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

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# Biterary Department.

Written for the Religio-Philosophical Journal. FE. THE BEGGAR AT CHURCH.

BY W. BLANCHARD JERBOLD.

An old man sits by a Gothic way. His hair as grey as the stenes; And who would care if the lichen grey Had crept'o'er his ancient bones? Ho poises his ear to the cracks in the door, He grips at his greasy crutch. A sound of church music floats to the moor

From a lady's gentle touch.

The soul of great Handel enriches the a'r-The old man hums in his rags, He grips his crutch and still sitting there Beats time to the fune on the flags: The tune dies under the lady's touch, Now a grave voice boats the air, Its words were of hope and faith for such As live on terms with despair.

The old man's soul gives birth to a smile, Not of joy-but more like a sucer-The clorgyman's syllables floating the while Through the cracks, to the beggar's ear; He presses his ear drum close to the jamb, And says, " He may tell his school Of the tempered wind that guards the lamb While his hand is down in its wool."

The clergyman talks of the mercy divine, Of the common heart of us all, He stands the serf and king in a line, And deprecates greatly the Fall ; And the beggar laughs, and thinks it's a sham And says," He may tell his school Of the tempered wind that guards the lamb While his hend is down in its wool."

During the walk from University square to Prince street, Dr. Everard related to his com-panion the incidents of his recent visit to Mrs. Williams. He was surprised at the deep interest which the traveler manifested in the narrative. At the desire of Montressor, Dr. Everard promised to attend the woman regularly, and to exert his medical skill to the utmost for her relief and restoration <sup>3</sup> On arriving at Miss Percy's residence, the

gentleman were ushered into a pleasant sitting room, or boudoir, communicating with the drawing room. Miss Percy, arrayed in an ele-gant morning dress, was reclining languidly upon an ottoman. As her visitors advanced toward her she rose gracefully, though with an

"Be seated, Miss Percy," said Dr. Everard, kindly. "You are still feeble." "It is nothing but languor."

Doctor Everard introduced his companion to the lady, and a desultory conversation ensued, in the course of which Miss Percy artfully remarked :

"Appearances are deceitful, Mr. Montressor; yet people judge by appearances. I have been, more or less, an invalid for years, but I fail oftentimes to receive the sympathy of my friends, because I do not become thin, sallow and disagreeable."

"Neither of which qualities would be in any wise becoming or advantageous to you," rejoined Montressor.

Miss Percy glanced, inquiringly, at the speak-er; then tuning to Doctor Everard, said with a smile:

" My general health is improving daily. The headache and vertigo which have troubled me so long are yielding to the power of mesmerism. It is this conviction which sustains me in submitting to experiments which, however curious to you or delightful to me, manifest the weak"Do you hear me, Miss Percy?" inquired the man of thirty-five. " More loudly,"

Montressor repeated the question, twice, but there was no response from the unconscious sleeper.

"The mysterious agencies of soul upon soul are inexplicable," said Doctor Everard. "By the influence of my will-for I place little stress upon the passes, or even the intense gaze of the visual organs—I have subdued the mental and physical action of a fellow being into sympathy with mine. My perceptions are her perceptions, my thoughts are her thoughts, my desires and antipathies are hers. During the continuance of the magnetic state, her ideas and emotions can be manifested only through the concurrence of my will. Yet I cannot suggest a plausible explanation of these remarkable phenomena— the greatest puzzle of modern philosophy.— However theories may differ, facts will not lie." Doctor Everard took Miss Percy's hand in his, and continued, in a low voice,

" Do you knew me, Miss Percy:

The lips of the sleeper parted instantly, and she replied, audibly-

"Yes, perfectly." "Who am I?"

"Doctor Everard."

"How do you feel at present, Miss Percy?" "As free and joyous as a bird, Doctor," said Miss Percy, a smile illuming her features.

"Will you suffer me to put you in communi-cation with her?" said Doctor Everard, addressing the man of thirty-five.

"No," replied Montressor: "I prefer to be simply a witness of your curious experiments. Forget my presence, if you can, Doctor Everard, until you have gone through with them."

Wilfred Montressor seated hunself in a low rocking-chair, at the distance of five or six feet from the ottoman, so that his position enabled him to scan the features of Miss Percy with great precision. With his cheek resting upon the palm of his hand, he watched closely the movements of the Doctor and his patient. Doctor Everard thrust aside the chair which he had occupied during the process of magneteizing Miss Percy. He walked several times across the apartment, with slow, measured steps. He paused finally, within a foot of the traveler, and remained standing, several moments, in a reflecting attitude. Gazing upon the face of the sleeper, he slowly raised his right hand, in a horizontal direction. Almost at the instant when the upward motion of his hand commenced, the right hand of Miss Percy began also to move. Once or twice it fell back, with a sudden jerk, but at length it was elevated, with a steady equable motion, until it attained the exact position of Doctor Everard's. . The Doctor then raised his left-a similar movement was made by Miss Percy. These experiments were pursued by Doctor Everard, with various, but on the whole, with decided success. He elevated his right hand to the top of his head, then his left, then both hands; he clasped his hands together, doubled them into fists; he seized his right ear with his left hand, then his left ear with his right hand; he raised his hand to his mouth, as in the act of eating an apple; he placed his right hand supplicatingly upon his breast, he clasped his chin between the thumb and forefinger of his left hand. In every instance, save one, were the motions and gestures of Doctor Everard imitated, with great exactness. Can we suspect deception ?" said the Doctor, in a whisper, to his friend. "It is evidently impossible that she can see through her closed and motionless eye-lids. I will, however, destroy the least foundation of doubt, by blindfold-

"It was cinnamon, Mr. Montressor," said the Doctor, with a glance of satisfaction. Doctor Everard next put some tobacco in his

mouth, but Miss Percy exclaimed hastily, "Take it away, Doctor, take it away." "What is the matter ?"

"Don't put tobacco in my mouth-I dislike tobacco of all things."

The Doctor then tasted a piece of orange peel, then two or three cloves, and afterward some refined liquorice. The first Miss Percy named rightly, the second she defined as causing a biting sensation, and the third as being sweet.

"The sympathy of distant organism under certain specific relations, is one of the most abstruse problems of philosophy. There are several cases on record," said Doctor Everard, "of twin brothers growing up to manhood to gether, and afterwards dying at remote distances from each other, on the same day and hour. Were not those cases dependent on the same general law of sympathy that prevail- in the magnetic state?

"You are traveling beyond the sphere of my researches," replied Montressor with a smile, 'One question, my dear doctor, does clairvoyance belong to your theory of the human constitution?

"Certainly, Mr. Montressor." Doctor Everard held a gold pencil case be-

tween his thumb and finger. "What do I hold before you, Miss Percy?"

asked the doctor. The sleeper muttered a few words indistinct-

ly, but finally replied,

"A gold pencil case." A ring and a silk handkerchief were named correctly without hesitation. A lancet, she de-scribed as a sharp cutting instrument.

The doctor drew a handsome gold watch from

his fob, and glancing at the dial inquired, "What is the time of day by my watch, Miss

itself up in the comb case. This was witnessed by a young man who was in the room;he was much frightened. She can write with Planchette or a pen. This was discovered without any effort on her part

began to move through the air; slowly it put

to do so. She took a pen to write an order to send by a girl, for an article wanted (sugar), when lo ! what did she write. It was as follows : "There is plenty of the article you want in the pantry, up on a high shelf." She looked and found the article. It had been laid away when she had been sick, and forgotten by the cook .-Now the trouble is, how is her mind to be composed, for she is troubled by these things? She has never believed in them, thinks it very wrong in me because I am inclined to believe Spiritualism, thinks we shall go to hell. After she hegan to write, she was composed for a while, for it afforded amusement to listen to the funny and ready replies of Planchette; but her friends have "pitched into her," thinking of course, she is a sinner going to damnation. She prays for relief, for sainted people tell her that the Lord will answer her prayers and deliver her from the Devil, but it is not so, for the same noises are heard, lights are seen, &c.

She is very gloomy and melancholy, so afraid of doing wrong. Now what can I do to get her mind sc as to "calmly trust in God." I will here state that these things have come to her without her will or consent, and that, while she was a Methodist. Of course, a child of grace had been "washed in the blood of the lamb," and prayed

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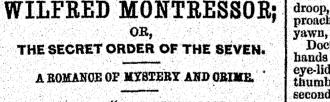
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The clergyman says to his folded flock-" All are one in the sight of God----The beggared hermit who sulks on a rock And the monarch with his rod;" And the old man laughs, and feels it a sham And says, " He may tell his school Of the tempered wind that guards the lamb While his hand is] down in its wool.",

The clergyman bidsall be humble in wee And tells how simple is pride. Then his jewelled fingers datken his prow And his book is set aside. Still the beggar laughs, and declares it a sham, And says,"He may tell his school Of the tempered wind that guards the lamb While his hand is down in its wool,"

The gothic door-way creaks on its hinge, The Clergyman comes from the porch, Nor pauses to comfort the beggars twinge As he aches in the yard of the church ;" So the beggar laughs at it all as a sham, And says," He may tell his school Of the tempered wind that guards the lamb While his hand is down in its wool."

Slowly the old man creeps from his nook, And limps on his weary way, Thinking of those who preach from the Book While they turn the poor beggars away; Then he sneeringly laughs and swears it's a sham, And says," Priests preach in their school Of the tempered wind that guards the lamb While they warm themselves in the wool."



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

### BOOK THIRD-THE ARREST.

### CHAPTER XXVIII.

MESMERISM.

"A physician is not the master of his time, Mr. Montressor," said Doctor Everard, on entering his library and discovering the traveler poring over a folio edition of the works of Paracelsus-'you will, I trust, excuse my absence at the appointed hour."

The return of the Doctor to his residence had been delayed by his visit and subsequent deten-tion at the bedside of the burglar's wife, and by other professional engagements, until a later period than usual.

"Your books have bewitched me, Doctor," replied Wilford Montressor. "I have been dip-ping into the treasures of your library, from Hippocrates to Dr. Chew."

The progress of the science of medicine is an interesting study," said the Doctor. "The mys-terious laws of the human organism are gradually unveiling themselves to the ken of philosophers.'

"You remind me of my appointment with you. What of Miss Percy, Doctor?"

"I called at her residence on my return hither, and expressed my desire to put her into a magnetic sleep, in the presence of a scientific friend. She hesitated a first, but finally consented, as she politely remarked, from a sense of gratitude o me

"Did you urge your request strongly ?"

"No, Mr. Montressor, and unless I am mistaken, the revelation of your name and standing in society exergised a potent influence in securing her consent

And the experiment-when? where?" "This morning at her residence, if you are at leisure."

ness and subjection of my nature.

"The phenomena of mesmerism are curious, wonderful, almost supernatural," said Doctor Everard. "I perceive the results, but I cannot satisfactorily trace the causes."

"You allude to your sensations under the magnetic influence, observed Montressor, ad-dressing Miss Percy "Are they, indeed, delightful?"

"The change from wakefulness to sleep, is attended with a vauge, painful uncasiness, similar to that of certain dreams, in which the scenes are continually shifting. The bodily organs are gradually benumbed, and become insensible to external impressions. Then freed from earthly clogs, the soul is conscious of perfect freedom. It floats as it were in a celestial atmosphere surrounded with the perfumes of flowers and the sounds of angelic voices."

"This is magic, Doctor," said Montressor. "Let me behold the mystery, if I cannot solve

Doctor Everard drew a chair near the ottoman and seated himself in front of Miss Percy. He directed her to assume an easy comfortable posture, and to fix her eyes intently upon him. The Doctor then clasped her hands gently, and pressed the fleshy part of his thumbs to her's, at the same time looking steadfastly into her dark beaming eyes.

Several minutes elapsed ere the countenance of the lady underwent any change. She sat erect and motionless, save that her calm and regular breathing was manifested by the gentle heave of her bosom. At length, however, a slight flush diffused itself over her cheeks. She breathed more slowly, and her eye-lids began to droop, perceptibly. These indications of approaching sleep were followed by a protracted yawn, and almost constant winking of the eyes.

Doctor Everard relinquished the clasp of her hands and placing his thumbs over her drooping eye-lids, closed them perfectly. He held his thumbs in that position during thirty or forty seconds, and then pressing his fingers and the open palms of his hands gently upon her brow and temples, he commenced a series of downward motions or passes, extending, gradually, until his hands swept with a light pressure from the top of her head over her neck, shoulders and arms, to the tips of her fingers.

The Doctor continued these passes until the features of Miss Percy assumed the placid expression of profound slumber. His steady, piercing glance, was constansily fastened upon her closed lids. Even after the yawning and accasional twitches of the muscles of the face had entirely disappeared, he remained quietly before her during a considerable space of time. "Come hither, Mr. Montressor," said Doctor Everard. at length. "This is the magnetic

sleep.' Montressor advanced. His curiosity was really excited by the extraordinary results of the Doctor's manipulations.

"It is either a surprising fact," he murmured inaudibly, "or a wonderful deception." The flush had passed from Miss Percy's cheeks,

her eye-lids were closed and her head reclined not ungracefully upon her right shoulder. Her arms and hands were rigid and motionless. Montressor raised one of her hands a little, and suddenly relinquished his hold,-it fell upon the ottoman as if it were palsied.

"The rigidity of the muscles, the coldness of the extremities, the diminution of the pulse and nervous insensibility, are the distinguishing nervous insensionity, are the distinguishing marks of the magnetic sleep. All these are present," said Doctor Everard, feeling the pulse of the sleeper. "Not over sixty pulsations in the minute, Mr. Montressor. The physical symtoms are remarkable, but they are of triffing importance compared with the mental phenomena. I do not feel at liberty, in this case, to test the insensibility of the nervous system by any serious experiment. There is no visible evidence on pressing her hands or cheeks lightly, that she experiences the sense of touch."

"None whatever."

"Speak to her, Mr. Montressor."

ing her." "Will you permit me to tie a bandage over "Will you permit De Everard your eyes?" continued Dr. Everard.

As you please." "Very lightly, Miss Percy," said the Doctor, tying the bandage. "Does it burt you?"

lo sir." " Is your position uncomfortable 2"

"Quite easy.'

"Your head droops heavily. There, it is better now."

The Doctor placed her right arm in such a position that her head was supported by her hand.

Dr. Everard retired a few steps, and reiterated many of the motions and gestures employed in his experiments. There was as little hesitation as previously in the responses of Miss Per-

"It is not visual perception and imitation," said the Doctor, that produces these results. My volitions virtually govern two physical or-ganizations. The effects are strange, because opposed to the ordinary experience of mankind. But, intrinsically, the power of my will is as mysterious and inexplicable when acting upon my proper organism, as when acting upon the organism of another."

The Doctor removed the bandage, while he was uttering these remarks.

"A few experiments, Mr. Montressor, to show the strength of physical sympathy in the magnetie state."

Doctor Everard stood within a few feet of his natient. He took from his vest pocket a bit of cinnamon, so small that Montressor did not recognize what it was, and put it in his mouth, chewing it slightly. The sleeper almost instantly began to move her lips and lower jaw, as if chewing.

"Do you taste any thing, Miss Percy?" in quired Doctor Everard.

"Yes, Doctor.' " What is it ?"

"Something pleasant,"

Well, what is it?"

Some kind of spice."

of spice?

'Cinnamon-it tastes like cinnamon."

"Two o'clock." "The time exactly," said Doctor Everard, handing the watch to the traveler.

Miss Percy pressed her hand firmly against secure? her forehead.

"A long continuance in the magnetic state." said Doctor Everard, "universally causes a sense of uneasiness in the head. You are satisfied with the experiments, Mr. Montressor ?"

"Perfectly, dóctor," replied Montressor with a grave smile; "relieve Miss Percy without

delay." "She is quiet again," remarked the doctor. "The truth of clairvoyance is demonstrable by the clearest evidence. It seems to result from this, that the image of an object is transferred from the mind of the operator at his will, to that of the patient. The more vivid the first image, the more powerful the will; so much more distinct will be the apprehension of the clairvoyant. Some writers assert that persons in the magnetic state can see objects independently of the will of the magnetizer or his substitute for the time, but'I have no confidence in the assertion. The mysteries of Animal Magnetism do not require the aid of false hypotheses to excite our surprise and admiration.

The doctor approached Miss Percy and rub-bed her eye-lids lightly in the direction of her forehead. This was followed by a number of passes from the shoulders upward. After a brief interval, the features of the sleeper were agitated by a slight convulsive movement, and her eyes opened. She recognized Doctor Everard and his friend with a languid smile.

"Do not strive to talk, my dear Miss Percy," said Doctor Everard, "your system needs repose."

### Phenomenal.

For The Religio-Philosophical Journal. Unusual Manifestation in Middletown,Connecticut.

BY JOHN S. TAYLOR.

MR. EDITOR :-- I wish you could give me some advice in reference to my wife. She has been brought up a Methodist, opposed, of course, to all spiritual influences, but notwithstanding all her prayers and opposition to it, she is, almost every day, annoyed by strange sounds, movements, &c.

The sounds heard in the house are very remarkable. Sometimes loud rapping on the floor, then on the wall or table, up-stairs, down the cellar. If these noises were made in any other manner than as they are heard, she might think it was rats or something else, but she declares, that she is not mistaken. These knocks are heard over the door, on the side where she is standing on the floor, by her feet; but this is not all, the table has been seen elevated some inches from the floor, when no one was near it,

She was much frightened the other day by hearing an accordeon play in the front room, and looking, she saw the instrument suspended in the air, nothing visible to support it. There was not much melody in the music, but she was much frightened to see the pellows moving itself backward and forward. It finally dropped on the floor. It was taken from the table.

But still later, a coal-hod full of coal, jumped up near her feet, and while suspended in the sir. the coal whirled around above the hod, then settled back all right. She was using a comb at the time, but being frightened laid it down out of place. Something whispered, "That is not the place to leave it," and immediately the comb

for light in heavenly things. Now is this the light that God has permitted to come to her, or did he send a devil to make her salvation more in-

Strange reflections to my mind on the hell-fire preachers! I think that she would be more composed, if in writing, the communications had all been true; but some of them are lies. Of course when this was discovered, everything was

She thinks that the Devil is let loose for a time to deceive the people.

I am not posted in Spiritualism, nor many others who read your paper, I think if you would devote a column every week in explaining the objections that are brought up against your cause, it would be a help to many who are weak in faith, and have not the means to get books.

There are some mysteries to my mind which I wish I could see explained. One is about seeing spirits. Now, many persons are constantly annoyed by seeing apparitions before them. spiritualists call them spirits. I believe we call them spooks. Now I think that much that is attributed to spirits should not be; for how do we account for people seeing themselves; this is often done. Sometimes persons who are not dead are seen; again, sometimes when we think that we see persons, we are deceived sadly as the following will show: On one occasion at night while returning with a friend to his home, he passed in sight of the house, and thought he saw his sister open the door with a light in her hand,go to the bucket of water, take a glass and drink, then go up stairs. He remarked that his folks was up late. \* \* On inquiry at the house, he was surprised to learn no one had been up for two hours. Now if we can see spirits that are not spirits, how do we know what are real spirits ?

Why do not some of the old spirits come and tell us of the lost arts, now lost to us. Ofcourse somebody must have made the famous Damascus sword, which had such resistance as to cut a nail without impairing its edge.

Some of the lost arts in painting, I believe would be useful to us. Many persons have died. carrying with them their knowledge of useful things. Let them come now and tell us how to explain the manifestations which I have given.

Middletown, Middlesex County, Conn., Jan. 23rd, '69

S." Mr. P. L. Guilmore of Boston, is to give i mammoth musical festival, in June next, to the hubites, in a building that is to be erected for the occasion, which is to hold ten thousand persons.

28" Parson Brownlow has taken leave of the Knoxville Whig, a paper established by him more than thirty years ago, and of which he has, until now, always been the editor-in-chief. In his valedictory editorial, he says: "If in past life, I have been violent on some occasions, my apology is, that, like the Apostle Paul, on many accasions I have fought with 'beasts at Ephe-·····

"Right, Miss Percy, right. But what kind

## **RELIGIO-PHILOSOPHICAL JOURNAL.**

## Pacific Department.

### BY.....BENJAMIN TODD

### Religious Revivals.

In our trip over the mountains, last Autum, we had an excellent opportunity to notice the results of religious revivals.

The first place at which we tarried, was Meadow Valley. This place had formerly been the scene of wondrous exploits by Methodist clergymen, but there is not a Methodist member left as a monument of former times. When we visited this place two years proviously there was not a Spiritualist in town. Now there are some thirty or forty, who are confirmed Spiritualists, or earnestly investigating. The next place we visited was Quincy. Here, likewise, the Methodists had abandoned the field as unworthy of cultivation.

We passed on to Taylorville. Here we expected to find Methodism in a flourishing condition, from the fact that Taylorville, Susanville and Greenville, had been visited some eight months before, with a wonderful outpouring of divine grace, (so the preachers said) in connection with the labors of two Methodist ministers ; but sad to relate, when the reaction came it not only carried away the young converts but swept the most of the old members with it, and the ground had to be abandoned.

In Susanville, at the revival they booked seventy for everlasting life, but seven remained, and the preacher stationed there has from three to ten, to his regular meetings. It was in this place that the revival preachers got their spirits so high that they went to pouring spirits (brandy and whiskey)down to keep an equilibrium, but failing in the quantity, got beastly drunk and had to be helped to bed by their friends.

We next visited Greenville. Here we were informed that the preachers booked twenty-seven as candidates for an orthodox heaven, but not so much as one was left to tell the tale.

Now, were these persons indeed converted? Had Jesus forgotten to look after the lambs and let the wolves come in and steal them all? If such was the case we should say, naughty Jesus, to be so forgetful.

By the way, we don't believe that God or Jesus, ever did or ever will have anything to do with these religious revivals.

#### A Human Belog.

Yes, it was a regular human being, however largely it might call upon one's credulity. At the distance I was when I recognized the creature. I admit it was hardly credible to place her, for she proved to be by her dress a member of the feminine persuasion, on the category with the human family. Still it was a fact, and an American at that, however startling it may appear, for as my steps drew mencarer her I recognized the little pet bunch which gat rather more obliquely than otherwise upon the head which seems to be the pride of our women and the height of their ambition when they succeed in getting it in just the position to suit them. Sometimes it is rather difficult, I suppose, to effect this, but all it requires is perseverance, should the first attempt prove a failure, for what is a woman's time worth when she has no babies to tend? Her hair restorative which had proven false in some places and betrayed locks here and there, had

C.

Fourth, man must believe that God contrived a plan of salvation, as follows: God came down to earth, had sexual intercourse with a virgin and begot a God which was himself and was not himself at the same time. That this God who was not himself and at the same time was himself, died on the cross and at the same time did not die. That he arose the third day from the death that he did

not die and ascended into heaven. Again, at the same time he must believe that God calls upon all men everywhere to repent and will damn them if they do not when he knows they connot, simply because he forcordained, thousands of years before he made man, who of the human race should be saved and who should not.

Enough has here been given to show what theologians require as the conditions of salvation. Now then, "let us to the law and testimony."

In the twenty-fifth chapter of Matthew, we find a description of what our christian friends call the general judgment. We are there told that "Christ shall come in the clouds of heaven with power and great glory bringing the Father and all the holy angels with him. He shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate one from another as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand but the goats on the left. Then shall the King say to them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Why? Because they had believed in an angry God, burning hell, total depravity, vicarious atonement? Not at all. Nothing whatever is said about belief or faith. Listen to the conditions of receiving the welcome from Christ; "For I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me. I was sick and ye visited me, I was in prison and ye came unto me. Inasmuch as ye have done it un to one of these my brethren ye have done it unto me." Is there any resemblance whatever in the

conditions of salvation taught in the New Testa. ment, and those taught by Theologians? Again, in their practices as christians they disobey Christ's positive commandments. In the sixth chapter of Matthew and fifth verse, he gives them directions with regard to praying as follows : And when thou prayest thou shalt not be as the hypocrites are, for they love to pray standing' in the synagogues and in the corners of the streets that they may be seen of men." Her : is positive command that christians are accustomed to disobcy every time they come together. The clergy would not go to their meeting, houses if it were not to be seen of men. Hence they go there to pray to be heard of men and women. At the same time that

they are breaking his commandments they strenuously claim to be his followers. Could anything well be more inconsistent? We could give many more illustrations of llke character. But the two glaring palpable cases that we have cited we deem sufficient to prove our assertion.

### What Will be the Result?

The more liberal minded clergymen all over the world are softening down the more objectionable parts of their faith to suit the present demands of mankind. Old-Theology has always been wont to change its base when driven by the mandate of science, or that more inexcusable reason, matter of policy. But we feel that the evidences of a growing liberal sentiment among the clergy arises more from a conviction of their erroneous position and a conscientious desire to know the truth. But this rapid falling away of the pillars of their religious institutions aroused all the animosity in the cast-iron old-liners and they make haste to theologically decapitate every sinner in this direction. This exercise of a kind of popish power.on their part makes them appear ridiculous in the eyes of the world. A Rev. gentleman in San Jose, not long since, preached a discourse of a progressive nature, and the result was, he was immediately summonned to appear before the synod to answer the charge of heresy. The result of their investigations was a peremptory order to the church over which he presided as pastor to dissolve their relations with him. The church beleived him to be a good man and liked him as a preacher, hence did not dissolve as commanded by the powers that be. The next move the church was summoned before the synod, and where their particular quarrel will end we cannot tell. Bat it does not require a prophet or the son of a prophet to tell what the ultimate result will be. The ultimate of this progressive tendency in the religious world will be to destroy and utterly annihilate the creeds and dogmas that have bound the world as in iron bonds for these many years. It will be a glorious day for mankind, when it arrives. People then will be free-free to think, act and grow. The tendency of creeds is, to make

## Original Essays.

### THE STERLING.

From J. H. Powell's " Life Pictures," a new Inspirations Poem

The humble of earth holding a dower Of geniue, may be the exalted of kings In the world where genius alone has wings.

When Nature hath need of a post, or logicish, A sculptor, or linguist, or mathematician,-A Newton or Kepler, a Harvey or Bacon, She mouldeth him with clay full often forsaken By the favored of fortune.

Despised to-day, Cuffed and kicked by mankind, as nothing BUT clay,

A man, to-morrow, may sit on Fame's throne The envied of Kings and the worshiped alone! The man, not his station's the thing for the task That Nature doth choose.

The sweet fruit, not the cask. In which it's preserv'd, doth tempt the trained

taste, The palate of a peasant or maiden chaste. The barrel may be sound and fetch in the mart Its price in fall, after fulfilling its part,-

But the fruit delectable placed on the table, Delights the eye and excites the palate stable. Choice for the fruit ! The eask may be sold-destroyed-

Nature from her own will is never decoyed. A poet or painter's not a thing of wax ; The dress may be costly or all dirt and cracks; But the Singer or Artist is more than clothes, And at the high blading of Nature upgrows!

In judging of men, robed in ermine or rags, We must look 'neath caste nor bedazzled by flags.

The varnish put on thick will hide the wood's grain.

To get right at the wood we scrape off all stain, The sterling shuns paint, and it suffers no loss In the eye that sees no ingredient of dross. Stage effects lose their charm in nearness of vision.

And character true is not hurt by derision. All Nature exalts the inherent and real, And all is profound that her teachers reveal. No gilding is needed by Nature to hide Inferior formations-her mission and pride Is to BE not SEEM to be honest and just, To obey her own laws with Infinite jtrust.

#### ON A CHILD'S DEATH.

One rose-bud in heaven half closed in a night On the earth, unfolding with petals all white. One angel "up hither " with never a stain. Free from sickness and sorrow and earthly pain. One lamb of a whole fold redeemed from the block One green ear of corn borne away from the shock. One dove on white pinions just flown from the nest.

Right prond of its liberty, strengthened and blest One gentle ambassador gone to the skies To explore mansions many of Paradise, And return, like a dove, to the ark below, With tidings of love unconnected with woe; To descend on invisible, noiseless wings, And press all unseen, the soul's flesh-prisoned

springs nd set all a singing the song-birds of Feeling,

Verily a person can be inspired only through the faculties which he or she already possesses; and although a person may have latent faculties yet undeveloped, yet such faculties must be developed before they can become channels of inspiration.

In this light let us briefly examine the inspirations of some of the writers of the "Holy Bible Book Divine." We will begin with Moses.

No coubt Moses was inspired, but, according to Mr. Beecher and common-sense, Moses could only be inspired through such faculties as he already possessed. Those faculties, being developed according to, or at most, but little beyond, the age and nation in which he lived, which, being that of semi-barbarism, his inspirations werc, and of necessity must have been of a semi-barba rous nature.

Hence, Moses having a very arbitrary and tyrannical disposition, a disposition which could brook no opposition, a disposition to kill and destroy all who opposed him, he could be inspired only through such disposition. And here we see the whole secret of the angry, vacillating, bloodthirsty, vindictive and revengeful character of the Jewish God, as recorded in the Old Testament. Moses was just such a man, and hence, such were his inspirations, and such his God.

All the Jewish sacred writers in after times took their cue, more or less, from Moses, and of course, their writings are more or less of the same stamp; he being their great lawgiver and exemplar.

And now I wish to inquire-according to Mr. Beecher's showing, how much dependence ought we to place upon the Bible as the word of God? Mr. Beecher says: "How shall a man distinguish between his own mind's thought and the Divine influence? How shall I know whether the results to which I am brought are by my own thinking, or by God thinking in me and through me?

How shall I know whether these motives are of my own self, or whether they are the concurrent, stimulating influences of the Divine mind? You cannot tell. It was not meant that you should. It is not necessary that you should. No man can say: 'This is I; and so much besides is not I, but God."

Does not this settle the whole matter of Bible authority? If no man can say, "This is I, and this is God," how could the Bible writers say it? And when they did presume to say, "Thus saith the Lord," was it not far more likely that it was only themselves who spoke? And even if the Lord did inspire them, had not that inspiration to be expressed through the human faculties? This being so, was it not likely to be so adulterated by passing through such channels, that when expressed, it would be at least nine-tenths human, and that human, semi barbarian? And even of the remaining one tenth, according to Mr. Beecher's showing, "no man can say" whether it was or was not of God.

What dependence then, can we place upon the Bible, when no man can say what part of it is | to the censure or eulogy which may be heaped the word of God, and what part the word of man? Were not the Bible writers men? And were they not liable to err, and to prefix" Thus saita the Lord," to their own fulminations? The inquiry now presents itself, how do we know that any of the Bible writers were inspired by God? How do we know that when they said, "Thus saith the Lord," it was all imagination Or worse, how do we know that it was not often done intentionally, to deceive? Further, how do we know that there is such a being as the Bible God? How do we know that there is in the universe one great infinite spirit who creates, fills, appoints and governs all things ? Who has ever seen him? Who has heard him speak? Who of any age, of any nation, or of any sect, ever has demonstrated or ever can demonstrate the existence of such a being ? If there is such a being, then there is no room for finite spirits; for as no two things can occupy the same space, so two spirits cannot occupy. the same place at the same time; and if there is one infinite spirit who fills all space, then there is no place in the universe for another spirit, great or small. Yet most believe, and some claim to know, that there are countless millions of finite spirits. in existence. If this be so, then in the very nature of things there can be no infinite spirit, for that cannot be infinite which does not occupy or fill, the whole of infinity. Therefore common-sense teaches that we must give up the idea of an infinite spirit or of the existence of finite spirits. If we give (up the latter, then we give up all hope, yea, even all possibility of immortality, together with our own consciousness thereof, and put ourselves on a level with the birds and beasts around us. The prevailing idea is that God, or infinite spirit, is the father of all finite spirits; but if there is a father, must there not also be a mother ofspirits? And does not this again destroy the idea of one infinite spirit, making two instead of one? Besides, this infinite father and mother must have room for their progeny; and the progeny are generally equal to the parents ; if therefore, the parent spirits be infinite, does it not follow that the progeny must also be infinite. This would multiply infinites indefinitely; the idea of which is simply absurd. Yet, absurd and ludicrous as such an idea may be, it is the only legitimate sequence which can be deduced from the premises. There is not, there cannot be an infinite father of spirits. There can be no such thing as the propagation or multiplication of spirits. There is no such thing as a newly born, newly developed, or newly individualized spirit. Spirits are not, and cannot be evolved from matter. All spirits are self-existent, co-existent, co-equal, and co-eternal. All spirits have always had and always will have, an individual existence. Every spirit is, and always has been equal in all respects to every other spirit. Spirits in the aggregate, are a perfect democracy, in which perfect love and perfect harmony eternally reigns. God, or the source of all power, therefore, instead of being one infinite spirit, is the bure and perfect democracy of spirits, in which | August, 1817.

there is " no high, no low, no great, no small," all being on a perfect equality.

How then, are mortals inspired? Ans. By individual spirits ; chiefly, each by his or her own spirit. The inspiration is in themselves. We may get ideas from spirits outside of ourselves as we get them from each other; yet it is doubtful whether any spirit ever does or ever can take possession of another spirit's organism; what is called spirit possession being simply psychological influence.

It may be asked, if there is no infinite, super intending spirit, how shall we account for what we call the phenomena of nature? I answer, there is pervading all matter, a spirit-aura or atmosphere, emanating alike from all spirits, and which, together with them, is self-existent, which is to them a medium of transmission of knowledge, love and harmony. This aura or atmosphere is also the medium by or through which they operate in, not on, matter, and produce all the phenomena of nature. All operating unitedly and harmoniously through this medium, in what we call universal laws, and in a more detached or isolated, yet not inharmon ious manner, in special providences; just as a large body of men may sometimes act all together, sometimes in smaller numbers, and sometimes even singly; some doing one thing and some another, yet all acting in harmony and for the general weal.

Marengo, Illinois, Feb. 14, 1869.

For the Religio-Philosophical Journal. The Davenport Brothers in Baltimore,

BY WASH. A. DANSKIN

MR. EDITOR :-- During the past ten weeks. these young gentlemen, and Mr. Wm. M. Fay, have been doing a good work in the Monumental City.

The "Concordia," the largest and finest building of its order that we have,-was engaged for their Scances, and night after night, the presence of visitors from the invisible realms, were greeted by exclamations of wonder, by audiences composed of refined and intelligent citizens. There was no boisterous mirth exhibited, but respectful attention,-and many who thought themselves invincible skeptics before attending their seances, are now convinced that a new revelation is dawning upon our earth.

In your issue some three weeks since, I read a sharp criticism of the mode of advertising adopted by the Davenports, with a copy of their placard, wherein nothing is said of Spiritualism, and also an editorial paragraph in a subsequent paper, approving said criticism.

Now, I wish to say that I think this mode of treating our friends and co-laborers neither generous or judicious. Every medium is necessarily sensitive. Mediumship is based upon this very condition. If it did not exist with the mortal, no impression could be made by the spirit. This, of course, applies to all phases of mediumship. The inspirational, the impressional, the trance, the test-media, are all keenly alive upon them; but the medium for strong physical manifestations, such as are given through Mr. Fay and the Davenports, is more severely drawn upon by the controlling influences than those of any other class. These seances leave them exhausted, in a great degree of magnetism, and consequently, of vitality, which requires time and undesturbed mentality to restore. Generally the large proportion of their auditors, are antagonistic as well as skentical; and they also feel the bigoted prejudice, which pervades every community against them, and this, I think, is enough for any sensitive person to bear, But this, they expect, and are prepared to meet; but when the censure of friends is added to the calumnies of foes, then the burden becomes too heavy. When a medium is detected in fraud or trick ery, I deem it the duty of every Spiritualist, to expose the perpetrator and protect others from similar imposition ; but when it is a mere question of form in advertising, it seems to me, the person immediately interested should be permitted to determine. No one connected with the subject of Spirit intercourse, has been more open and fearless in presenting the facts of our scientific religion. than myself; but I can bear testimony to the benefit which the cause has derived from the very course which has been condemned in your paper. There is a large class in every community, that would not enter a hall to witness spirit manifestations, but would eagerly flock to see any remarkable or unusual phenomenon, not explainable by the known laws of nature .--Minds that have been educated to spurn every phase of the supernatural or ghostly, but ready to bring keen intellects to the investigation of the heretofore, unknown. And such minds have been present in large numbers at the sean ces of the Davenports. If they, in word or deed, attempted to deny the source of the wonders which occur in their presence, then, with you, I should hold them delinquent; but this is not the case. Their Speaker at every exhibition, states distinctly that no mechanical agencies are employed ; that no sleight of hand or juglery is attempted, but that every manifestation is produced by invisi ble powers. During their former visit, some few years since, as well as on this occasion, these young men won the respect of all who made their acquaintance. Their straight forward and business like manner in public, and their gentlemanly deportment in private life, have gained them many friends who will always welcome them to Baltimore. Mrs. Hyzer is still growing in strength, and although she has been speaking for us nearly five years, we find her inspirations as fresh and seemingly as limitless, as the infinite source from which they are drawn. Baltimore, March 1st, 1869.

she been cognizant of, no doubt would have quelled the fever of the Italian wiggle which seemed to have caught her so violently. I should never have taken those streaks of white as an indication of age, but that she had got cheated at the druggists. Neither should I judge her eye-sight poor, although the plaster upon her face had proven as treacher. ous as her hair dye, and left signs upon each side of her physiognomy, which loudly bespoke exercise and perspiration.

Her eyebrows clung as effectually to her brow as a mother would cling to her child, still .it was not old age that she wished to cover up, for her light and airy footseps belied this immediately. O, no, every indication was that of a girl of twenty summers.

What a pity, I thought, that so sweet a creature should have the appearance of that dreadful disease so young. There was no mistaking the signs, the position of the body was nearly double. But upon scanning closer my object and drawing somewhat nearer I found my fears in vain, and my sympathies all lost upon the Grecian Bend.

My alarm subsided in one direction only to be aroused in another, for the awkward, uncomfortable hobbling she made in trying to move, convinced me at once, of the infirmity of the flesh. Poor thing, could it be that heaven had visited upon this fair one such deformity; whose smiles and winning ways, bespoke so lovely a disposition ? Could one have noticed the glance she bestowed upon the young gentleman who passed her, none could have doubted the sweetness of her nature. And still this fairy-like creature, heaven had seen fit to shower such misfortunes upon. Full of sympathy in my heart I hastened to the relief of these poor sufferer, but imagine my chagrin when to my utter astonishment, instead of the helpless, deformed being 1 had supposed, I recognized the belle of the city and leader of the fashion. LEOLINE.

### The Errors of Theologiaus. NUMBER FOUR.

Conspicuous among the errors of Theologians is that of forsaking the New Testament, which they claim to be their guide and foundation. The teachings of Modern Christianity do not bear the least resemblance to those given in the New Testament; but on the contrary are diametrically opposed to them. This assertion may sound strange in the christian car, but If he will give us his attention a few moments, we think we can convince him of the fact.

Take first the conditions of salvation as commonly taught by Modern Christians. In order to obtain the necessary basis to reason from, we shall be obliged to go to their creeds and see what they require of a christian in order for him to become a member of the church.

First, he must believe there are three Gods, and also that there is but one; and that he is holy and yet he gets angry every day with his own works. Second, be must believe that this God knows all things, past, present and future, also that he made all things, man among the rest. That he knew that man would sin, nevertheless he made him holy, and for fear man might not sin after all. as he knew he would, he had the Devil tempt him to make the matter sure so that what he knew beforchand should surely come to pass.

Third, he must believe that man is doing what God knew he would do, when he made him, become totally depraved, and liable to explate his crime in an eternal hell, and not only Adam, but · 11 his posterity after him.

### free they will grow symetrically and beautifully, as nature designed them.

human beings grow in an angular form, but if left

The Whipping-post a Christian Institution. "The Young Men's Christian Association of St. Paul's M. E. Church, Wilmington, Delaware, have been debating the question, "Should the whipping-post be abolished."—READING EAGLE.

After reading the above we would fain inquire in what portion of this globe the State of Delaware i situated. Is it in the Czar of Russia's dominions? Is it in the Turkish Empire or in New Zealand, where an old man of seventy years is tied to a whipping-post and made to receive twenty lashes, then confined in the Pillory until benumbed with cold and then is given twenty more, in order to warm him up?

Subsequently to learning all these particlars the Young Men's Christian Association gravely take up the subject and discuss it, and come to the conclusion, that the institution ought not to be abolished.

How does the Young Men's Christian Associations of San Francisco, Boston, New York and Chicago, like the position of this Christian institution? Do they feel honored by it? It was only for a petty offence that this poor old man was whipped to a state of insensibility, and then whipped more to bring him to. Have they forgotten the precept of the one they pretend to follow ?" "Forgive seventy times seven."

By the harmonious development of the child in a l its natural powers, we expect to reform the world. In no other way can this be accomplished When men and women, fally conscious of their own relationship to God and to one another, can stand up in the true dignity of their divine birth, and speak forth the thoughts which their own reason dictates, fervently, without malice, and with only one object in view, and that the true elevation of their fellows, then m. deed will flowers bloom upon the desert pathways, and cooling fountains bless the withered. parched earth .- Lyceum Record.

"Go Devi! is the latest name for Velocipede. I tle bearing apples and the bramble peaches.

That nest in the spirit, ever revealing The joy that is latent-the music of soul That breaks into song when pure angels control.

Who shall say our dear ones like lilies of spring, That are nipped in the bud by DEATH'S blighting sting,

Forever removed from their kindred and kind Can always be happy from friends left behind? Away with all thought that the dead one is DEAD That the mother no more may pillow its head On her breast expanding with satisfied love, And nestle it there like a heavenly dove. It is because the fleshly eye cannot see The freed spirit, that comes and sits on our knee, Lays its head on our breast and its hand in ours : That it is not, and cannot, be blessed with pow-

ers To return to the loved it has left on earth? Whence comes the deep longing that DEATH giv-

eth birtu In soul of tae mether, when her babe is dead ? Shall the body and not the spirit be fed? Shall the body commingling with common loa m Which lies like a tenantless house in the tomb. While it holds the soul here, receive what it craves.

And the spirit hunger and starve into graves? O, surely, the idol and hope of the hearth. Bathed in the waters of Life's heavenly bath, May drink at the fountain of purest affection, Nor suffer the doom of eternal rejection.

The author of "Life Pictures" is now in Chicago, making preparations to issue the poem of which the above are selections taken at random. The Poem is in three cantos, more than three thousand lines in length, and is a purely inspirational production, full of progressive thought and spiritual teaching. The book will be issued by subscription, at \$1.50, postage twelve cents additional. As only a limited number of copies are to be issued, friends desiring to subscribe, may send their subscriptions to J. H. Powell,149,4th Avenue, Chicago, Illinois ; or at Terre Haute, Indiana, box 54.

### For The Religio-Philosophical Journal. Foed for Thought, BY WM. THOMPSON.

I have just read Mr. Beecher's sermon on " Divine Influence on the Human Soul," and the following are some of the thoughts which have been suggested thereby.

I think . Mr. Beecher has plainly and clearly shown that God does not and cannot inspire any one with ideas above or beyond his or herown capacity; that is, he does not, and in the nature of things cannot inspire wisdom in a fool; neither can he inspire a rattle-brained fanatio-with good common-sense and sound reason. A fool may be inspired, but his inspirations will he foily. A crazy fanatic may be inspired, but his inspirations will be fanaticism.

No doubt every person is more or less inspired, but every one in his or her own order, and each in accordance with his or her natural faculties; and those faculties are in accordance with the organization. Hence, a person with a small intellectual and moral, and large selfish and sensual organization, cannot be inspir ed with great and noble, and high and holy, thoughts; as soon may we expect to see the this-

John B. Gough's father was a "Peninsular soldier," and his mother the village school teacher of Sandgate, England, where John B. was born, in

## **RELIGIO-PHILOSOPHICAL JOURNAL.**

### For the Religio-Philosophical Journal. Free Thoughts on Spiritualism. BY FREDERICK LARKIN.

MR. EDITOR :-- I noticed a few weeks ago, in the JOURNAL, an extract from a religious paper inviting Christians and infidels, saints and sinners, to write for it. As you seem to extend the same invitation, I take the liberty to accept it. I have been a reader of your paper since it was first established, and have had the pleasure of seeing one little article of mine occupying a place in its columns. My object in writing at this time, is not for the purpose of argument, but to congratulate the Spiritualists for their great success, in loosening the foundation rock of a superstition that has for more than fifteen hundred years held the minds of its subjects in the most abject slavery, locked them in dens of ignorance; ignored the highest and most glorious aspirations of the human heart, and met the most heaven-born efforts at the threshold with violence; aiming to overflow with benevolence and mercy, it has instituted the most cruel wars and bathed the eastern continent in blood and tears

Professing to be the handmaid of science it has imprisoned its heroes and poured upon their heads the most shameful and unmitigated lies, Professing at the present time to have shed a halo of light all along its pathway, it instituted the dark ages and placed its iron heel upon every high, ennobling, and god-like principle that precerled it.

Pretending in this Ninetenth Century that it holds the people in bonds of love and friendship, there is not a little village in the land where a cliurch is dedicated to its cruel god, but its dupes have quarreled with malignant hate over its most unnatural and silly creeds. Pretending to meet its opponents with rational arguments, it pours upon their heads the most bitter, cruel and foolish slanders.

The superstition referred to is known and recognized as the christian religion. And in this country whoever disbelieves it; is called an infidel. Having labored for more than twenty-five years, in public and private, and as a lecturer, to persuade men and women to abandon this old tlint-lock superstition that frightens ignorant women, and little boys and girls, with its redhot hell, and fire and brimstone, with its cruel God, that puts his special friend Job, into the hands of a demon that made him miserable with satanic cruelties, a God whose wrath could be appeased in no other way with Agag for exercising a little humanity, than the hewing him to pieces in his presence. I suppose according to Webster, I am regarded an infidel, and perhaps justly deserve the title. Instead of being frightened as many are, K feel proud of the name, for I am bound to be one that will spend the remnant of my days in crushing a hoary headed monster that has insulted millions with its childish puerilities and insane pomps. Being convinced years ago that human progress was inevitable, I longed to live and see the time when the shackles placed upon the struggling mind of man would be unloosed and his imprisoned thoughts and aspirations let into the glorious sunlight of philosophy, of nature and of liberty. Being as I was and am now, a disbeliever in the soul's immortality and advocating the doctrine. I found it was unsatisfactory with persons that possessed even skeptical proclivities. The desire to live again is so strong in the mind of man that he can hardly adopt the materialistic philosophy. The christians as they are called, worshiping a God that is a creature of their own creation, and the reflected image of themselves, and being as they are a little dishonest, the leaders have supposed they could cheat the Devil ont of his just dues, and slide with little trouble .onto the golden payements of the New Jerusalem, at the same time cautioning their ignorant dupes to always put money into the begging box and keep their heads under water. When Spiritualism began to be developed, I regarded it with little favor, at the same time I gave it an investigation, as I have always been willing and ready to swap the assumptions of yesterday for a truth of to-day, and I am forced to say with the great efforts that I have made to believe it or be convinced of a life beyond the grave I am an unbeliever still. Bnt asskeptical as I am I regard the spiritual platform with great respect; it is the only system of religion, (if I may call it a religion,)that in my estimation is entitled to respect. Its philosophy is broad as the extended heavens, goes from star to star, from system to system, opens the book of nature and reads lessons from the running brook and sermons from the pebble washed from the mountain sides. Spiritualism is shorn of all the troubles that beset the Christian in his dark and weary pilgrimage of life. It has no red-hot hell to bring black despair. It cares not for the fashion of altars, the shape of gowns, the true mode of baptism, or whether its speakers occupy an episcopal or a methodist church. I am free to say that Spiritualism has done more within the last ten years to elevate the minds of men and women, (for the women are not commanded to ask their ignorant husbands, at home for all knowledge,) than all the twice ten thousand churches have done for eighteenhundred years. I am acquainted with hundreds of Spiritualists, both male and female, that were formerly members of different churches, that are to-day in common sense, practical education and practical goodness, a thousand per cent. above what they were when confined within the prison walls of a creed. And now Mr. Jones let me beg of you in connexion with others in sympathy with you, to keep the wheels moving, the giant superstition that has crushed its subjects with iron feet and handled them with Iron hands iscrumbling away and tottering to its foundation.

### Who like a penitent libertine, shall start. Look back and shudder at his younger years."

I don't know but you may think I have made some charges against the orthodox mode of running religion that is too severe. If any of your readers that believe it, take exceptions to what I have said. I will invite them to a discussion, in which I will endeavor to defend all I have written, and will add a double portion to the catalogue. It is time, high time for Christian preachers to come forward and show cause for their great faith, (if any liberal or any other paper will give a little space,) I will challenge any one, to discuss with me on the infidel grounds. Come make a mighty effort my orthodox friends in your dying struggle, for as sure as heaven is above the earth " mene tekel" is written upon your walls.

> For the Religio-Philosophical Journal. Sensationalism.

BY PROF. J. H. POWELL.

Spiritualism has long been a power in the world, as The Quarterly Review said of it, years ago, "It is the great fact of the age."

We can not wonder, when we consider the motley assemblage of creedists, from whom Spiritualists originate, that there should be vast differences and occasional disaffection amongst members. This is only to be expected; but it is high time some voice were raised against that too common practice of organized Spiritual Societies, "running the machine" at high pressure, in direct disregard of all true spiritual teaching.

Everywhere we find more or less, a fatal tendency to sensationalism on the part of our societies, and this is felt oppressive to an incalculable degree by the medium, speaker or lecturer, who often jaded and sick, after weary travel, is called upon to take the rostrum, and expected to eclipse the last transcendental speaker. If he or she happen to hit the mark, all is well; but alack a day! if the inspiration lag, owing to conditions not under control "the kettle of fish is all upset," and the unfortunate speaker may go to the devil or any where else, for all the caterers to public sensationalism care.

No one acquainted with the Spiritualist Societies on this continent will fail to see the truth of this-too true picture. There are, I am glad to know, exceptions, where the proper spirit is manifested towards the speaker, and he or she is not expected to be any other individual but himself or herself or to exhibit characteristics out of the way of individualism or mediumship; in other words, kindness, brotherly feeling and true Spiritualism prevail.

I am aware that the general answer to my strictures would be, "We can pay our heavy expenses, only by drawing a crowd; and unless we get sensational speakers we can no: keep the meetings going."

This is doubtless true of all those committees who shoulder the society as a theatrical manager does his theatre-to make money out of it. The question everywhere is, will it pay? The answer I make is, that what pays in dollars, does not always pay in culture or soulgrowth. If I have not mistaken the needs of the hour I conclude justly, that sensationalism is the bane of progress; it ministers to an unhealthy condition of soul, and should be ignored rather than courted by Spiritualists. Our great work in Spiritualism, is to teach-teach grand-truths -not to feed the insatiate appetite for the sensational. Speakers and mediums suffer more, than cast-iron committees can possibly realize. The Spirit-world gives through the medium inspirations which often fail to reach the souls of the committee, because of the cast-iron element. If committees run the "Spiritualist, machine" with no higher idea than to make it pay in dollars, there will be very little spirituality diffused or vital religion, which, pure and undefiled, eschews selfish misrule. The age is ripe for spiritual culture. Men and women of thought, are crying aloud for "more light," on all the great questions of soul-existence. Those who have faith in the Eternal, and are able to take their stand upon the platform of culture, need only to work and wait the dawn of a spiritual revival, which sooner or later will baptize the world in the Siloam of the Holy of Holies. We are mindful of the great difficulties which committees and conventions have had to surmount upon the money plane; but this does not nor should it close our eyes to the importance of culture as the primary object of our efforts as Spiritualists. \*Lecturers who take the rostrum, must be encouraged to speak the truth, and nothing but the truth, on all questions of the hour-speak to the living consciences of men and women, rather than pander to the passion for sensationalism. If committees stand opposed to this, of what good, pray is their influence in the way of spiritualizing mankind. Better a small audience who take in the soil of their natures, the seed of eternal truth from the speaker, than a crowded house of gaping sensationalists, who leave the hall, only with keener appetite for some more sensational preaching. Another thing, whilst I am on this subject. Committees who run the "Spiritualist machine." ought above all things, to secure their hired speakers from starvation wages. Shame upon any of them who speculate with the purses, happiness and life of the hard working Lecturer. Better close the hall and force the speaker into other localities, than use him to build up a society without fair remuneration. There is no doubt, that this question is a ticklish one, and I may expect a little feeling at my freedom of expression; but that I cannot allow to influence me against being truthful and defending the right. None who do justly by Lecturers will take my strictures to be personal; whilst those who, rob the Speaker merely to have the credit of "running the machine" without possessing legitimate means, may be induced to feel sorrow and do better; if . so, I shall not have written in vain.

### For the Religio-Philosophical Journal. Reply to Delos Dunton.

BY AUSTIN KENT.

BRO. JONES :-- I am a Spiritualist; yet I believe and think I know that more than half of the modern Spiritualist philosophy, is unreasonable, absurd, contradictory, and false. Is Mr. Dunton sure that the millions of Spiritualists do not need at least one critic amongst them ? I know one man, who thinks they do. He mistakes, and so misstates my position. I deny nothing because I cannot " conceive or comprenend" it. I have urged the impossibility of eternal improvement-not for the want of time in an endless future-not for want of matter in a (possible) boundless universe-not from lack of room in endless space. My reason is yet too finite, too dogmatic on that. I have urged its moral impossibility from what it necessarily implies of the badness of the past. My moral feelings had more to do than my reason in discarding the orthodox idea of hell. These sentiments, when freed from all fear, joined my reason in saying, " It is impossible ! the idea is false !"

Now, if improvement is a law of the universe; if it is in an external change for the better; then, at some time in the past, it must have been only less than infinitely bad. So much a "finite reason" can see and know. Bro. D., can it not? Our reason has little conception how bad, only less than infinitely bad is. But it has so much, and so presents it to the moral sentiments of a well formed brain, that these sentiments instantly declare it impossible. Our best sentiments and our reason are one in affirming the impossibility of such badness in the past or in the future, with all the force of conviction, that finite minds can know and affirm anything, My reason cannot grasp a qaudrillion. But it sees clearly that it is vastly more than onehundred which it does comprehend; and I can safely reason on that knowledge.

I must now attend to Bro. Dunton's, "opposite, power and motion," argument.

In nature, I see perpetual motion. Reason and experience tell me, if ever at rest, it could not have started without force applied to it; and that force so applied must become exhausted. I cannot comprehend motion without beginning; but it is in no way against my reason, so I conclude it was never started.

If our mind was once in the condition of matter, as you and A. J. Davis, suggest; it had a beginning as mind. For that reason must it not have an end as mind.

Steekholm, New York.

## Our Children.

" A child is born; now take the germ and make it A bud of moral beauty. Let the dewa Of knowledge, and the light of virtue, wake it In richest fragrance and in purest hues : For soon the gathering hand of death will break it From its weak stem of life, and it shall lose

the little things were so helpless, that they might all have been killed. Perhaps all children and some grown people do not know the fact, that no kind of bird or fowl feed there young till they are twenty-four hours old .--Chickens, turkies, ducks, geese and doves, all the same. All they want is to be kept snug and warm, and to sleep all that time, and then they are ready for their share in the business of life. I watched them with much interest, but gave the care of them up to the poor child who had so much to suffer and so little to enjoy in this world.

In a few days there were five little mouths to feed, and it seemed as if they wanted to eat all the time. It was astonishing how fast they grew, and how they put on their feathery dress. For two or three days, the mother bird wentthrough all the motions of acting very angry when we went to feed them. Bristling up,peck ing our fingers, and making the sparks fly from hereyes. I expect she wanted to show us that she was very independent, could provide for her family with the help of their father, and do all of her own house-work. But it always ended in the same way. She would leap into our hands or stand on the side of her nest, and take what we had for her and give it to her darlings. By this time many children had heard about the birds, and came to see them.

I always took them to the garden, but sometimes had hard work to make them understand the necessity of being very quiet and gentle, with no rude words or acts. All of the little things would sit on our hands, but would not let any of the strange children touch them.-Some of them wanted to take a bird home and put it in a cage, but I told them that I thought it was very cruel to shut them up and deprive them of their liberty, that the kind Creator had made them to enjoy by giving them wings to get out of the way of enemies, and go where they pleased with. Then I asked them how they would like to have some stranger come and take them away from their kind parents, their brothers and sisters and playmates, and carry them off to a strange land, and shut them up' in a prison and lock the door so that they never could get out again. And another thing, I had succeeded in making the little innocent birds think I was their friend, and would it be 'right after I had gained their confidence to betray them, by such a treacherous way of dealing with them? It would be too much like some people treated their friends, and it looked very wrong And wicked.

### Continued next week.

13" Call a man a dog and he is apt to bite; teach a child that it is a "worm" and it will crawl. But call the man a man, only a little lower than the angels, and he will aspire to become equal with them; teach the child that within its being is contained all the elements which constitute the kingdom of heaven, and that its inheritance is angelic, and its nature as surely expands in the right direction as that a cause must produce its legitimate effect.-Lyceum Record.

### O. B. Hazeltine, Mazo Manis, Wis.

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Dr. A. Hunt will receive calls to lecture Sundays. Cold Water, Michigan.

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Mrs. Leander Smith, Medium of Whittemore, communi cations Mencoka, Ill. Austin E. Simmons, Address Woodstock, Vt. .

3

"Hoary headed selfishness has felt Its death blow, and is tottering to the grave. A brighter morn awaits the human day. War with its million horrors and flerce hell Shall live but in the memory of time,

All power to charm : but if that lovely flower Hath swelled one pleasure, or subdued one pain, O who shall say that it has lived in vain?"

For the Religio-Philosophical Journal

Taming the Little Wild Bird. No. 3. A Story for Little Children. BY AUNT LEONORE.

Those who have read this simple and true story so far, will remember that by this time.our birdies had become so tame that they did not fly away when we went to feed them. I have forgotten to say that the father bird did not scold at us now, and try to drive us away, though he was a little shy. We always left a share of the food for him on the fresh green leaves, which he would take as soon as we turned away. There was nothing we gave them that they seemed to love so well as the nice white curd made out of sour milk. Perhaps some of my little readers may wish to try the experiment of taming "the pretty birdies, next summer, and I will tell them how to make it. Take some thick, sour milk,in a small tin pail, or tin dish of any kind, then set the pail into hot or boiling water, stiring very carefully until it is as warm as the hand can bear, take the pail out of the water, let it stand to settle, turn off the whey, and you have a nice white curd, that is the best kind of food for young fowls of all kinds and for birdies; canaries are very foud of it.

I am sorry, I cannot tell you how long a time it took to hatch the eggs. But one morning when we went to feed them, we found the Mrs. Birdie in an entirely new mood. She would not touch her breakfast, and her little bead-like eyes shone like sparks of fire. The feathers on the top of her head stood up straight and finally she bristled up all over just exactly as you have seen a hen when she was fighting to protect her chickens. She pecked my fingers as hard as she could with perfect spite and fury .--I was a little astonished at first by such an exbibition of temper on such a little mite. But finally concluded that there was a cause for it and that she must have made the discovery that she was a proud and happy mother that morning, and felt all the care and importance that such an event would impose upon her. To be sure of the fact, I just took up the little lady, and there found what looked as much like a great worm with two closed eyes, as anything I could think off, with not the least sign of a feather .--While the mother looked on with an interest and expression which seemed to say, "There,did vou or the rest of mankind, ever see anything so beautiful, so wonderful, so interesting as this child of mine. I expect it will make a great stir in the world by and by." After putting her carefully back onto her nest, she thought it best to take her breakfast. And now I made another discovery, that only one egg was hatched out each day, so that when the last one was hatched the first bird was four days old. And in that fact cannot the dear little children see, that our heavenly Father has exhibited just as much love and tender care and wisdom for the welfare and -safety of these tiny helpless creatures.as he does for us and for all things that he has created. If all of the eggs had hatched out at the same time

Dickens is coining money by his farewell readings. In the large cities of England only one quarter of the applicants for tickets are successful. After reading in Scotland and Ireland, he goes to Paris, where his audiences have hitherto been large and enthusiastic.

## SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WERK. [To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to Frestrict it' to the simple address, leaving particulars to be learned by special correspondence with the individuals.] Harrison Augier, Calamus, Clinton, Co., Iowa. C. Fannie Allyn, Stoncham, Mass. Mrs. N. N. K. Andross, tranco speaker, Delton, Wis. Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. O. Box 48. Mrs. Orrin Abbott, developing medium, 127 south Clark-St J. Madison Allen speaks in Elkhart, Indiana, until further notice. J. Madison Alexander, trance speaker, Chicago, Illinois. Charles A. Andrus, Flushing, Mich. J. G. Allbe, Springfield, Mass. Dr. A. T. Ames. Address box 2001, Rochester, N. Y. Mrs. Anna E. Allen, 147 West Washington street, Chicago. Joseph Baker, Editor of the Spiritualist Janesville, Wis. Wm., Bush, 163 South Clark St., Chicago. A. P. Bowman, Joyfield, Michigan. Rev. J. O. Barrett, Sycamore, Ill. Dr. James K. Bailey, Palmyra, Michigan. Dr. Barnard, Lansing, Mich., Lectures upon Spiritualism and scientific subjects. Mrs. Sarah A. Byrnes. Address S7 Spring street, East Cambridge, 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 Mankato, Minn, Wm. Bryan. Address box 35, Camden P. O.; Mich. M. C. Bent, inspirational speaker. Address, Almond, Wis. J. H. Bickford, Charlestown, Massachussetts. John Corwin, Five Corners, N. Y: Mrs. G.S. Coles, 735 Broadway, N. Y. Warren Chase, 544 Broadway, New York. Dean Clark. Permanent address, 24 Wamesit street, Lowell, Mass. Mr. Cowen, St. Charles, Ill. Mrs. Augusta A. Currier. Address, box 815, Lowell, Mass. H. T. Child, M. D., 634 Race street, Philadelphia, Pa. J. P. Cowles, M. D. Address Box 1374 Ottawa, Ill. 8. C. Child, Inspirational Speaker. Frankfort, Ohio. Mrs. Dr. Wm. Crane. P. O. box 935, Elkhart, Indiana. Thomas Cook's address is Drawer 6023, Chicago, Ills. Albert E. Carpenter. Address care of Banner of Light. Boston, Mass. Mrs. A H. Colby, Trance speaker, Lowell, Lake Co., Ind. Dr. J. R. Doty, Stockto Ill. Miss Lizzie Doton. Address Pavilion, 57 Tremont street.

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Isaac P. Greenleaf. Address for the present 82 Washington avenue Chelses, Mass., or as above.

.M. Laura De Force Gordon, San Francisco. Cal. K. Ggaves, author of "Biography of Satau." Address

Richmond, Ind. Laura De Force Gordon, will lecture in the State of Nevada till further notice. Permanet address. Treasure City, White Pine District, Lander Co., Nevada.

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## **RELIGIO-PHILOSOPHCAL JOURNAL**.

## Feligio-Zhilosophical Journal

### OHIOAGO, APBIL 3, 1869.

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8.8. JONES EDITOR

All letters and communications intended for the edi orial Department of this paper, should be addressed to S. S. Jones. All business letters to John O. Bundy,

84, Dearborn Street, Chicago, Ill.

The Pen is mightler than the Sword."

### THE STATUS OF SPIRIFUALISM.

Nothwithstanding scientists, the church and stolid bigotry, generally, have vied with each other in the wholesale attempt to have the masses believe that Spiritualism was only an arrant humbug, and the clever tricks of willful and designing tricksters, who either from mere love of practicing deception, or for mercenary motives, were endeavoring to hoodwink and deceive old women and other gullible and equally unsophisticated portions of humanity, the conviction is, to. day, fastening itself upon the public mind with a tenacity and immovable firmness, both in Europe and America, never before realized in the history of modern Spiritualism. In fact those individuals, associations and communities, who have stoutly, for years past succeeded, as it were, partially, in staying the spread of Spiritualism, by their, in some instances, determined indifference, and in others by the cry of humbug, magnetism and electricity, find that they can no longer arrest the attention of the public from the remarkable phenomena which is constantly transpiring in both hemispheres; and it would seem, from present indications that the world was upon the eve of a mighty deluge of the spread of a belief in the facts of the spiritual phenomena.

To every honest obserbing mind, it must be manifestly clear, that the public has been wrought up to a state of inquiry and a pitch of anxiety, in which they involuntarily demand of those who assume to lead or think for them, in matters pertaining to science and theology, an explanation of these unusual and extraordinary occurrences, daily transpiring ; which when explained away upon some unwarranted hypothesis, immediately transpire again, in a way and manner, which the explanation does not reach or cover.

This phase, in the progress of Spiritualism, has well nigh spent itself; and the public mind can he quieted but little longer with anything short of a full and explicit explanation, wherein there cannot be the shadow of a doubt. Involuntarily people are asking, and asking with an anxiety that nothing will satisfy, short of facts-facts clearly and explicitly demonstrated to the understanding of the unlettered rustic as well as to these who may justly boast of scholastic and scientific attainments, to know why their repose and quiet, in the possession of their ideas upon scientific and religious subjects and theories, handed down from generation to generation, and hence bearing the venerable seal of time, should be disturbed or marred? Consequently this universally wide-spread demand, must speedily bring the facts of Spiritualism to a clearly defined issue ; a consummation and result anticipated and foreseen, unquestionably, by those minds invisibly managing the spiritual side of the question; in the grasp of which is embrace, the hopes, the welfare and salvation of a world. The question, therefore, as may clearly be discerned by the tone of the public press, evidences of which may be found elsewhere in this numof the JOURNAL, being about to be brought to an issue, there can be no doubt as to the result. Being foreseen by our spirit friends, they are forearmed and ready, when the auspicious moment arrives, (the time when mankind demand and can bear the great flood of spirit revelations in waiting for them), to strike a decisive and effectual blow. And we have an abiding assurance that this will be neither too soon or too late. But have an equal assurance that such a climax is at hand; even at the threshold of humanity. For ourfelf, we welcome it. We hail that glorious morn when heaven and earth shall meet. When they who mourn for their dead shall mourn no longer. When the dark and dismal creeds and beliefs, that now cast a pall over this fair, blooming earth, shall rise and be dispelled by the realization of a heavenly truth. as a mist is dispelled by a morning's sun. For humanity's sake, we welcome it; for the sake of that innumerable host, reckoned as dead, we hail it; that loved ones from the Summer-land may approach their friends on earth and breathe into their beings the fact that they "still live." And finally, we hail it, because we know it must come-is at hand; and that Spiritualism is to be the great, grand triumph of the nineteenth century.

ter. As he gets older and wiser, he will find his own conscience, daily accusing him, until he feels to hate himself; and yet the hated self will stick to him like the "old man of the sea," stuck to the other "Sinbad !"

Maybe, too, that some neighbor, some post master or even some one supposed to be his best friend, will tell us of it, and we in turn would tell a hundred thousand readers of it! How would the man feel then? Again, suppose the man is a Spiritualist. Did

he ever stop to think of the many spirit friends, that would behold him reading a paper that he had obtain for one-third of its real cost, by fraud, the offer only being made for the benefit of those who were unaccquainted with the merits of the JOURNAL. There may be men and women so weak as to fall when there is no greater temptation than the one alluded to, but we cannot believe that there is a Spiritualist, who would or could be induced to try so dangerous an experiment.

We have concluded to keep our proposition for trial subscribers, still open for a few weeks longer, and all who feel inclined to use their influence to induce those who are unacquainted with the merits of the RELIGIO PHILOSOPHICAL JOURNAL, to try it for three months at twenty-five conts each, will confer a favor upon us, which we shall be happy toreciprocate.

The receipt of a letter from a good brother, inspired us to write upon this subject. We have written just as we feel about it; and, having large confidence in human nature, and especially in the moralizing tendency of the Jour-NAL and Spiritualism, we do not believe that a single soul who, takes this paper and reads it for three months, could be induced to wrong us out of a picayune.

#### DISCUSSION ON SPIRITUALISM, BE-TWEEN PROF. J. H. POWELL, AND DR. SMITH

On Sunday, March 21st, Professor J. H. Powell went to Crosby's Music Hall, to meet Dr. Brown Williams, who had consented to take the affirmative on the question, "Resolved that socalled Spiritual Manifestations are not referable to departed Spirits."

In the absence of Dr. Williams, on account of sickness, Dr. Smith of Normal, Ill., came on the platform at urgent solicitation of géntlemen present, and offered objections to the positions of Spiritulists, from what he termed a scientific stand-point.

Professor Powell in his opening remarks drew a general outline of Spiritualism in-its ancient and modern phases, and asserted that there lay deep down in the human soul yearnings for a better and continued life, and referred to the demonstrations of modern Spiritualism as proof that those yearnings were not a mere delusion. Dr. Smith replied to Prof. Powell by saying

that he had given no evidence whatever of the existence of a future life-that he had only said that men desired a luture life, ergo they would accessarily get it. This was not reasonable.

statements about the spirit photographs or the case of Judge Edmond's daughter, speaking Greek, &c., but these statements were no proof that spirits had anything to do with the mat-

The age was getting more liberal; old ideas of God and the Devil were dying out. There was force at work of which we were not yet prepared to talk knowingly. It was a mistake to attribute anything that could not be accounted for, to spirits.

Prof. Powell replied, what does the gentleman mean by facts and evidence? He had been dealing in facts all along, and had been piling up the evidence throughout. What more could he do? If the gentleman would take only one of his facts and deal with it fairly, he would have enough to keep him employed until he was driven into Spiritualism. He (Prof. Powell) could not bring the spirits in propria personae, right there upon the platform, or he would do so. If his opponent meant him to do so before he would be satisfied, all he could say was, that he himself must submit to a like task and bring 'his "hog " upon the stage that he might behold it with the physical eye.

Dr. Smith next spoke of "Imagination," and "witchcraft," contending that the age was advancing and we were becoming more scientific, and, consequently, less superstitious, contending still that Mr. Powell had not given a particle of evidence in favor of the spirit-theory.

Professor Powell contended that the reference to "imagination," was a common one, and withal an easy stalking horse used mostly by men who would pass for scientists. But imagination was something more, it had a beautiful use in the human economy, and was a kaleodoscope for spirit use. Nothing could exist without a purpose, and nothing was lost in nature. He could not suppose that the Almighty had given his creatures imagination to deceive them.

Further, the argument about witches told equally against his opponent.

Change the word witches to mediums, and we could comprehend the matter. If witchcraft was not a fact, the dignitaries of State and Church. who were instrumental in putting thousands of women to death, were all fools; to say nothing worse about them.

If there was one question which roused his sympathies, it was this one of mediums, call them witches, or not. Persecution was not at an end, it did not die with the English and Salem witchcraft

Dr. Smith detailed certain experiences of his own, in relation to experiments he had made with electrical apparatus, but not having time was his excuse for not accounting for so-called spiritual manifestations on principles different to Spiritualists.

This about concluded two sessions. At the third and concluding session, Professor Powell briefly run over Dr. Smith's position, and after alluding to the statement in the Bible that the holy spirit descended in the form of a dove, saying that whilst in the case of his friend, Dr. Smith, the holy spirit descended in the symbol of a hog, it was only an evidence that God was in all life. Prof. Powell next introduced a paragraph from Professor Hare's testimony, published in Hare's elaborate work, relating the fact, that a spirit went from Cane May Island to Philadelphia and ascertained through Mrs. Gourlay, a medium, when a bank bill would become due. He contended that there was not putting such testimony on one side, that settled the question in favor of Spiritualism. He next alluded to the fact as given in W. M. Wilkinson's "Spirit drawings," that Mr. Buckle, the author of the "History of civilization," when he took his last journey which ended at Damascus, he was there thrown into the spiritual state, and for the first time received evidence which caused him two sleepless nights, because they were anti to the philosophy of his whole life, Mr. Buckle and three others resolved on their return to England to investigate this whole spiritual question, but he was cut off by the hand of death. La Roy Sunderland in his new book, "The Trance," said prefatorly, that since 1846, he had himself witnessed the "mysterious rap," and he does not attempt to account for the phenomenon on principles of pathetism. Here was an expression of honesty, but any theory that did not cover the whole ground of spiritual phenomena, the raps and the trance, and every other phase of manifestation, fell to the ground. After alluding to Faraday and Browster, and stating that the spirits spoke for themselves, by saying in all cases that they were neither more nor less, than the, spirits of persons once embodied on the earth. Mr. Powell descanted vigorously and enthusiastically on the philosophy of Spiritualism. Dr. Smith did not evince any disposition to reply, but on being called upon, made a speech devoting his time principally in developing his ideas of a theory of life, using the idea that the world of matter, was controlled by the world of mind.

### THE NEW BOOK, PLANCHETTE.

Already this work has passed to its third edition. No book published since that renowned work, " Uncle Tom's Cabin," has ever caused such a sensation in the minds of the American people, as this new work, by--- well, we will not mention his name, yet he is well known to fame, as an author.

The leading secular press are loud in praise of this work. They even vie with each other in bestowing praise. The following we clip from the Evening Post of this city :

"The recent publication in Boston of a book fan-cifally named "Planchette," which is a resume of the history of that series of phenomena called Spiritualism, and an argument in favor of the reality and supernatural origin of what the Spiritualists regard as proofs of their faith, would not cause any other sensation than that awakened by the numerous Spiritualistic works, which have of late years been given to the public, had not the author gone a step or two beyond his fellow-laborers in that field, and asserted for himself and the individuals of his school, profound belief in what modern civilization has agreed to call impossible, to wit, the existence and frequent appearance of disembodied spirits or ghosts, and the possibility it not the act-uality of witchgraft. The author, who is anonymous, is no ignorant man, nor one who elaborates current history and psychological theory as a sensational writer works up a tale of local horror. He is well informed, earnest, and if sometimes grossly illogical, not wanting in scholarship necessary to his purpose. He has made a readable, nay, an in-teresting volume, which almost any man whose theology is not a bar to the reception of a new idee or fast and who is not seared by an oninion idea or fact, and who is not scared by an opinion controverting his own, will not willingly lay down until he has mastered its statements and sounded its reasonings,

It is not our purpose to enter upon the discus-sion of any of the questions suggested by the vol-ume of which we speak ; indeed we could not do so without opening our columns to a wrangle that, would be interminable, having, however, no proba-bility of arriving any nearer a determination of the matter in issue than we are now. We desire rather to call the attention of our readers to the curious development of the tendencies of certian lines of modern thought and inquiry, which this book contains and to point out to the clerical profession, which, par excellence, is the guardian of what is essential to the world's progress now and its salvation hereafter, the necessity of devising ways and means for arresting this retrograde movement toward what it must regard as the puerility of semibarbarism. While the members of that protession, whose education is mainly of the classico theologi-cal type, having little or no admixture of modern science as a balance wheel to divine zeal, are disput. ing with each other over points of doctrine or the observance of forms, which to men of larger views seem of less importance than the difference between tweedle-dee and tweeble-dum, this revival of an old superstition which we supposed that Christianity had conquered, has been going on to such an ex-tent that the number of those who pin their faith to the revelations of rapping, table tipping, demom-ology, witchcraft, and other forms of spiritual communication, as their guides toward Kingdom Come, is far greater in the United States than the number of the adherents of any single form of the Protestant faith. This is a citarting fast, and Protestant faith. This is a startling fact; and while it argues no want of industry and zeal on the part of the soldiers on the watch tower of Zion, but we insist that it is one of the many proofs that the ghostly counsellors to whom we look for a so-lution of the problems connected with the Hereafter are in some way sadly deficient in their preparation for the creat light that is going on around them. Spiritualists are leading off as a mass in the direction that we have indicated. There is in process of consolidation a school of scientific Materi. alists, composed of men of the rarest talent and alists, composed of men of the factor takes ripest attainments, whose influence is felt wherever the English tongue is spoken, or an English book is read. Huxley, Darwin, Tyndall, Jonle, and othis read. Huxley, Parwin, Tyndail, Jonie, and oth-ersin England, with troops of disciples in this coun-try, treat the clergy and our holy faith with ill-concealed contempt. Their dangerous and pre-sumptous teachings which substitute the unchange-ableness of Law for the necessity of Revelation, are penetrating every college and school-house in the land. Unregenerate men, but close students, care-ful observers, and merciless in the explication of ful observers, and merciless in the application of mere human reasons to the problems of human ex-istence, they have put scholastic theology on the defensive. Between those opposing forces, which threaten the subvision of the Christian Idea, stand our nearly the subvision of the Christian idea, stand our nearly impotent clergy, armed only with the armor of a heathen mythology, which they paid for in college, and the panoply of the sect of their choice, which they put on in the theological school. And the raging contest which Orthodoxy maintains with the disciples of the Fox girls, the Davenport brothers, and Mr. Home, on one flank, and the cool, clear-headed, self-poised teachers of Materialism on the other, how almost utterly powerless they seem to be. The Christian world cannot much longer trust the defence of their faith to impotence like theirs. The time has come to demand of the clergy a wider and deeper culture that they may more suc-cessfully cope with those by whom the belief in the personality of the Creator, his miraculous dealings with men, and the infailible text of his revelations are assailed. Ability to read some Latin and less Greek, and to expound the creed of his denomination is not enough to fill the armory of the man hom Huxley, Buckle or Draper attacks. The modern pulpit needs a reinforcement from modern cience, from History reinterpreted by Democracy especially, and from the fullness and vigor of all Modern Thought. The old faith must not be suffered to die out of the human heart for want of men who have the training and the talent necessa ry to defend it. Yet to day, it is pressed as it never was before, because its guardians and propagators are not equal to the task which is imposed upon them. They stalld as a bar to Christian progress, because they have no power, when assaulted by a new fact of thence or a new generalization from a because of facts, to do no more than deny; and venial in these days goes for naught. As no man doubts that the wonders of revelation are reconcilable with all the wonders, known or to be developed, of all the branches of science. Spiritualism and the bases of Materialism included. The Christian world has a right to demand a clergy that is capaole of effecting that reconciliation and of bringing all the doubters within the Christian fold. Such a clergy is the uusatisfied demand of the time.

### Biterary Botices.

The Atlantic Monthly for March, 1869, contains, among other papers of interest, an installment of "A new Chapter of Christian Evidences," which will be specially interesting to radicals of every phase.

The writer undertakes to show that while all other religions except Brahminism and Judaism, are 'ethnic," that is, peculiar to races-Christianity is at once Catholic and adapted to all ra-

There is considerable scholarship brought to bear upon the subject, yet we do not see that the writer has proved his case. He has over ten pages of the Magazine full of research and argument, suggestive at least to the thinker, but he has failed to define Christianity, although here and there we get a glumpse of undogmatic truth underlying Theology, and presented in the name of Christ.

If the dogmas, the vicarious sacrifice, the Trinity, baptismal regeneration, endless hell. for the unregenerate in Christ, and the resurrection of the body, be expunged from the system denominated "Christian," which must be to give the religion Catholicity. What is here left, save the ethical and spiritual graces, which belong, not only to Christ, but to all mankind, more or less?

The first part of "A New Chapter on Christian Evidence," failing to meet the requierd necessities of the argument, it is doubtful if the future parts will succeed. Learned epistles may charm the historic student, but on a vital question like religion, they often involve the subject in deeper mystery. It seems to us that the Atlantic Monthly makes just this mistake.

However, the article in question, is a great step in the direction of Liberalism, and will do good. The time has not yet come for the Atlantic Monthly to endorse the Religion of Humanity, which is working in every system of religion, ethnical or Catholic.

"Human Nature" comes to us regularly from England. It is a magazine deserving a large patronage from the friends of progress on this side of the Atlantic. It takes up Anthropology and subjects branching out of it. Spiritualism, Vaccination, Phrenology, Reports of Progress, all come in for attention.

James Burns, the editor and proprietor is a reformer; anti-tobacco, anti-flesh, anti-beer, anti in everything not set down in the science of ife, as good for man.

The most interesting of the papers that have appeared of late in "Human Nature," have been those written by Mr. Jencksin, testifying to certain phenomena of a before unheard of char acter in modern manifestations, in which Mr. Home was the prime medium. We allude to the "Fire Test," and to the extraordinary spirit feat of carrying Mr. Home bodily through the window of the room in which he was, into the open air, eighty feet above the ground, and bringing him back again in at another window The December number of "Human Nature. contains a letter from the pen of J. H. Powell, detailing experiences in America. We wish Human Nature" increased patronage, and can recommend it heartily, knowing that it is doing a good work in the Old Land.

#### TRUE TO HIS ORGANISM AND EXTER-NALSURBOUNDINGS.

We learn of a man who says that when he receives his thirteen numbers complete, for which he has paid twenty-five cents, and which has cost us full seventy-five cents, he will send twenty-five cents more, in another name and get the paper three months longer, and will keep on doing so as long as we keep our proposition open for trial subscribers at that rate.

He may succeed in taking advantage of a generous offer, and we never know of it. We advise him to try it, if he feels like it, and if he is adroit as some other knaves are, he may escape detection. But he may rest assured that there is one who will know it, one who will know that he did a low mean act ! and one who will tell him of it, day by day, so long as he sees the paper, and for many, very many years thereaf- | be so ungentlemanly as to deny Mr. Powell's | It will appear in our next issue.

People desired money and food and did not always get their desires gratified.

Dr. Smith detailed some curious facts in connection with dreams which he had realized,-Stating, that once he was puzzled how to perform a piece of work with an electrical apparatus when a certain Dr. Powell came to him in a dream, gave him the required information, which enabled him to get over his difficulty with the apparatus when in the waking state

The Doctor detailed another dream which he had, where a hog made its appearance and gave him imformation which resulted in certain improvements when in the waking state again. Was he to understand that a hog had actually

come to him, if so, how could a hog talk? Professor Powell said in explanation, that he had not argued that merely to desire a future life was evidence of its existence, but that there were deep down in the human-soul desires and longing that only immortality could satisfy and that the every day facts of Spiritualism demonstrated the conscious existence of man after death. The decay of flesh and feast of worms, and farther, the law of compensation demanded future existence. He instanced the death of children, asking if justice were done in the case of those who were cut off in the bud if there were no future for their development to the full blossom? His opponent had not yet made a point by saying that because people desired money and food and got neither, that it might be the same with the desire for a future existence. It was well known that money and food were in existence, and if those desiring them failed to have the desire satisfied, the fault was in society. The argument only supported the idea of future existence. Respecting Dr. Smith's dreams, he had only

to say that intelligence was connected with them. He could not help it that the spirits should choose a hog as the most affinitizing medium through which they could reach his friend's mind.

Dr. Smith contended that it was not for him to say what he believed, he wished rather to get facts. He asked Prof. Powell to give facts and that gentleman had failed to do so. It was no use theorising. He might say that there was a a hole in the moon, but such an extraordinary statement would require extraordinary evidence.

Prof. Powell wished to know what else he could do, other than give as he had done, facts in his own and other people's experience. He had mentioned the case of the daughter of Judge Edmonds, speaking in languages unknown to her, and contended that such a feat was impossible aside from extraneous intelligence. What was this but a fact? He had also alluded to spirit pictures on which his own father and mother's likenesses appeared, that same father and mother dying in England and presenting their images on the plates in Buffalo, New York, nearly four thousand miles away. Was not that a fact ?

Dr. Smith persisted in stating that Professor Powell tailed to give evidence. He could not

Professor Powell briefly replied by stating that Dr. Smith would have saved the debate, if he had ta ken his present position in the morning, that it was no matter whether the word, mind or spirit was used, so that the thing itself was understood.

The audiences were good, intelligent and interested.

It is but justice to say that Dr. Smith had not time to put forth his theory as he evidently was capable of doing.

### FREDERICKTOWN, MADISON CO., MO.

Daniel Hartkopf writing from the above named place, speaks in the highest terms of that section of country as adapted to every facility for good workers to live comfortably.

### LIBRARY HALL MEETINGS.

Our synopsis of E. S. Wheeler's last Sunday's discourse, is this week unavoidably crowded out. SENSATIONALISM.

Under the above caption, will be found in another column, an article by Prof. Powell. The article undoubtedly expresses the views of the writer. We consider it ill advised and uncalled for. It is not generous; it is unkind tcwards many good and true men, who exert themselves to promulgate the truths of our philosophy.

It often happens that men who are entirely unqualified to hold an audience, ridicule trance mediums and speakers who call out many hearers, whenever they are announced to speak. We hope the time is not very remote, when such a spirit as is manifested in the article referred to, will be less frequent.

#### PLANCHETTE-THE DESPAIR OF SCI-ENCE.

The above named work is one of the very best books ever published. Every Spiritualist throughout the country should send for it at once. It abounds in facts demonstrating the truth of Spiritualism beyond cavil. The secular press everywhere speak in the highest terms of it. The work has passed to the third edition in about as many weeks.

For sale at this office. Sent by mail on receipt of \$1,25 and 16 cts. for postage. Address S. S Jones, 84 Dearborn st., Chicago, Ill.

Modesty is a becoming quality.

The Boston Investigator keeps its even temner, but although touching the question of Spiritualism always, fails to make out a case against

"My Experience with Test Mediums," by John Jenkens, is a poor composition, to say the least. John Jenkens should conclude, "I am Sir Oracle, when I open my mouth, let no dog bark."

The paper in other particulars, is up to the mark and deserves encouragement. Horace Seaver, the editor, is a staunch reformer, one who, like a true soldier. sticks to his guns.

The "Triumph of Criticism, a critical and Paradox Work on the Bible, &c," by M. B. Craven ; Barclay and Co., 610 Arch street, Philadelphia, publishers, is a pamphlet of sixty-four pages, and a temperate discussion of Theological difficulties.

The writer reasons as a sage, and makes his ease out reasonably. He endeavors to retain all the true and useful in Christianity, but to expunge the contradictory and false.

The Radical for February contains a conversa. tion upon "Woman," by A. Bronson Alcott. Although a subject which just now is occupying a great deal of public attention, and which forces itself upon the thinking mind, underlying all schemes of reform; the Woman Question calls. for answer and will not be silenced.

The question of "Labor," another most important subject, is ably considered by E. D. Cheny in a paper headed, "Abstract of Report of the Industrial Labor Association." We have not space to do full justice to The Radical. It is ably conducted, and the medium of much readable matter. The second part of a translation from the French of Saint Beuve, on M. Ernest. Renan, is quite worth the price of the present number.

Peterson's Magazine for April opens with an engraving "Grandfather's Pipe," which is an excellent natural home picture, making us at home at once with the contents of the Magazine. There are also some good fashions for the ladies, and excellent reading of a light character.

### DR. DUNN AT DECATUR.

We learn from a well written article, published in the Decatur Republican, that the above named Brother is meeting with good success at Decatur. We should be most happy to transfer the article to our columns if practicable.

### PALOMA H.L.

Bro. Jacob Slonigar writing from the above named place, speaks well of the labors of Bro. S. C. Childs who has recently been speaking at that town, and who may hereafter be addressed as follows:

S. C. CHILDS, Camp Point, Adams Co., Ill.

APRIL 3, 1869.

## RELIG\_O-PHILOSOPHICAL JCURNAL.

### Amusements.

Daly's sensational drama, entitled "The Flash of Lighting," is attracting much interest at Mc Vicker's Theatre, and is well sustained by full houses. It is a reflection of every day scenes and characters, intensified and arranged with such judgment as to amount to one of the most successful dramas put upon the boards of this theater during the present dramatic season. a

The Susan Galton burlesque opera troupe, are still the recipient of marked appreciation, demonstrated by well filled houses at each successive exhibition. Their rendition of Offenbach's burlesque opera " Ching-Chow-HI," one of the best of this great composer's best pieces, has been produced this week in a manner to receive marked praise and just appreciation.

The only original Yankee Robinson, with the novel sensation, "The Sanyeah," commences an engagement at the Opera House on Monday, 29th of March.

His reputation as a showman will doubtless draw full houses.

At Aikei.'s Dearborn Theatre, "After Dark" or "Scenes in London," has been revived by request, and played to full houses.

Next week, a new drama from the popular author, Mr. Robertson, entitled "Home," is to be put upon the boards of this theatre. If it is as substantial as "School," and no doubt is, it will attract crowded houses.

At Wood's Museum, Wood and Jewell proprietors, a number of new performers are announced, among them the reappearance of Mr J. W. Blaisdell, the present manager. The feature of attraction, the great drama from Dicken's celebrated work, entitled "Oliver Twist," The proprietors claim to have an excellent cast, which will doubtless enable them to present this drama in an attractive manner.

Theatre Comique, in addition to the old favorites, bring out this week, Miss Minnie Rainforth, Miss Nellie Flonce and Mr. W. C. Burton.

Their performances are replete with tableaux, characteurs, songs, dances, &c.

LIFE'S UNFOLDINGS P. OR THE WONDERS OF THE UNIVERSE

REVEALED TO MAN. Is the title of a new work fresh from press. By the Guardian Spirit of David Corless. S. S. JONES, Publisher.

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., 11.,) through whom this work was given, has been a careful observer of the phenom-ena of "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 lisfuneral services, in the presence of a crowd of sympathetic neighbors, in addition to the surviving relatives. He opened with an Invocation, au original Peem and singing-He then gave an inspirational, impressive address from the words," Then shall the body retarn to the dust as it was, and the spirit to God who gave it." The attention throughout the discourse was marked.

Many of those present, doubtless were prompted by curiosity to hear what a Spiritualist minister had to say.

Died, in Waukegan, Illinois, at the residence of Mrs. W. B. Wickham, Lulu, only daughter of Henry T. and Fannie Corson aged two years four months and twenty-eight "days.

Fare thee well, sweet bud of beauty, Little Lulu, fare thee well; Thou wert too pureand lovely. In a World like this to dwell.-WESLEY.

SPECIAL NOTICES.

Overwhelming Success Of the Great Spiritu-Remedy.

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders."

For sale at this office

Address J. C. BUNDY, 84 Dearborn St., Chicago.

#### Talyor's Bed Springs.

Don't fail to read the advertisement in another column. Any man who wants a good paying agenev will do well to send and get a set for a sample, and go to soliciting for them. They are so light, as to be easily carried under the arm, and once seen by houskeepers, a sale is almost certain. -Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

Dr. Wm. Clark's Vegetable Syrup. EDITOR JOURNAL :- Having by me a bottle of Dr. Wm. Clarke's, Vegetable Syrup, prepared by Mrs. Jeanie W. Danforth, and hearing that the husband of our milk-woman, had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half since. Suffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have his sido bathed with hot sait and water, by a healthy colored woman, and to take the syrup internally. The result of which, was, that in tendays, he was out and at his work. [that of a common laborer.]

His wife, a devoted Catholic, said, "she had spent quite \$100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this."

His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternily.

ABBY M. LAPPLIN FERREE. Georgetown, D.C., January 7th, 1868.

#### A PLEASANT STORY.

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

Yessir, I found that Con ab at 81 Dearborn Street, they have a few more left of the same sort. Don't forget the place .-- Enclose '\$1,25 and address MAGIC COMB AGENCY, 84 Dearborn Street, Chicago Illinois, and you shall receive the MAGIC COMB by mail post-paid. U. B. WISE.

Electic, Magnetic & Clairvovant Physicians.

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Have permanently located at 137 1-2 Madison St., Chicago, Ill., (Room 68 Popes Block, Second Floor,)

Where they have fitted up a fine suit of rooms, and are now prepared to treat the sick on reasonable terms. From long experience in treating the various diseases to which the human family are subject, we feel Confident that we can re-store to health those who are afflicted with any cureable discase, having in many cases cured those who were aban-doned as incurable by all other systems of practice. All acute pains removed instantly by the ancient method of

Laying On Of Hands. Special attention given to the treatment of female diseas-es by Mrs. Cleveland, who is a clairvoyant, and can perfectly diagnosis disease, either present or absent. Send name, age and residence.

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The post treated gratuitously every day from one to two c'clock. Cleanliness absolutely required. Developing circles held at our office every Tuesday and Friday night. Their Female Regulator and Uterine Tonic, cures all dis-

eases incidental to women; its application is local. Taking medicine into the stomach to restore the Genera-tive Organs to a healthy condition, is nonsense; any female who uses the lozenges and does not receive ten times the

benefit of any other remedy, Mrs. Cleveland will refund the

money. We are furnishing many eminent Physicians. A box of 25 Lozenger \$1.50; of 50, \$2.50; of 100, \$5.40. Sent to any ad-dress in the United States. A liberal deduction to Physicians and Drugists. Address Drs. S. McBRIDE & CLEVELAND, Popes Block, Madi-son St., Office recom, 68. 10.21. vol 5.

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vol5 no25

### PLANCHETTE SONG.

Words by J. O. BARRETT, music by S. W. FOSTER. A new song—the first and only one of the kind ever pub-lished. The authors have popularized the Planchette, by a sweet, inspirational song, that voices the love thoughts of a ministering spirit. Price, 30 cents—two cents additional for postage. The following is the beautiful chorus

> Write, write, canny Planchette! Set the truth-eches humming !

Write, write, canny Planchette ! Answer, angels coming coming, angels coming. For sale at this office.

vo5 no25

SPIRITUALISM

MRS: M. J. CROOKER, CLAIRVOYANT Physician, St. Charles, Kane Co., Illinois, formerly of Chicago, cures, all diseases that man is heir to. She allows no such word as fall where there is life enough left to build upon. TERMS

Examination, \$1. Perscription and diagnosis, \$3. Satisfaction guaranteed in all cases. Refer to S. S. Jones, editor of this paper, Chicago, or Lyman C. Howe, trance speaker, Laona, Cha. Co. N. Y. No, 11, vol. 5, tf.

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ing. Price according to size, which can be made with capacity for examining from one to zen dozen, or any desired number of eggs at one time. Office 79 W. Madison street, Room 4.

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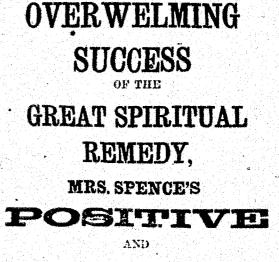
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This machino is reccommended to, any who desire a firstclass Family Sewing Machine; and is noted for its quiet, rapid motion, regularity of tension, case of management. Four different stitches and reversible feed-motion, features pecu-iar to the Florence claimed by no other in the world. Sam-plies and terms to Agents furnished on application. tf

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Wanted at once, 10,000 more Agents, male and female, local and travelling, in all parts of the UNITED STATES and TERRITORIES, West as well as East of the Rock'y Mountains, also in CANADA and ENGLAND, to assist in supplying the large and increasing demand for an article of established merit, small, handsome, portable, saleable, as beautiful as greenbacks, and as casily handled as silver dollars. Do not fail to send for our printed terms to Agents, and judge for yourself whether our terms to agents for the sale of Mrs. Spence's POSITIVE AND NEGATIVE POWDERS are not more liberal than any ever offered to the public. Address

PROF. PAYTON SPENCE, M. D., Box 5817, New York city. 8. S. JONES, JNO. C. DUNDY, C. W. FLEMING Jones, Bundy & Co.. REAL ESTATE AND LOAN BROKERS. No. 12, Methodist Church Block,



5

## **NEGATIVE POWDERS**

Mrs Judy A. Herrison of Bartford, Ohio County, Ky., trites an follows:

Incr. Perron Spince-Sir: Your Powders are Working wonders here. I have been addicted many years with a complication of diseases, namely, Nenralgia, sick Readache, Toothache Deafness in one car. Weakness of the eyes, so that I could not see to sew or read at night. I was also afflicted with Heart Disease, Womb Disease, Cramps. Paralysis of the hands and feet at times, and a stiffness in the joints. I commenced taking your Positive and Negative Powders last October, and I am now entirely relived of all those diseases. I also had a Cough for several years, and it has entirely disappeared with the rest. I had tried all the best Physicians, spent hundreds of dollars, but was never relieved until I procured your Powders. I am now in better health than for twenty years. I would not be without them for the wealth of the world.

My husband, J. J. HARRISON, has been afflicted with the Asthma for ten years, tried everything that was recommended by the Physicians, and found no permanent relief until he took your Powders. He had one very violent attack scan after receiving your Powders and about six double doses of the Positive, one or two hours apart, relieved him entirely of that attack, which other wise would have lasted from three to ten days, during which he could not have laid down day or night. He has now no fears of the Asthma, and considers your Powders the best medicine in the world.

An old Lady of this county, MRS. BTUART, now near 70 years old, baybeen afflicted with the Asthma for 27 years. She would have to sit up every night from about midnight until day, Without sleep and could scarcely breathe. Two or three does of the Posttive Fowders relieved her intadiately, and she sleeps soundly every night. She says it is the very medicine we have always needed in this country.

The Positive and Negative Powders'have also cured several cases of Chills and Fever.

EDWIN JAMES, of Frankford, Pike County, Miesouri, reports.

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## Øbituary.

Translated to the Higher Life, Mrs. Sallis Knickerbocker of New Lenox, Illinos. Her spirit took its ascending flight from earth on the 12th of March, 1869, within a few months of the age of sixty-four

Our departed sister was a Spiritualist, so also are her husband and children. Brother J. H. Powell conducted the

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#### at play. Also an old lady, upward of 70, has been cured of the Palpatation of the Heart by the Positive Powders. Yours truly, SARAH E. BOND.

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Salem, Ill., March 2nd., 15, 5.

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Ina D. Smith of Non Harris, New York, writes as Pol-L Wat

Ther. SPINCE Durth: These Powders, you sent has did the work. About the first of Sectimber last, my wife was attacked with a sector Cold. the congrace almestime sant, , and was attend with a ld h Bever. which increased da ly. Free contactored taking the Pasis tive Powders as direct d. The Fover ubated. the Cough ceased, and she improved first But she had been troubled with the Neuralgia for Jens. But when the box of Powders came, shy construct using them, and the fore that was grapher disease hard first and has wit reinrued. But that was not all. The disa - hal left her destitute of the serse of smell, all very hard of is my ing. The most offensive smelling thing that could be produced, was all the same to her. Europe half a box of Negative Powders did the work, and she is to W well, and can both hear and smell as well as she ever could, thank God. They ought to be kept in every fanily. This for truth.

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Sleeplessness.e. THE XEGATIVE POWDERS CURE Pa-THE ABGAT VERVE and deatness from par-alysis of the nerves of the eyo and of the ear, or of their ner-yous centres, Double Visions: Catalepsy, all Low Fevers-such as the Typhoid, and the Typhins; extreme ner-yous or Muscular Prostration or Helaxation. Both the POSITIVE and NEGATIVE are needed

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## RELIGIO-PHILOSOPHIĆAL JOURNAL.

### Sommunications from the Juner Zift.

He shall give His sugels charge concerning thee."

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

well-developed trance medium, and may be implicitly re lied upon as coming from the source they purport to-the spirit world.

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AP Questions, to be answered at our Inner Life scances, about the facoric, well written, and directed to the editor, when inconvenient for the questioner to be present at the

### INVOCATION.

Oh! Thou who art infinite in wisdom; Thou who hearkenest unto the petitions of Thy children; Thou who art ever ready to grant a supply adequate to every demand; Thou hast planted within the breasts of Thy children a desire to come nearer unto Thee, that they may learn wisdom and truth, and gain that light that shall illuminate their pathway, and guide them safely unto that haven of rest which Thou hasti prepared for each and every one of them.

Our Father! may we ever live in that light; may we ever be able to deal justly with each other. May we ever be reconciled unto Thy laws, that in the end work for good to all. May Thy children who now worship Thee through fear, listen to Thy voice that speaks through nature and tells them that Thou art love. We realize, our Father, that Thou art goodness. We hear Thy voice in the warbling songster we hear Thee in the mighty waters; we hear Thee in the rippling stream; we see Thee in the lightning's flash, and hear Thy voice in the rolling thunder.

Yes, Father, we see and hear Thee in all Thy beautiful works. We feel, too, that we are Thine own children. We feel to ask Thy blessing to rest upon us, for although we are Thy children we feel that we are often too hasty in our judgment. We need more of Thy light to guide us to wisdom and lead us to charity toward those who are in darkness and gloom. We feel to bless Thee for that light ; we feel to praise Thee forever more; aye,forever more would we praise Thee.

### QUESTIONS AND ANSWERS.

Mr. EDITOR: Is it possible for you to get a communication from Robert S. Johnson, a young man who died in Gallatin, Tennessee, during the war.

His mother is almost crazy about him. I think if she could have a true message from him that she would become reconciled. She reads your paper. If you can get a communication from him, please send it to me and I will send it to her.

M. W. CORDELL.

Ann Arbor, Feb, 18th, 1869. A. We shall say to this, if it were true, as

Others, that are willing, omit to send any note to the publishers. There are a great many things of that kind that prevent communications from being publicly identified. Then again, spirits control, not for the purpose of being identifiedbut because they have a desire to manifest themselves, and give their thoughts-their ideas of and, being necessary, they must be right. Whatthings upon the spiritual plane. There is no one communication lost, because they all help to make up and show the measure of thought and expression and life of spirits on the spiritual plane.

QUESTIONS BY MR. POWELL.

Q. Would it not be of more importance to have such communications and confirmations, than from a class of spirits not recognized?

A. No, not to the skeptical world. And why? Because it is the easiest thing in the world for them to think that those who already believe in the fact of communication with spirits-that they might send all of these facts to the medium, and that that was the way they came in possession of such facts, and then stand ready to send corroborative testimony of the same.

Then, again, those that are already convinced of the fact, have plenty of other means to communicate with those friends, 'aside from these messages that are published. It is hard to satisfy every one, and yet all must be satisfied with the great, positive minds controlling all.

Q. What are the best means to organize Spiritualists to avoid dissension?

A. We agree with our good brother that says "whatever is, is right." So whatever form of organization Spiritualists as a body may adopt, it will be right for the time being. Yet we know of no form which they may adopt, that will be lasting. That which would be best for them today, would not be best for them to-morrow. We know of no organization, no creed, they could adopt, no specified forms for them to adhere to, that would in any way advance the great fundamental principles underlying Spiritualism and spirit communication.

It would be a very nice thing, perhaps, for individuals to have some form of organization. for the purpose of receiving sufficient compensation for their labors. It might be good for them. But for the great principle underlying this, we see no great need for it.

Q. Will you explain the nature of spheres and atmospheres?

• We will explain it by referring to the different grades of society upon this material plane of life, and let you judge for yourself of the atmosphere pervading such. We have never yet been able to see the separate, distinct spheres upon the spiritual plane of life, as many have. Perhaps it is because we never left the second sphere of existence.

Q. I am alluding to the different spirit spheres in which every maividual exists. I want to draw your attention to that. The answering of this question would residive, it seems to me, an explanation of how it is that people feel so drawn to each other, or repelled. I think it is owing to the magnetic sphere surrounding

upon; yet those very acts of yours are necessary for your interior unfoldment. Q. I do beleve all things may be necessary but not right,

A. Well, we will say all things are necessarily right. We won't say right, but necessary, ever the great First Cause ordained and brought about, is necessarily right; and in our actions wo have to step upon that very platform.

Every individual has a God-given principle within. In other words, it is all right that we call God. Now, if all these things are necessary for a more perfect understanding of that Godgiven principle within, then who shall say they are wrong?

Q. I do not agree with you. We have to take some standard which we recognize as right, and if we do not recognize some standard of right and wrong, then all is confusion. The standard of right has always been the same; its principles have never yet changed. Justice was always justice, equity always equity, truth always truth, and nothing else since the world begun. Without this standard we blindly grope along. Life is not worth beginning without these principles.

A. I. should never say it was wrong for an individual to live up to their highest convictions of right; their highest sense of truth and goodness to themselves and to all individuals. It is right; it is just. It is in accordance with the divine principle and will. If an individual commits an act, he cannot tell why he commits that act. He can not tell why it was he was so thoughtless. He can not tell why it was he was lead to do thus and so. Then he may gain strength by that act, and will do it no more. Again, others will pass through the same experience time after time before they will gain strength to live up to that which they think to be right. Then a question arises, why is it that individuals do not resist the temptations which are seeming evil to another? We will answer, because no two individuals require precisely the same experience for their interior unfoldment. No two persons will express their ideas in precisely the same language ; and as we have said before, no two individuals look exactly alike. Why is it? The same God-given principle is within every immortal soul, and yet their external appearances differ so much?

Now, we believe that this very experience is necessary for the unfoldment of our own individual strength and powers, and capacities. Perhaps it is from suffering that we learn how to show charity for others. And looking at it in this light, we can not see otherwise than that suffering is necessary; being necessary it is right; right to that individual, yet not right to another. Right for the time being, and the circumstances and surroundings, and condition of the individual. Now do you not believe that?

Q. I believe some portions of it. There is a good deal of it I do not believe. I do not accept that part of your doctrine where you say these sad experiences, and misdeeds are necessary for our unfoldment, and that all of us do not require the same kinds of experiences. Where you recognize that it will lead you into all kinds of positions. It is necessary to have a standard of right recognized by all. We must have some line of demarcation between right and wrong. We must have some standard that a feeble, weak intellect can recognize as well as the wise and clear-headed. Individual action. with the influences and circumstances which surround us in life, are necessary to our culture. I admit. And that people in a certain condition can only grow out of it by certain experiences. I do not recognize that as right.

sophical society, the Dialutical, which has several young lords among its members, if no elderly soap boilers.

Making a call in Paternoster row, the other morning, I met a barrister of some literary and scientific as well as legal reputation and social position, who gave me an account of some recent manifestations in the presence of Mr. Home, which have been witnessed by a hundred or more noblemen and literary and scientific notabilities, and which are more astonishing than anything that has happened, perhaps, for centuries. Passing over the usual manifestations, such as the raising of heavy bodies, playing on locked planos, or so that the keys can be seen to move without fingers, I come to three or four distinct manifestations, the testimony to which is very difficult to get over. My informant is a man in every way reliable, and the other witnesses, whose names have been confidentially given me, not only belong to the highest circles of politics and society, but are men eminently capable of forming a correct judgment. In several instances the body of Mr. Home has been elongated by measurement upon the wall and lying on the floor, to the extent of eight or nine inches, and then shortened as much-making a carefully measured difference of a foot and a half.

He has been at different times raised into the air from the height of four feet to that of a higher ceiling, and carried round the room in the clear view of all present, who have had the means of assuring themselves that no deception was possible. He was carried horizontally out of a window in the third story of the house of Lord —, and brought in at the window of another room, some 30 feet distant, having been carried through the air 40 feet or more from the ground. Finally, he has on several occasions taken a large live coal from a coal fire, ;held it in his hand, and laid it in the hands of other persons, without even the smell of fire, or the sensation of heat being perceived by them. My informant showed me where his own finger had been burned in testing the reality of this manifestation. He assured me that he had seen Mr. Home go to a large coal fire and lay his face upon the white hot coals, without even singing his hair or beard. As this is a pretty strong story, I beg to append the following, which I find in the Spiritual Magazine for this month. Mr. Hall is the well-known editor of the Art Journal-his wife, Mrs. S. C. Hall, is well known as a writer, and has lately received a pension from the Queen.

"No. 15 Ashley Place, Victoria street, S. W., -Sir: I state facts without explanation or comment. On the 27th day of December I was sitting with nine other persons in my drawing-Mr. D. D. Home left the table, went to a room. bright fire, took thence a lump of 'living coal,' brought it to the table, and placed it on my head. Not a hair was singed, nor did I sustain any injury. The coal remained upon my head about a minute. Mr. Home then took it and placed it in Mrs. Hall's hand without injury to her, and he afterward placed it in the hands of two of our guests. The gas light and two candles were burning in the room. I and the nine other persons present would depose to these facts.

> Your obedient servant, S. C. HALL.

The editor adds the following note : "At the conference at Lawson's rooms, Jan. 14, Mr. H. D. Jenckin, who was present on this occasion, publicly stated the facts here given by Mr. Hall and added several instances of the kind which he had witnessed. The fire-test, he said, had now been seen recently, at different times, by more than fifty persons in the metropolis and its neighborhood." y add that I know Mr. Jenckin, and he is a gentleman of high scientific acquirement as well as social position, and, I should say, every way to be trusted. If there is any value in human testimony, in proof of any fact whatever, there can be no doubt of the verity and genuineness of the facts above stated, and you may judge of the perplexity and consternation of men of science. Fellows of the Royal society and other fellows, who think it is their duty to understand everything to explain what they do not understand, and to have a theory ready for every fact you can bring them. For a long time they scornfully, and then sturdily, denied the facts, but when a man is confronted in every company by men of science as distinguished as himselt, and worse still, by noble lords, who declare that they have seen and tested the very facts he denies, it becomes aggravating. The following, from the Chicago Times, drawn out by the foregoing statement, is so suggestive of the native significance and growing influence of Spiritualism, in educating the "secular" press and reforming public opinion, that we give it entire. As a speculation, the theory of the "Brain Wave" is interesting, but is fanciful in the extreme, when put forward as an explanation of the well attested facts and the incidental phenomena of Spiritualism. As "a sign of the times and a mark of progress, we bespeak for it no attentive reading. Readers of The Chicago Times may remember the publication, a few days since, of an article recounting some miraculous exhibitions by a certain Mr. Home, who has obtained considerable notoriety through various alleged spiritual and material manifestations. It is related that this individual, in supreme disregard of the laws of gravitation, jumped from a window in a third or fourth story of a building, and floated easily and gracefully through the air into an. other window, some thirty or forty feet distant, and more elevated. It is also said that this same man elongates his body several inches, when he feels so inclined, and can shorten it proportionately. He has frequently, if report may be believed, taken to ærial exercises in a large room, rising up into the air and floating. about until he chose to come down to the level of common humanity. The manner in which these stories are corroborated would lead any one who is credulous to believe that the days of miracles are not yet over. The circumstances are youched for by the London correspondent of The New York Times, by a prominent London newspaper, and by Mr. S. C. Hall, a respectable and truthful man, who says that he has seen them. What does it mean? Ordinarily, men of balance and judgment would not hesitate to denounce the whole affair as a fabrication and sensation, and men of science would content themselves by simply saying that these things are impossible. It may be that these theories are altogether correct; for the total depravity of human kind, which is nowadays so universally accepted, precludes faith in any man or his assertions. Yet, when respectable and truthful witnesses affirm these things, and when similarly unusual and physically impossible things are constantly recurring, the general subject of miracles must be revived. If this Mr. Home does such things as he is said to do, or any like miraculous actions, and should declare himself to be of superhuman origin, he would find no difficulty in surrounding himself with disciples, who would be ridiculed and denounced, as other disciples of new theories have been, but who would make proselytes in spite of these things. The tradition of the sect thus founded would accredit to Home all the spiritual power that his crédulous disciples had given him. The recurrence of such things, then, and the natuial results of them, present a solid objection to implicit and ready faith in what are called on their paper so our post master will distribute

'miracles," or those things in natural life which are beyond and opposed to human reason and science

If the stories about Home, or any other of the numerous miraculous traditions which history offers, are to receive the dignity of argument, we must begin to admit that seeing is not always believing, and this old adage, like a great many other old adages, is a popular fallacy. Unless we say that Mr. Hall and the rest of the gentlemen, who testify positively that they have seen these strange manifestations, are liars pointblank, we must establish some theory by which sight is, or may be, deceived. This theory established, there is occasion and justification for doubting all things that are miraculous in Their nature.

The London Spectator has recently endeavored to show that there are certain mental deceptions, which are grouped under the general name of "Brain -Wave," that mislead men, and this journal has given some well-authenticated examples of the theory. One of these was an instance in which the wife of W. L. Clay, a man prominent in the movement for prison-reform, distinctly followed the footsteps of her husband through the gate, up the walk, into the house, through several doors, and into the hall-way, where he left his umbrella and shook the rain from himself; she then spoke to him and received an answer, when, as she supposed, he went up-stairs. But, on proceeding to the room some time after, she found that her husband was not there. An hour afterward, the very same sensations occurred, and the husband actually arrived as she imagined he had arrived before. The husband said that, at the very time his wife's hallucination occurred, he was actually revolving the subject of return in his own mind, and had then mapped out the very course which he followed on arriving at his house.

A common instance of the effects of imagination, which is cited in every volume of metaphysics, is that in which the experiment upon a condemned criminal proved that, by simply making a scratch on his arm sufficient to draw blood, submerging him in a bath of warm water, and telling him that an artery had been severed, and that he would bleed to death, the man actually died from exhaustion superinduced by his fancy. Almost any physician of extensive practice, too, can relate instances in which actual diseases have been temporarily checked, and imaginary diseases altogether cured, by mere force of will. Many other instances might be cited in which it is known that the fancy or the will has controlled the subject in hand.

May there not be a "brain-wave," a freak of fancy, or a power of will, that, in the case of Mr. Home's exploits, or those of any other unnatural or supernatural character, influences the testimony of men, who actually believe that they have seen what they relate? On the principle that "Seeing's believing," which is so generally adopted, this deception of sight is accepted as truth; and so promulgated. Once gaining credence, it is only natural that its acceptance should sprcad, and, in spite of ridicule and denunciation, be handed down as miraculous to posterity. But, if this theory be admitted,-and there are certainly powerful reasons why it should be what becomes of the supernatural things which posterity is taught to believe as a part of Christianity?

> For the Religio-Philosophical Journal. The Christian's Hoast. BY DR. E. WHEELOCK.

How frequent it is when talking with an opposer of Spiritualism or self-styled orthodox christian, for them to boast of what great things we christians" have done, -- in the following strain : We have civilized the world; we have established all the Arts and Sciences; we have been the only promoters of morality; the only builders of colleges and schools, in short, we are the only salt or salvation of the earth, the sum mum bonum of all good. But what are the facts? Did the religion of the Jews have for its object the universal education and the amelioration of the condition of mankind? Did the early Christians seek to impart universal knowledge, and give freedom to the African Slave? or did they not first make him a slave? Does Christianity stay the tide of war, or does it, in the least degree, do justice to the unprotected red men of the forest? Does it not perpetually slander and misrepresent all nations and persons who do not foster its pride, or servilely bow at its command? Does not the rack, the stake, the gibbet, the gallows, the dungeon, the perpetual sectarian war, exhibit the fact? Yes, christian proscription and superstition, like heavy clogs, made fast the felons' feet, have ever been a hinderance to the march of science, to the true investigation of the science of the human soul, the laws of life, and man's true destiny.

many suppose, that all communications given in this way were recieved in a similar manner to this- that is the names of the snirits-then we might take this letter and give the desired communication. But it is not, and the spirit, when called upon, does not present itself; therefore, we shall not be able to give the desired information in regard to it.

The messages in this paper as well as in the BANNER OF LIGHT, are the subject of a great deal of thought; and it is well. For if there is never one communication given that is identified, it shows the condition of spirits after leaving the material plane of life. It shows that they are not all perfect simply because they have left the material form. They do not at once, go into possession of knowledge, power and wisdom; but the spiritual plane is a plane of development and unfoldment, corresponding to the material; but in every way superior to 31

We can say to the bereaved mother that suffers so much in consequence of the loss of her son, that her son is not lost; that he is not far away. Lost to her sense of sight and hearing; and yet every act of hers may be known to him. The mere tact that she grieves so much and thinks so much of him, should be evidence to her of his presence; and as she would value his happiness were he yet upon the material plane of life, she must not let him see her grieve. She must consider where he is to-day. Although far away from you at the time that his spirit left material things, yet his first work was to visit her in her home.

We cannot say that the cause was any more noble than as though he had passed from this life in any other way, or from any other cause. It was well for him; it shall be well for her. Having experienced the suffering incident to material things, think how blessed it is for him to escape all that suffering. Again, realize this fact that he has passed to a plane of life where all things are beautiful; where love and harmony prevail; where discord is not known; and also where he can be able to do more for your own happiness than perhaps he could have done had be remained with you in the earth-life.

Think of all these things. Think of God as being a God of justice-a God of love, and trust your son in the hands of one that possesses such infinite wisdom and goodness. Think that really the time is but short at the longest, when you too, will greet him in that plane of life where all is well.

#### QUESTION BY L. MAKES

Q. Why is it that the spirit friends of those who request them to do so, do not communicate to their friends who are ready and anxious to confirm it, as well as those who are not known and are scarce ever recognized?

A. Why spirits do not control, we suppose is from the simple fact that it is not in their power to do so. That there are spirits who control, that have no friends to identify them, we do not really believe to be the case. Individuals may recognize the communication of a spirit purporting to give a communication, and yet not be willing that the world should know the source.

And the atmosphere, as I understand it--when spirits are in the same atmosphere, they can see each other. I don't know whether I am right, but that is my view of the matter. Perhaps you can explain it.

A. I don't know as we could explain it in any other way than that spirits or individuals that are upon the same plane of thought, are drawn towards each other, and so with feelings. And again, it may not be so much the different spheres surrounding the individual, as the positive and negative forces surrounding each-the negative overcome by the positive.

Q. If I understand my position, I should say that the sphere of an individual would be positive itself. If a mind is positive, it imparts that positive character to its own sphere; and if it is negative, vice versa.

A. Each one may be positive to themselves. and yet negative to another, as the case may be. Why it is that individuals feel this attraction and repulsion we cannot say. There is something within them, when this feeling of repulsion exists, which shows that they are not harmonious in their organizations. But just why, we can not tell, any more than we could tell why it was that individuals should have the different experiences that they do.

Q. Are spirits of one sphere conscious of the presence of spirits of another sphere?

A. We infer, from the ideas advanced by our brother, that each individual has a sphere corresponding with his own development and unfoldment.» But that these are separate and distinct from the others, we do not see. The spiritual plane of life is not distinct and separate from the material plane of life. You live upon the material, and I. upon the spiritual; yet we are both here, upon what is to you the material plane of life.

Q. Do we not live in a spiritual condition while we are here, a part of our time?

A. Spiritually, so far as that is concerned, but not spiritually upon the spiritual plane of life while the material organism contains the spirit. We can never go backward in our unfoldment. No matter what our experience may be, it is ever onward, but never backward. So when we leave the material organism, then we can see the spiritual plane of life, and be conscious of its existence ; also the material plane of life which we have just left.

That is, we may be conscious of material things, although we do not contend with them as we did while yet retaining the material organism.

Q. So I understand by that, that you mean simply that when a spirit leaves the body and goes into the spirit world, it can never retrograde, or come back; or do I understand that human beings cannot retrograde? Persons may be very good to-day, and very vicious and bad to-morrow.

A. That which is seemingly bad; we know of nothing that is really bad. No matter what your experience may be; no matter how terrible the deeds may be which you commit; no matter how terrible for other individuals to look

SPIRIT. Not right for you, but you must recognize them as right for that individual.

Q. In my soul I do not believe that the people who are grovelling in the dust, who commit these acts and have the slightest conception of a higher existence in their own souls think they are right. They are kept down by ianumerable influences.

A. They are kept down by other influences. you say?

- Q. Yes.
- A. Those other influences cannot always keep them down? Q. Oh, no.

A. It will keep them then, until they, by their suffering acquire strength to get out of it. Circumstances and surroundings change, and then they are different men and different women. If an individual had not strength to resist temptation, is it not right for him to acquire that strength? Then if it is right for him to get that strength, then these experiences are right for him to get that strength by,-right for the individual. That which would be right for one individual, would not be right for another. Why? Because one person as an individualized entity, have sufficient strength within to resist, that which the other had not. Ther, again, perhaps, by the appearance of the sufferings which that individual has passed through, you being conscious of them, may gain sufficient strength within yourself from the sufferings of another to shun that which would be wrong to you. And so on through all the different experiences incident to material things. Q. How do children in the spirit world

obtain control of positive minds? A. Children upon the spiritual plane of life do not obtain control of positive minds, without the aid of minds that are more positive than the minds of those individuals controlled.

## Zhenomenal.

### Extraordinary Phenomena. Excitement in London with Regard to Spiritualism:-Startling Statements of Doings by Home, the Medium.

[London Correspondence of the N.Y. Times.]

At this moment, next to the ritualists controversy. I am inclined to think that the most exciting topic in London society is Spiritualism. It has even been brought into the new philo-

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## **RELIGIO-PHILOSOPHICAL JOURNAL.**



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Linnean Nurseries, Flushing, N The Child's First Prayer, size 18 by 24. 1.50 Book Emporium and Purchasing Agency, SINGLE COPY ...... \$2 00 | TWELVE COPIES ...... \$19 00 Day Expres Portrait of Christ. 4 \* 53 \*14 14:30 p. m. 14:10:00 a. m. 14:9:00 p. m. 19:30 a. m. 4:15 p. m. 11:00 a. m. ..... The Virgin Mary, Washington, Lincoln, get it by returmmail, without anything added to the adver-TAYLORS'S tized cost. When sent by mail, 20 cents extra for postage. Spiritual, Liberal, all good and Irogressive works, we BED SPRINGS. **Oincinnati and Louisville Trains** JESUS OF NAZARETH; OR, A' TRUE History of the Man called Josus Christ, given on Spiritual Authority, from Spirits who were Cotemporary Mortals with Josus while on Earth, through the Mediamship shall make a speciality. Send all monics at our risk, and Children's Progressive Lyceum Manual, BY ANDREW JACKSON DAVES. PATENTED May, 19, 1858." Are the chespest and best in rest assured you are doing business with a reliable and strictuse. Sent freight free for x dollars, a liberal discount to H. B. BARGANT, Gen'l Superintendent, Chicago. "Sundays excepted. †Mondays excepted. †Saturdays ex-spied. ¿Mondays excepted., SEVENTH EDITION. 80 cents per copy-8 cents post-Sage, \$83,00 per 100. FIFTH ABRIDGED EDITION, 45 cents per copy. \$35,00 per hundred. y responsible house. agents, I G TAYLOR. ALEXANDER SMYTH. Ann Atbor, Mich street, Philadelphia. Price, \$1.50; postage, 94 cts no21 vol.5 No Svil. W22.

moments, then let some one of the party ask a question, and if the persons compusing the party are of required magnetic power, or any one of them is, the question will be answered. .1.00 10 Chicago and Northwestern Railroad-Council Bluffs and either of the above diseases. TEN THOUSAND SHARES OF UNASSESSABLE STOCK, Omaha Line-Depot North Wells street. For Cholera and Cholera morbus give the Cordial as directs

7

## RELIGIO-PHILOSOPHICAL JOURNAL.

# Fronfier Department.

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

#### Skaueateles.

Skancatoles Who is he, what is he, and where does he live, and what does he do?

Be patient, dear readers, and we will tell you all we know about him, and that is not much.

He was once an Indian Chief, of the Onondaga trihe, and was drowned in Skaneateles lake, N. Y. many years ago, while under the influence of King Alcohol, the Prime Minister of civilization; and is now a spirit acting through mediums, to counsel the children of those who robbed him and his tribe of their homes and birth-right ; to heal the lame and the sick, coming with peace and love in his nature, to those who despitefully used him, and is an angel of mercy clothed in love, seeking to do good unto his his enemies. And is it not a wonderful fact, that the savage nature of the Indian, on becoming a spiritual being, is lost. He is changed to an angel of mercy, and in our experience with spirits and Spiritualists during fifteen years, we do not remember of ever meeting a bitter, revengeful Indian spirit. We wish we could say as much of the spirits of white men and women. This much for the Indian.

Skoneateles Lake is a beautiful body of water, come sixteen miles in length, narrow and deep, clear and pure, situated in Onondago county, New York, south-west of Syracuse, some eighteen miles, and is resorted to during the heat of summer by the rich, the gay and the sick, from every part of the Union, and the sloping chores are noted for their American rural character and pleasant scenery, and in the future, must become the " Como," or "Windermere," of America. The country is well improved around it, and on its banks are many fine mansions, and its waters are used for mechanical purposes, as well as for the use of numerous manufacturing establishments, and the Erie Canal is in part supplied from its waters:

Skancateles village, a flourishing little town of some fifteen hundred inhabitants, is situated at the foot of the lake and known far and wide for its conservative element. Hitherto, Spiritualism has had but little foothold here, being kept under by a system of religious lies and phrases such as, " It is the work of the Devil," "It is free-love," " It. breaks up families ; " as well as " What good will t do ?"

The last question is the language of folly, the others the language of theology, bigotry and superstition. And yet when carefully considered, the Devil was born of theology, free-love of St. Paul, and the breaking up of families of Jesus, and what good will it do ? of the positive d-d fools who believe that Spiritualism is dead, that Jesus is today carrying out the plan of salvation in some far off planet, and that E. V. Wilson is a myth.

And now that we have told you all about Skancateles, Indian, lake and village, let us tell you something of Spiritualism here, for there are Spiritualists here, and more than the church were aware of, and hearing of the great revival work going on in Buffalo, Syracuse and many other places, under the able ministration of our brother, E. V. Wilson, we extended a call to him to come to our help, and he has been with us for four days and nights feeding us on the "bread of life," spiritual life

told of these things for there is no one here that knew of them. Most wonderful. Mr. Wilson gave many other fine tests during his visit, in all about seventy-five, and many of them

as marked as those connected with Capt. M. Here we have repeated the scene that occured at the well of Samaria, only that this time it is a man and five wives; then it was a woman with five husbands. These things were not done in a corner, nor are they based upon the testimony of Mr. W., but it was witnessed by many persons and those, too, unbelievers. And we may say in the language of Capt. M., "I cannot deny, I must believe, I have no longer any doubt." We are in possession of the names of many who witnessed these things and are prcpared to prove them.

### Our Discussion with Elder Grant, at Dansville. New York.

To-day, we send you what was published of the debate in Dansville, New York, between E. V. Wilcon and Elder Miles Grant. It conveys but a faint idea of the debate.

A few quotations from our notes may help to convey to the reader some idea of the strong points made, and not answered by Elder Grant.

First. All testimony put in by either party and not rebutted or ruled out, is conceded, hence, the following testimony put in by the affirmative and not rebutted or ruled out, gives us the case.

First. That light, air, water, earth, the vegetable and animal kingdoms, appeared spontaneously, hence, not made, and became breathers of air and had no immortal soul.

Second. Man was made, manufactured, and that a soul was loaned to him, and must be returned to him who loaned it. The borrower must pay his debts. The animal borrowed from the air and the earth. Man borrowed from the earth, air and God or Spirit; hence, took precedence over that which appeared, hence, immortal.

Third. Elder Grant conceded that the phenomena of Spiritualism in all of its phases and teachings are 'frue, and do take place, and I admit it," but declares it to be the work of Demons, hence, not sustained by the Bible. This concession left us nothing to do, but to prove that the phenomena of to-day existed in the days of the prophets, Jesus and the apostles. This we did both by the Old and New Testaments, and the Elder did not rebut it.

Fourth. We proved that the law against such as had familiar spirits, was simply an exortation of Moses, and not a law of God or command from him, quoting from Deut., Sist chapter, 6th to 14th Verse.

Fifth. That men did die, were buried and afterwards appeared to those who knew them when in life.

Sixth. We proved that not an angel had ever been seen or spoken to, that was not seen as a man. and spoke as a man. We then called upon the Elder to produce a single case where an immortal appeared and talked as a man, that had not somewhere in the past been a man, or an inhabitant of this earth.

Seventh. We rebutted the position made by the Elder from Rev. 16th chapter, 3d verse, by showing that the third plague affected only men, and not fishes, they having no part in the plan of salvation.

Eighth. We compelled Elder Grant to concede that he misrepresented Samuel in saying lied to Saul. Ninth. The Elder denied that Elijah ever wrote to King Jehoram.after his translation.and affirmed. "It is not in the Bible." We then read him from 2d Chron., 21st chapter, 12th verse, written in 897-8, B. C. He again denied it, and said," It is not in my Bible, and I demand that Wilson prove that Ellian had ever been translated." We then turned to 2nd. Kings, 2nd chapter, 11th verse, 896 B. C., and asked him to read it, and he doggedly said, "I won't." We then read the two quotations, and subtracted 887 from 896, and put it in as testimony. and Elder Grant never referred to it, from that time out, hence he stands convicted of denying the Bible. Tenth. Elder Grant convicted Jesus of telling a lie-impeached him. We quoted Matt.,11th chapter 14th verse:"This is Elias which was to come." The testimony of Jesus concerning John the Baptist. Elder Grant arose and denied the testimony of Jesus, and then read from John, 1st chapter, 21st. verse. " And they asked him, What then, art thou Elias? and he saith, I am not. Art thou that prophet ? and he answered, No." And the Elder asked, triumphantly, "Who knew best, whether it was Elias, John or Jesus?" If this does not impeach Jesus, then we do not understand the use of the King's English. Eleventh. Elder Grant introduced, Greek, Hebrew and Latin, the Septuagent, the Sanscrit, Mesmerism, Dr. Clark, Dr. Hatch Tartary, Hades and Me Donald as well as P. B. Randolph's recantation, on which we raised a point of order, viz.: The Elder must confine himself to the resolution, that all of these authorities were foreign to the resolution. hence, not admissable. Point of order sustained. Elder Grant then said, "If I am compelled to confine myself to Bible reading, then I may as well close the d iscussion first as last, for I cannot defend my position from the Bible." Twelfth. We had nothing to do after the ruling of the chair, but to keep the Elder to the resolution, as he introduced no new points whatever, admitting everything, simply calling if evil or demonology, and then affirmed that God forbid witch craft, and familiar spirits. We showed conclusively that the word Demon, was not found in the Bible, hence, not admissbile. We denied the command of God forbiding communing with such as had familiar spirits, proving beyond a doubt, that the law had no higher authority than as an exortation of Moses, and not a law of God. We then read from Deut. 18th chapter, 9th, 10th and. 11th verses, that the command did forbid communion with spirits, but prohibited the people from living in the land who had these gifts. Thirteenth. Elder Grant complained to us of our unfairness in compelling him to confine himself to the resolution, saying ," Nor would we have accepted this resolution, if we had known your course."

#### We will meet the expense of the Hall, and advertising.

### Address E. V. Wilson, Lombard, Dupage county, Illinois.

### A THRILLING CLAIRVOYANT VIEW. The LYCEUM RECORD of the 6th ult., says :

"Dr Blain, being present at the election of officers last Sunday, asked permission to tell the children, what he saw with clairvoyant vision during the session. He described a large collec-tion of children, ranged in beautiful circles, one above another, and bathed in a halo of glorious light, each one bearing, boquets of flowers and green leaves, and silvery stars which looked as if made out of bright, sheen silver. These flowers and leaves and silvery stars, the bright, hap-py spirit children with radiant joy, would scatter like falling snow flakes over the groups of chil-dren in the Lyceum. Some of the smaller children in the spirit groups would clap their little hands with delight at the beautiful scene, while all the circles would sing and invoke blessings on the Lycenm The Doctor's description was graphic and interesting' as well as encouraging, on this special occasion.,

To be silent at the proper time, is often better than to speak well.

127. You must suffer if you transgress law

### NOTICE OF MEETINGS.

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

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

BOSTON .- MERCANTILE HALL .- The First Spiritualist Association meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Duncklee, Treasurer. The Childrent' 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.

MUSIC HALL .- Lecture every Sunday afternoon at 214 o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL .- The South End Lyceum Association bave 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 Sanday at 10, 3 and 714 o'clock. Mr. Keene, President; R. H. Gould, Scoretary; Mary L. French, Treasurer.

TEMPERANCE HALL.-The first Society of Spiritualists hold their meetings in Temperate Mala, No. 5 Marvick square, East Boston, every Sunday, at 3 and 7 p. M. Benjamine Odiorne, 91, Lexington street, Corresponding Scoretary, Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Julietto Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.-The First Progressive Lyceum Society WEDSTER: HALL-The First Progressive Lyceum society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M President, \_\_\_\_\_\_; Vice President, N. A. Simmons; Tressurer, O. C. Riloy; 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 Geordian Guardian.

<sup>4</sup>Baltimore, Mp.--The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday ovenings, at Saratogo Hall, south-east corner Calvert and Saratogo areas as a consistent of the second of the state of the state of the second sec Broadway Institute .- The Society of " Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

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 12 M. George Chase, Conductor; Mrs. L. E. Balley, Guardian of Groups.

Toledo, O.-. Meetings are held and regular speaking in Old Magonic Hall, Summit atreet, at 7/4 P. M. All are invited free. Children's Propagative Lyceum in the same place every Sunday at 10 A. M. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Sunday at 10 A. M. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.
LYNN, MASS.—The Spiritulists of Lynn hold meetings every Sunday atternoon and evening, at Caulet Hall.
Chicago Liberal and Spiritual Associations meets every Sunday at Crosby's Music Hall, at 10:45 and 7:30. Conference at 12 M. Clair R. DeVere speaks for December. All communications to be addressed to— J. Sparriaux, Pres.
NEW YORX.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.
Oswago, N. Y.—The Spiritualists hold meetings every Sun-

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

The Spiritualists hold meetings every Sunday at Lamartine Half, corner of Sih avanne and West 20th street. Lectures at 10% o'clock a. m. ani 7 p. m. Conference at 3 p. m.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cum-berland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 75 p. m. Childran's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Brauloru, uuardian 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 Gronada Hall (Upper room) No. 112 Myrtie 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.

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, Mis. D. A. Eddy, Guardian, D. A. Eddy, Cor. lecretary.

BUTTALO, N. Y.-Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7¼ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

HAMMONTON, N. J.-Meetings held every Sunday at 1014, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Rausom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 109 members.

Groups. Lyceum numbers 100 members. JERSEY CITY, N. J.-Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock. by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, 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 afternoon is dovoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Par-sons, Guardian of Groups.

SPRINGFIELD, MASS .- The Fraternal Society of Spiritualissl hold meetings every Sunday at Fallon's Hall. Progressive Lycoum meets at 2 p. M. Conductor, H. S. Williams; Guar-dian, Mrs. Mary A. Lyman. Lectures at 7 p. M.

VINELAND, N. J.-Friends of Progress meetings are held in VINILAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m., and evening. President, C. B. Gampbell; Vice-Presidents, Mrs. Sarah Coon-ley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lycoum at 12% p. m. Hosea Allon, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lycenm meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

Sr. Louis, Mo.—The "Society of Spiritualists and Progres-sive Lycenm" of St. Louis hold three sessions each Sunday; In the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a.m. and 8 p.m.; Lyceum 3 p.m. Charles A. Fonn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

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

Mrs. F. A. Perin, Cor. Sect. Spransgrint, 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. Lanphear Secretary. Children's Prog-resive Lyceum every Sunday at 2 o'clock P. M. B. A. Rich-ards, Conductor, Miss Lizzie Porter, Guardian. Richmonn, IND.-The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Chil-dren's Progressive Lyceum meets in the same hall at 2 p. m. Loursville, Ky.-Spiritualists hold meetings every Sunday at 11 a.m. and 7½ p. m., in Temperance Hall, Market street,

ALSIKA CLOVER SEED.

The best Clover for Hay and Pasture is the The best Clover for Hay and Pasture is the ALSIKA. It yields peracre2 to 3 tons hay and 5 to 8 bushels seed? Both hay and seed are secured each year from the first cutting. This clover is a native of Sweden and Norway, and is extremely hardy. The demand this spring for the seed is upprece-dented. Secure it now before the supply is erhausted. Sow only 41th per acre. Sent

singly, or to clubs, by mail or express, charges prepaid, on receipt of price.

1/ 1b, 50 | 1 lb, \$1,50 | 4 lbs. \$5 00. 20 lbs. \$19.00. 1/ lb. 75 | 2 lb. \$1.60 | 10 lbs. \$10.00. 40 lbs. \$36.00.

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1 lb. ,60 1 peck \$2.50 2 bush. \$14.00. 2 lb. 1.00 24 bush. 4.00 4 4 26 00. 4 lb. 1.50 1 4 7.50 8 50,60.

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The best Honey Plant is MELILOT CLOVER. One nero will support tuenty hives of bees. This clover blooms from July to November, and yields 500 to 1000 lbs. *koney* per acre. The cured plant is now worth \$100 per ton, the ex-tract being of great value to Tanners. Sow 3 lbs. only per acre. Sent by mail post-paid.

14 lb. 75 | 1 lb. \$2.00 | 3 lbs. \$5.00 | 9 lbs. \$12; 14 " 1.25 | 2 " 3.50 | 6 " 9.00 | 12 " 15.

New style of Langstroth's Hive. Sample Hivesent during March and April for \$4. Two for \$71 Retail price at, fac-

\$5tory. National Bee Feder.-This is a safe and simple apparatus for feeding bees. Can be used on any style of hive Feeder, by mail, \$1. Three, by express\$2, 5 for \$3.

Honey Extracting Machine .- This Machine soperates the honey from the comb. The comb is not injured by the operation. After being emptied the comb is returned to the bees to be refilled. No 1 with gearing, will empty 500 to 1060 lbs per day, price \$15. No 2 without gearing, will empty 200 to 500 lbs per day, price \$12.

American Hes Journal.--Monthly, 24 pages, illustrated, \$1,75 per year. No 9, Vol. 4, now ready. Sample copy 15 conts.

Hives, Honey Machines, Honey Jars, Italian Bees, &c., at retail and whelesale. AD-Send for descriptive Circulars. The M. M. Balbridge, National Bee-hivo Co. See y & Maneger. St. Charles, Ill. vol6 no1.

### PROSPECTUS

OF THE



THIS WEEKLY NEWSPAPER will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHI-LOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the vising generation. In fact, we intend to make our Journab cosmopolitan in charac-ter—a friend of our common humanity, and an advocate of the visit during and information the nonle the rights, duties and interests of the people. This journal will be published by the

## **RELIGIO-PHILOSOPHICAL** PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at

84, 86 and 88 Dearborn Street, Chicago, III.

TEBMS OF SUBSCRIPTION-IN ADVANCE:

APRIL 3, 1869.

teaching, explaining and demonstrating the precepts practices and facts of immortality.

His first lecture on "The Bible," was clearly demonstrative of the fact that this book belongs to . the Spiritualists.

His second lecture, on "The law of spirit control," all declared to be one of the ablest lectures ever delivered in our village.

His third lecture, "Diabolism, or the Devil," carried the place by storm.

His fourth and last lecture "God in the Past. Present and Future, Theologically and Spiritually, considered and contrasted," swept everything before it, and what is best of all, as well as approval of the speaker's position and ability, islin the fact that the meetings were self-sustaining, the receipts being more than the expenses. Aside from his lectures, Mr. W. gave one public and one private seance, giving many fine tests, from which we select the following : ·

First, Capt. M., I see by you a fine looking little girl, about six years old, describing her carefully. Second, there is with you a spirit by the name of Antoine Baptise, a Portugese sailor, says he was with you in a terrible storm off the coasts of Spain. in 1836, and was subsequently lost off the Cape of Good Hope.

Third, there is ; with you a man, an Irishman, a sailor, you are at sea off the coast of Ireland, when this man mutinies. You are called forward, the man siezes a hand spike from the capstan stocks, and makes a blow at you, just missing you and nearly killing a man near you. This man is now a spirit.

Fourth, there is a man with you, describing him, who gives me the name of Edward Wilson, says he was the first officer of the ship "John Adams," and that he knew you well, that you and he were together in Liverpool, England, in 1832.

Fifth, there is with you, a very stout old sea captain, who gives his name as Stubbs, of Maine, and that you and he salled out of New York together, in 1828, he in the ship "Caledonia," and you in a Merchantman, tor the East Indies.

And now, sir, do not be offended at what I am about to say. There is here onlyour right, a woman, just behind you and over your head a second woman, on your left a third woman. Here Mr. W. entered into a minute and graphic description of the women; after which he said, there are two others here, one of them I believe to be your daughter, the others say they are your wives, and yet, sir, I see a lifth wife in the form, by your side. Response: All you have told me is true. The

little girl is mine, and died at five.

Antoine Baptise I knew well, and a famous good man he was. I learned subsequently, that he was lost by shipwreck.

I recollect the storm off the coast of Spain in 1836, very well. The Irishman and the munity, I also remember, and that he came very near killing me. It was off the coast of Ireland.

First officer, Edward Wilson, of the ship " John Adams," was an intimate friend of mine, and I remember the meeting in Liverpool very well.

\$6 ×.,

I remember the ship "Caledonia," and of my sailing for the Eest Indics, in 1828, but cannot bring to mind Capt. Stubbs, and friends. In regard to the spirits of these women, that have been described, it is minutely true. He has described my second, third and fourth wife in every particular. I am now living with my fifth wife.

I have always doubted Spiritualism and have never been a Spiritualist, but I cannot deny these things. I sm a stranger to Mr. Wilson, and this is his first visit to our town. He could not have been

Is not this concession a surrender? We think so. We now repeat the challenge.

RESOLVED: That the Bible,-King James' version, sustains the teachings and phases of Modern

Spiritualism. Discussion to be carried on under parliamentary usages. We will discuss the above resolution, with any minister of good, moral character, who is in charge of a congregation of not less than one hundred communicants, in either of the following cities: Buffalo, New York; Cleaveland, Ohio; Chicago, Illinois, or Milwaukee, Wisconsin ; any time within six months from March 1st, 1869, and thirty days after receiving notice of the acceptance of this challenge.

Belvidere. Ill .- The Spiritual Society hold meetings in

Green's Hall two Sundays in each month forenoon and even-ing, 10/2 and 7/2 o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamiseon, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guar-dian dian

Chicago, Ill .- Library Hall .- First Society of Spiritualists hold meetings every Sunday at 1012 P. M. Children's Pro-gressive Lyceum meets immediately after the morning ser-vice. Speaker engaged; Dr. H. P. Fairfield during April and May.

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

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

Degrfield, Mich .- First Union Society of Spiritualists hold regular meetings in Ormsty'a Hall at 10½ A. M. and 7½ P. M. Sunday, Regular Speaker J. W. VanNamee.

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

MILAN O -- Children's Progressive Lyceum meets every Bunday, at 101/2 o'clock A. M. Conductor, Hudson Tuttle; Quardian, Emma Tuttle.

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

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

ROCKYOED. ILL .- The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, s. m., in the same hall, Br. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

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

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

WORCESTER MASS .- Meetings are held in Horticultural Hall Workessne hass, meetings are needed at an are treated and a series of the series of th

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

HARTFORD, CONN .- Spiritual meetings are held every Sunday evening, for conference or lecture, at 71% o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

PORTLAND, ME .- Meetings are held every Sunday in Temerance Hall, at 10% and 3 o'clock. Bangos, Mr.—Spiritualists hold meetings in Pioneer Chapel

every Sunday afternoon and evening. Children's Progressive Lycenm meets in the same place at 5 p.m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

HOULTON, Mr. - Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and eveniuza.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Evereti Hall, coner of thirty-fourth street and sixth avenues, at 10½ s. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lycoum 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 Dodsworth Hall, 806 Broad-way. Conference every Sunday at same place at 2 p. m. way. Conf Seats free.

RICHLAND CENTER, WIS .- Lyceum meets every Sunday at half past one at Chandley's Hall. H. A. Eastland, Conductor. Mrs. Delis Pease, Guardian.

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

MANCHESTER, N. H. - The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Scats free, R. A. Scaver, President; S. Pushee, Secretary.

Terre Haute, Ind .-- The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "SPIRITUAL TIMES," London, for the year 1869. J. H. Stanly

Philadelphia, Pa.—Children's Progressive Lycenm No. 1, meots at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundsys, M. B. Dyott, Conductor; Mrs. Mary J. Dy-ott, Guardian. Lyceum No. 2, at Thompson street church; at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its loc-tures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays... "The Philadelphia Spiritual Union "meets at Washington Hall, every Shuday, the morning devoted to their Lyceum, and the evening to lectures. and the evening to lectures.

between 4th and 5th.

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

3 o'clock p. m., one hour session. Essays and speches lim-ited to ten minutes each. Chauncey Ellwood, Esq., President of Society ; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

ADEIAN, MICH.—Regular Sunday meetings at 101/2 s. m. and 73/2 p. m., in City, Hall, Main street. Children's Progressive Lyccum meets at the same place at 12 m., under the auspices of the Adriau Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

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

BRINGEPORT, CONN.-Children's Progressive Lyceum meets every Sunday at 101/2 A. N., at Lafayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian, Oxono, W13.-Children's Progressive Lyceum meets every

Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs.

Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-dian of Groups. Thompson, O.-The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, z. Stockwell, M. Hall jr, Trustees; and A. Tillotson Sec-

E. Biotawell, M. Hai, Jr. Missels, and M. Miloson Secondary and Treasurer. Lorus, IND.—The "Friends of Progress" organized per-manently, Sept. 9, 1866. They us < the Hall of the "Salem Library Association" but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrio S. Huddleston, Vice Presi-tants & Oblemary Constrance D. & Gordney Browneys.

F. Barnard, Fresident; Mrs. Carrie S. Huddleston, Vice Presi-dent; F. A. Coleman, Scoretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector. Maxo MANIE, Wis.—Progressive Lyceum meets every Sun-day at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Confer-ence. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-tary. tary.

TOPEKA, KANSAS.-The Spiritualists of Topeka, Kansas meet for Social Services and inspirational speaking overy Sunday evening at the Odd Fellow's Hall, No. 188 Kanaas Avenue. Mrs. 11. T. Thomas, Inspirational Speaker. F. L. CRANE, Pres't.

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

SAGRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a. m. and 7 p. m. Mrs. Laurs Cuppy, regular speaker. E. F. Woodward Cor'pnding Secre-tary. Children's Progressive Lyceum meets at 2 p. m Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

ROCHESTER, N. Y .- Religious Society of Progressive Spirit-ROOMSTER, N. I.—Rengious Society of Frogressive Spirit-ualists meet in Sclitzer's Hall, Sunday and Thursday eve-nings. W. W. Parsells President. Speakers engaged, Mrs. Barah 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.

PLYMOUTH, MASS .-- Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Bundays in each month. Chil-dren's Progressive Lyceum meets at 11 o'clock A. w. Speakers engaged :- Mrs. B. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenlesf, March 1 and 8,

FITCHBURG, MASS .- The Spiritualists hold meetings every Sunday afternoon and evening in Helding and Dickinson's Hall. Speaker engaged ---Mrs. C. F. Taber during January. Qunor, Mass.--Meetings at 2% and 7 o'clock p. M. Pro-gressive Lyceum meets at 1% p. M.

FOXBORO'. MASS .- Meetings in Town Hall. Progressive

Lyceum meets every Sunday at 11 A. M. CAMBRIDGEPORT, MASS .- The Spiritualists hold meetings

every Sunday in Williams Hall, at 3 and 7 P. M. Speaker

sngaged. PUTNAN, CONN.-Meetings are held at Central Hall every Sunday afternoon at 11/2 o'clock. Progressive Lyceum at 10/2

DOVER AND FOXCEOFT, ME. The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 1014 a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 134 p. m.

TROY, N. Y .-- Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a.m. and 7½ p.m. Children's Lyceum at 2½ p.m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

WASHINGTON, D. C.-First Society of Progressive Spiritual-ists, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettle M. Pease. Lec. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Wilhelm. Lectures at 11 a. m. and 7.30 p.m. Childrens Progressive Lycenim Geo. B. Davis conductor, Mrs. Horner, Guar-dian of Groups, Miss Maggie Sloan, Assisstant Guardian of Groups. Commences 12.30 p.m. Conference Free Platform every Tneeday evening at 7.30 p.m. Sociables Thursday evening once in two weeks.

Milwaukee Wisconsin .- The First Spiritualist Lyceum meets at Bivyer's Hall every Sunday at 2 p. m. J. L. Potter is engaged to speak at 73/2 P. M.

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