on the dry skin the shaman sits on; bears growl, snakes hiss, squirrels leap about the room. At last it is over, and behold, in walks the shaman free and unbound from outside. No one doubts, says Castren, that it was the spirits who were drumming, growling and hissing in the yurt, and who released the shaman from his bonds. The unbinding trick is not known in English folk lore, and it 18 necdless to point out the similarity in the exhibitions of modern times.-Appleton's (New York) Journal.

The Lecture,

Mrs. L. De Force Gordon, who lectures on Spiritual things, generally, and on special occasions, by request, on the not unimportant question of female suffrage, has been in our village for a few days, and lectured twice on Sunday lart, at Ida Hall. Both meetings brought full houses. and were generally considered interesting to the audiences. Mrs. Gordon has improved vastly in the last six or eight years that she has lectured, and may be now justly considered one of the best female speakers in the country, and greatly the superior of most of them. Her manner is calm and dignified, and she possesses a clear and

Barnes, Guardian of Groups.

Battle Creek, Mich.-The Spiritualists of the First Free. Church, hold meetings every Sunday at 11 A. M. at Wake-lee's Hall. Lycenm session at 14 M. George Chase, Conductor; Mrs. L. E. Builey, Guardian of Groups.

Belvidere, Ill .- The Spiritual Society hold meetings in Green's Hall two Saudays in each month, forenoon and evening 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamiseon, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guar-

Brerato, N. Y .-- Meetings are need in Kromlin Hall, Wes. Eagle trest, every Sunday at 101/2 a. m. and 71/2 p. m. Children's Lyceum meets at 21/2 p.m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian.

BRIDGEPORT, CONN .- Children's Progressive Lyceum meets every Sunday at 101/ A. M., at Lafayette Hall. H. H. Cran-dail, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y The Spiritualists hold mes . Cum berland street Lecture Room, near DeKalb avenue every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. B A. meets at 1014 a.m. J. A. Bat Bradford, Guardian of Groups.

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

CHELERA .- The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commenc-ing at 3 and 71/2 F. M. Admission-Ladies, 5 cents; gentle-men, 10 cents. Children's Progressive Lycoum assembles at 101/4 A. M. Leander Dustin, Conductor; J. S. Craudon, As-sistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Ouradow Con Sco addressed to J. H. Crandon, Cor. Sec.

CLEVELAND, OBIO .- The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 200 Super-ior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mts. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

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

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

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

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

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

DOVEL AND FOXCEOFT, ME.—The Children's Progressiv-Lyceum holds its Sunday session is Mervick Hall, in Dover, at 10% s. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference le held at 114 p. m.

DU QUOIN, ILL.-The First Society of Spiritualiss, hold their regular meetings in Schraders hall, at 10 o'clock A. M their regular meetings in Sonraters usit, as to occount a. and the first Sunday in each month. Unlidens Progressive Ly-count at the same place at 3 o'clock each Sunday evening, J. G. Mangold, Conductor; Mrs Sarah Pier Guardian o. Groups. Social Leves for the benefit of the Lyceum, every Wednesday evening.

Des Moines, Iowa .-- The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 114 P. M. B. N. Kinyou, Corresponding Secretary.

FITCHEURG, MASS.-The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged :--Mrs. C. F. Taber during January.

FOXBORO', MASS.-Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

Geneva, New York, -- The First Society of Spiritualists of Geneva N. Y., hold meetings every Wednesday avening 71/2 o'clock at the residence of B. B. Beach, Sunday 3 o'clock F. M., at the residence of Dr. Newell.

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

HARTFORD, CONN. - Spiritual meetings are held every Sun-day evening, for conference or lecture, at 7½ o'clock. Chil-dren's Progressive Lycsum meets at 3 P. M. J. S. Dow, Conductor.

Houtron, Ms. -- Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afterno ons and venings,

HANNONTON, N. J.-Meetings held every Sunday at 1014. at Spiritualiat Hall, 3d street. J. B. Holf, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. U. Ransom, Conductor; Miss Lizzis Baudall, Guardian of Groups. Lyceum numbers 100 members.

Grand Rapids, Michigan, Children's Progressive Lyceum meets every Sunday in Empire Hall, at 12 o'clock. A. M. Swan, Conductor, Mrs. E.W. Barns, Guardian.

PUTNAM, CONN .- Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon

Philadelphia, Pa.-Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th sureet, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dy-ott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langliam, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lee-"The Philadelphia Spiritual Union "meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

QUINCY, MASS .- Meetings at 2% and 7 o'clock P. H. Progressive Lyceum meets at 1% P. M.

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

have speaking every Sunday evening at 1 o'clock, at Brown's Hall Lycsum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn. conductor: Mrs. M. Rockwood, guardian.

Dr. E. C. Dunn. conductor: Mrs. M. Rockwood, guardian. ROCHESTER, N. Y.-Religious Society of Progressive Spirit-ualists meet in Sciitzer's Hall, Sunday and Thursday. eve-nings. W. W. Parselis President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Con-ductor; Miss E. G. Beebe, Assistant Conductor.

RICHLAND CENTER, Wis.-Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

SPRINGFIELD, ILL .- Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Wor-then President, H. M. Lamphear Secretary. Children's Prog-resive Lycenmevery Sunday at 20'clock P. M. B. A. Bich-ards, Conductor, Miss Lizzie Porter, Guardian.

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

The Free Conference meets at the same place on Sunday at 8 o'clock p.m., one hour session. Essays and spectres lim-ited to ten minutes each. Chauncey Elawood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding e.d Recording Se cretary.

SPRINGPIELD, MASS.—The Fraternal Society of Spiritualise) hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

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

TEREN HAUTE IND .-- Cas First Spiritual Society hold TERMS HAVE AND THE SHOW SHOW SUPER-

Madison Allen, for six months, from May 1st. Childrens Progressive Lyceam meets at the same place at 21/2 P. M. E. G Granville, Conductor.

Toledo, O .- Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 71% P. M. All are invited free. Children's Progressive Lyceum in thesame place every Sunday at 10 A. M. A. A Wheelock, Conductor; Mrs. A. A. ck, Guardlau.

TROY, N. Y .-- Progressive Spiritualists hold meetings in Harmony Hai, corner of Third and River street, at 10% a.m. and 7% p. m. Children's Lyceum at 2% p. m. Monroe J. Keith, Conductor; Mrs. Louiss Keith Guardian.

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

TOPERA, KANSAS .-- The Spiritualists of Topeks, Kansas, TOFFEA, BANGAS.—INC Spiritualistic of Auforas, Hanney, meet for Social Services and inspirational speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kausas Avenus. Mrs. H. T. Thomas, Inspirational Speaker. F. L. CRANS, Pres't.

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