

\$3,00 PER YEAR IN ADVANCE.]

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

ISINGLE COPIES EIGHT CENTS

8.8. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, DECEMBER 11, 1869.

VOL. VII.-NO.12

For the Religio-Philosophical Journal TO THE ANGELS,

BY ENMA L. DAVIS.

Angels of love and peace;

Tell me, is there no night, Are there no weary feet. And is it always light In your sweet home?

Is there no aching heart, No dreadful piercing pain ? Must we from loved ones part, And never meet again In your bright home?

Are all your pathways peace ? Oh I come and tell me true, Will all my sorrows cease, And shall I live with you In your sweet home ?

Philadelphia, Pennsylvania.

The Kostrum.

[Copyright Secured] LECTURE BY MRS. EMMA HARDINGE

Delivered Before the First Association of Spiritualists of Philadelphia, at their Hall, 11, Wood Street, on Friday Evening, Oct. 15, 1869.

NUMBER SEVEN.

Reported Expressly for the RELIGIO-PHILOSOPHICAL JOUENAL by Henry T. Child, M. D.]

INVOCATION.

Father of all, we invoke Thy presence and Messing here on our council this hour. We know that men have adored Thee in every age

solute conviction that all we can read in the scriptures that God has thus written we may accept. It is with this purpose that I commence iny analysis.

I have said thus saith the spirit to the churches. "I believe in God." Who and what is this God? How shall I approach him? what are my relations to Him? These are the questions of the hour. The Spiritualist says "I believe in God," and he goes back to the darkest days of savage-ism and sees the hand writing that is imprinted on the tablets of the human heart, and then coming forward to the highest conditions of civilization, asks if we have outgrown this primal belief. All other theories, affirmations of belief except those which are written in the intuitions of the spirit, which are an integral part of humanity itself, fall off and sink into the night of oblivion, or disappear in the mists of error .-This one belief remains unchanged,-this fundamental question is ever the same in all the revolving changes of time. It remains as fixed and as immutable as the principles of bate, of love, of human affection and human sympathy. Go back to the fundamental constitution of human nature and we find it there We know that the hand implies movement, manipulation; the eye predicts the nature of human sight, and the ear that of sound. Every organ of the body demands for its exercise some adequate sphere upon which it shall be employed. We do not reason upon those things. We do not ask how or for what purpose these special functions were incorporated in our constitution. We know that they are, and the fact that they are, is the proof, that they are integral parts of man's being, and can never be uprooted from his nature, and precisely in the same integral nature stands the behef in the immortality of the soul and the belief in God. Socrates said he would not answer the question or attempt to prove the existence of a God.-"The question of spiritual existence," said he,

"is inwrought in the very constitution of things." You might as well take away the corner stone of the universe and bid it move on in the grand harmonic order of eternal being withthe fundamental principles inlaid therein. out

and Roman deities, merely combined one especial attribute of Deity. The philosophical Greek, who by his wisdom and learning, and influenced by his soft and delicious climate, perceived God mani-fested in the upper air, as Juno; manifested in the sweet flowers blooming in beauty, as Mercury; in the poisoned breath of the wind, as Apollo; in the dark mystery of the grave, as Pluto; in every form and attribute of Deity the Greek beholds his God The Hebrew recognized him better through the sublime and wonderful-the storm, the tempest end in some form of nature, and manifested through inspired men, such as Moses and the prophets. And here let me pause to show you where the standard to which I have called your attention becomes so especially manifest in the Hebrew faith. In the utterances of the inspired voices of the good and true, the voices of the prophets when they spoke as they were moved by the Holy Spirit, and which have been handed down to us, we have the strong utterance of Job, the sublimity and poetry of Isaiah, the sor-rowful lamentations of Jeremiah, each proclaim ing the voice of immortality, and leading to the worship of the cubics man away from the worworship of God, calling man away from the worship of stones and images, to the one God, remind ing them continually that He is worshiped by human vets, human deeds.

Again, I ask you to pause on another revelation through Jesus of Nazareth. Oh ! how they have mistaken this man ! how they have darkened out the form of the spirit ! how they have perverted the purposes of the Infinite in the worship of the god-man ! Do you not perceive that up to the time of the Christian dispensation, the race of menhood had only risen to a comprehension of Deity as exhibited in His effects in metter? As a spiritual god, the liebrew prophets gave some faint glimmerings, but it remained for Jesus to reveal the fullness of the nature of God as a spirit. Curist come teaching a spiritual religion, perpetually attempting to prove to man, the union of spirit and matter in himself and all around him, clearly demonstrating the relations which man holds to God. He showed God as a spirit, and that portions of 11im engrafted in the material form, become the children of God, called men.

Eismission was to demonstrate the spirituality of life, the spiritual nature of God, and the spiritnal destiny of man. For this parmise the spirit was poured out upon him without measure. A pure and sinless man, he walked among men as a pure and sinless man, and worked spiritual deeds and signs, possible only to him who had more than mortal power, and who grasped the hands of spirits. The mission of Christ was to teach man the immortal destiny of the spiritual nature, and the alliance of man with God. They have mistaken the divine incarnation represented by him, an incarnation which is in every one of you which was only represented by him as the elder brother. They have mistaken this pure and sinless teacher, and set him up to worship in place of the Great Spirit. It is for us to witness the fresh outpouring of this spirit, the coming of this great modern Messiah, Spiritualism, which is to correct this mistake, and restore us once more to the position which our brother in Nazareth desired to place us, in which we may realize that all men are divine spirits, all and each of us God incarnate in matter, and therefore children of God, sons of God, even as he was one with the Father, so we, too, are one with him. I pause upon this, though it seems out of place, to show you the progressive revelations of this God Spirit, this belief in our Father, the Great Spirit, and how age after age has been vouchsafed to man as his necessities required it and as his conditions of life and civilization were able to receive the progressive evidences thereof. I do not intend to trace up the history of Christendom. It is sufficient to point to the fact that the most civilized nations of the earth bend before the pure teachings of Jesus, and consult these as the one model religion of the sges, nearer to truth and to the neces-sities of man than any other. Even in the midst of the strange fantastic forms of worship that demand human sacrifices, in the most repulsive and losthsome expressions of the nature of the Deilie power, we find the same recognition of an invisible supreme Being. How are we to dispose of this testimony of the ages ? Take another form, and ask whether the dearest affections of human life have not been imperativedemanded and taid as a sacrifice upon the altar of religion? Why and for what has man poured out his blood and given his best efforts, his highest genius, his masterly productions, for the expression of his religious worship? Go back to those old countries, overrun with the experiences of humanity, and observe that the grandest temples are ever the places of worship, The dwellings of men have all perished throughout the entire East. The footprints of humanity are only known through its temples of worship, all those mighty temples, those gigantic images, all those evidences of the splendid power of architecture, which not overlay the ruined East, are re-mains of religious editices, evidences of the vast powers of mind and body which were devoted to the worship of God. Even the beautiful forms and creations of art are only to be placed in the magnificent temples of worship. The adornments of the places of amusement were far inferior to these and this desirable element found the means for its development in the religious belief of the people. Even those religions dynastles which were perpetnally developed along the seaboard of the Mother country, where the vast devouring waves of the wild ocean have eaten up and consumed whole villages, the ancient church and the solemn cathedral sull remain, the mighty tower and magnifi-cent ruins are still sustained in the midst of decay and death. I have seen these standing thus alone with litted fingers pointing to the sky, and each one repeating its solemn record, God | God ! dedicated to the unknown God! Wherever we turn in Europe, overlaid with historical remains, we find relies and evidences of this same feeling of worship-this acknowledgment of God, evidences everywhere that man has never ceased to worship Do yon propose to sweep God's name out of existence? Would you oblicerate this ancient faith ! With iconoclastic hammer in hand you may break the mighty image, will you draw down God and trample, him in the dust to nothingness? You must strike down the great heart of humanity; you must build this up into one mighty image and strike that out of existence; but you can not reach this-its head will pierce the beavens, and there it will worship and adore God. Have we new revela-tious? Have we aught that will take this ancient faith by the hand and bring it up before a merciful and loving and strictly human tribunal? Oh Spiritualists, I ask you, have you been entrusted with this sublime possibility? Have you been per-

culiarly fits their ideas, all of which, like the Greek | thirsting souls who walk abroad beneith the shadov of the churches from which the Spirit hath departed, who are seeking to hear the dear name of Christ and think of him as he walked in the market place, and prayed for the publicars and sumers, and prayed for his enemies as he yielded up his spirit into the hands of the All-Father. Is it for us to recall wandering man from the dark ness of error and lead him up to a knowledge of the true God. I think it is given to us to do this, and I will recall to your minds one of these demonstrations which we claim when we profess that there is a soul in the universe. It is a fact that there is a soul within ourselves-that all that we are, all that we can do is soul work, soul power, the manufactures of our hand; all we create, all we work upon, comes from the experiences of our souls. Should we perish from the earth by the band of death, should there be no voice to tell of our whereabonts; should we obliterate all our deeds, all that we have done, these very works alone will reveal our possibilities,-will point out where the artist worked, how the sculptor curved, and will tell of the order of men we were ; will declase the powers of man, measure them out accurately to any mind that shall tollow in our foot TED5.

> Claiming that there is a groupel from the spirits around 19, it needs but that we shall show why it is eternal and ind life, and there they stand, these representatives of our teachings, their bright forms floating around us-these telegraph operators whose wires are all around us, and they stand there an infinite heat of spirits, bringing no conclusive evidence that they are immortal in the invisible world, the world of forces, the strongest and most enduring, the world of mind, of spirit in which there is no death. We know there is no possibility of annihilation in any of the departments of creation. We know, therefore, that the same must apply to the world of mind, and we repeat it, that the presence of one immortal spirit with the energy of life, with wisdom and power demonstrates that the soul is immortal. Were it not written in the nature of man were it not that we can trace it in the constitution of humanity to day, and from the beginning of time upon this planet up to the present hour, man has a loved, vor shiper, f II and claimed alliance with God the Spirit, and this on exhibition of spirit life alone will prove it to be continuous. We have the demonstration new within our bands to quench all doubt and to light up the heautiful temple with concord and peace, phere all was inharmony

instruct Him in wisdom? Would we charge His purpose by prayer? If we could, we betide us. Thus we see in all the various deeds of life, some act of worship.

In our great nece sities, when our hearts are berne down by sickness and adversity, and we feel that we can not stand alone, we cry to God to help us and we all stand very usar to Him then. Our eyes have all been dimmed with tears: our hearts broken wi h mony sighs, and the hour has come when there is no one to help us. Then it is that we pour out cur supplications to our Father is heaven, to give ne strength to carry us over the flouds of anguish that are welling up in these broken hearts. Then it is that we open the doors and the angels come in . then it is that the temple of God is crected within us, and He fills the sanctuary. Such forms of worchip are very good. We do not come together in selfish isolation, reperating ourselves from each other. We don't think that any of us are strong erough to live without human sympathy, and I am sure we can grow better as we pattur with one accordat the pentero tal feart, though it be an off fold tale, it will give ns s'rong'h a d we shall obtain daily bread for our scals in these Schuth day patherings. There is work enough pressing upon us during the week. It is not only that we put off our burdens, but that we take up the spiritual bread. These external forms of worship only fail when the spirit is not there, when they worship the name and not the Spirit within. They only fail when the vestments and robes and lighted can lies and externel homope take the place of the spiritual worship. I tak not where we shall worship. I care not whether it he in a tengle built by man's hapds or beneath the ancient forest trees in the depths of solitude-where two or three are gathered tother in Ris name, there is Re in the midst of them, strengthening them for every act. But the basic of all w rship is to do the w rk that cur working God does. "My Father worketh hitheric, and I work." Toperform whatsoever the ability is given us to do, is to render the thist and holiest homans to G. d.

Sunday ! dear Sunday ! we meet our spirits, and spiritual things are spread out 1 for nu-they repeat to for every other day, and we wer hip at all times. If is the act, that shall bring vy neuror and nearer to God.

Ohl spi iteal friends, will you aid cloge hat is and initiate this religion. Let others do as th y may act out your best and highest thoughts. Go forth and proclaim these truthe to mankind, and as many as will take hold of it, and live it in their lives, will beer me as saviors of the

as God. The Hindoo has waited for Thee in life-long contemplation, of deep silence, in the ancient primeval forests,-in the sacred Banyan grove.

The Egyptian has studied Thee in the wonderful wisdom of Thy creative laws.

The Persian has adored Thee in the radiant brightness of the firy god of the day,—in the crimson splendor of his sunset glory. The an-cient Chaldean has mapped out Thy footprints on the shining skies ; the Hebrew has heard Thy voice in Sinai's thunder, and in the still small voice of prophecy. The early Christian has approached Thee as his Father.

In all ages, in all climes, amongst all peoples and in all times, the human heart has sought af ter Thee.

We know not how much nearer to Thee we may have advanced, but we remember the words of Thy divine teacher of old, that Thou art a spirit, and by the hands of Thy ministering spirits we have sought to approach nearer Thee. If we are right, stay us in the right; if wrong, rebuke us with Thy holy inspiration. We know that Thou art God the spirit, and as such we do invoke Thy presence and blessing on our counsals this hour.

LECTURE.

u 🍂

No Spiritualist can afford to take a neutral po sition on any of the questions of the day. He believes that he has received a new revelation despite the taunt of the modern Athenian."Give us something new." He stands in an attitude never before parallelled on earth, the attitude of one who has received the doctrines of religion, with the demonstrations of science combined,-For him there is an universal appeal, and universal teachings. There is no longer a veil of mystery between his eyes and any proposition which involves even the issues of eternity .-How does he stand related to the belief in a Supreme Being? Our question this morning involves an analysis of the demonstrations which he has received concerning the soul of the universe.

I have already ventured to broach one of the means by which we realize something of the great Intelligent Being, a Being whose .personality we never may know, but whose existence we must acknowledge and do homage to. I say we must, if we follow out the course which we have claimed for ourselves, which we have laid down for others, and prescribed for our rule of taith. We will, therefore carefully analyze the evidence for and against the existence of a Supreme Being.

You say it is the old story and one which has been fought on the battle ground of human opinion in ancient times, but it must be fought again. Hitherto we have brandished our weapons in the air. We propose now to give a demonstration before any form of truth is to be received. We know that all communications the spirit World, coincide in these great generalities, and give us the assurance of immortality, which may be received as facts precisely the same as though missionaries from this planet or earth could have been permitted to relate many of their specialties to the inhabitants of another world. These would necessarily be described in general terms. The conditions of that life and all the details must be considered carefully under precisely the same aspect as we judge of human communications.

But we seek for a standard of appeal,-a higher authority than the teachings of spirits in or out of the form. This we shall find in the great gospel of nature, the universal book of God's law, ofttimes consulted but never yet thoroughly interpreted. It must be read by the illuminating light of Spiritualism. Having that light, let us turn to the pages of nature without any uncertain or doubtful theories, but with ab-

I shall not reason upon the question of a God, nor answer you when you would compel me to prove the fact of the soul's existence after death. It is a truth within me, and I can no more explain this question than I can answer how I know anything, or what intelligence is.

I repeat the spirit says there is a God, and shall now proceed to show you some demonstrations that surround this great principle, and some of the effects that grow out of its acknowledgement. In every age men have believed in the existence of a God. The exceptions are so rare that they are abnormal growths which belong to man's intellectual progress.-We may deal with these hereafter. Setting these abnormal growths apart, we claim that the only varieties in the universal belief are those manifestations in the forms of worship, but not upon the public acknowledgement of a God.

The character of this acknowledgement may be traced to human growth and states of civilization. Take, for example, the first acknowledged worshipers, the historical man, the llindoo. We find him in the midst of his wild mountains and deep valleys and gorges, and in the profound gloom of his ancient forests, under the burning sky, illumined with a brilliancy of which we have no con-ception. We find him amid all these, listening to the voices in the storm and tempest, in the artillery of the thunder and in all those violent changes which occur beneath the tropical skies-here he becomes metaphysical. He retires to the forest to gaze upon the wonders in nature. He bows his head; he is unable to compass all these things he speculates upon them. Life with him is too short to think upon all these things. Still, he attempts to systematize his aspirations into a conception of God. A being who fills all space and void, whom he calls Brahma, to whom he assigns the three attributes of Deity, so obviously manifest in the splendor of creation, whom he calls Brahma, the Creator, he who has the four winds of heaven in his hands, who is all powerful, about and around whom all creation clusters. Then, Vishnu the preserver; he is ever the incarnate deity, who appears again and again as a savior of the world, and who rises again to the Spirit World to gather fresh strength and return as the incarnation of God; and lastly, Siva the destroyer, the evil one, surrounded by those emblems of death peculiar to the Hindoo and Chaldean. This element is rep-resented in nature by the earthquake, the storms and the tempest, the heaving wave of the ocean, the burning fire, and all the elements which in nature represent the destroyer. These are all allegorically represented in nature, and these teachings are intended to convey sublime truths. We find a reiteration of the same truths in the

worship of the wise Egyptians. The gods of active life were here presented-the god of the seasons the strong and the powerful teacher, the friend and instructor of agriculture, the god who inspired the minds of men so that they could advance in science, in arts, so the wisdom of the Egyptians was obviously taught by the attempts to search out God and God's ways in nature. Sometimes he calls his god Jupiter, sometimes Memnon, who touching the chords of the morning snulight, ut-tered his voice in one sweet chord of music that wakes up the whole earth. They had Osiris, the wise, the strong, ever dying, ever born again. Here we have another exhibition of the sublime truths of nature, in a different form, especially adapted to the Orient.

In Persia, the idea of Goa was of something very great and wonderful, something abstract from man, something too wonderful for man's comprehension. We have a repetition of these myths gathered up into one beautiful and sublime form by that inspired man, Zoroaster. He shows us the correspondences of the mysterious principles in nature, how the life-principle corresponds to fire or heat; how knowledge and truth, and the perpetual search for fresh revelations, corresponds to the principle of light. He speaks of Ormuzd the unknown, Ormuzed the great god that fills space whom the fire worshiper acknowledges in the least grain of dust and the grand shining bodies that strew with fire the heaven above his head. Thus

and discord. We have brought this ballef before the world, and are still seeking to had the means to offer them the demonstration of these questions, we find the spirits are ever ready to aid u". We stand before ourselves, revealed to ourselves. In a new glory of immertality. We find that the glorious living Isis is unveiled. We have in this first question of God, a standard. The

Spiritualist says to the Churches, "He is no more Brah ma, Buddha, Jebovah, Jose, God or Lord, but He is fodman and man God, the Father whose attributes are love with wisdom a d power. We see his love in all conditions We know it when He shines upon us in the brightness of the day. We feel it in the darkness of the night We see Him smile upon us in these b'ossoms. We know it when friends smite upon us and our hearts are glad. We know it when the sweet summer winds fan our brows and stir our spirits, to sing with them the anthem of universal rejoising. We know it in our household groups, in our sweet social life when overy v ice speaks love, and we join in the spontaneous hymn of praise and cry alond to all creatures to praise Him, and now we are beginning to know it in the hour of pain, and in all the calamities that can befall us. We know it when we begin to trace cause and effect and even when our eyes are shut out by the cold marble of the temb, and whilst we are growing blindly upon the earth. We know it because the revelation of the loved ones come back to us. We know that hunger calls out the energies of the body; that sorrow, pain and agony develop its powers; that poverfy and bereavement call forth genins and talents and ability ; we know it not only from. the succession of human events, but as we now read back for over the page of wisdom and see that like the blossoms of the lily, talents, energy and genius spring up from the foul wire of corruption, of disease and even crime. But we follow away into the spirit country, and there amidst the inhabitants, the st'ert inhabitants of that dim remote land, we read on each ones brow, the tremendous word, " Conarguence." We read in each ot e's face, "Compassion, Retrogression." We trace the silver chain of cause and effect. We see the crown of martyrd in worn by earth's saviors often the humblest and most obscure. We see the great and glorious destiny that has been outwrought. We see that there is a Ged of love in all this, and we cry, "Though He slay me, I will praise Him," and the spirits echo it! The spirits prove His wisdom, and who shall question it ? When we know that this little leaf, so small that we can scarcely see it, is f.d by Him with the daily bread of sunshine and dew, which are provided for it. Little mouths are all through the structure of this tiny leaf, fashioned by a wise Providence, and Ho shall gather up every atom of this wonderful tissue, and it is a part of the marvelons scheme of His glorious comomy, that there shall come forth in grander beauty in some other form of use. Do we doubt His power manifested alike in the rain-drop and in the rushing world, or in the universe of stellar worlds, or yet in the power by which He pulsates through millions of miles of tubes in our own bodies. We need not pause now upon His attributes. when we see this wonderful system of creation,-when we behold so much beauty and order everywhere, But now, when we see our loved ones sink into the grave, and such mysterious powers of mind all suddenly arrested, we know that the darkness of the tomb does not shut us out forever from the world of cauves. We look down these shiving avenues of eternity, and we see the unbroken

chain of life reaching away, away through the Spirit World. Then, I repeat it, we have the demonstration there of His wisdom. His power and His love. Now, how shall we worship? In what temp'e? At what shrine? In what form shall we worship Him? How shall we give pleasure to Him? He has given us a work to do. We see around us the ignoraut; we see the weak and fallen. Why has He not taught them? Why has not His all Fatherly hand sustained them ? Because He is carving angels out of some of us by giving us that work to do, and as we do to them, we teach them to do to others. These are the successions of Fatherly providences that He has placed in our hands to perform for Him, and that are making us like nuto Him. Praise His name if you will, call Him God, recite long prayers and supplications, but unless we know His windom is mightier than ours, and are willing to do these things, our supplications are a mockery. Would we I dress is New Lenox, Ill.

world, carrying out the 1-autiful promise made by Curist the Spirit, "The work that I do and g ca er wo ke shall 30 do." Then shall we prove the scale f the ar iverse and the souls within us to be portions of the same Soul that is in . all and over all. I see before me en each hand standing an angel by each one's side. These are the dwellers gone bey ad the river. They come to guide your steps; they come to lead you on. They came to strengthen your fainting hearts. They will pass with you to your homes. Oh, may they make their presence known. May they prove instruments to guide you unto that higher life where you like them shall grow nearer, nearer to fled.

Wonderful Curas Performed by Spirit-Power.

LETTER FROM C. H. MATHEWS.

DEAR SIE:-We have a new and successful healer in the field, by the name of Solemon W. Jewett, in this city of New Philadelphia, Ohio. Among the cases cured here, I will mention one of recent occurrence : A boy of thirteen years of age was brought to him with a wry neck (Torticollis), his head fastened down to his right shoulder by a contraction of the cord and muscles. The professor immediately land his hands upon the boy, saying, "We heat this child in the name of Jesus Curist. Amen !" The attention of his mother, Mrs. Ver Lehn, was instantly called to the raising of his head-With upraised hands, and tears of inexpressible joy flowing down her cheeks, she then and there saw herd, ar boy, for the first time, move his head from right to left, suce he was an infant.

This is not a solitary case of note. You may have seen the account of "Raising the Dead," published in the New York Sea of the 15.h of April last, where the will of the professor, with the aid of spirit power, was more forcibly demonstrated in the case of John Cronham, at No. 70 Ludlow street, New York city. This statement is about equal to any miraculous cure we find on record. Here, it seems, the professor entered the house of death and found among other attendants, five graduated physicians present, who pronounced the man dead. He immediately requested them to leave the room, saying if they would obey, the man should be immediately restored to life. It was with urgent solicitation on his part that all were persuaded to leave him alone with the subject, who had shown no visible signs of life for half an hour.

We have seen the above statement over the signatures of fourteen persons who testify to the above; and further, that the man was restored and dressed bimself and wrote a letter within thirty minutes after. The professor says he saw this man, Crenham, pursuing his daily occupation one month after, at his own house. I think the public should know these things, and hope you will publish the foregoing in your v Juable JOURNAL.

e JOURNALL Yours truly, C. II. MATHEWS, New Philadelphia, Ohio, Nov. 21, 1869.

HUMAN CULTURE.

Prof. J. M. Barnes will lecture in Will Co., 111., during December, on "Human Culture," His ad-

A TOAST TO THE LADIES

SPEECH OF THEODORE TILTON. AT THE ANNUAL DINNER OF THE OFFICERS OF

THE MERCANTILE LIBRARY OF NEW YORK, HELD AT THE GRAND HOTEL, NOV. 9TH, 1869. MR. PRESIDENT :-- In rising at the elbow of

my illustrious friend who nods in peaceful slumber at my side, [referring to Mr Greeley, who was apparently taking a nap] but whom we mean to wake up in time to be the next govenor of New York [cheers], I feel a partial embarrassment from the fact that, sound as he is in most of his views, he is unsound on the theme entrusted to me to-night. [Laughter.] Glad as I am to confess his general influence, I shall not permit him in this particular to bias me; I cannot acknowledge him to be my

comptroller. [Laughter.] For several years, at public dinners in this city, it has been my gentle fate to respond for the gentle sex. But never before has the toast taken the shape which it assumes to night. On past occasions the word has been "Woman"; on the present the phase is, " The Ladics." I know well enough that there is a distinction between a woman and a lady. Dr. Leavitt says that women are of God's making-ladies of man's. But I suppose the framers of the toast, not intending any invidious discrimination, expect me to take both the ladies and the women, and to mingle these twain, like kindred drops, into one. To this course I am prompted by the distinguished stranger from France, who has been sitting an honored guest at this bard [referring to Father Hyacinthe]-that good man who, like the sweet flower from which he takes his title is filling the world with the fragrance of his name. [Cheers] In his letter a day or two ago to the American translator of his sermons, in referring to a passage in the prophecy of Ezekiel, he said he would take in one hand the stick whereon was written the name of Judah, and in the other the stick whereon was graven the name of Ephraim, and with Christian charity would press them both together to his breast. In like manner, Mr. President, and not with my hands only, I am willing in loyalty to my toast, to put one arm around the ladies and the other around the women, and with a more than Christian charity to fold them both affectionately to my heart. Great laughter.

This toust, sir, bids you and me and every man to think at this moment either of his sweetheart or of his wife. It was a saying of Simonides that" the best thing a man can possess is a good woman, and the worst thing a bad one." I suspect this is true. At all events, if you don't believe it, try it. [Laughter.] Now I have made a discovery. Thirteen years ago, one October night, In a Brooklyn church, in the midst of a solemn ceremony in which I stood clad in wedding black, while at my side stood a fair maid clad in wedding white, I was foolish enough to imagine that the one supreme hour of human life occurs when a man's sweetheart becomes his wife. I have since learned better. I have discovered, sir, that the royalty of royaltics-the crown of crowns-is when a man's wife remains his sweetheart. [Applause.] Father Hyacinthe could tell you that there has been much discussion in the Catholic Church-yes, and you know there has been much in the Protestant-as to when the long predicted millen-nium is to come. I believe, Mr President, that the millennium, if it will not actually have come, will certainly be near its coming, when every man's sweetheart is his wife and every man's wife is his sweetheart. [Laughter and applause] Shall I open my breast and make a confession ? [Voice, Yes.] Well, then, permit me to say that to me the millennium has come already. Laughter, A voice : So it has to me Laughter,] I will wager this golden orange [taking one from a fruit basket] that the enthusiastic gentlemen who responds over yonder is happily married. [Laughter.] I cannot testify in the case of his wife. [Great laughforl Sir, it is written that Queen Vashti once made a feast exclusively for women-in the royal palace. We to-night have spread a feast exclusively for men-in the Grand Hotel. There will come a time when neither in a royal palace nor a grand hotel will any banquet be complete without the commingling society of women and men. I see'at this very board a foretoken of the coming time when nothing will be consider-ed well done unless women help in the doing of it; I see it in the very fact that this party of men, here assembled, cannot sit through an evening's merrymaking without so far confessing their need of a companionship of ladies as to summon them by toast to grateful remenbrance. But shall I tell you what is woman's proper function at this festival? Her function. is not to be a regular toast, but to be a regular guest. [Applause.] It is not enough that you ask me, at a certain point in your programme, to invoke the ladies as a troop of beauteous butimaginary forms--as a cavalcade of sweet but visionary shapes—as a cloud of attendant but unsubstantial witnesses, to this our celebration. It is my duty to ask you to bring them hither in their actual, vital, and precious estate of flesh and blood. Of course, I am ready to believe that certain gentlemen might prefer that certain ladies should be brought here in imagination rather than in reality. [Laughter.] Some women are such peculiar blessings that we appreciate them most when they are absent. [Laughter.] But there is a charm even in the absence of those whom we wish present ; for, as an old song says, older than Shakespeare. "By absence this good means I gain, That I can catch her, Where none can watch her, In some close corner of my brain; There I embrace and kiss her, Ard so I both erjoy and miss her." It is a credit to our festival, it is a credit to ou nature, to find ourselves so knit to the ladies that in their absence we can not help imagining their presence, in order that, though we miss, we may still enjoy them. I hold it to be a good part in a true man to be unashamed of the universal passion. When the Arabs sit at a feast, they are waited on by women, and there is an Arabic proverb : "He that is intoxicated with the cup may recover his senses in the morning; but he that is intoxicated with the cup-bearer shall not recover them till the day of judgment." Perhaps some of you, in emptying your flowing bowls at this toast, may hope to recover your senses in the morning; but as for me, I sweetly banish mine till the day of judgment. [Laughter.] Permit me now a few serious words. Fidelity to the clients for whom I speak compels me to say that we owe a higher public duty to woman than to quaff her health at a public feast. We sit here at our revel, and, lifting our cups, exclaim : "Here's to the goddess of the world's idolatry." We meet her in her morning walk on the sunny side of Broadway in this chill November; and, ta-king off our hat, we make a graceful French bow in recognition of her ungraceful Grecian bend. [Laughter.] We call to mind how, not long ago, she walked up and down the wards of our military hospitals, scattering cost mercies among the sick and dying, till the wounded soldier turned on pillow to kiss her shadow as she went past. his We enter the art gallery ; and, remembering how Raphael once, meeting a woman with a baby in her arms, caught his quick penell, and with im-mortal skill transferred the figures to canvass, we exclaim with all the admiring world, "Behold the Madonna and the Christ." Nay, more-we say to ourselves, "As there is nothing on earth with which to compare her, let us send our fancy, flying to the skies to borrow thence a heavenly type and image, and so let us reverently proclaim that woman 'is an angel of God sent down to minister to man."" Call her by what title you may, you feel | phy of life-Spiritualism.

that you have not yet found a fit speech to utter her unutterable worth. You proudly acknowledge that not in all our mother English tongue is there a word golden enough wherewith to glid the name of woman. [Applause.]

This is the view which we fancy to ourselves we hold concerning woman-this the priceless estimate which we think we set upon her precious value. But we are deceiving ourselves. Nay, we are deceiving both ourselves and her. Do you think that this fine sentiment which our lips let fall in our familiar toasts to woman is the prevailing opinion of the stronger toward the weaker sex? I answer no-a thousand times no. Put it to the proof.

Here is a woman-helpless, poor, dependent. There is no one to support her. She must support herself. Now, how far does this fine sentiment of ours aid her to earn her daily bread? I will tell you. It gives her just a one-hundredth part of the opportunity which it gives to a man. Yes, I speak within bounds when I say that a man has a huu-dred chances of earning a livilihood where a woman has one. Is there not, then, a shade of mock. ery in our self-complacent and wine-quaffed flat-teries of the ladies?

Here is a widow, left penniless—whose only in-heritance from her dead lord is his little children, to whom she is now to be both father and moth-er. She is one of the hundred thousand widows of the war-one of that great multitude of sorrowing women who, with a more than queenly chari-ity, gave their husbands to their country's defense, and who stand, as Mrs. Browning says, "With emptied arms and treasure lost." Now, what does this fine sentiment of ours do for her? 1 will tell you. It weighs down the burden of life, making it tenfold heavier to be borne by a woman who has lost her husband than by a man who has lost his wife. Is there not, then, a drop of bitterness in the cup from which we pour out our annual devotions to the ladies ?

Here is a woman-an heiress. She has half a million in her own right. A crafty man-a bankrupt-a beggar-making insidious approaches upon her unsuspecting innocence, defily woos her for her fortune's sake. He leads her to the church -to the altar-to the priest. Now how does this fine sentiment of ours enshrine her in that hour? I will tell you. It permits the bridegroom to repeat from the prayer book, "With all my worldly goods I thee endow ;" whereas he gives her nothing, but takes all—robbing her of a fortune in the very act of a ceremony which maks him appear to be con-ferring one upon her. Is there not then, a dash of disloyalty in our voluble toasts to the ladies?

Here is a woman whom God has endowed with an exquisite instinct as a teacher-for women are the anointed teachers of the race. Our common school system puts her at the head of a department of a hundred scholars; and in the same build-ing it puts a man at the head of another department of another hundred. Her duties are the same as his, her responsibilities the same as his, her skill the same as his, her success the same as his, Now, how does this fine sentiment of ours show it-self in her behalf? I will tell you. It stands by on every pay day and puts into that woman's hand just one-third as much salary is it puts into that man's. Is there not, then, a sip and taste of meanness in our epithets of convivial compliments to the ladies

Here is the New Hampshire woman, whom Wen-dail Phillips mentions. Her estate was \$75.000. She married a man as poor as Job's turkey—which was too poor for Thankegivlog day. He made a nsurer's use of her property for seven months, and then suddenly died, leaving a will. Now, what did this fine sentiment of ours inspire him to put into that will? I will tell you. He bequeathed back to that woman her \$75,000, on the one and only condition-that she should never marry again. [Great laughter.] Is there not, then, a skeleton at our feast, who puts on a scoundrelly grin at the fine phrases with which we butter out toast of homage to the ladies?

Gentlemen, perhaps, as I am the custodian of this sentiment, it is my duty to speak well of it; certainly not to speak ill of it. But I confess that, if I were one of the ladies whom this toast pledg-es, I would turn round upon you and say, "O compary of revelers! Silence your noisy praises of women. Give us fewer compliments and more wages! Show us less galantry and more justice! Offer us fewer fine speeches and more fair play.

Original Essays.

INDIANA. Spiritualism-The Davenports The Charges of Theology.

BY L. D. WILSON.

For several months past thinking people in these parts have been considerably exercised over the subject of Spiritism. The last State Convention of Indiana, perhaps, more than any one thing, started an agitation of the subject, and it has been kept alive since by the advent among us of Dr Henry Slade, of Michigan, the Brothers Davenport and others who opportunely came here, or from time to time appeared before the public in communication or otherwise, until it can be safely said that the question of spirit presence and communication have been more thoroughly discussed than ever before among the people of Indiana. And we can also say without fear of successful contradiction, that in the ranks of believers in the Phenomena of Spiritism, there are more men and women of general intelligence and learning, than we ever heard before. This is gratifying to believers, but very annoying to the would-be wise men of the times, who cling to the idea of humbug and delusion, which, in times past, have been the silencing arguments of the opposers of this so-called religion. And it is not a little remarkable that orthodox and infidel clap hands and join shoulders in their opp sition to us. Why is this so ? These men, calling themselves Liberals, Free Thinkers, and Reformers, are they honest in their pretensions ? I sometimes doubt it. They frequently tell us, when we relate our experience to them, that if they could see the same, they, too, would be willing to endorse our theory of the manifesta-tions; but bring them face to face with them and they say, Oh ! we don't understand all the tricks of jugglery. Your mediums are very clever tricksters, but we don't profess to be able to explain it; but we know it is not spirits! I have for a long time flattered myself that I could discern wisdom in there being a wide difference in human thought, and have in my own judgment admitted the necessity for a disagreement among men in order to develop the intellect, expand the mind and ascertain the truth through the channels God intended them to do it; but 1 sm at loss to account for the conduct of some men and their palpable inconsistency in what they designate their reason, professing not to believe anything except what hey ascertain or acquire through their senses : yet these same men are willing to make use of all kinds of hearsay testimony, if it suit their convenience or will accomplish their purpose. Let some ignoramus write an expose, as many have already done, of the Davenports or any other medium, having no more actual sense or truth in them, when we come to examine the real manifestation for ourselves, than there would be in the assertion that noonday was mid night, and these self styled Liberals will herald it to the end of the earth, relying implicitely upon every assertion, and endorse, to the most extreme conclusion, every idea put forth. Pray what is it that promp men to do this? It cannot be a desire to perpetuate the truth, and I do not like to say that I believe they do it maliciously. But I have come to this conclusion, and I think it applicable to many in these parts, that jugglery so much talked about by professing

like gods is concerned, we can not say. If the narrative is any way reliable, and the Christian theory correct, the gods are not only all males, but all old bachelors, and having no women in heaven that we have any account of, we do not see how the act which Adam and Eve committed by this advice of the snake, could have made them like the gods by which they should have discovered their nakedness and be ashamed Some of the mythologies have accounts of goddesses, but the Jewish and Christian have none while both give accounts of the gods coming to earth to beget children, and as the Bible had no account of this kind till after this passionate freak of Eve, we do not see how this could have made them like the gods unless the older heathen gods were referred to, with which both the Jehovah of the Jews and the Devil of the Christians seem to have been acquainted, and probably the 'snake, too, as he had been an obect of worship elsewhere according to other historic dates.

What is most remarkable in this Word of God history is, that what Christians, term the sinful act of eating of the tree that stood in the midst of the garden, and should be continued ever since, and still be a sin against God as much as ever, not even eradicated by the drowning flood, the circumcised Jews, or the heartchanged Christians, and that even this sin can be sanctified as well as permitted by a priest, so that God will forgive the sinner even though the shame and painful penalties still follow it here as set forth in the perfect Word of God, as spoken, by the snake devil.

In our boyhood, we used to wonder if the Eye which God made out of Adam's rib, was really the first woman He ever saw, and if she was really an invention started from the necessity of Adam, who, being made in the image of the three gods, or one of them, was so unlike them as to have necessities they did not have; but since we have tound other scriptures, we are not so puzzled with the short comings of this. Females had a poor chance in a Jewish or Christian heaven, or its churches on earth, until science, infidelity and Spiritualism brought them forward for an equal share of both heaven and earth.

There are curious complications in this story of Eve and the serpent, Adam and the apple, and the Christian interpretation by which the serpent, which was only a snake in the early Jewish history, becomes the Devil in Christian sermons, a being created for especial purpose long after the story was written, and only carried back by Milton in his history of the war in heaven, by which his earlier angelic character and his fall became known to us, by which he was substituted for the snake to cause the fall of Eve. who was to be the instrument 'in the fall of the perfect Adam. God made man in His own image out of the dust of the earth, which dust He had made out of nothing and that in the darkness when there was no light. Later, and in the light, He made Eve without a pattern, out of the improved material of Adam's body, a small part of which He took for that purpose, even without Adam's consent, and as the story runs, from a necessity for companionship which he had not felt in himself, nor thought of in Adam when He made him, but found from his loneliness as being over the beasts and birds of this world. Another singular feature is, that the command what to eat and what not to eat, was given only to Adam and not to Eve, as she had not been made at the time, and hence could not be subject to the command, except as she had it from Adam, and it is hardly probable that either of them could have understood the nature of the. crime, since they did not know good from eviland not even shame. Being both innocent and ignorant, they could not have sinned.

DECEMBER 11, 1869

For the Religio-Philosophical Journal THE POLITICAL PRESS.

The Duties of Spiritualists in Reference to those Papers Constantly Abusing Them.

In a report of the late Spiritual convention, I deserved a resolution in regard to the ungenerous manner which the editors of most of the New York papers are in the habit of noticing the phenomenal demonstrations connected with Spiritualism, and suggesting a remedy which although retaliating in its nature, is by them richly observed, and ought to be carried out, if for nothing else than to teach them charity at their own expense.

It is time that those who have no regard for truth, should be made to feel that they can not outrage the feelings of others with impurity, and that il positive demonstrations of spirit con munion, and a true exposition of our principles are not received in a spirit that is due to truth, and our convictions as rational beings, that we make them feel that there is a way to reach them, although they may deem themselves secure.

Let all spiritual conventions pass resolutions and recommend that every Spiritualist shall avoid such publications, papers or journals, etc., as they would a pestilence; and do all in their power to influence others not to patronize them, and depend upon it-a "change will soon come over the spirit of their dreams."

The war against Spiritualism is not confined to the City of New York. There is scarcely a paper, a journal or a periodical published in the country, that does not embrace every opportuni-ty to say something about Spiritualism that is derogatory, and as false as it is uncharitable. Editors, preachers, reporters and all who court favor with the Orthodoxy, combine in the general cry against all who dare to think for themselves.

I am sorry to say that the pulpit, from whence of all other places, truth, forbearance and charity ought to be promulgated,-Spiritualism has been the most persecuted, misrepresented and abused ; the very facts in the Bible in regard to spirit communion disputed and sacrificed, with the same spirit of persecution that crucified Christ, and would now be carried out against others as it was against him, if they dared to push matters to extremes which might recoil upon themselves. Fortunately, the days of Pontius Pilot and Cotton Marther are passed, and Spiritualists have become a host in themselves. Eleven millions of thinkers are not to be intimidated, turned from their purpose, nor ridiculed with impunity. I would, therefore, say to Spiritualists and all others who desire to think for themselves, let your shafts be directed to the only vulnerable parts of all those who sacrifice truth for the "almighty dollar." In other words, to not give your money to those persons or institutions, from whence abuse may come, and if we do not get them to speak the truth, we will at least compel them to yield us their silent respect.

WM. B. FAHNESTOCK.

Lancaster, Aug. 20, 1869.

Voices from the Leople.

Letter from B. Hill.

DEAR SIR :- Your excellent JOURNAL has greeted me for the last three months, bearing rich mes-sages of love and good will to our undeveloped race. I have read it and re read it, and circulated it, until some of the numbers are nearly worn out. May (lod bless the JOURNAL and its fearless editor. Long may he live to bless and reform the Permit me to be frank, for I have nothing to conceal. Next week I enter upon my 74th year, and am quite feeble and infirm and also poor. I have been a member of an orthodox church over 44 years. In 1854, the claims of Spiritualism were presented for my consideration, and at the first sitting, I gained evidences of immortality which to me seemed incontrovertible. The phenomena clustered about me, and I soon became a medium for several phases of manifestations. My services were soon in requisition in the field, and I spent much time in healing the sick, giving tests, etc., till infirmity drove me from the field with empty pockets; but I was impelled to labor, and while others gained pecuniarily, I laid up a rich experience, that is invaluable to me. I would by no means undo what I have done in that respect. I expect to soon pass the point of want. "There is no dark valley full of dismal shadows," to frighten me away as I approach the Jordan ; "neither is death an everlasting sleep," but the waking up out of one, with nobler powers and gifts, that will continue to unfold and grow ighter and still brighter, till we shall vie with briel in our aspirations to be and do good. O, me have strong faith in God.

Great applause. One thing more. What is a lady? My own notion differs greatly from the Scotch gardener's Have you ever heard the story? He stood water-ing a "bright, particular" flower, which a gayly

dressed woman, passing by, espied and craved. "May I pluck it?" she asked.

"No, madam," he replied. "But I am the bishop's lady; 'can I not have

"No, madam, not even were you the bishop's wife." [Laughter.]

That gardener had a very rash and ungallant notion of a lady. What then is a lady? Horne Took, who once chased a lady so far as to hunt her to her etymology (laughter) I can not say how much further, (renewed laughter)-wrote that by unimpeachable Angle Saxon derivation a lady is a woman who is "the equal of her lord." Gentle-men, that's the definition for me. A lady the equal of her lord ! Freed not from her duty to him, but freed from her subjection to him. A lady is a wife, equal with a husband; a sister, equal with a brother; a woman, equal with a man. Now sir, I want to make every woman in the land a lady-a lady not by the obsequious verdict of fashion and sociery ; a lady not by reason of her grand house and gay attire; a lady not because of her daily plation in Central Park; a lady not merely as the ornamental appendage of a rich man's estate; a lady not merely by the nobler title of beautiful manners and cultivated tastes ; but a lady in the grand old Anglo-Saxon sense-a lady proven and acknowledged such because she is an equal with her lord, (applause)-his equal in the family, his equal in society, his equal in the church, his equal in the state—his equal in every rank, in every sphere, in every place. That, sir, is my own idea of a lady. It may differ a little from my friend Mr. Greely's; but I think time will show mine to be an improvement upon his. (Laughter and apnlause.)

A few weeks ago, one morning about the break of day, as I stood on the Narragansett rocks fish-ing for bass, I saw the castern sky streaked with scattering rays, heralding the unrisen sun; and then, as I stood gazing, with majestic splendor up-rose the blazing orb, and suddenly gathered all these stray and premonitory beams into one central, fiery locus, from which they evermore sprang forth and to which they evermore returned—itself their source." Gentlemen, in that moral firma-ment into which we look to discern the signs of the times, there are now dawning upon us a score of stray and scattered questions concerning the persons whom my toast applauds-questions of woman's rights, woman's daties, woman's wages, woman's education, woman's destiny-questions which, to those who have eves to see, all spring out of one central and all-comprehending question that is just bursting with great glory above the horizon-and that is woman's enfranchisement. (Applause.)

My creed, sir, is the equal civil and political rights of all classes of American citizens, without distinction of color and without distinction of sex. (Applause.) One-half of this creed has been push ed, like Mohammed's, to a victory by fire and sword. The other half is to win for itself a serener conquest by an appeal-to the judgment, to the conscience, to the soul. In lifting your glasses to drink this toast to the female sex I use my proud privilege as its respondent, to ask you to pledge the swift success of this good cause; for it is thus and thus only that we, the lords, can pay our noblest homage to the ladies of the land. (Cheers.)

Letter from Almon Hemenway.

MY DEAR SIR :-- I have read your JOUBNAL since last March, having been a trial subscriber. I think it an excellent organ for the dissemination of spiritual facts and philosophy; but I am aged, unable to labor, nearly blind, and poor in this world's goods, but rich in spiritual faith-therefore I enclose lifty cents, for which, send me as many papers as you please, then discontinue them. I have made some effort for new subscribers and have obtained two. I think they will become permanent subscribers. West Windsor, Vt.

REMARKS :- Desr brother, we will continue the JOURNAL to you free, if you work as you have already done, for the promulvation of the philoso-

cloak of jugglery, and orthodoxy have to extri cate themselves through the agency of the devil. These are the arguments of fools, and men who use them, have mistaken their calling. They should bear burdens, but never venture to give opinions. Some times I almost lose temper or, rather, my control of temper, so to speak, when professing intelligent men resort to this argument. In the name of all truth, tell me how we are to reach such persons? How are we to meet them? Show them a plain simple manifestation when they are in the full enjoyment of all their senses, and they test it by all means within their power, and they cooly assert that they believe the medium is honest, but "It is the devil," says our orthodox, slave to creed, " No," says the infidel, there is no devil ; he is a myth'; but' it is jugglery. What is jugglery? Webster defines it in one word, "Legerdemain," and Legerdemain is defined to be, "Sight of hand, a deceptive performance which depends on dexterity of hand ; a trick performed with such art and adroitness that the manner or art eludes observation. Is there anything in this so called mysterious art, that men of inteligence can not detect when permitted to examine it carefully? The main feature of the whole thing is to prevent people from seeing, or to" elude observation," and the moment aljuggler will permit an honest committee to carefully examine "his traps," his occupation is gone; his tricks are no longer mysterious, and in good faith and honesty, 1 submit that persons who profess so much faith in this new devil, which, for convenience sake is called jugglery, expose in themselves a degree of ignorance intolerable and inexcusable, in the afternoon of the nineteenth century. In a word, I doubt the honesty in many instances of those who cry jugglery, because I deem them more intelligent, and they profess to seek the truth more earnestly than those who attribute it to demonology. The latter are excusable to a great extent by reason of their religious training and lack of moral courage to break away from the teachings of past theology, but men who call themselves free and boast of their intelligence, should meet this question in the light of science and knowledge, though their long cherished theories are proved talse by it. Aud as a Spiritualist, I feel like goading these men into a fair honest recognition of the merits of mediums, the phenomena presented through them or in their presence, or have them assign better reasons for unbelief than the orthodox devil or the mordern 'devil, jugglery. We can meet them with argument. with tests, with reason, and we ought to demand the respect that we are justly entitled to, peacably if they will grant it upon such terms, but if repulsed, then by a war of words and the force of reason.

liberals, and the devil argument of orthoxy,

are indentical, and I consider it a victory when

we drive liberalism to seek shelter under the

Indianapolis, Nov. 19th, 1869.

Short Sermons on Scripture Texts, BY WARREN CHASE.

NUMBER THREE.

"And the surpent said unto the woman, ye shall not surely die; for God doth know that in the day ye eat thereof, then your öyes shall be opened and ye shall be as gods knowing good and evil."-Genesis 3: 4.5.

This holy Word of God spoken through His medium, a snake, commonly supposed to be the Devil, is like all the rest, to be taken literally by all who can not understand it figuratively, and to be believed without criticism, qualification or dissent. It is apparent from this and other passages that God used the Devil, if not a snake, to convey His word to nan, which we are required to take as infallible, however imperfect the medium through which it came, or even though he be the "father of lies." But in this case, so far as dying was concerned, and of knowing good farm evil, the anake devil seems to have told the truth. So far as their being

For the Religio-Philosophical Journal. A NEW SYSTEM.

Letter from G. Hardcastle,

BROTHER JONES :- I am a constant reader of the JOURNAL. Especially am I caused to think in the perusal of its pages how well a plan of mine with reference to the names of persons would work. A few years ago I presented substantially the same plan to an eastern paper, but it probably gained no favor and was not presented to the public. This effort may prove alike fruitless. We will see. The plan is what Spiritualists need more than any other class, for tney are scattered over the earth, equal to that of the Jews.

My plan, as I call it, is to supply the following need. To illustrate, I will use the following names, etc.

P	10	. 1	4						Brown,			bri
	44)		9 9 9 9	4.0.4	* * * *	.J.	Brown	L. M.	50,	Ga
	46		ì						Brown.		16,	let
	44	1	1						Brown,		18.	100
	ü							Ĭ.	Brown,	G W		ex
			1		****				Brown,			mo
	"		7	* • * •				Ţ	Brown,	T. M	20	Ē
h .			nla			64.	alla	***	111041	1.40 XL.	we's	្រ

TI No. 1 (addition to signature G. M. 55) stands, for married gentlemen; age 55 years. No. 2. (L. M. 50) stands for name of lady; age 50. No. 3 stands for simply one of the male persuasion, age 16. No. 4, a lady of 18. No. 5 is J. Brown, a gentleman widower of 60. No. 6 is J. Brown, a married gentlemen of 65, and No. 7 is a married lady of 29; but it is to be hoped not the wife of No. 6. for

"Birds of a feather Should flock together."

The above is my idea crudely illustrated, of a need long felt. I feel it in the case of almost every correspondent or author. Besides, it is "bringing down " the dominant male as far as signature is concerned, the Lafter the signatures numbers 2, 4 and 7, determining the sex, etc. In the old way, it would be number two is Mrs. J. Brown, number four, Miss J. Brown. Of course, it would be optional as to the age, but if ene has any interest in the writings of another, they would certainly like to have such little information as the age, etc., of the person. But my main idea is, that women shall not be troubled with the writing of Miss or Mrs., no more than men are with writing Mrs. Besides, Mr. is indefinite as to the married or single state. The advantage of this system will be readily seen. Some may think that the signs following one's signature will conflict with those of the many professorship but they can parenthesize such as they are but a very few comparatively. Of course, if this idea be adopted to become gener ally understood, it will have to be published in book-form, and in this case, I would suggest that it be put in the Manual for the Children's Progressive Lyceum. Herein you have the idea unelaborated. Individuals can think for themselves of the many advantages of this plan, which are not mentioned,-space and time for bidding. I should like comments from abler pens and more constructive genius. It will suit my purpose to have you give this publicity, or better, give the subject a little thought and

Three thousand tons of coal are used each day in the gas works of London. The aggregate consumption per year is 10, 000,000 cubic feet.

A young lady, eightsen years of age, died recently, at Baltimore, of hydrophobia, produced by the bite of a dog nearly two years previous

I was sorry to hear that you lost the money. I pected to have an opportunity to send you the oney by a sate conveyance. Fairfield, Ohio.

REMARKS :- Dear brother, never mind about the money. We have affixed the letter F. to your name, which signifies free.

Go on, my venerable brother, preaching the gospel of good news and glad tidings to the bereaved mourners. Tell them that the loved ones who have passed from earth-life, still live and love those left behind, and will greet them with outstretched arms of love and affection, when they, too, shall pass to the other shore.

A. Boggs, writing from Middlefork, Indiana says :

"There seems to be a decided spirit of inquiry here in regard to Spiritualism. We need a good test medium and lecturer. I suppose our chance to get either is slim, as there are but few avowed Spiritualists, and those spoken of above will generally reply that spirits should not charge, as they have no need of money. Still they will pay the orthodox preachers for trying to do what God Himself could not do through His Son, Jesus Christ,

Letter from Mrs. L. M. Sherman.

MR. EDITOR :- As you have thought my articles worthy of publication in your excellent paper, I send two more, which if you think worthy, are at your disposal.

Should they find their way into your columns, I shall write more; otherwise, clip my literary wings till I'm stronger grown.

Your paper comes to our Western shores, bringing us choice food for our hungry souls, and we give it a warm welcome, and pray that 8. S. Jones editor of the JOURNAL, may long live to deal with so much lavishness, the thought-gems that from week to week greet us. Sacramento, Cal.

REMARKS :-- We would be glad to receive contributions from your pen whenever you may feel inspired to write. They are always interesting.

TTA respectable farmer in Iowa has been arrested on a charge of murdering his brother in Ireland thirty Jears ago. A nephew hunted him down.

137 A baptising ceremony at Melbourne, Cana da, was interrupted recently by a big brother of the young woman about to be immersed, who thrashed the clergyman.

car loads of butter over the Pacific railroad to England merchan ts in Hong Kong. The order was eccived over the Atlantic cable.

treat us with your own pen. G. HARDOASTLE. Quincy, Ill., Nov. 1869.

For the Religio-Philosophical Journal. MEDIA; OR THE CHARMED LIFE:

A Story of Fact, Phenomena and Mystery

BY GEORGE SOMERVILLE.

CHAPTER XII.

THE UNKNOWNS STORY-MYSTERY. Seated together in the elegant palors of the

Haine mansion at Philadelphia, and in answer to a question from Randolph,-the unknown continued the remarkabe history of his life,

"Yes, Randolph, Mrs. Ray's life is one of strange vicissitudes, tinged, indeed, at times with the seeming improbabilities of Romance, and to give a detailed account of her life, I shall be compelled to speak somewhat of myself. You are young yet, and I doubt that a relation. of some of the events of my history will prove of some value to you. Oh, how my soul at this moment poised, as it were, on fancy's wing, flies through retrospections, vast arcana to the blissful period of a joyous happy youth. The spell of the past is on me, and memory like a bird let loose in the skies, flits back to the rose tinted heyday of life. But alas, a cloud rising suddenly casts a sombre hue over the hotizon of my youth. At an early age I was left an orphan. My mother dying shortly after giving birth to me, so affected my father, who was greatly de-voted to her, that suddenly he disappeared from the scene of his great bereavement, leaving me in the care of a family in the country, with whom I lived until the age of sixteen, and led the rustic life of a farmer's boy. Anon my mind roved among the mechanic arts, and I longed for a trade or profession. At length I turned my face towards the great city in quest of some particular calling. After traversing the crowded city for several hours one day, I found myself carried along by a throng of pleasure seekers, into the great Picture Gallery of the Art Union, Chestnuc Street. Passing around the spacious hall, I drank in with an ardent relish the beauty of the finest production of the finished painters. In a moment my life seemed absorbed in one vast gleam of golden sunshme, and a new ambition possessed me, and inspired my whole being. I saw myself transformed, master of the beautiful art, and in the upturned faces of the proud and wealthy, read the approving smile of ad-miration, appreciation, and heard the swelling volumne of adulation, falling on the ear indistinct at first, but increasing and sweiling louder and louder, and growing more near, until like the onward rushing current, on the mingling tide of popular favor, I was borne amid the loudest acclamations to the highest niche in the sacred temple of fame. Long I dreamed thus encircled in a fancy palace, the living tide of gaiety and pleasure had flowed on and on, and almost out of the gallery again, and I, too, though still wrapped in a pleasing revery, stepped from the place. Scarcely had I gained the sidewalk than I was thoroughly aroused by a tumult in the street. Screams for help, loud and boisterous shouts. I looked up, and there dashing down the street, came a pair of spirited jet horses attached to a handsome barouche. The carriage had been run into, the driver hurled from his seat, when the alarmed and spirited animals sped tway in a fearful gallop. Within the carriage, there was one occupant still, and she had been thrown forcibly to the floor in a condition now quite helpless. Many persons ran out into the street, threw up their hats before the firey steeds; but all of no avail. On they came at a terrible pace. In a moment I took in the peril of the fair one inside, and something, I scarce can tell what, clothed me instantly with the strength and will of a giant. With one leap I sprang against the runaways and seized the bridle with a grasp so powerful that checked their flight at once, throwing them back upon their haunches. The driver came up, took possession of them, and I hastened to the assistance of the girl, took ner in my arms, and conveyed her into an adacent drug-store. She soon recovered, and her parents coming in, received her gladly to their embrace. Smilling most kindly on me, they insisted that I should accompany them home. The carnage stopping before a fine large mansion, we were soon usherd into an appartment furnished in the most costly style imaginable. Such, indeed, was the effect of the sudden transition too my feelings, that, at the first, I shrank back instinctively from that which appeared more like an oriental palace than the simple home of a Philadelphia merchant." "Now, young man, sit down and tell us how we shall reward you for perilling your life so nobly-checking so promptly the mad flight of our steeds," said the gentleman, inviting me in the kindest manner to be seated on a large divan near him. I stammered out some reply-what I can scarce remember now. Noticing my embarrassment, he repeated his expression of kindest. "Come, my man, you have shown yourself brave and possessed of noble impulses. Fear not to speak whatever you may wish, and rest assured that be your wish, whatever it may, it shall be granted you.' "An orphan, alone in the world, may it please you, sir, "I stammered diffidently. "I desire a trade or some calling by which I may earn an honest living." "Bless my soul, a noble wish, young man He who has a trade has an estate. You shall have it. The roof that shelters me, shall shelter you. I am a jeweler. This is my store next door. Come in." Thus I was generously welcomed as a member of Mr. Osbourn's household, and there are many incidents that occurred in the ordinary routine of my every day life which I can not even hint at now. I shall, therefore, give but the most prominent changes that occurred in my life, and which seem to have exerted a much greater influence upon my varied career. Elmirs, at the time of my introduction into the family, was yet quite young, scarce twelve years of age, and, of course, the deep fondness of a cresuve love, had scarcely desturbed the susceptble tendrils of her young heart. But as she gradually merged into womanhood, often, as I chanced to raise my eyes momentarily from the book I may have been reading, did I meet her beautiful orbs of light and love resting on me; and anon, when her desire was to visit the theatre, opera, concert, or fair, oft was I named as her gallant and protector. That we might chance to love mutually, seemed not to have once entered the mind of her fond and doating parents. But it was on a lovely eve in the leafy month of June, when trees and shrubs and flowers of balmy summer, that we wandered listlessly together in the calm moonlight of the starry even. ing away from the city, across the quiet Schuylkill, and along its romantic banks. Eutering a small path that diverged from the main one, we proceeded over the velvety green till we came to the trunk of a fallen tree, which formed, indeed, a comfortable, at least, an invitings cat. This, Randolph, is long before art and mecuanical skill had matured the beautiful plan of our noble Fairmount Park, with its attractive walks and drives, or ere, indeed the project was thought of. But as we sat there, we drank in with mutual zest the beautiful scenery surrounding our rural retreat. Elmira, by intuition, was a warm admirer of the picturesque and grand, and she gave language frequently to the enthusiam with which the happy vision inspired her poetic soul.

divine views for the inspired rising artist ! " "Indeed, a sacred scene, Elmira, and shall not

be marred by inexperience. I will paint it, but not until I am wholly perfected in the divine art. This shall be the glorious object of my daily studies. By it my task shall be lightened, and we will oft come, love, to this sweet and sequestered retreat."

Her heautiful head, with its wealth of flowing ringlets, sank lower on my breast, as she murmered her happy pleasure in my breast, as she she was beautiful to me then—pure, and lovely as the spotless lilly. I pressed her to my bosom and printed there in that holy place, my first kiss upon her brow. Her moistened orbs sparkled with an inspiration pure and warm. Her bosom swelled with affectionate emotion, as she now recounted to me the happiness and joy she experienced with me since the day I saved her from death.

"But, alas!" she concluded as her tears now fell sad and free, "father has promised my hand to Captain Ray, and though I do not really dislike him, yet I know I can never love him with the lasting affection that the real wife should ever possess for him she weds. Oh, is it not cruel, cruel indeed for parents to act so with their off spring in the relation upon which so much of weal or woe, sorrow or happiness depends !

"Yes, Elmira, it is cruel, and more, it is criminal; yet, my dear, you would not wed a man whom you could not love."

"Willingly I would not; no, never; but I love my parents, and, oh ! it grieves my soul, that I can not, by obedience to their wishes, increase their pleasure, their pride in me."

"Elmira, my own sweet love, grieve no more for this. They surely will not persist in such a course when they learn you are so averse to wedding the man you can not love."

"Would that it were already as you say. But they seem so proud of such an alliance, and determined."

Suffice it, Randolph, 'tis the old, old story, and how disgraceful and soul debasing that even in these enlightened and pretending pious days, this same spirit of arbitrary legalized prostitution still prevails to an alarming extent throughout the circle of what is called the better society.

As we entered her lathers house, she was politely saluted by the captain, who evidently had been awating her impatiently. By the false et-iquette of society compelled, she returned his salutation courteously, and proceeded with him to the parlor, while I sought my study in a remote portion of the building, my mind filled with contending thoughts. Elmira loved me; she was an acomplished, aniable and pretty girl. I was ready and anxious to lay my life at her feet. But ah! the broad gulf of native station and proud birth rolled gloomily between the poor, obscure orphan, the humble recipient of a strangers bounty, and the lovely, only daughter of the proud Oshourn. Would he, notwithstanding his triendship for me, sacrifice his pride of birth, and high station, the dazzling prospect of so brilliant an alliance of his child with the wealthy and popular Captain Conrad Ray. No! the unwelcome thought forced tears to my eyes. And not to tire you, Randolph, with a tedious account of the hymenial prejuminaries. Suffice it, they were married, and in her fathers house. It was a brilliant, extravagant scene. The proud mansion illumined from the basement to the very top, the flood of gaslight glistened upon the flowing robes of rich satin, sparkling orna-ments and massive jewled head-dresses of many of the guests, gave them a picinresine appearance as they flitted about the gay scene of fairies in a golden palace. Elmira, innecent, though deluded, after much persuasion, and hoping to learn to love the wealthy captain, at length received him to her bosom. Sure, though sad the delusion, thousands before her time had repented heartily, and with bitterest tears the vain delusive act. Thousands of the loveliest flowers of the sex have been thus hopelessly blasted, sacri ficed to unsuited alliances, and left in the unc mgenial soil of unreciprocated affection to wither fade and die. Elmira, another's WIFE, so said the law and the preacher, yet still she lover me. Oh! delusive, dangerous painful state, at thought of thee and in the solitude of my study, I bitterly wept. Long and sadly I thought upon the cruel, the hateful condition, and at leng h resolved so to, act, as to effectually prevent all indelicacy, not to say criminality, in the melaucholy drama. 1 resolved, though hard the task, to leave my friend and benefactor, the city, and, perhaps, the country. Again I experienced, doubly atresh, all the icy coldness of a two fold orphan age. Bereft of my parents, bereft of her who had grown so soon to be the life light of existence to me, my day dream of hope, my song and source of joy, my angel guide. Thus deserted, lone and blighted, torn from every tender tie, I rushed half frantic form my solitude, met my benefactor, informed him hastily of my intentions. He was, of course, surprised at what he thought a sudden freak, from which I would soon recover. But when I reluctantly related to him the cause of my departure from the senes of my childhood, and even all that I had held so dear, he felt keenly and with a pang expressed the extremest sorrow. "But," said he as he repressed the rising tear, and extended to me a well filled purse, "If you will go, take this, with my richest blessing. May a beneficent providence ever guide and shield you." With a trembling hand, I clasped his and, my being thrilling with emotion, bade him,farewell. Shrouded in despondency still, I slowly turned from the man who, though not intirely faultless, possessed yet a noble heart. Listlessly, I wandered toward the river, and when I had partially collected my scattered thoughts, looked up and found I was in the midst of the busy shipping, and on the verge of the flashing Delaware. Another moment, and I fell off into a train of new thought. What have I now to live for,' I mused. 'Here am I alone in the wide world, uncharitable at best.' My hand rested against the wallet in my packet, and instantly chided me for the ungenerous thought.' Yes, I have or had a friend, who when I was a stranger, took me in; but I have now turned away from him. God bless him still ; and for thee, at least, one wrong of his life, forgive him. No object now to live for, the sacred shrine of my soul's holiest devotion destroyed, cas: down, what is there before me of any worth. The world : yes, unsympathizing and cold, though it be, I will see it. I'll travel, and amid the changing variety of its scene, as yet untried by me, strive to forget the past. Thus resolved, I was soon aboard a steamer de-parting for the South, and again to give you in detail, Randolph, all the scenes through which I rapidly passed, would encroach entirely too much upon your valuable time. I will haste. Passing through several Southern cities, 1 at length embarked at New Orleans for Havanna, from whence I visited the national capital of Spain, and the gilded scenery of the voluptnous and corrupt court of the famed, rotten, infamous Isabella. After passing through many of the old halls of After passing inlogation of the second secon gathering thus, ample material with which in reflection to enrich the restless mind, I sailed for sunny Eugland, sped through her narrow, con-tracted, hampered streets, and lingered in her halls of Parliament, pervaded of late-bless the angel of peace,-with a spirit of redceming liber-

during a taree week's tossing on its unquiet wayes, taking in a view of Table Mountain, covered with clouds and gloom. Rotterdam, that Gorman city of the picturesque Rhine, received me. Suling on the ocautiful Rhine, I passed on through Switzerland, through her vine clad hills and valleys, amid scenes of calm loveliness, that spread repose and screnity through the soul, and amid scenes of terrific grandeur which raise the heart from things of a groveling lower nature up into an atmosphere higher and more serene.

Next, sunny Italy, the land of poetry and song, greeted me a happy welcome. On and on I sped, through the fairest enties, and in fields of truits and through the fairest cities, and in fields of fruits and flowers, walked through beautiful gardens, and trod the council halls of the fir-famed city of Ven-ice; visited Egypt; sailed up the Bay of Naples, passed Greeiau Syria and the Scelebrated city of Alexandria, an I auon was I passing through the waters of the ancient Nile; crossing the dreary and silent desert—silent did I say? Silent only to the dead, but to the impressible living, alive with the million voices of the heave with the million voices of the heroic ancients, whose restless spirits still hover over and through the solitary grandeur of the deserted waste. Silent? No! Grand but not solitary, for on ! what place is like the grand old desert, thrilling the very air with the palsations of the spirits of the long, long ago, in which to commune with heaven and your own heart. Crossing the desert, I roamed over the heaving

bosom of the Red Sea; passed through despatic Russia, with her mountains of ice and snow, fit emblems of many of her past rulers; visited St. Petersburg, Turkey and the various cities of the Orient; back again to Italy, I entered the wealthy portals of Rome, where once the Casars flourished, the Eternal City of Italy's fair clime, wasse throne of heauty once ruled the world ; anon, Frorence, the beautiful, the gay, held out her fair hand, and I hastened to clasp it.

"Florence, beneath the sun, Of eities, fairest one."

The great gallery and school of beauty and of art, the mother of Raphael, Michael Angelo, Sal valor Rosa, and other brilliant sons of the dreine urt, of which, indeed, the Italian school justly makes so proud a boast.

But, Randolph, you must excuse me for to-day, my leisure is exhausted. At a future time I may give you the incidents of my life in Fiorence, and since I left her gay scenes.

Good day, sir," Clasping him warmly by the hand, the Unknown passed hastily into the street, and Randolph was alone. His scattered senses remained for several minutes in a seeming mist of amazement. Much as the stranger had told him of his fife, he soll knew but little of him. Throughout his narra tive he studiously concealed all clue to his name. In this at least, he still remained to Bandorph the "Unknown."

257 People in Maine are talking about raising money for a statue of William Pitt Fessenden, its late distinguished Smator. No statue of a public man has ever been creeted in that State.

13. The eldest son of of Prince Napoleon and of the Princess Clotilde hears a striking resemu lance to the founder of the Napoleonie Aynasty.

21. New London, Conn., has thriving night

sendols for women.

SPEAKER'S REGISTER.

PUBLISHED GRATUITOUSLY EVENT WOFS.

['to be useful, this should be reliable. It therefore behooves Lecturers to promptly notity us of changes whereever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict is to the simple address having partic. plars to be learned by special correspondence with the indivulnals.] J. Madison Allen Amora, N. J. J. W Seaver, Byron, N. Y. Harrison Ausir, Charles City, Iowa Dr. Wm. H. Salislary, box 1215, Port J Madison Alle., Ancora, N. J. Mrs. Elmira W. Smith, 56 Salem street, Portland, 57c. Harrison Auguer, Calamus, Chinton Co., Iewa Mrs. C. M. Stawe. Address San Juse, Col. C. Funnie Allyn, Stoacham, Mass. Selah Van Sickle, Greenbush, Mich. firs. N. N. K. Andross, trance speaker, Delton, Wis. Mrs. M. E. B. Sawyer, Paldwineville, Mass Mrs. M. E. Anderson, trance speaker, Taunton, Mass., P. Abrom Smith, Esq., Sturgis, Mich. 0. Box 45. Mrs. Mary Louisa Smith, trance speaker, Toledo O. Mrs. Orrig Abbott, developing medium, 127 south Clark-St Mrs. E. W. Sidney, trance speaker, Eitchlurg, Mass. room 16. Elijah B. Swackhammer' 177 South 4th street, William Harrison Akely, M. D., 194 South Clark Steet, Cherago, burg, Long Island. Lectures on Laws of Life, Tempere ce, and Reform and Herman Snow, Liberal Books and Newsdealer, 410 Ken Progressive subjects. ney street, San Francisco, Cal. Charles A. Andras, Flushing, Mich. Mrs. H. T. Stearns, Missionary for the Penusyivania State J. G. Allbe, Springfield, Mass. Association of Spiritualists. Address care of Dr. H. T. Child Dr. A T. Arios. Address box 2001, Rochester, N. Y. 634 Race Street, Philadelphia, Pa. Rev. J. O. Barrett, Glen Benlah, Wisconsin, Dr. Nathan Smith, Kendslville, Ind. Dr. J. K. Bailey, box 394 Laporte Ind. J. H. W. Toobey, Room 7, 192 S. Clark Street Chicago, Ill. Dr. Barnard, Lansing, Mich., Lectures upon Spirituaism Frances A. Tuttle, box 354, Laporte, fud. Will answer and scientific subjects. calls to lecture in the West. Mrs. Sarah A. Byrnes. Address 57 Spring street, East Cam. Mrs. E. A. Tallmadge, Inspirational Speaker, Westville, Ind. bridge, Mass. Mrs. Charlotte F. Taber, trance speaker, New Bedfore Mrs. A. P. Brown, St. Johnsbury Center. Vt. Mass., P. O. box 392. Mrs. H. F. M. Brown. P. O. Drawer 5956, Chicago, 111. Hudson Tuttle, Berlin Heights, O. Mrs. E F. Jay Bullenc, 151 West 12th street, New York Benjamin Todd, Salem Oregou. Mrs. Nellie J. f. Brigham, Elm Grove, Colerain, Mass. Mrs. Sarah M. Thompson, inspirational speaker, 161 St. Mrs. M. A. C. Brown: Address, West Bandolph, Vt. Clair street, Cleveland, O. Addie L. Ballon. Address Chicago, care of HEL1010-PHILO-James Trask, Kenduskong, Me. OPHICAL JOUENAL. Mrs. Dr. Tatum, 273 Milwankee Avenue, Chicago, 14. Wm. Bryan. Address box 35, Camden P. O., Mich. Dr. Samuel Underhill, No 121, 22nd st. Chicago, 111, M.C. Bent, inspirational speaker. Address, Almond, Wis. J. H. Bickford, Charlestown, Massachussetts. A. Warren, Beloit, Wis. John Corwin Five Corners, New York. Mrs. G. S. Coles 735 Broadway, N. Y. Dean Blark. Permanent address, 24 Wannesit street, Lowell, Mass. Mr. Cowen, St. Charles, Ill. Mrs. Augu ta A. Currier, Address box 815 Lowell, Mass. H. T. Child, M. D., 034 Race St., Philadelphia, Pa. J. P. Cowles, M. D. Address Box 1874 Ottawa. 111. S. C. Child, Inspirational Speaker, Camppoint Adams Co. Mass. nı. Mrs. Dr. Wm. Crane. P. O pex 935, Elkrart, Ind. Clark Street, Chicsgo, Ill. Albert E. Carpenter, address care of Banner of Light Boston, Mass. Boston, Mass. Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co Ind. Dr. J. R. Doty, Stockton, Ill. Miss Lizzie Doten. Address Pavilion, 57 Tremontstreet street, Boston, Mass. Boston, Mass. NIN. E. B. Danfor th, M. D., tranec speaker, Lawrence, Ka. George Dutton, M. D., Rutland, Vt. Dr.H. P. Fairfield will answer Scalls to Lecture. Adress Ancors, N. J. Andrew Jackson Davis can be addressed at Orange, N. J. Mrs. E. DeLamar, trance speaker, Quincy, Mass. E. C. Dunn, lecturer, can be addressed Bockford. Ill. Prov. William Denton, Wellesly Mass. Miss cliza Howe Fuller, inspirational speaker, San Francisco, Cal. Miss Almedia B. Fowler. Address, Sextonville Wis. A. T. Fore, Manchester, N. H. A. J. Fishbeak, Sturgis, Michigan. Charles D. Farlin, clairvoyant speaker, Dearfield, Mich. N. S. Greenleaf, Lowell, Mass. Issac P Greenlesf. Address for the present 82 Washing. ton avenue Chelses, Muss., or as above. K. Graves, suthor of "Biography of Batan." Address Richmond, Ind Laura Do Force Gordon, wil. lecture in the State of Nevada till further notice. Permanent address, Treasure Oity. white Pine District, Lander Co., Nevada. Dr. L. P. Griggs. Audress Colar Falls, Iowa. R. D. Goodwin, lecturer, Kirkwood, Mo. Miss Luna Hutchinson, Owensville, Cal. O. B. Hazeltine, Mazo Mania, Wir. Dr. M. Henry Houghton. Address, Milan Ohlo. Miss Julia J. Hubbard. Address 3, Cumston street, Boston Mrs. E. A. Horton, 24 Wamesit street, Lowell, Mass. Miss Nellie Hayden. Address No. 20 Wilmot street, Wor tester, Massachusetts. Moses Hull, Hobart, Lake County, Ind. Mrs. F. O. Hyzer, 122 E. Madison street, Baltimore Md. Dr. A. Hunt will receive calls to lecture Sundays. Cold Water, Michigan.

Lyman C. Howe, inspirational speaker, Box 99 Fredoas D. W. Hull, Inspirational and Normal Speaker .-- Hobart,

Ind. During Sept., Kendalville, Ind.; Oct., East Saginaw Mich.

Mrs. M. S. Townsend Hoadley, Bridgewater, Vt. Dr. William Jordan, Speaker, Wales, Michigan.

Wm. H. Johnson, Corry. Pa. Dr. P. T. Johason, lecturer, Ypsilanti, Mich.

W. F. Jamieson, inspirational speaker, Belvidere, Ill. Abraham James, Pleasantville, Venango Co., Pa., box 84

H. A. Jones, Sycamore, Ill. S. S. Jones, Drawer 6023, Chicago.

Dr. Wm. R. Joscelyn, Lecturer, Healer, Clairvoyant. Address him in care of this Office, Room 8,-192, South Clark Street.

Dr. G. W. Kirbye, speaker. Address this office. George F. Littridge Buffalo, N. Y.

O. P. Kellogg, East Trumbull, Ashtabula Co., O.

Ira S King, trance speaker, care of Joseph Smith, P. O.

Sor 1118. Indianapolis. Ind. J. S. Loveland, Monmouth, Ill. Mrs. F. A. Logan, Winona Minn. W. A Loveland, 35 Bromfield street, Boston. Geo. W.Lusk. Address Battle Creek, Mich. Mr. H. T. Leonard, trance speaker, New Ipswich, N. H. Mrs. L. W. Litch Address 11 Kneeland st., Boston, Mass Mary E. Langdon, 60 Montgomery street, Jersey City N.J. John A. Lowe. Address box 17, Sutton, Mass. C. B. Lynn, inspirational speaker, Sturgis, Mich James B. Morrison, box 378, Haverhill, Made. Dr. Leo Miller, Appleton Wis.

Dr. John Maynew, Washington, D. C., P. O. box 607, Dr. G. W. Morrill, Jr. Address Boston, Mess. Mrs. Haznah Morse, Joliet, Will County, Ill. Mrs. Anna M. Middlebrook, box 778, Bridgeport, Conn. J. W. Matthews, Hepworth Illinois, Mrs. Sarah Helen Mathews, Quincy, Mass.

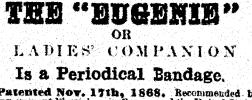
Charles S Marsh. Address Wonewor, Junean Co., Wis. Mr. and Mrs. H. M. Miller, Elmirs, N. Y., caro W. B. Hatch, Mrs. E. Marquand, Trance and Inspirational speaker, 128 louth Third Street, Williamaburg, Long Island, N. J. Emma M. Martin, Birmingham, Mich. Dr. W. H C. Martin, 173 Windsor street, Hartford, Conn. Mrs. J. Munn, Campton, Ill. Prof. B. M. McCord, Centralia, Ill. A. L. E. Nash, lecturer, Rochester, N. Y. Mrs. S. Nash, healing medium, Dearfeld, Mich. C. Norwood, Ottawa, Ill. J. Wm. Van Namee, Brooklyn, New Yors.

Mrs Puffer, trance speaker, South Hanover, Moss O. S. Poston, 114 South 6th street, Room 2, Philadelphia J. H. Priest, Berlin Wisconsie. Mrs. Harriett E. Pope, Morristown, Minu. Lydia Ann Pearsall, inspirational speaker, Disco. Mich. Dr. P. B Randolph, So Court St., Boston, Mass. J. T. Konse, normal speaker, Terre Haute, Ind. Mrs. Jennie S. Rudd, 140 Mainstreet, Providence, E. I. Mrs. Plumb, Clairvoyant, 63 Enseell St., Charlestown, Mass

J. H. Powell, Terre Hante, Ind. Miss Nettie M. Pease, trance speaker, New Albany, Ind Mrs. Anna M. L. Potte, M. D., lesturer, Adrian, Mich. J. L. Potter, address Morristown, Minn., care of Hon. Isnac Pope.

Dr W. K. Ripley, box 95, Fexbore', Mass. A. C. Robinson, Solem, Massi Win. Rose, M. D. Address box 268, Springfield, O Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. Mrs. Sarah A. Rogers, Inspirational Speaker and Clairvoyant, Etck Island, Ill., care of A. J. Grover, M. D. Mrs. Leander Smith, Medium of Whittemore, command cations Menooka, Ill. Austin E. Simmons, Address Woodstock, Vt. H. B. Storer, 56 Pleasant street, Restor, Mass. Mrs. L. A. F. Swain, Union Lakes, fire Co., Minn E. Sprague, M. D., Scheneetady, N. T. Mrs. Faunie Davis Smith, Miltord, Mass, N. H. Swain, Union Lake, Rice Co., Mann Mrs. Nellie Smith, Impressional speaker, Stargis, Mich. Jason Steele, State Massionary, Green Garden, 111.

816-112823, IV. EL



3

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

Aight. It is always ready for use; is very compact, being kepti: a small ornamental, perfamed box, that can be curried in a lady's pocket if required. It being made without buckles, buttons, hocks or eyes, and requires no planing, it cannot become leosened in any way while being worn. It being made of pure, soft and smooth rubber, it cannot in convince as invited.

in any way chale or irritate. It more than saves the cost of itself in material, as the

Engenie with ordinary care, will last five or ten years. 22 Sent anywhere by mail on receipt of \$4.00. Address, "Eugenin," 189 S. Clark St., Chicago, Ili no7vol6

The only Complete and Strictly Scientific Works of the kind Published.

THE PHYSIOLOGY OF WOMAN, AND

HER DISEASES FROM INFANCY TO OLD AGE:

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

BY C. MURRELL, M. D. Fifth Edition 1 Vol. 12 mo pp 459 cloth., \$1,50. Postage 20 cents.

For rate at the Office of the Religio-Philosophical Jour-Bal. Address S.S. Jones, 189, S. Clath St. cet. Chicago, III. nols vol 6 tf

SWEET EGGS AND BUTTER.

Eggs he pt fresh for a year. Sour and Rancid Butter rendered away White and streaked Burter made yellow.

Fresh Butter kept sweet.

And How to present milk from souring: by new methoda.

Ges- Circulary send FASE, relative to the above. Agente wanted. Interal inducements offered. Address PRACTICAL CHEMISTRY CO., No. 4 ARCAPE COURT, Chicago, 111.

Vol 1. No. 14, 21.

ONARGA NURSERY, AND

EXPERIMENTAL GARDEN.

Onarga, Illinois, PERKINS & CONGDON, Propringa-Wholeash and Retail boders in all hinds of Norsi ry Stock. Special attention paid to the Calibration of the Grape? Pears and Cherrics.

ALSO

EVERGREENS and ROSES, BULBS, de. ;

all kinds of Voget ilde Gardon Seeds and Plants. & # Sweet Potato Plants in Jarge and small quartities ro snit purchasers. All of the above will be offered as low as can be obtained

In the markete three us a call and we will do you good. No. 20, Vol. 5 tf.

MRS. FERRER'S NEW PAMPHLET FOR THE THOU As Mrs Southworth mays," No one is so good or so vise

but will be under letter and wiser and happier by perusing the Spirituelle."

MY LOVE AND I.

By Mrs. Forree. "Read it at night and think of it," as, the Hon. Thes. Convensated up a reading the manuscript, Reality & Philipperson, C.S. Drawin astall, Wolfpield, 190 BUNG the Boston INVESTMATOR. Pricelle cents : postage 2 cents Vol 4, No. 13.

RELIGIO-PHILOSOPHICAL JOURNAL.

"Oh how beautiful is this! How invitingly complacent all nature smiles. What lovely, aye

ality. Leaving England, and touching the beautiful Isle of France, I sailed for the favored city of the East-the city of palaces, the fair, the rich Cal-cutta, with her varied scenes and burning skies.

Next, after passing the Cape of Storms, and en-

Dr. J. Volland, Ann Arbor, Mich. Mrs. S. E. Warner, Box 329, Davenport, Iowa. N. Frank White, Providence, R. I. Mrs. M. Macomber Wood, 11 Dewey st., Worcester, Mass. F. L. H. Willis, M. D., 27 West Fourth street, New York. Dr. E. B. Wheelock, speaker, New Hartford, Icwa. Mrs. Fannie Wheelock, clairvoyant, New Hartford Iows. E. V. Wilson, Lombard, Ill. Mrs. N. J. Willis, 3 Tremont Row, Room 16, Boston Mrs. M. J. Wilcoxson, address, care of S. S. Jones, 192 Son. Henry C. Wright. Aldress care of BANNER or LIGHT, Mrs E. M. Wolcott. Address Danby Vt-Mrs. Hattie E. Wilson, (colored). Address 70, Tremont Daniel White, M. D., Box 2507, St. Louis, Mo. Blijah Woodworth, inspirational speaker, Leslie, Mich. Gilman R. Washburn, Woodstock, Vt. E. S. Wheeler. Address care of American Spiritualist 111 Buperior st., Cleveland, Ohio. Dr. R. G. Wells, Rochester, N. Y. Prof. E. Whipple, Clyde, O. A. A. Wheelock. To! do. O. A. B. Whiting, Albion, Mich. Warren Woolson, trance speaker, Hastings, N. Y. Mis L. T. Whittier, 402 Sycamore st., Milwankee, Wis. Zerah C. Whipple. Address Mystic, Conn. Mrs. L. A. Willis, Lawrence, Mass., P. O. box 475. Mrs. Mary E. Withee, 182 Elm street, Newark, N. J. A. C. Woodruff, Battle Creek, Mich. Miss H. Maria Worthing, Oswege, 11. 8. H. Wortman, Buffalo, N. Y., box, 1454. Willie F. Wentworth, Schenectady, New York. Mrs. Mary E. Walker, Washington, D. C. Daniel While, M. D., Box 2507, St. Louis Mo. Fannie T. Young, care of L. Suwyor, Three Oaks Mich., during August and September. Mr. and Mrs. Wm. J. Young, Bosse City, Idaho Territory. Mrs. Juliette Yeaw, address Northboro', Mass. SOUI READINGS ASSISTED BY SPIRIT INTELLIGEN-CES. J. M. SPEAR Will examine and prescribe for diseases of body and Will examine and prescribe for discasses of body and mind, will delineate character, describe capacities of per-sons, and often indicate best locations for health, prosper-ity and harmony. This he does by means of a lock of hair, handwriting, photograp's or personal presence. Age and sex being stated when the person is not present, aids the delinearion. Fee \$2 Address J MURBAY SPEAR, 1014 Stocknow at. San Francisco, Cal. yol7xt no 7.3 m.

TAYLOR'S BED SPRINGS.

ARE FREE FROM EVERY FAULT AND ANNOTANCE

that accompany other Bed Springs, more or less anay a company other new springs, more of 1685. All Sho-try then are pleased with them, "suffree of freight on re-ceipt of orice, Six Dollars, A good change for Agents to make money, Send Stamp for Cucutor. Address J. C. Tavier, Ann Arbor, Mich. no20voi6tf.

A NEW BOOK

FUTURE LIFE:

As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet.

WITH AN INTRODUCTION BY JUDGE J. W. EDMONDS.

CONTENTS.

Chapter 1. The Holy City, Angler 11. Spiritual Message Complex 11. The Spirit Echo Chapter 11.¹ The Spir.t Echo Chapter 11.² The Spir.t Echo Chapter 11. Powers and responsibilities of Mind Chapter 11. Communication from a Spirit. Chapter VI. Spirit life. Chapter VI. Spirit life. Chapter VI. A picture of the Future. Chapter 1.1. Repsonable Words, Chapter 1.1. Interview with Pollock. Chapter 1.1. New Desires. Chapter 1.1. John C. Valhoun. Chapter 1.1. A second Vielt. Chapter .118. A second Visit. Chapter XV.-Another Interview. Chapter XYI.-Recommersterview. Chapter AVII - Reformation. Chapter AVII - The path of Progression. Chapter AVIII - Valley of the Shadow of Death. Chapter XIII - Valley of the Shadow of Death. Chapter XIII - Alley of the Shadow of Death. Chapter XIII - A Beautiful Lesson. Chapter XXIII- A Beautiful Lesson. Chapter XXIII.- Represention. Chapter XXIII.- Represention. Chapter XXIII.- The Machanic. Chapter XXVII.- The Prescher. Chapter XXVII.- The Organ-Boy Chapter XXVII.- The Organ-Boy Chapter XXVII.- The Man of Ease and Fasihon. Chapter XXVII.- The Man of Ease and Fasihon. Chapter XXVII.- The Man of Ease and Fasihon. Chapter XXVII.- The Man of Ease and Valey. Chapter XXVII.- Voltaire and Woley. Chapter XXVII.- The Second Birth. Chapter XXXII.-The Cynic. Chapter XXXII.-The Second Birth. Chapter XXXIV.-The Slave. Chapter XXXIV.-The Slave. Chapter XXXV.-The Queen. Chapter XXXVII --A Scene in Spirit-Land. Chapter XXXVII --The Miser. Chapter XXXVII --The Miser. Chapter XXXVIII --Spiritual Influence. Chapter XXIVIII-The New City. Chapter XXIVIII-The String One. Chapter XXIV-The Birthe Scene. Chapter XLIX.—The Dying Girl. Chapter L.—The Inner Temple. Chapter L.I.—The Foolish Mother. Chapter LH.—The Dischedient Son. Chapter LHL.—Cardinal Richelien. Chapter LHL.—Cardinal Richelien. Chapter LHV.—Practical Nature of Spirit-Life. Chapter LV.—Olimpse of a Higher Life. Chapter LVL—Communication. Chapter LVIII.-Home of Unhappy Spirits. Chapter LIX.-Experience of Voltaire, Appendix. Price \$1.50; postage 20 cents.

For sale at this office. Address S. S. Jones, No. 192 South Clark street, Chrago, III.

List of Prices,

Answering written questions, ten or under, \$2.00; mental questions, ten or nuder, \$200; scaled letters, \$3.00; clair voyant examination to locate disease, \$2.00; locking up absent friends, \$3.00; locating minerals, from \$50, to \$100; sittings for slate writing, \$2.00; business sittings, from \$2 to \$10,

Peter West, 189 Banth Clark street, rooms 18 and -5.

Dr. B B. Holden, North Claronden, Vt.

W. A. D. Hume. Address West Side P. O., Cleveland' O.

Zeligio-Zhilosophical Journal

S. S. JONES, EDITOR, FUELIEERE AND PROPRIETOR. OFFICE 189 SOUTH CLARK STREET

CHICAGO, DECEMBER 11, 1869.

43-Por Terms of Subscription see Premium lists and Prospectus on eighth page.

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

Me If any person receiving this paper after the time for which it is propaid, desires to have it discontinued, he or she should inform us of that fact by letter, without dolay and it any one continues to take the paper after his or her time of propaid subscription has expired, payment will be required a trogular rates, dutil all arrearages are paid.

All letters and communications should be addressed to S. S. Jones, 189 South Clark street, Chicago, Illinois

⁴⁶ The Pon is mightler than the Sword.¹⁸

INDIVIDUALITY.

The Boulder-The Icicle-The Palace.

"Wo are all parts of one stupendous while, Whose body nature is, and God the scul !"

Grand truth: A thought from the Central Source of all thought, bearing upon it the impress of Divinity! Man is regarded as the noblest work of God. The mechanism of that star-lit dome, the wondrous regularity in the movements of those brilliant orbs that deck the fair surface of the sky, those grand laws embraced in the formation of worlds and systems of worlds, and the grandeur of those scenes in the Summer-Land, seem to sick into insignificance before the majesty of min. His physical organizations, how wonderful in its make-up! Then his mind, how towering ! how noble ! In our contemplation of the nature of man, the Universe of God and the wonderful machinery thereof seems like naught, for it is to the mind alone, that intelligent] principle that is incorporated within each one of us, that plans the construction of planets and stars, that assigns them a place in the regions of space, and sets in operation those laws that are made automatic in action, and which move on throughout the endless ages of eternity, unless interfered with by that superior intelligence that brought them into existence. Thus, it is plain to be seen that man stands at the head of all created things. And why should he not? It was not our intention, however, in this article to discuss those intricate relations that exist between man and the Universe of God-we simply desired in our preliminary remarks to express our opinion that man stands at the head of all created things, and yet

" He is only a part of one stupend.us whole, B in se is dy nature is, and God the soul."

As such, one man bears an intimate relationship with all the rest of humanity. In fact, no truer expression was ever made than this, "God our Father, Nature our Mother, all humanity our brothers!" Notwithstanding this, we find a disposition among all classes to become intensely individualized. "I will do as I choose," says one, "I propose to maintain my indviduality, and will do just as I please in all respects, regardless of others. I will live isolated from the rest of the world, if I desire to-live for myself alone, not caring for the joys or sorrows of others, for I am an individualized entity, and I wish to assert the prerogatives of the same." Tims we find Spiritualists, particularly, becoming intensely individualized, in many places sectarianized, much to their own injury as well as the rest of humanity. We will teach a lesson from Nature. Look at the huge Boulder on the top of yonder cloud-capped mountain. For ages it has remained there, a proud monarch, delying winds and storms, and while it listened to the thunderbolts sent through the firmament, or saw the vivid flash of lightning or witnessed the fairy movements of the clouds beneath or heard the pattering of the little rain-drops on the fields below, it thought to itself, "How noble and exalted my position !" No clouds obscure its gaze into the starry firmament-there it stands on its peerless heights, proudly defying the elements, and maintaining its individuality, Soon the soil beneath it, tired of its heavy weight, resolves to leave. So particle after particle slipped out from beneath it, and slid down the mountain's side, or was watted away on some genial gale. By and by we noticed a tremulous motion in that huge Boulder. It moyes 1 Watch it carefully, for it is determined, apparently, to change its programme of action. Look, it trembles-it starts! Behold it, that individualized entity moving down that mountain side. The oak towering skyward, the majestic pine and the thick underbrush, yield to it like the tiny form of an infant before a giant stroke. What a crash! The giants of the forest fell before it, and moving with fearful rapidity, carrying destruction in its pathway, it finally stopped in its weird career, in a quiet hamlet at the base of the mountain. As it glanced back on its pathway, saw the devastation and ruin, it exulted over its course and its individualized strength. The scenes around it were new. It now beheld the works of man, and saw busy life on all sides, yet, it still proudly and defiantly maintains its individuality. Ages pass away, and still it retains the same condition, doing no good, for it can not, it is so intensely individualized. By and by, we pass by that proud Boulder, and notice a change. Its rugged sides seemed lit up with a happy genial smile, and its rude heart appeared to beat with warm emotions, for it had resolved to change its programme of action. There was rejuicing then in all nature. The dark clouds moved with more gallant strides; the winds seemed to sing a sweeter anthem; the air appeared to move in joyous glee, while the tiny seed and tender plants apprehended a great change. It was a gala day in all nature, for that huge Boulder had changed its programme of actionhad resolved to lose its individuality. It conse- | truthfully said :

quently invited all the elements to act upon it, when lo! it commenced to crumble to pieces; commenced disintegrating, and by and by it became fine, tich soil. There was rejoicing then, for in losing its individuality, its destiny became transcendentally grand. It now glistens in the flowers, sparkles in the golden grain, or moves around in the physical organization of man. Glorious old Boulder! once standing on the mountain side, now on a mission of mercy

to all the world, doing good wherever it can ! Look at that Icicle, pendant on yonder roofcold cheerless, isolated, forsaken, it remains there year after year. It is intensely individualized, too, and refuses to act in accordance with the dictates of justice. "I will not stir," it says, "my individuality must be maintained, and here, pendant, I propose to remain." How cold and dismal it looks. It freezes the warm genial nature to lock at it, and sends a cold shudder throughout the sensitive organism. What good can it accomplish there, so intensely individualized? Nothing. We find, however, that it, too, resolves to change its programme of action. It had heard from the Boulder, and desired to see if a glorious mission could not be opened before it as well. We noticed a desire for a change. It seemed more cheerful and transparent, as if a divine mission had commenced to send its beautiful rays into its soul. Finally it invites the sunshine to come and kiss it; entreats the zephyrs to move and throw around it their soft, affectionate arms ; prays for the air to breathe upon it a holy genial influence, when lo! another wonderful chauge! The Icicle fades away like a pleasant dream ; it dances heavenward to the clouds on a ray of light, and then as it gazes on the grandeur of the arched heavens, listens to the moaning of the thunders, and holds converse with the electric elements, it moves around in joyous glee; and, as it travels along on the etherial currents of the higher spheres, we hear it exclaim, "By lesing my individuality, I gained it!" But its mission was not to remain in that dark portentous cloud. It descends to the earth in the form of dew drops, and lights on the bosom ot some fragile flower, for a night's repose, dreaming of the grandeur just disclosed to its view. In the morning, as the golden sun rises, it dances heavenward again to the murky cloud,-and, joining the pattering rain-drops

it falls into the cup of a weary traveler and slakes his thirst. But its brilliant career does not end there. It joins that moving current in the system, the blood, and passing into the veins, it finally, in its career, reaches the lungs, when it is made as red as a cherry, and is freighted with vitality for various parts of the system. What a glorious mission for that Icicle—grand indeed! In its individualized, isolated concition, it was of no benefit to itself or humanity, but now, in endless cycles it will move on, dispensing its errands of mercy and rejoicing that in losing its individuality, a "Think truly, and thy thoughts Shall the world's famine feed; Speak truly, and each word of thine Shall be a fruitful seed; Live truly, and thy life shall be A great and noble decd.

The Book of Life will contain your life. Try and have it brilliant with deeds of charity and heroic devotion to the right, ever remembering that your individuality can be rendered noble only by going forth like the Icicle and joining that grand procession which is moving on from the cradle to the grave, and as the I cicle joind be murky cloud, imparted its sweetness to the dew drop, cooled the bosom of the sweet. flower, slaked the thirst of the weary travelerso do you go forth and impart to those less fortunate than yourself, that which you can spare, bearing in mind that all your acts are recorded, for even the ground is all memoranda and signatures, bearing evidence of your truthfulness to your own higher nature.

Would that we could impress humani ty with those "Better Views of Living," and show them that beautiful chain that connects all humanity in one common brotherhood, and convince them that when one link is weak, another moderately strong, another inflexible, resolute and unyielding, that each is none the hss a part of that mighty chain that unites together the throbbing heart of humanity, and that each one is acting its part, none the less, and none the more important, whatever its condition may be and whatever its position on the scale of existence.

ALCINDA WILHELM SLADE.

A multitude of our readers were startled at the obituary notice in our last week's issue, concerning the decease of our well beloved Sister, Alcinda Wilhelm Slade.

We were indebted to Bro. Robinson, of Galesburg, Ill., at whose house she was stopping at the time of her decease, for the intelligence of her sudden demise, and at that date, only had time to make the usual obituary notice.

Another worker in the spiritual vineyard has passed on to that higher life, the beauties and realities of which she has so often portrayed to eager listeners, who have been alike moved by her eloquence and convinced by her logic. For several months her health had been somewhat impaired, but an indomitable will, aided by an intense devotion to the cause of truth, left her in the lecture field until about a week before her death,—the immediate cause of which was hemorrhage of the bowels.

It may be literally said of her, "She died with the harness on and the glory of her works around her." She was at the American House, Galesburg, Illinois. Though far removed from home and kindred, with the exception of her beloved husband, Bro. Henry Slade, who was with her through her illness, she received every care and attention from kind physicians and sympathizing friends of her faith. The funeral oration was delivered by Bro. A. B. Whiting, the well known trance medium, at the Unitarian Church in Kalamazoo, her residence. In accordance with her desire, her remains were taken to Albion, Mich, and interred by the side of the father, sister, and former wife of Dr. Slade. Her bereaved husband, sister and other near kindred, have the heart-felt sympathies of the vast multitude of those who have known and admired her for her great ability as a public speaker, and sterling worth as a true hearted, noble woman in all the realities of life. We are indepted to Bro. Whiting for the particulars in regard to the funeral and burial of Sister Slade. Many of our readers have had the pleasure of listening to the eloquent lectures of our dear departed sister during the last ten years that she has been before the public, and we may be permitted to say that no one has ever given more general satisfaction. Her inspiration has not been confined to the Spiritual Philosophy, except in general terms; as occasion required, so she was inspired to speak. During the years of our national struggle, she was traveling from State to State, speaking to the assembled multitudes of all phases of religious faith, cheering the brave and despondent to noble deeds in defence of the imperiled republic, as well as to acts of benevolence and charity in procuring necessaries for the sick and destitute soldiers and their needy families.. When Alcinda Wilhelm presented herself before promiscious audiences in those terrible days of our country's trials, all murmurs, at other times so common in such audiences against Spiritualism, was hushed to silence ! The brave noble woman received applause and unfeigned respect from all. Her name will not only live in the memory of Spiritualists, but with lively recollection of hundreds and thousands of men and women-patriots of all phases of religious faith throughout the length and breadth of our country.

The Carcer of the God Idea in History. Having just finished the perusal of the recent work of Hudson Tuttle, under the above suggestive title, we are impelled to offer a word of comment. While scores and hundreds of volumes are written which are but a waste of the materials used, and whose highest claim to notice is the neatness of their mechanical execution, it is indeed refreshing to find one which the good sense of the age demands, and which treats of subjects of a religious character, without the usual partiality, prejudice and cant. The author has presented in this volume, the central idea of all historic religions, and of all sacred books, showing most clearly, that, from the first crude conceptions of Deity, growing out of the mere contact of savage man with the forces of nature, to the highest metaphysical speculations, the God Idea has kept pace with the culture and civilization of the race.

The universality of the God Idea is disproved by the testimony of missionaries and travelers among races who have no forms of worship, and whose languages have no words representing God; also the popular belief in the pure monotheism of the Jewish people, is ably confuted by the declarations of their own most prominent and authentic writers. The conflicting representations of God, the Trinitarian myth, and the deific devil of the Bible, form an interesting chapter. In his conclusion the author has shown the false reasoning upon the cherished doctrine of " Design in nature," demolishing the pedestal upon which theologians have so boastfully reared their anthropomorphic deity, and the realm of the unknown, closed against the profanation of ceaseless inquiry, by the easy postulation of a final cause, the author would ruthlessly expose to the researches of unregenerate reason, through the demonstrations of positive science. The volume embraces a field of unusual interest to the thoughtful reader, and though the unavoidable conclusion ignores the "divine origin," the darling theory of all the systems of religion which it reviews, yet it will meet a wide demand, and doubtless excite the most bitter condemnation of illiberal religionists, as well as elicit high encomiums from all unbiased readers.

REASONS FOR REJOICING-A REQUEST.

All have reason to rejoice at the rapid promulgation of the principles of the philosophy of life—Spiritualism, with its legitimate results of loosening the bonds of sectarianism, and the elevation of human character.

We, with many others, rejoice at the rapidly increasing, cumulative evidence that the RELIG-IO PHILOSOPHICAL JOURNAL is doing the great work in this sphere, designed by its projectors in spirit-life. We further rejoice in the knowledge of the fact that thousands of the readers of the JOURNAL are being inspired to make special personal efforts to induce their neighbors to become subscribers, while those in arrears are becoming conscious that it is unjust to longer de-

DECEMBER 11, 1869.

CHOICE LANGUAGE.

A writer in the Christian Intelligencer says: "Boston has of late become notorious for the choice language of its ministers. At the Temperance Convention, Revs. Messrs. Min er, Thompson, and Usher, freely used 'rascal e,' 'scamps,' and etc., and it was hoped Universalist ministers monopolized such kind of 'slang;' but Mr. Murray, of Park street church, seems to run a race with this delectable class, and vie with them in dispensing this vulgar diction. Last Sunday evening, in alluding to such as failed in presenting fully taxable property, he called them 'liars and villains.'"

Well, why should those belonging to the various Orthodox Churches object to the free use of *elang* words, or those which express the condition of an action, when it is well known that the Bible contains words bearing great resemblance to those used in the Temperance Convention. On examination, we find the following passages:

"If a man say I love God, and hateth his bother, he is a har."

"He that saith, I know him, and Keereth not his commandments, is a liar."

"Ye are of your father the Devil, and the lusts of your father ye will do. He was a liar from the beginning."

"Men of high degree are a lie."

"Therefore hearken not ye to your prophets, for they prophesy a lie unto/you."

Had not those high dignitaries a right to use the refined language the Bible contains? If the Bible is the Word of God, of course, He inspired His worthy prophets to use the language therein contained. Spiritualists, however, rarely use language as course and vulgar as that ascribed to those participating in the proceedings of that Temperance Convention, for they do not find it necessary to do so in order to clearly express their ideas. They can battle with error without resorting to slang phrases, or using those obscene expressions that abound in the writings of the Scriptures, and which an Orthodox would, blush to read in his family. It is easy to say "liar," "villain," "scamp," but they mean but little, if snything, if not accompanied with the evidence.

SPIRITUALISM IN CINCINNATI.

The Inquirer, speaking of Mrs. Addie L. Ballou's, closing lecture, says :

"Mrs. Addie L. Ballou delivered the closing lecture of her series at Greenwood Hall last night before quite a large audience. She opened with a poem by a disembodied spirit, entitled the "Streets of Baltimore." Then followed an "invocation," after which the fair lecturess spoke for upward of an hour on inspiration." She concluded her lecture with the following remarks :

"My life is dear to me, because scattered through the West—parts of that life, and dependent upon it are my children. Therefore I shall live and labor so long as I can. I have not yet done with you, but having scattered the seeds I want to come back among you in harvest time. I may have disappointed you; you have not disappointed me, because I felt you before you came. As One who taught great morals more than 1800 years ago, and bore all the great torments inflicted upon Him, so may I

glorious career opened before it. A Palatial Residence stands before us. It, too, is intesely individualized. For ages it has stood there, refusing to open its heart to the cries of suffering humanity. How grand and beautiful in its outward appearance, yet there is an expression of extreme sadcess that seems to permeate every part of it. The doors had refused to turn on their hinges,; the huge bolts had obstinately resisted all attempts to move them; the curtains within had pushed back the light and the glorious subshine, and told the zephyrs not to come near with their offensive breath; the little dew drops dare not visit the flowers beneath its windows; the pattering rain was never heard on its roof; the wind avoided it as it would a festering canker; the stars blushed and held back their feeble rays, fearing they might touch this individualized monster. Year after year this palace remains unoccupied, for it is so intensely individualized that no one can approach it. It is no benefit to itself or humanity. By and by, it, too, changes its programme of action. Its exterior seems brighter, the flowers under the windows and the clambering vines near its side seem to glisten with additional luster. By and by the curtains move back and the glorious sunshine enters therein! The huge

glorious sunshine enters therein! The huge bolts move, the hinges creak, and the doors open, and then there was great rejoicing. There is pleasure manifested in all nature at its conversion. But that was not all. The weary traveler enters its doors and is protected by it from the ravages of a fearful storm. Grand is its mission now. Its walls resound with the joyous, happy voices of those made glad by its change of programme !

Dear reader, we wish to impress you with a grand lesson now. Remember that you are only a speck in existence, but as such you are interlinked with all humanity in such a manner that you must not become too intenscly individunlized and isolated from the world. Remember that as a Spiritualist, you should contribute to assist the unfortunate, to cheer the down trod den and lift those up below you. By remaining away from lectures even, you strike a blow at our beautiful Harmonial Philosophy, and when you, like the miser, close your purse strings to the wants of lecturers and suffering humanity, you become like that Icicle, so intensely individual zed that you are useless. When you refuse to attend lectures, to assist the unfortunate and contribute to their support, like that Palace, the doors of your heart refuse to move, and the windows thereof will not admit the divine rays of benevolence; and in maintaining your individuality, you will lose it sink to the lower spheres.

That man maintains his individuality when he visits the house of the destitute, cheers by his presence the unfortunate, contributes his means for the promulgation of truth, and who is willing to march patiently along in the grand pro cession from the cradle to the grave, trying to assist others, that, were he placed in their condition or circumstances, he would expect some one to lend him a helping hand. The poet has truthfully said : To live such a life and pass to the higher sphere thus beloved, is a boon greatly to be desired.

Such has been the good fortune of one, who, in her early public career, faced adversity and overcome it, in part, by her own intrinsic powers of endurance, but more especially by her fidelity to the Angel World—a band of guardian spirite, who inspired her in life and awaited and received her to the spirit home in the Summer Land the moment of her transition.

"LIPE, MOTION MATTER."

Z. Houhton, of Jamestown, Wis., writes as follows in reference to the JOURNAL :

"Your articles on Life, Motion, Mind and Matter, were to me worth four times the cost of the JOURNAL for one year."

We are gratified to know that our efforts are duly appreciated by our readers. Those articles forshaddowed grand truths, which will follow when the proper time arrives. Henry Ward Beecher takes the same position assumed by us in regard to "Mind Diffused," but foolishly ascribes to the effects thereof the name of Holy Ghost. We shall allude to that zermon in due time. lay payment.

Good friends of the JOURNAL have sent us 213 new subscribers during the last week, ranging from one to seventeen each.

No person can appreciate these favors more forcibly than we do. We certainly have reason to rejoice.

In conclusion, allow us to make one request, and that is, that every subscriber make it a special business to induce as many persons as possihie to subscribe for the JOURNAL, for three months, on trial, between now and the first of January next, at the nominal sum of FIFTY CENTS each. Such a subscription would be a nice holiday present, to be made by those who are able to do so, to such of their friends as would never otherwise have their attention called to a spiritual paper. If such an effort is made, many thousands of new subscribers will be added to our list, the evidences of the truth of our philos. ophy will be scattered broad cast among the people, and a desire to commune with loved ones who have gone before, will be awakened in the minds of, and sought for by thousands who have now no faith in its possibility, and be fully realized, experimentally, to the great joy of those whose communion has been severed, eternally, as was supposed, by the so called relentless distroyer-death.

> NOTHING IS LOST. "Nothing is lost. The drop of dew That tremt les on the leaf or flower, Is but exhaled to fail anew In summer's thunder shower; Perchance to shine within the bow That fronts the sun at fall of day; Perchance to sparkle in the flow Of fountains far away.

So with our deeds, for good or ill, They have their power scarce understood, Then let us use our better will To make them rife with good ; Like circles on a lake they go, Riog within ring, and never stay, Oh! that our deeds were fashioned so That they might bless alway."

Nothing lost! How true the thought! In a world of change—constant, ceaseless change, yet nothing annihilated! A flower to day, glistening with variegated tints! to-morrow the mildew and damp has driven them from its leaves, to glow with beauty—where? Are these beautiful tints lost that nestled with so much grace and loveliness on those leaves? If not lost, where are they? Joined the vast laboratory of nature, there to remain until conducted by little tendrils and a tiny stalk, to the leaves of a blossom again—there to shine forth as freshly as ever. It is consoling to us to know that nothing is lost. Our deeds live after us; they become a part of us.

Whatever changes takes place in the natural world, we know full well that nothing is lost, and that nothing is added to the grand volume of Infinite matter.

55 Societics desiring the services of Mrs. Ballou during the winter months, can address her in care of the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago bear my share of suffering. Most all of our speakers are discouraged. Thank God, the angels are with us. Had we depended on mortals alone, we would long since have perished by the wayside, as we are now dying, inch by inch. All of us love our audiences the instant we stand before them, and only ask one little word of encouragement. The poor mediums call down blessings upon all who cast even one little flower in their paths."

Mrs. Ballou closed with an appeal in behalf of the cause and of the many suffering laborers in it, and then bade a touching farewell to the audience.

After the close of the lecture, Miss Lizzie Keizer came forward and described spirits in the audience in the manner previously given to the readers of the ENQUIREN.

HOW AND WHY I BECAME A SPIRIT-UALIST,

Wash A. Danskins, of Baltimore, has publish cd the fourth edition of the above entitled work. It is interesting, and finds a ready sale. Brother Danskin stands high as a business man, and is inferior to none in a social point of view, and yet is bold to declare his faith in spirit communion, and publishes to the world the evidence he received that convinced him of the immortality of the soul and its power to commune with loved ones in earth life, after passing to "that bourne from whence (it has been falsely said) no traveler return."

AN INQUIRY.

W Pierce, of Palmyra, Ohio, writes as folows;

"How and where can I find the first chapter on disorderly christians. I desire to obtain it. I will try and send a few cases shortly which I have on hand, though rather fresh to send so far."

In reply to our Brother's inquiry, we would say that he can obtain the first chapter with reterence to "disorderly christians," of L. H. Perkins, of Kansas city, Mo. During the last two years, he has clipped from the political and secular press over three hundred cases of seduction, rape, murder, larceny, etc., committed by ministers of the gospel and prominent church mem-

A LECTURE TOUR AND SPIRIT SCEANCES.

bers.

In connection with Hiram Tayler, of Lenawee Co., Michigan, a test claryvoint and describer of spirits, Elijah Woodworth will visit, through Dec., 1869, Branch Co., Mich., ; Jan, 1870, Stuben Co., Ind; Feb. and March, Lenawee Co., Mich., and Fulton Co., Ohlo. Address Elijah Woodworth, Coldwater Mich.,

Address Elijah Woodworlb, Coldwater Mich., during Dec., 1869, and Jan., 1870.

MRS. DR. C. M. HANNING.

The above named most excellent medium's address will be found in our advertising columns. Her powers are very remarkable as a healer, seer and psychometrist. Those seeking for a true delineation of character and a prophetic unfoldment of the future, should not fail to give her a call and thus oblige themselves as well as the advertiser.

DECEMBER 11, 1869

Philadelphia Department.

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

Subscription will be received, and papers may be obtained at wholesals or retail, at 634 Race street, Philadelphia.

LIFE .- NUMBER TEN.

The Means of Preserving, Accumulating the Powers of Life.

An ancient philosopher, inspired by the facts all around him in nature, and, perhaps, by the spirits of the departed, declared "that the fathers had eaten sour grapes and the childrens teeth were set on edge." In every department of life from the lowest plant up to man, its transmission from one generation to another is the first, and one of the most important steps towards the attainment of conditions favorable for power. The agriculturalist and the horticulturalist are so well aware of this fact, that it forms a prominent part of their studies and labors to accure the best and purest seeds.

Those engaged in rearing animals of all kinds. are as fully aware of its importance, and know that their success depends in a great measure upon a proper selection and arrangement of the parents of their stock. It would be well if mankind were as careful in regard to their own species, as they are in regard to the lower animals. We believe a better day is dawning, and intend to do all we can towards hastening the time when this first step towards the attainment of power in individuals shall be so much better understood and practiced, that its fruits shall be manifest everywhere.

Finding ourselves here to-day under the dis abilities entailed through ignorance of the laws and carelessness in regard to their fulfillment, it is wise to make the best of our conditions. We are happy to say, that much as we may fall short of the conditions which our ideas mark short of the conditions which our measures out for us, we can help ourselves in many direc-tions, and as we do this, life will not only be a blessing and glory to ourselves, but to many others. One of the greatest errors of life is the prodigal waste of its powers, which is so universal that every man, woman and child is charge able with it. Ask yourselves, my brothers and sisters, and ye blessed children, so often full to overflowing with life, how much have I wasted this day of the divice energies which kind and loving parents, our Father God and Mother nature, have bestowed upon me?

When you wake in the morning upon a bed filled with exhations from your body through the night, did you rise immediately and opening wider your appartments, give access to abundance of pure air, and, performing your ablutions, prepare for the days work? or did yoa turn over under the stupifying influence of the impure air, and yield again to the influence of sleep. If so, you have wasted what hours can not bring back to you. We should rise at reg-ular periods, and if you retire at the proper time, you will always be ready to rise with the sun in summer, and before it in the winter months. The morning ablutions should be performed with pure water, and the best air we can obtain. After these gymnastic motions in which for a few moments every muscle in the body will be called into action, by this means we auall discover whether any disease is insidiously urking around, and the first symptom of pain is a warning against this. If any muscle gives us pain, it is the divine monitor warning us to attend to this. In most cases, all that is needed to remove these pains, is properly regulated and gradually increased motion. After this, we should sit alone in some quict place-it will be well for it to be the same. Sit for a few moments with the feet and hands closed, so as to allow the currents to circulate freely-then separate them, and raising the arms directly upward, hold them there f r a short time that the currents may pass out in that direction, and you may receive from above the influence which comes in that way. Then hold them up at an angle of forty five degrees in front of you, and allow the same thing to take place; then in front of you at right angles with the body, or on the horizontal plane; then hold them on the same plane directly out at each side. Neither of these positions should be continued to weariness. We should then sit quitely from ten minutes to half an hour, and yield to the influences which comes to us. These quiet sittings for devotion should be held three times a day, and we shall and that they bring us nearer to our Father God and Mother nature, to our fellow men and the angel hosts. Then through the day, in a spirit of calm equanimity, we may perform our allotted duties In the beautiful cconomy of nature, we find that about one third of the lungs is required for ordinary respiration, thus giving us a reserved force of nearly two thirds. One of the most important sources of power in the vital systems of all living being-, is res-piration, by means of which we obtain oxygen from the air and throw off carbonic acid gas.

us a grand opportunity to discuss questions which have too often been prohibited. We shall avail ourselves of this, and ask our readers to go with us into the investigation of all things which relate to the welfare of our common humanity.

A Review.

In the BANRER OF LIGHT, of Nov. 6th, wefind a report of an admirable lecture on" Remin iscences by our gifted sister, Cora L V. Tap-Dan.

It was one of the most profound discourses we have ever read. We propose to review it. and if we do not accept all of its propositions, we rejrice at the suggestions which is offers. Herein lies the secret of real merit in such essays, for the soul is strengthened in grappling with great ideas, even though it may not be able to carry them at once.

We are just as well satisfied that there has been a past eternity, and there will be a future eternity, as we are that there is a present existence. In the clear visions of soul-life, we realize all these things, and could not know of the present without the other, too. We should be in the condition of Bishop Berkley and his followers, who believed that all things were merely subjective'; that there were no realities, either in the material or spiritual planes. Mrs. Tappan says :

" Reminiscences are not memories. There can be no recollection of anything, event or scene which the soul has not experienced. There can be no recollection or remembrance. It is yourself. Not that you remember an occurrence, but that you are an occurrence ; not that you recollect an event, but the event is a part of you. It is said that Plato remarked concerning a favorite pupil, I do not teach that child, these thoughts are there, the remnants of a past existence, the expression of a soul's knowledge; and doubt not, my friend, whence that knowl-edge came. My mission is to awaken it, to give that immortal part an opportunity to express itself,- to watch and receive the already ripening fruits of another existence."

How often in our experience have we heard truths reiterated in our hearing time, after time, and, at length, when the germs in our souls had been awakened so that we could perceive and receive them, we have been astonished that we did not see them before.

One of the secrets of the success of Modern Spiritualism, lies in the fact that spirits know how to present the truths to humanity that shall awaken the dormant perceptions of the soul.

Mrs. Tappan says :

" It books could make knowledge, you would long ago have become paragons of learning, and would not now be waiting to catch a glimpse of right from the life immortal. Reminiscence is prophetic, all that is, and all that will be."

"The soul in its eternal course of progressmay take on one form after another, and cist them aside as you do cast -off carments, only reserving such experiences as are valuable to the growth of the spirit. But we cannot quote sufficicenly from the discourse-it should be read and studied by all. For many years, we have had a dim conclousness of the former conditions of soul-life, glimpses in which we have seen the light and heard the music of the ages as it echoed through the dim aisles and corridors of the vast eternity of the past.

One of our friends in spirit life, who has given his experience through us, speaks of different forms of consciousness which are entirely dis-tinct. We know these exist here, and we believe that in the coming ages we may turn that which is now the dark lantern of a future eternity backward so that its light may shine upon and reveal the hidden mysteries of the long ago, and we shall be able to string all these torins of consciousness upon our life-line. There are those who say the present is enough for them. We know it is rich in experience and full of good works, but to the unfolded soul the past, the present and the future are one. The beetle and butterily do not appear to have any consciousness of the name from whence they spring. Let us in our journey through life, seek for wisdom, ask for knowledge, and in calmness and serenity, wait for the unfolding light which shall come to us, confident that the broad and beautiful basis of knowledge on which we now stand, will be continually widened and strength-encd, and we shall go forth, clothed in the radiant beauty, that wisdom which is profitable to direct in all things. Spiritualism sheds its mild and radiant light upon all truth everywhere, and when it fills our souls, it gives us a freedom to ask of Nature around us, the angels above us, and our Father Himself. The consciousness of a past and a future eternity, or, rather, an eternity which must be both, is the most consoling that can come to the human soul, not as removing any responsibility, but showing us that we walk in the universe as gods -children of our Father God and Mother Nature, allied to both now and forever.

morning, and there was no one within sight. We did not suppose it was our horse, though he was an intelligent animal, as we shall show presently. That evening, at a small circle, we had this sentence spelled out by the raps. "My dear Jenry, did thee hear me call thee, this morning?" I remarked that I heard some one, and the response from the spirit was, it was me, and the name of the dearly loved spirit was spelled out. We were informed that ere long many other spirits would be able to speak to us, a prediction which has been fulfilled. We recollect seeing an advertisement which for want of proper punctuation, read as follows "Wanted a coachinan to take cave of a pair of, horses of a religious turn of mind."

Our excellent old horse, Don, has often re-minded us of this. We were in the habit of going to Friend's meeting on First days(vulgarly called Sundays), and the old horse knew just as well to turn into the yard and go to his place under a shed on that day; on other days he would pass by the meeting-house and make no effort to go in. Perhaps, the half reasoning beast saw that there were very lew wagons on the streets on Sundays.

But about spirits influencing dogs, we have known several instances where they have appeared to see spirits. The late Professor Mapessays he was at a dark circle, and they were having wonderful physical manifestations. There was a little dog present; he requested the spirit mentally, to pinch his tail. He had scarcely formed the idea in his mind before they scarcely formed the idea in institut before they were very much amused at the expense of the dog by hearing "Ke-i i-ac." He informed the circle what he had requested, and the experiment was tried by others, and repeated. It is a well known fact that dogs dream, and I think it would be year, near to dony that they and would be very rash to deny that they and many other animals are influenced by spirits.

We are well aware that the power of spirits to communicate, is modified by the character of the medium · "The spirits of the prophets are subject to the prophets."

A NEW PROPOSITION.

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

المسيب بالمراجع والمحاج والمحاج والمسابية المسابية المحاج والمحاج ومحاج والمحاج ومحاج والمحاج والمحا

HOME.

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

Good mediams always in attendance.

SPECIAL NOTICES.

Warren Chase & Co., No. 827 North Fifth street, St. Louis, Mo.,

Keep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams & Co., Religio-Partosophical Publishing Association, and all other pepular Liberal L terature, including RELIGIO-FHILDSOPHICAL JOURNAL and BANNER OF LIGHT, Magazines, Photographs, Parlor Games Golden Pens, Stationery, etc.

HERMAN SNOW, 319 KEABNEY SL SAN FRANCISCO. Cal. heeps the RELI GIO PHILOSOPHICAL JOUGNAL for sale, and will receive subscriptions for the sizes. Houldo keeps for sale all Spiritualist and Reform books at Chicago and Boston prices. Spence's Positivo and Negativo Powdera -Planchettes, etc., always on hand. noli v? rf

CLAIRVOYANCE.

ADVERTISEMENTS.

PHOTOGRAPHS OF ONIETA," INDIAN" Control of J. WILLIAN VAN NAMER, from a Drawing by Wella Anderson. Will be sent by mail on receipt of twenty five cents and a stamp. For sale at the Office, of the KELIGIO PHILOSOPHICAL JOURNAL. Address S. S. Junes, 187, South Clark street, Ghicago, III

D. WHITE, M. D.,

709 North Fourth street, St. Louis. Mo.,

Hashad upward fof thirty years experience in General and Hospital practice. He cures the most difficult and phati

and Hospital practice. He cures the most difficult and obsti-nate ch o in disease of every description without strong medicine or Surgical operations. Dr. W. gives his Special Attention to the treatment of diseases BI MAL. Persons sending him \$2 with a history of their complaint, describing all their symptoms as mi-mitely as possible, nuclicines will be put up expressly for their case and sent to them by return mail past paid. Hun-dreds have been greatly benefited, and many radically cured, after all other means had failed, by his Homeo mag-netic Remedies. Address, D. W HPE, M. D., Box 2507, St. Louis, Mo

no? vol vli tf

M RS, LIZZIE LA BELLE, CLAIRVOANT, A greach lady, has rooms at the Morton House, No. 112 and 114, Franklin St., between Washington and Madi., son streets, just south of the east entrance to the tunnel where she is prepared to give scances to all who desire clair. voyant examination or psychometrical delineations. Her p wors as a modium for general special instructions in regard to the future-reconnating the past-diagnosing and prescribing for diseases, have been tested by thousands.

Reception hours, from 10 o'clock A. M. to 12 M., and from 2 to 9 P. M. Terms, from \$1 to \$2, according to time. No. 9, vol. 7. 11

A LECTURE IN RHYME,

THE PAST, PRESENT AND FUTURE.

By MRS. F. A. LOGAN. An Exceedingly Entertaining and Instructive Lecture. Delivered to Large and highly interested Audiences in differ-ent parts of the Union. The Author, yielding to the urgent requests of her numer-ous friends, has consented to have it printed. Sent postage paid on receipt of 25 cents.

SEWING MACHINES Having made arrangements with

THE MANUFACTURERS.

of all of the best style of SEWING MACHINES, we

Will Furnish

any one of the sixty-five Dollar Muchines as well as these of a higher price,

Ten Dollars Less

than regular rates, and warrant every machine to be perfect and the very best of the kind made.

That is to say we will, for the regular price of the Sewing Machine, not only send the machine, but will send

TEN DOLLARS

worth of any of the books advertised in our Book List, or the RELING-PHILOSOPHICAL JOURNAL or a part in each, at regular rates, as a premium or inducement to buy machines through our agency.

All who want to HELP US and THEMBELVES, will buy through our Agency.

> Address, S. S. JONES.

192 South Clark Street. Chicago Illinois.

THE CAREER

OF THE

GOD IDEA IN HISTORY,

BY

HUDSON TUTTLE.

- 66 Egyptians, Chaldeans and Persiens, . 64
- Aronans, Greeks and Romans, Alexandrian and Early Christianity, Later Philosophers, Eorder-Religions--Chinese, Druids, ** **
- Scaudenavians and Azteca.
- Conclus ion-Ultimate of the God Idea.
- Price 1,50; postage 16 cents

For side at RELIGIO-PHILOSOPHICAL JOURNAL Office.

S. S. JONES. 189 So. Clark Street, Chicago, Ill.

Vol. 7 No. 6-11.

Address,

A WONDERFUL TESTIMONY!

A revelation of the extraordinary visitation of departed A revelation of the extraordinary visitation of departed spirits of distinguished men and women of all nations, as manifested through the living hadies of the "Shakers." The spirita of Washington, Frankrin, Poun, Stephen Girard, Ty-rone Power, Rev. George Cookman, General Harrison, St. Patrick, Napoleon, Shakespeare, John Wesley, Robert Em-mett, Byron, George Fox, and hosts of distinguished men and women of the Past, who take possession of, and dis-course through, the living bodies of the "Shakers." of New York, giving wonderful information respecting the events of their line-time, and their opinions of present criticism con-cerning these events, as well as their munchiate condition cerning these events, as well as their immediate condition

cering these events, as well as their immediate condition in the World of Spirits. This maryelous record, in book form, is published and for sale by L. G. Thomas, No. 1127 Sansom st. Philadelphin, and may be obtained of bookselters and newsdealers generally. Price, 25 conta per copy; or at the rate of \$15 per hundred

copies. Address S. S. JONES, 189 South Clark St., Chicago

Magnetic and Clarroyant Physicians. "By their works ye shall know them."

DR. W.& MRS. P. J. CLEVELAND, Have permanently located at 1371/2 Madison street, Room, 85 and 56, Chicago.

From long experience in treating the various diseases to From long experience in treating the various diseases to which the human tamily is subject, we feet confident that we can restore to health all who are afflicted with any onra-ble disease, having in many cases cured those who were abandoned as incurable by all other systems of practice. All acute; aims removed instantly by laying on of hands. See Special attention given to the treatment of all Fe-male Diseases, by Mra.CLEYELAND, who is a Clairvoyant and can perfectly diagnose disease, either present or ab-sont. Send name, are and residence. sont. Send name, age and residence Consultation and diagnosis, \$1.00. no 6 vol 26 tf

D. M. GRAHAM. J. W. LEEE. D. L. PERRY Notary Public.

CRAHAM, **PERRY & CO**.

REAL ESTATE and LOANAGENTS. ROOM 8, MAJOR BLOCK,

Cor. La Sulle and Mulison Sts, Chicago, Ill.

City and Country Real Estate purchased and sold. Invostmonts made and Loans Negotiated. Attention given to all business connected with Real Estato. 1200 Lots and Aere Property in Jefferson for Sale. vol6 no24tf.

THE DAVENPORT BROTHERS.

The World Renowned SPIRITUAL MEDIUMS.

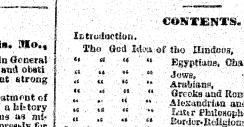
Their Biography.

-A 32 19 ----

ADVENTURES IN EUROPE

AND

5



We measure the power of endurance of man by the dimensions of the chest.

By a beautiful law in relation to the diffusion of gases when we thus take in a small portion of pure air, it is distributed through all the air cells and mingles with that which remains there. But we have the power by voluntary action of filling the chest to its utmost capacity, and there is no better means at our disposal for increasing our physical and intellectual powers, than fre-quent full inspirations of pure air. Many times through the day, this should be done, especially when we find ourselves in condition. The air is pure away from the habitations of men, under the beautiful trees, God's temples, in which the soul delights to worship. Let us remember, then, many times in the day, that God Lasgiven us this power and invites us to use it, and by an effort of the will, fill our chest to their utmost capacities. This is especially important for children, as they are growing, for it gives tone and vigor to them, and also enlarges the chest. It is also of the highest importance to those who have weak lungs, and a tendency to disease in these organs, that care be taken not to overlask or excite them. Gradually, however, almost every one may increase the capacity of their lungs, and thus add to their powers. This is a gospel which we hope many of our readers will take home to themselves, and they will find it to be glad tidings of great joy evermore. We might speak of many ways in which the energies of life are squandered, but we are writing for thinking, intelligent persons, who are really seeking to know these things, and we believe the hints we have thrown out will be useful to these.

We should all be on our guard as to the prod-igal use of our powers. At the same time have no fears in regard to proper exertion, for this does not exhaust, but tends to accumulate power. We have spoken of diet, &c., in former articles. It is a great waste of power to enter upon any kind of mental or physical labor immed-iately after taking food, and there should always be a pause from these before we take our meals.

We have presented these as suggestions, rather than rules, because every one must study for themselves, their own conditions and requirements, and we trust that the intimations given in these papers, will not be lost. The free

and a second A Religious Dog.

"An exchange tells us of a wonderful dog in the village of Ludlow, Ky., who exhibits remark-ably pious proclivities. This canine specimen, answering to the name of " Joe," is evidently a marvel in his way. He is a constant attendant at the Christian Church, and during the service he posts himself near the pulpit. During the hour of worship he observes the strictest decorium, never barking or making the least noise to disturb the most fastidious: he seems rather favorable to spirited sermons always lending a listening ear to what may be said. During prayer Joe rises to his feet, and with his head inclined to the floor, assumes an humble position, aud seems inspired with the solemnity of the occasion. Though his dogship is not desired in the assembly of the faithful, he treats the frowns and rebuffs he receives from their hands with a forgiving spirit. Nothwithsanding he is often ruthlessly ejected with kicks and bruises from the holy walls, his love is so strong for Divine service that at all hazards he seeks admission again. Turn out what the phenomenon may be in the end, he is a wonderful dog. Though not fair to look upon, he has a noble nature, and is withal intuitively religious." REMARKS.

If the above be true, there is but one explanation, and that is that spirits can influence the dog. We have an account in ah ancient record of a certain long eared animal that on one occasion spoke and rebuked his rider. As a physiologist, we have strong doubt about

the vocal organs of this wonderful animal being capable of doing anything but braying, and have always doubted that story until we have heard spirit voices. Now we can readily understand how this marvelous thing happened.

At least twelve years ago, we were riding along the street, and heard the name "Henry" called out, just as distinctly as we were accustomed to hear it when a boy. For many years the term doctor has been substituted for that. On hearing this name we stopped the horse and dom of the press in this age and country give | looked all around us. It was a clear cold MRS. S. W. JORGENSEN,

Reonas 20, 249 South Clark Street: Chicago, -- Favente metric, Business and Developing Medium ; Inspirational Instructor and Counsollor. Terms reasonable. No. 19, Vol. 7-1 time (pd).

"LUMINISTE."

MRS. C. M. HANNING can be consulted on all Discases and Business matters, at 155, Monroe street, corner La Salle. Office hours from 9 A. M., to 9 P. M. Charges from two to three D flars a sitting.

Vol. 7, No. 12-ti.

SOLOMON W. JEWETT Heals the Sick at NEW PHILADELPHIA, OHIO, by Laying on of Hands. Vol. 7, No 12-4t,

\$3,000 & YEAR BY THE NEW ART. A FEW AGENTS Sont on receipt Address, H. H. LEE, Fair Haven, Cons. of stamps. Vol. 7, No. 3-8 wks., (pd).

Dr. Wm. R. Joseelyn,

The Healer and Clairvoyant, can be consulted at the Morton House, 114, South Franklin, near Washington, (formerly he St. Cloud House.) Dr. Joscelyn has been practicing sixteen years past with success. Address Onicago, Illinois. Vol. 7. No. 3.--- tf.

A FEW RELIABLE ENERGETIC MEN CAN LEARN of an excellent chance to make money by applying to D. L. SMITH, Post-Office Box 173, Waterbury, Conm. No. 10 Vol 7-4 w.

TO BEE-KEEPERS.

A NEW BOOK on the subject of Bes-Calture, called the SECRETS OF BEE KEEPINJ. It is got up in a very condensed and cheap form, to most the wants of Bee-Keepers in every department of / picultural science. It Receives in every department of z picturnal science. It contains more practical information, and treats upon more subjects than any other book of its kind yet published, and is embellished with numerous cuts and engravings, and contains nearly as many words as a book that usually sells for \$2.00. Published by K. P. Knopse, Burlington, Vermont. Price in paper overs, 50:ts, bound, 75:cts. Sont by mail on receipt of price. Address S. S. Jones, No. 139 South Clark St., Chicago, Ill. noll v7 tf noll v7 tr

DR. SHELTON'S

CELEBRATED PILE SALVE

Is prepared from the extract of six different plants, and its merits are vouched for by the hundreds of cases that have been cured by its use. It is undoubtedly a sove reign rem-edy in all cases of Piles, and also splendid for Uicers, Sores, Burns and Chapped Hands. Price \$1.00 per box; sent to any ad ress upon receipt of price. Address T. STAATS, 33 Amily street, New York. It

RHEUMATIC AND NEURALGIC

REMEDY.

The recipe for this invaluable preparation was given through Mrs. Staats, by a band of emiment physicians. It has been tried in a great number of cases, both of Rheuma-tism and Neurals is, and in every instance gave almost immediate relief, ending in perfect cure. Price \$3.00 per bot-tle; sent to any address upon receipt of price. Orders must be directed to I. Sf 115, 53 Amity stress, Now York. 15

CURE FOR GRAVEL AND WEAK KIDNEYS,

Arising from irritable conditions of the ureths and blad-der, from the presence of stone or gravel, and to change the character of ithic urino. In a recipe was given through Mrs. Statts. It is purely vogetable, and has been used in some of the most ovathaste cases with marvelous results. Price \$3.0, per bottle; sout to may address upon receipt of price. Orders must be directed to T. STAAFS, 53 Amity strest, New York.

WONDERS OF THE UNIVERSE

LIFE'S UNFOLDINGS

OR THE

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

Publisher. RELIUIO PHILOSOPHICAL PUBLISHING ASSOCIA-

TION PRINTERS.

The Medium, in his address to the public says : The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the phenom-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 lis-teners. Of himself, he can only say he is arouned-ueated farmer, far advanced in years. He asks for

The Introduction entitled "The Unvailing," ireats of man as the grand objective ultimate of Lite's Unfoldings. He also stands at the pinnacle of all organized

Life in the native purity of all things. On page twenty-four, the author treats of " the way mediums paint likensses, in the true order of the development of the arts and sciences.

Min part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we inmeanums. now the writing is done. How we in-fluence Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Intstruments around the room explained."

This work is neatly got up and consists of seven-ty-three closely printed pages and we besitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

The work will be sent by mail from this office to any one on receipt of fifty cents.

Address, S. S. JONES, 192 South Clark, Street, Chicago, Ill.

VINE COTTAGE STORIES. LITTLE HARRY'S WISH OR PLAYING SOLDIER. BY MRS. H. N. GREEN. ALSO THE LITTLE FLOWER GIRL.

AND THE ORPHAN'S STRUGGLE,

By the Same Author.

S. S. JONES, Publisher, RELIGIO-PHILOSOPHICAL JOURNAL OFFICE, 192 South Clark Street.

Chicago Ill.

The above named little works of about thirty pages each, are fresh from the press and belong to a series designed especially for children, youth and Children's Progressive Lyceum Libraries. Mrs. H. N. Greene is one of the most popular

writers of the present age and especially adapted to the writing of popular liberal books for Chil-

publishing are designed for the youth everywhere, but of course their tone and philosophy will contine their sale principally to the families of Spirit-nalists, Liberalists and the Children's Progressive Lyceums.

tive and will be sent by majl on receipt of twenty five cents per copy.

A reasonable discount to the trade. Address S. S. JONES. **192 South ClarkStreet**

Chicago, Ill.

AMERICA. SPLENDIDLY ILLUSTRATED This is the most thrilling work in the whole Spiritualisthe Literature, and will be the mease of adding thousands to the ranks of Spiritualism. It exceeds in intense inter-estany novel and every word of it is truth, 426 pages. Frice \$1 50. Post age 20 cents. Address S. S. JONES, Addrons

159 South Clark street. Chicago, III.

IMPORIANT TRUTHS.

A Book for Every Child.

BY MRS. E. P. MILLER, M. D. Thi Lask is designed as an aid to parents and others in teaching children truths for the purpose of proventing the fermation of evil bubits which destroy health, happiness and life. Parents second read and give it to their children or impart to them a knowledge of its contents. Price only 20 conts Address B. S.Jones, 189 South Clark street Chicago.

INO O BUNDY, C. W. FLEMING

Jones, Bundy & Co., REAL ESTATE AND LOAN BROKERS.

8. 8. JONES.

No. 192 South Clark Street,

Chicago Illinois.

City and Country Property Bought, Sold and Improved. Takes paid and rents collected. Loans upon first-class city property negotiated. Investments made on joint account

We invite the especial attention of non-residents to this feature of our business, as also to our facilities for investing and Managing Capital as Attorneys.

In addition to our extensive list of City Property, we see offering a large number of Finely Improved Farms, located in different parts of this State, at very low figures and easy terms, also 100,000 Acres unimproved lands in the North Western States

REFERENCES.

Ladin, Butter & Co., Chicago, Ill.

Beo. B. Waiter, Esq., Sec. Nat. Telegraph Co., New York City.

ilen. Warren Chuse, 544, Broadway, N Y

- Gen'l. J F. Farnsworth, M. O., St. Charles, Ill.
- E. D. Worcester, Esq. Treas. N Y. C R. R.
- Lon. W. H. H. Bingham, Stowe, Vt.
- Gen M Cont. See Hartford Fire Insurance Co., Hartford, L
- Was White * Co : Publishers Boston Man.

Talyor's Hed Springs.

Don't fail to read the advertisement in another column. Any man who wants a good paying agency 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 mar.

To Dealers and Traders. If any of our readers or friends who are Dealers or Trade erswish for the PATENT MAGICCOMB to sut intomarket, we will furnish the Wholesale " Price List" spon application. The trade can find money in it. Address, MAGIC COMB AGENCY.

192 South Clark Street, Chicago, Ill.

dren This series of Books which we have entered upon the work overwhere,

They are aptly embellished and every way attrac-

Communications from the Juner Life.

He shall give His angels charge concerning thee.

For The Religio-Philosophical Journal.

FRANK'S JOURNAL-NO. 39. BY FRANCIS H. SMITH, OF BALTIMORE-MEDIUM. Immanuel Lemmon.

Give mea chance to make a confession. I am Immanuel Lemmon. I lived in the reign of Charles II, and had a situation in the Customs. Born of a good family, I moved in good society and had every opportunity to become a useful citizen, but a faulty education swayed my course through life.

During the time of Gromwell P witanism prevailed throughout the land, making few con verts but many hypocrites. When Charles came, what a change flashed over the realm! I was then in my first class in college, and well remember the delight manifested by every one. A wall of separation had reared itself between church and people. The clergy lorded it over them with a high hand, and all stood in fear : but now all saw that their authority was at an end, and the reaction was wonderful. Nobody went to church except a few superannuated old women, and the clergy were unanimously dispised.

All this had a prodigious effect upon public morals. Even the semblative of purity was dis-regarded, and corruption have everywhere.

It was in such a school that I was brought up. You can form no idea of the temptations that assailed me on every side. Hardly had I made my mark in college, as a bright student, before invitations came from all the nobility and gentry around, to accept their hospitality, which meant also indulging in every species of vice.

How could a young man like me, of proposcessing manners and some acquirements, resist such appeals to his vanity? At first, I acted under some restraint, for my mother's counsels were not altogether forgotten ; but after awhile I laid the reins aside and plunged into every kind of dissipation. How I now mourn over this! How memory calls up many a poor girl I ruined; many a family's peace I destroyed; many a youth I led from the path of rectitude, bringing sorrow upon father and mother. Belore my marriage, I doubt if there was a more corrupt young man than myself.

I had fallen in love with a young lady, the daughter of a nobleman. At first, the family objected because of my dissipated character; but l promised reform, and for six months was a pattern of propriety, and no further objection was made. I truly loved that girl, and determined to devote my life to her happiness; and all that could make one happy now was mine; but after a few months this began to fail, and I longed for my former companions. What tears this caused Eliza! Her nature was so refined that even anything like omitting a religious du-IV was painful to her: what, then, to be told I had corrupted an innocent girl, who waited upon her ! Never did I witness such poignant disis came to her know her finer feelings were so shocked that she fainted away. Her health began to fail from that moment ; her mind gave way, and in less than a year the grave received her. I knew that I had caused her death by my wickedness, and for a long time my anguish was intense; but remorse though keen cannot remain long amid the many allurements of life; and in a lew months I was the same as ever. I had formed an attachment for a lady living in London, of respectable family and considerable wealth. This last was of importance to me just now, for I had squandered most of my property in dissipation. Beautiful in person, lovely in character was the one who now had won my neart. I made but little progress, for busy tongues had been at work. But I so combated against every obstacle that I triumphed at last; her friends gave their consent, and we were married. Now comes the darkest day in my life. I thought I had gained a loving companion, but soon I found there was not the slightest sympathy between us. She was a puritan of the strictest cast, and cared for nothing like attending church and saying her prayers. I could not tolerate this, for I believed all religion a mere form, and its possessors either fools, fanatics, bigots or hypocrites. What perpetual jarrings rose between us! Her nature revolted at my implety, and she implored heaven's pardon for my sins. This only excited my anger, and 1 bounced out of the house in a fury. With one of my irrascible nature, this could not go on long. Her mother, of course, took sides with her, and the war waged more and more fierce. At length I began to consider what course I should pursue, for such a life as this was absolutely unendurable. After long deliberation I determined to end her life by poison; but how to escape detection was the difficulty. I had studied chemistry, and knew all about the different poisons then used, but these were all too sudden in their effects. 1 feared to make inquiry at home for fear of exciting suspicion. I therefore went to Paris, and having become acquainted with a man of considerable scientific knowledge, turned the conversation upon the subject of the East, and the various methods there of causing death. This brought up all about poison, and from him I learned how to use a plant then but little known called belladona. Home I went rejoicing, and well supplied with what I wanted. A lew drops of the decoction was given every day, and a month passed without perceiving any effect, but then a change appeared. Her step was feeble; her color began to tade; her appetite was gone; her eyes lost their brilliancy, and no one could hardly recognize the beautiful woman I had married The most eminent physicians were consulted, but all their knowledge could not reach her case. Gradually she faded away, and in less than six months after I began my attack upon the citidel of life, I saw her placed in the coffin. What now was my condition ? Did her death produce the happiness I looked for? While my work was going on, not a pang of remorse visiited my bosom. I looked on, counting every day as the poison stole away her life; and how I gloated over her, as day by day I witnessed its effects, and when the coffin lid was closed. I looked on playing the hypocrite, but inwardly Rejoicing. I returned from the funeral and sought my room, but hardly had I thrown myself upon the bed, when there stood my wife just as I had first known her, resplendent in her bridal beauty. She vanished, and then appeared as I had seen her expire. Here was a lesson I could but understand; and daily was this lesson given. I now became the most wretched man that lived on earth. It mattered not where I betook myself, at home in my chamber, in the parlor, in others company, n the street, at church ; no matter where-pren the street, at church ; no matter where—pre- ness and paralysing pains, continuing for | ican youths and girls attending the higher schools is sely at noon, my wife was with me, and always I months, and leaving him deformed as described. I and educational institutions.

presenting the two aspects, the first with a smile, the second with a frown.

I strove to banish the thought, but in vain. As the hour approached, a tremor seized upon me, becoming worse and worse every day, until I fairly groaned as I knew the hour approached. All looked in amazement, wondering what de-mon possessed me, for a bellef in such beings was then immoral. I dared not speak of what I saw, because that would excite suspicion. I must therefore bear my punishment in silence.

About this time, my means of support becoming low, I was obliged to look about for something, and by the aid of friends, obtained an appointment in the Customs. I hoped, too, that an active life would bring some relief; but there was no relief for me-punctually at the hour my wife appeared.

The clerks around me looked on in wonder to see a man, at a certain hour every day, become paralyzed with fear; gaze on vacancy, then, seized with horror, stand trembling in every limb, unable to move, and not able to speak.

This continued for a whole year; not one day's respite in all that time. Human nature could not stand this. Gradually my health gave way-I could not attend at the office, and an-

other filled my place. Poverty set in; I was harassed by creditors; could not pay my board; applied to my wife's father for relief, but was refused-was threatened with expulsion, and cut my throat.

In committing the last act, I had no fear of a future state, for I believed in none. It was with me not a mere matter of indifference, for I had studied the subject with much care. I had seen so much corruption among the clergy and other professors of religion, I could look upon it only as a mere farce got up to give saleries to those too lazy to work for a living, and to give pow-er to the government. This was the case with all nations. Then if I looked to the Bible, what proof could be brought to sustain its claims? It began and ended on human testimony. If I looked on nature, she told one unvarying story. The beasts came and live and die, and there is the end. The grain sprouts, leafs, blossoms, ripens, dies. The spring becomes the rivulet, the rivulet the river, the river the ocean, the ocean passes into vapor to return in rain and refresh the springs. The birds rear their young, are fledged, fly away, rear their young, and so on forever. In the floral kingdom the same law prevails. Everywhere, throughout all nature, the same. CHANGE is that universal law. I thought all this over and over again, could see no exception throughout nature, and there-

fore why should man be an exception. I opened my eyes upon a vast dome above, dark and dismal. In vain did I try to pierce the distance; all was far beyond the reach of my vision. I tried to see some living thing; but no! all nature seemed to have expired. I was not altogether conscious of my existence, and yet I distinctly remembered having cut my throat.

I soon became sensible there was a being near, but could form no idea of what being it could be. Presently there shone a right in the distance, and in its midst appeared my wife in all her bridal beauty. She smiled and vanished. A darkened gloom then came, and in it my wife appeared just as before death had fixed his mark. She frowned and vanished. Here, then, was proof that life existed beyond the tomb. How I quailed at the thought that my wife still lived. I could have submitted to any kind of punishment had not my wife appeared, but this was more than I could bear.

"Can it he possible !" I exclaimed, and fell to the ground almost insensible. But she extended her hand-her touch electrified me with strength-I arose and followed her. As we proceeded, what a change had come. Nature wore another garb. Grass and flowers. birds and trees, flowing brooks and rippling rills were everywhere around, and I saw men, women and children with happy faces in social groups everywhere. I had no more fear of my murdered wife, for that sin, I felt assured, had been consumed by conscience. She extended her hand and smiled a welcome. We are now of one family, no difference between us, love alone the band which unites us. You are but a link between spirits and mortals. It is astonishing with what facility I impart my thoughts upon your brain, and with what ease you commit them to paper. Scarce a thought have you written but what I impressed. What an instrument for good are you in the hands of others!

He eked out a teelble existence for the six years following, when the diabolical agencies seem to have come in and got the upper hand of him entirely. He would now be suddenly taken with contortions, pulling round the head, jerkings of the shoulder, smiting of the fists, grating of the teeth, frothing at the mouth, and looks of most malignant hatred. He would often be thrown violently on the ground, and strike at all who approached him. He would be seized at the table with shaking hands, and his food scattered upon the floor. When master of him. self he would make the sign of the cross in God's name, or others would for him, and sometimes appease the raging demons thereby. These spells occurred at irregular intervals often lasting a day. The German doctors plied him with strong roots and physicing herbs, but all to no avail. There seemed no peace for them in the old country, and in the spring of .67, they made across the big waters, and found their way where they are. But trouble pursued our hapless family across

the waters. Soon after their arrival in Watertown, one of their little girls, a pretty, confiding little miss of sixteen, was put to living in the family of the Lutheran minister in the city, whose church they all belong to, and who had seven children in his family. In a short time, the simple creature became the victim of her minister's passions, and in due season she bore a living evidence of her misfortune to her father's home, and lives on contentedly at home. her child being now a fine robust boy of about twelve months. The preacher was arrested last spring on the charge of seduction, was examined and committed to the county jail. About a month since he tore his bed blanket into strips and hung himself by the neck till he was dead.

After the advent of the little stranger, the old demoniae symptoms broke forth upon the young man with added violence. When under spells he would spring toward the child with teeth gnashing and eyes expanded, threatening to break every bone in his body. Oftentimes nearly all the family would be effected with him. and feel a blinding, painful rush of blood to their heads, lasting for hours. During evenings, the doors would slam, the windows shake, and strange, hollow noises be heard in one of the rooms, but nothing would be seen on entering. Late one evening, a large ball of fire was seen on the cook stove, when the young man rushed forward, smote it with his fist, scattering the fragments over the room. Soon after, the devil, they thought, got into their cow in the yard. She would suddenly rear on her legs, smite her tail, and shake her horns with savage fury. For days no one could approach to milk her while the young man would gaze at her antics with a " of joy. whoop'

Such troubles could hardly be borne. Early last winter they called in Doctor Quinney, son of the great Stockbridge Indian chief, to apply his skill. He administered powerful hero physic to the young man, also put powerful drawing plasters on his shoulders. The plasters were left for a day, and when removed were found to be covered with bristles, of various colors, from a half to three inches in length. Strange things to come out of the young man, and no one could account for it.

The spiritual medium was next consulted, when a new difficulty appeared. A snake seemed to be pushing its head up the young man's throat, till he was black in the face. The lashings of his tail could be heard under his ribs below! A goose quill was pressed down his throat, and passes made over his head, till relief was obtained, and the young man disposed of in bed. The medium seemed to have power over the devils for the time, but nothing be-

For the Beligi - Philosophi al Journal MRS BETSY BALLOU. Modern Spiritualiant over Twenty-me

Years of Age. BY MRS. SUSAN C. SIMMONS.

DEAR SIR :- The account of Mrs. Birney, of Ohio, in your JOURNAL of Sept. 5th, reminds me of a trance speaker I once knew in Crown Point, New York, a Mrs. Betsy Ballou, then a resident of that place, and a member of the Baptist church. The first time I heard her speak in that condition, was in the summer of 1832 or 33, one or two years after the great religious excitement of 1831, on the shores of Lake Champ'ain. It was in the Baptist meeting-house in Bridgeport, Vt., at the close of the forenoon services, that she made a most carnest and affecting exbortation and prayer. I do not know whether she took a text at that time. Those near her thought she had fainted and tried to restore her. Some were passing out of the house, and others trying to get near her, so that in the bustle I lost her first words. There had been no unusual excitement. This was the first time she spoke in that condition; but for ten or eleven years after, it was a common occurrence, both in public and private.

She lost the power of locomotion when entranced ; never rose to her feet like the trance speakers of the present day ; could only gesticulate with her hands, and turn her face in different directions. Her eyes were closed and she seemed wholly unconsious of everything going on around her. She took no notice of anything that was said or done to her. One time at our regular Sunday meeting (in Crown Point) she commenced before the last prayer and benediction, and we could not stop her or rouse her to consciousness until she had finished her exhortation, made a prayer and sung a hymn.

She made no appointments, only preached when the spirit moved," (or got control) wherever she was at home or abroad. Ever after the above named instance, she took a text and preached regular orthodox sermons, quoting texts from all parts of the B ble, as fluently and correctly as the most approved revival preacher of the day, though she had no such talent in her normal state. She always seemed to think she was addressing a "congregation," even when in a private room with only three or four persons present, and always lamented "the necessity that was laid upon her to preach the gospel seeming to think it a very trying, painful task to preach to an audience, "many of whom were better educated and more capable than herself."

She did not seem to suffer physically. There was only the usual rigidity of the muscles, the few deep inspirations and the closing of the eyes before she commenced speaking, as we see in magnetized persons and entranced speakers of to-day. On coming out of these trances she felt tired and weak, but in a few minutes could get up and walk or go about her work.

She enjoyed an average amount of health, did her house work, spinning, sewing and knitting, and took care of her children, tour in number.

One day, after Mrs. Ballou had gone through with these exercises in her strange way, in my private room, I told her what she had been do ing, and expressed some wonder at the strange phenomena. She told me that, "It was in answer to prayer." That she "had a call to preach, but felt she had not the ability to instruct an audience nor the courage to undertake it, yet it was strongly impressed upon her as a duty and troubled her much, and, said she, " When I read

med with beads and fanciful work. She also ibined the circle, and stood quiescent for a few moments. Shortly her breast began to heave, her face and hands began to twitch nervously and her eyes to close, so that, in a very few moments she had apparently, passed from a state of full consciousness to one of utter unconsciousness. Mr. Miller of Winchester, then struck up a familiar tune on the violin. At first Mrs. P. or whoever or whatever was animating and controlling her body, did not seem to notice the harmonious sounds. Then she turned slowly in the direction from whence these sounds came. Then her leet began to move, at first very slowly, then more vigorously and rapid, until finally she dashed off into a sort. of vigorous combination of the Schottische and Righland Fling, her feet hands and every part. of her body keeping perfect time with the music. This was kept up for a length of time more than sufficient to utterly exhaust a less fragile body than her's. Finally the music stopped and she sat down to rest for a few moments, but did not seem at all distressed by the violent exercise through which she had gone. The music again commenced, and as before, the first response of her body to the sounds were very slow and placid, but grew more and more pensive and energetic until it seemed to permeate her whole system, and she again dashed off into a vigorous dance in which we thought we could discover faint re productions of motions and gestures we have seen in the Indian exhibitions which traveled the country some years ago.

After the dancing was over the proposition was made that Mrs. P. should exhibit her powers as a healing medium. James Charman, who was suffering severely from rheumatism in the arm and shoulder, was selected as the person to receive the benefit of her curative powers .--Drawing his coat and placing himself in a chair, she began by making motions over his head and round and about him. Then she rubbed the afflicted member, and vigorously slapped his back, breast and shoulders. After the operation Charman declared himself much benefited, though whether the benefit will be permanent time alone can tell,

Taking the entire exhibition together it disclosed some remarkable features. Here was the body of an English woman, possessed and controled, as it is claimed by the spirit of a deceased Indian. We have a right to suppose that the defunct S. A. could not understand a word of English during his earthly career, and we know that none of those present could understand or speak a word of genuine Indian. Yet, many present spoke to the Spirit in English and he replied in guttural Indian, and they understood each other ! Did the Indian learn English after he reached the " Happy Hunting Ground ?" or were the favored spectators present so spiritually illuminated that they could " palaver" Indian just like a knife ?"

Another thing: If Mrs. P. never danced in her normal condition, who taught her the proper steps in an abnormal conditon ! If the truth is as stated by P. and many others, the dancing we saw was remarkable an exhibition as morta eyes looked upon. We do not attempt to decide any of the questions involved, though we have our opinion .- We state what we saw, and leave every body to draw their own conclusions.

F. th + Biligi o Ph'Losophical Journal AUSTIN KENT.

"Do Unto Others as ye Would that Others Should do Unto you,"

BROTHER JONES :- Will it be asking too much of you to publish another appeal in behalf of our

MODERN SPIRITUALISM.

A Strange Story of the Mineteenth Century. A YOUNG MAN AT WATERTOWN CLAIMED TO BE POSSESSED OF EVIL SPIRITS FOR TWENTY YEARS, AND HOW THE (ATHOLIC PRIESTS HAVE BEEN TRYING TO CAST THEM OUT. Madison (Wis.) State Journal.

In our State items, the other day, appeared a

paragraph in regard to some strange doings at Watertown-the demoniacal behavior of a young man there alleged to be possessed of evil spirits, and how there had been priestly attempts to cast out the devils. One of the editors of the Milwaukee Wisconsin has been to the scene of these transactions and inquired into the case, and we republish most of his report of what he has seen and heard, making a story which reads more like a record of the "dark ages" before the time of Luther, than like a story of the enlightened Nineteenth Century.

The Wisconsin writer went to Watertown, Friday, and, in company with Mr. Sleeper, the depot agent, Mr. Coe, of the Republican, and Mr. March, the artist and interpreter, went in the evening to the home of the young man, whose name is Seige, in a small wooden house east of the depot, where he hves with his family, consisting of a father, mother, three boys and five girls, nearly all grown, who are of the poorer order of German peasantry, and came irom Pomerania, in North Germany. The ac count of the visit, somewhat condensed, is as tollows:

We found the young man, Seige, in his shirt sleeves, sitting by a little old pine table, trying to polish his face with a razor. There was a prayer-book and three or tour old dirty bead charms on the table, and a shilling picture of the Cross with a death's head at the bottom. hanging in front. The young man is a slight, simple, light-haired, nerveless looking youth of twenty-six, who would be noticable only for his "game leg" and withered, twisted hand. We took our seat on a pine stool beside him at the table, while the old folks and the four grown girls stood grouped about, with open mouths and staring eyes, ready to rehearse the wonderful history of the devils and the miracles, which we give with literal exactness.

About twenty years ago, when the young man was but five years of age, his next older sister found a duck's egg with a small pin-hole in it, deposited under a tree near their door. She brought it in to herimother, who told her to take it back. After putting the egg under the tree again, it was picked up and caten by their old house dog, who was immediately stricken blind and raging with madness. The dog was quickly killed, when the little girl was seized with similar blindness and spasms, and taken to bed. She lingered out a year in blindness and agony, till relieved by death. The boy, Carl, was then immediately attacked with blindness and paralysing pains, continuing for

The Catholic priest was next applied to, but he declined to engage the devils, because the young man was not a Catholic. The Bishop. who happened in the city, was afterwards visited. The Bishop reached forth his hand, the young man shaking like an aspen, unable to raise his hand in return. Presently the young man was quieted. The devil, his father said, would not let the young man eat for twentyfour hours, because of his visit to the Bishop.

Some four weeks ago, a Catholic convocation was held at Watertown, attended by seven priests. The young man was taken to the church, to test the miraculous power of the priestly body, and have the devils cast out en masse. On being questioned as to the names of the devels, the lather of the young man said one of them gave his name as William Buhrer, known to the father, as being a desperate man, who had murdered a hog drover in the old country, many years ago, for his money.

Thursday, four weeks ago, was set as the day for the grand casting out of the evil spirits. The church was filled. The young man was laid on the altar, appearing as dead. The seven priests now surrounded him and began their incantations by sprinkling him with holy water, annointing him with oil, burning incense, laying hands upon him, reading Latin prayers, and giving him some lotion they had prepared. They then addressed the evil spirits, saying they should pronounce a curse upon them if they didn't leave. The young man was put in different attitudes before the picture of the Holy Virgin, with similar exercises of sprinkling, burning incense, laying on of hands, etc. These exercises were repeated at different times throughout the day. Sometimes the evil spirit when spoken to would retort in his native German. When sprinkling him with Holy water he told them he "would like to surround their whole church with water, and purify it.' When reading Latin prayers he would tell them they had not got the right one yet, when they would repeat another and another, till it suited him better. The Catholic brethren say the evil spirit spoke out many times in strange tongues, and especially in the "Irish and Latin tongues." It was believed that four devils were cast out on Thursday, On Friday three more were said to have been expelled and on Saturday morning, the last, more obdurate than all, agreed to leave, it all the members would leave the church with him. All but three acquiesced. and the devil took his departure to the great joy and wonder of the young man and the brethren. We were pained to hear that another devil made his appearance a week ago, and after being cast out announced that there were still four more remaining! The young man goes up to Mass every morning, and with all his family, is now a devout Catholic.

The Wisconsin writer gravely appends to his account of the Watertown affair a statement as to what Milwaukee "spirits," say about it, particularly that of an old Mohawk Indian, who says there are six evil spirits trying to get at the brain of the young man, and who have tried to choke him, and says kind soothing influences will restore the young man to quiet. The old Indian "spirit" also states that the " bristles" drawn out by a plaster, are long, hairy worms that feed on the muscles of the young man, which were developed from animalculae taken in with the water from an old spring in Germany, and are the cause of his disorders, and will, in time, cause his death.

127 A bill giving women who are tax pavers the right to vote in school district meetings, was recently lost in the Vermont Legislature, by a vote of 123 against 92.

-ET There are now 550 young American students at German universities, and upward of 1,000 AmerRachel Baker, (the somnambuilist or sleeping preacher) I prayed carnestly that I might be enabled to preach in that state." She seemed to think it was herself that did the preaching, and I then had no other thought. She told me she felt the influence, or felt her strength going a few moments before hand, in time to lie down before she lost control of herself.

She used to sing and pray before sermon as well as after. She could not sing a tune, and never attempted it in her normal condition.

I do not know how long she continued to preach, nor whether she is still living. She was native of Belcher Town, Mass., daughter of Dr. Phelps, and after the death of her husband Hiram Ballou, polisher and engraver of tombstones, she returned to that place, taking her children with her.

She visited us once after that, in the summer of 43 or 44, and preached twice at our house ; she told us that she went to sleep on the cars twice on different trains, and when she waked, and looked up, she knew by the way the passengers were all looking at her, that she had been preaching. This was on the railroad between Belcher Town, Mass, and Troy N. Y. She came alone, without a traveling companion. Rachel Baker's trance preaching was of an earlier date still, but I cannot recall the exact date or location. I only reccollect that she preached in the same sleeping state as Mrs. Bal lou, in her own room, on the bed, I think, and always addressed a "congregation."

I do not recollect ever seeing any allusion to either Mrs. Ballon or Miss Baker, in any of the Spiritual papers, although 1 have often thought of them in connection with similar cases of the present day. I would like to see a reprint of 'The History of Rachel Baker, the Somnambulist or Sleeping Preacher," in brief, in the col-umns of the JOURNAL. I think I have the title correct, though I have not seen it since the spring of 1832. It was a bound volume as large as the fifth reader, containing some of her sermons. 1

Edenton, O.

SPIRITUALISN IN MUNCIE. The Red Man Returns to the Huntlug

Ground of his Father.

From the Munice Times

On Monday evening last Home News was present by special invitation, at what is called Spiritual Seance at the residence of Prof. J. H. Powell, in this city. The occasion of the Scance was, as stated to us by Mr. Powell, the fact that Mrs. Powell wife of Prof. P., had ately been " developed " as a "dancing medium Mrs. P., acting under the guidance of a deceas-ed Indian Chiet, named "Silver Arrow" would exhibit the profiency she had acquired under the spitualistic tutelage of aforesaid S. A., dressed in full Indian (!) costume. We reached Prof. P.'s residence on--street about seven o'clook P. M., and were met by him at the door with a kindly welcome and were soon made perfectly at home amidst a small coterie of our citizens-male and female. As a preface of what was to follow, Prof. P. informed us that Mrs. P. had never attempted to take one step in dancing in her normal condition, and was utterly incapable of performing what she was about to perform in and of herself, and had not self confidence sufficient to even undertake it. Of the truth of this statement we, of course, cannot speak. If it is true, what followed was strange and remarkable, even outside of all spiritualistic theories,

In a short time after our arrival, the room was comfortable filled up, and Mrs. P. retired to an adjoining room, accompanied by other ladies, to dress for the saltatary exercises which were to follow. Those present were then requested to "form a circle," which was done by all joining hands. In a few moments Mrs. P. re-appeared dressed in red "Bloomer" parts re-appeared dressed in red " Bloomer" pants, Garibaldi waist of same color, both being trim- | Ins will be prohibited there.

suffering and needy brother, Austin Kent, of Stockholm, N. Y. I received a letter from Brother Kent a few days since, containing a number of circulars, briefly stating his deplorable and unfortunate condition as an invalid. Please allow me to quote from both his letter and circular, that benevolent people may understand in a clear light his absolute necessity for help. He says, in his letter to me that "It burts me (Kent) to take money from the poor; but if any body can spare me one, five or ten dollars, and not injure themselves, I am most grateful for it. * * * * I have often thought that if the radicals knew my condition, they would not see me suffer for temporal necessities."

He farther says that the appeals written by Brothers Walker and Sherman in the JOURNAL, "brought him three dollars only," and that he also received, as a result of his letter published in the JOURNAL, "Thirty five dollars, which has relieved me much, with what has come from other Bources.

We would say to the Spiritualists, end all who may have a good supply of the "milk of human kindness," that a fine opportunity is now presented to them for doing an act of kindness that will bless the giver as much as the receiver, and make light the burdens and trials of a life of pain and suffering, now being borne by a brother mortal,-Austin Kent.

Spiritualists, as a class, ought not to be selfish. We are always ready to expatiate upon our glori-ous belief whenever a suitable occasion presents itself, and to paint in glowing colors the peace and confort to be enjoyed in the teachings of the spir-itual philosophy. I say we can talk in the most beautiful strains and brilliant pathos when we take into consideration the majesty and grandeur of our sublime belief in the doctrine and teachings of the Spirit World ; but are we as ready to actualize the benefits to be derived from good words and charitable deeds toward the suffering and needy in our own ranks, as we are to deplore and com-miserate their unfortunate and destitute condition, without putting our hand down deep in our pock-ets and producing the kind of "sympathy" which is always the most potent in keeping the "wolf from the door ?'

There are many in our ranks who are needy and deserve to be aided by those who have the where-with to give, and I have no doubt that many would cheerfully give of this world's goods to those who are in poverty and want, if the case was fairly stated to them.

Now, I propose to make a proposition to the readers of the glorious Journal in behalf of our brother, Austin Kent, which is this: I will be one of fifty individuals to pay into the hands of S. S. Jones, the sum of \$6,00 per year, for the support and maintenance of Brother Kent, during his stay upon earth, provided that my health and strength will permit me to do so.

I presume Brother Jones would have no objection to acting in the capacity of treasurer, and at the same time publish the names of individuals

who are willing to respond to my proposition. For my part, I mean business. I feel that f can give Brother Kent six dollars a year and receive compound interest for my money. At least I am so strongly persuaded in that belief that I shall try the experiment, at all events. I hope that this will meet with a hearty and generous response on the part of the Spiritualists, and that Brother Kent may be treated as kindly by us as though he were in the asylum for "superannuated preachwere in the asymm for superannuated preach-ers," If we are not willing to put our religious principles into practical use, we had better re-nounce our heaven-born philosophy, and return to the bosom of the old sectarian Church, where some of them would almost rob hen roosts in order to raise money to send to the poor benighted heathen in Africa, Burmah and Siam,

Begging your pardon for this lengthy communication, I remain yours truly,

J. M. WINSLOW. Barre, Mass., Nov. 20th 1869.

Next Christmas Eve is set for the marriage of some five hundred cousins in New Hampshire, as after that date the intermarriage of first cous

UNDERVILLE, ON SEEMERISM The most valuable work ever published upon the science showing the facts in regard to mental philosophy as developed by experiments. **Themeonstrating** the immortality of the soul and the "communion of spirits with mortals. Price \$1.50, Sent Free of Postage.

Address S. S. JONES. 192 South Clark street, Chicago Ill.

WATERS'

NEW SCALE PIANOS With Iron Frame, Overstrung Bass and Agraf Bridge.

Melodeons and Cabinet Organs.

The best manufactured.

Warranted for Six Years.

Piakos, Meñodeons and Organs at greatly reduced prioss for Cash. New 7 octave Pianos for \$275 and upward; new cabinet organs for \$50 and spward. Second-hand instru-ments at great bargains. Illustrated Catalogues mailed for three cents. Warercooms 481 Broadway, New York. HORACE WATERS.

Testimonials.

The Waters' Planos are known as among the very best .--N. Y. Evangelist. We can speak of the merits of the Waters' Pianos from

We can speak of the merits of the Waters' Pianos from personal knowledge as being of the very best quality.--Christian Intelligencer. The Waters' Pianos are built of the best and most thor-enghly seasoned material.--Advocate and Joannal. Our friends will find at Mr Waters' store the very best as-corrment of Pianos, McIodeons and Organs to be found in the United States.--Graham's Magizine. Having used one of Waters' Pianos for two years. I have found it a very superior instrument.---Alonzo Gray, Princi-coal Erocklyn Heights Seminary. We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability --Wood & Gregory, Mt. 'Oarroll, Ill.

Deen severely testen for three year, and we can tokiny to their good quality and durability --Wood & Gregory, Mt. Carcoli, Ill. HORACE WATERS. ESQ.-DEAR SIR-The Piano you sent me is allowed to be the best Piano in this town, and there ere several of Chickering's and Stoddart's here.-Charles Bice, Perth. C. W. JHORACE WATERS, 491 Breadway, is famed far the excel-tence of his Pianos and Organs.-Evening Post The Waters Piano ranks with the best manufactured in America. The N. Y. Independent Mostar Divers.-Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction for-mer rates, and his Pian's have rocarly been av arded the First Premium a teoveral Fairs. Many people of the present day, who are attracted, if not confused, with the faming advertisements of rival piano houses, probably overlook a modest manufacturer in the Mr. Waters' put here with were ever thought of; indeed, we have one of Mr. Waters' Piano 'Yortes now in our residence (where it has stood for years), of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet ioned and powerful instrument, and there is no doubtof its durability. More than this, some of the best amateur players in the city, as well as several celebrated planatar, have performed on the said plano, and all pronounce it a superior and first-class instrument. Stronger indersonants we could not give.--HomeJournal. a 17 v 6. tf me a 17 v 6. 12

> DR. WM. CLARK'S MAGNETIC REMEDIES.

COMPOUNDED AND PREPARED BY

Jeannie Waterman Danforth.

Clairvoyant and Magnetic Physician 313 East 33rd street New York. Sent by Mail or Express to all parts of the World.

Tonic and Strengthening Powders:

Catarrh and Dyspepsia Remedy; Vegetable Anti-Bilious Pills. PRICE \$1.00 BACH. MAILED FREE.

DILANCHETTE-THE DESPATR OF SCI. ENCE.

The above named work is one of the very best books ever public hed. Every Spiritalist throughout the country shou d send for it at once. It abounds in facts demonstrat-ing Spiritualism beyond casil. The soular press every-where spoak in the bighest 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 capts for instage.

and 16 cents for postage. Address 3 S. Juras, 194 South Clark st., Ohicago, Illinois

TOBACCO ANTIDOTE—A NEW AND Pleasant Cure for the habit of using tobacco—DR. BHYTH'S Nervine Tablets. Send 50 cents far a package or address for Circular, showing its wonderful power to correct all kinds of Nervous Diseases. Vol. 6, No. 16 cf.

THE RURAN-TRANSLATED INTO THE KORAN-TRANSLATED INTO English immediately from the original Arabic, with explanatory notes from the most approved commentators, and a preliminary discourse by Geo. Sale, Gent. This is the best edition ever issued in America. Great care has been taken to prevent the work from being disfigured by typo-graphical errors, and it can be consulted with the assurance that it is a perfect translation. It contains a fine Map of Arabia, and a view of the Temple of Meccs. 8 Vo., 670 pp. \$3, Postage 40 cents.

S. S. Jones, 191 South Clark et., ChiCago. Addeese

LIST OF BOOKS FOR SALE AT THIS OFFICE

WE ARE ALSO NOW IN A SIFUATION TO FURNISH Miscellaneous books of any kind published at regular rates, and, on receipt of the money, will send them by mail or express as MAY by DBSRED. If sent by mail, one fith more than the regular cost of the book will be required to prepay postage. The petronage of cur friends is solucited. In making remittances for books, buy postal orders when practicable. If postal orders cannot be had, register your letters.

LIST OF BOOKS AND ENGRAVINGS for sale at this office. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

PAAR.

05

2

A Revelation of Departed Spirits smong the Shak-25 Alice Vale, a Story for the times, by Leis Wais-1,25 16

brooker.

140 90 1,26 16

people. Dealings with the Dead, by P. B. Randolph. Death and the After Life, by A. J. Davis, paper 36, 76 64 Disembodied Man, by Bandolph..... Disembodied Man, by Bandolph...... Diaguosis, by Taylor..... L.00 1.66

Eliza Woodson, A Story of American Life, by Mrs. 1.50 20 H. W. Farnham

Effect of Slavery on the American People, by Theo-10 10

2.00 34 1 Dixon Passenger... . raper, au contas. 60 - 64 Stewart. History and Philosophy of Evil, by A. J. Davis. Paper 76 2 2.08 26 1 60 1 postage 4 cts. Cloth..... Is there a Devilf The Argument Pre and Con..... Inquirers' Text Book, by Robert Cooper..... Jeans of Namarsth, by Alexander Smyth...... .1.50 1 ... 15 15 6 cts. Gilt. Lectures on Geology by Prol. Wm. Denton...... Day Express. Love and its hidden mysteries, or touth the St. Leon, 1.25 My Love and I. by Abby W. "afin Ferros. 55, 55, 16 24 1.75 1.25 ... 20 1.75 Mail 1.00 20 .1.50 24 .1.00 10 3.75 4 Davis. Davis. New Testament Miracles and Modern Miracles, by 40 20. 16 20 20 20 10 16 13 Aurora. J. Davis..... Physical Man, by Hudson Tuttle...... Principles of Nature, by Mrs. M. M. King...... Present Age and Inner Life, latest Revised and En-1.60 ************

\$1.00 12. \$2.25 28 .\$1.00 20 ...1,50 20 ...1,50 16 The Dynamic Cure, by Leroy Sunderland ... -1.001,50 1,50 1,50 16 150 16 20. 1

25 75 10 6 cts. Cloth The Philosophical Dictionary of Voltaire. Fifth Ameri-can Edition. 876 octavo pages, 2 steel plates. Lar-gest and most correct edition in the English language. Contains more matter than the London Edition, which sells for \$10.00.

2.00 50 15 22 2.60 8 2.60 0 1,60 ...89 1

The little result of the second secon 60 18 Volney's Ruins; or, Meditations on the Revolutions of Empires, with Biographical notice by Count

Florence Sewing Machines.

WM. H. SHARP & CO., General Agents,

100 Washington St., Chicago. This machine is reccommended to any who desire a firstclass Family Sewing Machino; and is noted for its quiet, rap-

Id motion, regularity of tension, ease of management. Four different stitches and reversible feed-notion, features pacu-liar to the Florence claimed by no other in the world. Sam-plies and terms to Agents furnished on application ti

VITAL FORCE.

How Wasted and How Preserved.

BT E. P. MILLER, M. D.

This is one of the most valuable books ever published. If it could be read and heeded in every family it would de more to prevent aickness, preserve health and prolong lifs, than any other one thing. Parents should read it, and give it to their children. Youn g married people should read it; young men and women should read it; and everybody should practice the purity of life which this book inculcates. Price, paper, 50 cents, mus-

lin \$1. Address S. S. Jones , 192 South Clark Street, Oklcage.

RRIVAL AND DEPARTURE OF TRAINS.

Chicago and Northwestern Railroad-Oouncil Bluffs and Omaha Line-Depot North Wells street

Leave. Arnite. •8:50 p. m. *2:15 p. m. 17:00 a.m.

NEW. CHEAP BOOK !! THE STARLING PROGRESSIVE PAPERS, COMPLETE.

Bound in Allegorically Illuminated Covers, making a Pretty and Readable Book, on a Variety of Subjects, Progressive and Liberal in their Tendency, Treated in a Style Entertaining and Easy. The Book should

> be in the hands of every one.

ITS CONTENTS, IN BRIEF, ARE :

Divine Unfoldment-Self-hood, or the Story of the Prodi-gal Son in a new Light-Soulality; What is Spirit?-The Spiritual Republic-Spirit of Progress-Ideas, the Rise and Progress-The Nazarene-Depravity; Regeneration-Plea for the Little Ones-Angels; What are They?--What is Man I -Earnest Words to Mothers-Cheerfulnes-World of Won-ders-Utility of Tears-Spiritual Phenomena-The Mysteri-ous Hand, Soft as a Woman's; Magic Violin, and Other Won-ders-A Private Scance-Rustic Neckace-The Broken Sword-Hair Cutting by Spirits, and Spirit Painting-Ten-per of the famous Damascus Blade-How it was Done-Rush-ing Into Battle-Volces from the Spirit Spheres-Remarka-ble News from Another World-Transformation of our Globe; Disappearance of Evil and all Disease. Sont to any address, postage free, security wrapped, for Sont to any address, postage free, securely wrapped, for 25 conts. Pleaseaddress-W. D. REICHNER.

No. 267, Carter Street, Philadelphia Also for sole at this office. Address-

3. S. JONES, 192 South Clark Street, . Chicago, III.

No. 18, vol. 5, tf.

SPIRITUALISM. Just published, the following valuable work.

PLANCHETTE;

OR, THE DESPAIR OF SCIENCE.

UK, THE DESTAIL OF SOLENCE.
 Boing a full account of Modern Spiritualism, its Phonomena, and the various theories regarding it. With a survey of French Spiritualism.
 This long announced volume from the pen of a well-known American man of letters who has given, for the last thirty years, much attention to the subjects, treated, will not disappoint public expectation.
 Planchette, is a volume of \$1,00 in paper covers; or, in cloth \$1,25, mailed post-paid on receipt of the price by S. S. Jones, 192 South Clark street, Chicago, Ill.

THE HISTORY OF MOSES AND THE Israelites, (re-written.) By MERRITT MUNSON.

A highly Entertaining and Instructive work. Price, \$1; Postago, 20 cts.

S. S. JONES, 192 South Clark St., Chicago, Ili. Address

THE BIOGRAPHY OF SATAN; OR, A Historical Exposition of THE DEVIL AND HIS FIERY DOMINIONS; disclosing the oriental origin of the belief in a Devil and Future Endless Punishment. All about the

BOTTOMLESS PIT, KEYS OF HELL; Chains of Darkness, Custing out Devils, etc. By

K. GRAVES,

Augaor of "Christianity before Christ. The Trade supplied at liberal rates.

A STELLAR KEY

TO THE SUMMER LAND,

containing Astounding Disclosures and Startling Associates. Illustrated with Diagrams and Engravings of Gelestial Beonery. By

ANDREW JACKSON DAVIS.

A RABULA; OR, THE DIVINE GUEST. Containing a New Collection of Gospels. By

Spiritualists—read it : Infidels—read it : Elaves of Old Theology—read it : Price, \$1; postago-16 cts.

PROSPECTUS OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPPE will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PER-LOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact, we intend to make our Journal cosmopolitan in charac-ter—a friend of our common humanity, and an advocate of the rights, duties and interests of the people. This journal is published by S. S. JON &S: late the

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION

CONDUCTED BY AN ABLE CORPS OF EDITORS AND

CONTRIBUTORS.

No. 192 South Clark Street, Chicago, 24.

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

the most popular among the liberal writers in both hemis-pheres. All systems, croeds and institutions that dannot stand the ordeal of a scientific research, positive philosophy and en-lightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, than a fallacy of modern date. Believing that the Divine is unfolding the fluman Mind to-day, through Spiritual inter-sourse and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason. A watchful eye will be kept upon affairs governmentai While we stand aloof from all partisanism, we shall not heat-tate to make our journal potent in power for the advocacy of the right, whether such principles are found in platform o

the right, whether such principles are found in platforms o a party apparently in the minority or majority. A large space will be devoted to Spiritual Philosophy and communications from the inhabitants of the Samer

Communications are solicited from any and all who feel

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

TREMS OF SUBSCRIPTION-IN ADVANCES:

One Year, .. \$3.00. | Six Months, .. \$1,50.

Single Copies 8 cents each.

OLUB RATES:

When Post Office Orders cannot be procured, we desire our

patrons to send money. Subscribers in Canada will add to the terms of subscription 26 cents per year, for prepayment of American Postage.

POST OFFICE ADDRESS.—It is assess for subscribers to write, unless they give their Post Office Address and name of State.

Subscribers wishing the direction of their papers changed from one town to another, must always give the name of the *Town, County and State* to which it has been sont.

Subscribers are informed that twenty-six numbers of the BELIGIO-PHILOSOPHICAL JOURNAL comprise a volume.

ADVERTISEMENTS inserted at TWENTY-FIVE CENTS & HD.

The space occupied for display or large type will be recon-

for the first, and TWENTE CENTS per line for each subsequent in-

ed as if the advertisements were set in nonpariel entire, solid

All letters must be addressed S. S. JONES, No. 189 South Chark Street, Chicago, Ill.

INDUCEMENTS TO CANVASSERS.

In order to greatly increase the subscription list of the

RELIGIO-PAILOSOPHICAL JOURNAL, we offer magnificent induse-

ments for procuring subscribers. Men and women, lecturers

especially, will find it profitable to canvass for th paper ..

Any one sending \$100 shall receive thirty-three copies of the

JOUENAL for one year, or sixty-six copies for six months

directed to such new subscribers and at such places as re-

AT Specimen copies sent PBRE.

Thus we publish two volumes a year.

Lund.

It will be published every Satarday at

Vegetable Syrup; Bradicates Humors; cures Cancer, Scrofula, Rheumatism, and all chronic diseases

Female Strengthening Syrup: For Female Weaknesses.

Nervine Syrun,

Bronchial a.d Pulmonary Cordial,

Children's Cordial, for Fits, Colic, &c.,

And Worm Syrup,

Price \$1,50 each, sent by express. Address, NIKS. DANFORTH, as above, or HON. WARREN CHASE, BANNER OF LIGHT, O fice, 541 Broadway, New York: or S. S. JONEN, Editor Briggio-Philosophical Journal, Chicago, III., General Agents

PARTIES AFFLICTED desiring to consuit DE. CLARE'S BPIRIT can do so by addressing MRS. DANFORTH, and the proper remedies will be compounded and sent where the medicines advertised are not appli-cable.

By permission, the following parties are referred to :

Berkeley street, Cambridge, Mass., Feb. 5, 1869. Berkeley street, Cambridge, Mass., Feb. 5, 1969. Dran Mrs. DANFORTH—Will you please cause to be sent by express to the address given below three bottles of your Vegetable Syrup, and one bottle of the **Bronchiai** Syrup. They have both been used by a relative of mine in a case of bronchial derangement and of threatened pul-monary complaint, with excellent effect, and I should ba glad to hear that the sale of these medicines is extended both because of the good they have shown themselves capa-ble of effecting, and because of the evidence they furnished that practical a.d may come to us from the next world. Yours truly.

Yours truly. BOBERT DALE OWEN.

Address the medicine, Mrs B. D. Owen, care Phillip Horn-brook, Esq., Evansville, Ind.

St Louis, Mo., Nov., 1863. BRO. S. S. JONES-T see you are advertising the medicine of Dr. Clark's spirit, who, controlling, prescribes for the sick through the organism of Jeanio Waterman Danforth. Perturough the organism of Jeanie Waterman Danforth. Per-mit me to tell you, with deep feeling, friend Jones, that I have used these remedies—the Syrups, Nervines and Pow-ders—with the highest satisfaction. I know them to be ex-collent, as hundreds of others will testify. Dr. Clark is a no-ble and brilliant spirit,

Most truly thine. J. M. PEEBLES,

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

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

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

Cincinnati, O., 1868. Mas. DANSORTH-The clairvoyant examination for the lady whose hair I sent you is perfectly satisfactory. She informs me that the disgnosis is more accurate and complete than she could give herself. Please forward remedies

recommended Yours. 4c. CHARLES H. WATERS.

ISRAEL HALL, Toledo, 0.

CHARLESS. KINSEY, Cincinnati, G.

PAUL BREMOND, Houston, Tex.

"A good clairveyant medium is a blessing to humanity. We know Mrs. Dusforth to be each. While practicing in this city she established a good reputation. She is now lo cated at 313 East Sard street. New York. One of her con-trolling spirit guides (Dr. Wm Clark, well known in this city as a most excellent physician.) has prescribed through her segreal good remedies for these afflicted."-BANNER CF LIGHT, Boston, Mass.

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

N FOR ALL NERVOUS DISEASES PROMANE IN the mate, and sale and surs in effect. Soud 50 cents for a package to Dn. FRITTER, Hallsport, Allegany Co., N. Y., or S cent stamp for Ofculst. VI. 6, No. 18. SL

Presport Line. *9:60 a. m. +2:30 a. m. Freeport Passenger..... •9:45 p. m. •3:45 p. m

5. 2. 12

#4:00 p. m. #10:15 a. m. Wisconsin Division-Depot corner of Qunal and Kinzie street. Mait Passenger...... 10:00 a. m. *7:15 p. m. Ntght Passenger...... *5:00 p. m. *5:30 a. m. *2:00 p. m. Woodstock Accommodation 5:30 p. m. •S::0 p.m.

Hilwaukee Division-Depot corner of Canal and Kinsie streets. 8:45 a.m. 10:15 a.m.

1:30 p.m. 5:10 p.m. 4:00 p. m. 8:00 p. m. 4:16 p. m. 8:50 a. m. 8:25 a. m. *8:25 a. m. 6:45 p. m. Waukegan Accommodation 5:00

Chicago, Rock Island and Pucific Railroad.

Michigan Southern Railroad.

Depot cornet Van Buren and Sherman streets. Ticket Office 56 South Clark street.

8:45 •1130 s. m. •4:00 p. m. 5:15 p. m. •19:00 p. m. •19:00 p. m. •6:30 s. m. Evening Express..... Night Express. Detroit Line.

Pittsburgh, Fort Wayne and Chicago-Depot, Corner of Madi-son and Canal Streets.

..... \$4:30 a.m. 19:00 p.m.

Illinois Central-Deput, foot of Lake street. *8;00 a. m. *9:14 a. m. #7:45 a. m. *1:40 p. m. *5:15 p. m. *7:35 p. m.

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

Chicago, Burlington and Quincy.

Day Express and Mail *10:00 a. m. *7:00 p. m-7:25 p. m. •8:15 p. m. Mendota Passenger,..... •7:15 p. m. *9:30 p. m.

Chicago and St. Louis-Depot, corner Madison and Canal at

Columbus, Chicago & Indiana Central Railway, -- late Chicago and Great Eastern Cincinnati Air Line and Indiana Cen-tral Railway O's.)

dolph and Dearborn streets.

Hichigan Central Railroad-Union Depot, foot of Lake street

Mail Train...... *7:10 p. m Cincinnali and Louisville Trains

Evening Expressions

offundays excepted. Thomas pied, House, accepted.

ANDREW JACKSON DAVIS. Price, \$1.50; postage, 20 cts. THE PRINCIPLES OF NATURE AS DIS-L covered in the Development and Structure of the Universe, the Selar System, the Earth, also an Exposition of the Spiritual Universe. Given inspirationally. By MRS. MARIA M. KING. Price, \$2; postage, 21 cts. MANOMIN, A Rythmical Romance of MINNESOTA;

THE GREAT REBELLION

And the Minnesota Massacres. By

MYRON COLONEY.

Price, \$1.25; Postage, 16 ceuta.

LYCEUM MANUALS.

Sixth Edition now ready. Price 80 cents; Postage, S cents. \$63 per hundred. Fourth Abidged Edition of Lyceum Manual. Price, 45 cents; Postage, 4 cents. \$34 per hundred. Orders for Lyceum equipments promptly filled.

THE MIDNIGHT PRAYER; AN INSPI-L rational Poem, given through the Mediumship of,

MRS. M. J. WILCOXSON.

Price, 8 cts : postage, 2 cts.

MEMORANDA OF PERSONS, PLACES

Embracing anthentic Facts, Visions, Impressions, Discov-orize in Maguetism, Clairvoyance, Spiritualism. Also queta-tions from the opposition. By

ANDREW JACKSON DAVIS,

With Appendix, containing Zschokke's Great Story of "Hortensis," vividly portraying the wideylifference between the ordinary state and that of Clairwoyance. Price, \$1.50; Postage, 20 cents.

8. S. JONES. Address 192 Souta Clark Street, Chicago, IlL.

THREE VOICES.

A LIVE BOOK OF POEMS, BY WARRENS. BARLOW

1st, The Voice of Superstition, gives the bibli-cal contest between the God of Moses and Satan, with nn-merous quotations from the Bible, proving Satan victorious, from the Garden of Eden to Mount Calvary.

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

Srd, The Voice of a Pebble, teaches, from Nature the individuality of matter and mind.

The individuality of marter and mind. The Work is sought for, and read by thousands, and is uproofing superstitions error, and scattering truth broad-cast on its ruins. It is gotten up in most beautiful style, of nearly 260 pages. Frice \$1,25 postage 16 cents. For sais at the office of the RELASSO-PHILOSSERBAL JORGAL. Address 5. S. Jones, No. 54 Dearborn street, Chicago, Ini-mats. DOLL.

HOW TO BATHE.

A Family Guide for the Use of Water in Freeerving Health and Treeting Distant.

BY R. P. MILLER, M. D.

Water, when property need, is one of the most effectual Realth Preserving and Remedial speaks known to man. This work discusses the property news and adhede of ve-ter; describes minately all the varies work applications; both in the healthy and the tick, and excludes the method for applying it is each particular form of theses. Price of course. Address 5.5. Jensel, 105 South Classic Heart,

required, or such a proportion for six months and one year as shall shit, so as to be equivalent to 33 copies for one year, and a premium to be sent where directed, by express, one of those beautiful Florence Sewiny Machines, which sell everywhere for sizty-five dollars, and if a higher priced Florence machine is desired, it will be furnished in the same proportion as above. (See descriptive advertisement. Any solicitor who shall make an effort and fail to raise \$100 for subscriptions to the JOURNAL as above, will be allowed twentyfive per cent of whatever money they may remit, not less than ten dollars, payable in any books or engravings mentioned in our advertised lists.

TTHE FLORENCE SEWING MACHINE IS UNSUBPASSED THE FLORENCE SEWING MACHINE IS UNSURPASSED for ease of management, variety and quality of work regularity of tension, etc. It fastens each end of every seam, a valuable feature belonging to and claimed by no other ma-chine. Circulars containing full information, with samples of sewing, furnished upon application to Wm. H. Sharp & Co., General Agents, 101 Washington street, who will care-fully select premium machines, and forward by express as directed, warranting them in every instance as represented.

WESTERN NEWS Co., one hundred and twenty-three State st. Chicago, Ill., General Agents for the United States and British Provinces, and the American News Company, 119 and 151 Nassau street, New York.

AP Publishers who insert the above Prospectus three times, and call attention to it editorially, shall be entitled to a copysi-the BELIGIO-PHILOSOPHICAL JOUENAL one year. It will be for-warded to their address on receipt of the papers with the adver-tion or termsket tisement marked.

IMPROVED PLANCHETTE:

The materials of which these Planchettes are made, are The materials of which these Planchettes are made, are poculiarly adapted to the magnetic currents of the human system, -heing made of Electrical and Magnetic substances, composed and prevared expressly for the purpose. The movements it performs in the hands of proper channels, are wonderful. After it becomes charged with magnetism, almost any question will be answered with astonishing rapidity. Every investigating mind should have one if for no other purpose than to satisfy himself of the great power lying be-hind, capable of answering your innermost thoughts.

DIRECTIONS.

Let one or more persons sit about the table on which the instrument is placed, each placing a hand lightly on the top board, simply touching the same, taking care to have the arm not come in contact with the table; remain quiet for a few moments, then let some one of the party ask a question, and if the persons composing the party are of required magnetic power, or any one of them is, the question will be answered. A positive and negative person operate the Planchette best.

PRICE, \$1.50 EACH.

Sent by Express securely packed in neat boxes. if desired, or by mail, which is cheaper for long distances, on receipt of two Bollars. Send by P. O. orders, or register the letters containing money when P. O. orders can not be procured.

Address,

cents.

woman and child.

DAWN.

Price, \$2; Postage paid.

S. S. Jones, 189, South Clark Street,

Chicago, Illinois.

Vol. 6, No. 17.

Dr. E. P. Miller's Books.

Vital Force, How Wasted and How Preserved; Paper, 50 cents, postage, 4 cents; cloth, \$1,00, postage, 5 cents. How to Bathe, paper 40 cents, postage 4 cents; cloth, 75cts. posrage 5 cents The cause of exhausted vitality; Muslin, \$1 postage 11

Important Truths, Mrs. E. P. Miller; 20 cents, postage 2

Cents. The above books all treat of the sexual organs and the laws of health. They should be placed in the hands of every man,

For sale at this office. Address S. S. Jones, 199 South Clark street, Chicago, 111.

A highly entertaining Novel. Very interesting to Spirit-

TESUS OF NAZARETH; OB, A TRUE

Bistory of the Man called Josus Onrist, given on Spiritual Authority, from Spirits who were Cotomponery Martala with Josus while on Martis, through the Modeumatin of ALEXANDER SMYTER. Fries, SL40 ; particups, Modu Address S. S. Jones, 149; South Chark et., Chico

Stoutier Department

WILSON.

Netice to Correspondents and Others. AH letters, papers and matter for us or the Fronther Department, must be addressed to E. V. Will son, Lombard, Dupage county, Illinois.

Our Tour in Michigan-No. 6.

On Tuesday, Oct. 19th, we left Detroit, via G. S. R. R. to Ridgeway. forty-one miles by private conveyance, to Almont, Lapier County, twenty-seven miles from Ridgeway. For miles we rode over one of the best natural highways we ever saw, a ridge of ground several feet above the level of the country, making a fine public road.

Our home while at Almont, was with the angels in the house of the Bristols and Andrews.

Almont is the center of an earthly Eden, made more beautiful by the cultivation and development of the soil through the angel man. Fruits of all)kinds abound, including the fruit of the tree of knowledge of good and evil, and woman is there also, with her hand to pluck the fruit, and eat it. Bless her dear courageous soul what would we have been to day, if she had refueed to pluck the fruit and eat it?

"Now the serpent was more subtle than any beast of the field which the Lord God had created."-Gen. 3rd 1st.

Will some one of our Christian friends tell us through the JOURNAL, if this serpent is their devil? We wait to know.

We lectured in Almont four nights to full houses, the people manifesting a deep interest in the cause of our Christ, and many came asking, "What shall we do to abtain practical knowledge of a future existence," and the burthen of our discourse was to lead them up to a knowledge of Nature's God through nature's laws, through the rugged path of toil; teachthem that heaven must exist within the ing soul before it can be enjoyed by the soul. The words of our elder Brother Jesus, are applica-ble, and we quote them. "The Kingdom of God 19 within you," and we must work out our own salvation.

We read many characters, with marvelous correctness, giving many fine tests of spirit life and presence, among which the following are worthy of a place in the Frontier Department.

1st. To Mr. B., after reading his character, we said, "we see you at nineteen standing in the midst of a group of men-it is on the occasion of the raising of a building. A stick of timber fell brushing by you. You barely escape; others are scriously hurt. Your twenty-third year is marked by an accident and event, affecting you socially, locally and financially; a period from which you date the pivotal center of your present life. Twelve years ago you are wronged by two men, describing them. We saw his parents and described them so accurately that they were identified at once-all of which proved correct."

2nd. We read Mrs. A's character; saw a friend of her's from the spiritual world, a soldier, and identified him. Accepted.

3rd. A remarkable reading of the character of Mr. P., giving incidents, with description of spirite, that carried conviction to many who doubted heretofore.

4th. We asked Mr. B. to stand up. We then passed our hand over his person, when our left hand was attracted to a spot on the right of the back just above the hips, and fastened for a lew seconds to the spot. Our right hand then came in contact with the left knee, inside. We at once entered into a detailed account of the cause, all of which was confirmed. 5th. By a lady we saw a spirit, described him and was asked what relationship he was to the woman? We answered promptly, "He is her brother-in-law." Correct. 6th. Luther Wright. This reading was in many respects, the most marked of any we gave in Almont, reading the events of a remarkable life of toil, desribing vividly many incidents of a long life, remarking that this man's life has heen a lonely one and especially through his childhood. Then came his mother from spirit life, speaking words of comfort to him. The old man received and accepted the reading, and his reference to his lonely childhood, brought tears to the eyes of many, and as he turned to us, and in a tremulous voice said, "I was all alone as a boy, bound to a cruel master, who knew no mercy. I left him and came West. I was all alone—weary, naked, hungry and poor; but thank God, I am comfortable now, and have something to fall back upon in my old age." 7th. Captain Cook,a peculiar man, was present, read him to a charm, commanding the admiration of the audience, to whom he was well known, giving the following dates : At ten years of age this man takes upon himself the responsibilities of manhood, and ever after acts the part of a man. At thirteen, leaves his surroundings, is adrift and alone in the world. At sixteen you are in the water, struggling for lifenearly dead when taken out. At eighteen you are nearly killed by the fall of a stick of timber or tree, you barely escaped with your life. Attwenty four we see a great change, locally, and prcuniarily. At twenty-four comes the great change of your life. Here begins the present man and his success. At thirty-one we see sickness, sorrow and anxious care. At fortytwo, sickness, corrow and death, with great griet. Eight years ago, again you are in sorrow. The captain stood up and testified to the facts of these dates and these incidents. These are but a few of the many incidents and life historics given in Almont. We leave the desk at 10 p.m., on Friday, October, 22nd, for Romeo, and had a night ride of ten miles, through as fine a farming country as the world affords, and well adapted to fruit. Saturday, October 23rd, leave Romeo for Ridgeway, at 5 a. m.; ride seventeen miles in an old rickety hack, an insult to the traveling public. The snow tour inches deep-everything froze up, trees loaded with snow, thousands of bushels of apples hanging on the trees. The damage to fruit is immense. We arrived incidents occurred with us that makes our life so peculiar. There was a fine looking man walking to and fro in the house seemingly in deep meditation. Several persons came to us after light, as well as to shake hands with us. This attracted the attention of our meditative walkist, and he inquired of one who had shaken hands with us, who we were? Our friend answered just as we want all our friends to answer, "That is E. V. Wilson, a Spiritualist and medium. who has been lecturing and giving tests in Alwho has been rectaring and giving tests in Ar-mont, during the week." "Spiritual humbug and impostor,—besides it is all a delusion, and of the Devil, a lie." We heard, we felt, we were moved. The nature of the "gentle Wilson, pardon us," was up and ready for the battle, which was quick, decisive and to the point. Turning to our critic, we asked:

"Do you know of yourself where He is ? " No." "Do you know positively that you have a future life ?"

"I believe it," "Do you know it in and of yourself?" "I am taught it."

"That will not do ; do you know it ?"

" No.' "Then, in fact, you do not know anything

about the future in and of yourself, of your own knowledge ?" Well no, not in fact, but we believe it, and

teach it as divinely revealed to us." Was this revelation made to you, and if so,

when, where, and by whom ?" "It was not revealed to me personally, but I was taught to believe in it as revealed wisdom

from God, through his prophets.' "And you accept it as a fact?" " Yes, 1 do?"

"All a delustusion, revealed humbug, cheat and imposition, without a particle of evidence to sustain it; 'And for this cause God shall send them strong delusions, that they might believe a lie," and we parted, the gentle Wilson, and minister; he in anger, we in love: each to our work, and then came the iron horse, with his breath of fire. We took our seat upon his tail, and soon he, whistled us into the aucient city of Detroit.

INFANTICIDE.

Infanticide in England-Discussion on the Means of Preventing it.

From the New York World.

Read this article, my dear Christian friends, and ask yourselves if it is not a good paper for Dr. Potter and might belong properly to his department of disorderly Christians. Read the remarks of Dr. Elizabeth Blackwell, and the pious and saintly Rev. Mr. Sullivan, and then compare the remarks of the chairman with the Rev. Suilivan, and thank God that you are not Christians :

At the "National Association for the Promotion of Social Science," now in session at Bristol, Eng-land, there was, the other day, a very lengthy dacussion upon the question, "Can infanticide be diminished by legislative enactment?"—and as several ladies, maids and matrons, participated in the debate, it assumed, at times, rather a spicy character. Infanticide was defined to be, for the purposes of the discussion, "The murder of the newly born children of single women," it being agreed that "?hild murder among married couples was so small that it needed no discussion." Illegitimate children, it was further agreed, were destroyed "because of the shame brought upon the mother : and because a woman known to have given birth to an illegitimate child had her chances of marriage diminished; and because the fathers couln not be relied upon to support them." Nine-ty-nine out of every hundred of the known cases of infanticide occurred among a single class of women-domestic servants. There were "2 500 newly born children-murdered every year in England." A naper prepared by a Miss Griffiths was read, laying it down that if intanticide were to be punished at all, all excuses for the commission of the crime must first be withdrawn. A young woman who de-pended on domentic service for her support, often murdered her infant because she could not obtain employment while nursing it. Parliament should establish houses in which any pregnant woman might be received ; after the birth of her child, employment chould be found for the mother, and the child should be taken care of by a society establistied for that purpose. A Dr. McMillan thought that a lying-in charity should be established. where women could quickly get rid of their bur-dens; a Col. Radelitte remarked that infanticides might be checked by punishing seducers with penal servitude ; and the Rev. Charles Brittain was quite sure that "no legislative enactment would diminish infanticide." At this stage of the discussion, our

esteemed fellow citizeness Dr. Elizabeth Blackwell, of New York, then quietest play consisted in snapping caps. He grew to be fifteen years of age. Italy had resolved to govern itself. The Pope was sick. If he should die, the Church would be in peril, and that before the little zouave was old enough to defend it! The only salvation was to prevent the Pope from dy-ing. The parents went again to the church, burned another candle, and prayed God to take the life of their child and add the number of years he would have lived, (his "expectation," as the life insurance men say) to the years of the Pope. The Lord ought to have replied, says the "Rappel": "Here are some people who don't know their own minds. Not long ago they teased me for a

child; now they are anxious to return it. Will they ever cease to disturb me?

But, since God is good, he heard their prayer again. That evening the young zouave was taken sick and in three days he was dead. This story is not manufactured by an enemy of papacy but ta-ken from a Catholic journal called "Mary's Rosa-' which goes into ecstacles over this act of dery, votion, and holds up these parents as model Chris-tians. You wish a child. He gives it. You wish it no longer. He kills it. Price two candles.

"Such Christians are astonished that free-think-ers prefer to be atheists rather than believers in such a God.'

Oh God, are these Thy children, and did you do this?

The Devil is too good, and never had such worshipers as these pious French Catholies.

God gave the child-shich was repeating his visit to Abram ond Sarai,-and then, at the request

of its parent kindly kills the child.

Christians, can you find such traits of character among the Spiritualists? We have not, and yet it is precedented in the Bible in Jeptha's vow, and the death of his daughter.

Itenis.

Texts for sinners-Pretexts.

When is a toper's nose not a nose? When it's a

"Is your master at home ?" "No, sir ; he is out." "Mistress at home?" "No, sir, she is out."

"Then I'll step in and sit by the fire." "That's out too."

Conundrum by a clergyman at a dinner party : "Why don't they build mills' on the Lower Mis-issippi?" Answer, "Dam it they can't." Response by a lady of the party : issippi ?" "Why does the devil never skate?" Answer-

Is the sunlight less golden I wonder Than in the sweet summers gone by ? Does the sea in its musical thunder In sadder toned melodies sigh?

Have the oaks from their green glory faltered : Are roses less ruddy and white?

Has the picture been shadowed and altered? Or has it lost only the light?

The English journals are crowded with records of crimes, chiefly wife-marders.

23" In despatching the remains of Mr. Peabody to this country in an English man of-war, Queen Victoria pays a truiy royal tribute to the dead.

LOWML, MASS.—The Children's Progressive Lycoum hold meetings every Sunday afternoon and evening, at 2½ and 7 e'clock. Lycoum session at 10½ a. w. B. B. Carter, Conduc-tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-tor: Session 2. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

Lenne, Mass.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall. Leponts IND, Association of Spiritualists hold meetings every Sunday, at 1014 A. M., and S P. M., at " Concert Hall."---Dr.S. B. Collins, Pres't; F. A. Tuttie, Sect'y.

MILWAUKER, WIS .- The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 2 P. M. Address and Conference at 714 P. M., every SundMy. H. S. Browni M. D., President.

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

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

MILAN, O.-Children's Progressive Lyceum meets every Sunday, at 1014 o'clock A. M. Conductor, Hudson Tuttie Guardian, Emma Tuttle.

Marlboro, Mass .- The Marlboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prot. Wm. Denton, once a week for a year, Mrs. Lizzie A. Taylor, See MANGHESTER, N. H. - The Spiritualists hold meetings every Sunday, at 10 A. m. and 2 P. M. in the Police Court Room. Seats free. B. A. Scaver, President; S. Pushee, Secretary.

NEW YORK CLTY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lycsum 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, 808 Broad-way. Conference every Sunday at same place at 2 p. m. Seats free.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 714 P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up. The Spiritualists hold meetings every Sunday at Lamartine

the conterof Sth avenue and West 20th street. Lectures at 10% o'clock a.m. and 7 p.m. Conference at 3 p.m.

NEWARE, N. J.-Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 214 and 734 p. m. The afternoon is devoted wholly to the Children's Pro-gressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

OSWEGO, N. Y.-The Spiritualists hold meetings every Sun-day at 214 and 714 p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 1214 p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Consultant Guardian

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

Philadelphia, Pa.—The First Association of Spiritualists at Harmonial Hall, corner 11 and Wood sts. Lectures Sundays at 1034 A. M., and 714 P. M. Lyceum No. 1 at 214 P. M.

First Spiritual Church of Philadelphia, Thompson st. be-low Front. Meetings Sunday at 3 and 71/2 P. M. Lyceum No. 2 at 10 p. M.

Spiritual Union, Washington Hall, 8th and Spring Garden sts., Sundays. Lycoum No. 3 at 9 A. M. Lectures at 101/2 a. m. and 71/2 p. m.

PROVIDENCE, R. I. - The Spiritualists now hold their meetines at the Musical Institute hall, Marget squar.

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

PUTNAM, CONN.-Meetings are hold at Central Hall every Bunday afternoon at 11/2 o'clock. Progressive Lycenm at 10/4 in the forencon.

QUINCY. Mass.-Meetings at 2% and 7 o'clock P. M. Pro-gressive Lyceum meets at 1% P. M.

RICHMOND, IND.—The Friends of Progress hold meetings. every Sunday morning in Henry Hall, at 1024 a.m. Chil-dren's Progressive Lyceum meets in the same hall at 2 p. m. ROCKFORD, ILL .- The First Society of Spiritualists meet and

have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 16 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian. RIGHLAND CENTER, Wis-Lyceum meets every Sunday at balf past one at Chandler's Hall. H. A. Eastiand, Conductor.

Mrs. Delia Pesse, Guardian.

SPEINOFILED, LL.-Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capitai Hall, South West corner 5th and Adams street. A. H. Wor-then President, H. M. Lanpbear Scoretary. Children's Prog-resive Lyceum every Sunday at 20'clock P. M. B. A. Rich-ards, Conductor, Miss Lizzie Porter, Guardian.

STCANORS. TI -The Child

THE DOCTORS AND THE SPIRITS. SPIRIT TRIUMPHANTI

The following extract is taken from a letter written by MRS. MARY A. STODDARD, of Kouts Station, Porter Co., Ind.:

"I have lately been called to take and treat several natients whom the M. D.s had failed to cure. I will here mention one, the case of a young woman who was very sick. Her friends called one of our Doctors first, and then the other. They both called her disease Lung Fever, treated her three weeks, and left her worse than they found her. Her friends then called me. I examined her case, and found her in the last stage of QUICK CON. SUMPTION. After I had had her under my care

for one week, her friends met the M. D.s who said they knew that she had the consumption, and could never be cured. Some two weeks afterward, the learned DR. UNDERHILL, of Chicago, was here at my house on a visit. He examined her, and he, too, said that she was in the last stage of Quick Consumption, could not be cured, and he would not be surprised if she did not live but a few days. 'Mrs. Stodard,' said he to me, 'she can not live; have you any hope of curing her?" I answered, 'The spirits say that they will cure her if we obey their orders.' In the first three weeks after I commenced treating her, she had three large ulcers in her lungs break and discharge an almost incredible amount. But at the expiration of eight weeks she calls herself well. She will work all day, go to a party at night, dance until the small hours in the morning, take a short nap and then get up and be as gay as a bird all day. Allowing herself to be the judge, she is well, has not an unpleasant symptom in her system, and has taken only six boxes of Mrs. Spenc's Positive Powders. I gave her no other medicine. To the Positive Powders, God and angels we give the priase of saving her life and restoring her health."

WHERE IS THEIR EQUAL?

K. F. HATCH, of Huntington, Mass., sends to PROF. SPENCE, the following remarkable report:

"I feel it my duty to report to you what Mrs. Spence's Positive and Negative Powders have done for me. I had suffered with a hereditary Headache for 35 years. During no week had I been free from the Headache in all that time. Two years ago last August, I sent to you and got a few boxes of your Powders, and commenced taking them according to the directions, and am cured, as I have had no Headache since I took the first Powder. I had also been troubled with a disease in my bowels from childhood. There was scarce a day that I did not suffer pain in my bowele, up to the time I got your Powders. They have cured me of that, too. I had employed many of the best physicians of the Old School, and none of them could tell what ailed me, and could do me no good."

little reddish.

'How in h-can he ?"

DESOLATE.

22;" An enterprising British house agent is vigorously advertising a villa which adjoins Mr. Tennyson's honse, and is recommending it for the view it commands of the grounds of the poet. The view of the poet is not included in the lease, but is sold by implication.

"Are you a minister?"

"Do you believe in a God ?".

*Yes."

"Yes," "Were you called of God to preach the gospel ?" "Yea"

came forward, and was received with applanse. She said she had had considerable experience in the hospitals of New York, and wished to draw attention to two points. The first thing was, that it would be very injurious to enact any severe measures on the woman, because it tended to produce what was a greatly increasing crime-that of abortion, which was a tremendous evil in America, and was causing great anxiety amongst the population and attention on the part of the Legislature. No severe measures should be enforced against the woman for killing the child, as it would tend directly to increase abortion. Men constant-ly brought women to abortionists for that crime be produced ; and it was desirable to avoid the furtherance of that most deadly crime, with which, in her opinion, infanticide was not to be compared. The second point to which she directed her attention was the great advantages of private charities to meet these cases. In New York, such cases were dealt with in the hospitals, and in the major-

redeemed, and with employment procured for them, The Rev. M. Sullivan reproved Elizabeth for the lenient views she took of the subject. "Shame was one thing and murder another ; the moment murder was done, the woman lost all claim upon sympathy," and, in this reverend gentleman's opinion, she should be hung up by the neck. Some very startling information was given by a Mrs. Meredith, "who has recently paid many visits to the female prison at Brixton"—the visits, we presume, being of a voluntary and not of a compulsory character. Unless the female prisoners at Brixton have humbugged Mrs. M., there exists among the English servant girls a secret society, guild, or confra-ternity, which may be called, "The Association for the Cultivation of Child-murder as a Fine Art." "They have a kind of sisterhood about it," says Mrs. M. "Killing children is the most difficult thing a human being can do. No young mother for the first time mastered that wonderful art of bringing a child into the world and killing it. There was one young girl of sixteen who was confined in the workhouse, and was there taught how to kill her child : and, now that she knew the art. she would, no doubt, practice it again. It was thought quite a mean thing by these women if one was found out in such a matter. One of the wo-mon gave me this receipt, saying that she had personally proved its efficacy-you can turn their tongues down their throats, and then you can bring them back before they get stiff.'"

ity of instances the women were sent out entirely

A Dr. Green vindicated his title to that name by asserting that "no woman in her sound mind ever deliberately destroyed her offspring"-a statement quite in conflict with those of Mrs. Meredith. Finally, the association agreed upon three points and ascertained that they could not agree upon two others. They agreed that the punhment of infanticide by death should be abolished, that still-born infants should be registered.and that the number of newly born infants found dead should be published. They could not agree that asylums for pregnant single women should be es-tablished, nor that seduction should be made a criminal offense.

The chairman twitted the association, at the end of the debate, by remarking that "They had spent a whole day in coming to conclusions which all the world had come to long ago. And he might have added that they had left unnoticed the two most remarkable things connected with the sub-ject, viz: that in Obristian countries infanticide is more prevalent than in pagan countries, and that it is common among Protestant communities and rare among Roman Catholic people.

Deluslon.

The Paris "Rappel" says that a pions but child-less couple had long desired an heir, and finally, just as Grosus applied to the oracle at Delphi to know what he should do to have children to whom he could leave his wealth, they determined to pe-tition God for an infant. They went to church, burned a wax candle, and promised the Lord that if He would give them a child, it should become a pontifical zouave to defend the temporal power of the Pope. It would have been laughable if the child had been a girl. But the prayer seemed to have been granted. A man child was born unto them. When he was a year old they gave him toy coldiers to play with. At two, he was dressed like a zonave. He beat several drums to pieces. He wounded his mother with his young bayonet. His

NOTICE OF MEETINGS.

DELOIT, WIS --- The Spiritualists of Beloit, hold regular neetings at their church at 2 P. M. Wm. 8. Yost President U.S. Hamilton, Set'y. Lyceum meets at 12 M. Mr U.S. Hamilton, Conductor; Miss A. Barnes, Guardian.

SPRINGFIELD HALL,-The South End Lycenm Association have entertainments every Thursday evening during the winter at the Hall No.50, Springfield street. Children's Pro-gressive Lyceum meets every Sunday at 10/4 A. H. A.J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

UNION HALL.-The South Boston Spiritual Association hold meetings every Sunday at 10,3 and 7% o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. Fronch,

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

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

BANGOR, Mr.-Spiritualists hold meetings in Pioneer Chapel by a status, and provide the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

BRIOT, WIS.-The Spiritualists of Beloit hold regular Sunday meetings at their church at 10% A. M., and 7% P. M. Wm. S Yost, President; U. S. Hamilton, Secretary. Lyceum meets at 12 M. Mr. Wm. Wadsworth, Conductor; Miss O. Barnes, Guardian of Groups.

Battie 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, Conduc-tor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, III .-- The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and even ing 101/2 and 71/2 o'clock. Children's Progressive Lycenm meats at two o'clock. W. F. Jamiscon, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardiz n.

EFVFALO, N. Y .- Mustings are need in Kretalin Hall, Wes. Eagle treet, every Sunday at 101/4 a. m. and 71/2 p. m. Children's Lycenni meets at 21/2 p. m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian.

BRIDGEPORT, CONN .-- Children's Progressive Lyceam meets every Sunday at 1012 A. M., of Lafayette Hall. H. Gran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y - The Spiritualists hold mess Com berland street Lecture Room, near DeKalb avenue every Sunday at 3 and 71/2 p. m. Children's Progressive Lyceum meets at 101/2 a. m. J. A. Bartlett, Conductor; Mrs. R A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn.

CLEVELAND, OHIO.—The First Society of Spiritualists and Iberalists 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. Secretary. Secretary.

Chicago, Illinois.-The Chicago Spiritualists mest every Sunday in Crosby's Music Hall at 10: 45 A.M. and 7:45 P.M. Speaker engaged, Dr. Blain. Lycoum meets immediately after morning aervices,

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

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

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

DOVER AND FOXCEDET, MR .-- The Children's Progressiv-Lycoum holds its Sunday session in Mervick Hall, in Dover, at 101/2 a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1% p. m.

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

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

FITCHBURG, MANS .- The Spiritualists hold meetings every Hunday afternoon and evaning in Belding and Dickinson's Hall. Speaker engaged:-Mrs. C.F. Taber during January. FORBORO'. MASS .-- Meetings in Town Hall. Progressive ycoum mosts every Sunday at 11 A. M.

LOUISVILLS, Ky.-Spiritualists hold meetings every Sunday at 11 s. m. and 756 p. m., in Temperance Hall, Market street, between \$th and \$th.

ive Lyceum of Bycamore, 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 speeches lim-ited to ten minutes each. Chauncey Kilwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Becording Secretary.

SPRINGFIELD, MASS.-The Fraternal Society of Spiritualiasl hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guaran, Mrs. Mary A. Lyman. Lectures at 7 P. M.

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

TERRE HAUTE IND .- The First Spiritual Society hol . meetings in Pence's Hall, corner 2nd and thio streets, Lectures at 11 A. M., and 8 P. M. Speakers engaged, J. Madison Allen, for six months, from May 1st. Childrens Progressive Lyceum meets at the same place at 21/2 P. M. H. G. Granville, Conductor.

Toledo, O.-Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lycoum in the same place every Sunday at 10 A.M. A. A. Wheelock, Conductor; Mrs. A. A.

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

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

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

F. L. URANE, FIGHT. VINELAND, N. J.-Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m. and evening. President, C. B. Campbell; 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 Lyceum at 12% p. m. Horse Allen, Conductor; Mrs. Porta Gago, Guardian; Mrs. Julis Brigham and Mrs. Tanner, Assistant Guardians,

and Mrs. Tanner, Assistant Guardians. WILLIAMSAURG.—Spiritual meetings for Inspirational and Tranco Speaking and Spirit Test manifestations, every Sun-day at 3 p. m., and Thursday evening at 7½ o'clock, in Grana-da Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Tempsyance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

WORCESTER MASS.-Meetings are held in Horticultural Hall overy Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Sec-retary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

WASHINGTON, D. C .- The First Society of Progressive Spir-WASHNGTON, D. C.—The First Solicity of Progressive Spir-itualists meets every Sunday, in their (New) Harmonial Hall, opposite Metropolitan Hotel, Pennsylvania avenue, be-tween 6th and 7th streets. Speakers engaged: October, Mrs. Spettigue; Nov., Susie M. J. Innson; Dec., N. Frank White; Jan., E. V. Wilson; Feb., Emma Hardinge (expected); Mar., not filled; April, Moses Hull; May, Alcinda W. Slade. Lec-tures at 11 A. w. and 71/2 P.M. Children's Progressive Lyceum, Geo. B. Davis, conductor, at 121/2 P. w. every Sunday. John Mayhew, President.

YATES CHT, ILL.-The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2% p. m.

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

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

HARTFORD, CONN.-Spiritual meetings are hold every Sun-day evening, for conference or lecture, at 71% o'clock. Chil-dren's Progressive Lyceum meets at 3 p. M. J. S. Dow, Conductor.

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

HAMMONTON, N. J.-Meetings held every Sunday at 1014 at Spiritalist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. U. Bansom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

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

Lovus, IND. -The "Friends of Progress" organized per-manently, Sept. 9, 1966. They us (the Hall of the "Balem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carris S. Huddleston, Vice Presi-dent; F. A. Coleman, Secretary; D. A. Gardner, Tressurer; Johnathan Swain, Collector.

MUST ONE RISE FROM THE DEAD ?

Pinnebog, Mich., Aug. 4th, 1869. PROF. SPENCE-Dear Sir: I feel that I ought to acknowledge some of the benefits of the Positive and Negative Powders in this place. Well, then, two years ago one box cured my child, one year old, after given up to die. Half a box of the Positive Powders cured H. G. Kilburn of Erysipelas, from which he had been unable to work for several years. He took up the half box, went to work, and says he is now cured. Again, a young girl, twelve years old, who had become blind from pain in her head, has used up one and one half box of Positive Powders; she is now around at work, can read, write and sew. I might give more such cases ; but after seeing such evidence if people can't believe, they will not believe "though one should rise from the dead." I should have stated above that the girl was pronounced incarable by our skilled doctors of this place.

Yours, &c., W. D. KELLY.

THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S

POSITIVE & NECATIVE POWDERS.

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

The Positives cure Neuralgia, Headache, Rheuma, tism, Pains of all kinds; Diarrheet, Dysontery, Vomiting. Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fts, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; sll Inflammations, acute or chronic, of the Kidneys, Liver. Lungs, Womb, Bladder, or any other organ of the body, Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofnia Nervousness, Sleeplessness, &c.

The Negatives cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion ; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

Both the Positive and Negative are needed in Chills and Fever.

Physicians are delighted with them. Agents and Drugrists find ready sale for them. Printed terms to Agenta Druggists and Physicians, sent free.

Fuller Lists of Diseasos and Directions accompany each Box and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Dires. HORE.

Mailed Postpaid at these 1 Box, 44 Pos. Powders, \$1.00 1 ii 44 Neg. ii 1.00 2 Pos. & 22 Neg. 1.00 6 Boxes, 5.00 12 ii 2.10 5.00

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

OFFICE, 37% Sr, MARK'S PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D.

Box 5817, New York City, If your Druggist hasn't the Powders, send your money at once to PROF. SPENCE, as above direc'al. You mis also at the Office of the RELIGIO-PHILASCHICAL ****** 187 and 189 South Clark street. Vel7 No 31

