\$3,00 PER YEAR IN ADVANCE.]

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

ISINGLE COPIES EIGHT CENTS.

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, OCTOBER 16, 1869.

VOL. VII.-NO.4

Miterary Department.

For the Religio Philosophical Journal. THEN AND NOW.

BT J. WM. VAN MAKER

If A WA. In American the first of youth, the heanty's bloom upon her brow, flush of roses on her cheeks er red lips folded in a row. A row of lore, enduring sweet, And in two paras again we'd need. The control of the

left her, and I wandered o'er
The wide earth and the rolling sea,
athering treasures bright and gold,
To brighter make her life with me,
And as I wandered thought would turn
To her for whom my heart would yearn.

Two years went by—two little years,
And with a heart of hope and price,
came with honest love to claim
The hand of her, my premised tride,
I came to cast my treasures at het
Where we both parted we should:

ere we had parted we should meet, ich was the promise given, eath the meek eyed stars of night hen earth below seemed all of heaven. And thus the flowers of June had as As they on alender branches hung.

But when I reached that sacred spot,
I searched for her I loved in valu,
But in the evening air I heard a voice
Thus speaking. "You will meet again,"
And there beneath the monnlighty
My eyes discerned a new made gra

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,—alone— And on her grave I cast me down, This was my cross, oh, where the ca

And as I lay, in angulah toet,
Upon that loved one's lowly grave,
When sorrow's waters o'er my sool,
Swept like an angry, sorging wave,
Like overwhelming waters o' the deep,
I plead for strength and power to weep

I pieta for strength and power to taid as the white tears fell like rain, I felt ker gentle presquee there, feit her breath upon my cheek, I heard her voice in evening air, Her breath was fregrant as the flow That blossom in the garden bowers.

tr body lay beneath the bod,
But her pure spirit talked to ma,
Ier angel presence bade me hope
And overcome all misery;
That she had only gone before
And waiting stood on yonder

th i blest assurance, 'mid my grisf,
Though parted, we could meet,
though passed up to the higher life,
She would return with love to greet
He wandering here below,
And bid my tears forever cases to

And the my earthly course is run,
And I lay every burden fown,
'll meet her in the sphere; 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'S OWN THEORY.

Planchette is intelligent; she can answer quesions, and ofhe answer them correctly, too. On the control of the cont

That will depend much upon Planchetto. That will depend much upon the splitt in which you may interrogate mey like 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 you 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, as_well as

intent upon your object, or I can do but little for you.

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 manner?

communicates with us in some preference of the property of the

do?
That is what I assert—only in reaffirmation hat the world, in explanation of similar omena, has been told a thousand times be-

fore.

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.

The first of these is the prima facie absurdity of the idea.

P. Absurdity! How so?

It is so contrary to our ordinary course of thought; contrary, I may say, to our instincts; contrary to that 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 clossing the idea as among the grossest of superstitions.

P. If 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 excusional interposition this general than disprove the rule, the contrary of the class which will be a superstitute of the contrary of the class which will be a superstitute of the contrary of the class which will be a superstitute of the class which will be a superstitute of the class which will be a superstitute of the class which has been recessarily sophistical, do not admit such an idea: but do not even these generally admit that there is an invisible world of spiriter.

I. Most of them do: all professing Christians do. I do, certainly.

hence necessarily sophistical, do not admit such an idea: but do not even these senerally admit that there is an invisible world of aptrits.

I Most of them do: all professing Christians do. I do, certain yield.

I the certain yield of a professing Christians do: I do, certain yield.

P. Let making. Do they and you hold that one and the same God made all worlds, both natural and all professing control of the control of the

"wizards," and forbids the practice under severe penalties. How does that sound to you, my ingenious 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 mortals—the 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 apriris that is forbidden in the Bable, a practice that was common mong the heathen nations of those time?

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

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 of pridden? I. To each of those questions. I answer, Yes, certainly.

certainly.

P. Do the Old or New Testament writings anywheres command us to abstain from all inter-course with spirits?—or from any intercourse

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 contains any such command.
P. Do you not know, on the contrary, that spirits other than those called "familiar spirits," often did communicate, and with apparent good and legitimate parposes, 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

whose names are mentioned in the Bible?

I. Well, I must in cador 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 by 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 anthe subject, and I do not know that I can dispate 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 BATIONAL DIFFICULTY.

them to the best of my ability.

THE BATTONAL DIFFICULTY.

I. The d fliculies, as they appear to me, are of a threefold character—Retional, Moral, and Religious. I begin with the first, The Rational Difficulty. And for a point to start from, let me ask, is it true, as generally held, that when a man becomes disencembered of the clogs and hinderances of the flesh, and, passes into the spirit-world—especially into side Fealms of the just—his intellect becomes more clear and com prebensive?

P. That is true, as a general rule.

I. How is it, then that in reurang 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 bud gra-umar, bud spelling, and other distinctive pocularities 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 exception in your own lavor. Your communication that the speaking and world. They for a moment.

ed you to take into the account? Think for a moment.

I. Well, perhaps I ought to have made an exciption in your own tavor. 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 meilts 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 any thing 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 spirit-communications which, though evidently stamped with some of the characteristics of the medium, were quite above the normal capacity of the living man from whose disembodied spirit they purported to come.

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 spirit. But that we may be enabled to make this mystery mero clear, we had better attend first to another question as not the present of the production of the production of the production which I see you have in your mind—the question as to the potential agent used by spirits in making communications.

THE FORENIAL AGENT, OR MEDIUM.

THE POTENTIAL AGENT, OR MEDIUM.

THE POTENTIAL AGENT, OR MEDIUM.

I. That is what we are anxious to understand; electricity, magnetism odylic force, or whatever you may know or tellewell 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—nuless, indeed, it be a deal body—which has not something answering Go 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 rarity of her atmosphere, when has the smallest amount of cosmic life of any planetary body in the salar system—only though

to admit of the smallest development of vegetatie and aximal fame. Asill, every sun, planet,
or other cosaile body in space is generally, and
the cosaile body in space is generally, and
the requisity constituted form connected with
pervaded, by the sectionally, surrounded, and also
pervaded, by the sectional content of the care of the same and spirits,
and also the lower living forms, are surrounded
by a sphere of air or wind like the atmosphere of
the carth, but yet no part of that atmosphere of
the carth, but yet no part of that atmosphere of
the carth, but yet no part of that atmosphere of
the carth, but yet no part of that atmosphere of
the carth, but yet no part of that atmosphere of
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 assumon with them. The specific
armospheres of the were, and when excited by
friction, those also of some metals, and even of
some of summary of the carth, but also
from the atmosphere of the carth, but also
from the atmosphere of each other. But properly speaking, the psychic aura surrounding
man and spirits should no longer be called an
atmosphere, that is, an otmo sphere or sphere of
atoms, but simply a "sphere" if or it is not
atomic, that is, material, in its constitution, but
is a spiritual substance; and as such extends in
definitely into space, or rather has only an indirect relation to space at all. Nor is the atmosphere, as popularly understood, the only enveroping sphere of the earth, for beyond and pervaling it, and pervading also even all solid bodies, is a sublime interpheneary substances called
"ether," the velocie of light, and next approach
to spiritual substance; while all

"ether," the vehicle of ingit, and next approach to spiritual substance; while all bodies, solid, liquid, and gascout, are also pervaded by electricity.

I. All that is interesting, but the subject is new to me, and I would like to have some farther illustration. Can you cate me rome familiar lact, 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 ashent presence of certain persons, though entire strangers, aff ct you with an uncomfortable sense of repulsation, persons embigraphs and speech, while in the presence of others you at once feel perfectly free, easy, at home, and experience even a marked and mysterious sense of congeniality.
I. I. I have some the surrounding the presence of the surrounding the surrounding the surrounding the presence of the surrounding the

distance apart, and without any externations munication?

I. I have heard and read of many such cases, but could have scarcely believed then shaf 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 sanses. What, then, can it be but the kor clated spheres of the two persons, which I have already told you are not atomic—not material but spiritual, and as such have fuller relation to space?

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

[TO AS CONTINUED]

PLANCHETTE.

m Artificially Produced, etc.

BY WM. B. PAHNESTOCK.

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 inducace 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 daming 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 curse, 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 aniwers, even to mental
questions, and often is a language the medium There is no mystery in the working of Plan

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, agenthe all of Planchettic's communications to his Satunic majesty; no matter whether he tells the trath, 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 breten to deny the facts in the case.

bigot would befetend to deny the facts in the case.

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 will his 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 and see, hear or communicate with them. tion, no one, not even those who are mediumis tic, can see, hear or communicate with them The question then is, in what condition are those who do so; or, what known condition enables

who do so; or, what known condition enables persons to see, hear, or become clear-minded, independent of the nafural senses? What conflition enables some persons to arise from their beds, and in total darkness, to walk with perfect 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 sommanbulic condition, which as familiar to all medical men, and is generally entered during natural sleep, by those with whom it has become a habit, espécially 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; neur, smell, taste and feel independent of the natural senses. The same state can be artificially induced, and persons can be taught by enter it at pleasure, independent of any one, and while they are in it, they possess the same powers of clairvoyance or clear mindedness, that natural sommanbulists 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 pesible for one sense that is in it, being then in condition, can be controlled. When the hauds, therefore, are placed upon the Planchette un till they become weary, they enter the semanbule coondition, 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 cocasion, were; to place the hands-upon the Planchette, and to let them be as motionless as possible, or, as if they did not belong to the body. In doing this the arms must not louch the table, while the ends of the fingers are to rest lightly upon the Planchette. The object of this position, is to tire the arms and hands sufficient

he necessary conditions.

A pencil held in the hand, in the position of writing, until it becomes weary (as above de-scribed), will enter the semnambulic 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.

An Irishman hearing of a friend who had a stone coffiu made for himself, exclaimed: "That's great idea. Saure an' a stone coffie ud last a mou his lifetime."

Pacific Department.

BY...... BENJAMIN TODI

A Trip to Oregon and Washington Teri-tory. No. 4. PROM PORTLAND UP THE COLUMNIA RIVER.

rhose fortament we left Portland on the steamer "Faminy Troup," and a trip of i we hours brought us to Vancouvers, in Washington Territory, eight miles above the mouth of the Williamette river. This place has from eight hundred to one thousand inhabitants. The entile place looks in a dilapidated condition; no noise, no sitr on the Streets, everything is an quiet as a New England Sabbath. In former times, it was quite a business center, from the fact that the givernment 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. Batfew troops are stationed here news, 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 decty.

The spirit of bigotry and infortance, so far as progressive religious these are concerned, is a marked feature among issinatibitants. Two years ago when Mrs. Foys was on a tour through Oregon, she was invited to this place to give one of her public scances; she compiled with the request, and the next morning, the was arrested gad brought before the Recorders' court and fixed for excluding la jurglery without a ligense. We gave two lectures here with a fair andence as to number; a five intelligent minds were among them, but the mijority of them might as well been stones or sticks of wood, judging from the stolid indifference minifested by them.

"There are men who have sonds so smith. That they need can be damed at all, Who never can be damed at all, Who never can be damed at all, Who never can be damed or blest, Though heaven or fell may do their best."

We think that when that great eventful day believed in by our Orthod x friends, shall suring at non-board and started up the Colombia river.—Eighty miles brought us to the Cacades; here there is a portuge of six miles. The accommidations are excellent—due cars with a sfeam engine, enabled us soon to accomplish the distanc

the river. There are other streams of more extensive breadth (in some instances twenty feets
wide) that fall perpendicular, in distances varying
from fify to seven hundred feet, and at times the
wind from the North rubes fariously down the
river between 1's mountaigous sides, literally converting these streams into spray, which forms a
sight beautiful to b-hold. There is one prominent
object that strikes the eye I mus before you reach
the Cascades; this is called Castle rock and a
castle, indeed, it would prove from almed any
kind of inovasion provided you could put once scale
its sides and get safely ensconged upon its ton. It
standsout entirely alone from the mountain, and is
circular in its formation, and its sides apparently
are so smooth as though they had been hown by
the hand of mun. We should judge that it was
some twenty rods in circumference, and were informed that it was nine hundred feet in height.
On Toursday moralong, at five o'clock, we left
the Diles, crossed a portage of fifteen miles by
railrond, then took, the steamer "Winona" and
continued our journey up the river. Eighty miles
brought us to Uratilla, the starting point of the
overland siage, which carries the Orgon mall to
the States. Five days 'staging connects the line
with the Union Pacile Railrond at Winimuca.—
Thirty miles further up the river, bought 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
room two hundred miles farther. Wallots is not
much of a town, but is simply a landing for goods
that go to Walls Walls 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 fo forty persons; they appear
do to enjoy the Jectures well—as they said it was
a God-send to them, so seldom did they have no
opportunity to listen to public speaking. Even
the Methodist preachers do not consider them
worth avening, they are not swe, hence do

to return sgain 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 Necond National Convention of the Friends of the Children's Progressive Lyceum, held at Kremith Hall, Buffalo, N. Y., Sept. 2nd and 3d, 1869.

In the absence of the President, May F. Davis, Dorus M. Fox, Vice President, called the meeting to order and read the call for the Second National Convention of the Friends of the Children's Progressive Lyceum, which we published, by the Journat.

The roll of Delegates was read as follows: Vermont.—D. P. Wilds.—

The roll of Delegates was read as follows:
Vermont.—D. P. Wi'der.
Massachusetts —A. E. Carpenter, George Ar.
Bucon, James Whitoey, H. B. Storer, C. B.
Lynn, A. C. Robinson,
Pennsylvania.—G. D. Glessun, J. J. Harnon,
Caroline A. Grimes, D. Y. Kilgore, P. Gowley,
Carrie S. Burnham, Anna M. Lowite, E. H.
Beal, H. T. Child, M. D. Ellen M. Child, Mary
Benas, Sasan Baker, Alice Tyson, Istelia,
Booper, C. Holt, Mrs. W. H. Johnson, R. L.
Lowite, C. Holt, Mrs. W. H. Johnson, R. L.
Lowite, P. C. Mills, L. K. Coonley, Geo.
Hugk-II, W. Druke.
New Jork, —Mrs. & S. Little, J. O. Kelly,
A. E. Tihlen, O. Casse, S. H. Wortman, Cornelia H. Maynard, Louisa Wilson, Mrs. Louisa
Shenpard, J. McCaure, Mrs. Lodena Scott,
A. Quielge, J. I. Pool, G. H. Hyde, J. H. Sattriee,
W. Tilton, Mrs. Satterice, A. L. Nash, B. A.
Beals, Polly Chase, Mrs. A. N. Avey, Mrs. N.
E. Caswell, Mrs. Emily Bashs, Dr. Mary Farkburst, H. D. Fitzgeraid, Mary Lane, Lester
Brooks, Amelias Bortis, Sarah Bartis,
Mary' ind.—J. Wever, L. Weaver, W. E.
Masson, J. Masson, Mrs. J. Bay, John Prisk,
W. Gridner, Nettle M. Pease, L. Corlit, Emma
Weaver.
Okin.—A. G. Snith, Geo. Rose. A. A. Wheelock, D. U. Pratt, Mrs. Hall, J. S. Sommer, E.
Howe, M. Harris, Mrs. Sheppard, E. S. WheeLer, Mrs. S. E. Wheeler, S. Spirona E. Warner,
Strab Thompson, C. R. Fowler.
Indians.—Ed. J. R. Baily, E. L. Marse,
Michigan,—Hattic Clark, D. M. Fox, Edward
Whiople, D. B. Harrington, E. S. Suoun, Sarah.
A. Harton, J. G. Wait, J. S. Young, Eliza C.
Woodruff.
Illinois.—Eliza A. Spence, Dř. S. J. Avery,
Olive I. Avery, Mrs. A. W. Baker, J. B. Robinson,
W. F. Jamleson, J. S. Leveland, Lru H.
Kimball, E. T. Blackmar, L. W. Fres, Clara A.
Robinson, Dr. I. Boggs, Hester A. Langford,
Dr. H. W. Driven.

On moil in 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.
Burnbann, P.a.; and Levi Weaver, Balt, were
appointed:
On making and the propersion of the friends of the deviced to

Green beneath your willing test.

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 Lyccum.

Truly,

H. F. M. BROWN.

EVENING SESSION.

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

II. B Storer in the chair. On motion of Dr. Bally, the following question was adopted for discussion:

"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.; Jas. Whitney, Mass.; J. B. Loveland, Ill.; Geo. A. Bacon, Mas., Sarah Thompson, O; C. Holt, Pat. E. S. Wheeler. O.; Mary Parkhurst, M. D., N. Y.; D. Y. Kilgore Cobs, N. Y., said:

"L-do Teel deeply when questions of such import, as have been given out here to-night, are presented. An appeal has been made to womanto bring forth some remedy. Oh, the need of great moral physician, and geneed great physelaphysicians. When such men as have spoken to night, call for aid, can we give it them, my sistern? Oh let us raily to the standard; let us get he we re in earness in this great work to develope the moral principle that will reach to develope the moral principle that will reach

to the very root of the evil, and enable us to devise means to cradicate it. We know that our Great and good Father, who has until this universe and created man and woman and child in it, has not let 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 tree wisdom.

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

Let us find the man or woman in every soul—that 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 good 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, chi, think of it it take these things home, all these lessons from these great intellectual minds.

By the way, you now have too much intel lect and not enjugh spirituality. We ought to have the two together, and when they come to gether property, we wand to balanced as men and be true and an and women.

Carrie & Burnham said:

I am exceedingly interested in the words our Mother Soot thas spoken, with regard to women, but I don't think m:n should be exempt from blame.

Adjourned.

PRIDAY MORNING SESSION.

from blame.
Adjurned.
PRIDAY MORNING SESSION.
Sept. 3rd, 1839.
The subject was continued. Remarks were made by D rus M. Fax. H. S. Bown. Mr. Amsiss C. Robinson. Mrs. Shepiard, of Geneva, obiar, recited some very interesting dialogues, which she has written for the cubiltren in 1r Lyceum.
On notion 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. Alleu, N. J.; Dr. S. Avery, of Ill.; Eli P. Brown, of Indians; Nettle C. Maynard, of N. Y., and Caroline A. Grimes, of Penn. were appointed.
The subject of the best means of promoving the interest of the Lyceum, was again considered.
Mr. Y. Jamieson gave an interesting account

were appointed.

The subject of the best means of promoting the interest of the Lyceum, was again considered.

Mr. Y. J. imieson gave an interesting account of his experience in the Lyceum. D. Y. Kulgore gave his experience in the Lyceum. D. Y. Kulgore gave his experience as a teacher.

AFTERSON SERSION.

Dr. H. S. Brown of Milwankee in the chair. The following resolution was unantmously adopted.

Resoled: That we recommend to Lyceums everywhere to hald distinct quarterly meetings for the officers and leaders of Lyceums, and that there he a c-nj inction 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.

Amass C. Robinson, of Muss.; Dr. J. K. Bailey, of Indiana; Eitz C. Woodruff, of Mich.; Dr. Mary Parkhurst, of N. Y.; Sarah A. Harden, of Mich., were appointed.

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

DR. CHILD—DRAR RIGOTHER:—I received on their respective authous that I would, through you, inform the committee of hier received more well as a support of the respective authous that I would, through you, inform the committee of hier received one of the series and thus far think it the best I have seen.

The following was read by the Speretary:

the series and thus far think it the best I have seen.

The following was read by the Secretary:

"The Cuildren's Progressive Liveum, Number Tao, of Baltin re, send their greeting to our sister Liveums throughout the land, by 'their Conductor and representatives in Convention assembled, wishing them all success, and pray that the Angel World will lasten the day when highly and superatition will be swept from the Lee of the land, and peace, harmony and love, will right superame.'

Jis. W. Giben, Lavina C. Dandore, Willis Gardner, committee.

Baltimore, Aog. 29th, 1869.

The following letter from A. G. Smith, Painesyrile, Oalo, Conductor of the Liyeun,—was read:

TO THE DELEGATES IN CONVENTION AT

TO THE DELEGATES IN CONVENTION AT

ynie, Oaio, Conductor of the Lyceu n, was read:

TO THE DELEGATES DY CONVENTION AT

INFFALO.

PHIENDS:—Il tring been appointed delegate from the Painteville Progressive Lyceum to the Lyceum Convention, and being unable to attend, 1 big to call your attention to a subject of much ingoriance in its bearing on the success of the Lyceum movement. Without ignoring in the least the merits of the present Minusl, 1 believe the need of something more is felt by nearly all the Lyceum organizating,—a book, an addenda or appendix, if you please, of the character of a serial, of moderate cost-teap from three to five dollars per dozen, so that it comes within the means of all, and that it shall include music and worst attached, a few beautiful and yet practical tunes adapted to and within the proposed with the contraction of the con

The following report from the finance committee of the Lyccum Convention bed 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 appointed in Philadelphia, I respectfully report the receipts and expenditures of said meeting. For admissions to exhibition of the Lyccum and to Sociable.

\$307, 67
Teaving a deficiency of.

\$22, 33

8400,65 Paid for rent of Hall two days and ever the Convention.

Tickets....
Programmes.
Advertising and sundry-expenses....

withogs undermining the whole fabric, and making its fair and beautiful proportions a mass of shatered fragments, that the first breeze of opposition will scatter to the four winds of hraven.

We favor organization for the reason that nothing is accomplished without system. method and organized effort. Our Sniritual movements for the past twenty years sifted a say but truthful illustration of that fact. Spirinalists have been iconoclastic in the extreme; they have for a down and scattered, but what have they have for a down and scattered, but what have they have for a down and scattered, but what have they have for a down and scattered, but what have they have for a down and scattered, but what have they have for a down and scattered, but what have they have for a down and scattered, but what have they have for a down and scattered, but what have they have for a down and scattered, but what have for a down and scattered, but what have for a down and scattered, but what have for a down and scattered in a scatter working of the Lyceum, all should have equipments, badges and parapheralis 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 officers of its own. Diguide it as we may, shut our eyes to the fact as much as we please, there is a desire for position, on ambition that fincies every person to a greater or less extent, and though it my not be super rent for a time, when the Lyceum or the association becomes large. It will also be super first for far time, when the Lyceum or the association becomes large. It will also be supported for a distribution of desaits faction are visible, niving before it ripens into harred, inharmony and bad feeling. If while the support of the gratification of that desire to rule that to a greater or less extent exists the three propers of the production of the continuity of the condi

tion, the Board of the American Association were requested to consider the propriets of appointing Mr. Still as lecturer for the colored people of the South.

The Committee on Resolutions reported the following which were adopted:

The Committee on Resolutions reported the following which were adopted:

The Committee on the colored people of the South Colored and Sout

be put into use the prents and children of all green who in the prents and children of all green should mingle in the various groups, and lake part with them in all the excelest, thereby encouraging the little ones, and slimulating them with their practical sid, thus securing nappy results to all.

Resourant That work more than the present of the prents of the pre

results to all.

Resouven! That work, unceasing mapy and carnest purpose, and unfaltering persistence, is the real necessity to certain success in the Lyrecum movements as in all purposes and efforts of buman cideavors.

Mr. Ell as how said there was no means of the control o

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 the hall.

Dr. H. T. Calid presented the following Resolution which was unusinously adopted:

Dr. H. T. Calid presented the following Resolution which was unusinously adopted:

the Lyceum Binner one of the most interesting and efficient saxillaries to the Lyceum wovemen, and we recommend that it be taken by all Lyceums and individuals.

tion which was unashmouly adopted:

RESOLVED: That this convention recognize in the Lyceum Binner one of the most interesting and efficient assillaries to the Lyceum movement, and efficient assillaries to the Lyceum movement, and individuals.

The Preddent stated that the hour for closing the convention had arrived, but be fore we leave, I take pleasure in introducing to, you. - friend of humanity. If you will allow me a single moment, I will say that at the close of the late war, I came home to my family and found a little girl, my youngest called representations of the late war, I came home to my family and found a little girl, my youngest called representations of the late war, I came home to my family and found a little girl, my youngest called representations of the late of the control of the late of the l

For the Relies Philosophical, Jo MEETING AT ROSCOE, ILL.

The Spiritualists of Roseoe and vicinity, met at Roseoe pursuant to adjurnment on Saturday at 10 octocks A. M. Spetember 23th, 1893, and organized by electing P. N. Ellis chairman, and L. S. Tyler Scretary.

On motion, a committee of arrangements was selected by the chair, consisting of Jab z. Love, Mrs. Love, Mrs. Vance, Jahn McAfice and Gilbert Ellis.

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

Committee reports conference exercises for the forenoon, and a lecture by Mrs. Wilcoxson in the afternoon. An interesting conference was had, participated in by Father Baker of Janesville, Wis., Mrs. Whox m and others, sider which the covenul in adjurated to meet at half past two colock P. Mrs. M. J. Wilcoxson and the public of inspiration.

The convention assembed as per adjurnment to the public of inspiration.

The evening session wise addressed by Mise Edna Rutty of Dayton Wis, and remarks by others.

Convention adjurned to meet the following morning, Sinday, Sipt. 26th, when it soul reviving feast was seely seel and the best methols of prameting the welfare of the Childrens Progressive Lycoun considered and farciby urged upon the attention of the friends; after which Bro. Warren took the stand and gave the old theological physical resurrection doctrine a good airling.

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

The evening sessi m was addressed by Miss E. Rutty. Subject—"Opposition;" the usa of which were clearly and forcibly den nastracted in the growth of any good cause, but m rs particularly, the grant trutts of Spritualism.

Bro. Warren's renarks upon the accepted opin in of the physical resurrection and ascend from the material to the spiritual plane of existence. Brother Warren as a speaker, is intensely lagical, and can which we are a subject, in the clumber of the physical resurrection and sacend from the

ories.

Our convention was a marked success, even beyond the expeciations of its most sauguing projectors. There were over three lundred persons in attendance. All went home feeling that they had on joyed a pentecostal season.

P. N. Ellis, Obaltman.

L. S. Tyler, Sec y.

L. S. Tyler, See y.

LET A Charleston paper says that in the upper part of South Carolina there is a young exconfiderate 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 protoberance was seen to grow out of the flesh, which, in the course of a few months, took the shape of a foot, and alone that time it has been growing finely until how the man has a perfectly new toot and leg growing from his thigh.

For the Religio-Philosphical Jou WHAT ARE WE?

ion Considered from a Phi sophical 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 im-prisoned in matter by external force or pre-sure 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 cease, and life and organization come to a speedy end. Power collects matter and binds it together closer and collects matter and brinds it orgenized closer, and closer, untilby pressure heat is generated—heat produces the manifestations cal'ed life, which is but the liberation of the imprisoned force, or thell evolution of that which was confined. All mat-ter owes what power it may possess to external

ores. If it were not for the stmosphere, all fires would become extingrished. If it were not for the electric ceean surrounding our atmosphere, which continually feeds the integral fires of earth, and in its passage through the ascending spirit of the earth, keeping all atoms is motion, universal stagnation would be the result. Were it not for the night of mystery that aurrounds 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 reis, no sleep, but which, unspent, unwearted, marshals the vast hosts of space in their order, and continues the gigantic work without a jar throughout the but which, unspent, unwearied, marshals the wast hosts of space in their order, and continues the gigantic work without a jar throughout the countless ages of a never-ending eteraity—both past and future—where would all things rest? Without intelligence what would there be? Would there be power or motion or order orbeauty 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 cartu,—la which, then, resides the most power, in the action or the acted upon? There is power in the earth to give birth to countless myrisds 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 funitie; one step more and we have reached the Infinite himself, the All and in all INTELLORNCE! 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 raimification 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 afar more voluminous than the dry dust. Agalo, 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 whirh is easier set in motion than all grasser 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 p the gigantic work without a jar throughout the

tence? Were it not for time suchies omenting, 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 quantily? 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 matterial to the contract of the contrac ined 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 themselve, 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 ag 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 recover 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

pendent 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 alcepless, unwearled power called God. Mind never aleeps, is never wearled, 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 bulky of the body, but according to the strength 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 crowls fired with frenzy at the frantic appeals of one excited man. Look in the eyes of an outraged madmun, and one feels as if the bolts of hell were penetra-

ting his iomost 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.: Relationship.

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.

Produced by contact or relation;
White hate and foar 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 fash-loned in the womb of circumstances, in the unknown vortex that surrounds us all, which holds us in its iron gramp, through which none can break. But of all circumstances next to fool, 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 al-ways 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 material universes whirl into being, the most popderous of which are the greatest accumns. Alas! for human conception, the leftlest we have we call God, yet they are all childish. What grandeur in the allegories of Buddba, 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 grees mater. 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, hu power. This brings us to a new subject—manuely, Progression and Retrogression," which I reserve for future articles.

SPEAKERS' REGISTER.

PEBLISHED GRATUITOUSLY EVERY WELL

To be useful, this should be reliable. It therefore theorem Lectures, to promptly notify us of clauge with ever they occur. This column is intended for Lecture only, and it is or mylify increasing in numbers that wear compelled to restrict it to the major sufficient wheeling national states to be instead by special correspondence with the fig.

niars to be learned by special correspondence with the fid-riduals.)

J. Madison Allen will lecture in Terre Haute, Ind., six months from May Jat. Address box 547. 9.

Harrison Angier, Calciamus, Chinota Co, Jowa.

G. Fannie Allyn, Stonebam, Mass.
Mrs. N. N. X. Audross, trance speaker, Delton, Wis.
Mrs. M. X. Audross, trance speaker, Taunbon, Mass., P.
1003 48.

Mrs. Orio Allyn.

com 18.

Harrison Abely, M. D. 104 South Clark Steet, Checago,
Law of Life, Tempere ce, and Reform and
Charles A. Andreas, Finshing, Mich.
J. J. A. 101e, Springhold, Mass.
Dr. A. T. Attors. Address box 2001, Rochester, N. Y.
Mira Anna R. Allen, Lif Work Washington street, Chicago,
Janes M. Barnes. New Castle, Ind.
Joseph Baker, Editor of the Sprittanling Janeaville, Wis.
Win. Banh, 163 South Clark St., Chicago,
A. P. Rowman, Joyfeld, Michical

Win. Bush, 163 South Clark St., Chicago.
A. P., Bowman, Joyfield, Michigan.
Rev. J. O. Barctt, Glen Busha, Wiscousin.
Br. J. K. Balley, box 391 Laporte Ind.
Dr. Jaranzl, Landing, Mich., Lectures upon Spiritualen
nd scientific subjects.
Mrs. Arah A. Byruw. Address 67 Spring street. East Cam
ridge, Mass.

efage, Mass.
frs. A. P. Rrown, St. Johnsbury Center, Vt.
Mrs. H. P. M. Browns. P. O. Brawer 6965, Chicing,
Mrs. B. J. Sy Stullen, 131 West 12th street, New York.
Mrs. Nellis J. F. Brigham, Elim Grove, Colerain, Mrs. Nellis J. C. Brigham, Elim Grove, Colerain, Mrs. M. A. O. Rown. Address. West Randolyth.
Addis L. Ballou. Address Chicago, care of Hanson-

oston, Mass. Henry J. Durgin. Permanent address, Cardington, G George Dutton, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N. med at Orange, N. J. nincy, Mass. med Rockford, Ill. il speaker, San Fran DeLamar, trance speaker, Quann, lecturer, can be address iza Howe Fuller, inspirationa

soo, Cal.
Miss Aimedia B. Fowler. Address, Sext
A. T. Foss, Maschester, N. H.
A. J. Rishbeak, Sturgis, Michigas.
Charles D. Farlin, clairvoyant speaker, I.
R. S. Grouniest, Lowell, Mass.
Lama P Greeniest, Address for the perno avenue Calesse, Mass., or as abova.
R. Garws, author of "Biography of

Charles, N. S. Greenles, I. Sano P Greenles, June Chelses, Junther

K. Grews, suther of "Biography of Batan." As Biochmoild, Ind.

Lagra De Force Gordon, will lecture in the State of M till further notice. Fermanens address, Trassure white Fine District, Lander Co., Nevada. Dr. L. P. Griggs. Address Codar Falls, Iowa. B. D. Goodum, lectures, Kirkwood, Mo.

morer, Massachusetts.

Moses Hull, Hobart, Lake County, Ind.
Mrs. F. O. Hyzer, 122 E. Madlson street, Ba
Dr. A. Hunt will receive calls to lecture
Vater, Michigan.

J. D. Hascall, M. D. Address 204 Walnut Lyman C. Howe, inspirational speaker,

N. T.

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

Charles Holt, Warren, Warren Co., Fr.

Mrs. M. S. Towmend Hoadley, Ridgawaire, V.

Dr. William Jordan, Speaker, Wales, Michigan,
Wm. H. Johnson, Lotture, P. Falbatt, Mich.

W. H. Johnson, Corr., Fr.

Ir. P. T. Johnson, Lecturer, Ypalbatt, Mich.

W. F. Janneson, Impirational speaker, Reissilere, Ill.

Alredam James, Fleasantwille, Venange Co., Pa., box 34

H. A. Jones, Scancore, Ill.

B. S. Jones, Drawer 6022, Chicage,
D. Wm. R. Jonesyly, Lecturer, Healer, Cai. voyant,

Addigns is in in care of this Chica, Kooms,—102, South
Clark Street.

D. O. W. Kirbys, speaker. Address this office,
George F. Bittidge Butfalo, N. Y.

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

fr. S. King, trance speaker, care of Joseph Smith, F. O.

Box 11th, Indianapolis, Ind.

J. S. Leveland, Monanouth, Ill.

Mrs. P. A. Logan, Wilsona Mian.

W. A. Loweland, 35 Bromeliad street; Boston.

Geo. W.Lusk. Address Battle Creek, Mich.

Geo. W.Lusk. Address Hottle Creek, Mich.

Mrs. L. W. Litch 'Address It Kneeland et, Roston. Kasa.

Mrs. H. T. Cheomad, Indice Supeaker, New playeich, N. H.

Mrs. E. W. Litch 'Address It Kneeland et, Roston. Kasa.

Mrs. Hanch Morroot, Do. 378, Haverbill, Mass.

Dr. Low Miller, Appiston Wis.

Dr. John Mybaw, Washington, D. C. P. O. box 67,

Dr. O. W. Martill, Jrz. Address Houton, Mass.

Chaeles & March. Address Winners, J. Wass.

Mrs. Hanch Morro, Johns, Will. County, Ill.

Mrs. Anna N. Martill, Jrz. Address Honton, Mass.

Chaeles & March. Address Winners, J. V.

Rossan Mr. Martill, Hirmingham, Mirch,

Mrs. Sarah Ricer Muller, No. 2178, Bridgeport, Conn.

J. W. Mattisews, Hepworth Illinois,

Mrs. Barnel Heior Mattews, Unimer, Mass.

Chaeles & March. Address Winners, V. T.

Rossan Mr. Martill, Jrz. Address Honton, Mass.

Chaeles & March. Address Houser, Street,

John A. Lower, Rossingham, Minn.

J. W. Lattice, Berlin Wisconsin,

Mrs. Phan, Address Houser, Minn.

J. W. M. Sarah, Britter Martil

J. H. Powell, Terre Blatte, Ind.
Miss Nettle M. Preas, trance speaker, New Albany, Ind.
Miss Nettle M. Preas, trance speaker, New Albany, Ind.
Miss Nettle M. Potts, M. D., incturer, Adrian, Mich.
J. L. Potter. Le Cyosse, Wis, care of E. A. Wilson.
Dr W. K. Ripley, box 105, Pactory, Mass.
A. C. Robinson, Salem, Mass.
Dr. P. B. Bandship, care box 2502, Boston, Mass.
J. T. Rouse, normal speaker, box 493, Galesburg, Illino a.
Mrs. Jánus S. Rodd, 140 Mahnstreet, Providence, B. I.
Win. Rose, M. D. Address box 258, Springfield, O.
Mrs. Frank Rich, imprintensin speaker, Kafanazoo, Mich.
Mrs. Sarah A. Hogers, Princeton Iowa, care of A. F.
Ibamberlain.

Mrs. Frank Ricki, Imprintsonal epseuker, Rafamanoo, Mich Mrs. Sarah A. Rogers, Princeton 1998, care of A. P. Chamberlain.
Mrs. Leander Smith, Medium of Whittomers, communications Menchal, III.
Anatin E. Simanous, Address Woodstock, VI.
II. B. Sigers, 56 Piessand street, Boston, Mass.
Mrs. Le. A. P. Swint, Union Lakes, Rice Co., Minn.
E. Sprages, M. D., Schemettedly, N. Y.
Mis. Fannis Devis Smith, Milford, Mass.
NI. Swint, Union Lake, Rice Co., Minn.
Mrs. Nellie Smith, impressional speaker, Stargis, Mich.
Mrs. Nellie Smith, impressional speaker, Stargis, Mich.
Jone Steele, State Missionary, Green farden, III.
J. W. Seaver, Byron, N. Y.
Dr. Wm. II. Salasteary, Low I. 133, Portsmonth, N. H.
Mrs. Simira W. Smith, 36 Salom street, Portland, Mr.
Mrs. C. M. Sowes. Address Sm. Jen, Col.
Belai Van Sickle, Greenbuch, Mich.
Mrs. J. E. B. Savyer, Individuality, Mass.
Abrens Smith, Eeg, Stargis, Mich.
Mrs. Mrs. Lowns Smith, Tamere speaker, Toledo O.
Mrs. R. W. Sidney, transce speaker, Teledory, Mass.
Righa B. Swackhammer' IT South the street, William burg, Long Island.
Herman Stook, Liberal Books and Newsdesler, 410 Kear
ney street, San Francisco, Col.
Mrs. II. T. Stearne, Mis change for the Pennsyrvana Star Association of Spiritualists.
Address care of Dr. H. T. Child Cel Rece Street, Philodelphia, Pe.
Dr. Nathan Smith, Kend-liville, Ind.
Mrs. R. A. Tallimadge, Inspirational Speaker, Wastville, Ind.
Mrs. Charlotte, Ferlind Heights, O.
Benjamin Todd, Salten Orego.
Mrs. Sarah M. Theonymon, Impirational speaker, 161 St.
Clair street, Universit, No. 11, 22nd st. Chicago, IP.
James Track, Kendalvong, Ma.

lair street, Cleveland, O.
James Třack, Kenduskong, Me.
Dr. Samuel Underbill, No. 12, 22nd st. Chicago, Il',
Dr. J. Volland, Ann Arbor, Mick.

Dr. J. Volland, Ann Arbor, Mick.
A. Warrijk, Beloit; Wis.
Mis. S. E. Warner, Box 529, Davesport, Iowa.
R. Frask White, Providence, R. I.
Res. M. Maccamber Wood, I Dewey et., Worcester, Mass.
F. L. H. Willis, M. D., 27 West Fourth street, New York.
P. L. B. Wheelock, speacks, New Hartford, Jowa.
Mrs. Fannie Wheelock, chairveyant, New Hartford Iowa.
E. V. Wilson, Lombard, Ill.
Mrs. N. J. Willis, 3 Tremont Row, Room 15, Bosto

Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston, Mass.

Mrs. M. J. Willonson, address, care of S. S. Jones, 192 Bon.

Mrs. M. J. Wilconson, address, care of S. S. Jones, 192 Bon.

Heavy O. Wright. A Mires Colle of Banners of Lieuv,

Mrs. B. M. Wolvott. Address Dauby Vi.

Mrs. B. M. Wolvott. Address Dauby Vi.

Mrs. Hattle E. Wilson, (colored). Address 70, Transpistrest, Boston, Mass.

Elijah Woodworth, inspirational speaker, Lealie, Mich.

Gliman B. Wathburn, Woodstock, Vi.

B. S. Wheeler. Address care of American Spiritualist

II Experior see, Cleveland, Ohlo.

Dr. R. G. Wells, Rochester, N. Z.

Prof. E. Whight, Clyde, O.

A. A. Wheelock, Tolodo, O.

A. B. Whiting, Albion, Mich.

Warren Woolson, transc speaker, Hestings, N. Y.

Mis L. T. Whitis, Address Syruin, Conn.

Mrs. L. & Willis, Lawroon, Mass., F. O. Dow 475.

Mrs. Mary E. Withen, Bill in street, Newsyk, N. J.

A. O. Woodress, Battle Creek, Rich.

Mis L. T. Whittier, 602 Speamers et, Milwanke Carsh O. Whipple. Address Mysic, Conn. Mrs. L. A. Willis, Lawrence, Mais. P. O. Don 673. Mrs. May E. Witten, 182 Min Street, Newark, N. A. O. Woodraff, Battle Creek, Mich. Miss H. Maris Worthing, Owers, III. S. H. Wortman, Buffalo, N. Y., Doz, 1444. Willis P. Wentwerth, hielenschieft, New York, Mrs. 4dary E. Walker, Washington, D. O. Fannie T. Young, care of Engryor, Three Ogning August and Septen by.
Mr. and Mrs. Wm. J. Young, fone City, Idaho T. Mr. and Mrs. Wm. J. Young, fone City, Idaho T. Willer, Juliest P. Lore, address Northbort, Mass.

Harvar A. Jones, Precident: Mrs. H. F. M. 1 seident: Mrs. Julia N. Masse, Socretary; D

Pr. E. O. Durs, B. c. Kirof, Holais, P. O. Box 1000. W. Januarson, Drawer tout Chicago, Illinois. Boctotic wishing the services of the Mastenaries, should be the proceedings of the Horau. All contributions for the Illinois State Missionary will be acknowledged through the payer case mouth. Observational or the Horau. Service of the Horau. Service of

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

PHYSIOLOGY OF WOMAN,

HER DISEASES FROM INFANCY TO OLD AGE:

OLD AGE:

OLD AGE:

Including all those of her Critical Periods, Prognancy and Chindbirth, their causes, spunpens and appropriate treatment, with hyge rice tubes for their prevention, and for the Preservation of Francis III alikely also, the management of Pregnant and Parturie at Women, by which their palms and neon Womanhood and Mashood, Luce, Martage, and III-creditary Downett being the most approved views of modern times, adapted to the an rection of immines and pre fessional reading. In three books—complete in one volume, BTC. MORRELL. 30.

Fifth Edition. I Vol. 12 in a pp 450 clott, \$3.50.

Fifth Scitical Vol. 12 in a pp 450 clott, \$3.50.

For Society and Martage and Periodical Dealers, and tent by mail care ulty packed, fee of pestage, on receipt of advertised price, by

JAMES CAMPBELL. Publisher and Bookseller, 18 Fremont St., Museum Building Boston. Also for sale at this Office. Address S S. Jones 192 S. Clark St cet, Chicago, III. no18 vol 6 tf

ANTEO, AGENTS to contrass for the Adirect can Congris. Methon Oo. The best open ing ever offered to Access for making in claire, terms, and full particularly, giving Out of Ma once, D. A. Kutton & Co., Lie Washington St., Chicago, Ill. Vol. 9, No. 161

SWEET EGGS AND BUTTER.

Eggs kept fresh for a gast.
Sour and Ratefil Butter rendered sweet.
White and streaked Butter innde yethow.
Fresh Butter kept award.
And How to preven an all Krone souring; by the methods.
420-Circulars on it is it, relative to the above.
Agents wanted. Liberal Lolucements offered.
Agents wanted. Liberal Lolucements offered.
No. 4 ARCADE COURT, Chicago, Ill.
Vol. 6.No., 14, 17. Vol. 6, No. 14, 1f.

M. RS. FERRAL'S NEW PAMPILET FOR THE THOU AS Mrs. Scuthworth. says, "No one is so good or so wise but will be made better and wiser and happier by perunag the spirituation."

MY LOVE AND L

By Mta. Ferric. "Reed it at night and 'bink of it," as, the Hon. Thos. Corwigned p p reading the manuscript, "It to aches the higher telations of man and woman, "so-ate the Boston INVASTIGATOR." Price@counts ; peating 2 cents.

TERVINE TABLETS—A NEW REMEDY FOR ALL NERVOUS DISEASES Pleasant to
the taste, and safe and eare in effect. Sead 50 cents for a
package to fix. ENTIRE Hallport, Allegany Co., N. Y., or
5 cent stamp for Circular.

TOBACCO ANTIDOTE A NEW AND L Pleasant Cure for the habit of using telactor—Da. Buttut's Nervine Tableta. Send 50 cents far a package or address for Circular, showing its wood-rful power to correct all kinds of Nervous Discasce.
Vol. 6, No. 16, tf.

SPIRITUALISTS' HOTEL.

Beard by the Day or Week, at \$1,10 per day, at \$4 Hudwon street, Boston, Ma.s. No. 19, Vol. 6, 3 m.

CHICAGO.

OF. J. Wilbur, Naguetic Physician,
(Late of Milwankee) has \$\sum_{\text{tight}} \text{dip} a soit of rooms at
Medison St., or, of State; where he will bead the sick we
out medistion. Patients at a \$\sum_{\text{tight}} \text{dip} a root dip Magnetz
Paper. Office hours from 9 \(\text{h} \text{m}, \text{to} \text{ 5 F. M.} \)

TAYLOR'S BED SPRINGS.

ARE FREE FROM EVERY FAULT AND

A N N O Y A N C E
that accompany other Bed Springs, more or less. All who
try them are pieced with them. e-ch free of freight on its
cipt of piec, Sit Oblians, a good chance for Agents to
make many, Seed Samp for Greenier.

Let the Company of the Company of the Company
of the Company of the Company of the Company
of the Company of the Company of the Company
of the Company of the

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

Chicago Illinois

CARCOLOGO THINDOISCity and Country Property Bought, Sold and Improved.
Takes paid and rearts collected
Loans upon first-clase city preparty negotiated.
Investments unade on point account.
We invite the especial attention of non-reinfentz to this
feature of our business, as nino to our facilities for Investing
and Managing Operation Attentions.

In addition to our extensive hat of City Property, we are
offering a large number of Finchy Improved Farms, longited
indifferent invited the State at very low new our entered.

in different parts of this State, at very low figures and sax terms, also 100,000 Acres maintproved lands in the Nort

REFERENCES.

ffin, Butler & Co. Chicago, Ht. Hot. Warren Chase 544, Broodway N Y
Hot. Warren Chase 544, Broodway N Y
Gowl. J F. Farna-worth, N C, St. Charles, Ill.
E. D. Worcceier, Esq. Treas. N Y C R R
How 241, H. Bugsham Steves, VT
Gos. 31 Cost. So. Hartford Fire Indirance Oo. Har

Win White, & Co , Publishers Reaton, Man.

ONARGA NURSERY,

AND SERY,
AND
EXPERIMENTAL GARDEN.
Onars, Illinois, PERKINS & CONGON, Proprieters.
Wholesale and Reall Dealers and likelic of Norsery Stock.
Special states the paid to the Onlitration of the Grapol Pears and Cherries.

EVERGREENS and ROSES, BULBS, &c.; all hinds of Vegetable Garden Seeds and Plants.

43° Sweet Putato Plants is large and small quantities suit part hasers.

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

No. 26, Vol. 4, Mr.

GRAHAM, PERRY & CO.

HEAL ESTATE and LQAN AGENTS.

ROOM 5, MAJOR BLOCK,

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

City and Country Real Exists purchased and soil. Invaluence made and L-nam Seguilated. Affation given to all business connected with Real Estate.

1200 Lots and Acre Property in Jefferson for Sates.

HRS. DR. EMMA STEELE, CLAIRVOY.
Mant, Healing, Business and Test Medium,
Examination and Prescriptions sent. Ago, 8cx and leading
yamous required. Tents three bollane.
Office 100, 31 tch 2c., 8a Louis, Mo.
vol. 1, and 1.

DR. WM. CLARK'S Spirit Magnetic Vegetable

Spirit Magnetic Vegetable Pulmonary and Bronchial Syre-

Is excellent for the Asthan either Periodical or Continued. In such cases taxe case bottle of the Magnetic Vegetable Syrup before commencing on the Bronchad, osperially in continued Asthara.

The Syrup is an invaluable remody for all Pulm Brouchtal complaints, even the most chronic cases bused from its ass, and be restored to health, it taken, as directed in label on each bottle.

Spirit Magnetic Vegetable Nervine Syrup.

ful dyrup is invaluable for strengthening the nerve centers, and equalizing the circulation of nerve fluids.

HIS SPIRIT MAGNETIC VEGETABLE SYRUP.

Magnetic Vegetable Medicine!

Dr. William Clark's Magnetic Dysentery, Cholera Morbus, and Cholera Tordial, Dr. William Clark's Magnetic Nervine,

for strugglesung and equaliting timerree and circulation Dr. William Clark's Magnetic Pulmonary Broughlal Syrup. accounted Syrup.

strengthens the darks and tubes, clears the air to clears the membranes from unlocatibly means collect.

The above named Syrupa are put up in strong bott carely easied and toted, with full directions accompand kind.

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

CIOICA CORGIA.

Beery person should have a bottle of this invaluable
Cordiol. Figilalizections accompanying each
bottle suitable to the different storgs of
either of the ubove diseates.

For Chelers and Chelers morebus give the Cordial as direct
so on the bottle together eath a tes of Chamounite dowers
and mage, regularly entry engine professity. For dynamtery, give the cordial as directed, together with cooling
think—i. a. highery dien to target such these cases
arey the circulation applies the extremation by rubble, as
firrected on in lettle in the better.

PRICE, \$1.50 EACH.

SENT BY EXPRESS TO ALL PAINTS OF THE UNITED STATES.

Spirit Magnetic Anti-Bilious Sugar-coated Vegetable Pills

gar-cocitod Vegetiable Pills
tratuable to ruse the liter from topd condition, relieve
detructions of bile in the gali-bladder or its ducts; curse
antidics and inflammation the teston ach, which require the
nost speedy assistance. Where persons have been billous for
most speedy assistance, where persons have been billous for
most pills, and directed its lated accompanying each pack.

3. B.—The Magnetic Vegetiable 2greys as obstand to be intent at the end of two weeks instead of the Billous Pills, taking
three of the Pills unce a week in conscious with the
yrup. By following this course the patient is sure to find
proof and batting relief.

Spirit Magnetic Vegetable Cath-artic Pills

Spirit Magnetic Vegetable Tonic

These products are invaluable in all cases of abeliaty and scakines of the blood; in Communition, Gropey, long continued agos, destructed unition, &c., unary the factor than or also from the control of the control of the control of the from Whitevelle patient has no appendix of feels generally idelitated, they surish the blood, strengthen the system, one tour to the stomech, and restore the organic to their ma-rial healthy condition.

Spirit Magnetic Vegetable Colic Pills.

Pills cure the most distressing cases of colic. Run-patient's tack and extr-mittee with mustard-water d in connection with the Pills as directed, especially These rime cure use the first behalf of the putting and the mining of the partial for a service of the first section with the fills as directly, especially a first section of the fills of the first section of the fills of the

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

Address

W.M. G. CLARK, Room 5, 84, Dearnborn Bt
Chicago \$11.

N. B.-Itany feetre to consult Dr. Clark's spirit, they
and a stop calling on or addressing the medium.

JEANNIE WATERMAN DANFORTH,

12 Bas \$25 Street New York

THE "EUGENIE"

LADIES COMPANION. Is a Periodical Bandage.

atented Nov. 17th, 1868. Recommended by y eminest Physicians in Europe and the United States, oved of and worn by the Laddes of the several Course crops, and is commended by every Lady at

n purope, and is communeded by every Lady at-light.

Aght.

Aght

Religio-Philosophical Journal

OFFICE 192 SOUTH CLARK ST. 24 FLOOR

S. S. JONES,

EDITOR, PERLISERA AND PROPERTOR.

Late to:

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. OHIOAGO, OCTOBER 16, 1869.

#2 For Terms of Subscription see Premium his

nesenting money to this office for the Journal, areful to state whether it be a renewal, or a new i, and write all proper names plainly.

AG If any person receiving this paper after the time f which it is prepaid, desires to have it discontinued, he or a should inform us of that fact by jetter, without delay and to no confuse to take the paper after his or her time received an exciption has expired, payment will be require it regular rates, until all arreatages are paid.

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

The Pen is mightier than the Sword."

NATURES LAWS

The Seeming Antagonism in the Action Nature's Laws-Who Ate Roger William

Nature's Laws—Who Ate Hoger Williams?
The mass of the world see, but not clearly; and that obtuseness of sight,—xx remely so is 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 provious article, we took the position that mortals are poncentially, transport and out of, the 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 Algebra.

would not find a dissenting voice in all currescudom, for they are as self-evident in nature, as
any theorem in Geometry or equation in Algebra.

The child nestling on its mother's bosom, its
whole soul radiant, with gems of pure impocence,
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 through aut the endless ages of eteralty. In
the infant, we recognize total helplessness. It
would be extremely foldsh to talk of free agency there, waiting to exercise its supreme control
over that "bundle of nature's forces," reposing
in them ther's lop. We here have a starting
point in the destiny of man, and can we not
learns a less in therefron? Why, of course.
Caild of earth, you can learn a less in from any
thing. The whole earth sparkles with gems of
wisdom. The sit is full of sounds, the sky of
tokens. The very ground is all men erands and
signatures that speak to the intelligent. The
flushing lighting is a "thought" of the Infinite. The rumbling thunder is an expression of
His inward emoth in. The foolish can learn
from nothing; the wise can learn from anything.
The dew-drop is a miniature world with its purticles united around a comman ceater, like all
those glittering orbs that deck the firmament
above. Think not yourself too wise. Some men
are "foolishly wise." Toeir mind is full of "vacuiry," which they imagine to be real knowledge. Learn lessons from everything. The
mechanism of an insect foreshadows the nature
of man. The globule of wa'er tells something
of the nature of majastic worlds. The amorba,
a mass of matter without a nervous system,
without eyes, legs or blond, 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 conserbat

"Ob, World, I have somewhat to say of thee,
Ob, dieslick pleart-sick, soal-sick, I wested world
So silling in a 1 thy parts and particles,
That solld stroth thy attractful lidgests,
But since then art my mother,
I will love thee, and heedless of thy frowns will
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.

heedless of her frowns we will speak right on," regarding God our Father and all humanity eur 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, wist, in fact, is a child? Why, simply a hundle 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 Hits manifestations. Toey are H is family,—a part of Him, and we see therein some curious muliestations of power. One element (seemingly, we mean in all cases) is warring with another. The tender plant subduet certain elements to the use and becomes a majestic stalk. The golden stalk of wheat, however, subdues a higher order of existence. The elements of nature, as munifested in the vegetable world, are constantly warring with each other. The stalk of corn, all will admit, mut necessarily appropriate certain elements to toud not tin to the west oldered in what, or it could not tin. must necessarily appropriate certain elements to its own individual wants, or it could not in-

must necessarily appropriate 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 antagonistic 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. Pat it in the ground and it will send its little tendrils out in every direction, subbluing to its own wants the elements of the eagth 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 Boger 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 nourisbment therefrom, transmitted the same to

the apple, giving gor Treasons for the question, "Who ate R-ger Williams?"
When these forces of which I speak, are transmitted to animals, they lose mone of their former characteristics—they are only differently combined, and it is that combination, the result of successive growth, that make a 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, harmoni sudy 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 climas, for he has within h s organization all the forces of nature.

as it were, to kick up a muss at any time. But wait a moment—there is man—the ulting thule, the grand elimax, for he has within he organization all the forces of nature.

Now the losson 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 G.d. 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 G.d., thus far at least, he possesses what G.d himself possesses,—the requisite for immortality. Man is made, then, in the image of G.d., thus far at least, he possesses what G.d himself possesses,—the requisite for immortality. If man is immortal, he possesses within himself the sam: self-austaining inherent: power that G.d d-wes.

What difference is there, then, between man and God in respectate that power inherent in them that maintala bod! sampatat?

But in the widel, we have some with wait dec.d—like a little giri id a garden, whose admiration is constantly being excited by the numberless variety of flowers that smile loving, by 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 Cell still G.urts, 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 harmonius action of law; and although there may be a cloud obscaring the real workings of the same, yet it is nevertheless true, that there is discord nowhere in nature. Recognizing the sublim: truth that our God is omniscleat and all-powerful, there can be no discord in any of lis manifestations.

1st. If there is disc

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 possessing all power, He would place His works in harmonious relation to Him

3rd. If G id 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 matives. It not act-uated by pure motives, what kind of a Being is He?

He is not actuated by pure in haves, uated by pure motives, what kind of a Being is He?

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

5 h. Bat G ad being all powerful, no power can exist outside of Him; being infinite, He, embraces all matter, all rpirit—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 action of nature's forces, whether in the external world or in man, G d 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.

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, Ills, to Datroit (where he was going to fill his appointment for the month of October), he rang the door-bell. "Bister T. answord, and then we heard the heavy steps of a man in the hall and Sister T. exclaim, "I have got a medium—here is Wilson!

"You will set no leafs from me to with the fill."

Wilson!

"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 precious time wasted in c m nonplace conversation, Mr. L. as ked Mr. Wilson, "D. you see spirits at will on all occasions"?

casions?

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

"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. instance—I saw much in the past history of the lady sitting by your side. Three and four years

lady sitting by vour side. Three and four years ago her life was a stormy one and full of important events; and she will say s.

The lady in quistion: (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, "Middm, if you please, I would like to sak you a question; will you answer it?"

"Yes, iff can."

"Yes, if I can."
"Tarce years ago this scaon, you came out of a great mental storm; this storm began five years ago next February Preceding this storm, you were very happy. This happiness had is birth early in Dec. preceding this date; and from the 10th of Dec. to the 27th of February,

five years ago on thurstay 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 way here, the bed in this c ruer, a bureau here, with a glass

over it."

I see two men before you. No. 1 is spare, of light form, fair complexion and brown hair.

The other was stort, of the size of Mr. J., dark complexion, black hair, and dark eyes.

Again: Tae great mistake of y ur life was, in not completing the work you had in hand

in not completing the work you had. In many when sixteen years old.

You were right in the course you adopted three years ago; you ought to have done that a year-rouser, and then you would have shundly 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 ki "res; and 't would like to ask what kind of a man you are anyway?" said the woman, in great caracatness, 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-

possession of secret that seem that the following morning, Mrs. W. told us of this marvelous occurrence; in fact, she could say as the Woman of Semula said of Jesus, "I have met a man that told me all that I eva did;

and this marvelous occurrence; in sec, as as the Woman of Sun wise said of Jesus, "I have met a man that told me all that I eva didris not this the Curist"?

What wonder is it that converts to Spiritualine, are multiplying by tensor thousands every year through such preaching. Verily, "the signs tollow them that biliver," and "who speak only as the spirit giveth utterance."

Would it not be well for our anti-sensational brethren to call another Cleedand 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 Lubelia weed in a dry pasture, and proclaimed themselves wise above that given-by the Spirit Wukl; and now the puerfle effort to organize this mighty work, is another exhibition of folly. As well might they organize all the various elements and forces of nature, and make the mas 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 scripture.

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

"VEILED PROPANITY."

"VEILED PROFASITY."

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 hny reflective mind. In a letter to Bonner's Ledger, he says:

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 sorch it, rain will drown it, and mildew and blight will cover it.

Upon read.ng this, some matter of-fact old fogy took umbrage—his "plous pen" was at once inspired by the puritance god who sanctioned the burning, and hanging of witches, to write under the title of "Velled Profanity," and signing himself Puritan, with solemn carnestness, says:

ness, says:

"These bugs, beetles, aphides, heat, rain and millew ser the messengers of 6 sk. If they are sent on an errand for God. Now, if the above extract bas any point, it's that when mankind plant a crop of any kind of grain or seed, God takes a maliclous pleasure in defeating such schemes! Such a statement is far deeper in its tone than a mere hu-mur. Especially as Mr Beecher's farm at Fishkill is well known to be cultivated with reference to making money.

known to be cultivated with reference to man ing money.

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

tan 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 vices 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 messenger! When a child is attacked by one of "God's messengers"—the messengers. When a child is attacked by one of "God's messengers"—the measles, canker-rash, dysentery, seviet fever—would it be a very great sin to send for a doctor on purpose that he might resist these Divino messengers. There are insects which attack men, against one of which we set up c.mbs, and against another sulphur. "Nay," asys Purisan. "If they are sent they are on an errand of G d." Yes, we confess it; a "murmur" very imperfectly expresses our feelings as we dig at a Canada thistle, or squirt whale oil or soapsuls over a myriad of Puritans divino messengers agers called aphides. A grumble would not be too string a word to use on such occasions. Naysthe 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 deprayity. I did not before know that I had a farm at Flabikill, My, experience with the farm at Peckskill "spitch 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 ecemed to me that every, crop I have attempted to raise has bad swarms of messengers. Sent upon it. But, until now, I never suspected that G of sent them in any other sense than that in which he coads diseases, famines, tyrants, literary "Paritana," and all other evils, which affect humanity. But what is to be done about this matter? If it be "blasphemy' to speak against tugs, it can be little short of sacrilege to smash them. Here hav

THE LITERAL HELL.

o'inflence. I have even, "railed at ficas and spoken irreverently of gasts."

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 to-day as clearly verifies as one trath can another. In the Chicago Tribura of the 19th of Sept, is an article from a humorous contributor, who writes under the non de plume of Peregine Pickle, in which, among other igems he gives an account of a trip to hell. The mind incontinent by reverts back, and asks how long since a paper would have been tolerated, even in this free country for trifing 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 free when he arrived in the devil's dominions, he asked him where it was, to which her, piled:

"Fire? I it is all round you. Hell fire is by no means altogether a favehood. Loof at these people. They have brought all their passions with them. We could nanufacture no fire which could burn and consume like the fires of passion in man's breast. We knowd now hell so terrible as the hell in man's boson. Let motelly out there isn't a man or woman on your Earth without a tiger chained in his breast. Let him but once unloses the bast, and hell has then broken loose in himself. Those tides of, passion never ebb. They are resistless in their fi w, and they burn and kill, as they flow, like a stream of moiten lawa 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, that or the passion of that brother tied to him, without the means of excape. Do you think fire would be any such puishen the him of the more of them have now only the gains which he heard are forever swept from him. So, with them all. They bring these passions with them h

of fire."

The following, (n.body his ideas of retribution, which the read r will observe, are quite similar to

The following, tn-body his ideas of retribution, which the reads r will observe, are quite similar to the recelations in "Frank's Journál."

"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. Brotal cartimen, who had lashed their horses to death, were in harness, and the borses were lashing them. In one piace the re was an entire, horse-rairond company drawing overloaded usued and constantly bitten by a howing pack of them. Another, who had wantonly kilied a little bird, was chaiged to a rack, like Promethous, and vultures were forever pecking at him. Nero, who took delight in killing illes, was frever 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 along." That one, who had been unnecessarily cruel to a dish, was forever swimming in bottomiess waters, pursued by sharks, This each was punished in kind, and cruelty to the dumb beauts brought its own expensation."

To the Editors of the Courant :

"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 ker her this announcement: That she has ker her silence heretofore in regard to the criticism on her stricle on Ludy llyron, for two reasons.—Tist, because she regarded the public mind as in too excited a state to cons'der the matter dispassionately; and, scoond, because she expected the development of additional props 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 Ludy Byron to her, attesting the vigor and soundness of her mind at the period referred to, and also Mrs. Stowe's own letters to Lidy Byron at the same tire, which were returned to her by the executors soon after that lady, death. She will also give the public a full account of the circumstances and reasons which led her to feel it to be her duty to make this disclosure as an obligation alike to justice, gratitude and personal triendship."

We have paid but little attention to the con-

an obligation alike to justice, gratitude and personal irlendship."

We have paid but little attention to the controversy going on in the scular press in recgard to the "Byron Scandal," believing that our time and columns could be mach 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 spiritudi 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, Francie H. Smith, and through his hand he has given a correct version of the points in controversy, and in out, next issue we shall publish the same, believing that it will be generally, received as correct, and prove of great interest to our readers. We have paid but little attention to the con

MAIL BORRERY.

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, TRN CRIFTS, or the expense of registering—"FFFERN cRIFTS, may be deducted from the amount to be remitted.

quifoes, who come singing to us with misplaced confidence. I have even, "railed at ficas and Dr. W. D. Bisia occupied the rostrum, morning

DR. BLAIN AT CROSBY'S MUSIC HALL.
Dr. W. D. Bisia occupied the rostrum, morning and evening, at Groby's Music Hall to good asceptance, on Sandy, the 5-d inst.
The Doctor speaks in the trance or semi-transe, and in his morsing discourse the influence chose that trathful efficient 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 excited 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 life divinity. [When all mankind can see and accept this truth, there will he no more murderers. En.] This beantful faith, which was the soul of spirituilism, was fast removing that gloomy belief of an endless, burning hell.

In the evening a largely increased a dience over that of the mrings, re-assembled to listen to his inspired uttesances. After an invocation and music by the choir, the Dr., entranced, arose and amounced 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 TEXAS.

J. T. CLEVELAND writes as follows:
Please recieve the enclosed three dollars for a years subscription to that in-duable exponent and upbelder of Spiritualism, The RELIGIO PHILLOSOPHICAL 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 import, and we are spirit to say that we receive an occasional combaint that the wrappers are badly worn, and that subscribers sometimes miss a number. Tais we try to avoid as much as possible. Taree pickages 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 a axious that you should get your papers, as you can possibly be.

Rev. J. B. Ferguson Secured as Lecturer.

Rev. J. B. Perguson Secured as LectureF.
The Spiritualists of St. Louis, have engaged Mr.
Ferguson, to lecture for one month, with a probability of the engagement being permanent. This gantieman is an earnest and eloquent advocate of Spiritualism. He will, doubtless, attract large audiences.
The field is a good one here in St. Louis, and with such a standard bearer, we confidently anticipate in the wide West, will hold a more gifted champion.—Convention Day Jounal..
We congratulate the Society at St. Louis, in having been so fortunate as to secure the services of Mr. Ferguson. 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. October 3rd, and are free to say that, for thrilling cloquence, sound logic and sympathetic appeals, it could not be aurpassed. Mr. Ferguson is one of those kind of men, whose soul is full of sunshine, and whose presence has a harmonizing indusence 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 lumost souls, "God bless thre and ancre leapire (hee with the choicest thoughts of windom's caskets!" Such a man is indeed one of God's noblest works, going forth to sow seeds of love, purity, and "charliy for all and malice towards none."

UNDERRILL ON MESMERISM.

A friend, writing from Bloomfield, California enquires whether the author, above named is yet in the form. We answer yes—hale and hearly—now in the field lecturing and developing mediums, although over accepts heavy
ing mediums, althougu
age.
Dr. U. has been before the public as a refo
Dr. U. has been before the public as a refo
vears and upwards—always a j ediums, although over seventy years

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

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

PLANCHETTE.

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

Why should he 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 elequent 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 Afry center.

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

MRS. ADDIE L. BALLOU,

MHS. ADDRE L. HALLOU,
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. ring field.

Philadelphia Department.

BY..... H. T. CRILD, M. D.

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

LIFE.-NO. 1X.

Influence of Association Upon Our Spiritual Growth er 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 humn being since that period. So indelibly is this written there, that a very small number of the race have, under my uncertainces, been able to tradicate. The area is a social bring, there can be no draft 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 title plane without, the beneficial results which flow from social intercourse. You might give to a new bore child all the chements essential to its growth and development in the purest form, and if you withheld the social magnetic, 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 no 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 indisence of inanimate material substances upon us, and this is in proportion to ohr 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 illute 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 foral beauty being a

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 life-force. They exhaust us by their presence alone—it 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 seasitive mediums

it may be without any fault on their part, but simply because they are not adapted for association with us.

Miss Manson, one of the most seasitive 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 caming into their presense. We have known individuals to become pale and sick from forsted association with those who were physically uncongenial.—There are many married persons who may live harmonicolly 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 few 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 exces is of the highest importance to the development 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 exces which can not be dispensed with if we would reach the highest conditions of development. All persons expanience more or less vividity the fact that certain individuals produce depressing and painful influences upon them, while others always call out cheerful and pleasant feelings, bringing strength and life to them.

For the unfoldment of the soul nature, we need, first, purily in all departments of our being constant care upon the physical plane to do sit that we can by the use of proper food, drisk, 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 howe whose intellects will confer blessings upon us, and spiritually by keeping the avenue of the soul open for the intuitur of spiritual power, not o

seen," whose inference 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 injarious 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 strongerab better for this exercise of the highest powers of our being. When Christ asid, "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.

in spirit.

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

planes. As our physical cars are attuned to harmony, we shall hear these, and go to work in the right direction; as our intellectual cars are opened, the voices shall sound through our minds, and inspire us, and as the echoing noies of the-afigel cholristers 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 knowladge is power,—is the key which alone will unlock the gates of harmony or heaven in the spheres of our being.

In the note last week, we said that the lectures

In the note last week, we said that the electures would be continued in Concert Hall during the present season. Since that time, our association have leased a building at the yearer of 11th and Wood streets, former year the year of 11th and Wood streets, former year the year of 11th and Wood streets, former year year the year of 11th and Wood streets, former year year, and known as the church, but now do like the year year year year year, and year year year year year year year, and pleasant hall, espable of seating one thousand persons. The services were opened on Sanday, the 3th lost, by our Sister, Emma Hardinge, 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 Philad-liphis:

Another revolution in our solar system brings us to a point in which it becomes our duty to make a report to the a ssociation and the public:
One year ago, we commenced a course of sectures in Concert Hall. They were opened under favorable auspices by Thomas Glaes Forster, who gave

D. Hallock... Warren Chase... N. Frank White... J. G. Fish...

waren Chase. 2

N. Frank White. 20,

J. G. Fish. 6

Total. 7

These were given to audiences varying from the control of the co

Leaving a balance due Treasurer of ... \$207, 15.
The term of office of four of the Treatees expires as this time—namely: Christian Sharpe, Elien M. Child, Clayton B. Rogers and Joel H. Rhodes. There is also a vacancy caused by the resignation of Louis Betroes. It will therefore, by 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 serenteen years, has our cause been in such a prosperous condition as it is to-day. Our position in the community is the day, and there is a constantly locreasing interests in the investigation of the phenomens 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.

Pricade of the Children's Progressive Lyceums.

It has seldom been our lot to attend a more excust 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., Qr. J. R. Newton, was latroduced and apoke 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 basutiful transparent floor let down immediately over the basis of the sudience, which were still visible to us, and on that floor there had been a convention, much more numerously attended than our own; but now there came troops of little children, who were going through a variety of little children, who were going through a variety of interesting performances, and with their happy faces and smeet music, added much to the interest of the occasion. It was solemn hour, and all seemed to feel that there was a great and important work before u, and as we closed the meeting, and friends were called upon to speak the parting farewell words, ming of us felt how near this glorious cause brought us to each other, and what a privileng it is to be premitted 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 lavite 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 inducence, 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 inicister to the wants of suffering humanity.

He remarked to us in his room the next morning, that he had always been fibrored with premonitions from his earliest recollections, and knew what was coming to him. "Necessity" said he, "is the first eich 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 similest 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.

itate Association of Spiritualists.
iversary Convention of this Association will be
inneapolis, the 18th, 18th and 17th of October

next, 1509.

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

Partial arrangements have been myle with our for free r teru tickets, and will be completed a

te fros r. fern tickers, and will be varied to insperintendents are beard from.

By order of the Executive Committee,

M. H. Swarz, Frest, of M. S. A. S.

Union Lake, Eric Ob, Mine, Spt. 20th, 1895.

Universe, and other liberal papers please copy.

Richmond, Ind.

The yearly Merting of the Friends of Progress of Richmond, Indian, with not occur at the usual time of holding it in the fall of the year, but will be held at soon as Lycomm Hall, now being completed, a realy for ruse. Due nonuncement of the yearly mesting and delication will be given in this Journal and Hangard and Lorent The Hall is expected to be finished in Documber next.

ELI F. BROWN, Secty.

Oct. 3rd, 1860.

Obituary.

Born into Spirit Life, Sopt. 27th, 1949, at the age of 20 years and 3 manths, Occar, son of Featers and Emily M. Chamberials, for norly of Putnam, Ct.,—late resident at Racine, Wis.

Chamberials, formerly of Futans, Ch.—late resident at Raily M.
clies, Wis.

Opar had gons away from his hown to work at carpintering, and while engaged on a building at Callesville, fell
from the scaffeding, attriking on his head, producing finstantaneous physical death. His companions will rememher his won on of their mattley as a compan onable numbers. He was long a member of his Calleden's Progressive
Lycenin in Putans, and thes became acqualted with the
Philosophy which entailed him to manifest himself; by his
mediemistic and breaved mather, at comfort her during
the occasion of the famend by his presence, and, works of
cheer, impressed on the speaker and writer of this, in which
he appreced insues of an analysis of the progressive.

Hother, and loved once all, do not we p for me, but
for yourselves. It is best as it is. I shall come to
some standard and the standard of the late of the possibilities of her present to a greater knowledge, and
he ready to great you all when a place is pregared for you
here."

Addie L Balion.

SPECIAL NOTICES.

Dr. Wm. R. Joscelyn, The Healer and Clairvoyant, can becomested at the M. House, 114, South Franklio, near Washington, (for the St. Clood House,) Dr. Joseelyn has been practitaten years past with success. Address Chicago, Illi Vol. 7, No. 2,—tL

100,000

AGENTS WANTED!!

Money made in selling

Wanted-100,000 Men and Women, To supply the in sense deniand for The Greatest Medicine of the Age, THE GREAT SPIRITUAL RETIEDY,

Box 5817' New York City.' 3

MRS. M. SMITH, LATE OF PHILADSLPHIA, MAG-netic and Clairvoyant Physician, \$30 Heb.ard Street, Corner of Paulina, Chicago, Iti.

Spence's Powders.

The legentity of can has never devised a remedy for the Fewer and Agene, or Chillis and Fewer, equal to the Great Spiritual Remedy, Mrs. Repence's Positive and Negative Powders. I have known a might an to core woor three cases, redeally and permanents are to be considered to the control of the control

Talyor's tied Springs.

Don't fall 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, of go to soliciting for them. They are so light, to be easily carried under the arm, and once early housekeeper, a sale is almost certain. Mr. approvide in the sale is almost certain.

or PATTON'S NAGIC PURE

Ves sir, this is really, and emphatically true, and if you desire to change dings, yellowin, gray, or bad looking fillier or loads, to a BEAUTIFILE dark Brown, or Glossy likels, you will exclude \$1.25 to The PMAGEC COMP BACENCY, 1925 South Clark Street, Checage, till, and receive the Augle Could by mad posit paid not if you follow the directions on the Could, we guarantee perfect that

Dr. Wm. Clark's Vegetable Syrup,
Earos Jounat.—Having by me a bottle of Dr. Wm.
Clarkes, Vegetable Syrup, prepared by Mrs. Jeante W. Daisforth, and hearing that the bushand of our milk woman,
had been long confined to his room from the effects of a fulform a building, which injured his side, some year and a halfsince Suffering with pains from internal tumors, I sen't him.
he bottle of the sail ayrup, with directions to have his side
bathed withhot sail and water, by a healthy colored woman, and to be the agrup internally. The result of which
was, that in tendays, he was out and at his work. [that of a
commo laborer.

was, that in tendays, ho was out and at his work. [that of a common lahorer.]

- Ills wife, a devoted Catholic, said, "She had sport quite 3100, upon him for dectors, with no good result; bith having faith in good Spirits, she would try this."

Ills name is McCarthy and he lives in this place, No. 118

Prospoct St. Youre Fraternally.

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 pres
By the Guardian Spirit of David Corless
S. S. JONES,
Publisher.

RELIGIO PHILOSOPHICAL PUBLISHING ASSOCIA-

RELIGIO PHILOSOPHICAL PURLISHING ASSOCIATION PRINTERS.

The Medium, to his address to the public says:
The Medium, to his address to the public says:
The Medium, David Corless, of Huntley's Grove McHerry Co., ill., through whom this work was given, has been a careful observer of thep-thenomens of "Modern Spiritualism," for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific electures have been given to attentive listeners. Of himself, the can only say he is around the pumplet a careful and attentive perusal.

The latroduction entitled "The Unvalling, "treats of man as the grand objective ultimate of Life's Unfoldiogs.

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 il consesse, in the true order of the development of the area and ectivated of my different contents of Mediums. How the writing is done. How we inhence Mediums to speak. The finless of all kinds of language investigated. The ring feat and the carrying of Musical Instarments around the common of the presence the pages and we healtale not many that the results of the room explained."

This work is nearly got up and consists of eventy-three closely printed pages and we healtale not many that the work will be sent by mail from this office to any one on receipt of fifty cents.

Address, 8. S. JONES, 192 South (Tark, Street, Cheeze, Ill.)

VINE COTTAGE STORIES. PLAYING SOLDIER.

THE LITTLE FLOWER GIRL

THE ORPHAN'S STRUGGLE,

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

Chicago III.
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 sadayed to the writing of popular liberal books for Children.

dren. This series of Books which we have entered upon publishing are designed for the youth everywhere, but of course their tone and philosophy will confine their sale principally to the familias of Spiritualists, Liberalists and the Children's Progressive

anists, Liberaliste and the Cumarda.
Lyceups.
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.

S. B. JONES.

ath ClarkStreet Chicago, Ill.

Mrs Dr. La Motte, Test Medium, and Spirit-teruction were Theselated and Territory results, at Eura I, No. 14 South Clink Breek, Chicago Ludvidus Instru-lan through the day, on all subjects. Advice gives by in-ter to persons from any part of the Union; also discussed in the Company of the Company of the Company of the and property in the desemble and the Control of the many proceedings of the Control of th

Answering written questions, ten or under, \$2.00; mental questions, ten or under, \$2.00; mental questions, ten or under, \$2.00; sealed letters, \$3.00; claim, p. 'yant examination to locate diseas, \$4.00; location and the property of the p

sittings for slate writing, \$200; Susiness sittings, from to \$10. Peter West, 189; South Clark street, rooms 11 and 15. volf ubitt

MORTON HOUSE

112 and 114 Franklin street, near Washington et. Tunnel, two blocks west of the Court II sues, and Chamber of Com-

CHICAGO, ILLINOIS.

This house having been thoroughly refitted and refurnished its accommodations are now unequaled in this city for the price, viz:

\$2,00 PER DAY.

rall—if not pleased, d sh't pay. WILBUR & JOHNSON, proprietors

A WONDERFUL TESTIMONY

one Power, Rev. George Codunas, General Rarridon, St. Patrick, Napoleon, Shakespeare, John Wesley, alkohert Emett, Byro, George Fota, and basis of destiguished men and the property of the state of destiguished men and the state of the stat

in the World of Spirite.

This marrielous record, in book form, is published and
sale by L. G. Thumas, No. 112 Sans. in st. Philadelphia,
may be obtained of bookselvers and newsdealers generall
Frice, 22 cents per copy, or atthe rate of £15 per hund

BEECHER'S SERMONS

PLYMOUTH PULPIT

Are being read by people of every data and denomination all over this contemporal horse. The analysis and over the contemporal horse. The analysis and the beautiful religious thought and feeling. PETRACTE PERTER IN THE PERTER PERTER IN THE yearly ulscribers, Extraordinary Offer PLEQUEN PULPIT (5), and THE CHURCH UNION (\$2,10), an Unsectation, Independent Could UNION cracop, an Unitedarian, Independent, Christian Jarrania10 pages, cut and stitched, clearly printed, ably edited, tent to use address for 52 weeks for four dollars. Special Industructs to careasers and those getting up clubs. Specimen copies postage free for for J. J. B. FORD & CO., proposed and the state of the control of the contro

Magnetic and Churcoyant Physicians.

DR. W. & MRS. P. J. CLEVELAND, e perm mently located at 1371/2 Madison street, Roos 85 and 86, Chicago.

From long experience in treating the various discusses to which the human namily is subject, we feel confident that we can restore to health all who are afficted with any cura-bld disease, having in many cases cured those who were assumbted as tournels by all other systems of practice.

All active also removed instantly by laying no of hands, and hand the state of the practice of the properties of the pro



Use the Liquid for BED-BUGS, the Powder for INSECTN. All Druggists sell. For 21, 32, 23 since. Address COSTAR COMPANY, NO. 13 Howard St., N. Y.

IMPORTANT TRUTHS.

AFORKANT TRUTHS.
A Boot for Every Child.
DT MRS. R. P. MILLER, M. D.
This book is designed as an aid to parsons and others in teaching children vursh for the purpose of preventing the formation at crit habits which destroy health, happiness and femention et evil habits which destroy means, firmation et evil habits which destroy means, life.

Parents scould read and give it to their children or impart to them a knowledge of its contents. Price only in mark street Chicago.

rem S. SJones, 192 South Clark street Chica DR. J. R. NEWTON

BLOOMER HOTEL, BUFFALO, NEW YORK.

VITAL FORCE, How Wasted and How Pr BY R. P. MILLER, M. D.

This is one of the most valuable books ever published y is could be read and headed in every-family it would be more to present sickness, preserve health and prolong life, that say other one thins.

I have been been been been been been been and women angled people should readily young men and women should read it; and everybody about practice the purity of life which this book inculates. Frice, paper, 60 cents, un-

A LECTURE IN RHYME,

THE PAST, PRESENT AND FUTURE.

By Mas. F. A. Locks.

An Exceedingly Entertaining and Instructive Lectures.

Delivered to Large and highly interested Audiences in different parts of the United the Community of the United Co

PHOTOGRAPHS OF ONIETA, "INDIAN"

Postrolof J WILLIAN VAS MARE, from a Drawing by
Wells Addrog, Will be seed-by mail or receipt of
tweenty fire cents and a séamp.
Address, J. H. Milly B. Binies, New York, or
Vot 7, No. 3—100.

\$3,000 A TRAE BY THE NEW ART. A FEW AGENTS of stamps. Address.

Vol.7, No. 3-6 wks. (pd)

Communications from the Juner Zife.

He shall give His angels charge concer

For the Religio-Philosophical Journal. Prank's Journal. -No. 37. OUGH THE DIAL,—FRANK, MEDIUM,
WILLIAM WATERS.

I come because I wish to give you an account of an eventual his. Few have passed through stranger scene, few heve suffered more the bitter conrequences; my early life was one of repose—the lafter part, of storm, I am will. LIAM WATEMS, a clerk in the Treasury Department at Washington. I came in with General Jackson and continued through Van Burens administration. You are not perhaps i aunitiar with the routine of citice duty—how we are obliged to conform to certain hours and after that we are out own masfers. 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 old not shield me from the influence of women.

There was one whom I often mel with at church. There was no few hom I often mel with at church. There was no few hom I often mel with at the church. There was no few hom I often mel with at the privacy of my own room. But this old not shield me from the influence of women.

There was one whom I often mel with at church. There was no few home I often mel with at church. There was no few for the could not churchly inexplicable. It was not beauty, for although a genile being, afe could not be relieved to the could me, and which I could make the requalition of the could mel the could not be considered beautiful. It was not he my chough a manner alone that espiture and though I have some time and the proposed of the could make the requalition and after this, became very archet in my attentions. I found her to be a lady of cultivated intellect, highly accomplished, and of congging manners. My love for her increased from day to day and every moment out of office was spent in her society. At length I othered marriage, What is not be a past the proposed of the could make not one of the proposed of the could make not use of the could m

siffirmative. Then," and he, we will be divisced."

If 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 lato her presence. After a few days she sent for me. What s change a few days had wrought in her appearance. I only loved ther he more. She spoke not a word in derogation of her husband, but merely salt they could not live tozether, and therefore a divorce must be had. She male me promise not to repeat my offer or remew the subject until she gave permission, but allowed me to continue my visita. A year rolled on before a divorce could be got, dissolving the marriage, and then my suit was urged and laws accepted.

We were married, and all my anticipations of happiness were fully realized. We lived in perfect happiness were fully realized. We lived in perfect happiness were fully realized. We lived in perfect happiness were fully realized by each of the contract the disease, the grave received its own.

me two children. Her health now began to decidice and in a few months, spite of every 'effort to arrest the disease, the grave received its own.

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 dgath, I seldom spent a night from home, but flow I became lopely and sought society. I co-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 entertisined 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 missprehension on the part of her sister; that marriage had never for one moment entered my mind. She was evidently much astonished, gave had it had, and to have the conduct when the state of her sister; that marriage had never for one moment entered my mind. She was evidently much astonished, gave had it had, and had had assed I discovered the total enter of her barrais 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 enter I had passed I discov

or mr some way, even if it caused her death.

Lquestion 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 tormentor; and that no suspicion might light on me I procured it from Baltimore. Her readon told her how miterable she made me, but her temper was altoguther beyond her control Affength I began the work and gradually her health failed. I had no compunctions of conscience while this was going on. I thought only

or relief, and when at last I saw that death approached, my only thought way, 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 co fin, 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. Even of a wait. A year rolled on the world in the

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

BY ROBERT BURRIS.

Bemonstration of Spirit Presence.

BY HOBERT BURBES.

About two o'clock this afternoon, the citizens of this place were startled by the announ coment 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 inst 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, ard with hooks and rake a search was commenced. After over two hours' fruitless effort, a man by the name of Dariel Petty, a worthy and respectable farmer living about two miles from this place, came up to the scene.

Then followed a demonstration, which is sing.

Then followed a demonstration, which is cus

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 soulfa-sat, 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 crossing some hundred and fifty-feet or more lariher down the stream than where the search was being made. This was repeated a number of times, making the same location. The botts 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 menia 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 by Mr. Petty.

The ubove was witnessed by nearly every citizen of the place, a large unjority 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 untill saw his arm controlled on the above occasion.

CERTIFICATE.

We the undersigned certify that the above

CERTIFICATE.

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

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. De Bolt | " " " " "

J. DeBolt | " " " " " "

In addition to the above, I ceric to add seme remarks. I have witnessed nearly every phase of the phen menal evicence both in public and private; but never did I witness such an effect as was visible on the ceasion, when the controlling spirit defined the exact location through Mr. Petty and when the hock was mased 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 hap upon us—have been called lunaties, hereites, infidels, hypocrites and imps of the devil. I could not enumerate the half—and why? Because we have boldly and untequivocally 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 admit.

I am somewhat mediumistic myself, both clair-voyant and inspirational. Being badly diseased

admit.

I am somewhat mediumistic myself, both clairroyant and inspirational. Being budly diseased
in body, the control is very uncertain; but on
the ab we 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 busking 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 selfsth animostities, when I descried the great contrast between
those bright happy forms of light, which were
waiting in attendance over the birth-cene, 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,
bow 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:
"Pather, forgive them, they know not what
they do."

I felt to praise God and His angels, that the
Snirit World has classed hands with the materi-I am somewhat mediumistic myself, both clair-

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

I'elt to praise God and His angels, that the Soirit 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, fear-lessness and determination. They are now resolved to be hoodwinked no longer with the veil of prejudice, enchained with the trammels of supersition, or intimidated by the denunciations of a crafy and intolerant priesthood; but to examine for themselves, to "prove all things, and hold fast to that which is good." And long have they feared the development of intellect and the enlightenment of mind; long have they feared the development of intellect and the enlightenment of that cra which will hail the dawn of rationality and advancement, Why? Because they knew full well that when intellect and rationality become the mala-spring of society, when men begin to expect the intellect and 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 ultimately fall.

This has already in a great degree proved-true, for by the many bold and fearless indoors.

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

This they know; this they feel; hence the terriffic thunderbolts of indignation, the vitupe-

rating 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 Cencerd N. H. Dally Moniter Sept. 25 1869

light, every Gallieo, the cry has been, "cruelfy! Chili, Indiana; Sept. 20th, 1860

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 pheromena through the mcdiumship of a gentlemen by the name of Charles H Read, of Buffalo, N. Y.

The seance 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 4 1-2 inches in height, compactly built, and weighing about 145 pounds. He seated himself in a chair and allowed himself to be scurely lied to the chair by City Marshal Pickering, James M. Lander, and another gentlemen, whose name is unknown to us. It was an aboute impossibility for him to move found a substitution of the seated himself in a chair and allowed himself to be scurely lied to the chair by City Marshal Pickering, James M. Lander, and another gentlemen, whose name is unknown to us. It was an aboute impossibility for him to move for the control of the seaten of the seaten

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 of the man, that was marvelous, and outside of the man, that was marvelous, and prepared to slight of the constraint of the performance are more things in heaven and earth then are dreamed of in our bipliosophy."

Next Wednesday evening, Mr. Read will give a public feance in Phenix Hall, at quarter past eighto-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 cilizens who will be at liberty to institute the most satisfactory tests they can devise.

For the Religio-Philosophical Jou The Real and the Imaginative.

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 gehius. The real is wonderful and past human comprehension, and the imaginative is prophetic of what may be and what is.

The atheistic migd 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 circumserthed limitations of materiality, and yet, he has intuitive perceptions which reach far beyond into the impalpable regions of the imaginative and, the fancifult; 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 emailional side of human existence, rests upon a basis of facts or realities? Are they not indications of intere possibilities and realities? Why—not! True, we now "see through a glass darkly," and in our experiences and observations, we see but an infinitesimal 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 titheof the hidden beauties of what is. But are not these higher intuitional and spiritual perceptions of the bidden beauties of what is. But are not these higher intuitional and spiritual perceptions of the bidden beauties of what is. But are not these higher intuitional and spiritual perceptions of the bidden beauties of what is. But are not these higher intuitional and spiritual preceptions of

by 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 cducational—pain and sorrow mixed up with it. The bearded arrows of bereavenet, disappointment and goilt-makle in his heart and wound his sensibilities; these belong to instinct, and to the negative side of his mature. Change the a-prets of his life to the intuitional and the sepirational, and they become as prolific of good as the former does of, evil. The one is of the earthly; the other links him to the superlative-lyhappy and to the elernal. 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 earthly; the difference is this: the former is permanent and positive, and belongs to the continuation of the difference of 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 oniverse of God, and that no poets dream nor human imagination can foreshadow the glory which is yet to be revealed in mature and in man.

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

nature and in man, Courtland, N. Y., Sept. 17, 1869.

WISCONSIN.

WISCONSIN.

North-western Spiritualius Association of Northerna Wisconsin-Third Quarterly Conference for the Year 1869.

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

Convention called to order at 3½ o'clock r. M. Bro. Nickerson in the chair. Order of exercises for this session, a general conference.

Bro. E. V. Wilson opened the conference with his strong logical remarks, cutting to the quick the hydra headed pegasus of Old Theology, and decising its open hostillity to Spiritualism, as ho knew by personal and repeated experiences, some of which he gave as testimony and illustrations, Bro. J. O. Barrett was called on for his testimony, which he gave as testimony and illustrations, and claiming to be openly and avowedly a Spiritualism, and called in the consort of his expulsion. Mrs. Addie L. Ballou followed by giving something of the history of the birth and organization of the North-western association, making a few practical remarks with regard to the progress and mad unfoldment of the faculties in the human mind through the influence of Spiritualism, acting through size in the elevation of the human mindy. Other remarks were made by the several prior.

The chair was then chosen by vote to appoint a committee, to whose charge was committee the

Other remarks were made by the several prior speakers.
The chair was then chosen by vote to appoint a committee, to whose charge was committeed the fleances and business of this convention.
Mrs. Green and Mrs. Parkhurst, were appointed. Mrs. Addie L. Ballou thee was chosen Secretary, protein, the Secretary of the association being absent.

The convention then arranged the programme for the evening, to be conference of an hour, he can be conference of the second of the convention that the programme for the evening, to be conference of the convention to the "What is the origin of spirit." Time limited to ten minutes for each speaker.

Convented at 7 o'clock F. M. Was called to order by the Fresident, who made a few cheering remarks when the conference opened by Hro. Willison, followed by Brother Barrett, Slater Ballou, Brother Orris and Brother Gowles.

Singing by the choir.

Convented at 7 o'clock F. M. Was called to order by the Fresident, who made a few cheering remarks when the conference opened by Hro. Willison, followed by Brother Barrett, Slater Ballou, Brother Orris and Brother Gowles.

Singing by the choir.

Convention of falsely sacred institutions. After his lecture, sentering wedges that shatter the ôld foundation of falsely sacred institutions. After his lecture, Mr. Wilson passed through the audience, giving delineations of characters and spirit tests, much to the editication of all prevent.

Singing by the choir.

Adjournment to meet to 9 a. M. Singing by the choir.

Adjournment to meet to 9 a. M. Singing by the choir.

Lecture by E. V. Wilson—subject, "Micisters and Madduch. Ballon.

Lecture by E. V. Wilson—subject, "Micisters and Mediums, Revivals and Circles—their relations and their antipodes." In his closing remarks he convention—and as such representatives were chosen—Mr. Isaac Orvis, Mr., Hersey and Adduch. Ballon.

Lecture by E. V. Wilson—subject, "Micisters and the Ballou. He had the subject of the Rev. J. M. Stephenson of Oshkosh, Wilson and sympathetic glory. He then gave one or two test

Masic by the choir.
Masic by the choir, which is the choir, and for entersingle thanks to speaker, choir, and for entersingle thanks to speaker, choir, and for enter-Benediction by Bro. Wilson, Adjourned

ADDIE L. BALLOU, Sec y.

The Ture Voiced on the Control of th

Proclamation of Proclamatical October 1997 (Proclamation of Proclamatical October 1997) (Proclamatical October 1997) (Procla

PLANCHETTE SONG. Words by J. O. BARRETT, mude by S. W. FOSTE A new song—the first and only one of the kind ev lished. The authors have pepularized the Planchet used, inspirational song, that voices the love though modificity assist.

ished. The authors nave proposed in the love thought of the same of the love thought of the love thought of the love thought of the love thought of the love the love the same of the love of the love

Milettrian (I) at Nursen 110 med valuable actives a published spin the struct closely the fact regard to metal philosophic as of a bupped by experiments reministrating the minerality of the soil and the price filed, Sect Free of Pestage.

ABRIVAL AND DEPARTURE

Propert Line. | Fresport Fassenger | 1 **0.00 a.m. *2.30 a.m. Fresport Fassenger | **0.45 p. m. *3.35 p. m. *6.45 p. m. *5.45 a.m. Lumbard Accommodation... *4.65 p. m. *7.03 a.m. *6.16 p. m. *6.1

Seen and Canal Carrels

**200 a. m. * 19.00 p. m. *

**200 a. m. *

**200 p. m. *

**200 a. m. *

**200 p. m. *

**200 p. m. *

**200 p. m. *

**200 a. m. *

**200 p. m. *

go and Northwestern Railroad-Onneil Bluffs and Omaha Line-Depot North Wells street

ewith gertale.

Ecut Free of Postage.

Address S. S. FONES,

192 South Clark street, Chicago III

#Leave. Arrive.

*850 a. m. *650 p. m.

*10 15 a. m. *215 p. m.

20 15 p. m. 1005 a. m.

450 p. m. 1055 a. m.

The Vature Life, by Sweet

The Three Voicet.

The Orphan's Sruggle, b. Mrs. H. N. Green,
The Pearl Diver by Dr. G. W. Kirkb.

The Pearl Diver by Dr. G. W. Kirkb.

WATERS

NEW SCALE PIANOS Iron Frame, Overstrang Bass and Agrafic Bridge. Melodeons and Cabinet Organs,

Testimonials.

The Waters' Planes are known as aring the yery beal...

N.Y. Frangelis.

The Waters' Planes are both of the best and most there of the best and most there.

The Waters' Planes are both of the best and most there oughly assessed on testinal—Advances and Juneau. Our friends will find as Ne. Waters' store the very less assertment of Planes. Planes and thogas to be found in Markey and the service of the Sand in New York of the Planes for two years I have Lond is a very acceptant in the Sand in New York of the Planes for two years I have Lond is a very acceptant in the Sand in New York of the Planes for two years I have Lond is a very acceptant in the Sand in New York Principal Waters' Planes for two years I have Waters' Waters' Waters' Waters' Planes of two years' planes.

on accrety tested for three years, and we can testify their good quality and durability. "World & Orgony, Mt. their good quality and durability. "World & Orgony, Mt. House, Waters, Eng. — Deep Faro, you sent to allowed: to the test before their one, this tyan, as of three or external of Chickerings, and Stockaris here.—Charles extend of Chickerings, and Stockaris here.—Charles of the Pia we and Organe.— We spine Po 1. The Waters I gapper ranks with in the loat insandactured in merica. The Waters I gapper ranks with the loat insandactured in merica. The Waters I gapper ranks with the loat insandactured in the Waters I gapper ranks with the loat insandactured in the Chickering of the Charles of the Chickering of the Chickeri

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. MAJLED FIREE.

Vegetable Syrup; Bradicates Humors; cur s Cancer, Scrofula, Rheu-mattem, and all thronic discusse

Female Strengthening Syrup;

Nervine Syrun,

Bronchial a d Pulmonary Cordial,

Children's Cordial, or Pite, Colle, &c.,

And Worm Syrup.

Price \$1.50 each, sent by capters.
Address, NRN. DANFORTER, as above, or
HON. WAR HEN. CHASE, Bassen or Light, or
HON. WAR HEN. CHASE, Bassen or Light,
S. S. JONEY, Ether R. Lindo-Pintescentical JOERRAL,
Chicago. III., General Agents
PARTIES APPLICID desiring to cosmic Da.
SCHART CAS on a by addressing Has Jassette, and the
the medicines advertised are not applicable.

By permission, the following parties are referred to an Beyester, attention, and parties are referred to an Beyester, attention, and a referred to a beyond the second to the second person per

ROBERT DALE OWEN.

ISRAEL HALL, TOLEGO, O. CHARLESS. KINSEY, Cincinnati, O. PAUL BREMOND, Houston, Tex.

FAUL BIRECHOOND, Houston, Tex.

A cool clair-vant neighm is a blensing to humanity,
We know Mrs. Basiorth to be such. White functions is
the city the established a good reputation of
rated at 22 East Med street. N. w. York. One of her contections part guides (Dr. Wm Glark, sed Manw. in this
city as a most received physician) has prescribed through
the every dood renderies for the selficient.—Banner
CF Life HT. Houston, Brans.
The above valuable medicines are for tale at this office.
Address, S. S. Jones, No. .52 South Clark St., Chicago,
Illinois.

Florence Sewing Machines.

W. M. H. SHARP & CO.,
General Agents,
100 Washington St., Chicago.
This machine is recommended to any who desire a fire
least Family Sowing Machine: and is noted for its quiet, ris
least family Sowing Machine: and is noted for its quiet, ris
least family Sowing Machine: and is noted for its quiet, ris
least family Sowing Machine; and its note family sowing Machine; and its note family sowing the family so

PLANCHETTE-THE DESPAIR OF SCI-

TENCE.
This show a mind work is one of the very bost books every publi, hed. Every Spiritualist throughout the country shou of seed for it at once. It abounds in stote demonstrating Spiritualism beyond casali. Tou secular press everywhere space in the highest terms of it. The work has passed to the third edition in shoutan many weeks.
For take at this colles. Seat by mill on receipt of \$1.25.

THE KORAN-TRANSLATED INTO Excito insured in the cristinal Aralic, with explanatory order from the most approved commentators, and a preliminary discourse by Geo. Sale, Gest. This is the best edition were issued in America. Gest acre has been taken to prevent the work from being disfigured by typographical errors, and it can be consulted with the assurance.

8. S. Jones, 192 South Clark at , "Chillago

M. ISI J.R. MIPARIANE, DLAIRVO CANT AND MAG.
Corner of Otto St. M. dien. River 3.2 (M. mros Beilding),
Corner of Otto St. M. liner from 10 to 12 A.
M., 2 to 5 P. M., sai T. to 6 evaning. Terms 21 03.
Vol. 7, No. 3—15.

LIST OF BOOKS FOR SALE AT

THIS OFFICE

WEARA ALS IN NY IN A SICUATION TO FULNISH

Westellanous socks of any and palocated at register, and, on receipt of the nume, will send than by mill

or cagtres as NY IR Delate. If seat by mill one fifth

to propy pyrisher, Tap patrons, or of our fitnois is eslicited.

In a king resultance for books, buy posted orders when

predictable. If praid order cannot be hid, register your

LIST OF BOOKS AND ENGRAVINGS for sais at this office. All orders by mad with the price of books desired, and the additional amount mentuches to the following list of prices for postage, will most with groups attention.

	î	1
A Revelation of Departed Spirits smong the Shak-		
ers.	25	03
After Vale, a Story for the times, by Lois-Wais- brooker,	1,25	16
luswers to Ever Becurring Questions, a Sequel to		
the Ponetralia by A. J. Davis	1.50	10
A Peop into Sacred Tradition by Rev. Orrin Abbet.		2
1 aper	. 60	
Women's Secret, by Mrs. C. F. Corbin	1.75	20
by Vra. F. A. Logan	25	
Vol. 5 Halson Tuttle		-
Arcans of Nature, or the Philosophy of Spiritual Existence, and of the Spirit World, Vol. 2, by Hud-	1000	-
sou fatth	1.25	10
America and her Postiny, by Kuma Hardings	25	- 3
Arabula, or tile Divine Guest, by A. J. Davis	1.60	20
After Death his Kambolph Approaching Spring by A J. Dacta Apostion by 100 AL Etter Views of Cyping New Work by A B.Child	1.00	12
Apostion by forgoth	1.25	16
Biographs of Sates by K. Graves	- 60	13
Sloamens of Our Spring, (a Poetic Work,) by Hudson		-
Book of Poems, by J. Wes. Van Names. Cloth	75	2
arretionally, its luftnence on Civilization, and its	1.25	1
relation to Nature's Religion by Caleb S. Weeks,	25	1
lown A Novel of intense interest of progressise		
people. Jealing with the Dead by P. B. Randelph	75	*
pulse 5, doth	64	10
standarded Man, by Randelph	1.00	
Nacturals by Taylor	2.00	24

Newtonied Man, by Randolph	
Exeter Half,	
K W. Farnham	*
dore Parker	
Brrors of the libble, by H. C. Wright. Paper, 30 cts., postage 6 cts. Cloth	10
Parker	
Foot-Falls on the Boundary of another World, by Bobert Dale Owen 2.00	24
Familiar Spirits, and Spiritual Manifestations, by Dr. Knoch Pond	
Free-Love and Affinity, by Miss Lizzle Dolan 10 Free Thoughts Concerning Religion, or Nature vs	2
Theology by A. J. Davis	2
Gazette, by Kurma Tuttle	10
Gist of Spirituation, by Warret-Obuse	
Each	20
Onide of Wisdom and Knowledge to the Spirit World, To	- 4
Carbfuger of Health, by A. J. Davis	20
Harmonial and Sacred Velodiat, by Ass Fitz	
Bierophant; or, Gleonings from the Past, by Q C	12
Stewart To	10
40 cts -postage 6 cts Cioth 18	20

Bierophant; or, Gleonings from the Past, by Q. C.	
Stewart 76 10	
titatory and Philosophy of Exil, by A. J. Davis, Paper 45 cts - tootings 6 cts. Cioth. 75 20	
Hayward's Book of All Religious, including Spiritu-	
	ř
History of Massa and the Israelites to Muthaman Is	
Important Truths, a book for every child,	
Lerne Sible Dieine: by S. J. Finney. Paper, 30 cts	
as there a Davill The Argument Pro and Con 20 2	
Inquirers' Text Book, by Robert Cooper	
Jesus of Nazaroth, by Alexander Smyth	
file for a Blow, by H. C. Wright 75 12	Ì
Kuran, with explanatory notice, by Goo. Sale, 8 vo.,	9
670 pages, best edition yet published	
Love and Much Love. Cloth, plain, 35 cts., postage, 8 cts. Gilt. 50 6	
Lectures on Geology by Prof. Wm. Denton	8
Life's Unfoldings 50 4	9
Life of Thomas Paine, with critical and explanatory	ğ
observations of his writings, by G. Vale	à
Life of Jeeus, by Renan, postage free	1
Love and its hidden mysteries, by Count De St. Leon, 1,25 16	
My Love and I, by Abby M. Laffin Ferres 56, 2.	ä
Magn Stall, an Auto-Blography of A. J. Davis	2
	ă
Marriage and Parentage, by Henry C. Wright	3
Mottling Lectures, (Twenty Discourses,) by A. J.	S
Davis	ğ
Midnight Prayer, Price 8 2	9
Moses and the Israelites, by Merritt Munsou	
Mrs Packard's Prison Life	
Manual for Ctildren, (for Lyceums,) by A. J.	31
Davis. Cloth 80 cts.—postage 8 cents. Morocco,	
all \$1.00 markers 8 cents Abridged Edition 45 &	ŝ
Mother Goose, by Henry C. Wright	è
Nature's Divine Revelations, by Andrew Jackson	3
Davis	ŝ
Höther Guose, by Henry O. Wright. 25 Nature's Divine Revelations, by Andrew Jackson Davis. 2.75 Bew Testament Miracles and Modern Miracles, by J B Powler . 40	ũ
Night Side of Nature, by Crow 125, 20,	S
street's Ways By Wm Strah	ă
Our Planet, Geology, by Denton	ď
Optimism	8
Penetralia; being Harmonial Answers to Important Questions, by A. Davis	ŝ
Playing Soldier or Little Harry's Wish 25 3	g
Philosophy of Spiritual Intercourse, by A. J. Duvis,	1
Philosophy of Spiritual Intercourse, by A. J. Duris, paper 60 cts., postage 5 cts. Cloth	ŝ
Philosophy of Creation, from Thomas Paine, by	i
Herace Wood, Medium. Paper, 30c; postage 4c. Cloth. 60 10 Plain Guide to Spiritualism, by Urlab Clark	3

н	Mrs Packard's Prison Life	10
1		70
Т	Davis. Cloth Scia.—postpassing, by A. Morcoo, Bris. St. On postage Scents. Morcoo, glit, \$1.00; postage Scents. Abriged Edition	1/07
П	gilt, \$1.00; postage 8 cents. Abridged Edition 65	*
П	Nature's Divine Revelations, by Andrew Jackson	- I
13	Davis	43
1	New Testament Miracles and Modern Miracles, by	
1	Night Side of Nature, by Crow 125,	20.
181	.trueti's Wave By Wm Strah	10
1100	Our Planet Geology, by Denton	90
	Optimism 16. Penetralia; being Harmonial Answers to Important Questions, by A. 4. Davis 1.75	13
Т	Questions, by A. Davis	34
	Pinying Soldier or Little Harry's Wish Philosophy of Spiritual Intercourse, by A. J. Davis, paper 60 cts., postage 6 cts. Cloth	2
В	paper 60 cts. postage 6 cts. Cloth. 1.06	16
	Philosophy of Creation, from Thomas Paine, by	100
Т	Herace Wood, Medium. Paper, 30c; postage 4c. Cloth. 60	10
T	Plain Guide to Spiritualism, by Uriah Clark	20
1	ransony of spiritual intercorres, by A. J. 1891, pages 60 cts. postage 6 cts. Cloth	0.03
1	J. Davis	3
н	Physical Man, by Hudson Tuttle	20
	Physical Man, by Hudson Tuttle	200
		16
13	Persons and Events, by A. J. Davis, \$1.50 Pre-Adamite Man, by Randolph, 1,25	20
		20
	Relation of Slavery to a Republican Form of Government, by Theodore Parker 10	90
н	Relation of Playery to a Republican sorm of Govern-	255
		2.5
L	tives vs. Progressives, by Pailo Hermes 15	
Т	tives vs. Progressives, by Pailo Hermes 18 Revival of Religion Which we Need, by Theodore Parker 10	
	Starlings Progressive Papers	3
1	Refchenbach s Dynamics	29
ЯP	by H. C. Wright. Paper, 50 cents, postage, 6 cents.	
	Clotheria 75	10
1	by H. C. Wright. Paper, 50 cents, postage, 6 cents. Controller Directions II Development, by A. M. 1. Sin Ferre. 24 Self-Controller ton of the Bible	
P	Self-Contradictions of the Bible 25	2
	Str Copp. a Poem for the Times. By Thos. Clark 1.00	00
	Willard 2 34	94
Ш	dis Lectures on Theology and Nature, by Emma	- 1
П	Hardings Paper, 75 cts. Cloth	_
16	Spirit Manifestations by Adin Ballon, succession 76	ĩ۵l
1	Spirit Minstrel, by Packard and Loveland. Paper,	58-
1	, 26 cts Board	
1	Annals, or Opward March to Preedum, post paid 40	~
1	Str. Copys. a Fusem for the Times. By Thos. Clark	=
		1
	(

15:00 12
15:28 25
15:28 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15:29 25
15: 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 :

SPIRITUALISM.

PLANCHETTE: OR. THE DESPAIR OF SCIENCE.

Being a full a count of Moders Spiritualism, its Phenomena, and the various theories regarding It. With a survey of French Spiritualism, the Phenomena of the various theories regarding It. With a survey of French Spiritualism.

This long amounced volume from the pen of a well-known Amerikan hand of letters who may given, for the last thirty years, much attention to the sulgeds, tracked, will not disappoint public expectation.

But the survey of the price of \$1,00 m paper covers; or, in clotch \$1,30, mailed post-paid on receipt of the price by \$5. S. acceptable of \$1,00 m paper covers; or, in clotch \$1,30, mailed post-paid on receipt of the price by \$5. S. acceptable of \$1,00 m paper.

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

A highly Entertaining and Instructive work. Price, E;
Postage, 20 cts.

Address
192 South Clark St., Chicago, III.

THE BIOGRAPHY OF SATAN; OR, A THE DEVIL AND HIS PIERY DOMINIONS; lie-bosing the oriental origin of the bellef in a Devil and Future Endless Punishment. All about the

ROTTOMLESS PIT, KEYS OF HELL,
Chains of Darkness, Casting out Davils, etc. By
K. GRAVES,
Autoor of "Christianity before Christ.

The Trade sup; lied at liberal rates.

A STELLAR KEY

TO THE SUMMER LAND,

containing Astonicing Disclosures and Startling Assertions.

4 Thirtraned with Disgrams and Engravings of Colestial Security by

ANDREW JACKSON DAVIS.*

Spiritualists—read it! Infl: -- treat it! Stave of the theology—read it! Price H; postage—Liets)

A Contacting a New Collection of Gospela. By

ANDREW JACKSON DAVIS.
Price, \$1.50; postage, 20 cts.

THE PRINCIPLES OF NATURE AS DIScovered in the Development and Structure of the Unitrees, the 3-da 5 years, the 3-da retta, also as Exposition of the
Spiritual Universe. Given imperationally. By
Mills. MARIA M. KING.

Price, \$2; postage, 24 etc.

MANOMIN,
A Kythunical Romance of MINISEROTA

THE GREAT REBELLION

MYRON COLONEY.

TYCEUM MANUALS.

sixth Edition now ready. Price 80 ceats, Postage, 8 ceats, 163 per hundred.
Fourth Adelged Edition of Lyceum Manual. Price, 44 center Adelged Edition of Lyceum Manual. Price, 45 center for Lyceum equipments promptly filed.

THE MIDNIGHT PRAYER; AN INSPI-MRS. M. J. WILCOXSON. Price, 8 cts.; postage, 2 cts.

MEMORANDA OF PERSONS PLACES
and Persons, Places
Embracing authentic Facta, Visions, Impressions, Discoreries in Magnetics, Clairvance, Spiritualism, Also quotations from the opposition. By

ANDREW JACKSON DAVIS,

With Appendix, containing Zechokke's Great Story,
Bortensia, "vividly portraying the wide difference between the ordinary state and that of Cleirovagae.
Price, \$1.40; [verage, 20 cents.

25.8. JONES.

Address
192 Souta Clark Street, Chicago, Ili

THREE VOICES,

1st, The Voice of Superattion, give cal control to the Unit of Moses and fixture the Unit of Moses and fixture that the Unit of Moses and fixture that the Unit of Moses Cairary.

2nd, The Voice of Nature, prove Natication, in over-units all for a great and for the United Moses and Cairary and Cairary in the United Moses and Cairary in the United Mo

line, argumentative and logical.

3rd. /The Volce of a Pubble, teaches, from Nature
the Individuality of matter and mintle
The Works is sought for, and read by thousands, and
is upwording noperations error, and exattering truth broadto a proper to the protect of the proper to the proper of
the proper to the protect of the proper to the proper of
the proper to the proper protection of the proper seals at the office of the Ritton-Puncourney of Cornat.
Address S. Jones, No., 64 Dearbyrn street, Chicago, Hilnois.

HOW TO BATHE.

A Pamily 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 abilit Preserving and Remedial species known to main. This work discusses the proporties, uses and effects of war-ri describes minutally all the various water applications; the internal half of the water applications of the internal properties of the properties

MORE GREAT CURES.

MRS, SPENCE S
POSITIVE AND NEGATIVE POWDERS

POSITIVE AND NEGATIVE POWDERS

Ashma,

Cutarrh, Neuralgia,

Boutel Bonels.

South Williamstone, Mess. Oct. 24th, 1985.

Fro.P. Sixxx.—Der Six. Wherever! I have of a hard cost of theory, is one in her the PONITIVE AND NEGATIVE PLY DERS, not urge them to ury them. I old this with Sixtand Estee, our heighbor, a man 78 years on who had been ashman riving 65 years. It a also had across the Bowels. He commenced using the Pewder on the 10th of this month, and on the 15th the decired bingself porfectly frees from Asthma, and all the noves mentioned professing the conditions of the could live works as well as even to could and sleep this a kitten. A harder case of Asthma is selden hardyn, as all who know him will testify.

Mas. Mart E. Jenes.

Paor, Spark Dear Sir: A year age last Jane I had swelling just above my ankle, and every one who saw said it was Eryalpelan. In a footnight the came and on that time for affects months it was hardly able Each at the last a few of the came and it was the came and it was been as the of from the long of the first state of the same is not story one who saw it of the first state of the first

Acturalysis, Licer Complaint,

Chrystic Distribut,

Alase: Taout, of Bocksport, No. under date of Nov. 27th,

Bocksport of Bocksport, No. under date of Nov. 27th,

Bocksport of Bocksport, No. under date of Nov. 27th,

Bocksport of Bocksport, No. under date of Nov. 27th,

Bocksport of Bocksp

ot. Vitus Dance, General Prostration,

Diptheria, Searlet Fever, Cholcra Morbus, Fever and Ague, Spisms of Stomach,

Fever and Agile, Sprams of Stomach,

Ditrium Trepens

This is to certify that Winons, Minn, Sept. 25th, 1562.

This is to certify that Winons, Minn, Sept. 25th, 1562.

The is to certify that Sept. 25th, 1562.

NPENCE'S POSITIVE AND NEGATIVE POWDERS.

A young lad of St. Vitue's Dance, of near six years' standing, and given up to all other co-tons. Curs' by five Labely et Guerral Prostration of the nervous system. She had tred everytime. 29a box on NEGATIVES cured her. She is in now better health than she has bone for her, years, and is delighted at the happy change. POSITIVE search her, sites the Doctors had made her worse with folline and such harsh things.

A little boy cured of Scripte I every.

A wousal who has the Fever and Acts all the spring and annuer. Card with one box of POSITIVE AND NEGATIVE POWDERS, shertiying almost every had harn't bullrum Treness. He is now 40 cod Tools ITTYE NO NEGATIVE POWDERS, shertiying almost every

other remedy.

A man'of deliftium Tremens. He is now a Good Templer.

A woman curred of Spassus of the Stom sch. from which she had suffered for five or at a years. The Spassus were so bad that when she took one, her friends would despair of seeing her come to again.

Deafness.

Deffices.

I have the following extract form a letter from F. W. Green, of behavious, S. O., dated Jun 220, 1889: *I got half a dozen boxen of Mrs., Appelice's Positives and months disco, and I have not inhose during in any interaction of the state of the state of the state of the desired of the state of the state of the state of the desired of the state of the state

cured."
Oliver Peppard, of Kausas City, Mo, under date of Feb.2d,
1969, write-ne belows: "Two months ago! got als borse of
your Foshiture and Negative Powders for Desi-ness of three or lour mouths standing, and I am happy to
state that I am much rileved; in fact, boarly as well-

Milk leg. Rheumatism, Fits, . Dyspepsia, Deafness.

Dr. Spans Dear Str.: I received a letter from you at load a Noat sign, saking use layer an account of the cures under by the Positive and Negative Powders made by the Positive and Negative Powders year's standing, one of Recentation, one of stilling gick-ness or Fits of sixteen year's standing, and a number of care of Dyspansia. The Funders have also helped by Dad-tees, sade care it the Numbers in any legs. You can use my halter.

Feer and Ague,

Dysentery,
[Coughs and Code.

Prop. Brance-Enclosed place and \$2.00, for which said

two loats Positive Blower, Vi., Dec. 2d, 1888.

two loats Positive Blower and \$2.00, for which said

no or family built we know they are a toom
mended to be, having proved a perfect success are recommended to be, having proved a perfect success by

Real Code, Dysentery, and other diseases. It

rectio

Kidnes Completed. Kidney Complaint;

The Magic coatrol of the Positive and Negative Powders over discases of all kinds, is wooderful beyond all precedent. They do no violence to the system, causing for purelow, no naturesting, by vonting, no narcotirms, then Women and Children flad them a silent but a sure rea-

Erontier Department.

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

Notice to Correspondents and Others.
All lefters, papers and matter for as or the Fronier 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.

The New American Holizton.

Below we give our readers the religious creed of E. J. Raynor, Scoretary, and some five hundred others scattered through the various States of the union. This band of "Anti-Bigota," (2) reminds us of a handfull of cambric needles thrown In'os haymow, and the calling themselves New Mown Hay.

Here is the creed of the "New American Re-

purpose, not yet revenue or earth. He has, by his infinite goodness and wisdom, lised and set in operation a system of laws—nonly called the laws of nature—which are named in the superable and without deviation, severed, and and and all lying. Called the severed, and arrows elements of nature are constantly one arrows elements of nature are constantly on.

ring the advantage of being taughter of on the believe the God of the universe everettly or-sindirectly, either verbal or writais to any part of the inhabitant or writait the tempth of the inhabitant of the
title tempth of the control of the control
to the carth, not suffering His words to pastoleful and murderous translations. It is
nich cannot be successfully contradicted,
has existed upon this earth from thirty
nonsand years, and that there were many
nd intelligent nations and peoples thousears before Moses says the creation hecarthogous the same portion of earth
ody, through the whole of Nosh's ecleod! Chinese history shows that during
y rainy days "of "Nosh's food." it was
arricably dry and pleasant throughout
te empire!

We are opposed to bigotry as practiced in piled to, not only religion, but to the variuality and takes of life; and are opposed to station intended to the control of the c

ough all aternity—commensurate with a grandeur and importance as the iniverse. The human origin of the most palpably, in its authors being we a grander dealy no restiny for han that they should wear little shoulder-blades, and forever and mahs around the purely imaginary their Bible God I We believe that a we enter will be one of increased when the country is the precise of the country is through their fiblic field of I we believe that next aphere we enter will be one of increased ivity and unality of delight, the mind gather-in from the stores of wisdom opened to it, evaluate increasing its knowledge, happiness i picasure, and therein fulfilling one of the una and noble designs of its Creator.

X. We do not believe that any such apheneral country is the contract of the country of the co

Article 1st. of this new and astounding re-gion, is taken from Moses and the Unitarians 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, Tattle, 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,

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 5th, a full spiritual idea—an imitation. Article 7th is a rehish 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 adventiat. 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, Pcobles or others of our ranks.

ranks.

Article 9th is the embodiment of bigotry and superatition, and kills the sense of articles 6th and 8th, the first conceding liberality to all sectiarian elements, the second declaring immortality 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

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 naradox 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 non-sense." Brethren of the "New American Religion," will you give the world your evidence of immortality? What is it? Where is it? Pro-digious! 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 lett." O, the spirit of Danle!, 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 Peek; 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 "muchle."

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 purvaimple, 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 answer, 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 oursell a right good rest at Mary's home, with the "wee ones."

We left Cleveland, Ohio, at 7½ r. M., April 30th, arrived in Chicago, May 1st, at 6½ Å. 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 travters of men and women. Distance trav-

eled, 355 miles.

May 1st—left (Chicago at 3 r, 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 r. M. to a full house, giving many fine tests and readings of character, which will appear anno.

Sunday, May 2nd—two lectures afternoon and evening, to overflowing houses. In the evening 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 Spiritualism.

After De Cartinature. Sunday, May 2nd-two lectures afternoon

are many noble-minded men and women in Aurora, who are bellevers in the gospel of Spiritualism.

After Dr. Cushing's son was shot, we went to
the excellent home of A. S. Hall, Evq., where
we were treated with that frankness and hospitality known only to the generous and true. Mr.

II. 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 fee, 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, III, 39
miles west of our home, on the Dixon Air Line
R. R. Lectured once Saturday, and twice on

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, Wia, 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, 1807, at the house of H. H. March, 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 Ralligio-Pjiillogornical. JOURNAL, It was this: "Brothes, you are now one of the editors of the Spiritual Republic (f). 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. Saturday, May 15th—left for Evansville, Wis. Gave three lectures and many tests. Evansville is a nice 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. Datance from home, 145 miles. Monday, May 17th—left for Mazomanle, Wis. Gave three lectures and many tests. This towa 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.

Continued sext week.

NOTICE OF MEETINGS.

ANDOYES, OSio.—Children's Progressive Lyceum Morley's Hall every Sunday at 11½ A. M. J. S. Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P. Asst. Guardian. , Mics.—Lycoum meets each Babbath at 1 o'clock adactor, R. N. Webster; Guardian of Groups, Mrs

A number of the state of the st

ALL.—The South Boston Spiritual Association age every Sunday at 10, 3 and 71/2 o'clock. Mr. adout; M. H. Gould, Secretary; Mary L. French,

lists of Bastimon, eming at the tsual hours, eming at the tsual hours, Bayoos, Ma.—Spiritualists hold meetings in P reversionally atternoon and evening. Children yoein meets in the same place at 3 p. m., hamman, Conductor; Miss M. S. Curtus, Guard-

BRIDGEFORY, CONN.—Children's Progressive Lycoum meets every Sunday at 10½ a. n., at Lafayette Hall. H. H. G. Can-dall, Conductor; Mrs. Anna M. Middlebrook, Gnardler

tribution 10 cents.

CRIERE.—The Associated Spiritualists hold meetings at Fremont liail every Sanday afternoon and swaning, commencement, and the state of the s

Becreary.

Glicago, Illinoiz.—The Chicago Spiritualista meot avery Senday in Crosby's Music italias 10:45 a.M. and 7:45 P.M. Speakers suggard.—Mrs. A. "I. Colby, June 6th and 13th; Miss Susie M. Johnson, June 20th and 27th. The Children's Progressive Lycom music immediately alter the morning lecture. Dr. S. J. Avery, Conductor.

CARTHAGE, 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 ory Sunday in Williams Hall, at 3 and 7 P. M. Speakes warred. eagaged.

DOWN AND FOXCACTY, Mr.—The Children's Prof.
Lyceam holds its Sunday session in Mervick Hall, in

\$110\forall a.m. E. B. Averill, Conductor; Mrs. A. K. P.
Guardian, A conference is hald at 1\forall p. m.

Guardian, A conference is held at 155 p. m. De Quotz, Li...—The First Society of Spiritualiset, hold their regular meetings in Schraders hall, at 10 o'clock's. M. the first Sunday in each month. Children Progressive 6.7-coum at the same place at 3 o'clock each Sanday erening. J. O. Mangeld, Conductor; Sira. Sarah Pler Guardian o. Comm. Social Lawa for the benefit of the Lyroum, serge

row, W. J.—Meetings held every Sunday at 1034 slist Hall, 3d street. J. B. Holt, President; Mrs core, Secretary. Lyceum meets at I p. m. J. O Conductor; Miss Lizzie Bandall, Guardian of Accuse amphases 100 members.

Havaya, Ill.—Lyceum meets every Sund clock, at Halygroff's Hall. II. II. Philbreck, Conductor; Miss R. Ro

over, Inn.—The "Friends of Progress" organized potentis, Sept. 9, 1866. They us the Hall of the "Salarry Association," but do not hold regular, meeting, arrard, President; Mrs. Carris S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Garder, Treasure nathan Swaln, Collector.

Louisville, Ky.—Spiritualists bold meetings every funday at 11 a. m. and 714 p. m., in Temperance Hall, Market street, between 4th and 6th.

tor; hr. J. F. Wright Guardine.
Ing Secretary.
LEER, Mass.—The Spiritualists of Lynn bold:
Sunday afternoon and evening, at Cadet Hall.
Lapavs Ing, Association of Spiritualists berry Sunday, at 10½ a. M., and 3 r. M., at "Oo
Dr. B. B. Collins, Freet; F. A. Tuttie, Secty.

Maso Manta, Wis.—Progressive Lyceum meets every Sun-day at 1 p. m., at Willerd's Hall. Affred Senier, Countries of Mr. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Countries. co.c. 0. B. Haadting, President; Mr., Jane Senier, Secre-

Milas, O.—Children's Progressive Dyceum meets every nday, at 1954 o'clock a. z. Conductor, Hudson Tuttle ardian, Emma Tuttle.

nardian, Emms Tuttle.

Mariboro, Mass.—The Mariboro Spiritualist Association bid meetings in Forest Hatl. Speaker engaged, Prof. Wm. molid meetings in Forest Hatl. Speaker engaged, Prof. Wm. Latle a. Taylor, See Mangasses, N. H.—The Spiritualists hold meetings very Sunday, at 10 a. x. and 2 r. m. in the Police Court com. Seats free. R. A. Beaver, Fresident; S. Panhey.

NEW YORK.—The Friends of Humanity meet every Sund at 3 and 7½ P. M., in the convenient and comfortable he 270 Grand street, northeast corner Forsythe, 4d block east

of spiritual experiences, and and contributes steep and contributes aken up.

The Spiritualists bold meetings every Sunday at Lama Hall, corner of 8th avenue and West 29th street. Lect at 10½ o'clock a. m. au 7 p. m. Conference at 3 p. m. Con

dian of Groups.

Philadelphia, Pa.—The First Association of Spiritualisis at its monial Hall, corner 11 and Wood sts. Lectures Sundays at 10/2 a. M., and 7/2 r. M. Lyceum No. 1 at 2/4 r. M.

al Church of Philadelphia, Thompson st. be-lectings Sunday at 3 and 7 2 2 M. Lycoum

First Spiritual Church of Philadelphia, Thompson at, no-low Front. Meetings Sanday at 3 and 7½ r. M. Lycoum NO.2 at 10 p. 1.
Spiritual Union, Washington Hall, 8th and Spring Garden is, Sunday. Lycoum No. 3 at 9 a. M. Lectures at 10½ a.m. and 7½ p. m. a.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 7/2 o'clock. Progressive Lycoum snosts at 12/2 o'clock. Lycoum Conductor, J. W. Lewis; Guardian, Mrs. Abble H. Potter.

Decource, J. W. Lewis Guardan, 20th Account. Patter.
PETROTH, MARS.—Lycoum Hall two Sundays in such month. Chilmetrings in Lycoum Hall two Sundays in such month. Chilspace of the Company of the Company of the Company
Phys. 2 and 5: 1.1 Greenies, March 1 and 5.
Petram, Comp.—Meetings are held at Central Hall every
Sanday atternoon at 15,0 Glock. Progressive Lycoum at 1056
in the forecome.

anday atternoon at 134 o'clock. Progressive Lyceum at 1932 the forenoon. Quinor Mass:—Meetings at 234 and 7 o'clock P. M. Pro-ressive Lyceum meets at 134 P. M.

scenter mass—meetungs at 2% and 7 o'clock r. M. Pro-recentre Lyceum meeta at 1½ r. st.
Richmonn, Inn.—The Friends of Progress hold meetings every Studey morning in Heiser/Hall, at 10½ a. m. Chil-drau's Progressive Lyceum meeta in the same half at 2 p. m.
Roctroon, Inc.—The Fries Society of Spiritualists meet and have speaking every Sounday evening at 7 o'clock, at Beneric Dr. B. C.-Dunn, conductor; Mr. M. Rockwood, quardian.
Roctuszua, N. V.—Religious Society of Progressive Spirit-culates meet in Scilitars' Half, Sunday and Tunnday eve-nings. W. W. Paralle Prosident. Speakers engaged, Mrs. Lyceum every Studey at 2 P. M. Mrs. P. Collina, Oca-ductor; Else E. G. Beebe, Assistant Conductor.
Riccialaro Contras, Wa.—Lycoum meets every Studey.

coult west corner that and Adams street. A. H. West. then President, H. M. Langbern Secretary. Children's Progrative Lycoun severy Sandily at 2 o'clock P. M. B. A. Richards, Conductor, Miles Liste Forter, Guardian. Strangar, Lit.—The Children's Porgressive Lycoun of Syramore, III. meets Weffy Sunday at 2 o'clock, j. m., in Wilkins New Hall, Harvey A. Jones, Conductor; Mrs. Horatio James, Gaardian.

cording Secretary.

Bransornium Mass.—The Fraiernal Society of 8 hold meetings every Studey at Failone Hall. Jecom meet at 2 r. w. Oomctor, id. S. William Mass.—The Fraiernal Society of 8 hold fairs, Mars. Mass. A. Jonath. Location 17 r. w. of the Mass. A secretary of the Mass. Mas

Conductor; lisso A. Brewster, Guardian TERRE HAUTE IND.—The First Spiritual Society hol openings in Pence's Hell, corner; and and ghio streets. Ectures at 11 A. M., and 8 P. M. Speakers engaged, J. faction Allen, for six mouths, from May 1st. Childrens Progressive Lycoun meets at the same place at 5, P. M.—E. G. Ornarville, Conductor.

Totedo, O.—Meetings are held and requisi speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lycsum in the same place regularly at 10 a. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Conductor; Mrs.

PROSPECTUS

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPPE will be devoted to the ARTS and SOURNURS, and to the SPIRITUAL PHI SEOPHY. It will advocate the equal rights of Mea and the Source of the tising generation. It riend of our common humanity, and an advoc ts, duties and interests of the people. ournal is published by S. S. Jun 28 : 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.

TERMS OF SUBSCRIPTION-IN ADVANCE:

One Year. .. \$3.00. | Six Months, .. \$1,50. Single Copies 8 cents each CLUB BATES:

nen Fost Office Orders cannot be procured, we desire our nat to seed mokey. Secribers in Canaula will add to the terms of subscription nts per year, for prepayment of American Postage.

POST OFFICE ADDRESS.—It is useless for subscribers to rrite, unless they give their Post Office Address and name of abscribers wishing the direction of their papers changed a one town to another, must always give the name of the m, County and State to which it has been sent.

Dien, those we see that PRES.

Subscribers are informed that twenty-siz numbers of the
RELIGIO-PHILOSOPHICAL JOURNAL comprise a volume.
Thus we publish two volumes a year.

ADVERTISEMENTS inserted at TWENT-FIFE CREEK of the first, and TWENT CREEK of the first of the f

sertion.

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, Ill. INDUCEMENTS TO CANVASSERS.

REE FLORENCE SEWING MACHINE IS UNSURPASSED for ease of management, variety and quality of work of the property of textion, etc. It fastens each end of crery seam, aluable feature belonging to and claimed by no cheer ma-Agente, 101 W

IMPROVED PLANCHETTE

DIRECTIONS.

persons sit about the table on a ad, each placing a hand lightly on log the same, taking cars to have it with the table; remain quiet some one of the party ask a que posting the party are of required

PRICE, \$1.50 BACH.

S. S. JONES, South Clark Stree

Vol. 6, No. 17.

Force, How Wasted and How Preserved; Paper, 50 to Battle, a cents; cloth, 51,00, postage, 8 cents; cloth, 75cts, 18 cents; cloth, 75cts, assue of subanatad about 18 cents. The

cents. Important Truths, Mrs. R. P. Miler; 20 cents, postage 2 cents.
The above books all treat of the sexual organs and the laws of health. They should be placed in the hands of every man, woman and child.
Yor sale at this office. Address S. S. Jones, 192 South Clark street. Chiesco. III. is office. Address S. S. Jones, Ill.

DAWN.

TESUS OF NAZARETH; OR, A TRUE Ullistory of the Maa called Jeens Christ, given on hipiritual Authority, from Spirits who were-Cotesiporary Mortals with Joses while on Sarth, through the Mediumship of ALEXANDER SMITH. Price, \$1.60; posting a 2d-cts.