\$3,00 PER YEAR IN ADVANCE.]

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

[SINGLE COPIES EIGHT CENTS.

S. S. JONES, PUBLISHER AND PROPRIETOR.

### CHICAGO, OCTOBER 16, 1869.

VOL. VII.-NO.4

## Biterary Department.

For the Religio Philosophical Journal. THEN AND NOW.

BY J. WM. VAN NAMES.

I left her in the flush of youth, With beauty's bloom upon her brow, The flush of reses on her cheeks Her red lips folded in a vow, A vow of love, enduring sweet, And in two years again we'd meet.

I left her, tears were in h reyes. White tears in eyes of softest blue, Eyes that looked tenderly in mine, And shone with honest love so true, And when two little years should pass I was to claim as mine this lass.

Heft her, and I wandered o'er The wide earth and the rolling sea, Gathering treasures bright and gold. To brighter make her life with me, Andas I wandered thought would furn To her for whom my heart would years.

Two years went by-two little years, And with a heart of hope and pride, I came with honest love to claim The hand of her, my promised tride, I came to cast my treasures at her feet Where we both parted we should meet.

Where we had parted we should meet, Such was the promise given, Beneath the meek eyed stars of night When earth below seemedall of heaven, And thus the flowers of June had sung. As they on slender branches hung.

But when I reached that sacred spot, I searched for her I loved in vain. But in the evening air I heard a voice Thus speaking, "You will meet again," And there beneath the moonlight's wave, My eyes discerned a new made grave.

And then I knew that death had claimed My promised bride all as his own, And left me still a wanderer Unblessed by hope and care, -slone. And on her grave I cast me down, This was my cross, oh, where the crown?

And as I lay, in anguish lost, Upon that loved one's lowly grave, When sorrow's waters o'er my soul, Swept like an angry, surging wave, Like overwhelming waters of the deep. I plead for strength and power to weep.

And as the white tears fell like rain, I felt her gentle presence there, I felt her breath upon my cheek, I heard her voice in evening air, Her breath was fragrant as the flowers.

That blossom in the garden bowers. Her body lay beneath the sod, But her pure spirit talked to me, Her angel presence bade me hope And overcome all misery; That she had only gone before And waiting stood on yonder shore.

Ah! blest assurance, 'mid my grief, Though parted, we could meet, Though passed up to the higher life, She would return with love to greet Me wandering here below, And bid my tears forever cease to flow.

That when my earthly course is run. And I lay every burden down, I'll meet her in the spheres above, And there I'll wear the glittering crown, And then our vows will meet reward And we progress toward our God.

> From the Phrenological Journal. THE PLANCHETTE MYSTERY.

PLANCHETTE'S OWN THEORY.

Planchette is intelligent; she can answer ques tions, and often answer them correctly, too. On what class of subjects, then, might she be expected to give answers more generally correct than to those which relates to herself, especially if the questions be asked in a proper spirit, and undersuch conditions as are claimed to be requisite for correct responses? Following the suggestion of this thought, the original plan of this essay has been somewhat modified, and a careful consultation instituted, of which I here submit the results, for whatever they may be worth:

Inquirer. Planchette, excuse me if I now treat you as one on whom a little responsibility is supposed to rest. An exciter of curiosity, if as intelligent as you appear to be, should be able to satisfy curiosity; and a creator of doubts may be presumed to have some ability to solve doubts. May I not, then, expect from you a solution of the mysteries which have thus far en-

veloped you? Planchette. That will depend much upon the spirit in which you may interrogate me, the pertinence of your questions, and your capacity to interpret the answers. If you propose a serious and careful consultation for really useful purpose, there is another thing which you should understand in the commencement. It is that, owing to conditions and laws which may yet be explained to you, I shall be compelled to use your own mind as a scaffolding, so to speak, on which to stand to pass you down the truths you may seek, and which are above the reach of your own mind alone. Keep your mind steady and unperturbed, then, us well as intent upon your object, or I can do but little

I. The question which stands as basic to all others which I wish to ask is, What is the nature of this power, intelligence, and will that communicates with us in this mysterious man-

P. It is the reduplication of your own mental state; it is a spirit; it is the whole spiritual world; it is God-one or all, according to your condition and the form and aspect in which you are able to recive the communication.

I. That is covering rather too much ground for a beginning. For definiteness, suppose we take one of those points at a time. In saying, "It is a spirit," do you mean that you yourself, the immediate communicating agent, are an intelligence outside of, and separate from, myself, and that that intelligence is the spirit or soul of a man who once occupied a physical body, as I

P. That is what I assert-only in reaffirmation of what the world, in explanation of similar phenomena, has been told a thousand times be-

I. Excuse me if I should question you a little closely on this point. There are grave difficulties in the way of an acceptance of this theory. The first of these is the prima facie absurdity of the idea.

P. Absurdity! How so?

I. It is so contrary to our ordinary course of thought; contrary, I may say, to our instincts; contrary to what the human faculties would naturally expect; contrary to the general experience of the world up to this time. In fact, the more highly educated minds of the world have long agreed in classing the idea as among the grossest of superstitions.

P. It you would, in place of each one of these assertions, affirm directly the contrary, you would come much nearer the truth. It is certain that the highest minds, as well as the lowest, of all ages and nations, with only such exceptions as prove rather than disprove the rule, have confidently believed in the occasional interposition of spirits in mundane affairs. True, there are in this age many of the class which you call the "more highly educated minds," who spoiled by reasonings merely sensual, and hence necessarily sophistical, do not admit such an idea; but do not even these generally admit that there is an invisible world of spirits? I. Most of them do: all professing Christians

do. I do, certainly
P. Let me test their consistency, and yours, then, by asking, Do they and you hold that one and the same God made all worlds, both natural and spiritual, and all things in them?

I. Of course they do; how otherwise? P. Then seeing that you acknowledge the unity of the Cause of all words and all things in them, you must acknowledge a certain union of all these in one universal system as the offspring of that one Cause, must you not?

I. Yes; I suppose the totality of things, natural and spiritual, must be acknowledge as forming, in some sense, one united system, of diverse but mutually correlated parts.

P. Please tell me then, how there can be any united system in which the component parts, divisions, and subdivisions, down even to the most minute, are not each necessarily and always, in communication with all the others, either immediately or mediately?

I. I see the point, and acknowledge it is ingeniously made; but do you not see that the argument fails to meet the whole difficulty?

P. What I do see is, that in admitting a connection of any kind, whether mediate or immediate, between the natural and spiritual worlds, you admit that a communication between the two worlds-hence between all things of one and all things of the other; hence between the intelligent inhabitants of one and those of the other-is logically not only possible but probable, not to say certain; and in this admission you yield the point under immediate discussion. and virtually concede that the idea of spirit-communication is not only not absurd, but is, indeed among the most reasonable of things, to which ignorance and materialistic prejudice alone have given the aspect of absurdity.

I. Well, there is something in that which looks like argument, I must admit.

P. Can you not go a little farther and admit for established fact, proved by the testimony of the Book from which you derive your religious faith, that communications between spirits and

mortals have sometimes taken place? I. True, but the Bible calls the spirits thus communicating "familiar spirits," and those who have dealings with them, "witches" and wizards," and forbids the practice under severe penalties. How does that sound to you, my in-

genious friend? P. The way you put it, it sounds as though you did not quite understand the full scope of my question; but no matter, since it is at once a proof and an acknowledgment on your part that spirits have communicated with mortalsthe essential point in dispute, which when once admited will render further reasonings more plain. Let me ask you, however, was not the practice of consulting familiar spirits that is forbidden in the Bible, a practice that was common. among the heathen nations of those times?

passages.
P. Did not the heathens consult familiar spirits as petty divinities, or gods, and as such, follow their sayings and commands implicitly? and would not the Israelites to whom the Old Testament was addressed have violated the first command in the decalogue by adopting this practice? and was not that the reason, and the only reason, why the practice was forbidden? I. To each of those questions I answer, Yes,

I. It was, and is spoken of as such in several

certainly. P. Do the Old or New Testament writings anywheres command us to abstain from all intercourse with spirits?-or from any intercourse planetary body in the solar system -only enough

which would not be a violation of the command. Thou shalt have no other Gods before me?" I. Really I do not know that the Bible con-

tains any such command. P. Do you not know, on the contrary, that spirits other than those called "familiar spirits," often did communicate, and with apparently good and legitimate purposes, too, with men

whose names are mentioned in the Bible? I. Well, I must in candor say that there were some cases of that kind.

P. May you not, then, from all this learn a rule which will always he a safe guide to you in respect to the matters under discussion? I submit for your consideration, that the rule is, " Be not forgetful to entertain strangers, for there by some have entertained angels unawares." But even if the "strangers" that may come to you, either of your own world or the spirit-world, should prove to be "angels," do not follow them implicitly, or in an unreasoning manner, nor worship them as gods, for in so doing you would render yourself amenable to the law against

having dealings with "familiar spirits." I. I must admit that your remarks throw a somewhat new light on the subject, and I do not know that I can dispute what you say. But even admitting all your strong points thus far, the spirit-theory of Planchettism and other and kindred modern wonders remains encumbered with a mass of difficulties which it seems to me must be removed before it can be considered as having much claims to the credence of good and rational minds. On some of these points I propose now to question you somewhat closely, and shall hope that you will bear with me in the same patience and candor which you have thus far manifested.

P. Ask your questions, and I shall answer them to the best of my ability.

THE RATIONAL DIFFICULTY.

I. The d fliculies, as they appear to me, are of a threefold character-Rational, Moral, and Religious. I begin with the first, The Rational And for a point to start from le me usk, Is it true, as generally held, that when a man becomes disencumbered of the clogs and hinderances of the flesh, and passes into the spirit-world-especially into the realms of the just-his intellect becomes more clear and com prehensive?

P. That is true, as a peneral rule. I. How is it, then that in returning to communicate with us mortals, the alleged spirits of men who were great and wise while living on the earth, almost uniformly appear to have degenerated as to their mental faculties, being seldom, if ever, able to produce anything above mediocrity? And why is it that the speaking and writing purporting to come from spirits. are so generally in the bid grammar, had spell ing, and other distinctive peculiarities of the style of the medium, and so often express precisely what the medium knows, imagines, or surmises, and nothing more?

P. That your questions have a certain degree of pertinence, I must admit; but in making this estimate of the intelligence purporting to come from the spiritual world, have you not ignored some things which candor should have compelled you to take into the account? Think for a

moment. I. Well, perhaps I ought to have made an exe ption in your own favor. Your communication with me thus far has, I must admit, been characterized by a remarkable breadth and depth of intelligence, as well as ingenuity of argument.

P. And what, too, of the style and merits of the communications purporting to come from spirits to other persons and through other channels-are they not, as an almost universal rule. decidedly superior to anything the medium could produce unaided by the influence, whatever it

may be, which acts upon him? I. Perhaps they are; indeed, I must admit I have known many instances of alledged spiritcommunications which, though evidently stamped with some of the characteristics of the med ium, were quite above the normal capacity of the latter; yet in themselves considered, they were generally beneath the capacity of the living man from whose disembodied spirit they purported to

come. P. By just so much, then, as the production given through a medium is elevated above the medium's normal capacity, is the influence which acts upon him to be credited with the character of that production. Please make a note of this point gained. And now for the question why these communications should be tinctured with the characteristics of the medium at all; and why spirits can not, as a general rule, communicate to mortals their own normal intelligence, freely and without obstruction, as man communicates with man, or spirit with sperit. But that we may be enabled to make this mystery more clear, we had better attend first to another question which I see you have in your mind-the question as to the potential agent used by spirits in making communications.

THE POTENTIAL AGENT, OR MEDIUM.

I. That is what we are anxious to understand : electricity, magnetism, odylic force, or whatever von may know or believe it to be-give us all the light you can on the subject.

P. Properly speaking, neither without important qualifications. Preparatory to the true explanation, I will lay the foundation of a new thought in your mind by asking, Do you know of any body or organism in nature-unless, indeed, it be a dead body-which has not something answering to an atmosphere? .

I. It has been said by some astronomers that the moon has no atmosphere; though others, again, have expressed the opinion that she has, indeed, an atmosphere, but a very rare one.

P. Precisely so; and as might have been expected from the rarrity of her atmosphere, she has the smallest amount of cosmic life of any

to admit of the smallest development of vegetable and animal forms. Still, every sun, planet or other cosmic body in space is generally, and every regularly constituted form connected with that body is specifically, surrounded, and also pervaded, by its own peculiar and characteristic atmosphere; and to this universal rule, minerals, plants, animals, man; and in their own degree even the disembodied men whom you call 'spirits," from no exception.

I. Do you mean to say that man and spirits. and also the lower living forms, are surrounded by a sphere of air or wind like the atmosphere

of the earth, but yet no part of that atmosphere P. The atmosphere of other bodies than planets are not air or wind, but in their substances are so different from what you know as the atmospheres of planets as not to have anything specifically in common with them. The specific atmospheres of flowers, and when excited by friction, those also of some metals, and even of s one crystals, are often perceptible to the sense of smell, and are in that way distinguishable not only from the atmosphere of the earth, but also from the atmospheres of each other. But properly speaking, the psychic aura surrounding man and spirits should no longer be called an atmospheres, that is, an atmosphere or sphere of atoms, but simply a "sphere;" for it is not atomic, that is, material, in its constitution, but is a spiritual substance, and as such extends indefinitely into space, or rather has only an indi rect relation to space at all. Nor is the atmosphere, as popularly understood, the only envel oping sphere of the earth, for beyond and pervading it, and pervading also even all solid hodies, is a sublime interplanetary substances called "ether," the vehicle of light, and next approach to spiritual substance; while all hodies, solid, liquid, and gaseous, are also pervaded by elec-

tricity.

1. All that is interesting, but the subject is new to me, and I would like to have some farther illustration. Can you cite me some familiar fact to prove that man is actually surrounded and pervaded by a sphere such as you describe

P. I can only say that you are at times conscious of the fact yourself, as all persons are who are possessed of an ordinary degree of psychic sensitiveness. Does not even the silent presence of certain persons, though entire strangers, aff ct you with an uncomfortable sense of reputsion, perhaps embarrassing your thoughts and speech, while in the presence of others you at once feel perfectly free, easy, at home, and ex-perience even a marked and mysterious sense of congeniality?

I. That is so; I have often noticed it, but nev-

er coulc account for it. P. Farther than this, have you not at times when free from external disturbances, with the mind in a revery of loose thoughts, noticed the abrupt intrusion of the thought of a person altogether out of the line of your previous meditations, and then observed that the same person would come bodily into your presence very

shortly afterward? I. I have, frequently; the same phenomenon appears to have been noticed by others, and is so common an occurrence as to have given rise to the well-known slang proverb, "Speak of the devil and he will always appear."

P. Just so; but still further: Have you not personally known of instances, or been credibly informed of them, in which mutually sympathiz ing friends of highly sensitive organizations were mysteriously and correctly impressed with each other's general conditions, even when long distance apart, and without any external communication?

I. I have heard and read of many such cases, but could have scarcely believed them had I not had some experience of the kind myself.

P. There must, then, be here some medium of communication; that medium is evidently not anything cognizable to either of the five outer senses. What, then, can it be but the co related soheres of the two persons, which I have already told you are not atomic-not material but spiritual, and as such have little relation to space?

I. That idea, if true, looks to me to be of some importance, and I would like you, if you can, to show me what relation these "spheres," as you call them, have to the spiritual nature of

[TO BE CONTINUED]

For The Religio-Philosophical Journal. PLANCHETTE. Somnambulism Artificially Produced, etc.

BY WM. B. FAHNESTOCK.

There is no mystery in the working of Planchette, and why people will not see the plain facts in the case, I can not tell, unless it is, that they are prejudiced, indifferent to facts, or lock too far for that which is near. Nine-tenths of the writers on this subject, can not see anything but magnetic influence in its movement, although it is well known that magnetism does not move anything but the magnetic needle. Electro-magnetism requires a machine, or a battery to produce it and animal magnetism. The French commissioners (among whom was Dr. Benj. Franklin) proved by well devised experiments, that it had no existence in nature; and as neither of the forces that do exist, have any intelligence, as a matter of emise, they can not produce or cause intelligent answers to be given, It is therefore necessary, that we should look further for an intelligent cause.

Mediums of perfect veracity, declare that they do not move Planchette, yet it is known to give sensible and correct answers, even to mental questions, and often in a language the medium I fast a mon his lifetime."

has no knowledge of, or does not understand. Why do not those who cavil at the possibility of spirit communion, tell what other intelligence there is in nature that can communicate. The clergy and those who profess to believe in a devil, ascribe all of Planchette's communications to his Satunic majesty; no matter whether he tells the truth, dictates the same principles that Christ taught, or plays the fool with those who are in the same mood. Ascribe its movements to what you please, Planchette does give good, as well as intelligent answers, and no one but a bigot would pretend to deny the facts in the

Several of my communications upon this subject have been published in your paper, but as a very small portion of the reading community get to see them, and those who do, do not often investigate sufficiently, to learn whether that witch is written or asserted, accords with the facts. In one of my former articles I stated that if we admitted the existence of spirits at all (as the bible, historical records and the personal experience of thousands have fully proved), we must admit upon the same evidence that they can, and do, communicate with man; and that they are visible to all persons, when the necessary conditions are present. This being the case. if we desire the truth, we should endeavor to learn what those conditions are, and study their peculiarities. In our natural or normal condition, no one, not even those who are mediumistic, can see, hear or communicate with them. The question then is, in what condition are those who do so; or, what known condition enables persons to see, hear, or become clear-minded, inendent of the natural senses? What condi tion enables some persons to arise from their beds, and in total darkness, to walk with nerfect safety in dangerous places-to read, write, or do anything else that they can do when they are awake and in the light of day?

The answer is plain-there is no other than the somnambulic condition, which is familiar to all medical men, and is generally entered during natural sleep, by those with whom it has become a habit, especially when such persons have been much fatigued mentally or otherwise during the day.

The condition and the powers of persons while in it, are entirely different from those possessed by them while in a natural state, and they can then see without the aid of the external eye; hear, smell, taste and feel independent of .the natural senses. The same state can be artificially induced, and persons can be taught to enter it at pleasure, independent of any one, and while they are in it, they possess the same powers of clairyoyance or clear mindedness, that natural somnambulists do; consequently they are mediumistic, and can see, hear, and be controlled by spirits, but it is impossible for any spirit to control or communicate through them if they are not in this condition.

I have also stated that it is possible for one sense or portion of the body to enter this condition independent of the rest, and the portion or sense that is in it, being then in condition, can be controlled. When the hands, therefore, are place I upon the Planchette un til they become weary, they enter the semnambu ic condition, and as they enter the state perfectly or not, so will the communications be readily given or not.

The instructions that I gave upon another occasion, were: to place the hands upon the Planchette, and to let them be as motiouless as possible, or, as if they did not belong to the body. In doing this the arms must not touch the table, while the ends of the fingers are to rest lightly upon the Planchette. The object of this positton, is to tire the arms and hands sufficiently to make them enter the somnambulic condition, for, as I have stated, it will be impossible for spirits to control the hands if they do not enter that state, and as becoming tired or weary facilitates entering the condition, the sooner a sense, a portion of the body or the whole of it, becomes so, the sooner the condition will be entered.

Many persons place their hands upon the Planchette and receive no response, simply because they do not know how to bring about the necessary conditions.

A pencil held in the hand, in the position of writing, until it becomes weary (as above described), will enter the somnambulic condition, and spirits can then control it as well as the Planchette, but as it often requires patience as well as perseverance to effect it, both these requisites must be sufficiently exercised, or the desired result will not follow.

13 An Irishman hearing of a friend who had a stone coffin made for himself, exclaimed: 'That's a great idea. Sure an' a stone coffin ad

# Bacific Department.

BY.....BENJAMIN TODD

A Trip to Oregon and Washington Teri-

story.-No. 4. PROM PORTLAND UP THE COLUMBIA RIVER.

On Monday afternoon we left Portland on the steamer, "Fanny Troup," and a trip of two hours brought us to Vancouvers, in Washington Territory, eight miles above the mouth of the Willamette river. This place has from eight hundred to one thousand inhabitants. The entire place looks in a dilapidated condition; no noise, no stir on the streets,—everything is as quiet as a New England Sabbath. In former times, it was quite a business center, from the fact that the government was accustomed to quarter a large number of troops here during the Indian troubles in these parts. They have fine parade grounds and abundant accommodations in the way of comfortable barracks. But few troops are stationed here now, and as that with small agricultural interests were its only dependance, -it is not at all to be wondered at that the place is going rapidly to decay. -

The spirit of bigotry and intolerance, so far as progressive religious ideas are concerned, is a marked feature among its inhabitants. Two years ago when Mrs. Foye was on a tour through Oregon, she was invited to this place to give one of her public scances; she complied with the request, and the next morning, she was arrested and brought before the Recorders' court and fixed for exhibiting in jugglery without a license. We gave two lectures here with a fair audience as to number; a few intelligent miads were among them, but the majority of them might as well been stones or sticks of wood, judging from the stolid ludifference manifested by them.

"There are men who have souls so small, That they never can be damaed at all,

Who never can be damned or blest, Though heaven or hell may do their best."

We think that when that great eventful day believed in by our Orthodox friends, shall arrive, and Gabriel shall sound his mighty trumpet,some of the present residents of Vancouver will not hear it; but if they should not come forward on that occasion, it will make no difference; their absence will be no source of anxiety to the balance of hum in kind.

Wednesday morning, the steamer "Cacades," which belongs to the O.egon Steam Navigation Company, came along from Portland and took us on board and started up the Columbia river .-Eighty miles brought us to the Cascades; here there is a portuge of six miles. The accommodations are excellent-fine cars with a steam engine, enabled us coon to accomplish the distance. The steamer "Oyhe" took us on board, and a journey of forty miles brought us to the Dalles, arriving at four o'clock in the afternoon. The scenery on the Columbia river is beautiful indeed. In our opinion, it surpasses that of the Hudson. For some fifteen miles after passing Vancouver, the banks continue low, and in high water are overflown, but from that point they begin to rise grad. nally until you reach the Cascades; there they are come three or four thousand feet high, through which the river has cut its way down to its present bed, for the banks on either side have the marks of having been washed by a heavy bidy of water many hundred feet higher than where the river

now runs.

Again, the rocky sites of the banks are cut in corrugated lines by little streams trickling down until they are lost to view in their passage, and are only seen as they emerge from the bottom into the river. There are other streams of more extensive breadth (in some instances twenty feet wide) that fall perpendicular, in distances varying from fifty to seven hundred feet, and at times the wind from the North rushes furiously down the river between its mountainous sides, literally converting these streams into spray, which forms a sight beautiful to behold. There is one prominent object that strikes the eye long before you reach the Cascades; this is called Castle rock, and a castle, indeed, it would prove from almost any kind of inovasion provided you could but once scale its sides and get safely ensconced upon its top. It stands'out entirely alone from the mountain, and is circular in its formation, and its sides apparently are so smooth as though they had been hewn by the hand of man. We should judge that it was some twenty rods in circumference, and were informed that it was nine hundred feet in height,

On Tuursday morning, at five o'clock, we left the Railes, crossed a portage of fifteen miles by railroad, then took the steamer "Winona" and continued our journey up the river. Eighty miles brought us to Uratilla, the starting point of the overland stage which carries the Oregon mail to the States. Five days' staging connects the line with the Union Pacific Railroad at Winimuca .-Thirty miles further up the river, brought us to Wallula at nine o'clock at night, the end of navigation at this time of the year. In time of high water in early summer, they can navigate the river some two hundred miles farther. Wallula is not much of a town, but is simply a landing for goods that go to Walla Walla and other places away from the river.

We spoke three times in Wallula, having the entire population of the place for our audience; consisting of thirty to forty persons; they appearcd to enjoy the lectures well-as they said it was a God-send to them, so seldom did they have an opportunity to listen to public speaking. Even the Methodist preachers do not consider them worth saving, they are so few, hence do not trouble them. For this neglect on the part of the preachers they expressed themselves as being very thank. fal. Though few in numbers, they make up for it in the size of their souls. One man threw a twen-Ly dollar piece into the hat, another ton, others two and a half'a piece, taken altogether, it made us a far better remuneration than we receive many times from andiences numbering several hundreds. From Waliula we took a stage ride of thirty-five miles to Walla Walla, -it was very dusty through the entire route, but ten miles of it exceeded anything that we had ever experienced before. We were vain enough to think that we were well posted on dusty traveling, having had three years' experience in California; and what made it almost unbearable was, that it consisted of the strongest kind of alkali dust. When we arrived at Walla Walla, it would have been difficult, simply from our outward appearance, to tell what nation of the earth we belonged to. The place had never been visited by a Spiritualist lecturer before, nor dld we, until ofter some days stay in the place, learn that a person calling himself a Spiritualist wis to be found in the place. We gave six lectures 1) crowded houses, and they were well received; let us see if we are in earnest in this great work

to return again as soon as convenient. From this place we returned direct to California to bring our family to Oregon, to commence our year's engage. ment as State Missionary. Our travels and the progress of the cause of Spiritualism for the year to come, will be duly reported.

Official Report of the Second National Convention of the Friends of the Children's Progressive Lyceum, held at Kremlin Hall, Buffalo, N. Y., Sept. 2nd and 3d, 1869.

In the absence of the President, Mary F. Davis, Dorus M. Fox, Vice President, called the meeting to order and read the call for the Sec ond National Convention of the Friends of the Children's Progressive Lyceum, which we pub-I'shed in the Journal.

The roll of Delegates was read as follows:

Vermont .- D. P. Wi'der. Massachusetts.—A. E Carpenter. George A. Bacon, James Whitney, H. B. Storer. C. B. Lynn, A. C. Robinson.

Pennsylvania .- G. D. Gleason, J. J. Harmon, Caroline A. Grimes, D. Y. Kılgore, F. Gowley, Carrie S. Burnham, Anna M. Lowrie, E. H. Beal, H. T. Child, M. D., Ellen M. Child, Mary Beans, Susan Baker, Alice Tyson, Isabella Hooper, C. Holt, Mrs. W. H. Johnson, R. L.

Luni, Mrs. C. E. Kunix New Jersey.—D. W. Allen, A. J. Davis, Marry F. Davis, P. C. Mills, L. K. Coonley, Geo. Haskell, W. Drake.

New York.-Mrs. E.S. Little, J. O. Kelly, A. E. Tilden, O. Chase, S. H. Wortman, Corne lia H. Maynard, Louisa Wilson, Mrs. Louisa Sheppard, J. McCnure, Mrs. Ladena Scott, A. Quigley, J. L. Pool, G. H. Hyde, J. H Satt r lee, W. Tilton, Mrs. Satterlee, A. L. Nash, B A. Bals, Polly Chase, Mrs. A. N. Avery, Mrs. N. E. Caswell, Mrs. Emily Beals, Dr. Mary Parkburst, H. D. Fitzgerald, Mary Lane, Lester Brooks, Amelia Burtis, Sarah Burtis.

Maryland.—J. Weaver, L. Weaver, W. E. Masson, J. Masson, Mrs. J. Bay, John Frisk, W. Gardner, Nettie M. Pease, I. Corbit, Emma

Ohio, -A. G. Smith, Geo, Rose. A. A. Wheelock, D. U. Pratt, Mrs. Hall, J. S. Sumner, E. Howe, M. Harris, Mrs. Sheppard, E. S. Wheeler, Mrs. S. E. Wheeler, Sophrona E. Warner, Sarab Thompson, C. R. Fowler.

Indiana.-Eli F. Brown, Amelia Willaret, M. F. Morse, Dr. J. K. Baily, E. L. Morse, Michigan.—Hattie Clark, D. M. Fox, Edward Whiople, D. B. Harrington, E. S. Samun, Sarah A. Horton, J. G. Wait, J. S. Young, Eliza C.

Woodruff. Illinois.—Eliza A. Spence, Dr. S. J. Avery, Olive L. Avery, Mrs. A. W. Baker, J. B. Robiason, W. F. Jamieson, J. S. Loveland, Lou H. Kimball, E. T. Blackmar, L. W. Frea, Chara A. Robinson, Dr. I. Boggs, Hester A. Langford, Dr. H. W. Driven.

Wisconsia.-H. S Brown, M. D., Dean Clark, Annie J. Deering, M. D., Thomas W. Deering,

Kansas,-F. P. Baker.

On motion of A. A. Wheelock, it was resolved to appoint a committe of seven on business. A. A. Wheelock, Ohio; Eli F. Brown, Ind.; J. S. Loveland, Ill.; Dr. S. Avery, Ill.; Carrie S. Burnham, Pa.; and Levi Weaver, Balt., were

On motion of Dr. Baily, the Chair appointed a committee of five to nominate officers for the permanent organization of this convention. Dr aily, A. E Carpenter, Emily Beebe, Mary Parkhurst, M. D, and Mrs. Avery. The com mittee reported that the present officers be retained—the réport was accepted and adopted.

The following resolution from the American Association was read, and after a free discussion was adopted.

Resolved: That the National Convention of the friends of the Children's Progressive Lyceum be requested to transfer all future business of that body, after the present session, to the American Association of Spiritualists. On motion of Dr. Baily, it was

Resolved: That all reports be referred to the Trustees of the American Association. 1. The following letter was read: San Frincisco, Cal., Aug. 24th, 1869.

DEAR MARY FRANCES DAVIS:-When I united in the call for a Lyceum Convention, I hoped to be with you, and if three thousand miles do not divide united souls, I shall join you in your grand Convention on the 2nd and 3rd days of September. But as you may not hear my voice, I beg to make a suggestion or two. In my late goings, I have found that the great need is Lyceums, and the lack, persons qualified to organize them.

I wish that some plan could be devised to meet this demand. It is not enough that a Lyceum is organized and officered. The want is, harmo nous, carnest souls who love the work mire than they do nower and positions. Will not the Lyceum Convention put one, two or three good workers into the field? I know the cry is lack of funds. We are not destitute of money, but we are shockingly lacking in the will to invest it for the salvation of our humanity by educating the youth. Supnose a subscription be started in the convention for the raising of funds to send out missionaries to work in and for the Lyceums. If one hundred persons will give \$10 per year each, the way will be clear for at least two Lyceum Missionaries; -and then I hope there will be something done about publishing the books and dramas that have been written for the Lyceums. That something must be done,—that something will be done at your convention to push the young world out into the light; something that will energize and strengthen our hands, hopes, hearts, I have no doubt. What that something will be I must wait for the wires to tell. I shall watch and wait with deep interest, for the tidings the wires

Acc pt, dear President, my hearty thanks for the work you have done, and for what you are now doing toward the education of the youth, Your love-labor has, I trust,

"Made the path of duty Green beneath your willing feet."

And I heartily hope that the coming years will bring you strength and a large share of downright labor in the interests of the Children's Progressive Lyceum.

Truly, H. F. M. Brown.

EVENING SESSION.

H. B. Storer in the chair. On motion of Dr. Baily, the following question was adopted for

"What has been done, and what can be done to make the Lyceum a success?

Song-"Our Lyceum, 'Tis of Thee." Remarks were made by C. B. Lynn, Mass. Mr. Pool, N. Y.; Ed F. Brown, Ind.; J is. Whitney, Mass.; J. S. Loveland, Ill.; Geo. A. Bacon, Mas.; Sarah Thompson, O; C. Holt, Pa.; E. S. Wheeler, O.; Mary Parkhurst, M. D., N. Y.

D. Y. Kilgore. Mrs. Scott, of Cuba, N. Y., said: "I do feel deeply when questions of such im port, as have been given out here to-night, are presented. An appeal has been made to woman to bring forth some remedy. Oh, the need of great moral efforts! Friends, we all need a great moral physician, and we need great physical physicians. When such men as have spoken to night, call for aid, can we give it them, my sisters? Oh let us rally to the standard; let us examine ourselves and see where we are: an I when we came away, we were strongly urged I to develope the moral principle that will reach to the very root of the evil, and enable us to devise means to eradicate it. We know that our Great and good Father, who has built this universe and created man and woman and child in it, has not lett it without a remedy for every evil that may come. We know there is no malady in any soul that there is not a remedy for. My sisters, we must go down to the depths of our own souls, and learn true wisdom.

Let us meet together in simple meetings, and seek for this knowledge, and no be going about seeking what is the fashion-what flowers we may wear this year,

Let us find the man or woman in every soulthat is what we want to take up; it has been in the grave, it must be resurrected. I tell you, my sisters, the ressurrection is right here. We are the gods of the universe. We may find the god within us who has created the heavens and the earth and all things that live therein.

As mothers of the race, we hold the destiny of the world. Our children will be just what we make them. Think of it, oh, think of it! take these things home, all these lessons from

these great intellectual minds. By the way, you now have too much intellect and not enough spirituality. We ought to have the two together, and when they come together properly, we shall be bulanced as men and women properly, and then our children will be true men and women. Carrie S. Burnbam said:

I am exceedingly interested in the words our Mother Scott has spoken, with regard to women, but I don't think men should be exempt from blame,

Adjourned. FRIDAY MORNING SESSION.

Sept. 3rd, 1869. The subject was continued. Remarks were made by D rus M. Fox, II. S. Brown, Mr. Amasa C. Robinson. Mrs. Shepherd, of Geneva, Ohio, recited some very interesting dialogues, which she had written for the children in I cr

On motion of the Secretary, she was requested to furnish one of these to be published in the proceedings of the Convention.

On motion, it was Resolved: That a committee of five be appointed to review the manuscripts for publication. David W. Allen, N. J.; Dr. S. Avery, of Ill.; Eli F. Brown, of Indiana; Nettie C. Maynard, of N. Y., and Caroline A. Grimes, of Penn.

were appointed. The subject of the hest means of promoting the interest of the Lyceum, was again consid-

Mr. Y. Jamieson gave an interesting account of his experience in the Lyceum. D. Y. Kılgore

gave his experience as a teacher. AFTERNOON SESSION.

Dr. H. S. Brown of Milwaukee in the chair. The following resolution was unanimously adopted.

Resolved: That we recommend to Lyceums everywhere to hold distinct quarterly meetings for the officers and leaders of Lyceums, and that there be a conjunction with the Spiritual meetings when practical.

On motion of A. C. Robinson, it was Resolved: That a committee of five be appointed to prepare resolutions.

Amasa C. Robinson, of Mass.; Dr. J. K. Baiv. of Indiana; Eiza C. Woodruff, of Mich.; Dr. Mary Parkhurst, of N. Y.; Sarah A. Harden, of Mich., were appointed.

The following letter from Dr. R T. Hall ick was read, and the committees were constituted to talilli their labors, and report next year to the Association.

DR. CHILD-DEAR RROTHER:-I received on the first of August, two packages of MSS. conto their respective authors that I would, through vou. inform the committee of their reception, and await its directions as to where they should be sent. I have read about one half of one of the series and thus far think it the best I have

The following was read by the Secretary: "The Children's Progressive Lyceum, Number Two, of Bultimore, send their greeting to our sister Laceums throughout the land, by their Conductor and representatives in Convention assembled, wishing them all success, and pray that the Angel World will hasten the day when bigotry and superstition will be swept from the face of the land, and peace, harmony and love, will reign supreme.'

Jas. W. Gibson, Lavinia C. Dundore, Willis Gardner, commi tee. Baltimore, Aug. 29th, 1869.

The following letter from A. G. Smith, Painesville, Onio, Conductor of the Lyccu n, was

TO THE DELEGATES IN CONVENTION AT BUFFALO.

FRIENDS:-Having been appointed delegate from the Painesville Progressive Lyceum to the Lyceum Convention, and bling unable to attend, I beg to call your attention to a subject of much importance in its bearing on the success of the Lyceum movement. Without ignoring in the least the merits of the present Manual, I believe the need of something more is felt by nearly all the Lycoum organizations,-a book, an addenda or appendix, if you please, of the character of a serial, of moderate cost-say from three to five dollars per dozen, so that it comes within the means of all, and that it shall include music and words attached, a few beautiful and yet practical tunes adapted to and within the reach of voices of the different ages, all singing in chorus; also new selections for Silver Chain exercises and different directions in gymnastical and diagrams for evolutions in marching.

I believe the wants enumerated can be met and included in a work that shall come within the figures named. Most certainly the music and silver chain readings alone will not exceed the limits of a small work, which would be of much value,-and in that case relying upon larger works for diagrams, etc., I think suggestions of a grand nature could also be included in the proposed work.

In public exercises the fewer the books the better-hence, let us have a work which shall include music, recitations, sentiments, etc. With this brief outline of a work which the constant thirst and cry for "something more" seems to indicate as an urgent want, I close, adding the earnest hope that the subject shall receive merited attention at your hands, and all deliberations may be practical and possible of realization, and each advance step shall give new strength to mount higher toward the opening heavens.

Yours for labor. A. G. SMITH.

The following report from the finance committee of the Lyceum Convention held in Philadelphia was read, and on motion of D. Bailey, it was referred to the Board of the American Association for action.

"As chairman of the finance committee anpointed in Philadelphia, I respectfully report the receipts and expenditures of said meeting. For admissions to exhibition of the Lyceum and to Sociable.....\$307, 67 Leaving a deficiency of.....\$92, 38

	\$400,0
Paid for rent of Hall two days and	l evening
for the Convention	• <b>\$</b> 350, (
Door keepers and rent of piano	15, 0
Music for sociable	
Music for exhibition	. 19, (
Posters	. 15, (
HF 하나 가셨다면요? 이렇지만 아름다셨다. 그는 모양 모양 모양	

13, 50 Tickets..... 18, 75 Programmes..... Advertising and sundry expenses..... 48, 80

400, 05 The consideration of the interests of the Lyccum was resumed.

A. E. Carpenter spoke of his experiences. Mrs. S. E. Warner, Mr. Blackmer, of Chicago, gave an interesting account of their Lyceum. Dean Clark and Mrs. E. C. Woodruff also spoke.

A communication from M. B. and N. J. Dyott was read, from which we make the following extracts:

"Believing that the Children's Progressive Lyceum is the only foundation upon which an enduring superstructure can be reared, we have labored for a number of years, and would encourage all to enter upon the work. Circumstances preventing our attendance, we submit a few suggestions:

We believe the Children's Progressive Lyceum to be the first and only practical movement that the Spiritualists have inaugurated, that it is destined to be the foundation stone, the basis of our future spiritual temple, that all other organizations that we have formed for the pro-mulgation of the Spiritual Philosophy without this foundation will be numbered among the things that have a transitory existence. But it may be said with truth, that many of the Lyceums have failed in their work, and have dis-

banded, and the question is asked, why is this? There are doubtless several reasons for this want of success. But in our jodgment, it is mainly owing to a deviation from, and a want of conformity to the fundamental principles of the Lyceum system as announced and inaugurated by its founder, that gifted and prophetic

seer, Andrew Jackson Davis. As the projector of that system, he doubtless knew why certain limitations and conditions were necessary for its success, but it does not appear to have been understood by those who bave been active in the Lyceum work, or, for want of a reason being given for adherence to certain parts of the Lyceum plan, they have failed to heed, or appreciate its utility or necessity, and it has been left for circumstances and painful experiences to develop the necessity of a thoroughly digested and well matured system to be inaugurated, and then working up to its requirements, until it can be improved upon without undermining the whole fabric, and making its fair and beautiful proportions a mass of shattered fragments, that the first breeze of opposition will scatter to the four winds of

heaven. We favor organization for the reason that nothing is accomplished without system, method and organized effort. Our Spiritual movements for the past twepty years afford a sad but truthful illustration of that fact. Spiritualists have been iconoclastic in the extreme; they have torn down and scattered, but what have they built? They have blasted the rocks into fragments, but have not hewn them into symmetrical form and proportions. They need some master workman to construct, to systematize, to organize; and they need, workmen that will

carry out the builder's design. Spiritualists have been seeking to accomplish im-practical impossibilities. We would suggest that in the working of the Lyceum, all should have equipments, badges and paraphernalia for but twelve groups, and twelve members in each group. When your groups need to be duplicated, let the duplicates be the nucleus for another Lyceum, not a part of the original. As soon as you have forty or fifty members of duplicate groups, form them into another Lyceum, with conductor, leaders and officers of its own. Disguise it as we may, shut our eyes to the fact as much as we please, there is a desire for position, an ambition that incites every person to a greater or less extent, and though it may not be apparent for a time, when the Ly ceum or the association becomes large, it will show i'self in finding fault with what others are doing, instead of encouraging them with the assurance that all are doing the best they can. It will be hinted that one man or woman rules every thing; that this, that and the other thing is not as they would have it. As soon as the symptoms of dissatisfaction are visible, DIVIDE before it ripens into hatred, inharmony and bad feeling. If there are two or more Lyceums or associations in the city, there will be an opportunity for each to work with those with whom they can agree and co-operate, and a multiplicity of Lyceums will afford opportunity for the gratification of that desire to rule that to a greater or less extent exists with every person, but, which no one recognizes in him or herself.

So long as our Lycenm numbered not over two hundred, perfect harmony prevailed, but as soon as it grew beyond that number, fault-finding, jealousy and inharmony commenced its work, which ended in bitterness, hatred, discord and FORCIBLE separation. "As soon as the hive is full the bees should swarm to another hive!" and by having a Lyceum to meet in the morning, and another in the afternoon, both officers and members have their choice with which to connect themselves. This was Brother A. J. Davis' plan and intention, but it was not so stated and explained that it was understood, until as said before,

sad experiences have taught the lesson. With the hope and sincere desire that your deliberations and labors may be crowned with success, and that the good angels and He, whose minis'ering 'spirits they are, may guide, direct and bless you in all your efforts for the good of humanity, we are, in the cause of progressive unfoldment, Yours fraternally, re, in the cause Yours fraternally, M. B. Dyort...

Philadelphia, Penn. Jno. G. S ill spoke of the condition of affairs among the colored people in the South. On motion, the Board of the American Association were requested to consider the propriety of appointing Mr. Still as lecturer for the colored people of the

The Committee on Resolutions reported the following which were adopted:

RESOLVED: That we warmly recommend in all neighborhoods where there are two or three earnest minds the formation of Lyceums, in the methods of which there shall be some latitude of individual expression; but the main method of which should be the enunciation of the vital and central

FIRST. The sacredness of human nature, inasmuch as it is capable of infinite unfolding. Second: The unbroken relation which exists between spirit and spirit, in the form and out, the open path which lies between that which we call and heaven, an idea cherished among many of all liberal denominations, but which is not distinctly stated by any public ministers, save those who are called Spiritualists.

Spiritual idea, which is—

RESOLVED: That the Society of Spirituali-te and Children's Progressive Liceums are the vine and branches; that the vine is of more importance and should be considered the Lyceum; therefore, we should attend first to the Lyceum, the cultiva tion of which will centralize and effect a better working basis for the advancement of the race.

RESOLVED: That we would especially recommend to Spiritualists throughout the country, a large attendance regularly at the Lyceums, of parents and guardians, thereby proving to the world that they are interested in this improved method of teaching children.
RESOLVED: That the highest interest of hu-

manity demand Children's Progressive Lyceum to be es'ablished in every locality;—that if the system laid down in the Manual can not be fully realized, such portions thereof as is practical, should

be put into use.

RESOLVED: That perents and children of all ages should mingle in the various groups, and take part with them in all the exercises, thereby encouraging the little ones, and stimulating them with their practical aid, thus securing happy

Resolven: That work, unceasing work and carnest purpose, and unfaltering persistence, is the real necessity to certain success in the Lyceum movements as in all purposes and efforts of human cr.deavors. Mr. Eli F. Brown said there was one means of

success that he wished every Lyceum to under-

take, and that was the organization of stock com-

panies to build halis. There was not half so much

difficulty in doing this as many supposed. If you will go to work in earnest, you will succeed almost anywhere. The Finance Committee reported that they had collected the funds necessary to pay for

Dr. H. T. Child presented the following Resolu-tion which was unsulmously adopted: RB-OLVED: That this convention recognize in the Lyceum Banner one of the most interesting and efficient auxiliaries to the Lyceum movement, and we reccommend that it be taken by all Lyceums

The President stated that the hour for closing the convention had arrived, but before we leave, I take pleasure in introducing to you a friend of humanity. If you will allow me a single moment, will say that at the close of the late war, I came home to my family and found a little girl, my youngest child—then about thirteen years of age, had become a cripple, had not walked for a year. Of course, it was a source of great trouble and anxiety to me, expecting that she would remain a cripple for life. Just at that time, I heard that cripple for life. Just at that time, I heard that Dr. J. R. Newton was in this State. I took my daughter to him. In five minutes from the time I entered the room with her in my arms, she was skipping and runing across the floor as lively as ever in her life, and she is to-day a healthy young woman. I am under obligations to Dr. Newton and am happy to introduce him to you.

Dr. Newton said:

Brothers and sisters: I do not feel that I am

Brothers and sisters: I do not feel that I am entitled to any of the praises. I am like all the rest of you, but I have learned to neal the sick, through the teachings of the New Testament. I believe that every min his power to heal. You must learn to love markind. I do not wish to speak a harsh word to any one, and by this principle of love, I heal the sick. I see a gentlem in this audience now, a Mr. Watson, who was totally blind three years ag). He can now see to read and write. Mr. Watson arose and confirmed the

Song by E. T. Blackmer. Benediction by Eliza C. Woo lruff:

O Thou creative Spirit of all Life and ye lesser ones who like ourselves absorb it, bend Ye above us and send to our souls the dew of Thy sweet Spirit; help us to live so that we may look beyond the scenic arrangements of lift to its more real conditions, give us the spirit of justice and charity, that we may become augels in the form, and do the good work which Thou hast appointed for us, and Thy blessing will be our blessing forever.

The President then said: The time has come for adjournment. We met in love and we part in peace! I think many suggestions have been made. There is hardly a speaker who has occupied the iloor, from whom I have not learned something good. And I hope every brother and every sister will go home with renewed carnestness in the cause of the Calldren's Progressive Lyceum. I trust the transfer of this Association to the American Association of Spiritualists may be of great use, and that the American Association will earnestly work as this cause you have entrusted in their care.

I now declare the convention adjourned sing

For the Religo Philosophical. Journal. MEETING AT ROSCOE, ILL. [Reported by L S. Tyler]

The Spiritualists of Roscoe and vicinity, met at Roscoe pursuant to adjournment, on Saturday at 10 o'clock A. M., September 25th, 1869, and organized by electing P. N. Eilis chairman, and L. S. Tyler Secretary.

Oa motion, a committee of arrangements was selected by the chair, consisting of Jab z Love, Mrs. Love, Mrs. Vance, John McAffee and

While the committee were in session, public exercises were opened by music and prayer by Bro. A. Warren.

Committee reports conference exercises for the forenoon, and a lec'ure by Mrs. Wilcoxson in the afternoon. An interesting conference was had, participated in by Father Baker of Janesville, Wis., Mrs. Wilcox in and others, after which the convention adjourned to meet at half past two o'clock P. M.

The convention assembled as per adjournment, and was addressed by Mrs. M. J. Wilcoxson upon the subject of inspiration.

The evening session was addressed by Miss Edna Rutty of Dayton Wis., and remarks' by others. Convention adjourned to meet the following

morning, Sanday, Sept. 26th, when a soul reviving feast was enjoyed and the best methods of promoting the welfare of the Childrens Progres. sive Lyceum considered and forciby urged upon the attention of the friends; after which Bro. Warren took the stand and gave the old theological physical resurrection doctrine a good air-

ag.
Adjourned one hour to meet in conference, when Mrs. Wilcoxson took the stand and held the audience spell bound for an hour and a quarter upon the subject, "The cause and cure evil.

The evening session was addressed by Miss E. Rutty. Subj ct-"Opposition;" the uses of which were clearly and forcibly dem instrated in the growth of any good cause, but more particularly, the great truths of Sp'ritualism.

Bro. Warren's remarks upon the accepted opinion of the physical resurrection and ascension of the body of Carist, were a masterly effort, proving beyond a doubt, to an unprejudiced mind, that the mortality of Christ was not resurrected, and did not ascend from the material to the spiritual plane of existence. Brother Warren as a speaker, is intensely logical, and can not fail to please an intelligent audience anywhere.

As a public speaker, Mrs. Wilcoxson has few equals and no superiors—at times uttering a strain of eloquence only to be followed by higher flights, until she holds her hearers enraptured and spell-bound. She does notgive a rehash of what may be found in books, but thoughts and ideas fresh,—grand and beautiful, as though showered from the Spirit World. Those who may be so fortunate as to secure her services. can not fail to be pleased and instructed.

Of Miss E. Rutty, we would say that for powers of oratory and deep research in argument, she is more than ordinarily blessed in the elevated tone and commanding influences surrounding her. And if she is so fortunate as to keep herself exclusively dictated by those intelligences, she will be an instrument of rare usefulness in the spiritual field.

Dr. Swan, of Chicago, by especial invitation, was induced to attend the convention, and by the exercise of his healing powers, did much to allay the prejudices of the people.

Our conference meetings were well attended. and there was manifested a deep spiritual or religious feeling, each one present seeming anxious to relate their experience and tell of the benefits derived from a faith in spiritual pro-

Our convention was a marked success, even beyond the expectations of its most sanguire projectors. There were over three hundred persons in attendance. All went home feeling that they had enjoyed a pentecostal season. P. N. Ellis, Chairman.

L. S. TYLER, Sec y.

A Charleston paper says that in the upper part of South Carolina there is a young exconfederate soldier whose leg was amputated during the war, near the thigh. After amputation, the wound rapidly healed, and he was sent home. About a year afterward a fleshy protuberance was seen to grow out of the flesh. which, in the course of a few months, took the shape of a foot, and since that time it has been growing finely until now the man has a perfectly new foot and leg growing from his thigh.

For the Religio-Philosphical Journal WHAT ARE WE? The Question Considered from a Philosophical Standpoint,

BY F. B. DOWD, ROSICRUCIAN OF THE TEMPLE.

Power lies at the base of all existent things, and resides in matter only by virtue of the force that holds the particles together. This force is not inherent in matter, but is imprisoned in matter by external force or pressure which slowly grinds, kneads and molds the internal life out of matter. If it were not for the external pressure upon the earth, all heat would die out, all motion crase, and life and organization come to a speedy end. Power collects matter and binds it together closer and closer, until by pressure heat is generated-heat produces the manifestations cal'ed life, which is but the liberation of the imprisoned force, or the evolution of that which was confined. All matter owes what power it may possess to external

If it were not for the atmosphere, all fires would become extinguished. If it were not for the electric ocean surrounding our atmosphere, which continually feeds the internal fires of earth, and in its passage through the ascending spirit of the earth, keeping all atoms in motion, universal stagnation would be the result. Were it not for the night of mystery that surrounds all things, life would not be worth having; there would be no more to be learned, no need of further effort, nothing new-annihilation must of necessity follow. Were it not for the power that knows no fatigue, no rest, no sleep, but which, unspent, unwearied, marshals the vast hosts of space in their order, and continues the gigantic work without a jar throughout the countless ages of a never-ending eternity-both past and future-where would all things rest? Without intelligence what would there be? Would there be power or motion or order or beauty or life or even a thing? Which, then, is greatest of all? Which is cause? There is power in rock and mineral, but it takes ages of electrical action upon it to make it carth,—ia which, then, resides the most power, in the action or the acted upon? There is power in the earth to give birth to countless myriads of living things, but there is more power in water than in earth, and more in air than in water, and still more in electricity than in air, and when we come to magnetism, we find the binding chain of the universe, the law of the Infinite; one step more and we have reached the Infinite himself, the All and in all INTELLI-GENCE! Nor is this mere guess-work. If there is any truth in reason, it is self evident that there is more power in a spark of intelligence than in all the worlds of rock, mineral and earth that swing in yonder world-flecked dome.

Power resides in matter in exact ratio to its ramification and quality. There is more power in water than in earth for it compels it to produce, and penetrates every atom of its body; furthermore, it is easier set in motion, and is far more voluminous than the dry dust. Again, there is more power in the atmosphere, which is easier set in motion than water, and is more diffusive and voluminous. So with electricity. which is still more voluminous and diffusive. dwelling in all nature, in some things more than in others, according to their quality, and which is easier set in motion than all grosser matter. When we come to magnetism, what do we know of it? Who can explain what it is? Who can find an atom that is not a magnet? or a thing that is not dependent upon it for its existence? Were it not for this subtile something. all things would go to pieces in a moment.

Without magnetism there could be no matter. not even the smallest atom. Where is this found in greatest quantity? In electricity in a diffused condition, and in man when in a concentrated vital condition, the highest, most refined quality of matter known. Moreover, it is easier set in motion than all other forms of matter; it is the lever by which we move our bodies: so subtile that a thought sends a tremor through every nerve. A sigh, a tear or a groan sends a wave of agony throughout God's limit less universe, which echoes and re-echoes from shore to shore, from age to age. Who can tell its influence on those who are and to be? and yet, none of these conditions of matter has any power in and of themselves, but only manifest power when in motion, which motion is only produced by some power which combines and thus throws them out of equilibrium. Although magnetism is so subtile, diffusive and powerful. yet in itself it is only subject to the all pervading law of equilibrium, and without the disturbing force, all things would find their level, all motion would cease, annihilation would be the result, for attraction and repulsion balance each other. All power resides in that something. which is in itself a perpetual motion,

Now, we know that law is above magnetism to which it is subservient, as much so as the water that runs down hill. But there is an element above even law, which is the law-maker. and which uses magnetism and all matter as it wills, and that is Intelligence. Here we find the source of magnetism; and as all matter is dependent upon magnetism for its existence, so all matter resolves itself back to the source from whence it came. Intelligence, human intelligence, is the highest with which we are intimately acquainted; and yet there cometh a time when all this will appear infantile.

In the human it bears a striking analogy to that sleepless, unwearied power called God. Mind never sleeps, is never wearied, but when the body lies down to rest and deep sleep seals up the senses, still the mind is busy. It is, in fact, a perpetual motion in which is generated magnetism in direct ratio, not to the bulk of the body, but according to the strength of the will. How often do we see small men lording it over great brawny giants. Mind rules the universe! A bee or a wasp can render a whole drove of cattle frantic. How often do we see great crowds fired with frenzy at the frantic appeals of one excited man. Lock in the eyes of an outraged madman, and one feels as if the bolts of hell were penetra-

ting his inmost soul. What is the chill that creeps from head to heel and seems to curdle one's very blood while listening to the impassioned appeal of some enthusiastic orator? Why do we quail before the angry glance, or soften and yield to the soul-lit eyes of love? All laws resolve themselves into simply the first and only law of existence, viz.: Relation-

Love is not God but mere sensation Produced by contact or relation; While hate and fear are all called out, The same as ague or the gout.

What is it that produces relationship if it is not the mind? And mind is moulded and fashioned in the womb of circumstances, in the unknown vortex that surrounds us all, which holds us in its iron grasp, through which none can break. But of all circumstances next to God, man is greatest, at least here. Hereditary tendencies are circumstances from which it is very difficult for us to break; yet man is fast learning to modify and improve, until by and by he will mould and fashion himself as he wills. But in order to do so he must become the creator of superior circumstances, which always supercede the less. Man was created by circumstances, but in turn became a creator. So the conditions that man makes, in turn makes him and the race that comes after. The greatest circumstance in existence is intelligence, the "over soul" and the inner; that primordial condition void of form; that waveless ocean whose breezes are our inspiration; that nameless night in whose vacuums materials universes whirl into being, the most ponderous of which are the greatest vacuums. Alas! for human conception, the loftiest we have we call God, yet they are all childish. What grandeur in the allegories of Buddha, which teach that the inhabitants of the spirit world vary in height from a small child to many miles, yet if there is a truth in God's universe, it is this, that man's spirit enlarges as he casts off gross matter. His realm of consciousness and power increases as he rises in the scale of being, until at last, he becomes one with God, all conscious, all knowing. But on the other hand, if he grows the other way, shall he not, in the language of Christ, in the coming days, "be stripped of even that which he hath?" All there is in reality of man is his consciousness, his power. This brings us to a new subject-namely, "Progression and Retrogression," which I reserve for future articles.

### SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the imple address having particplans to be learned by special correspondence with the indi-

J. Madison Allen will lecture in Terre Haute, Ind., six months from May lat. Address box 547.

Harrison Angier, Culamus, Clinton Co,

C. Fannie Allyn, Stoneham, Mass. Mrs. N. N. K. Audross, trauce speaker, Delton, Wis. Mrs. M. K. Anderson, trunce speaker, Taunton, Mass., P.

Mrs. Orrin Abbott, developing medium, 127 south Clark-St room 16.

Harrison Akely, M. D., 194 South Clark Steet, Checago, Lectures on Laws of Life, Tempere ce, and Reform and

Progressice subjects. Charles A. Andras, Flushing, Mich.

J. G. Allbe, Springfield, Mass. Dr. A. T. Atlos. Address box 2001, Rochester, N. Y.

Mrs Anna E. Allen, 147 West Washingtonstreet, Chicago James M. Barnes. New Castle, Ind.

Joseph Baker, Editor of the Spiritualist Janesville, Wis Wm. Bush, 163 South Clark St., Chicago. A. P. Bowman, Joyfield, Michigan,

Rev. J. O. Barrett, Glen Benlah, Wisconsin.

Dr. J. K. Bailey, box 394 Laporte Ind. Dr. Barnard, Lansing, Mich., Lectures upon Spirituaism

nd scientific subjects. Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cam.

Mrs. A. P. Brown, St. Johnsbury Center, Vt.

Mrs. H. F. M. Brown. P. O. Drawer 5956, Chicago, Ill. Mrs. E F. Jay Bullene, 151 West 12th street, New York Mrs. Nellie J. f. Brigham, Elm Grove, Colerain, Mass. Mrs. M. A. C. Brown. Address, West Randolph, Vt.

Addle L. Ballou. Address Chicago, care of Rauscio-Philo-OPHICAL JOURNAL. Wm. Bryan. Address box 35, Camden P. O., Mich. M.C. Bent, inspirational speaker. Address, Almond, Wis. J. H. Bickford, Charlestown, Massachussetts.

John Corwin, Five Corners, New York. Mrs. G. S. Coles 735 Broadway, N. Y.

Dean Blark. Permanent address, 24 Warnesit street, Lowell, Mass.

Mr. Cowen, St. Charles, Ill.

Mrs. Augusta A. Currier, Address box 815 Lowell, Mass. H. T. Child, M. D., 631 Race St., Philadelphia, Pa.

J. P. Cowles, M. D. Address Box 1374 Ottawa, III. 8. C. Child, Inspirational Speaker, Camppoint Adams Co.

Mrs. Dr. Wm. Crane. P. O. pox 935, Elkrast, Ind. Albert E. Carpenter, address care of Banner of Light Boston, Maes, Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co Ind.

Dr. J. B. Doty, Stockton, Ill. Miss Lizzie Doten. Address Pavilion, 57 Tremont street Boston, Mass.

Henry J. Durgin. Permanent address, Cardington, Ohio.

George Dutton, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N. J. Mrs. E. DeLamar, trance speaker, Quincy, Mass. R. C. Dunn, lecturer, can be addressed Rockford, Ill,

Miss Eliza Howe Fuller, inspirational speaker, San Fran-

Miss Almedia B. Fowler. Address, Sextonville Wis. A. T. Foss, Manchester, N. H. A. J. Fishboak, Sturgis, Michigan,

Charles D. Farlin, clairvoyant speaker, Dearfield, Mich. N. S. Greenleaf, Lowell, Mass. Isano P Greenleaf. Address for the present 82 Washingon avenue: Chelses, Mass., or as above.

E. Graves, author of "Biography of Satan." Address Richmond. Ind. Laura De Torce Gordon, will lecture in the State of Merada till further notice. Permanent address, Tressure City.

white Pine District, Lander Co., Nevada. Dr. L. P. Griggs. Address Cedar Falls, Iowa. B. D. Goodwin, lecturer, Kirkwood, Mo. Miss Luna Hutchinson, Owensville, Cal.

O. B. Hazeltine, Mazo Mania, Wis. Dr. M. Henry Houghton. Address, Milan Ohio. Miss Julia J. Hubbard. Address 3, Cumston street, Boston Mrs S. A. Horton, 21Wamesit street, Lowell, Mass. Miss Nellie Hayden. Address No. 20 Wilmot street, Wor-

ester, Massachusetts. Moses Hull, Hobert, Lake County, Ind. Mrs. F. O. Hyzer, 122 E. Madison street, Baltimore Md. Pr. A. Hunt will receive calls to lecture Bundays. Gold

Water, Dichigan. Dr. E B. Holden, North Clarenden, Vt. W. A. D. Hume. Address Woof Side P.O., Cleveland' O. J. D. Hascall, M. D. Address 204 Walnut street, Unicago Lyman C. Howe, inspirational speaker, Box 99 Fredom

D. W. Hull, Inspirational and Normal Speaker,-Hobart, Ind. During Sept., Kendalville, Ind.; Oct., East Saginaw

Mich. Charles Holt, Warren, Warren Co., Pa. Mrs. M. S. Townsend Hoadley, Bridgewater, Vt. Dr. William Jordan, Speaker, Wales, Michigan.

Wm. H. Johnson, Corry, Pa. Dr. P. T. Johuson, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Belvidere, Ill. Abraham James, Pleasantville, Venango Co., Pa., box 84 H. A. Jones, Sy camore, Ill.

S. S. Jones, Drawer 6023, Chicago Dr. Wm. R. Jescelyn, Lecturer, Healer, Clai. voyant.

Address him in care of this Office, Room 8,-192, South Clark S reet. D . G. W. Kirbye, speaker. Address this office.

George F. Bittridge Buffale, N. Y. Q. P. Kollogg, East Trumbull, Ashtabula Co., O. Ira 8 King, trance speaker, care of Joseph Smith, P. O. Box 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 Creck, 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, Jersoy City N. J. John A. Lowe. Address box 17, Sutton, Mass.

C. B. Lynn, inspirational speaker, Sturgie, Mich. James B. Morrison, box 378, Haverbill, Mass. Dr. Leo Miller, Appleton Wis. Dr. John Mayhew, Washington, D. C., P. O. box 607, Dr. G. W. Morrill, Jr. Address Boston, Mass. Mrs. Hannah Morse, Joliet, Will County, Ill. Mrs. Anna M. Middlebrook, box 778, Bridgeport, Conn.

J. W. Matthews, Repworth Illinois, Mrs. Sarah Holen Mathews, Quincy, Mass. Charles & Marsh. Address Wonewoo, Juneau Co., Wis. Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch, Mrs. E. Marquand, Trance and Inspirational speaker, 128

South Third Street, Williamsburg, Long Island, N. J. Emma M. Martin, Birmingham, Mich. Dr. W. H C. Martin, 173 Windgor street, Hartford, Conn.

Mrs. J. Munn, Campton, Ill. Prof. R. M. McCord, Centralia, Ill. A. L. E. Nash, lecturer, Rochester, N. Y.

Mrs. S. Nash, healing medium, Dearfield, Mich. C. Norwood, Ottawa, III. J. Wm. Van Namee, Brooklyn, New Yora. Mrs Puffer, trance speaker, South Hanover, Mass.

O. S. Poston, 114 South 6th street, Room 2, Philadelphia J. H. Friest, Berlin Wisconsin. Mrs. Harriett E. Pope, Morristown, Minn. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

Mrs. Pike. Address St. Louis, Mo. Mrs. Plumb, Clairvoyant, 63 Russell St., Charlestown, Mass J. H. Powell, Terre Haute, Ind.

Miss Nettie M. Pease, tranco speaker, New Albany, Ind. Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich. J. L. Potter. La Crosse, Wis., care of E. A. Wilson. Dr W. K. Ripley, box 95, Fexboro', Mass. A. C. Robinson, Salem, Mass.

Dr. P. B Randolph, care box 3352, Boston, Mass. J. T. Rouse, normal speaker, box 498, Galesburg, Illino s. Mrs. Jonnie S. Rudd, 140 Mainstreet, Providence, R. L. Wm. Rose, M. D. Address box 268, Springfield, O. Urs. Frank Reid, inspirational speaker, Kulamazoo, Mich Mrs. Sarah A. Rogers, Princeton Iowa, care of A. P.

Chamberlain. Mrs. Leander Smith, Medium of Whittemore, communi cations Mencuka, Ill.

Austin E. Simuons, Address Woodstock, Vt. H. B. Storer, 56 Pleasant street, Boston, Maso. Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn E. Sprague, M. D., Schenectady, N. Y. Mrs. Fannie Davis Smith, Milford, Masa, N. H. Swain, Union Lake, Rice Co., Minn. Mrs. Nellie Smith, impressional speaker, Sturgis, Mich.

Jason Steele, State Missionary, Green Garden, Ill. J. W Scaver, Byron, N. Dr. Wm. H. Salisbury, box 1313, Portsmouth, N. H. Mrs. Elmira W. Smith, 36 Salem street, Portland, Mo. Mrs. C. M. Stowe. Address San Jose, Cal.

Selah Van Sickle, Greenbush, Mich. Mrs. M. E. B. Sawyer, Baldwinsville, Mass. Abram Smith, Esq., Storgis, Mich. Mrs. Mary Louisa Smith, trance speaker, Toledo O. Mrs. E. W. Sidney, trance speaker, Fitchburg, Mass. Elijah R. Swackhammer' 177 South 4th street, William

burg, Long Island. Herman Snow, Liberal Books and Newsdealer, 410 Kear ney street, San Francisco, Cal.

Mrs. H. T. Stearns, Missionary for the Pennsylvania State Association of Spiritualists. Address care of Dr. H. T. Child 634 Race Street, Philadelphia, Pa. Dr. Nathan Smith, Kendalville Ind.

J. H. W. Toohey, Room 7, 192 S. Clark Street Chicago. Ill. Prances A. Tuttle, box 384, Laporte, Iud. Will answer, calls to lecture in the West. Mrs. E. A. Tallmadge, Inspirational Speaker, Westville, Ltd.

Mrs. Charlotte F. Taber, trance speaker, New Bedfore Mass., P. O. box 392. Hudson Tuttle, Berlin Heights, O.

Benjamin Todd, Salem Oregon.

Mrs. Sarah M. Thompson, inspirational speaker, 161 St Clair street, Cleveland, O.

James Track, Konduskong, Me. Dr. Samuel Underbill, No 12:, 22nd et. Chicago, Il'. Dr. J. Voltand, Ann Arbor, Mich.

A. Warren, Beloit, Wis. Mrs. S. E. Warner, Box 329, Davenport, Iowa. N. Frank White, Providence, R. I.

Mrs. M. Macomber Wood, 11 Dewey st., Worcester, Mass. F. L. H. Willis, M. D., 27 West Fourth street, New York. Dr. E. B. Wheelock, speaker, New Hartford, Iowa. Mrs. Fannie Wheelock, clairvoyant, New Hartford Iowa. E. V. Wilson, Lombard, III.

Mrs. N. J. Willis, 3 Trement Row, Room 15, Boston, Magg.

Mrs. M. J. Wilcoxeon, address, care of S. S. Jones, 192 Sou. Clark Street, Chicago, Ill. Henry C. Wright. A ldress cure of BARNER OF LIGHT,

Boston, Mass. Mrs E. M. Woloott. Address Danby Vt. Mrs. Hattle E. Wilson, (colored). Address 70, Tremont street, Boston, Mass.

Elijah Woodworth, inspirational speaker, Leslie. Mich. Gilman R. Washburn, Woodstock, Vt.

B. S. Wheeler. Aldress care of American Spiritualist 111 Superior st., Cleveland, Ohio. Dr. R. G. Wells, Rochester, N. Y. Prof. H. Whipple, Clyde, O. A. A. Wheelock, Toledo, O.

A. B. Whiting, Albion, Mich. Warren Woolson, trance speaker, Hastings, N. Y. Mis L. T. Whittier, 402 Sycamore st., Milwaukee, Wis. Zerah C. Whipple. Address Mystic, Conn. Mrs. L. A. Willis, Lawrence, Mass., P. O. box 478. Mrs. Mary E. Withee, 182 Kim street, Newark, N. J. A. C. Woodruff, Battle Creek, Mich. Miss H. Maria Worthing, Oswege, Ill. B. H. Wortman, Buffalo, N. Y., box, 1454.

Willie P. Wentworth, Schenectady, New York. Mrs. Mary E. Walker, Washington, D. C. Faunie T. Young, care of L. Sawyor, Three Oaks Mich. during August and Septea ber.

Mr. and Mrs. Wm. J. Young, Boise City, Idaho Territory. Mrs. Juliette Yeaw, address Northboro', Mass.

Illinois Missionary Bureau. HARVEY A. JONES, President: Mrs. H. P. M BROWN. Vice President: Mrs. Julia N. Manse, Scoretary: Dr. S. J. A. Er. Treasurer.

MISSIONABIES AT LARGE.

Dr. E. C. Dunn, Reckford, Illinois, P. O. Box 1000, W. Jamingson, Drawer 5906 Chicago, Illinole. Societies wishing the services of the Missionaries, should ddress them personally, or the Secretary of the Burcau.

All contributions for the lilinois State Missionery Cause will be acknowledged through this papereach month. Contributions to be seat to Mrs Julia N. Maren, No. 92 North Bearborn et. Chicago, Ill,

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

PHYSIOLOGY OF WOMAN,

HER DISEASES FROM INFANCY TO OLD AGE:

Including all those of her Critical Periods, Pregnancy and Childbirth, their causes, symptoms and appropriate treat-ment, with hygenic rules for their prevention, and for the ment, with hygenic thes for their prevention, and for the Preservation of Female Health; also, the management of Pregnant and Parturient Women, by which their palms and p rils may be greatly obviated. To shich is added a Treatiso on Womanhood and Manhood, Love, Matriage, and Hereditary Descent: being the most approped views of modern times, adapted to the ns ruction of females and professional reading. In three books—complete in one volume,

BY C. MORRELL, .M D. Fifth Edition. 1 Vol. 12 mo up 459 cloth, \$1,50.
Any person sending Nine Boliars for six copies, will receive an extra copy for themselves.
For Sate by all B obsellers and Periodical Dealers, and sent by mail care ully packed, free of postage, on receipt of observing rates, by advertised price, by

JAMES CAMPBELL. Publisher and Bookseller, 18 Fromont St., Museum Building, Beston. Also for sale at this Office. Address S S. Jones, 192 S. Clark St eet, Chicago, Ill. no18 vol 6 tf

ANTEO, AGENTS to cunvasu for the American Choppin Machine Co. The best opening ever offered to Agents for making money. For Circulate, giving Cut of Machine, terms, and full particulars, call on, 'r address, at once, D. A. Newton & Co., 1.6 Washington St., Chicago, 111. Vol. 6, No. 16 ff.,

SWEET EGGS AND BUTTER.

Eggs kept fresh for a year. Sour and Runcid Butter rendered sweet. White and streaked Butter made vellow. Fresh Butter kent ewest. And flow to prevent milk from souring;

by new methods. #3-Circulars sent PLEE, relative to the above. Agents wanted. Liberal Lducements offered.

PRACTICAL CHEMISTRY CO., No. 4 ARCADE COORT, Chicago, III. Vol. 6, No. 14, tf.

MBS. FERRLE'S NEW PAMPHLET FOR THE THOU As Mrs Southworth says, "No one is so good or so wise but will be made better and wiser and happier by perusing the Spirituelic."

MY LOVE AND I,

By Mrs. Ferres. "Read it at night, and think of it," as, the Hon. Thos. Corwin said up n reading the manuscript, "It teaches the higher relations of man and woman," sosays the Roston Investigator. Price30 cents; postage 2 cents.

Vol. 6. No. 13.

TERVINE TABLETS-A NEW REME-DY FOR ALL NERVOUS DISEASES Pleasant to the taste, and safe and sure in effect. Send 50 cents for a package to Dr. Server, Hallsport, Allegany Co., N. Y., or 3 cent stamp for Circular.

Vol. 5, No. 16, 1f.

TOBACCO ANTIDOTE—A NEW AND Pleasant Cure for the habit of using tobacco—Dr. Saven's Nervine Tablets. Send 50 cents far a package or address for Circular, showing its wenderful power to correct all kinds of Nervous Diseases.

SPIRITUALISTS' HOTEL.

Board by the Day or When, at \$1,50 per day, at 51 Hudson street, Boston, Mass. No. 19, Vol. 6.3 m.

CHICAGO.

Dr. J. Wilbur, Magnetic Physician,

(Late of Milwaukee) has fitted up a suit of rooms at to Madison St., etc. of State, where he will beat the sick with-out medicine. Patients at a dis ance cured by Magnetized Paper. Office hours from 9 A.M., to 5 P.M. Vel. 6, No. 14.

TAYLOR'S BED SPRINGS.

ARE FREE FROM EVERY FAULT AND

ANNOVANCE that accompany other Bed Springs, more or less. All who try them are pleased with them. sent free of freight on re-ceipt of price, Six Pollars, A good chance for Agents to make money. Send Stamp for Circular. Address J. C. Faytor, Ann Arbor, Mich.

no20vol6tf.

S. H. JONES. JNG C BUNDY.

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

No. 192 South Clark Street.

Chicago Illinois.

City and Country Property Bought, Sold and Improved. Taxes 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 are 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 thamptoved lands in the North Western States

REFERENCES.

Laffin, Butler & Co., Chicago, III.

Geo. B. Watter, Esq., Sec. Nat. Telegraph Co., New York Hon. Warren Chase 544, Broadway N Y Gen'l. J F. Farnsworth, M C, St Charles, Ill. E. D. Worcester, Esq. Treas N. Y. C & R. Hou W. H. H. Biugham Stowe, Vt.

Geo M Cost. Sec Hartford Fire Insurance Co. Hartford,

Wm. White. & Co . Publishers Roston, Mass.

ONARGA NURSERY, AND EXPERIMENTAL GARDEN.

Onarga, Illinois, PERKINS & CONGDON, Propritors .-Wholesale and Retail Dealers in all kinds of Nursery Stock. Special attention paid to the Cultivation of the Grape's Pears and Cherries.

ATRO EVERGREENS and ROSES, BULBS, &c. ;

all kinds of Vegetable Garden Seeds and Plants.

All of the above will be offered as low as can be obtained in the markets. Give us a call and we will do you good.

D. M. GRAHAM. J. W. EREE. D. L. PERRY Notary Public. GRAHAM. PERRY & CO. REAL ESTATE and LOAN AGENTS. ROOM 8, MAJOR BLOCK,

City and Country Real Estate purchased and sold. Invest-ments made and Leans Negotiated. Attention given to all business connected with Real Estate. 1200 Lots and Acre Property in Jefferson

Cor. La Salle and Madison Sts. Chicago, Ill.

MRS. DR. EMMA STEELE, CLAIRVOY-Mant, Healing, Business and Test Medium. Examinations and Prescriptions sent. Age, Sex and leading symtoms required. Terms three Collars, Office 910, N 6th St., St. Lauis, Mo.

### DR. WM. CLARK'S Spirit Magnetic Vegetacie Syrup

Is pixeed before the public as one of the best alterative remedies for invigorating the organs and functions of the body, its benefits are mostly apparent in cases of Cancer, Cicors, Scrofuls, Rheumatism, Jaundice, Torpid and Inflamed state of the Liver, Eddneys, and Bladder; acts favorably on the gland system, cleaness and heals alcerations of the Eidneys and Liver, and completely cradicates Mercury and other poisonous minerals from the system; taken in proper doses operates as an alternative and detergent—a dispherence, literation and large and alternative and detergent—a dispherence, literation and large them are the system; the control of the control o operates as an account and detergence anaptation, and in eroper cases as a stomachic and emmanagence. Generally expressed it increases all the accretions and excretions, and excites action in the glauds in a particular manner.

#### Spirit Magnetic Vegetable Pulmonary and Bronchial Syrem

is excellent for the Asthma either Periodical or Continued. In such cases take one bottle of the Magnetic Vegetable gyrup before commencing on the Bronchial, ospecially in continued Asthma.

Bronchial complaints; even the most chronic cases will derive benefit from its use, and be restored to health, if faithfully taken, as directed in label on each bottle. Spirit Magnetic Vegetable Ner-

The Syrup is an invaluable remidy for all Pulmonary and

vine Syrup. full Syrup is invaluable for strengthening the nerve centers, and equalizing the circulation of nerve fluids.

### HIS SPIRIT MAGNETIC VEGETABLE SYRUP.

ARADICATES Humers, MERCERT, and all impurities, from the system; Magnetically Vitalizes and Strengthese in the main organs of life, causing the blood to become recre entenest, in many cases there being too much of the vexes; restores vitality to the kinyays where they have been weakened by the liver becoming formed; acts on the glands in a particular manner, increasing all the secretions and excretions, and completely removates and changes the action of

If taithfully taken, it is sure to give you relief. It is a

Magnetic Vegetable Medicine! Examining chainvoranter the system, we know the effect upon the origins and functions of the body. Spirituaning should seek relief from the proper channels. It is not in harmon, with your faith to attempt to be cured by the old school of medicine, any more than to seek spiritual food for jour three life in the old religion. Cling to these of your faith in all things, level in love, and thending one with another, for a most there is strongth. Then let us all work together a he spirit of Love and Window.

spirits can look into the system and see clairvoyan thy capacitings of the whole physical battery, as plainly as the

softing of the whole physical battery, as plainly as the nirne reflects your form, ought to be triasted by those ac-rating the philes phy before physicians in the form that arise to depend upon the knowledge they receive by disacci-ng hereard forms and puring over medical works. Pro-

gression in all things. The above medicine will be sent per Express on receipt of \$150 per bottle. Also any of the following valuable magnetc preparations, at the same price per bottle:

Dr. William Clark's Magnetle Dysentery, Cholera Morbus, and Cholera Cordial. Dr. William Clark's Maguetle Nervine, for strengthening and equalizing the nerves and circulation. Dr. William Clark's Magnetic Pulmonary Brouchial Syrup.

Spirit Magnetic Vegetable Dysentery, Cholera-Morbus and Cholera Cordial.

strengthens the glands and tubes, clears the air cells and cleaned the membranes from unicality mucus collections. The above-named Syrups are out ap in strong bottles, accurety sested and bexed, with full directions accompanying

Every person should have a bottle of this inculuable Cordial. Full directions accompanying each bottle suitable to the different stages of either of the above diseases.

Por Cholera and Cholera-morbus give the Cordial as directand sage, equal parts, steeped; continue same, in connection with cordial until the patient perspires profusely. For dysentery, give the cordial as directed, together with cooling links—i. e. slippery elm or barrey water. In all these cases seep the circulation rapid in the extremetics by rubbing, as lirected on in label on the bottle.

PRICE, \$1.50 EACH. SENT BY EXPRESS TO ALL PARTS OF THE UNITED STATES.

### Spirit Magnetic Anti-Bilious Sugar-coated Vegetable Pills

Invaluable to rouse the liver from torpid conditions, relieve betructions of bile in the gali-bladder or its ducts; cures aundice and inflammation of the stom ach, which require the aundice and inflammation of the stomach, which require the nest speedy assistance. Where persons have been billous for a long time they will have to continue these Pills until the nembrane system is cleaned, by taking three or four Pills such night, as directed in label accompanying each pack-

N. B.—The Magnetic Vegetable Syrup is advised to be ta-ten at the end of two weeks instead of the lilious Pilis, tak-ing three of the Pills once a week in connection with the yrap. By following this course the patient is sure to find peedy and lasting relief.

Spirit Magnetic Vegetable Cath-

artic Pills Remove costiveness, indigestion, and correct the stomack

Spirit Magnetic Vegetable Tonic and Strengthening Powders. These powders are invaluable in all cases of debility and

tith great benefit, by those taking the Magnetic Vegetal run great occent, by those taking the Magnetic Vegetal is firm. Where the patient has no appetite, or feels generally ichilitated, they enrich the blood, "strengthen the system, give tone to the stomack, and restore the organisto their natical healthy condition.

cakiness of the blood; in consumption, dropsy, long contro-ted ague, obstructed monses, &c.; may be taken twice a day

Spirit Magnetic Vegetable Colic Pills. These Pills cure the most distressing cases of colic. Rub-

ing the patient's back and extremities with musiard-water s advised in connection with the Pills as directed, especially n painters' colic. The above named Pills and Powders are put up in packages with full directions accompanying each kind. PRICE \$1.00 EACH PACKAGE,

SENT BY EXPRESS. SMALL PACK AGES 50 CTS. EACH. sent by Mail on receipt of Price, together with

two red stamps. Address WM. G. CLARK, Room 5, 84 Dearnborn St. Chicago Ill. N. B.—If any desire to consult Dr. Clark's spirit, they sando so by calling on or addressing his medium.

818 East 33d Street New York "DUGENIE"

OR

JEANNIE WATERNAN DANFORTH

### LADIES COMPANION. Is a Periodical Bandage.

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

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

It being made without buckles, buttons, hooks or eyes, and requires no pinning, it cannot become loosened in any way while being worn.

It being made of pure, soft and smooth subber, it cannot

in any way cluse or irritate.

It more than saves the cost of itself in material, as the 

# Beligio-Philosophical Journal

OFFICE 192 SOUTH CLARK ST., 2d FLOOR.

s. s. Jones. EDITOR, PUBLISHER AND PROPRIETOR.

Late the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION

OHIOAGO, OCTOBER 16, 1869.

Ap-For Terms of Subscription see Premium lists and Prospectus on sighth page.

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

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

All letters and communications should be addressed to S. S. Jones, 192 South Clark street, Chicago, Illinois

The Pon is mightier than the Sword."

### NATURES LAWS.

The Scening Antagonism in the Action of Nathron Laws-Who Ate Roger Williams?

The mass of the world see, but not clearly; and that obtuseness of sight,--ax remely so in many cases, -make them appear exceedingly ridiculous and foolish in the estimation of those who comprehend, as it were, intuitively, the nature of those things that surround them. In a previous article, we took the position that mortals are forced int), through and out ofthe world. Those three positions, we well knew, would not find a dissenting voice in all Christendom, for they are as self-evident in nature, as any theorem in Geometry or equation in Alge-

The child nestling on its mother's bosom, its whole soul radiant with gems of pure innocence, Its delicate soul-chords vibrating lovingly in response to the kind attention of those around, and which is entirely helpless, is an example when a human being, just organized through the action of automatic laws, has made its advent into the world of space, -forced there -to live throughout the endless ages of eternity. In the infant, we recognize total helplessness. It would be extremely fo lish to talk of free agency there, waiting to exercise its supreme control over that "bundle of nature's forces," reposing in the mother's lap. We here have a starting point in the destiny of man, and can we not learn a less in therefrom? Why, of course. Caild of earth, you can learn a lesson from any thing. The whole earth sparkles with gems of wisdom. The air is full of sounds, the sky of tokens. The very ground is all memorand and signatures that speak to the intelligent. Toe Asshing lightning is a "thought" of the Infinite. The rumbling thunder is an expression of His inward emotion. Tue foolish can learn from nothing; the wise can learn from anything. The dew-drop is a miniature world with its purticles united around a common center, like all those glittering or's that deck the firmament, above. Think not yourself too wise. Some men are "foolishly wise." Taeir mind is full of "va cui'y," which they imagine to be real knowledge. Learn lessons from everything. The mechanism of an insect foreshadows the nature of man. The globule of water tells something of the nature of majestic worlds. The amæba, a mass of matter without a nervous system, without eyes, legs or bland, moves from place to place, and exhibits elements of life. Think, then, to some purpose, by acknowledging God your Father, Nature your Mother, all humanity

your Brothers. "Oh, World, I have somewhat to say of thee; Oh, sia-sick, beart-sick, soul-sick, I ve-sick world So alling in a ! thy parts and particles,

That solid truths thy stemach ill digests,

But since thou art my mother, I will love thee, and heedless of thy frowns will speak right on."

Yes, the "World of Nature is our Mother, and heedless of her frowns we will speak right on,' regarding God our Father and all humanity our Brothers.

We spoke of the little child on its mother's bosom. Beautiful, isn't it? We think so. We never meet a little child, its whole nature sparkling like a diamond from the Celestial Courts of Heaven, that we do not feel an irresistible impulse to stop and kiss. It is our nature to love little children. Well, what, in fact, is a child? Why, simply a bundle of forces, incorporated in the nature of the highest order of animals. Sixty-four primal elements there! The elements or forces of nature constitute the "ways and means" of God in all His manifestations. Tney are His family,-a part of Him, and we see therein some curious minifestations of power. One element (seemingly, we mean in all cases) is warring with another. The tender plant subdues certain elements to its use and becomes a majestic stalk. The golden stalk of wheat, however, subdues ad litional elements, and, of course, assumes a higher order of existence. The elements of nature, as manifested in the vegetable world, are constantly warring with each other. The stalk of corn, all will admit, must necessarily appropriate certain elements to its own individual wants, or it could not increase in size.

We will now advance a step. The elements are transferred to animals, and therein their autagonistic nature is still manifested. Animals are constantly appropriating those which are weaker to their own individual use. Within the seed there is a focal point, a wonderful concentration of nature's forces. Put it in the ground and it will send its little tendrils out in every direction, subluing to its own wants the elements of the earth within its reach, and as a consequence, it sends proudly forth, as a result of its conquest, a majestic tree. It certainly was a pertinent question, "Who ate Roger Williams?" Not that humanity are cannibals, but that they did eat him, there can be no doubt. An apple tree over his morial remains had sent its roots into his body, and extracting nourishment therefrom, transmitted the same to from the 10th of Dec. to the 27th of February, those other angelic "messengers," called mos-

the apple, giving good reasons for the question. "Who ate Roger Williams?"

When these forces of which I speak, are transmitted to animals, they lose none of their former characteristics-they are only differently combined, and it is that combination, the result of successive growth, that makes the animal superior to the vegetable kingdom. In plants, but very few elements are united-from two to five generally. In animals, however, you will find some fifteen. They are not, in one sense, harmonipusly organized, because there are forty nine elements outside of them which stand ready as it were, to kick up a muss at any time. But wait a moment-there is man-the ultima thule, the grand climax, for he has within h s organiz ation all the forces of nature.

Now the lesson that we wish to impart is this -that there is more in this thought than mortals ever dreamed of, though found in the polluted pools of Genesis, that man was made in the image of God. The man who wrote that was wiser than he knew. God is immortal, for within His nature are the requisites of immortality. If man is immortal, he must possess that same requisite, for all will admit there can be only one requisite for immortality. Man is made, then, in the image of God, thus far at least, he possesses what God himself possesses,the requisite for immortality.

If man is immortal, he possesses within himself the same self-sustaining inherent power that God does.

What difference is there, then, between man and God in respect to that power inherent in them that maintain bot! immortal?

But in this ordick, we have somewist wan dered-like a little giri in a gerden, whose admiration is constantly being excited by the numberless variety of flowers that smile lovingly upon her, all so beautiful that she knows not which to select herself, but calls upon a friend to determine-like her, we are in a garden of solid facts, beautiful truths, just transplanted to earth from the Celestial Courts, and we pause here, hesitate there, in determining which the world will relish most.

The children of earth should ever bear in mind that in this seeming antagonism in nature's forces there is nothing but the harmonious action of law; and although there may be a cloud obscuring the real workings of the same, yet it is nevertheless true, that there is discord nowhere in nature. Recognizing the sublima truth that our God is omniscient and all-powerful, there can be no discord in any of His manifestations.

1st. If there is discord in the action of nature's forces, the same was caused by God; hence God Himself is inharmoniously organized, for inharmony can only spring from an inharmonious source.

2ad. If G id is omniscient, He cannot make a mistake. If inharmony exists in the action of nature's forces, it is self evident H: made a mistake, for inharmony must be a constant source of annoyance to Him, and it looks reasonable to suppose that passessing all power, He would place His works in harmonious relation to Him

3rd. If God is all powerful, He could make harmony, if discord exists, should He desire to do so. If He does not desire to do so, then He is not actuated by pure motives. It not actnated by pure motives, what kind of a Being is

4 h. If inharmony exists in the action of nature's laws, it sprang from a "first cause." Is not God the "First Cause?"

5:h. But God being all powerful, no power can exist outside of Him; being infinite, He embraces all matter, all spirit-everything. If power outside of God, He is not all powerful: if matter or spirit outside of Him, He is not in finite. Hence it power exists, it is a part of the "all-power' of God; if matter and spirit exist, it is a part of infinity, and likewise is a part of G d. Therefore if inharmony exists in the ac tion of nature's forces, whether in the external world or in man, God must feel the effects of the same, consequently He is not harmoniously organized, a conclusion which no one would be willing to admit.

## AN EVENING WITH E. V. WILSON.

It has never been our good fortune to meet Bro. Wilson under circumstances other than a strictly social or business nature, until one evening last week when on his way from Lombard, Itls. to Detroit (where he was going to fill his appointment for the month of October), he rang the door-bell. "Sister T. answered, and then we heard the heavy steps of a man in the hall and S'ster T. exclaim, "I have got a medium-here is

"You will get no tests from me to night, for I am very tired. Sister T. seemed very much disappointed, as were others in the room.

After an hour or more of preclous time wasted in com nonplace conversation, Mr. L. asked Mr. Wilson, "Do you see spirits at will on all oc-

'No; and of late I have refused to give any private sittings for tests, my whole attention being given to the rostrum and public seances.

"But, sitting as we do this evening, do you see spirits who reveal to you the surroundings of parties present?"

"Yes, but seldom give voice to them. For instance—I saw much in the past history of the lady sitting by your side. Three and four years ag) her life was a stormy one and full of important events; and she will say s).

The lady in question (Mrs. W.) was not in the room at the moment this was spoken, but came in a moment later, when Mr. Wilson said to her, "Midam, if you please, I would like to ask you a question; will you answer it?

"Yes, if I can,"

"Three years ago this season, you came out of a great mental storm; this storm began five years ago next February. Preceeding this storm; you were very happy. This happiness had its birth early in Dec. preceeding this date; and

five years ago on thursday evening the third week in March, you had death in your mind; you was desperate; you was in an upper room to the right of the stairs; the door was here, the bed in this c rner, a bureau here, with a glass

I see two men before you. No. 1 is spare, of light form, fair complexion and brown hair, The other was stou, of the size of Mr. J., dark

complexion, black hair, and dark eyes. Again: The great mistake of your life was, in not completing the work you had in hand when sixteen years old.

You were right in the course you adopted three years ago; you ought to have done that a year sooner, and then you would have shuned the great trial you passed through in Murch four years ago.

Your sister is with you; she is older than you and is now a spirit.

What say you, -are these things so?"

"Yes; and I would like to ask what kind of a man you are anyway?" said the woman, in great cornestness, for Mrs. W. was a stranger to all present, and to the spiritual phenomena as well, and was much aston shed and embarassed to find that an entire stranger should be so very familiar with all the events of her life, and be in possession of secrets that she would never men-

On the following morning, Mrs. W. told us she had been awake nearly all night thinking of this marvelous occurrence; in fact, she could say as the Woman of Samuria said of Jesus, "I have met a man that told me all that I ever did; is not this the Christ"?

What wonder is it that converts to Spiritualim are multiplying by tens of thousands every year through such preaching. Verily, "the signs follow them that believe," and "who speak only as the spirit giveth utterance."

Would it not be well for our anti-sensational brethren to call another Cleveland Convention!! and regulate this matter?

Those would-be conservators of Spiritualism, and the cause of human progress generally, should be looking out for their laurels, or they may have to give up the champion belt, and take a back seat,—go into oblivion with those who before them had "denied the faith' and been spued out, as was just and natural that they should be, for they had grown and b'ossomed like a Labelia weed in a dry pasture, and proclaimed themselves wise above that given by the Spirit World; and now the pue rile effort to organiz: this migh'y work, is another exhibition of folly. As well might they organize all the various elements and forces of nature, and make the mass subserve one all subversive end, that a f. w might be lifted up "even as Moses lifted up the serpent in the wilderness, that all might look upon it and live"-such would do well to commit to memory the following passage of scrip'ure.

"Gods ways are not as our ways nor His thoughts as our thoughts."

### "VEILED PROFINITY."

Hen Ward Beecher says some curious things in a very humorous way, and however uttered, there is a deep meaning connected therewith, that can be easily perceived by any reflective mind. In a letter to Bonner's Ledger, he says:

"The only way to exterminate the Canada thistle is to plant it for a crop, and propose to make money out of it. Then worms will gnaw it. bugs will bite it, beetles will bore it, aphides will suck it, birds will pick it, heat will scorch it, rain will drown it, and mildew and blight will cover it.

Upon reading this, some matter of-fact old fogy took umbrage-his "pious pen" was at once inspired by the puritance god who sanctioned the burning and hanging of witches, to write under the title of "Veiled Profanity," and signing himself Puritan, with solemn earnest-

"These bugs, beetles, aphides, heat, rain and mil lew are the messengers of God. If they are sent they are sent, on an errand for God. Now. if the above extract has any point, it is that when mankind plant a crop of any kind of grain or seed. God takes a malicious pleasure in defeating such schemes! Such a statement is far deener in its tone than a mere murmur. Espec ially as Mr Beecher's farm at Fishkill is well known to be cultivated with reference to making money.

Mr. Beecher retorts-such reasoning of Puritan excites him, and he gives utterance to his views in a laconic style, much to the gratification of the reasoning public.

"This is exquisite! If mildew attacks my grape vines it is on an errand for God, and if I sprinkle it with sulphur as a remedy, I put brimstone into the very face of God's messenger! When it rains—is not rain too God's messen ger ?-does Puritan dare to open a blasphemous umbrella and to push it up in the very face of this Divine messenger? When a child is attacked by one of "God's messengers"-the measles, canker-rash, dysentery, scarlet feverwould it be a very great sin to send for a doctor on purpose that he might resist these Divine messengers? There are insects which attack men, against one of which we set up combs. and against another sulphur. "Nay," says Pur-"If they are sent they are on an errand of Gid." Yes, we confess it; a "murmur" very imperfectly expresses our feelings as we dig at a Canada thistle or equirt whale oil or soapsu is over a myriad of Paritan's divine messengers called aphides. A grumble would not be too strong a word to use on such occasions. Nay, the reverend gentleman has been known to say, in a paroxysm of horticultural implety, 'I wish every rose bug on the place were dead which must seem to Puritan a peace of horrible depravity. I did not before know that I had a farm at Fishkill. My experience with the farm at Peekskill "which is well known to be cultivated with reference to making money." is such. that if it be true that I own another farm at Fishkill, I shall consider myself on the straight road to the poor house. I may have been mistaken, but it has seemed to me that every crop I have attempted to raise has had swarms of 'messengera" sent upon it. But, until now, I never suspected that God sent them in any other sense than that in which he sends diseases, famines, tyrants, literary "Puritans," and all other evils which afflict humanity. But what is to be done about this matter? If it be "blasphemy" to speak against bugs, it can be little short of sacrilege to smash them. Here have I been in the blindness of unrepentent depravity, slaughtering millions, of "the messengers of God," called aphides! I have also ruthlessly slain

quitoes, who come singing to us with misplaced confidence. I have even, "railed at fleas and spoken irreverently of gnats."

### THE LITERAL HELL.

Those who doubt the fact that religious progress is keeping even pace with the other developments of the age, must lack in observation. That such is the fact, the literature of today as clearly verifies as one truth can another.

In the Chicago Tribune of the 19th of Sept., is an article from a humorous contributor, who writes under the non de plume of Peregrine Pickle, in which, among other items he gives an account of a trip to hell. The mind incontinent ly reverts back, and asks how long since a paper would have been tolerated, even in this free country for trifling with such a grave and serious question, saying nothing of the writer's advanced notions of what a hell is: to which we propose to call the attention of the reader.

Peregrine Pickle says that not seeing any fire when he arrived in the devil's dominions, he asked him where it was, to which he r. plied:

"Fire? It is all round you. Hell fire is by no means altogether a falsehood. Look at these people. They have brought all their passions with them. We could manufacture no fire which could burn and consume like the fires of passion in man's breast. We know of no hell so terrible as the hell in man's bosom. Let me tell you there isn't a man or woman on your Earth without a tiger chained in his breast. Let him but once unloose the beast, and hell has then broken loose in himself. Those tides of passion never ebb. They are resistless in their fliw, and they burn and kill, as they flow, like a stream of molten lava running down the side of the volcano into the fertile plains. That man there, who killed his brother, is none the less a murderer now, only that his passion to kill is intensified without the means of its gratification; and you will notice that he carries the skeleton of that brother tied to him, without the means of escape. Do you think fire would be any such p mishment to him,? That miser, who was eaten up with avarice in his mortal life, is doubly the miser now, only the gains which he hoards are forever swept from him. So with them all. They bring their passions with them here, only to have them intensified, to have their appetites for passion correspondingly increased, and never to have the opportunity of gratifying them. That is the kind of hell fire we have here, and it burns until the victim is burnt out, and purified and regenerated, and rendered capable of receiving pure enjoyment. We who are placed in charge of them have no sympathy with them for we have no passions. We have living brains, but dead hearts. You may call us insane if you please, for insanity naturally follows this destruction of the moral being. You will find some on earth just like us, and when they come here they bring another of the pains of hell with them which compensates for the absence

The following, en.body his ideas of retribution, which the reader will observe, are quite similar to the revelations in "Frank's Journal."

"He took me further on and showed me the men who had been cruel to animals, each of whom was tormented by the animals he had tormented in life. Brutal carimen, who had lashed their horses to death, were in harness, and the horses were lashing them. In one place there was an entire horse-railroad company drawing overloaded cars A man who was ernel to his dog was pursued and constantly bitten by a howling pack of em. Another, who had wantonly killed a little bird, was chained to a rack, like Prometheus, and valtures were forever pecking at him. Nero, who took delight in killing flies, was forever stung by swarms of insects. This one, who had been cruel to his ox, was harnessed to a plow, and the ox was goading him alorg That one, who had been unnecessarily cruel to a fish, was forever swimming in bottomiess waters, pursued by sharks, I hus each was punished in kind, and cruelty to the dumb beasts brought its own compensation."

#### THE BYRON SCANDAL-FRANCIS H. SMITH-NOTE FROM MRS. STOWE.

" To the Editors of the Courant:

"Mrs. Stowe desires the friends of justice and fair dealing to publish for her this announcement: That she has kept silence heretofore in regard to the criticism on her article on Lady Byron, for two reasons,-first, because she regarded the public mind as in too excited a state to consider the matter dispassionately; and, second, because she expected the development of additional proofs in England, some of which, of great importance, have already come to hand. Mrs. Stowe is preparing a review of the whole matter, with further facts and more documents, including several letters from Lady Byron to her, attesting the vigor and sound ness of her mind at the period referred to, and also Mrs. Stowe's own letters to Lady Byron at the same time, which were returned to her by the executors soon after that lady's death. She will also give the public a full account of the circumstances and reasons which led her to teel it to be her duty to make this disclosure as an obligation alike to justice, gratitude and per-

sonal friendship. We have paid but little attention to the controversy going on in the secular press in regard to the "Byron Scaudal," believing that our time and columns could be much more profitably employed. Whether Mrs. Stowe has misrepresented the facts, or obtained information of a doubtful character, and by giving it to the world in her own language, rendered it still more doubtful, is not for us to determine. The world is already too full of "scandal," and it is not profitable or useful for the press to give publicity to the same, at all times, or associate names therewith that have long since passed away. The position occupied by Lord Byron in society, makes him to a certain extent public property-still it would have been better to have left the matter in controversy, to smoulder in the minds of a few, rather than to have given it publicity in such way, that involves it in a still greater mystery. Under the circumstances of the case, it is not strange that Lord Byron himself, viewing the controversy from a spiritual standpoint, should desire to give to the world a correct version of the prominent incidents of his earthly career. Such, indeed, was the case, for he sought out that wonderful medium, Francis H. Smith, and through his hand he has given a correct version of the points in controversy, and in our next issue we shall publish the same, believing that it will be generally received as correct, and prove of great interest to our readers.

### MAIL HOBBERY.

We desire our readers to bear in mind that when the sum of three dollars is to be paid to this office. the expense of the Post Office order, TEN CENTS, or the expense of registering—FIFTEEN CENTS, may be deducted from the amount to be remitted.

DR. BLAIN AT CROSBY'S MUSIC HALL. Dr. W. D. Blain occupied the rostrum, morning and evening, at Crosby's Music Hall to good acceptance, on Sunday, the 3rd inst.

The Doctor speaks in the trance or semi-trance, and in his morning discourse the influence chose that truthful effusion of Skakespeare, "There is a divinity which shapes our ends, rough hew them as we will." This was a self-evident truth, applicable to all conditions of human life, no matter how exalted or how much debased. Men and women were guided through this life and the spheres beyond, by this divinity within every soul. That power in the soul would shape every act so that they would result in good, either in this life or that beyond. Even the arm of the murderer, which drove the deadly steel to the heart of his victim, was controlled and impelled by this divinity. [When all mankind can see and accept this truth, there will be no more murderers. Ed.] This beautiful faith, which was the soul of Spiritulism, was fast removing that gloomy belief of an endless,

In the evening a largely increased a idience over that of the morning, re-assembled to listen to his inspired uttesances: After an invocation and music by the choir, the Dr., entranced, arose and announced the subject for the evening to be,"Religion a necessity of man's nature." After an able argument, in which he showed that all intelligent beings must reverence and love something or some object, he described many spirits around those in the hall, many of which were identified. In this particular the Doctor excels, and commands the closest attention of his auditors.

#### FROM TEX 18.

J. T. CLEVELAND writes as follows:

Please recieve the enclosed three dollars for years subscription to that invaluable exponent and upholder of Spiritualism, The RE-LIGIO PHILOSOPHICAL JOURNAL, which we think is getting more and more interesting.

Be assured, we are pleased to hear from friends in the far distant regions, and gratified to know that the Journal is appreciated.

We receive very many letters of similar imnort, and we are sorry to say that we receive an occasional complaint that the wrappers are badly worn, and that subscribers sometimes miss a number. Tais we try to avoid as much as possible. Three packages were returned recently, which contained from three to thirteen papers. The wrappers got torn off and lost in transit, and the Post-Office address with them: and we would have to run over thousands of names to find them, which would require from three days to a week, and cost us twice what the subscription amounts to.

We regret this, and wish here to say to our friends, that we would be glad to have them write for the missing numbers which we can supply it notified in season.

Please remember this, friends, for be assured we are as anxious that you should get your papers, as you can possibly be.

-----Rev. J. B. Ferguson Secured as Lecturer. The Spiritualists of St. Louis, have engaged Mr. Ferguson, to lecture for one month, with a proba bility of the engagement being permanent. This gentleman is an earnest and elequent advocate of Spiritualism. He will, doubtless, attract large

The field is a good one here in St. Louis, and with such a standard bearer, we confidently anficipate many victories the coming winter. No platform in the wide West, will hold a more gifted champion .- Convention DAY Journal.

We congratulate the Society at St. Louis, in having been so fortunate as to secure the services of Mr. Fergus in. We had the pleasure of listening to one of his soul-stiring addresses on Sunday, October 3rd, and are free to say that for thrilling eloquence, sound logic and sympathetic appeals. it could not be surpassed. Mr. Ferguson is one of those kind of men, whose soul is full of sunshine. and whose presence has a harmonizing influence over all. We like the man-for we saw within him real merit, and feelings that bubble up with love for all humanity, and we said from our immost souls. "God bless thee and angels inspire thee with the choicest thoughts of wisdom's caskets!" Such a man is indeed one of God's noblest works, going forth to sow seeds of love, purity, and "charity for all and malice towards none."

### UNDERHILL ON MESMERISM.

A friend, writing from Bloomfield, California enquires whether the author above named is yet in the form. We answer yes-hale and hearty-now in the field lecturing and developing mediums, although over seventy years of

Dr. U. has been before the public as a reform, er for sixty years and upwards—always a frontier-man in every reform. There is but one man that can excel him to-day, as a Temperance lecturer. Everybody knows Gough beats the world; Dr. Uaderhill comes next.

The author of "Underhill on Mesmerism" can boast of one thing. His scientific attainments and boldness in proclaining the truth, has, diring his long life, brought down the ire of theologians so that he has been the best abused man of the present age. His friends are numerous and steadfast.

### PLANOHETTE.

Brother David Truesdell, writing from Newport, Ky., says Planchette is creating quite a sensation in that region,—that one of the Methodist ministers present communed with departed spirits, etc.

Why should be not? John Wesley, the Father of Methodism, preached it a century ago, and but for the Spiritualism he preached, Methodism would not have been the power in the land that it now is.

### MRS. WILCOXSON,

One of the most eloquent advocates of our beautiful philosophy, has just returned from Wisconsin, where she has been lecturing and attending conventions, and is ready again to answer calls to lecture.

### A NEW PROPOSITION.

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

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

### MHS. ADDIE L. BALLOU.

Who has been sojourneying in Wisconsin for some time, lecturing and attending conventions, is now at liberty to respond to calls to lecture on week evenings, on "woman suffrage." She is a faithful worker in the cause of Spiritualism, an eloquent exponent of the rights of woman, and should be constantly employed in the lecturing field.

# Philadelphia Department.

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

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

LIFE.-NO. IX.

#### On the Influence of Association Upon Our Spiritual Growth or Salvation.

When Moses gathered some of the traditions of the Father and wrote the words, "It is not good for man to dwell alone," he simply gave utterance to an inspiration which had been enstamped upon the soul, not only of the first man and woman who came into conscious life on this plane of being, but which has been enstamped in a similar manner upon every human being since that period. So indelibly is this written there, that a very small number of the race have, under any circumstances. been able to cradicale it. That man is a social being, there can be no doubt or question.

No human being of all the uncounted millions that have walked this earth since first the light of immortality was brought forth to shine through the incarnation of a soul in the human form, could have lived upon this plane without the beneficial results which flow from social intercourse. You might give to a new born child all the elements essential to its growth and development in the purest form, and if you withheld the social magnetism, it would perish as a physical being. We might draw volumes from history to prove the influence of association, but as our object is to get at the practical matters in connection with this subject, we shall confine ourselves to the present.

First, then, the earth gives us its magnetism and electricity, and each portion of it has a peculiar influence upon those who live upon it; hence we have become accustomed to speak of acclimation as the capacity to live in new places. Next to the globe itself, comes the influence of inanimate material substances upon us, and this is in proportion to our sensitiveness and impressibility,-some persons being conscious of much more than others.

Psychometry, or the power of measuring by the soul the conditions, past, present and future of all objects, is a faculty but little understood, but one from which we may indeed look for a valuable mine of knowledge.

Our association with living beings is still more Important. The domain of vegetable life with its grand floral beauty and its wonderful productions. so immensiv diversified and spread out with such profusion over the earth, has a vast influ developing the innate powers within us. "A thing of beauty being a joy forever," we must be indebted to innumerable joys from these, and the universal feeling of love for them is evidence that they have an important mission in unfolding our natures. Still more is this true of the animal kingdom-how universal is the love of and desire for certain animals. From these, we draw the best physical magnetism,—that which sustains us more than any other.

The time will come, when, instead of slaying these and eating their flesh, we shall be able to obtain all that we need of their physical power, by free and pleasant associations with them. The greyhound and other varieties of dogs, the deer, the horse, the cow, and various kinds of birds, give us an amount of magnetism which will be much better for our development than that which is derived from animal food.

Association with our fellow beings is, however, the most essential and tends to unfold our natures and develop all our faculties.

We have referred to the new-born child and its necessities for association. All through life, if we would continue to unfold our powers and capacities, we must have the loving and kindly association of the good and the true of earth.

There are certain persons whom we approach, and find that we are losing our strength, our lifeforce. They exhaust us by their presence aloneit may be without any fault on their part, but simply because they are not adapted for association with us.

Miss Munson, one of the most sensitive mediums that we have ever met, stated to us many years ago, that there are certain persons who actually draw the iron from the blood of others, by coming into their presence. We have known individuals to become pale and sick from forced association with those who were physically uncongenial .-There are many married persons who may live harmoniously and even be attracted to each other upon some of the planes, who give evidence that their association with each other is injurious to one or both. This is a difficult portion of the subject to treat properly. We know a person who has just returned from an absence from home of a lew weeks with the bloom of health on the face, that can not remain three months, simply from the improper association, although they are apparently very happily united. The association of the different sexes is of the highest importance to the development of our powers, and all through life there is a reciprocal and proper exchange between the sexes which can not be dispensed with If we would reach the highest conditions of development. All persons experience more or less vividly the fact that certain individuals produce depressing and painful influences upon them, while others always call out cheerful and pleasant feel. luge, bringing strength and life to them,

For the unfoldment of the soul nature, we need. first, purity in all departments of our being;constant care upon the physical plane to do all that we can by the use of proper food, drink, exercise and careful economy of the forces, to attain the highest point; on the intellectual, the regular and healthy culture of these powers by proper study all through life, and by our association with those whose intellects will confer blessings upon us, and spiritually by keeping the avenues of the soul open for the influx of spiritual power, not only from our fellow beings on earth. but also from all those who "walk the earth un-

seen." whose influence and association is brought to us by our own conditions. We are aware of the presence of undeveloped spirits, but we have no fears of injurious influences from these, if we keep ourselves in proper conditions. This subject of association is one of the highest importance. We may give to others in the form and out of it, that which will be a blessing and strength to them, and in turn we shall find ourselves growing stronger and better for this exercise of the highest powers of our being. When Christ said, "It is more blessed to give than to receive," and "The poor ye have always with you," he did not mean mere material gifts and outward poor, but that which is for more important, spiritual gifts and the poor in spirit.

We have dwelt at considerable length on this timportant subject of life, and have endeavored to throw out such suggestions as may give to thinking minds the means of coming up to higher

As our physical ears are attuned to harmony, we shall hear these, and go to work in the right direction; as our intellectual ears are opened, the voices shall sound through our minds and inspire us, and as the echoing notes of the angel choiristers ring in heavenly cadences through the corridors of the soul, we shall indeed arise and go forth into the blessedness and peace, ever remembering that knowledge is power,-is the key which alone will unlock the gates of harmony or heaven in the spheres of our being.

#### Spiritualism in Philadelphia.

In the note last week, we said that the lectures would be continued in Concert Hall during the present season.

Since that time, our association have leased a building at the coract of 11th and Wood streets, formerly occuped by Ur. Forkton, and known as his church, but now dedicated by the First Association of Spiritualists, of Philadelphia, to humanity, under the name of Harmonial Hall. It is very airy and pleasant hall, capable of seating one thousand persons. The services were opened on Sunday, the 5th Inst., by our Sister, Emma Hardiage, whose discourses will be regularly reported for the JOURNAL. A crowded audience greeted the speaker, and the friends of the cause in this

city have reason to rejoice at its onward march. We give below the Seventeenth Annual Report of the Board of Trustees of the First Association

of Spiritualists of Philadelphia: Another revolution in our solar system brings us to a point in which it becomes our duty to make a report to the association and the public:

in Concert Hall. They ble auspices by Thoma	menced a course of lectur were opened under favor is Gales Forster, who gav
Mrs. C. N. Daniels, Mrs. N. J. T. Brigham	***************************************
D. Hallock,	······································
J. G. Fish,	······································
Total,	

These were given to audiences varying from two hundred to twelve hundred persons. Various circumstances tended to diminish our audiences: among these was the hall, which was seldom sufficiently heated in cold weather, and had also the annoyance of an echo, which was painful both to speaker and listener. Notwithstanding these objections, we had proposed to continue there another year, when the lessec informed us that we could not have the hall longer than the 1st, of January next. Under these circumstances, the Board have made considerable effort to obtain a suitable place, and we have concluded to rent this hall which has been known as Mr. Stockton's church, and which we now dedicate as Harmonial Hall. In assuming this responsibility, we have increased our expenses very materially. But we feel confident that the liberality which has been manifested by some of our members, will be con-tinued; and that others seeing this beautiful hall, will come forward and aid us in maintaining meetings worthy of our association,—of the noble city of Pennsylvania, and of the angel hosts who through all the past years have been our blessed minister-

We have engaged the services of our beloved Sister, Emma Hardinge, for two months. She will be followed by Brother Forster and others. and we look forward with pleasant anticipations to a successful course of lectures in which hundreds and thousands who are asking for the bread and waters of spiritual knowledge, which are the only means of salvation, may be fed with living truths from the never failing tountains above. By the Treasurer's report, it appears that we

have received during the past year.		
Subscriptions,	1244	25
Donations,	110.	
Collections, at meetings	266.	01
Proceeds of the 21st. Anniversary Cele-		Μ,
bration	263,	55
를 보고 있습니다. 그리는 100 HT 100 H		
Total,	1834.	31
And have paid out balance due last year.	14.	11
Kent of Hall	913.	47
Compensation for lectures	958.	33
Expenses of Anniversary	184.	63
Advertisements,	. 81.	93

\$2151, 46 Leaving a balance due Treasurer of ... \$267, 15 The term of office of four of the Trustees explres at this time—namely: Christian Sharpe, Ellen M. Child, Clayton B. Rogers and Joel H. Ruodes. There is also a vacancy caused by the resignation of Louis Betrose. It will therefore, be your duty at the Annual election which occurs at this time, to elect five persons to serve as Trustees. At no time during the past seventeen years, has our cause been in such a prosperous condition as it is to-day. Our position in the community is equal to that of any of the liberal organizations of the day, and there is a constantly increasing interest in the investigation of the phenomena upon which our knowledge of immortality is based.— We have ever demanded full and candid investigation of these-and each succeeding year confirms us in the propriety of this course.

#### The Second National Convention of the Friends of the Children's Progressive Ly-

It has seldom been our lot to attend a more earnest and interesting meeting than this. There was great freedom in the discussion of the important questions that came before the meeting. The most interesting scene, however, was at the close. when our excellent Bro., Dr. J. R. Newton, was introduced and spoke to the friends. We had been constantly engaged for four days, but as he was speaking, a vision was presented to us. There seemed to be a beautiful transparent floor let down immediately over the heads of the audience, which were still visible to us, and on that floor there had been a convention, much more numerously sttended than our own; but now there came troops of little children, who were going through a variety of interesting performances, and with their happy faces and sweet music, added much to the interest of the occasson. It was a solemn hour, and all seemed to feel that there was a great and important work before us, and as we closed the meeting, and friends were called upon to speak the parting farewell words, many of us felt how near this glorious cause brought us to each other, and what a privilege it is to be permitted to work in the beautiful vineyard of the Lord under the glorious sunlight of Spiritualism.

The hall having been rented for the evening, it was concluded to invite Dr. Newton to meet those friends who remained and such of the citizens of Buffalo as might come in and either be healed or witness the healing of others. A goodly company assembled and the doctor healed quite a number. There were no very striking cases at this time, though almost all felt his influence, and many pressed around to receive the blessing of the angels through this good and true brother, who was never in a better condition to minister to the wants of suffering humanity.

He remarked to us in his room the next morn. ing, that he had always been favored with premonations from his earliest recollections, and knew what was coming to him. " Necessity" said he. "is the first echo of God's voice, speaking through nature." Supply, is the blessed utterance of that voice which all nature hears according to its capacity. Neither man nor the lower orders of creation know what are their necessities. There is the same necessity for the smallest atom of matter as for the largest planet, and the perfection of the one, is the type of the perfection of the other.

#### PUBLIC MEETINGS.

Second Annual Convention of the Minnesota State Association of Spiritualists.

The Anniversary Convention of this Association will be hold at Minneapolis, the 15th, 16th and 17th of October

Mr. E. F. Boyd, of this place, is Chairman of Special Committee to arrange and attend to the interests of the

Delozates and friends on arriving in Minneapolis, will repair to the Globe hetel, one black above the Micolet Par ial arrangements have been myle with our railroads

for free r forg tickets, and will be completed as soon as superintendents are heard from. By order of the Executive Committee,

N. H. SWAIN, Pres. of M. S. A. S. Union Lake, Erie Co., Minn., Sept. 20th, 1889. Universe, and other liberal papers please copy.

#### Richmond, Ind.

The yearly Meeting of the Vriends of Progress of Richmond, Indians, will not occur at the usual time of holding it in the fall of the year, but will be held as soon as Lyceum Hall, now being completed, is realy for use. Due announcement of the yearly meeting and delication will be given in this Jouanat and the Banner or Liger. The Hall is expected to be finished in December next.

Est F. Brown, Sec'v.

### Obituary.

Born into Spirit Life, Sept. 27th, 1962, at the age of 26 years and 5 months, Oscar, son of Franci; and Emily M. Chamberlain, formerly of Putuam, Ct.,—Late resident at Ra-

Oscar had gone away from his home to work at carpentering and while engaged on a building at Callinsville, fell from the scaffolding, striking on his head, producing instantaneous physical death. His companions will remem. ber him as one of their must lively and comput onable urmbors. He was long a member of the Calldron's Progressive Lyceum in Putnam, and thus became acquainted with the Philosophy which enabled him to munifest himself; to his mediamistic and bereaved mother, : al comfort her during the occasion of the funeral by his presence, and words of cheer, impressed on the speaker and writer of this, in which he expressed himself satisfied in his present condition, and att aMathan and laved once all, do not we n fur me, bu for yourselves. It is best as it is. I shall come to you sometimes and thank you for the education you have given me, which is but the foundation of what I have jet to learn. It is not lost, for I shall profit by it and use all the possibilities of the present to a greater knowledge, and be ready to greet you all when a place is prepared for you

Addie L Ballou.

## SPECIAL NOTICES.

Dr. Wm, R. Joscelyn,

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

100,000

### AGENTS WANTED!!

Immense demand for

The Positive and Nagative Powders.

Wanted-100,000 Agents for

The Positive and Negative Powders.

No trouble to sell

Tie Positive and Megative Powders.

No risk in selling

Tae Positive and Negative Powders.

Money made in selling

The Positive and Negative Powders.

Wanted-100,000 Men and Women, To supply the immense demand for The Greatest Medicine of the Age,

THE GREAT SPIRITUAL REMEDY. Spence's Positive and Negative Powders. See advertisement in this paper.

> Address. PROF. PAYTON SPENCE, M. D. Box 5817 New York City. 3

> > 1 21.2.1.3

Vol. 7, No. 3-th

MRS. M. SMITH, LATE OF PHILADEUPHIA, MAG-Luctic and Clairvoyant Physician, 530 Mub.ard Street, Corner of Paulina, Chicago, Ill. 2022 vol6—7

#### Spence's Powders.

The ingenuity of man has never devised a remedy for the Fever and Ague, or Chills and Fever, equal to the Great Spiritual Remedy, Mrs. Spence's Pos-itive and Negative Powders. I have known a single Box to cure two or three cases, radically and perma-nently, in twenty-four hours. See advertisement in another column. Mailed, post paid, on receipt of \$1,00 for one Box, or \$5,00 for alx Boxes.

Address. Prof. Payton Spence, M. D., Box 5817, New York City.
For sale also at this office. Address S. S. JONES, 192, S. Clark S. Chiesea III Clark St, Chicago, Ill. vol. vi, no. 23.—tf.

#### Talyor's Hed Springs.

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

#### Dr. Clarke's Remedies.

B S.S. Josep :- I see you are advertising the medicines of Dr. Clarke, a spirit, who controlling prescribes for the stek through the organism of Jeannie Waterman Danforth Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Syrups, Nervines and Powders with the highest satisfaction. I know them to be excellent, as hundreds of others will ustify. Dr. Clarke is a noble and brilliant spirit. Most truly thine, J. M PEEBLES.

9t. Louis, Mo., Nov., 1869

### THE PATENT MAGIC COME.

Peanty on the Mountain. Beauty in the vale, Bearty in the forest trees, That bend before the gale, Beauty in the Ocean, With crest of dancing foam, And ESATTY in the operal work CENT DESERVED TO THE COMME

isfaction.

Yeasir, this is really, and emphatically true, and if you desire to change diagy, yellowis , gray, or had looking Hair or Beard, to a BEAUTIFUL dark Brown or Glossy Black, you will enclose \$ ,25 to The MAGIC COMB AGENCY, 192 South Clark Street, Chicago, Ill., and receive the Magic Comb by mail post paid and it you

follow the directions on the Comb, we guarantee perfect sat-

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

His wife, a devoted Catholic, said, "She had spont quite \$160, upon him for doctors, with no good result; but having faith in good Spirits, she would try this."

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

Acet M. Lapplin Ferres. Georgetown, D.C., January 7th, 1868.

# LIFE'S UNFOLDINGS

## WONDERS OF THE UNIVERSE

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

RELIGIO PHILOSOPHICAL PUBLISHING ASSOCIA-TION PRINTERS.

The Medium, in his address to the public save: 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 listeners. Of himself, he can only say he is amuned. neated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal.

The Introduction entitled "The Unvailing,"treats of man as the grand objective ultimate of Life's Unfoldings.

He also stands at the pinnacle of all organized

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

In 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 influence Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Intstruments around the room explained."

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

The work will be sent by mail from this office to

any one on receipt of fifty cents. Address, S. S. JONES, 192 South Clark, Street.

Chicago, Ill.

### VINE COTTAGE STORIES. LITTLE HARRY'S WISH

PLAYING SOLDIER. BY MRS. H. N. GREEN. ALSO

THE LITTLE FLOWER GIRL. THE ORPHAN'S STRUGGLE,

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

By the Same Author.

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-

This series of Books which we have entered upon publishing are designed for the youth everywhere, but of course their tone and philosophy will con-fine their sale principally to the families of Spirit-ualists, Liberalists and the Children's Progressive

They are aptly embellished and every way attractive and will be sent by mail on receipt of twenty five cents per copy.

A reasonable discount to the trade.

Address S. S. JONES. 192 South ClarkStreet Chicago, Ill.

### **ADVERTISEMENTS.**

Mrs Dr. La Motte, Test Medium, and Spiritatruction every Tuesday and Friday avenings, at Room I. No. 1-4 South Clark Street, Chicago Individual instruction through the day, on all subjects. Advice given by lefter to persons from any part of the Union; also disgnosis and prescription for disease, by handwriting or look of hair and anding \$2 and red stamp.

Conference for modiums every Sunday afternoon at two nci vol7 1t

#### List of Prices.

Answering written questions, ten or under, \$2.00; mental questions, ten or under, \$200; scaled letters, \$3.00; clair-v yant examination to locate diseas, \$2.01; looking up alsent friends, \$3.01; locating minerals, from \$50. to \$100; sixtings for slate weising, \$2.01; business sixtings, from \$2.01; and \$2.01.

Peter West, 189, South Clark street, rooms 13 and 15.

### MORTON HOUSE

112 and 114 Franklin street, near Washington at. Tunnel, two blocks west of the Court House, and Chamber of Com-

#### CHICAGO, ILLINOIS. This house baving been thoroughly refitted and refurnished

\$2,00 PER DAY. Give us a call-if not pleased, din't pay,

WILBUR & JOHNSON, proprietors. Vol. 7, No. 3-tf.

### 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 bodies of the "Shakers." The spirits of Washington, Franklin, Pean, Stephen Girard, Tyrone Power, Rev. George Cookman, General Harrison, St. Patrick, Napoleon, Shakespeare, John Wesley, Robert Emmett, Byron, George Fox, and hosts of distinguished men and wemen of the Past, who take possession of, and discourse through, the living hodies of the "Shakers" of New York, giving wonderful information respecting the events of their life time, and their pointers of me and certilists see

tork, giving wonderful information respecting the events of their life time, and their opinions of present criticism con-cerning those events, as well as their immediate condition in the World of Spirits.

This marvelous record, in book form, is published and for sale by L. G. Thomas, No. 1127 Sansom st. Philadelphis, and may be obtained of bookseliers and newsdealers generally.

Price, 25 cents per copy, or at the rate of \$15 per hundred conics.

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

### HENRY WARD BEECHER'S SERMONS

#### IN PLYMOUTH PULPIT,

Are being read by people of every class and denomination all over this country and Europe. They are full of vital, beautiful religious thought and feeling. Plymotter Pulpis is published weekly, and contains Mr. Beecher's Sermons and Prayers, in form suitable for preservation and bindingfor sale by all newsdealers. Price 10:. Yearly subscriptions received by the publishers, \$3, giving two handsome volumes of over 490 pages each. Half yearly \$1.75. A new and superb Steel Portrait of Mr. Beecher presented to all yearly subscribers, Extraordinary Offer! PLIFOUTH PLIPIT (\$3), and THE CHURCH UNION (£2,50), an Unsectarian, Independent, Christian Journal. (\$2,50), an Unsectarian. Independent, Christian Journal— 16 pages, cut and stitched, clearly printed, ably edited, tent to one address for 52 weeks for four dollars. Special indusements to canvassers and those gatting up clabs. Specimen copies pastage free for 5c. J. B. FORD & CO., Publishers, 39 Park Row, New York.

Vol. 7, No. 3,—4w.

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

DR. W. & MRS. P. J. CLEVELAND. Have perminently located at 13714 Madison street, Room

85 and 86, Chicago. From long experience in treating the various diseases to which the human tamily is subject, we feel confident that we can restore to health all who are afflicted with any cura-ble disease, having in many cases cured those the ware

we can restore to health all who are afflicted with any curable 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.

Special a tention given to the treatment of all Fomale Diseases, by Mrs. CLEVELAND, who is a Clairvoyant and can perfectly diagnose disease, either present or absent. Send name, age and residence.

Committation and discourants \$1.00 Consultation and diagnosis, \$1.00.



Use the Liquid for BED-BUGS, the Powder for INSECTS. All Druggists sell. For \$1, \$2, \$3 sizes. Address COSTAR COMPANY, NO. 13 Howard St., N. Y.

Oh My! Oh My! "These corns will kill me"

ET Use "COSTAR'S" CORN SOLVENT.

For Cuts, B Irns, Bruises, Old Sores, etc.,

AT USE "COSTAR'S" BUCKTHORN

SALVE. Sold by all Druggists in Chicago.

vol. vi no. 25—1 mo.

### IMPORTANT TRUTHS.

A Book for Every Child. BY MRS. R. P. MILLER, M. D. This book is designed as an aid to parents and others in teaching children truths for the purpose of preventing the

formation et evil habits which destroy health, happiness and Parents scould read and give it to their children or impart to them a knowledge of its contents. Price only 20 Address B. S Jones, 192 South Clark street Chicago.

DR. J. R. NEWTON Will Heal the Sick on and after October 4th,

BLOOMER HOTEL.

BUFFALO, NEW YORK.

#### VITAL FORCE. How Wasted and How Preserved. BY 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 sickness, preserve health and prolong life, than any other one thing.

Parents should read it, and give it to their children. Young married people should read it; young men and women should read it; and everybody should practice the purity of life which this book inculcates. Price, paper, 50 cents, manthan any other one thing.

lin 51. Address S. S. Jones , 192 South Clark Street, Chicago.

# A LECTURE IN RHYME.

THE PAST, PRESENT AND FUTURE. By MRS. P. A. LOUAN.

An Exceedingly Entertaining and Instructive Lecture.
Delivered to Large and highly interested Audiences in different parts of the Union.

The Author, yielding to the urgent requests of her numerous friends, has consented to have it printed.

Bent postage paid on receipt of 25 cents.

**D** hotographs of onieta," indian" Control of J William Van Names, from a Drawing by Wella Anderson, Will be sent by mail on receipt of twenty five cents and a stamp.

Address, J. H. Mill'S. Rimirs, New York, or RELIGIO PHILOSOPHICAL JOURNAL Office. . Vol 7, No. 3.—Imo.

\$3,000 A YEAR BY THE NEW ART. A FEW AGENTS Address, H. H. LES, Fair Haven Conn. of stamps.

Vol. 7, No. 3-8 wks. (pd)

### Communications from the Juner Zife.

He shall give His angels charge concerning thee.

For the Religio-Philosophical Journal.

Frank's Journal. -No. 37. GIVEN THROUGH THE DIAL, FRANK, MEDIUM.

WILLIAM WATERS. I come because I wish to give you an account of an eventful life. Few have passed through stranger scenes, few have suffered more the bitter consequences; my early life was one of re-

pose—the latter part, of storm. I am

WILLIAM WATERS,

a clerk in the Treasury Department at ,Washington. I came in with General Jackson and continued through Van Burens administration. You are not perhaps familiar with the routine of chice duty,-how we are obliged to conform to certain hours and after that we are our own masters. This throws a great deal of leisure time on our hands which often leads to corrupt

practices. I had a love for literature and pursued my studies with great ardor. I was seldom seen in places of public resort, but retired to the privacy of my own room. But this did not shield me from the influence of women.

There was one whom I often met with at church. There was a fascination about her utterly inexplicable. It was not beauty, for although a gentle being, she could not be con-sidered beautiful. It was not her prepossessing manner alone that captured me, although knew none who excelled her in that particular, but it was a nameless something that enthralled me, and which I could never clearly understand. It was some time before I could make her acquaintance, but at length I obtained an introduction, and after this, became very ardent in my attentions. I found her to be a lady of cultivated intellect, highly accomplished, and of engaging manners. My love for her increased from day to day, and every moment out of office was spent in her society. At length I offered marriage. What was my astonishment to find myself rejected. No reason was given for this-I was merely refused. At first I could not believe it, and continued my attentions for some time, but at length I became convinced it was all in vain, and yet there was a mystery about it I could not solve. Her deportment toward me from the first was all I could desire, and I became completely frenzied in love with her. That her love equaled mine, I felt assured—every glance from her eyes confirmed it. Why then, was I refused?

One evening a stranger entered and gave her his hand; a pallor spread over her face, and in an instant she fell insensible to the floor. I rushed to her aid, but the stranger was before me and lifted her to the sofa. When she revived, a look from him sent her again into forgetfulness. I then came forward and insisted upon his leaving the room. He made battle-l felled him to the floor and hore off the dear one to her apartment, then returned, and ejected him from the house.

Here begins a strange history. This man was her husband—he had married her a year previous, and then left without a clue as to his existence. He had gone to California, now returned and sought his wife. Her love for him was dead, while I had received her affections. Few have been placed in such a position. I felt completely bewildered. To abandon her had no thought in my mind, and yet, what could be done? He came not, but I knew he was still in the city. My loved one kept herself a close prisoner, and no persuasions of mine could induce her to grant me an interview.

Thus matters continued for a month, when one day her husband called and asked what intentions. I could make no reply. He then asked if I would marry her, could a didivorce be obtained. I promptly replied in the affirmative. "Then," said he, "we will be divorced."

He sat down and wrote a letter to that effect. I took charge of it, and proceeded at once to deliver the letter in person, but she would not admit me into her presence. After a few days she sent for me. What a change a few days had wrought in her appearance. I only loved her the more. She spoke not a word in derogation of her husband, but merely said they could not live together, and therefore a divorce must be had. She made me promise not to repeat my offer or renew the subject until she gave permission, but allowed me to continue my visits. A year rolled on before a divorce could be got dissolving the marriage, and then my suit was urged and I was accepted.

We were married, and all my anticipations of happiness were fully realized. We lived in perfect happiness five years, in which she gave me two children. Her health now began to decline and in a few months, spite of every effort to arrest the disease, the grave received its

I now come to a most singular event. I lived on one of the streets leading from Pinor's Avenue toward the river. It was a quiet, secluded spot; no house within a square. Until my wife's death, I seldom spent a night from home, but now I became lonely and sought society. I cc. casionally visited a family with whom I had long been intimate. It consisted of my friend, his wife and her two sisters. I never had a thought of making love to either of these ladies, but it seemed the oldest entertained such an idea and we were left alone whenever I made my visits. At first I did not notice this, but at length it came under my observation, and I began to think what could be done to undeceive her. At length I determined to discontinue my visits, and a month passed without my being seen there. Had I never returned, all would have been well, but scarcely had I entered the house when her married sister came and asked what I meant by such conduct. I answered there was an entire misapprehension on the part of her sister; that marriage had never for one moment entered my mind. She was evidently much astonished, gave me her hand, and I supposed the matter settled, but it seemed the lady had fixed her mind on matrimony, and nothing else would satisfy her. Girls are often possessed with this strange infatuation, and it causes many, a match that would never have been made. I began to think more of her charms; and could see much to admire that before had escaped observation.

Finally I made her an offer of marriage and she became my wife; but before a month had passed I discovered the total error I had committed. Not the slightest sympathy could be roused. We were as opposite in character as any two that could be found, and daily this difference between us seemed to increase. Her temper was violent, and the slightest difference of opinion raised her ire. For more than a year I bore this with great fortitude and did everything in my power to win her regard, but all in vain. Disgusted at last I resolved to get clear of her in some way, even if it caused her

I question if any man deserved such a life as I now led. Not one moment's peace, and my poor little children trembled whenever they came in her presence. At length I decided on slow poison as the best means of getting rid of my formentor; and that no suspicion might light on me I procured it from Baltimore. Her reason told her how miserable she made me, but her temper was altogether beyond her control

At length I began the work and gradually her health failed. I had no computations of conscience while this was going on. I thought only of relief, and when at last I saw that death approached, my only thought was, how happy I shall be with her away. Death came-the grave opened-she was gone.

And did I feel the relief anticipated? Hardly had the ceffin lid been closed, before a creeping horror stole over me. I could not sleep, and look where I would, my wife's face was there. Every effort I could make to banish the thought was of no avail. A year rolled on, but no relief. To the world I was the same, only more silent-shunned society—brooded at home. I had heard of spirits coming back, and what was my horror to see my wife standing before me. At first I believed it an illusion; but no, that illusion continued the same from day to day. Do what I would, she was almost ever at my side. At the table, she took her usual seat; in the parlor, she was there; and even while at the office, I was not exempt from her presence. Did I walk out, she stepped before me; in bed, she lay at my side. Such life was a living death. I determined to end it, but how?

As to a future state, I had no belief in it. had made myself familiar with all the writers on that subject by a long and careful examination of Hume, Paine, Voltaire and others. I could feel no respect for the Bible. The God depicted therein could find no response in my heart. God and the devil were both creatures of the imagination. Death was an eternal sleep.

With such views, my only thought was to escape with the least pain. I chose laudanum, and

calmly fell asleep.

On waking up, there stood my wife, her eyes fustened upon me, every lineament of her countenance wrought up to intense hate. In an instant she sprang, clutched me by the throat and shook me with demoniac rage. I was but an infant in her hands, and made not the slightest resistance. Her rage abated at last, and she let me go, glaring at me with eyes that seemed ready to take fire.

I wandered on, questioning whether this was real or not. Do I still live? said I. Is not this another illusion? I felt my hands and armslooked about-all seemed natural as life. "Can it be possible," I exclaimed, "is there indeed no death, and do I still live?" I remembered the laudanum, and how I had determined to end existence, but here I am. Just then a being approached, clad in bright array. I looked up, and

beheld my mother.
"William," said she, "I have watched your course and mourned over it. I tried to arrest you in that fatal act, but could not—you have committed a most beinous crime, and must suffer the consequences-endeavor to make your

peace with God."

She vanished. Great was my astonishment when I perceived a large company approaching, dark and disgusting in their appearance, men and women roaring like devils, and tossing their arms in the wildest manner. Fear came over me, and I looked for some place of concealment, but none could I find. They came rushing on, and instantly they seized me by the hair, and dragged me till I knew nothing.

Waking up. I found myself alone, and wandered on, hoping to find some place of rest-all seemed.dark and barren, not a leaf or sprig of grass could I see no living thing. 'A thick gloom spread itself around, and silence brooded over all. But oh, the darkest gloom was in my own soul, for now conscience began its workremorse took possession-horror upon horror was my portion. Talk of material fire! none burns so fiercely as the fire of conscience, and burn it did, overwhelming me in mental anguish such as no mortal can conceive of.

There I continued for many years, finding no relief. I wandered about with no fixed purpose, brooding over my sin.

One day I looked up, and there again stood my mother. She smiled and said:

"William, you have now suffered for your dreadful crime. Come with me, and I will show

you a better plan." She gave me her hand and I followed. We walked a long distance, and gradually I perceived a change. Grass was under our feet, and then flowers. I heard birds warbling among the trees that were now all around. I saw children disporting themselves, and groups of persons in bright flowing garments, and then I perceived that mine were entirely different from what I had worn so long-they were also

Peace now was mine, and joy took possession where before reigned despair. I looked, and oh what rapture filled my breast! There stood my dear one awaiting my embrace, and with what rapture it was given. Her face was a perfect mirror in which all her loveliness shone forth. I telt myself humbled in her presence, but she only smiled on me the more.

Freed from my sin, I could now enjoy the beauties spread forth everywhere around. I would attempt a description of this, but language fails, nor can mortal mind even conceive

Gazing one day on these splendid sights, my

"All this, my child, is the work of our Father, and you doubted if there was a Father." How I quailed beneath her look.

mother said:

Gaining strength, I now devoted all my attention to study-dived into the recesses of all the knowledge that I could master; waded through all the difficulties which attended my earth-life, and solved them all; then directed my attention to different branches of science, and thus became a learned man. Throughout all this, my companion was a cheerful assistant.

I came here because I had heard much of you and your efforts in behalf of the unhappy. I heard your lecture to the preacher, and was much pleased with the good sense displayed. It worked a change on him and many others who stood by. You should continue this work, for you are doing good. You will be freed from your watchful attendance before long. He can annoy you but little more; a band has been formed that will check him. It is by their influence I now give you this. Farewell.

> For the Religio-Philosophical Journal. A BOY DROWNED.

#### A 8nd Accident, followed by a Convincing Demonstration of Spirit Presence.

BY ROBERT BURRIS.

About two o'clock this afternoon, the citizens of this place were startled by the announ cement that a boy belonging to Mr. Maple, one of our most worthy citizens, was drowning at the dam in Ell river. The writer was among the tirst to reach the spot, but all hope of recovery or resuscitation was banished. The boy had gone to the dam for the purpose of fishing, and was walking along on the bank when he slipped and fell into the water where it was fifteen feet in depth. He could not swim, and probably never rose. The water being deepest near the dam, and there being but little current, it was supposed by all that the body was lying near.

There were two skiffs on the spot, which were immediately manned, and with hooks and rake a search was commenced. After over two hours' fruitless effort, a man by the name of Dariel Putty, a worthy and respectable farmer living about two miles from this place, came up to the

Then followed a demonstration, which is due terriffic thunderpoles of indignation, the vitupe-

to the Spirit World that it should be recorded. As soon as Mr. Petty approached, being at a north-west stand-point, his arm was controlled. and pointing south-east, described a line much lower down the stream than any had supposed the body to be. Then moving his position to a north-east stand-point, his arm being again controlled, pointing south-west, fixing the place of cressing some hundred and fifty feet or more farther down the stream than where the search was being made. This was repeated a number of times, making the same location. The boats were soon brought down, and one was run ashore, and Mr. Petty getting into it, directed it out into the stream a short distance, when his arm being again controlled, pointed directly down by the side of the skiff. A drag-hook was let down, and the body was raised on the first effort, being found exactly where located hy Mr. Petty.

The above was witnessed by nearly every citizen of the place, a large majority being members of different churches, myselt being the only avowed Spiritualist, having lived in the vicinity for the last six years, but never knew the fact of Mr. Petty's mediumistic powers until I saw his arm controlled on the above occasion.

#### CERTIFICATE.

We the undersigned certify that the above statement as to the drowning and recovery of the body is correct as witnessed by us.

N. C. Hall ) member Miss. Baptist church. A. C. Horner " . M. E. Wm. DeBolt J. DeBolt

In addition to the above, I desire to add some remarks. I have witnessed nearly every phase of the thenemenal evidence both in tublic and private; but never did I witness such an effect as was visible on the occasion, when the controlling spirit defined the exact location through Mr. Petty; and when the hook was thrown down, the bystanders stood in breathless suspense between doubt and belief, when within the same breath the hook was raised and the lifeless form rese to their view, and doubt fled and belief followed. The effect was as discernible as though the whole crowd had received a powerful shock from an electric battery.

Myself and companion being the only Spiritualists in this community, we have for the last six years borne all the vile slimy slander that an uncharitable, unchristian-like church could heap upon us-have been called lunatics, heretics, infidels, hypocrites and imps of the devil. I could not enumerate the half-and why? Because we have boldly and unequivocally stood up and testified to these truths which eleven million honest souls in these United States can testify to to day, and which our defamers, persecutors and slanderers in this place, will readily

I am somewhat mediumistic myself, hoth clairvoyant and inspirational. Being badly diseased in body, the control is very uncertain; but on the above occasion, about twenty minutes before Mr. Petty's arrival, my spiritual vision was opened for a moment, and I should judge that there were over a thousand spirits visible to me, that were hovering over the scene, and the Spiritualists, who are basking in the sunshine of this new and glorious light, can judge of the mingled joy, gratitude and praise that buoyed my soul far above the low surging tide of selfish animosities, when I descried the great contrast between those bright happy forms of light, which were waiting in attendance over the birth-roene, and those gloomy terrified souls in the form, who, were watching-to them truly, a scene of death. Though it cost the attending spirits an effort. how joyfully on their part was that effort made; and notwithstanding what I have suffered, it was all forgotten in a moment, and when I saw the light, though dim, break in upon those dark and gloomy souls still in the form, my soul broke forth with praises to God, and thanks to the Spirit World, though despised, scoffed and persecuted by those poor, priest-beclouded minds, I telt to say as our noble Brother said:

"Father, forgive them, they know not what they do."

I felt to praise God and His angels, that the Spirit World has clasped hands with the material world. The day of emancipation has dawned! Truth has long grappled with superstition, bigotry and error, and has at length prevailed. We can now talk with our friends who have crossed the river without fear of the stake, the dungeon or the halter.

Praise be to God that intelligent' and thinking men of every class, are beginning to investi gate "religious teachings" with closeness, fearlessness and determination. They are now resolved to be hoodwinked no longer with the veil of prejudice, enchained with the trammels of superstition, or intimidated by the denunciations of a crafty and intolerant priesthood: but to examine for themselves, to "prove all things, and hold fast to that which is good." And long have the priesthood dreaded the arrival of this period; long have they feared the development of intellect and the enlightenment of mind; long have they feared the advent of that era which will hail the dawn of rationality and advancement. Why? Because they knew full well that when intellect and rationality become the main-spring of society, when men begin to examine philosophically into the mysterious workings of religion, that all their impositions will be discovered; all their craftiness detected, and all their designs and practices fully exposed. And when this is done, they are conscious that their influence over the minds of the people would immediately decline and ultimate-·ly fall.

This has already in a great degree proved true, for by the many hold and fearless innovations that have already been made by such men as Voltaire, Paine, and other kindred souls, upon what they craftily call the "consecrated grounds of religion," their influence has greatly declined, and has every prospect of utter anuihilation.

rative scandal which in all ages they have burled at the characters of those great reformers.

In all ages, to every new truth, every new light, every Galileo, the cry has been, "crucify!" Chili, Indiana, Sept. 20th, 1869.

#### From the Concord N. H. Daily Monitor Sept. 25 1869 A Mystery of Mysteries.

We spent two hours Friday evening, in company with about twenty ladies and gentlemen, at the rooms of Mr. L. W. Nichols, in Stickney's Block, for the purpose of witnessing some strange phenomena through the mediumship of a gentleman by the name of Charles H Read.of

The scance was conducted under such circumstances as to be entirely satisfactory to the company present, while the results were so mysterious as to leave us none the wiser for our investigation. We will give a brief account of the performances, as we saw them, and leave our readers to draw their own conclusion.

On entering the room we found Mr. Read to be a man about 5 feet 41-2 inches in height, compactly built, and weighing about 145 pounds. He seated himself in a chair and allowed himself to be securely tied to the chair by City Marshal Pickering, James M. Lander, and another gentlemen, whose name is unknown to us. It was an absolute impossibility for him to move from the chair or to raise his hands, which were bound together, from his knees. On his right hand, about three feet from him, stood a common light-stand which held a guitar, tambourine, and two case-hardened steel-rings, perhaps eight inches in diameter. On his lett hand, at the same distance from him, stood a common chair. The gas was turned off for a minute or two,

and then turned on, when it was found that the chair was hanging from his left arm, and his hands and knees were as securely fastened as when first tied, with not the slightest appearance of having been touched, or of his having changed his position. Another moment of darkness, and the light let on, revealed the chair over his head and around his neck. This was followed with a suspension of the light-stand from his right arm, and around his neck; the removal of a glass of water from a chair to the too of his head, without the spilling of a drop; the suspending of the steel rings from his arms, and around his neck; the taking off of his coat, and putting on of the sleeve of other persons coats, and all this without any apparent indication that the cords had been untied, or the position of the man changed from what it was when first seated.

This class of experiments lasted for nearly three quarter of an hour, when he was unbound by the persons who tied him, and a wholly different class of phenomena ensued. Several persons had the privilege of placing one hand on his head and the other on his shoulder, with both of his hands clasped over one of their arms, and while holding him thus securely, the tambourine and guitar were sounded and moved from the stand to the arms of the two persons, and upon their heads. Touches were also felt upon the arms, faces and shoulders of persons holding him, and at another time, while being thus held, his coat was taken off of him and thrown to the floor at a distance of several feet from him.

It was the most wonderful exhibition we ever beheld, and throws the Davenports and Ellis girl all into the shade. One thing is certain, there was an exhibition of power and intelligence outside of the man, that was marvelous, and after witnessing the demonstrations, we were prepared to give in our assent to Shakes. pear's statement that "There are more things in heaven and earth then are dreamed of in our

Next Wednesday evening, Mr. Read will give a public seance in Phenix Hall, at quarter past eight o'clock, at which hour the doors of the hall will be closed, and no person will be admitted after the performance commences. He will place himself in the hands of a committee of citizens who will be at liberty to institute the most satisfactory tests they can devise.

### For the Religio-Philosophical Journal. The Real and the Imaginative.

BY W. THIRDS.

The wonder-working forces of nature are of infinite variety, from the minutest animalcule up to the highest individual intelligence. All nature seems aglow with life and genius. The real is wonderful and past human comprehension, and the imaginative is prophetic of what may be and what is.

The atheistic mind is to us an enigma. The man who would limit the universe to his sensuous perceptions and narrow comprehension, lives within a narrow compass of thought and feeling. It is true, a man has his sphere, and lives within the circumscribed limitations of materiality, and yet, he has intuitive perceptions which reach far beyond into the impalpable regions of the imaginative and the fancifull; and have these no solid ground upon which to rest? rather are they not prophetic of something more than passing shadows? We think so; and it is of those we wish to speak.

In the scientific and rational investigations of the human mind, is it not a self-evident fact that the imaginative and the emotional side of human existence, rests upon a basis of facts or realities? Are they not indications of tuture possibilities and realities? Why not? True, we now "see through a glass darkly," and in our experiences and observations, we see but an infinitessimal or fractional part of what is. But "coming events cast their shadows before," and thus the imaginative in man, blended with the intuitional, is but the forest adowing of what in reality is and what is to be. This seems to us simply a common sense view of the case. The imaginatively beautiful in nature, promoted by the intuitively spiritual in man, is certainly inadequate to realize a tithe of the hidden beauties of what is. But are not these higher intuitional and spiritual perceptions of the soul, confirmation strong as holy writ, of what is and what are to be? In the common relations of life, the normal wants of man are all provided for. The need or desire indicates a supplynature makes no demands that it does not make ample provision for, and there appears to be an admirable adaptation of means to ends. Everywhere demand and supply, positive and negative, objective and subjective, are corollaries which follow each other and adjust everything within the univercoelum.

Nature is real, it is not a phantasmagoria to deckye or mislead. There is a deep significance in all the phenomena of nature, from the palpable to the impalpable, from crude materiality to the Imaginative, and so we conclude that the This they know; this they feel; hence the | poetical and the aspirational are but the index fingers pointing the way with unerring certain-

ty toward the ideal beautiful and the real of a future life for man.

Philosophy, intuition and reason, in a well balanced and active mind, must lean inevitably, to this hypothesis: Man is a being of varied experiences and needs. Animals have their instincts-man has his, which, as he progresses, culminates in intuition, each pointing in a certain direction, they serve to ward off the evil and to secure the good. Instinct has to do with the earthly conditions; intuition goes further, it deals with the spiritual as well, and leads

us to the contemplation of a divine paternity

and an immortal life.

Man suffers and feels all the consequences of his earthly life-which to us is educationalpain and sorrow mixed up with it. The bearded arrows of bereavement, disappointment and guilt rankle in his heart and wound his sensibilities; these belong to instinct, and to the negative side of his nature. Change the aspects of his life to the intuitional and the aspirational, and they become as prolific of good as the former does of evil. The one is of the earth. earthly; the other links him to the superlatively happy and to the eternal. The beautiful and the aspirational are virtues as much so as the earthly; the difference is this: the former is permanent and positive, and belongs to the positive forces of the Infinite Mind who governs and directs all things to grand and beneficent ends, while the latter are negative and transient. Therefore, believing as we do, that a Divine Intelligence governs in accordance with laws and with an undeviating will and purpose, the beautiful and the good in nature and in man are to be eventually the ultimate of all, and are in fact the only abiding and eternal verities in the universe of God, and that no poet's dream nor human imagination can foreshadow the glory which is yet to be revealed in nature and in man.

Courtland, N. Y., Sept. 17, 1869.

WISCONSIN. North-western Spiritualists Association of Northern Wisconsin-Third Quarterly Conference for the Year 1869.

Met in convention at Oakfield, Sept. 26th, 1869, in pursuance to a call and prior advertisement to that effect made.

Convention called to order at 21% o'clock P. M. Bro. Nickerson in the chair. Order of exercises for this session, a general conference.

Bro. E. V. Wilson opened the conterence with his strong logical remarks, cutting to the quick the hydra headed pegasus of Old Theology, and declaring its open hostility to Spiritualism, as he knew by personal and repeated experiences, some of which he gave as testimony and illustrations. Bro. J. O. Barrett was called on for his testimo. ny, which he gave, clearly defining his position, and claiming to be openly and avowedly a Spirit-ualist, and explaining the reasons of his expulsion

from the Universalist church. Mrs. Addie L. Ballou followed by giving some-thing of the history of the birth and organization of the North-western association, making a few practical remarks with regard to the progress and final unfoldment of the faculties in the human mind through the influence of Spiritualism, acting through use in the elevation of the human family.

Other remarks were made by the several prior speakers.
The chair was then chosen by vote to appoint a committee, to whose charge was committed the

finances and business of this convention.

Mr. and Mrs. Wheeler, Mr. O'Brien, Mr. Orvis, Mrs. Greene and Mrs. Parkhurst, were appointed. Mrs. Addie L. Ballou then was chosen Secretary. protem, the Secretary of the association being

The convention then arranged the programme for the evening, to be conference of an hour, beginning at 7 P. M; the question for discussion to be, "What is the origin of spirit." Time limited to ten minutes for each speaker. Convention adjourned.

EVENING SESSION.

Convened at 7 o'clock P. M. Was called to order by the President, who made a few cheering re-marks, when the conference opened by Bro. Wilson, followed by Brother Barrett, Sister Ballou, Brother Orvis and Brother Cowles. Singing by the choir.

Lecture by E. V. Wilson: "Spiritualism versus Old Theology "-earnest, pointed, and like all his lectures, entering wedges that shatter the old foundation of falsely sacred institutions. After his lecture, Mr. Wilson passed through the audience, giving delineations of characters and spirit tests, much to the edification of all present.

Singing by the choir. Adjournment to meet at 9 A. M.

SUNDAY MORNING SESSION

Opened by general conference. At its close, the convention nominated three delegates to attend the Southern District convention at Racine one week from this convention-and as such representatives were chosen-Mr. Isaac Orvis, Mr. Hersey

and Addie L. Ballou.

Lecture by E. V. Wilson—subject, "Micisters and Mediums, Revivals and Circles—their relations and their antipodes." In his closing remarks he carried his audience to an eminence, where losing sight of the Man Wilson,—they followed where the divine light of inspiring angels through his better self led to golden heights of heaven-kissed radiance and sympathetic glory. He then gave one or two tests, when the session closed with music. Met again at 2 P. M.

Music by the choir. Lecture by J. O. Barrett—earnest eloquent, practical and enthusiastic.

Music by the choir. Lecture by Mrs Addie L. Ballou, giving some practical reasons for being a Spiritualist rather than Orthodox.

After a few explanatory remarks, the following Resolution was presented and read by Brother Barrett.

WHEREAS the Rev. J. M. Stephenson of Oshkosh, Wis , has of late reported and said in Illinois, that our Bro. E. V. Wilson has not the confidence of Spiritualists in Wis., and can not get a call to lecture before the General Conference, or Societies in the State, for the reason that he is a Free-lover and immoral man; therefore, in consideration of this report. RESOLVED: That the N. W. Conference of

Spiritualists declare to the world that the report of the Rev. J. M. Stephenson, made in Ogle county, Illinois, is untrue, and that Bro. E. V. Wilson has the confidence of this conference and the Spiritualists at large in Wis., and that we unhesitatingly recommend his faithful ministries of truth to all the people, regarding him as we do as a strictly upright prother, above any moral reproach, and every way qualified to do his work as a pioneer of the Spiritual Philosophy.

Resolution was accepted and unanimously adopted.

Session closed with music.

Closing session met at 7 P. M.
Lecture by E. V. Wilson, subject—"Diabolism."
No one who has never heard Mr. Wilson's lecture on this subject, can never know what a great, noble progressive power his Satanic majesty is, nor the great nobleness of power and of reason that thunder through his organism under the influence of the control of this occasion. A sweet strange poetle strain concluded Mr. Wilson's leet-

Masie by the choir, Vote of thanks to speaker, choir, and for enterfairment.

Benediction by Bro. Wilson. Adjourned.

ADDIE L. BALLOU, Sec'y.

### WATERS

### NEW SCALE PIANOS With Iron Frame, Overstrung Bass and

Agrafie Bridge. Melodeons and Cabinet Organs, The best manufactured.

Warranted for Six Years. Pianos, Melodeons and Organs at greatly reduced prices for Cash. New Toctave Pianos for \$275 and upward; new cabinet organs for \$50 and upward. Second-hand instruments at great bargains. Hinstrated Catalogues mailed for three cents. Warerooms 431 Broadway. New York.

HORAGE WATERS.

#### Testimonials.

The Waters' Pisnes ore known as among the very best .-N. Y. Evangelist

N. Y. Evangelist.

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 mest theroughly seasoned meterial.—Advocate and Jurnal.

Our friends will find at Mr Waters' store the very lest assortment of Pianos, Melo leons and Organs to be found in the United States.—Grahum's Mag zine.

Having used one of Witers' Pianos for two years I have found it a very superior instrument.—Alonzy Gray, Principal Brooklyn Heights Seminury.

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. Carroll, Ill.

been severely tested for three years, and we can testify to their good quality and durability—Wood & Gregory, Mt. Carroll, Ill.

Horsce Waters, Esq.—Dear Sin.—The Piaco you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's hors.—Charles Rice, Perth. C. W.

Horsce Waters 431 Broadway is famed for the excellence of his Pia os and Organs.—Evening Po to The Waters I and a naily with the best manufactured in America. The N. Y. Independent

Musical I cinds.—Since Mr. Waters gave up publishing sheet music, helias devoted all his capital and attention to the manufacture ands de of Pianos and Modelons. He has just issued a catalogus of his new instruments giving a new scale of prices, which shows a mathed reduction from former rates, and his Pian is have recently been as and do the First Premium at several Fairs. Many proble of the present day who are attracted, if in a confused, with the fluming advertisements of rival piant houses, probably overlock a modes ma ufacturer like Mr. waters; but we happen to know that his instruments carned time a good reputation long before Expositions and honors "connected therewith were ever thought of; indeed, we I we one of Mr. Waters Piano Fortes now in our residence (where it has a cood for years), of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best emateur players in the city, as well as several celebrated plantics, have performed on the said of no, and all pronounce it a superior and first-class instrument. Strol ger indorsements we could not give.—Home Journal.

### 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 EACH. MAILED FREE.

### Vegetable Syrup;

Eradicates Humors: cur.s Cancer, Scrofula, Rheugmatism, and all chronic diseases

Female Strengthening Syrup: For Female Weaknesses.

### Mervine Syrun,

Bronchial a.d Pulmonary Cordial, Children's Cordial, for Fite, Colle, &c., And Worm Syrup,

Price \$1,50 each, sent by express.
Address, MRS. DANFORTH, as above, or HON. WARREN CHASE, BANNER OF LIGHT, o S. S. JONE V. Editor R. LIGIO-PHILOSOPHICAL JOURNAL Chicago, Ill., General Agents

PARTIES AFFLICTED desiring to consult Dr. Clane's SPIRIT can do so by ad ressing Mrs. Danform, and the proper remedies will be compounded and sent where the medicines advertised are not appli-

#### By permission, the following parties are referred to: Berkeley street, Cambridge, Mass., Feb. 5, 1869.

DEAR MS. DANFORTH—Will you please cause to be sent by express to the address given below three hottles of your Vegetable Syrup, and one bottle of the Bropchial byrap. They have both been used by a relative of minotin a case of bronchial derangement and of threatened pulminary complaint, with excellent effect, and I should be glad to hear that the sale of these medicines is extended both the man of the cause of the sale of these medicines is extended both the cause of the sale of these medicines is extended. 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 ad may come to us from the hext world.

### ROBERT DALE OWEN. Address the med cine, Mrs R. D. Owen, care Phillip Horn-breek, Esq., Evansville, Ind.

St Louis, Mo., Nov., 1868. St Louis, Mo., Nov., 1863.

Bro S. S. Jonzs—I see you are advertising the medicine of Dr. Clark sepirit, who, controlling, prescribes for the sick through the organism of Jeanie Waterman Danforth. Per mit me to tell you, with deep feeling, friend Jones, that I have used these remedies—the Syrups, Nervines and Powders—with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clark is a noble and brilliant spirit,

## Most truly thine. J. M. PEERLES.

MILLESON, New York City, writes: "Was under freatment at Mrs. Danforth's residence three weeks last crinter for ulcerated inflamatory sore eyes. Returned home well; have used the remedies in my family, and am satisfied

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

ARBY 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 farm to his room; in ten days was out and at his

Cincipnati, O., 1848. Mas. Danforth—The clairvoyant examination for the lady whose hair I sent you is perfectly satisfactory. She informs me that the diagnosis is more accurate and complete than she could give herself. Please forward remedies

#### recommended. CHARLES H. WATERS. ISRAEL HALL, Toledo, O. CHARLESS. KINSEY, Cincinnati, O.

PAUL BREMOND, Houston, Tex. "A good clairveyant medium is a blessing to humanity. We know Mrs. Danforth to be such While practicing in this city she established a good reputation. She is now located at 3.3 East 33rd street, N. w. York. One of her controlling spirit guid-s (Dr. Win Clark, well known in this city is a most excellent physician) has prescribed through her several good remedies for these afflicted."—BANNER

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

### Florence Sewing Machines.

WM. H. SHARP & CO.,

100 Washington St., Chicago.

This machine is reccommended to any who desire a firstclass Family Sewing Machine; and is noted for its quiet, rapdd motion, regularity of tension, case of management. Four different stitches and reversible feed motion, features peculiar to the Florence claimed by no other in the world. Samplies and terms to Agents furnished on application.

### DLANCHETTE-THE DESPAIR OF SCI-

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

For sale at this office. Sent by mail on receipt of \$1.25 and 16 cents for postage.

Address S. S. Jones, 192 South Clark st., Chicago, Illinois

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 typographical 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 Mecca. 8 Vo., 670 pp. \$3, Postago 40 cents.

S. S. Jones, 192 South Clark st., ChiCago. Addeess

M (SS J. E. M.) FARLANE, CLAURY) FANT AND MAG-netic and Yes: Medium. Room 3 0, (Mucros Building), Corner of Clark and Monroe Sts. Hours from 10 to 12 A. M., 2 to 5 P. U. and 7 to 0 evening. Terms \$1 03. Vol. 7, No. 3—tf.

### LIST OF BOOKS FOR SALE AT THIS OFFICE

WE ARE ALS) NOVIVA SITUATION TO FURNISH Miscellancous pooks of any kind pubushed at regular rates, and, on receipt of the money, will send them by mail or express as May Be Desired. If sont by mail one fitch more than the regular cost of the book will be required to prepay postage. The patronege of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postal orders cannot be had, register your letters.

IST OF BOOKS AND ENGRAVINGS for sale at this office. All orders by mail, with the price of books desired, and the additional amount montioned to the following list of prices for postage, will meet with prempt attention.

A Revolution of Departed Spirits among the Shak-		•
ATH	9	.0
Alice Vale, a Story for the times, by Leis Wais- brooker,	25	1
	eu .	ं
	. O	
Laswere to Ever Recurring Questions, a Sequel to	50	
the Penetralia, by A. J. Davis	OU.	1
Apocryphis New Contamont.	S.F	. 3
1 Peop into Sacred Tradition by Rev. Orrin Abbot.	Ć.	4
15por	Ð	-
ge of Reason, by Thomas Paine. Cleth	50	
A Woman's Secret, by Mrs. C. F. Corbin	15	2
A Lature in Rhyme-The Past, Present and Future	1	
By Mrs. F. A. Logen	25	
Arcans of Nature, or History and Laws of Creation,	, al la	
	26	5
Arcana of Nature, or the Philosophy of Spiritual	Š. 4.	ą P
Existence, and of the Spirit World, Vol. 2, by Hud-	. 2	
HOM FULLY and an and process of the process of the second	2F.	
A B C of Life, by A. B. Child, and anniversal		
A D C Di CHIO, CY A. D. CHIIO, stree encounterence and an annual Commence of the comments of t	~	
America and her Destiny, by Emma Hardinge	.0	
Arabula, or the bivine Guest, by A. J. Davis	ยบ	•
After Death, by Randolph	UV.	
Approaching Cross, by A. J. Davis	00	. ]
Aprintles by Routh	25	1

and Woodson & Story of American Life, by Mrs. 

Gazelle, by Emma Tuttle 1.25
Gist of Spiritualism, by Warren Chase. 50
Great Harmonia, by A. J. Davis 5 vois viz: Vol. 1.

The Physician; Vol. 2 The Tracher: Vol. 3: The Seof; Vol. 4. The Reformer; Vol. 5: The Thicker.
Each 1.50
Guide of Wisdom and Knowledge to the Spirit World. 20
Guide of Wisdom and Knowledge to the Spirit World. 20
Guide of Wisdom and Knowledge to the Spirit World. 20
Harmonial and Sacred Melodist, by Asa Fitz. 40
Farmonial Bad Sacred Melodist, by Asa Fitz. 40
Farmonial Man, or Theights for the Age, by A. J.
Davis Paper, 40 etc., postage, 6 etc. Cioth 75
Hierophant; or, Gleonings from the Past, by G. C.
Etcwart 75 Stewart.

History and Philosophy of Evil, by A. J. Davis. Paper 40 cts—postage 6 cts. Cloth.

Havward's Book of All Religious, including Spiritu-

Important Truths, a book for every child, 20 2
Is the Bible Divine? by S. J. Finney. Paper, 30 cts.
postage 4 cts. Cloth. 65 1s there a Dovil! The Argument Pro and Con. 20 2
Inquirers' Text Book, by Robert Cooper. 1.25 16
Jesus of Nazareth, by Alexander Smyth. 1.50 16 Kies for a Blow, by H. C. Wright .... 

Life's Unfoldings
Life of Thomas Paine, with critical and explanatory
Life of Thomas Paine, with critical and explanatory
1.00 18 ...1.75 24 

8.75 42 

Physiology of Woman,...... 

The Merits of Jesus Christ and the Merits of Thomas Palne as a substitute for merits in others. What is

M. D. The Empire of the Mother. Paper, 50 cts., postage 

26 22 260 **6** 1,60 - 39 2 The Harp 2
Underhili on Mesmerlem, Post paid, 1
Underhili on Mesmerlem, Post paid, 1
Undappy Marriages, by A. B. Child.

Whwelcome Child, by Henry G. Wright. Paper, 39
cents; postage, 6 cents. Cloth. Volney's Ruine; or, Meditations on the Revolutions of Empires, with Biographical notice by Count

STEEL PLATE ENGRAVINGS. 

 Proclamation of Steedom, size 25 b, 27
 30°
 20

 The Chiefe Frayer size 1° t, 21
 1.89
 25

 Portrait of Christ
 " 150
 26

 The Virgin Mary
 " 150
 26

 Washington
 " 1.69
 27

 Washington, Uncolu

### PLANCHETTE SONG.

Words by J. O. BARRETT, music by S. W. FOSTER. A new song—the first and only one of the kind ever published. The authors have popularized the Planchette, by a sweet, inspirational song, that voices the lave thoughts of a

ministering spirit.

Price, 30 cents—two cents additional for postage.

The following is the beautiful chorus: Write, write, canny Planchette! Set the truth-echos humming!

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

Northtria. ON MESTALISM the most valuable work ever railbased upon the areas: showing the facts a regard to routal philosophy as diveloped by experiments **Demonstrating** the unmertality of the soul and the union of somitagetts mortals.
Price \$1.50, Sent-Fres of Postage.

Address S. S. IONES. 192 South Churk street, Chicago III

# RRIVAL AND DEPARTURE

Chicago and Northwestern Railroad-Conneil Bluffs and

Omaha Line—Depot 2	North Wells street	
사람이 가는 그는 바로 가는 사람이다.	ELeave.	Arrive.
Cedar Rapids	. *F:00 a. m.	*6:59 p. m.
Pacific Fast Lind		#2:15 p. m.
Pacific Night Express		17:00 a. m. 10:55 a. m.
내용하다 영화를 가려면 하는 것이 없지 않는데.		IOOU M. III.
Freeport.	Line.	
Freeport Passenger	. \$9:00 a, m.	*2.30 g. m.
Freeport Passenger	*9:45 p. m.	#3:45 p, m
Rockford, Elein, Fox River and		

Wisconsin Division-Depot corner of Qunal and Kinzie street. Mail Passenger....... 16:50 a. m. \*7:15 p. m. Woodstock Accommodation...... 6:30 p. m. \$5:30 p.m. Milwaukee Division-Depot corner of Canal and Kinzie streets.

Chicago, Rock Island and Pacific Railroad. 

P. A. HALL, Ass't Gen'l Superintendent. Michigan Southern Railroad. Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark strept. Accommodation......\*7:40 a. m. 8:45 p m. Day Express..... \*11:30 a. m. \*4:00 p. m.

Detroit Line. F. E. Monsz, Gen'l Pass. Agt., 56 Clark st., Chicago. Pittsburgh, Fort Wayne and Chicago—Depot, Corner of Hadi-son and Canal Streets.

Illinois Central-Depot, foot of Lake street. # # # # #12:10 p. m. \*1:40 p. m.
# # # # #3:00 p. m. \*5:18 p. m.
# # # #6:10 p. m. \*7:35 p. m.
# # # #6:10 p. m. \*7:35 p. m.
# # # # #6:10 p. m. \*7:35 p. m.

W. P. Johnson, Gen'l Passenger Agent. Chicago, Burlington and Quincy. Day Express and Mall...... \*10:00 a. m. \*7:00 p. m.

Chicago and St. Louis—Depot, corner Madison and Canal ets. 

Oclumbus, Chicago & Indiana Central Railway,—(late Chicage and Great Eastern Omenmati Air Line and Indiana Con-tral Railway Co's.) 

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

Kalamanoo Accommodation.......3,55 p. ts. \*11:00 a: m Oncinnati and Louisville Trains

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:

Divinc Unfoldment—Self-head, or the Stery of the Predigal Son in a new Light—Soulality; What is Spirit?—The Spiritual Republic—Spirit of Progress—Ideas, the Rise and Progress—The Nazarens—Depravity; Regeneration—Plea for the Little Ones—Angels; What are They?—What is Man?—Earnest Words to Mothers—Cheerfulnes—World of Wonders—Utility of Tears—Spiritual Phenomena—The Mysterious Hand, Soft as a Woman's; Magic Violin, and Other Wonders—A Private Seance—Rustic Necklace—The Broken Sword—Hair Cutting by Spirits, and Spirit Painting—Temper of the famous Damascus Blade—How it was Dono—Rushing Into Battle—Voices from the Spirit Spheres—Remarkable News from Another World—Transformation of our Globe; Disappearance of Evil and all Disease.

Sent to any address, pustage free, securely wrapped, for 20 cents. Pleaseaddress—W. D. REEICHNELL.

No. 207, Carter Street,
Philadelphia

As Also for sale at this office. Address-

8 8 JONES, 192 South Clark Street, Chicago, III.

Just published, the following valuable work.

Jones, 192 South Clark street, Chicago, Ill.

No. 18, 761. 5, tf.

### PLANCHETTE; OR, THE DESPAIR OF SCIENCE.

Being a full account of Modern Spiritualism, its Phenomema, 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 416 closely printed pages, and is sold for the very low-price of \$1,00 in paper covers; or, in cloth \$1.25, mailed post-paid on receipt of the price by S. S. Junes 192 South Clark street, Chicago, Ili.

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

MERKITT MUNSON. A highly Entertaining and Instructive work. Price, \$1; Postage, 20 cts.

5. S. JONES, 192 South Clark St., Chicago, Ill.

THE BIOGRAPHY OF SATAN; OR, A 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, Casting out Dovils, etc. By

K. GRAVES, Author of "Christianity before Christ.

The Trade supplied at liberal rates.

A stellar key

TO THE SUMMER LAND, outhining Assembling Disclosures and Startling Assertions. Hustrated with Discreams and Engravings of Colestial

ANDREW JACKSON DAVIS.

Spiritualists—read it! Infi is sected it! Staves of Old Cheology—read it! Price, \$1; matage-11r's

A BABULA; OR, THE DIVINE GUEST. ANDREW JACKSON DAVIS.

THE PRINCIPLES OF NATURE AS DIS-Le covered in the Development and Structure of the Universe, the Solar System, the Berth, also an Exposition of the Spiritual Universe. Given inspirationally. By

MRS. MARIA M. KING.

Prico, \$2; postage, 24 cts.

Price, \$1.60; postage, 20 ets.

MANO'MIN,

A Rythmical Romance of MINNESOTA

THE GREAT REBELLION And the Minnesota Massacres. By

MYRON COLONEY. Price, \$1.25, Postage, 16 cents.

T YCEUM MANUALS.

Sixth Edition now ready. Price 80 cents; Postage, 8 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-1 rational Poem, given through the Mediumship of MRS. M. J. WILCOXSON.

Price, 8 cts.; postage, 2 cts.

MEMORANDA OF PERSONS, PLACES

Embracing authentic Facts, Visions, Impressions, Discoveries in Magnetism, Clairvoyance, Spiritualism. Also quotations from the opposition. By

ANDREW JACKSON DAVIS, With Appendix, containing Zechokke's Great Story of "Hortensia," vividly portraying the wide difference between the ordinary state and that of Clairvoyance. Price, \$1.50; Postage, 20 cents.

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

## 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 numerous quotations from the Bible, proving Satan victorious, from the Garden of Eden to Mount Calvary. 2nd, The Voice of Nature, proves Nature's God

victorious, in over-ruling all for a great and glorious end.

Its poetry is beautiful, while its Philosophy is most sublime, argumentative and logical. 3rd. The Voice of a Pebble, teaches, from Nature the individuality of matter and mind

The Work is sought for, and read by thousands, and is uproofing superstitious error, and scattering trath broadcast on its rules. It is gotten up in most beautiful style, of nearly 260 pages. Price \$1,25 postage 16 cents. For sale at the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

Address S. Jones, No., 84 Dearhorn street, Chicago, Illinois.

HOW TO BATHE. A Family Guide for the Use of Water in Preserving Health and Treating Disease.

BY E. P. MILLER, M. D.

Water, when properly used, is one of the most effectual Health Preserving and Remedial sgents known to man This work discusses the properties, uses and effects of water; describes minutely all the various water applications; both in the healthy and the sick, and explains the method for applying it in each particular form of discase. Price 40 cents. Address S. S. Jones, 192 South Clark Street; Chicago.

### MORE GREAT CURES.

MRS. SPENCE S

POSITIVE AND NEGATIVE POWDERS

Asthma,

Catarrh, Neuralgia,

Blutted Bornels. South Williamstown, Mass., Oct. 25th, 1968.

South Williamstown, Mass., Oct. 25th, 1965.

PROV. SPENCE.—Dear Sir: Whereever I hear of a hardcase of disease, I so and leave the POSITIVE AND NEG. ATIVE POWDERS, and urge them to try them. I did this with Richard Estes, our neighbor, a man 75 years old, who had the Asthma rising 46 years. He also had the Catarrhand the Neuralgia, and was badly Bloated across the Bowels. He commenced using the Powder on the 16th of this menth, and on the 15th he declared himself perfectly free from Asthma, and all the above mentioned ills. His wife told me she did not think he could live through the coming winter; but she says he now cats and works as well as ever he could, and sleeps like a kitten. A harder case of Asthma is seldom known, as all who know him will testify. Yours truly,

Erysipelas,

Manchester, Mass., Feb. 9th, 1869.
Prof. Spence.—Dear Sir: A year azo last June I had a swelling just above my ankle, and every one who saw it said it was Erysipelas. In a footoght it became a sore, and from that time for fifteen months I was hardly able to go about the house. And as I take the Banner of Light. had read about your FOSITIVE AND NEGATIVE FOW DERS; and thinking they might reach my case, I sent to the BANNER office and got a box. I had had, before taking them, cleven sores in the fitteen n onthe, and anothtaking them, cleven sored in the infect n ontile, and anoth-or west nearly really to break. hefore taking them three days, the sore began to disappear, and after using one box, was entirely well. I have taken over two boxes, and can now well as ever could. The swelling is all gone. I have nothing to show but the scare. Mes. Salue Young.

Catarrh, Dispepsia,

Neuralgia, Liver Complaint,

Lours truiy,

Chronic Diarrhaa. ALBERT PROST, of Bucksport, Me., under date of Nov. 27th, 1808, writes as follows: "When I first told the people here about the POSITIVE AND NEGATIVE POW-DERS, they Lughed; but now they are getting excited about them, and the Dectors and Apothecaries want to get hold of them. A lady here who was troubled with Fitssent for one box, and they cured her right away."

I take the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 18th, 1868: "Mrs. Dart and daughter have been taking the POW—DERS the one for Catarrh, and the other Neural-gia. They are about as good as now. My wife has taken them for Liver Complaint and Chronic Diarringen. She is now well. Mrs. Ames gave them to a child five months old, for lits. It is now well,

St. Vitus Dance,

General Prostration. Diptheria, Scarkt Fever,

Cholera Morbus, Fever and Ague, Spisms of Stomach, Delirium Tremens

Winona, Minn, Sept. 25th, 1860.
This is to certify that I have cured the following cases, an demany others too numerous to mention, with MRS.
SPENCESS POSITIVE AND NEGATIVE POWDERS.

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

A lady of General Prostration of the nervous system. She had tried everything, One box of NEGATIVES cured her. She is in now better health than she had been for two years, and is delighted at the happy change.

A lady of Chronic Dipt. eris. Two boxes of POSITIVES cored her, after the Doctors had made her worse with lodine and such harsh things

A lattle boy cured of Scarlet lever.

A woman of Cholera Morbus. She was solad that her life was despaired of. She was cured in a low hours.

A woman who had the Fever and Amo all the spring and ammer. Cured with one box of POSITIVE AND NEGATIVE POWDERS, after trying almost every other remedy.

A man of Delirium Tremens. He is now a Good Tem-

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

Denfuess.

I have the fellowing extract form a letter from F.W. Green, of Columbia, S. C., dated Jan 22d, 1809: "I got half a dezen boxes of Mrs. Spence's Positive and Negative Powders of you about four and a half moutus elect, and I have not missed curing in any instance where I have used them. I took the Negative Foweders which you complimented me with for Deafness and am cured. I an treating two cases of Neuralgis. One is cured."

Oliver Peppard, of Kansas City, Mo., under date of Feb.2d, onver reppara, or kansas chy, no., ander care or rec. 20, 1863, writes as follows: "Two months ago I got six boxes of your Positive and Negative Powders for Deafness of three or four months standing, and I am happy to state that I am much relieved; in fact, nearly as well as

Milk leg. Rheumatism, Fits,

Dyspepsia, Deafness. Yorkville, Ill., Dec., 21st, 1868. Dn. Spence-Dear Sir: I received a letter from you al most a year ago, asking me to give an account of the cures made by the Positive and Negative Powders made by the Positive and Negative rowners under my directions. One was the case of Milk leg of sixteen years' standing, one of Rheumatism, one of Falling sickness or Fits of sixteen years' standing, and a number of cases of Dyspepsia. The Powders have also helped my Dosfness, and cure the Numbness in my legs. You can use my name.

POWELL HALLOUE.

Fever and Ague, Dysentery,

Coughs and Colds. Stowe, Vt., Dec. 2d, 1868

Prov. Spence—Enclosed please find \$2.03, for which send two boxes Positive Powders. We have used them in our family until we know they are all they are recommended to be, having proved a perfect success in Fever and Ague, Coughs and Colds, Dysentery, and other diseases. Direct to

Kidney Complaint;

J.P Mist, of Ridgwood, Lond Island, under date of Jan 30, 1869, reports substantially as follows: Spont several years in the army. Returned with a shattered constitution. years in the army. Returnes with a smartered constitution, and among other complaints Disease of the Kidneys, Nothing in the shape of medicines sliesed him. Bought six boxes of Positive Powders, took them according to directions, and was cured. Also a lady friend of Mr. Mist's has a little boy, now three mouths old, which for several days after its birth gave annistakable signs of biseased Kidneys, probably inherited. The **Positive Powders** were administered. They gave it relief, and it has never been troub-

The Magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nanceating, no vomiting, no narcotizing. Men, Women and Children find them a silent but a sure 220-

The Positives cure Neuralgis, Hesdache, Bleumattsm, Pains of all kinds; Disribe t. Dysentery, Vomiting, Dyspepsin, Flathlence, Worms: all Female Weaknesses and derangements: Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Messles, Scarlatins, Erysipelas; all Indammations, acute or chronic, of the Kidneys, Liver, Lauga, Womb, Biadder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Conghs, Colds; Scroluls, Nervousness, Sieplessness, &c.

The Negatives cure Faralysis, or Palsy, whether of the muscles of of the senses, as in Blindness, Deafness, loss of

The Acguittes cure raraysis, or Palsy, whether of the muscles 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 Prest ation or Relaxation.

Both the **Positive and Negative** are needed in

Chills and Fever.

Chills and Fever.

Physicians are delighted with them. Agents and Druggists find ready sale for them. Printed terms to Agents.

Druggists and Physicians, sent free.

Fuller lists of Diseases and Directions accompany each Box and also sent free to any address Send a brief descrip-tion of your disease, if you prefer Special Written Direc-

tions.

Mailed Poetpaid at tness Prices; 18 Mar. 44 Pos. Powders, 81.00 1 44 Neg. 1.00 1.00 6 Boxes, 5.00 12 4 9.00 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

elae in Registered Letter. OFFICE, 37% 82, MARK PLACE, NEW YORK. Address, PROP. PAYTON SPENCE, M. D. Box 5817, New York City.

If your Druggist name the Powders; send your mosey at once to PROF. SPENCE, as above directed. For sale also at the Office of the RELEGIO-PRILOSOPHICAL JOURNAL. 192 South Clark street.

Vol No 12

# Leontier Department.

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

Notice to Correspondents and Others. All letters, papers and matter for as or the Frontler Department, must be addressed to E. Y. Will son, Lombard, Dupage county, Illinois, We speak in Michigan every night during Octo-

#### The New American Religion.

Below we give our readers the religious creed of E. J. Raynor, Secretary, and some five hundred others scattered through the various States of the union. This band of "Anti-Bigots,"(?) reminds us of a handfull of cambric needles thrown in o a haymow, and then calling themselves New Mown Hay.

Here is the creed of the "New American Religion."

I. We believe in one all wise God who has created this world and its inhabitants, and all the untold number of worlds filling the immensity of space, and their inhabitants, for a noble, wise and good purpose, not yet revealed to the inhabitants

of our earth.

II. He has, by his infinite goodness and wisdom, organized and set in operation a system of laws-commonly called the laws of nature—which are unchangeable and without deviation, and by which and by which are unchangeable and without deviation, and by which mankind and all living creatures are governed, and the various elements of nature are constantly controlled and guided, the unchangeableness of these laws making it impossible that any acts of so-called special Providence ever did or ever can take place

upon this earth.
III. We believe there can be no greater wicked-III. We believe there can be no greater wicked-ness and blasphemey than to accuse or even inti-mate that the Creator of the universe has declared that he will forever burn or punish the creatures of his own hand, for simply exercising and indulg-ing those very passions and appetites which He, in His infinite wisdom, gave them for their individual enjoyment and improvement, and for the completion of his wise purposes. Such attributes are attributed by Christians—both Catholic and Protestant—and her the Joyne to the latest and the tant—and by the Jews to their terrible Bible God, and by the Hottentot to their wooden Gods—the latter having the advantage of being tangible!

IV. We do not believe the God of the universe ever gave, directly or indirectly, either verbal or written words to any part of the inhabitants of the earth, for the simple reason that if He had He would have given them to all the peoples in all parts of the earth, not suffering His words to pass through doleful and murderous translations. It is a fact, which cannot be successfully contradicted, that man has existed upon this earth from thirty to fifty thousand years, and that there were many learned and intelligent nations and peoples thouslearned and intelligent nations and peoples thousands of years before Moses says the creation began. The Chinese nation existed long before Adam, and occupied the same portion of earth they do to-day, through the whole of Noah's celebrated flood! Chinese history shows that during the "forty rainy days" of "Noah's flood" it was the "forty rainy days" of "Noah's flood" it was very remarkably dry and pleasant throughout

their whole empire! V. We believe that religion should be eminently practical, dealing with the plain actual facts of every day life, and using its every influence and exertion to promote wisdom and knowledge, frappiness and joy to all the peoples of the earth.

VI. This life being one of practical, real solid

existence, it behooves us to use every exertion to enjoy life to its fullest extent, which will be best promoted by the abolition of selfishness, and by its liberal concession to the feelings, opinions and wants of those with whom we are brought into

VII. We are opposed to bigotry as practiced in and applied to, not only religion, but to the various pursuits and tastes of life; and are opposed to ous parents and insteaded to coerce men to adopt all legislation intended to coerce men to adopt either modern Christianity or temperance. Neither can ever be successful, and it redounds to the

happiness of man that they cannot.
VIII. We believe the inind or soul of man is immortal, and at the proper time, is transferred from this world to a higher sphere, and that it will be continually advancing in knowledge and enjoyments through all eternity-fulfilling some noble purpose of its Creator, commensurate with a such grandeur and importance as the Creator of the universe. The human origin of the Bible is shown, most palpably, in its authors being unable to conceive a grander design or destiny for its followers than that they should wear little wings on their shoulder-blades, and forever and ever sing hosannahs around the purely imaginary white throne of their Bible God! We believe that the next sphere we enter will be one of increased activity and unalloyed delight, the mind gathering in from the stores of wisdom opened to it, every instant increasing its knowledge, happiness and pleasure, and therein fulfilling one of the grand and noble designs of its Creator.

IX. We do not believe that any such ephemeral characters as angels exist, or that disembodied spirits ever return to this earth. Life is too practical and earnest for any such nonsense.

X. Finally, we believe that whatever tends to increase the intelligence, joy and happiness of mankind, it is our duty to encourage; and that the greatest happiness and the purest pleasures will be found to flow from the practical applica-tion of that truly golden rule, "Do unto others as ye would that others should do unto you." E. J. RAYNOR, Secretary.

Article 1st. of this new and astounding religion, is taken from Moses and the Unitarians. and is as old as reason. Article 2nd mostly copied from a sect lately started in England, called the "Religion of Science." Where is the new idea? Article 3rd is a repetition of the spiritual view as taught by all leading minds, and may be found in the writings of A. J. Davis, Phiney. Tuttle, Hardinge, Doten and others. Article 4th contains thoughts from all of the Materialists of the past, with the stale question of the churches inferred, "If the spirits come to you, why don't they come to us? If God revealed himself to one people, why not to all the people?" This question is as flat and insipid as dish-water, and yet it is given to the world with a flourish of trumpets, as a fundamental dogma in a "new religion." Following this startling discovery, we have a rehash of geology, new (?) of course, and original. This sect is above copying, for it is an original religion.

Article 5th, you can find in substance in every, creed in the world, and the clearly defined principles of Spiritualism. Article 6th, a full spiritual idea—an imitation. Article 7th is a rehash from the dicipline of every creed and sect on the earth. "We are (all) opposed to bigotry." These new religionists don't want their drinking of spirits stopped by legislation.

Article 8th is a paradox, and kills the "New American Religion" as dead as an adventist. This article accepts the cardinal principles of Spiritualism in the clearest sense, declaring the mind or soul of man immortal and progressive, and accepts the spiritual idea of the spheres as completely as Davis, Peebles or others of our ranks,

Article 9th is the embodiment of bigotry and superstition, and kills the sense of articles 6th and 8th, the first conceding liberality to all secitarian elements, the second declaring immortalty to be a fact, the third or 9th denying the only legitimate evidence possible to man-viz: the return of man to those on earth, and his I fore six months you will be unceremoniously

testimony concerning immortality. We find a concession and a denial of man's immortality. "We believe the mind or soul of man is immortal."-Article 8th. "We do not believe that any such ephemeral characters as angels exist, or that the disembodied ever return to this earth."-Article 6th. Then here is a paradox as well as a flat contradiction of declared principles. "Life is too practical for such nonsense." Brethren of the "New American Religion," will you give the world your evidence of immortality? What is it? Where is it? Prodigious! A big egg; it took five hundred to lay it! It can't hatch for there are no females named in this "new religion." A nice society in Chicago this time! Where is the divine Peebles! " Pardon us!" The result, we have it-"Mind and soul of man immortal-too ephemeral and nonsensical to return to the spheres they have left." O, the spirit of Daniel sitting in judgment! Tinctured with sect! Raynor and five hundred others!

Article 10th. The "New Religion" is complete; it is finished. Ten commandments to start with; Moses and Peebles repeated, the former for the Jews from Mount Sinai; Peebles from Pike's Peak; Raynor from the Chicago Valley and River-herein it is new, for this is the first revelation from a valley, and like the river flowing through the valley, it is mixed "muchly."

Truly, this "New American Religion" commends itself with a vengeance! Read it, brothers and sisters, and compare it with the pure simple, practical results of life unto life, capable of demonstrating itself here and hereafter.

Where, we ask, is the proof of immortality, as laid down by this "New Religion?" We auswer, belief, imagination, with no power to demonstrate its particulars. Read it by all means.

#### How We Rested this Summer, and its Results.

Dear readers, you remember the report of our winter's work in New York, Pennsylvania and Ohio, and how we promised ourself a right good rest at Mary's home, with the "wee ones."

We left Cleveland, Ohio, at 71/2 P. M., April 30th, arrived in Chicago, May 1st, at 61/2 A. M., and was taken by the hand in joy and love by one who has shared life's journey with us for two and twenty years. May she continue to the end with us, our helper and equal, is our constant petition to the Father of all the sons and daughters of men and women. Distance traveled, 355 miles.

May 1st-left [Chicago at 3 P, M., via. C. B & G. R. R., for Aurora, Ill. Had a pleasant ride-Arrived at five o'clock, and became the guest of Dr. Cushing. While at tea, word came to the dector that his eldest-a noble boy, called Dannie, had received a severe gun-shot wound in the side just under the shoulder. We lectured at 8 o'clock P. M. to a full house, giving many fine tests and readings of character, which will appear

Sunday, May 2nd-two lectures afternoon and evening, to overflowing houses. In the eve ning many could not get into the hall. Aurora is a fine town, situated on Fox River, forty miles south-west of Chicago, surrounded by a fine farming country, well improved. There are many noble-minded men and women in Aurora, who are believers in the gospel of Spiritu-

After Dr. Cushing's son was shot, we went to the excellent home of A. S. Hall, Esq., where we were treated with that frankness and hospitality known only to the generous and true. Mr. H. is a thinker and philosoper after the manner of Swedenborg, but with more originality than any of the ministers of that class. May he and his household continue to grow in wisdom with all that love the truth.

Monday, May 3rd-reached my home, dear old home, after an absence of five months to a day. Welcomed by the companion of my life, our darling little ones shouting in glee, "Pa-pa has come," and Trip, the pet dog of the household, is frantic with joy, whirling like a top at our feet, saying in her dog way, "welcome home master, welcome to-day," and like a patriarch. we sat down in their midst, full of joy, receiving and giving caresses and kisses from her, who, twenty-two years ago, laid her hand in ours, taking us "for better or for worse," down to little blue-eyed Willie, our pet and darling, only ten months old-all were there we had left five months before, save one, our dear old mother. Her body was gone, but her spirit came and blessed us in our humble home. Distance from Aurora to our home, by the way of Chicago, sixty miles.

Saturday, May 8th-left for DeKalb, Ill., 39 miles west of our home, on the Dixon Air Line R. R. Lectured once Saturday, and twice on Sunday. We began with one hundred hearers and concluded with as many as the hall would hold, giving many tests and readings of character-fully identified. DeKalb is a grain depot, and in the midst of as good a farming country as the West affords. This is the old camping ground of our good Bro. J. O. Barrett, now of Glenbulah, Wis., who can tell us somewhat of the system of charity exercised towards him by the Universalist Church. We will here remind our brother of two prophecies we gave him in the past; one at St. Charles, Ill., in the Universalist Church. It was on the occasion of a three days' meeting in 1863, when our good brother undertook to harmonize Universalism and Spiritualism. We opposed the movement, for the reason that Universalism could not be trusted. We then told him that he would be expelled from the church for no other reason than that he was a Spiritualist. The second prediction we made on the 1st day of January, 1867, at the house of H. H. Marsh, Esq., of Chicago. Brother B. had then fully entered upon the duties of assistant editor of the miserable abortion, the Spiritual Republic, born out of the attempted ruins of our glorious Religio-Philosophical Journal. It was this: "Brother, you are now one of the editors of the Spiritual Republic (?). Be

kicked out of your place. You are too honest, too good a man for the place. You will be put out," and the fulfillment of this prediction was literal.

Monday, May 10th-returned to our home, resting for five days. Distance traveled, 39

Saturday, May 15th-left for Evansville, Wis. Gave three lectures and many tests. Evansville is a pice little town, 125 miles north-west of Chicago, and noted for its liberal views. Here Bro. Kilgore, now of Philadelphia, was made free by Spiritualism. D:stance from home, 145 miles.

Monday, May 17th—left for Mazomanie, Wis Gave three lectures and many tests. This town is noted as the center of a fine hay-growing region, and contains many liberal minds. We had full houses and marked attention. Distance from Evansville, 136 miles.

The Andover, Ohlo.—Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian.

ATHENS, MICH.—Lyceum meets each Sabbath at I o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. T. R. Allen.

NOTICE OF MEETINGS.

P.M. Conductor, R. M. Webster; Guardian of Grouns, Mrs. L. B. Allen.

ABRIAN, MICH.—Regular Sunday meetings at 10½ a.m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Erra T. Sherwis, Secretary.

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

BOATON.—MERCANTILE HALL.—The First Spiritualist Asso-clation meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Duncklee, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

Assistant Secretary, 51, Pleasant street.

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

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings avery Sunday at Webster Hall. Webster

Webster Hall.—The first Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, p. m. President, ——; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ 4 m. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

Music Hall.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

Spanogristo Hall.—The South End Lycoum Association have entertainments every Thursday evening during the winter at the Hall No.80, Springleid street. Children's Progressive Lyceum meets every Sunday at 10½ A. E. 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 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French,

Baltimore, Mp.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday even-ings, at Saratogo Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Chil-dren's Progressive Lyceum meets every Sunday at lt A. M. Broadway Institute .- The Society of " Progressive Spiritualists of Baltimore." Bervices every Sunday morning and ovening at the usual hours.

BANGOE, Mr. -- Spiritualists hold meetings in Pioneer Chapel overy Sunday atternoon and evening. Children's Progressive Lycomm meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian. Bz.orr, Wis.-The Spiritualists of Beloft hold regular

Sunday meetings at their church at 10½ A. M., and 7½ P. M. Wm. S Yost, President; U. S. Hamilton, Secretary. Lycoum meets at 12 M. Mr. Wm. Wadsworth, Conductor; Miss O. Barnes, Guardian of Groups. Battle Creek, Mich.—The Spiritualists of the First Free

Church, hold meetings every Sunday at 11 A. M. at Wake-lee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups Belvidere, Ill.-The Spiritual Society hold meetings in

Green's Hall two Sundays in each mouth forencen and evening 10½ and 7½ o'clock. Children's Progressive Lyccum meets at two o'clock. W. F. Jamiseon, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guar-Brypato, N. Y .- Meetings are need in Kremlin Hall, Wes. Eagle treet, every Sunday at 10½ a. m. and 7½ p. m Children's Lyceum meets at 2½ p. m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. m., at Lafayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y . The Spiritualists hold mest Briado at Sand 7½ p.m. Children's Progressive Lyceum meets at 10½ 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. 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 Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

CLEVELAND, OHIO .- The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Super-ior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor.

Secretary. Chicago, Illinols.—The Chicago Spiritualists meot every Sunday in Crosby's Music Hall at 10:45 A.M. and 7:45 P.M. Speakers engaged,—Mrs. A. H. Colby, June 6th and 13th; Miss Susie M. Johnson, June 20th and 27th. The Children's Progressive Lyceum meets immediately after the morning lecture. Dr. S. J. Avery, Conductor.

The Bible Christian Spiritualists hold meetings every Sunday in Winniammet Division Hall, Chelsea, at 3 and 7 p. m Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

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. P. A. Perin, Cor. Sect.

Carriage, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk. CAMBRIDGEFORY, MASS.—The Spiritualists hold meeting ery Sunday in Williams Hall, at 3 and 7 r. y. Speakes

DOVER AND FOXCEOFF, Mr.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 1014 s. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 114 p. m. Du Quoin, ILL.—The First Society of Spiritualisst, hold their regular meetings in Schraders ball, at 10 o'clock A. M.

the first Sunday in each month. Childrens Progressive Lyceum 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. Fivousuac, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. FOXBORO', Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A.M.

Geneva New York,—The First Society of Spiritualists of Geneva N. Y., hold meetings every Wednesday evening 7½ o'clock at the residence of R. B. Beach, Sunday 3 o'clock r. M., at the residence of Dr. Newell.

Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium. HARTFORD, CORN,-Spiritual meetings are held every San

day evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lycsum meets at 3 P. M. J. S. Dow, Con Hot Luby, Mr. — Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

Hammonron, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Quardian of Groups. Lyceum numbers 100 members.

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

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They us the Hall of the "Salem Library Association" but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardwer, Treasurer; Johnathan Swain, Collector.

Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a.m. and 7½ p.m., in Temperance Hall, Market street, between 4th and 5th.

LOWELL, MASS.—The Children's Progressive Lyceum held meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ a.m. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-

LYNN, Mass.—The Spiritualists of Lynn hold meetings every Bunday afternoon and evening, at Cadet Hall.

Lapours Inn, Association of Spiritualists hold meetings every Sunday, at 10½ a. m., and 3 r. m., at "Concert Hall."—

Dr.S. B. Collins, Pres't; F. A. Tuttle, Sect'y.

MAZO MANIE, WIS.—Progressive Lyccum meets every Sunday at 1 p. m., at Willard's Hall. Affred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-

MILWAUKER, WIS .- The First Society of Spiritualists meets at Bownan's Hall. Social Conference at 10½ A. M. Addres and Conference at 7½ P. M. Geo. Godfrey, Fresident. The Progressive Lyceum meets in the same had at 2 P. M. T. M. Watson, Conductor; Bettie Parker, Guardian; Dr. T. J. Freeman, Musical Director.

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

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

MILAN, O .- Children's Progressive Lyceum meets every Sunday, at 10½ o'clock a. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle. Marlboro, Mass.-The Marlboro Spiritualist Association

hold meetings in Forest Hall. Speaker engaged, Prof. Wm. Denton, once a week for a year. Mrs. Lizzie A. Taylor, Sec MANCHESTER, 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. Seaver, President; S. Pushee, Secretary.

Naw York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth evenues, 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. Farnsworth, Guardian.

worth, cuardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

New York.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenne and West 29th street. Lectures at 10½ o'clock s. 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 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lycenm. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups. OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum

meets at 121/2 p. m. J. L. Pool, Conductor; Mrs. S. Doelittle, OMORO, Wis.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McUann, Guar-

Philadelphia, Pa.—The First Association of Spiritualists at Harmonial Hall, corner 11 and Wood sts. Lectures Sundays at 10½ A. M., and 7½ P. H. Lyceum No. 1 at 2½ P. M.

First Spiritual Church of Philadelphia, Thompson st. bo-low Front. Meetings Sunday at 3 and 71/2 P. M. Lycenm No. 2 at 10 p. M. Spiritual Union, Washington Hall, 8th and Spring Garden ats., Sundays. Lyceum No. 3 at 9 a. R. Lectures at 101/2

1.im and 7 /2 p. m. PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum 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 held at Central Hall every sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forencon. QUINCY MASS .- Meetings at 234 and 7 o'clock P. M. Pro-

gressive Lyceum meets at 13/2 P. M. RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 101/2 a.m. Children's Progressive Lyceum meets in the same hall at 2 p. m. ROCKFORD, ILL.—The First Society of Spiritualists meet and

ROGEFORD, I.L.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Egown's Hall Lyceum meets at 10 o'clock, s. m., in the same hall. Dr. E. C. Dunn. conductor; Mrs. M. Rockwood, guardian. Rochester, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall, Sunday and Thursday evenings. W. W. Parselis President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHLAND CENTRE, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

Berngfield, Ill.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M, Lanphear Secretary. Children's Progresive Lyceum every Sunday at 20'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

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

3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Re-

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

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday ot 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 Ohio 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 2½ P. M. E. G. Granville, Conductor.

Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. TROY, N. Y.—Progressive Spiritualists hold meetings in

Toledo, O .- Meetings are held and regular speaking in Old

Harmony Hall, corner of Third and River street, at 10½ s. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Couductor; Mrs. Louisa Keith Guardian.

TROMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, z. Stockwell, M. Hail jr. Trustees; and A. Tillotson Secretary and Treasurer. TOPELA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenus. Mrs. H. T. Thomas, Inspirational Speaker.
F. L. CRANS, Pres't.

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 Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 122/2 p. m. Hose Allen, Conductor; Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Williamsburg.—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 Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Minth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

Point. Contribution 10 cents. WORCESTER MASS.-Meetings are held in Horticultural Hall every 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. B. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns,

Washington, D. C .- The First Society of Progressive Spiritualists meets every Sunday, in their (New) Harmonial Hall, or posite Metropolitan Hotel, Pennsylvania avenue be

Hall, opposite metropontan notes, reansyvania avenue, be-tween 6th and 7th streets. Speakers engaged: October, Mrs. Spettigne; Nov., Susie M. J. huson; Dec., N. Frank White; Jan. E. V. Wisson; Feb., Emma Hardinge (expected); Mar., not filled; Apri., Moses Hull; May, Alcinda W. Slade. Leo-tures at 11 a. M. and 7½ p. M. Children's Progressive Lyceum, Geo. B. Davis, conductor, at 12½ p. M. every Sunday. John Machaw Pracident. YATES CITY, ILL.—The First Society of Spiritualists and Frience of Progress meet every Sunday for conscrence, at Long's Hall, at 2% p. m.

### PROSPECTUS

# RELIGIO-PHILOSOPHICAL JOURNAL

This weekly newspaper will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the vising generation. In fact, we intend to make our Journal cosmopolitan in character—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. JUNES: late the

#### RELIGIO-PHILOSOPHICAL

## PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at

### No. 192 South Clark Street, Chicago, Ill.

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

pheres.

All systems, creeds and netituilous that cannot stand the ordeal of a scientific risearch, positive philosophy and sulightened 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 Human Mind to-day, through Spiritual intercourse 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 governmental While we stand aloof from all partisanism, we shall not hesitate to make our journal potent in power for the advocacy of the right, whether such principles are found in platforms o a party apparently in the minority or majority.

A large space will be devoted to Spiritual Philosophy and communications from the inhabitants of the Smmer Land.

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.

### TERMS OF SUBSCRIPTION—IN ADVANCE:

One Year,..\$3.00. | Six Months,..\$1,50. Single Copies 8 cents each.

CLUB 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 useless for subscribers to write, unless they give their Post Office Address and name of 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 sent.

Specimen copies sent PRES. Subscribers are informed that twenty-six numbers of the RELIGIO-PHILOSOPHICAL JOURNAL comprise a volume.

ADVERTISEMENTS inserted at TWENTY-FIVE CENTS & line for the first, and twenty cents per line for each subseque The space occupied for display or large type will be reconed as if the advertisements were set in nonpariel entire, solid-

All letters must be addressed S. S. JONES, No. 192 South Clark Street, Chicago, III.

### INDUCEMENTS TO CANVASSERS.

In order to greatly increase the subscription list of the Religio-Philosophical Journal, we offer magnificent inducements for procuring subscribers. Men and women, lecturers especially, will find it profitable to canvass for the paper. Any one sending \$100 shall receive thirty-three copies of the Journal for one year, or sixty-six copies for six months directed to such new subscribers and at such places as re required, or such a proportion for six months and one year as shall suit, 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 sixty-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.

fighe 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 machine. Circulars containing full information, with samples of sewing, furnished upon application to Wm. H. Sharp & Co., General Agents, 101 Washington street, who will carefully 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 121 Namau street, New York.

Publishers who insert the above Prospectus three times, and call attention to it editorially, shall be entitled to a copys! the RELIGIO-PHILOSOPHICAL JOURNAL one year. It will be forwarded to their address on receipt of the papers with the ador-

### IMPROVED PLANCHETTE

The materials of which these Planchettes are made, are peculiarly adapted to the magnetic currents of the human system,—heing made of Electrical and Magnetic substances, composed and prepared expressly for the purpose. The movements it performs in the hands of proper chainels, 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 behind, 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 Planckstte 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 Dollars. Send by P. O. orders, or register the letters containing money when P. O. orders can not be procured. Address.

> 192 South Clark Street, Chicago, III.

S. S. JONES,

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, 8 cents. How to Bathe, paper 40 cents, postage 4 cents; cloth, 75cts. posrage 8 cents

The cause of exhausted vitality; Muslin, \$1 postage 13

Important Truths, Mrs. E. P. Miller; 20 cents, postage 2 ents.
The above books all treat of the sexual organs and the laws of health. They should be placed in the hands of every man, woman and child. For sale at this office. Address S. S. Jones, 192 South

Clark street, Chicago, Ill.

Price, \$2; Postage paid.

A highly entertaining Noval. Very interesting to Spirit-

JESUS OF NAZARETH; on, A TRUE History of the Man called Jesus Christ, given on Epiritual Authority, from Spirits who were Cotemporary Morials with Jesus while on Earth, through the Mediumship

of ALEXANDER EMPTH. Price, \$1.60 ; postrge 24 ata