

Pacific Department.

BY BENJAMIN TODD

ORGAN.

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 views by the following resolutions:

- Resolved: That we do honestly and sincerely believe that our Spiritual friends can and do under favorable circumstances hold intercourse with us in the earth-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 temperance and wise control of the body, also a true moral, honest and honorable deportment.
3rd. That we do not countenance or uphold any practice that can be construed by any honorable minded person in any manner as free-loveism, 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 intelligently 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 an 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 hail 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 future.
9th. That we do recognize all the truths contained 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 unparadonable animosity and hatred.

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

12th. That the Catholic church, the mother of Protestantism, has never ceased to abhor and chastise 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 Christians, 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 Christian sects that have gone before us, and in view of the present exhibition of hatred and animosities toward each other, it may well be said of them as it was of Cain with the guilt of fratricide 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 quarrelling, 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 tendered to Mr. Ell Cooley, for his very kind and benevolent 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.

attends her mission. Address for the present, Mrs. L. H. Lucy, in care of E. E. Perkins, Coombs, Illinois.
On the whole, dear brother, the cause seems to be brightening in the far West. I notice the Journal in many places, eagerly sought for at the news stands, and we hope and pray that this 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 do better men and women, may God and angels bless the efforts being made for its circulation and its ultimate success. Kansas City, Aug. 17th, 1869.

AMERICAN SPIRITUALIST CONVENTION

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

By Henry T. Child, M. D., Secy.

(Official Report.)

TUESDAY MORNING'S PROCEEDINGS.

The President, Dorus M. Fox, called the meeting to order.

The presidents of the several state societies, being vice presidents, were invited on the platform.

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.

Where here and unto thee we seek for aid to sustain us, and while Thou dost make use of these intermediate agencies, we thank thee for the recognition of thy divine authority 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, that we feel the strong arm of Omnipotence surrounding us, and infinity blessing us, as we receive our own finite lives.

Thou art our Father, and we thy children are consecrated to good objects and purposes of life. We would, this morning, as we assemble in convention, draw from the magnesianism of life and love. May celestial influences draw us nearer to 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 objects, and harmonize every mind and will into subjection to that infinite law; may this life ever be 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 receive all as from thee and will thank thee for all these blessings forevermore.

The President stated that the Spiritualists of Buffalo 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 me more capable of expressing the joyous emotions that the Spiritualists of Buffalo expect me in meeting congenial souls, those that unite with me in the same glorious work of humanity's redemption, yet as far as may 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 Buffalo have been called upon by the angel world to do in the spread of this living gospel, is too well known to need relating. Here have been developed mediums, through whose agency, a knowledge of immortality, and of man's eternal progress, has been conveyed to millions of our race that before "a sea of darkness" shrouded the human mind. Here was first inspired those lips of girlish innocence from whose utterances of heavenly wisdom and eloquence, thousands have drank their first draughts of the waters of life. And here, Stephen A. Brown, the old man truly eloquent in discoursing of that light which had come to him in the evening of life, disseminated through numbers 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. Dwyott make his debut in this world, to the surprise and joy of appreciative friends that surround him 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 the truth as given through their instrumentality, have become the common property of you all. They have become the joint stock of the invested capital, from which we to-day, as Spiritualists, are drawing our dividends. Dividends of a knowledge that takes away death, and him that hath the fear of death, the "Devil of Igno-

ance," 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 seraph yet to be. In view then of this common inheritance in the joys of the past and the hopes of the future, in the mutual interest at stake in the success of this cause, and in view of the fact that we are of one name alone, but in the name of 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 the dearest desires, for the truth, for religion and science; we welcome you to 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.

Dudley, Gibson, Alford, 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. These welcomed, may the time spent with them be pleasant to us, be a pleasure 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 chimes filled with the waters of life, we lodge each other anew forever and for aye.

The secretary called the roll; delegates present as follows:

Vermont—D. P. Wilder.

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

New York—Mrs. H. H. Cheeny, S. H. Wortman, Lester Brooks, E. J. Clum, Emly Beebe, Sarah Bartis, W. W. Weaver, Wm. Taylor, Jas. McClure, John Brownell, B. P. F. Fennell, B. Lane, A. L. Nash, John G. Sill, Amy Post, H. A. Beale, Mary Parkhurst, Cornelia H. Maynard, Robt. Dygon, Saml. Chamberlain, J. Eckham Rathbun, Mrs. F. W. Chantman, J. M. Chapman, David A. Smith, Robt. Hallock, Eliza Waters, S. C. Croyler, John Sybrook, Mrs. D. B.

Briggs, Benj. T. Horne, Dr. G. L. Ditson, Lyman 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 Bellet, Eliza Beatty, Mary Beane, H. N. Richards, Amar M. Lowry, Eliza M. Beal, Carrie S. Burbanck, Jos. J. Harman, Mary Burke, Geo. D. Gleason, Isaac P. Walton, John L. Inlet, Wm. Barnardale, Hannah T. Stearns, Harriet Fowler.

New Jersey—L. V. K. Cooley, James G. Fish, David Allen, P. E. Mills, A. Jackson Davis, Mary F. Davis.

Maryland—Levi Weaver, John Friat, Jacob Weaver, Isaac Corbett, Mrs. Jane Bay, Wm. Mason, J. W. Weaver, Willis Gardner.

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

Illinois—Geo. Jas. M. Ruggles, E. W. Ruggles, Frank L. Wadsworth, Susan Lyndale, Harvey A. Jones, D. J. B. Gage, A. W. Frazier, Lou H. Ball, Dr. E. C. Dunn, Dr. S. J. Avery, Mrs. Avery, Geo. H. Worthen, Hon. Geo. W. Gage, Warren Chase, James L. Leland, W. F. Johnson.

Indiana—James K. Bailey, E. F. Brown, Eugene L. Morse, Amelia Willard, Marcus S. Ward.

Wisconsin—E. V. Wilson, Dean Clark, H. S. Brown, Mrs. H. S. Brown, F. W. Deering, A. J. Deering, U. S. Hamilton, Palmer J. Roberts, Mrs. Mary Hays, Chas. C. Miller, Miss E. Ina Rutledge, Emil R. Chumey.

Michigan—Dorus M. Fox, Jas. S. Young, D. B. Harrington, J. M. Fox, S. W. W. Aldrich, Saml. A. Horton, 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 credentials from local societies, be requested to present 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, 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. Biley 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 to the Chair appoint a committee of five. Adopted by aye.

The Chair appointed Mr. D. Y. Kilgore, P. A. J. S. Loveland, Ill.; Sarah A. Burtis, N. Y.; John G. Wait, Mich.; and John Fries, Md.

On motion of Warren Chase it was Resolved: That the delegates from each State present their names to a person to serve on each of the following committees: one on Resolutions; one on Revision of Constitution; one on Education.

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

THE BOARD OF TRUSTEES SESSION. The Business Committee reported the order for the afternoon and an evening session; song by the choir; recitation by Frederick Greenleaf.

The delegates reported the following names for the committees: Resolutions—Sarah A. Horton, Elgar O. Dwyott, Warren Chase, D. Y. Kilgore, C. B. Lynn, J. G. W. Gage, Mrs. S. E. Warner, E. S. Wheeler, L. K. Conley, J. W. Seaver, D. P. Wilder.

Education—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. Biley, John Friat, Dean Clark, Caroline A. Grimes, Geo. A. Bacon, F. P. Baker, J. D. Loveland, Milo Harris, J. G. Fish, P. J. Clum, D. P. Wilder.

The Board of Trustees presented the following report which was read and referred to the appropriate committee: The Board met in the city of Rochester, N. Y., on the 30th of August, 1868. President—Dorus M. Fox, John C. Dexter, Hannah F. M. Brown, Michael B. Dwyott, George A. Bacon, Warren Chase and Henry T. Child, (Secy.). Dorus M. Fox was elected President and Henry T. Child, Secretary.

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. Hallock were drawn to serve the 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 State, Sept. 18, 1869. The Board met at 634 Race street, Philadelphia. Present, Dorus M. Fox, Michael B. Dwyott, Robert T. Hallock, Warren Chase, George A. Bacon and Henry T. Child, (Secy.).

Estimates were received for printing ten thousand copies of the pamphlet addressed to the States, at the rate of \$135. A large amount of allowance for traveling or other expenses.

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

Nov. 27th, 1868. The Board met at Horticultural Hall, Philadelphia. Present, Dorus M. Fox, Almon B. French, Hannah F. M. Brown, Warren Chase, Michael B. Dwyott and Henry T. Child, (Secy.).

The President reported that N. Frank White had been engaged for the Eastern District 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, offering a tract of land at Ansona, 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 644 Broadway, New York. Present, Hannah F. M. Brown, George A. Bacon, Michael B. Dwyott, Henry T. Child, Robert T. Hallock and Warren Chase, (Secy.).

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,

1869, at 634 Race street Philadelphia, present, Michael B. Dwyott and Henry T. Child, there being no quorum, we adjourned to meet on Tuesday, July 13, 1869, at the same place.

July 13th, 1869. A meeting held at 634 Race street, Philadelphia, present, Warren Chase, R. T. Hallock, George A. Bacon, Michael B. Dwyott and Henry T. Child, (Secy.).

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 eighty-five dollars. Also one life-member, to wit, D. A. Hopkins, of New Jersey, fifty dollars.

M. 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, \$301, and in donations, \$654.68. Total, \$1,000.08.

Almon B. French, Missionary for the Western District, has received the names and contributions of seventy seven persons as annual members, \$321, and Collections at meetings, \$391, 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 the amount 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.

E. Whipple has also obtained like subscriptions to the amount of \$500, making a total of \$7,355.

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. Dwyott, it appears that he has received \$2,888.50 balance in treasury, \$33.08.

N. Frank White has been engaged since last October, and has reported eight months of service during which time he has lectured to 13,430 persons, for which he has received one thousand 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 months' service on her way to California, for which she has received one hundred and fifty dollars.

The Board have endeavored to perform their duties. They feel fully satisfied that their missionary labors have been 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 League.

We think the establishment and management of these should be announced as one of the objects of 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 cause, more rational and 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 minds of our people.

Our cause is calculated to promote civil, social and religious liberty, and to spread a healthful and liberalizing feeling in all departments of society.

The foundations of Spiritualism are laid deeply 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.

Original Essays.

THE CONTRAST.

Thoughts Worthy of the Attention of the Reflective Mind.

BY 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 diverse dispensation for the progress of human development, a consciousness of the true relations to the race, to God and the future. The use of it is disclaimed, reprobated and denied by teachers from the pulpit, rostrum, forum and editorial sanctum. But alas! how often indulged in. Specious and circumlocutory ways are resorted to by the shrewd and Paul-ine, 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, (1) 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, oct spoken, "straight-to-the-mark" language, instead of that "whip-the-devil-around-the-stump" style, ever resorted to by "absters," 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 known that an enemy only presents that which will most plausibly sustain his case, which cannot be retailed, nor even whole-saled,—broad-cast 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, conductors of public meetings and journals, should avoid intemperance. How has it been in the case above alluded to? Every publication in the interest of the Spiritualistic movement, keeps standing, or frequently publish notices, that

"no personalities will be permitted in their columns, 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 JOURNAL; 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 participation in such a convention, who permits such a report to go unreported to the public. Its publication by the "organs" of Spiritualism, involves a breach of the rule (as above) so conscientiously 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 (italicized by the writer hereof) is very reticising 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 his undoubted and unchallenged right to abbreviate; 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 Universal, 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 evidently designated in that resolution on purpose to negative the recommendation as to the JOURNAL), 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 papers have made no direct personal attack upon the JOURNAL or its editor; and to them belongs 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 majestic folds with an attempt to pull any man or paper down, that it might thereby fatten upon the corpse, sits this report of nearly every man 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 destructive the rebound which is sure to come upon all evil doers; therefore, if for no higher and nobler reason, let all desist from "out spoken" or "abster" personal warfare.

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 coal 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 pure fountains—breathe more refined atmosphere—vibrate 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, perturbed 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.

LETTERS FROM DR. S. B. COLLINS.

BROTHER JONES—in greeting you from this 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 making its way to move on, carrying away in its march, much of the false, and building the true foundation firm and true. Our workers have been the following: Mrs. F. A. Tuttle started the ball in motion again here, by speaking the last Sunday for the Society at various times. Mrs. Sada Ball has spoken three times, and with good success; Mrs. E. A. Tallidge, and the new wife foundation for the Society at various times. Mrs. Sada Ball has spoken three times, and with good success; Mrs. E. A. Tallidge, and the new wife foundation for the Society at various times. Mrs. Sada Ball has spoken three times, and with good success; Mrs. E. A. Tallidge, and the new wife foundation for the Society at various times.

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Religio-Philosophical Journal

OFFICE 122 SOUTH CLARK ST., 24 FLOOR.

R. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

CHICAGO, SEPTEMBER 18, 1899.

Special Form of Subscription on Premium Rate and Pro- portion on regular rate.

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

If any person receives this paper after the time for which it is prepaid, desire to have it discontinued, he or she should inform us of that fact by letter, without delay and if any one wishes to take the paper after the time for which prepaid subscription has expired, payment will be required at regular rate, until all arrears are paid.

All letters and communications should be addressed to R. S. Jones, 122 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—Form—Power and Influence of Thought.

In Spiritualism, 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 thought-world. 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 animals 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:

"No elf has fancy, indolence and wild, clothed with a waking dream of drowsy life." "Evil spirits" with "rich, weird, weird eyes I gazed, myself creating what I saw."

The poet Beattie beautifully says: "Where, mid the chequer'd scenery ever new, Fairy, thousand wand'ring forms, More milky crest than ever pencil drew, Rocks, torrents, cliffs, and shapes of green shade, And glittering cliffs on cliffs and ferns respire."

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 Macbeth, he says:

"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 enthroned That enters the portals of the human mind Gloried in garments pure and bright, And shining from no borrowed light, It adorns 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 it that the evil spirit sees snakes, feels the bites of poisonous insects, and appears to be suffering, when, in fact, the condition realized is wholly within his own mind?"

We desire here to state that "all 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. One 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. Upham truthfully says:

"If the mind were insulated 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 taste, of sound and sight, are immediately dependent

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 far 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 remain 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, assumes 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 a 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 woollen spinner: "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 more 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."

The poet has truthfully said: "Alas! we listen to our own food hope, And till they seem to move our fancy's children, We then are the poet's own, and then we speak in them And that which we would have, surely shall be."

The acts of "life," if illogical 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 conditions 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 spontaneous 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 one here, when my heart holds dear, A message of love to bring. O, the hours were wide, but they cannot divide The spirit whom I've made free! The green old earth, and the land of my birth, With its home, are still dear to me."

Be true to yourself; become your own "Savior;" encourage the unfortunate; aid those in indigent circumstances; live for others as well as yourself, and you will attract 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 liberal 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-PHILOSOPHICAL 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, TAX CARDS, or the expense of registering—FIFTY CENTS, may be deducted from the amount to be remitted.

"THERE IS A DEVIL." We see then there is a devil, and he has his ministers; and every true Bible reader and believer will know them. If we are led astray by the teachings of Satan and his ungodly 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. Men 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 Spiritualism, in every form. It is true that meekness should be the motto of Christians; but perseverance should go with meekness, opposing the false teachings of the present day. Look at our Savior talking to the Sadducees and Pharisees. Must we act as though we were afraid we might lose worldly popularity? No. Hallelujah the glorious Gospel 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.—[Voice of the West.]

"In the strength of our God, and with the sword of the Spirit, let us oppose the devil, and Spiritualism, in every form. In the strength of our God we will do everything! 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 cloven-footed 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 Satanic 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 snakehood, 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 Eden, 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 interference.

It is generally conceded that the devil gained a 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 foundation. There is no such personage; never was, and never will be. The Garden of Eden was a myth; the Tree of Knowledge, the flaming sword, and the devil, no less so.

WOMAN SUFFRAGE—THE CONVENTION.

This number of the JOURNAL would be incomplete 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 senators and presidents will hear them as the voices of a united people, who make senators 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 opposition, parry opposition, amend constitutions, appoint delegations and preside at conventions, with all the easy majesty 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 abase his own mother! When, in place of fashionable folly, dissipation, levity and heartlessness, such women as Mrs. Stanton, Livermore, Stone, Anthony, and their burning satelites, 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 enervating enactments of the ancient rule be forever blotted from the pages of American legislation.—All hail, 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 receipt of fifty cents.

A POETIC GEN.

"Each thing in its place is best; And that which seems but idle show Strengthens and supports the rest." A pulse thrill from the Angel 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 stanza at the head of this article, is only an echo of the electric flash from the fertile mind of Pope, that

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

In all your intercourse with Nature, with God,

"Believe that God thy father is thy friend, And hath designed thee for a nob' end; Me 'g' th' rith' home, as ec'ed each his class, The age to which to live, and length of time; Orated the path for every human soul, Before it had a thought of self-control; Hisses each soul with Hope's inspiring ray, And 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 soul. Doth man select his native land? his birth? Can any reject, throughout the earth? Yet claim an' d' birth direct and mid 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, inclined 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 individuality, ever remembering that the knowledge of others is not practical experience to us.

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 Methodist Church, a class leader, a Sunday-school teacher, in fact, has ever taken an active part in the church service, and has generally sustained a good character."—E.

Would it not be well for the various Orthodox 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 Orthodox 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 idea 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 fogey 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 views.

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.

APPRECIATIVE LETTERS.

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 thereon, renders the RELIGIO-PHILOSOPHICAL JOURNAL second to no paper published. I sent you the money for two trial subscribers some nine months ago, which was a donation on my part for the spread of the JOURNAL and the welfare of the friends to whom I wished it sent, but the papers never came, nor have I received any acknowledgment 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 replacing the loss of letters containing money; and we hope those 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 JOURNAL, may be found an article from the pen of A. C. Bagley, narrating some wonderful tests given by the Davenport Brothers, and the close scrutiny to which they were subjected. 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 follows of one of their seances in Washington: Metzertott Hall was filled last evening by an interested audience of ladies and gentlemen, to witness the performance of the Davenport Brothers. 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.

THE BOSTONIAN. Mrs. Addie 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 millennium 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 Zoetic Science, Intelligence, and Popular Anthropology, embodying Physiology, Pareology, 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. Huggins 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, Mo. Their flavor could not be excelled, and as to size, we never saw their equal.

MRS. DR. STEELE. 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.

PERSONAL AND SOCIAL. Dr. B. Collins, of Laporte, Ind., is performing some very remarkable cures of the "Optim Habit." We have no doubt the remedy he uses, will cure the most inveterate case. His terms are reasonable, and suited to the circumstances of those requiring treatment. Dr. Wm. R. Jockey is sojourning 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.

